TWO TWIGS

The Unique Ukrainian Australian Emigrants in Geelong, Victoria.

1948-1960s

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Foreword

It is with great pleasure that the Ukrainian Studies Foundation in Australia (USFA), in co-operation with the State Library of Victoria (SLV), have been able to assist Natalie Senjov-Makohon (PhD) in the Digital Heritage Project. The Project preserves the collective memory of Ukrainian Geelong emigrants, and their contribution to the Geelong economy, society and culture. Furthermore, it enables present and future generations to begin to capture a sense of their own Ukrainian-Australian identity.

For more than 40 years the USFA has actively supported Ukrainian studies in Australia by promoting the education of members of the public in Ukrainian language, literature, civilization, history, political science and the arts. One aspect of USFA's work is the provision of research grants targeting the scholarly preservation and development of Ukrainian cultural heritage in Australia.

Dr Senjov-Makohon's Digital Cultural Project is the latest contribution to this important collective endeavour. Her digital storytelling project will give voice to the first-generation Ukrainian settlers in Geelong.

In carrying out the assignment, of the Digital Cultural Heritage, in acquiring, preserving and making available for research all media related to the history and culture of Ukrainian Geelong emigration, the project serves as a permanent archival repository of the State Library of Victoria. The Archives ensure a continuity of historical records of Ukrainian Geelong emigrants for today and tomorrow, so that present and future generations can begin to better understand themselves. Hopefully, this project will provide researchers a good starting point for their research into the Ukrainian experience in Geelong.

The project was a cooperative initiative between the Ukrainian Studies Foundation in Australia and the State Library of Victoria as part of the Ukrainian Studies Foundation in Australia Fellowship Program at SLV. I would like to congratulate Dr. Natalie Senjov-Makohon for researching and compiling the work. And notably, for commencing the preservation of the collective memory of the first generation Ukrainian Geelong emigrants.

Mark Shumsky

Chair

Ukrainian Studies Foundation in Australia

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I would like to thank the people who have been involved in this project and for allowing me to interview them. They kindly shared their own photographs and unique personal documents, memories of their experiences, and artefacts, which I photographed and have reproduced some of these in this work. The following people told their stories and shared their personal emigration experiences: Katerina Senjov, Kataryna Baranowski, Maria Schostak, Nina Lubchenko, Christina Kuka, Nina Stawiski, Sonia Wilson (Szkirka), Sue Moosebrugger (Pidhajni), Peter and Walentyn Mykytenko, Maria Michalik (Masowita), Peter and Helen Teplij, who shared their memories of Stefan Teplij's activities in the various branches of the Ukrainian Geelong emigrants' lives. Mary-Anne Borowok (Popowicz) and Peter Borowok, Orest Popowicz, Ivan Semcesen, Marina Mihalenko (Burlak), Anna Toth (Burlak), Halyna Lee (Frolovich), Michael Tchepak, Lu Dackiw (Tchepak), Archprotopresbyter Dmytro Seniw, and their families who contributed to the human aspect of this project. Walentyn Mykytenko whose story led to the discovery of other early Ukrainian emigrants in Geelong. His unlimited network, willingness and enthusiasm encouraged other community members to join the project.

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Svitlana Yakovenko guided the manuscript through the various stages and made useful comments throughout the process. And Svitlana Soldatova illustrated and designed the book cover to represent the concepts and the sacrifices of the first Ukrainian emigrants in Geelong.

I would like to thank my mother, Katerina Senjov, various Ukrainian community members and university colleagues who supplied a stimulating intellectual environment. As one century was giving way to the next and the awareness of how present history has been affected by the memory of the past, our conversations revolved around a culture that contributed to Australia's social, economic and cultural heritage. The collection of this work was completed with the hope of establishing and confronting analytic and synthetic discourses on Ukrainian contribution for the region of Geelong and to the Ukrainian Diaspora in Australia, in general.

Finally, I would like to acknowledge the numerous resources readily available in the State Library of Victoria, Mitchell Library, New South Wales and Monash University Library which enabled me to touch the surface horizon of Ukrainian settlement in Geelong and from which the wider perspective is no longer possible in my opinion. There are enormous natural cavities; but I have done my best, not to conceal any deficiencies in my documentation and general knowledge. When the time comes for this work to be superseded by deeper considerations, I shall feel rewarded.

Preamble

I believe the transliterations of names and places are as close as possible to the Ukrainian spelling. I included and matched the first and last names wherever they were available. The culture of the day was formal and often only the last name appears in many of the preserved resources. Therefore, people's first names have not always been available for this work.

The purpose of this work is to tell a story and follow the United Nations Educational, Scientific and Cultural Organization's advice (2016) "It's your story – don't lose it". This story follows Ukrainians through globalisation and disruptions. Chapter One discusses the theoretical concepts covered in the preservation of cultural heritage and identity to contextualise the story. Chapters Two and Three cover the globalisation of Ukrainians and what disruptions they experienced; simultaneously, maintaining their cultural heritage and identity. Chapters Four, Five, Six and Seven see Ukrainians move into Geelong to develop human capital and social capital to preserve their cultural heritage and identity. Finally, Chapter Eight concludes and pays tribute to those who emigrated to Australia and made it their home.

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CHAPTER ONE:
Preserving Cultural Heritage and Identity

From the beginning of Ukrainian emigration, Ukrainians have always contributed to their host societies. Australia became a host to the first Ukrainian Geelong emigrants in 1948. This is a story about these Ukrainians in Geelong, Australia. The story delves into the constant changes, rifts and conflicts and paradoxical confrontations initially faced by the first Ukrainian Geelong emigrants during their journey to Geelong. It is a brief survey of the horizon of the displaced persons of Ukrainians, who came from two distinct areas of the world into the life of Australia after the Second World War. Importantly, the story tells the contribution of cultural identity and sustainability in an ever-changing face of Australia.

Their possible contribution was foreseen by the first Minister of Immigration, Arthur A. Calwell, in 1947, when he argued that human capital was an essential asset for the development of Australia (Zubrzycki 1995). With human capital, Ukrainians brought social capital from previous migrations and a cultural identity unknown to Geelong prior to the Second World War. The economic landscape of Australia was changing. In the change, came the first Ukrainian Geelong emigrants, in 1948, to finally settle in Geelong. They contributed to the change of the sociocultural environment of the port city located in Corio Bay and on the Barwon River, in the state of Victoria, Australia. Geelong was an agricultural, manufacturing and industrial centre, and these Ukrainian emigrants found jobs in the local businesses. But more importantly, they brought a cultural heritage rich in tradition and social capital to enable a thriving community and a cultural identity which ensured their survival for 70 (and hopefully, more to come) years in Geelong.

The concept of culture "should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social

group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" (United Nations Educational, Scientific and Cultural Organization (UNESCO) 2001, p. 1). Australia is party to UNESCO's Convention on the Protection and Promotion of the Diversity of Cultural Expressions (Australian Government Department of Communications and the Arts 2017), which is applicable to the Geelong Ukrainian emigrants.

Additionally, this study draws on the sociocultural theory of Lev Semyonovich Vygotsky (1978) to provide a framework to analyse the complexities of cultural identity (Hall 1990), social capital (Lin 2002) and the development of human capital (Schultz 1961) for the sustainability of communities in various spaces and times. In 1961, Theodore Schultz coined the term human capital, referring to human power and human resources to build capacity to acquire knowledge and skills that have economic value to a community. The people, in the community, share particular characteristics, attitudes, interests and possibly historical or cultural attributes. These attributes are values, attitudes and behaviour that they can identify with and feel a sense of belonging to the community. The community gives them an anchor and is often associated to nationality with a distinct culture (Hall 1990). The distinct culture, in this work, is the culture of the first Ukrainian emigrants in Geelong. The source of understanding how the sociocultural actions of the community (Vygotsky 1978) impact on survival, identity and transmission of culture, including how social capital (Lin 2002), is central for individual and community survival. Putnam and Gross (2002, p. 5) point out that "L. Judson Hanifan … anticipated all of the crucial elements of later interpretations of" the theory of social capital. The theory as devised by Hanifan refers to the social intercourse, fellowship and sympathy among individuals within a community which cooperates for the benefit of all its individuals. "The idea at the core of the theory of social capital is extremely simple: Social networks matter. Networks have value, … for the people who are in them" (Putnam & Goss 2002, p. 5). These networks can bring individuals together to preserve or strength the bonds of circumstances, as in the case of the Ukrainian Geelong emigrants who were required to learn English, cross cultural boundaries and function effectively in the host society of Australia.

It is significant to note that the sociocultural theory of Vygotsky (1978) focusing on the sociocultural approach, which was developed by him in the 1920s and 1930s, is based on the concept that human activities take place in cultural contexts mediated through language and other tools. It can be best

understood in respective individual historical development, survival and personal development which includes focusing on the guidance to improve one's livelihood. The power of Vygotsky's ideas is best described in the dynamic interdependence of individual and social processes in the transformation of socially shared activities into internalised processes. This is further highlighted in Wertsch (1998) where the individual is influenced by the social sources and the human action, both in the individual and social planes, which are mediated through tools and signs in the new host environment in the Zone of Proximal Development (ZPD).

The ZPD is "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers" (Vygotsky 1978, p. 86). The ZPD is central in the development of cultural identity and language. Identity and language are relevant to human capital as individuals, with guidance, start to reach the level of human potential development to function in the host society and within their own community. The dependent relies on the experience of others and the transmission of their acquired knowledge in the social interaction with the host society. Additionally, the more capable individuals guide the developing human to acquire the cultural tools of the host society and within their own community. Over time, these individuals increasingly take on responsibilities for their own development and participation in the various activities (Lave & Wenger 1991). These activities in various forms of participation and interaction in the community with adults and peers, through varied and repeated experiences encourage the transmission of cultural practices and language. Language is the mediator and the cultural tool through which individuals communicate and make meaning of the new environment. Thus, the varied involvements provide the opportunity to synthesise the influences and internalise the effects of the interdependencies. The strength of Vygotsky's ideas is situated in the interdependence of humans in social situation and the transformation of socially sharing activities to internalise linked practices.

Vygotsky (1978) links communication and cultural tools through language to make meaning by individuals and groups. He concentrates on the process rather than the product to observe the development of transformation of behaviour in a specific environment, capturing the dynamic connection between stable and changing features in the relationship between individuals.

The relationship connects the intrapersonal and interpersonal processes where storytelling is done by the individual in a cultural process. The relationship is mediated by layers of multi-voices to give meaning to interactions through language as the cultural tool in the form of speech as the mediated action. Vygotsky viewed language as a psychological tool transforming mental function, such as memory, to a social state to become the product of a socio-cultural milieu (Vygotsky 1978). The product being the documentation of the cognitive and social changes in the milieu, as observed, recorded and reflected upon by the first Ukrainian Geelong emigrants. They have integrated the various influences of culture and language, through practical applications of sociocultural tactics, to sustain their community. The memories of the first Ukrainian Geelong emigrants, using the cultural tool of language to mediate their personal stories, enable them to empower others with their speech and make meaning of their own survival, envisaging a place for themselves in their personal world and in the community. The narratives, as cultural tools, bridge the past, present and the future of lives. Narratives help us see and understand the events of contribution to our environment and they become important instruments for the formation of collective and individual identity (Wertsch 1998).

Personal Narratives

A schematic approach enables narratives to devise storylines in which one storyline helps us make sense of the many episodes. Different characters give a base to the collective story using the new cultural tools of digital technologies, where the techniques of remembering are replaced by new means of storage. The use of text increases the availability of information to a greater audience through new technologies. The new technologies have given rise to personal voice, as seen through YouTube, Myspace or Facebook, thus redefining the self and creating a new self in virtual space. Simultaneously, validating people's memories as a democratising corrective to official historical accounts. The aim being to accelerate and capture perspectives rather than products, and thus adapt to current narrative practices deploying ubiquitous social interaction (Lambert 2013). As in this case, where Facebook has enabled further democratising and capturing of the new self of the community in virtual space by following generations.

The rapid uptake of digital devices by digital natives as compared to the digital immigrant (Prensky 2001) for storytelling has created a fault line.

The availability of technologies does not guarantee equal access; equal use or competence. Often resulting in lack of representation of digital immigrant storytelling and the handling of the cultural technology tools, within the digital space, as a social practice. In Vygotskian terms, the lack of mediation of these cultural tools prevents the interpersonal form of communication and meaning making of the cultural tools disempowers individuals (Vygotsky 1978). Organising meaning making for digital immigrants is crucial to facilitate the storage of their stories, memories and language to ensure civil participation and social inclusion in the digital world.

In a global and connected world, digital story telling has encouraged cultural heritage preservation which has become a valuable source for reflecting the diversity of communities. It raises awareness and comprehension of identity and the contribution of previous generations for the betterment of communities and society. The acknowledgement of previous generations ensures a sustainable development for the benefit of future generations and this idea has not been lost. The theme, in 2016, at the UNESCO World Day for Audiovisual Heritage "It's your story – don't lose it" (Bokova 2016, p. 1) applies to the collective memory of Ukrainians to reflect on their cultural, social and identity diversity in Australia. The accounts through archives, personal narratives and secondary resources reflect the collective heritage contribution, the first Ukrainian Geelong emigrants, from 1948 to the 1960s, provided to Australian society. Telling the story is part of heritage which is "our legacy from the past, what we live with today, and what we pass on to future generations" (UNESCO 2016, p. 1). Although libraries, personal collections and community archives have been preserved and often underestimated, the acknowledgement of digital heritage has lifted the values of cultural heritage, not only at the international and national levels; but simultaneously, at local community level.

UNESCO's Charter for the Preservation of Digital Heritage

UNESCO's Charter for the Preservation of Digital Heritage (UNESCO 2003) stipulates that cultural heritage consists of tangible and intangible items which are valuable to individuals and groups which can be transformed into digital form from surviving analogue resources. These resources can be organically digital, in their original form, including text and images, which are significant and valuable and should be preserved for current and future generations. The

creating and encoding of the many parts, and the sharing of the common characteristics, over time and space in digital form, is the evidence of digital heritage. This digital heritage, deploying digital technologies and the Internet, is the new form of expression and with the growth of the Internet and social media, it has enabled the availability and preservation of cultural, social and identity heritage.

In accordance with UNESCO's Resolution 47 adopted by the General Conference at its 38th session Strategic objective 7 has been devised to protect, promote and transmit heritage in all forms and "raise awareness among local communities about their heritage, including through heritage-friendly cyber applications …" (UNESCO 2016, p. 40). In UNESCO's Memory of the World (2016) professional groups, including libraries, museums and archives are developing means to preserve the memory of peoples to reflect diversity, language and cultures, and protect documentary heritage, in various forms, including digital form. UNESCO Headquarters on 1 and 2 July 2003 unanimously adopted the recommendations to preserve and access documentary heritage including in digital form, through research.

Since 2009, the Australian Government (Australian Government of Communications and the Arts 2017) has been party to the UNESCO Convention to protect and promote the Diversity of Cultural Expressions. The members of the Convention have supported research into the cultural contribution at various levels of society. Australia has not lingered and through the Ukrainian Foundation Studies in Australia (UFSA) and the State Library of Victoria (SLV), this digital cultural heritage in Australia project has been made possible. Thus, recognising the importance of heritage preservation and the promotion of cultural identity, to come to a greater understanding on how to build better cultural capabilities. This will provide a positive impact on social and human development in intercultural dialogue, in a connected and globalised world.

Globalisation

Theodore Levitt (1983) is recognised for devising the word 'globalisation' through his article "The Globalisation of Markets". In the article, he refers to globalisation, as a new phenomenon, with the rise of new technologies, presumably the Internet and social technologies, and the way commodities are sold worldwide in a standard format with no variation in localities. He further stipulates globalisation produces a desire to raise living standards on a global scale through the new technologies. However, the desire to raise living

standards and the production of new technologies are neither new phenomena nor the concept of globalisation to market products beyond the immediate location. Globalisation is the connection of people creating opportunities to develop economic sustainability and the exchange of knowledge and ideas in various communities.

O'Rourke and Williamson (2002) speculate that globalisation is not a new concept, it began in the nineteenth century with the movement of people wanting to raise their living standards. These people migrated from one location to another to sustain or improve their livelihood. They formed new communities and linked their cultural knowledge and skills, whilst crossing territorial boundaries to form new cultural experiences and enhance the cultural experiences of the local communities. Therefore, the concept of globalisation and economic growth is as relevant today as it was to the nineteenth century. The exchange of knowledge, skills and experience raised living standards as migration became more mobile and new cultural identities developed in varying forms of communities. The idea has been that these communities encourage people to develop a cultural identity, which assists them to preserve their customs and enables them to engage with like-minded people. Tomlinson (2003) argues that cultural identity became the product of globalisation, similarly in the nineteenth century people moved across geographic borders, transforming their social structure and circumstantial conditions. Their cultural identity took on a different form rather than being destroyed. Cultural identity is not destroyed by globalisation; but rather, amplified by and proliferates from grassroots. Thus constructing new meaning of collective community in different time and space, through new forms of communication with different consequences of self-awareness and continuity, relevant to a given cultural context. Castells (1997) in his renowned examination of the *Information Age* notes that globalisation and personal identity are being challenged by the surge of collective identity in circumstantial conditions. However, collective identity is not confined to the Information Age, as in the case of Ukrainians, they have been developing their cultural identity for many centuries and in many empires, including during the Austro-Hungarian Empire in the nineteenth century. Many Ukrainians escaped the poor economic conditions in Galicia (also known as Halychyna), the land of today's Western Ukraine, in search of a reasonable life-style and greater prosperity. They were searching for labour or farming opportunities in other parts of the Austro-Hungarian Empire, ruled by the Habsburgs (Satzewich 2002).

They formed communities and developed a cultural identity over time (Hall 1990) to preserve their cultural heritage. Simultaneously, forming a unique cultural identity to preserve their traditions, language and adapting to a lifestyle unbeknown to their forbearers. The identity is the solidarity among the members sharing a sense of commonality of "customs, values, beliefs and tradition of a people, including language, religion and arts" (Shulman 1999, p. 101).

Cultural Heritage and Identity

UNESCO (2003) states that cultural heritage includes traditions and living expressions, social practice, festivals, knowledge and practice concerning sustainability and the ability to produce traditional crafts. The knowledge and skills are valuable and relevant to groups in developing and transmitting the practices and sharing the living expressions. Cultural heritage contributes to the sense of identity and continuity from the past to the present and for the future. Therefore, the value of cultural heritage transmission and developing a cultural identity benefits society. As the great Ukrainian prophet and poet, Taras Shevchenko, in 1845, wrote about social cohesion and development of identity, he encouraged Ukrainians to learn about others; but not, to disregard their own identity (Shevchenko 1961). He called on Ukrainians to be responsible for their actions and be part of their community, and simultaneously, feel part of society at large.

Ukrainians have, throughout time, understood the value of their cultural heritage and identity transmission within given sociocultural contexts. Cultural identity is a process or a dialogue in a particular context. It is a collective "with a shared history and ancestry in common, (whereby there is) a 'one people' with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of […] actual history" (Hall 1990, p. 223). It is a matter of unearthing the sociocultural contexts and examining the social movements that testify to the continuing creative power of the formation of cultural identity, within the emerging practices of cultural representation in the various host societies. The preservation of cultural heritage plays an important role in the constant and dynamic process of cultural identity, where individuals acquire an anchor to guide them through various stages of their lives. The anchor is created through memories, narratives and often myths within the discourses of time and beliefs.

The context of this work begins with the first wave of people, who left present day Ukraine in 1751, followed by next wave in the 1890s and the third wave in 1910 out of Galicia into Bosnia and Bachka. The last two waves of immigrants, after the Second World War, moved to Trieste, Italy and finally onto Australia and then Geelong in 1954. Besides these waves, another group from Western and Eastern Ukraine emigrated to Australia, via Germany, at the beginning of 1948. The two emigrating groups, who settled in Geelong, were part of the globalisation in the sociocultural process which formulated the connectivity towards the Information Age.

CHAPTER TWO:
Globalisation for Ukrainians

In the Information Age, connectivity and socio-cultural process can be fuzzy. The Information Age has brought a multitude of changes in the modes of communications. The forms of communications have enabled connections to be extended beyond the immediate social environment through multiple media. Social media has enabled Ukrainians in Geelong (Geelongskis – a local term used for the Ukrainian inhabitants from Geelong), like many other multicultural groups, to connect regardless of their distance from Geelong. Connectivity and connectivism is not restricted to how people learn in educational settings with technology. The knowledge they acquire enables them to make learning a continuous process through various communities of practice and often lasts a lifetime (Siemen 2004). Halyna Lee (Frolovich) (Facebook 2017), originally from Geelong, reconnected with other members of the Geelong community through social technologies. Halyna has also reconnected with those who have left the physical environment of Geelong, but have maintained the Geelongski memories, stating that she still remembers the songs she was taught in Plast. To this day, she sings those songs. People like Halyna have been learning and networking through various groups and communities, for example, the churches, Hromada (the Ukrainian Community, also often referred to as the Ukrainian Hall), Plast (Ukrainian Scouting Organisation) or CYM (Ukrainian Youth Association) in Geelong and now with social technologies have reconnected to invoke and reminisce about the interactions and interchanges which were prominent in their lives. They have interchanged and interacted in the groups and this was a natural occurrence for Ukrainians in Geelong. The most worthy and significant element was the sociocultural process and the development of cultural identity. The initial

connectivity and physical interaction lay the foundations for cultural identity. Cultural identity was further impacted by globalisation and the movement out of the known and safe environment of home through emigration. The emigration process destabilised the traditional sense of identity, belonging or place, and at times, the individual has been renegotiating the process of self-making through interaction. The interaction is often mobile and transient, thus forcing the individual to reimage oneself in a non-static existence.

Castells (1997) maintains that the Information Age can release the individual from a static existence and replace the antiquity metaphor of machines with that of networking through global mobility. This global mobility is not a new phenomenon and has often been linked, as Smith and Favell (2006) claim, to choices, professional careers and educational opportunities. On the other hand, this mobility is not a free choice nor linked to what many perceive today as a preferred selection. Smith and Favell (2006) further state that today's global world embodies a highly skilled workforce with extraordinary mobile and diverse lifestyle. This concept of diversity and skillfulness is not only limited to the Information Age. Through migration, it has been expanded to encompass land acquisition and the exchange of ideas, and has materialised in new settlements and the reimaging of cultural identity to realise new environments. The skills and knowledge that migration brings to the new country enables the interchange of views, ideas, products and other aspects of culture. On the other hand, Castells (1997) also remarks that personal identity is challenged by the surge of collective identity in circumstantial conditions. Such circumstances of mobility can displace individuals; but simultaneously, the individuals can maintain a strong collective memory of their homeland and through these memories consider the homeland as their true home. These memories are shared through a cultural heritage acquired through customs, traditions, beliefs, tangible and intangible objects and communities. The individuals have this common heritage; although they are scattered throughout the world for various reasons, their connection to the homeland and their mass dispersion places them in such a way as to be referred to as part of a diaspora. The diaspora has a dispersion of population, albeit a cultural identity, that unites the dispersed population beyond the geographic confines of the mother country.

These concepts are relevant to Ukrainians and are applicable to their emigration and journey into the world that marked the globalisation of Ukrainians. Ukrainians, and the people of the lands occupied today by Ukraine, have always been transient and globally mobile. For Ukrainians, globalisation

creates new forms of settlement and life conditions. Their culture and their dispersal have humanised globalisation through migration, and recently, with the interaction of social technologies. Thus, Ukrainian culture becomes "a genuine platform for dialogue and development, thereby opening up new areas of solidarity" (UNESCO 2005, p. 6). And in the process, the product of global contact of cultures brings a sense of new and different heights, encouraging the proliferation of new social and cultural forms. Some of these forms were initially introduced with the physical transition from Zakarpattia, in present-day, Western Ukraine.

First Wave of Immigration

In 1751 organised emigration occurred from Mukachevo, Zakarpattia Oblast, in Western Ukraine to Bachka and from Zakarpattia to Ruski Kerestur in Serbia (Belej 2008). According to Magocsi (2015, p. 95):

> "in 1745, the first contingent of Carpatho-Rusyns arrived at a settlement called Kerestur located in the heart of Bachka region. More Rusyns came in 1750s and 1760s, by which time about two thousand had settled in Bachka Kerestur as well as in the neighbouring town of Kucura. The greatest numerical concentration was in Bachka Kerestur, with the result that the village was renamed Ruski Kerestur. These Carpatho-Rusyn settlers described themselves by their traditional ethnonym Rusnak, and brought with them their Eastern Rite Uniate Catholic faith, which helped to distinguish them from peoples of other national and religious backgrounds in neighbouring Bachka villages. It was also as early as 1757 that Ruski Kerestur got its first elementary school. These factors, plus the virtual absence of intermarriage with neighbouring peoples, assured the preservation of Rusyns/Rusnaks as a distinct ethnic group".

They settled in Bachka (also known as Bacs-Bodrog), Srem (also known as Szerem), Torontal (now part of Vojvodina), more often today they are referred to as Vojvodinian Rusyns. This lowland region in the heart of the Hungarian Empire along the Sava and Danube Rivers was sparsely populated yet agriculturally rich (Magocsi 2015). But prior to their arrival in this area, these people were called Rusyn and they lived on both sides of the Carpathian Mountains and along the Polish-Slovak border (Kubijovyc 1993). They

emigrated for religious reasons from the regions and brought with them their dialect, faith and Cyrillic books. They emigrated for a better economic life, religious freedom and a chance to sustain their cultural identity; and the Church played an important role. As soon as they arrived in Kocura, a church was erected, and within two years, a school was organised (Segedi, 2014). Within time, they settled in other villages: Bachka, Slavonia, Srymu–Petrovka, Berkasovo, Mykloshevtsi, Sremska Mitrovica, Vrbas and Novi Sad. Parishes were established in each village to maintain their religion and develop their cultural identity (Belej 2010).

In 1795, the Kingdom of Galicia was established from the acquisition of the Austrian Empire during the First Partition of Poland and was destroyed at the end of the First World War in October 1918 (Kubijovyč et al. updated 2014). The fate of Galicia was closely aligned with its Austrian masters and as relatives of Marie-Antoinette, the Habsburgs were viewed as reactionaries, in Paris, always at war and thus the Galician men were conscripted into the Austrian army. "Life in Galicia was full of pains and problems. Its citizens were never in full control of their destiny, developing a strong sense of fatalism combined with a famous brand of humour" (Davies 2012, p. 451). Humour and song were maintained through the ages to sustain survival of many generations. Additionally, the Greek Catholic (Uniate) Church served the community and retained the liturgy of its Byzantium roots and its adherence to the principle of papal supremacy. The fight for Ukrainian national and cultural identity is noteworthy to mention here, and that in 1848, Galician delegates attended the Slav Congress in Prague at which Ukrainian identity was recognised. This recognition opened several social and political abysses including a small but influential bourgeois class that mobilised support for nationalism (Davies 2012).

Second Wave of Immigration

"After the devastating floods in the early 1880s, rural poverty reached catastrophic proportions … famine stalked villages". The result was mass migration of families (Davies 2012, p. 457). This migration departed for Germany as sessional workers; to America for the new industrial towns; Canada to the prairies and to Bosnia to clear the forests and begin agricultural cultivation in this section of the Habsburg Empire. As they migrated to this area, they understood the importance of their cultural identity and nationalism. They brought their values, attributes and behaviours which identified and

anchored them to survive and personally develop. They focused on improving their livelihood through problem solving within the ZPD under the guidance of adults and in collaboration with more capable individuals (Vygotsky 1978) to develop their own communities.

In the nineteenth century, the values and attributes were transmitted through communities that enabled individuals to increasingly take on the responsibility for their own human potential development through various activities and experiences to acquire a cultural identity. The identity not only in the Habsburg Empire, but also in the other two empires, at the time, Germany and Russia was displayed through various activities of nationalism, as Slavs sought autonomy for themselves in the empires (Benson 2004). In 1878, a new order was created and the lands of the Ottoman Empire moved to the Austro-Hungarian Empire. The Affaires Estrengères (1878) fully documents the new order now. The Empire was not satisfied in giving autonomy to locals and what transpired was the annexation and expansion of the Austro-Hungarian Empire (Heppell & Singleton 1961). This resulted in the Treaty of Berlin and in particular, Article XXV of the Congress of Berlin in 1878, to satisfy the Austro-Hungarian interests by extending their occupation and administration of Bosnia and Herzegovnia for agricultural expansion (Affaires Éstrangères 1878).

This expansion allowed the Empire to offer land to many of its citizens, including those who inhabited Galicia, namely Lviv, Ternopil and Ivano-Frankivsk in today's Western Ukraine. Life in Galicia was harsh as many small farms started to disintegrate and families could no longer be sustained on these lands. The alternative was to remain in Galicia under despondent conditions or migrate in search of a better life. Many chose the latter, some migrated to Argentina, Brazil, United States, Canada, Belgium and France. A group migrated to Bosnia and Slavonia, and after 1945, migrated to Bachka and Srem. Migration to Bosnia was uncomplicated, since this territory belong to the Austro-Hungarian Empire and formalities were avoided, such as passports (Nota 1994). This second wave to arrive in Bosnia comprised 72 families in 1898, from Galicia, according to Joseph Grodskij, a contemporary of the city of Prnjavor in Bosnia. They were offered land through the process of Tsarovyna, free parcel of land. Nonetheless, the living conditions caused an epidemic of typhus in Prnjavor. In the meantime, the local Muslim Bosnians and the Orthodox Serbians forbade the Ukrainian Greek Catholics to bury their dead in their cemeteries. Therefore, the first parcel of land around 29 acres or 12 hectares was allocated for a Ukrainian cemetery in Prnjavor, Bosnia.

Further land allocation began three years later in 1901. The land needed to be cleared since the area consisted of virgin forests. The Galicians did not possess the required implements nor were prepared for the harsh conditions ahead of them (Lachowicz & Lachowicz 2012).

In 1902, Metropolitan Andrei Sheptytsky became aware of their plight and personally visited his congregation between Sava and Drava Rivers (Miz 2007), which was considered a "no-man's land situated at the border between the former Austro-Hungarian and Ottoman Empires" (Schneider-Jacoby 2017, p. 1). "Metropolitan Sheptytsky bitterly joked he was obliged to travel in three classes: firstly, by cart; secondly, walking near the cart, and finally, when he had to heave the cart" (Lachowicz & Lachowicz 2012, p. 2). Lachowicz and Lachowicz (2012) further comment that the Metropolitan bought land in the village of Kamenica for the spiritual needs of the Ukrainians and founded the monastery of the Studites order in 1902. The Greek Catholic Church played a substantive role in the organising of Ukrainian religious life: building churches and providing scholastic and cultural life in Bosnia and Herzegovina to promulgate the national identity of Ukrainians (Kacharaba 2013). Regardless of the harsh physical and financial conditions, the Ukrainians organised libraries and the teaching of Ukrainian to the next generation. They established a Ukrainian newspaper *Native Word,* and during 1933-1941, the newspaper came out two to three times a month (Lachowicz & Lachowicz 2012).

Third Wave of Immigration

The second migration of Galicians were given free suitable fertile land for agriculture and herding of animals. However, the third wave departed from Galicia in 1910 to Bosnia near Prnjavor and had to buy land. They were not fortunate enough to buy good quality land; but they were given rocky terrain and forests, which required clearing before they could farm the land. Living conditions were not always congenial and some Galicians did not remain in these lands, but returned to the homeland. Others remained and began the arduous task of building their homes and setting up households and farms to stabilise their lives and feed their families. Their ingenuity and skilfulness enabled them to settle and engage in life, because they had immigrated from a more advanced agricultural area in the Austro-Hungarian Empire. "The settlers introduced new crops: they grew wheat, rye, barley, and potatoes and developed orchard growing and beekeeping. They built typical Ukrainian homes and agricultural buildings. There were plenty of skilled workers among

them, including shoemakers, cabinetmakers, wheelwrights, tailors, and blacksmiths. Widely used goods were available even in the villages. There was trade as well as the beginnings of industrialization" (Nota 1994, p. 314). During the winter months, Ukrainian crafts, including embroidery and weaving were practised and imparted to children. In the context of the home, children were taught to read and write in Ukrainian and in some families, the girls also sat at the table with home-make boards to transcribe the Cyrillic alphabet and join them into words … Religious prayer books were brought from Galicia and these were the reading books of the families over the winter months. Christmas carols and Easter matins were memorised from the oldest to the youngest. Music played a central role in the family. The Ukrainian Catholic Church through social, religious and cultural activities enabled Ukrainians to stay together. Sunday youth dances were organised for mutual exclusion to broaden Ukrainian cultural access and diminish social mobility outside the community (Katerina Senjov 2016).

The Role of the Church

According to Rudnytsky (1967) during the Habsburg Empire in the early nineteenth century, the Austrian government granted the Uniate Church, that is the Catholic Church of the Byzantine Rite in Galicia, equal status with their Roman Catholic counterparts. This reform made it possible for the Byzantine clergy to establish educational institutes and after 1848 political leadership gradually transferred to the lay intelligentsia of whom many were members of the clerical families. Between 1848 and 1867, life for Galicians deteriorated substantially; nonetheless, the old Ruthenians or Rusyny insisted on the retention of "formal attributes … as the Byzantium Liturgy, the Julian calendar, and the Cyrillic alphabet, with its historical spelling. Along with this, they made a concerted effort in the 1850's and 60's to purge the Greek (Byzantium) Catholic ritual of all Latin accretions". Simultaneously, the economic and political landscape and living conditions in Galicia became unbearable (Rudnytsky 1967, p. 409).

During the Habsburg Empire, the Church and Ukrainian clergy enhanced their personal awareness to sustain Ukrainian ethnicity, nationality, religion, future generations and social being. They provided support to their parishioners during these hard times within this distinct socio-cultural context. Although there were harsh physical struggles, the context encouraged a cultural identity and supported individuals to adapt in the new context. The

community devised means of preserving itself from outside influences and religion played an important factor in the maintenance of cultural identity. Individuals, in this environment, began to reconstruct their existence through interaction with oneself and others. They respected each person's dignity and right (Shulman 1999) to be self-sufficient; have their own plot of land with abundant and fertile produce to freely share and give in kind, instead of financial compensations.

The Catholic Church played a pivotal role in cultural identity, forming religious, educational and cultural centres for the local Ukrainians. The spoken language was preserved; however, Ukrainian "failed to develop over time and the dialect was adapted to the social, economic, and political conditions of nineteenth-century village life in Galicia" (Nota 1994, p. 318). Some immigrants began to converse more frequently in Croatian or Serbian; thus, their spoken Ukrainian either stagnated or declined. However, others maintained and ensured active deployment of Ukrainian at home and the teaching of Ukrainian to children, through acquired books, especially religious prayer books and other cultural material to sustain their cultural identity. The Catholic women's religious orders of St. Basil and the Sisters of Mary Immaculate further popularised Ukrainian identity through embroidery, other Ukrainian crafts and Ukrainian cuisine. The majority of Ukrainians in Croatia, Srem, Bachka, Vojvodina and Bosnia remained Catholic. "In 1930, a small group of Ukrainian Catholics converted to the Serbian Orthodox Church" (Nota 1994, p. 317).

Relationship with Local Communities in the Former Yugoslavia

Individuals developed relationships with neighbours of other nationalities, including Serbians and Croats. They learnt the languages in order to trade with their neighbours; however, they deployed their native language at home. The younger generation quickly mastered the local languages to the displeasure of the older generation who became alarmed at the thought of language and cultural identity obliteration. Nonetheless, educational and spiritual works were ministered by "Reverend Andrij Segeri, a missionary of the Bishop of Križevci, and later by Metropolitan of Lviv and Galicia, Andrei Sheptytsky, who sent his priests and Studites to Yugoslavia" (Nota 1994, p. 314). These strengthening ties with the motherland reignited language and cultural identity, to the extent that Ukrainians demanded Ukrainian be taught

in local schools. Nevertheless, the government failed to honour the demands and Ukrainians offered literacy course in individual villages and maintained the practice of teaching Ukrainian in their respective homes.

Holodomor (Famine-Genocide of 1932-1933) and Ukraine

In Ukraine, in the 1930's, other incidents promoted the emigration out of Ukraine. "One of the most important events in the history of Ukraine in the 1930s was the famine of 1932-1933" (Kuromiya 1994, p. 327). Holodomor, the Famine-Genocide of 1932-1933 [Facebook, entry 5, 2016], was a planned repression of Soviet Ukraine against Ukrainian peasants who resisted Stalin's state collectivisation. The result of the Holodomor was the forced export of food and stock in exchange for machinery to implement Stalin's industrialisation policy. All parts of Soviet Ukraine were affected, peasants were forced to survive on various food substitutes resulting in mass starvation and disease. During President Viktor Yushchenko's leadership, he promoted the *Holodomor* as a defining moment in Ukrainian history, in which an estimation of 10 million people died (Makuch & Markus 2009). According to Magosci (2010, p. 604) in "the coming years all efforts [were] made to transform Soviet Ukraine into a land economically, politically, and culturally an integral part of the Soviet Union".

Outbreak of World War Two

In the years 1939-1945 "the former Galicia belonged to the slice of Europe which suffered greater human losses than anywhere in previous European history" (Davies 2012 p. 478). As the Second World War began to manifest itself, Ukrainians thought they had little to lose from the sweeping changes across Europe. Since they had been traumatised by Stalinist excesses and Polish, Romanian and Hungarian repressions, they had sadly mistaken their plight, which changed from bad to worse. The collapse of Poland brought more repression from the Soviet regime and the German invasion brought a Nazi regime. Ukraine was caught between Nazi and Soviet regimes. By 1944, Ukraine and its inhabitants were subjected to the worst terrors of the war, as each side invaded and regressed from the territory of Ukraine. The Eastern Ukrainians fled to West Ukraine from the Soviet regime, only to find the Nazis were manning their shorthanded industries and farms in Germany with young Ukrainians. "For Ukrainians the war posed the problem of how to make the

best of what was essentially a no-win situation […] success generally meant the preservation of one's life" (Subtelny 2009, p. 471). This self-preservation continued into the labour camps and farms of Germany.

In 1948, many of these young people made their way to Australia, as displaced persons. After completing the required two-year labour contract for their passage to Australia, many finally made their way to Geelong.

Ukrainians retained the foundations of their own culture, as they migrated due to famines and wars. These brought for them a new sense of social and cultural direction, as they moved out of the old order of the Austro-Hungarian Empire, the Russian Empire, Germany and Yugoslavia and towards globalisation.

CHAPTER THREE: **Disruptions and Cultural Identity**

Disruptions

There have been many social, economic and political disruptions in the lives of the peoples who live in the lands of Ukraine, today. The disruptions demanded social, political, economic and other changes in the respective societies of various empires. The Empires of Habsburg, Russia and Germany created different conditions for the local Ukrainian populations and these conditions were not necessarily congenial and beneficial for the inhabitants. Generally, the inhabitants were expected to blend into the various Empires and they were not given autonomy over their land or lives. Their economy remained retarded as they tilled the soil of their masters from dawn to dusk. The Empires ruled from a distance and were custodians, although in their constitutions, equal rights were mentioned for the individual peoples. These people were never in control of their own destiny and often suffered great human losses as the various empires transgressed these lands (Davies 2012). On the eve of World War One the Ukrainian inhabitants of the Austro-Hungarian monarchy numbered some four million. They were divided among the Austrian provinces of Galicia (3,380,000) and Bukovina (300,000) and the Kingdom of Hungary (470,000) (Rudnetsky 1967).

World War One

With the outbreak of the First World War, the population changed and many young men were mobilised into various armies to support the war efforts of the Empires. In 1914, at the initiative of the Supreme Ukrainian Council, in Galicia, volunteers, after a short training period, were mobilised to fight on

the Russian front. In Bosnia, many young Ukrainian men were mobilised into the Ukrainian Sich Riflemen [USS] (Ukrainski Sichovykh Striltsiv) unit in the Austrian army. These men did not become involved in the multi-civil war in Yugoslavia, between the Partisans of the Serbian royalists, Chetniks, Croatian nationalists, Ustase and the Home Guards troops (Wilson 1979). Instead they volunteered to fight for a free Ukraine. On 1 November 1918, Russia occupied Lviv; however, ongoing hostility proved detrimental to the realisation of an ongoing independent Ukraine. The Ukrainian young men returned home to Bosnia, losing some of their comrades in battle, only to find a new political and social structure (Sodol 1993).

Map of Former Yugoslavia. Image source: Cartographer of the United Nations, 2007, Map of former Yugoslavia. Open source and creative commons.

The end of the First World War, the collapse of the Austro-Hungarian Empire and the formation of a new kingdom, consisting of Serbs, Croats and Slovenes, in 1918 and later renamed Yugoslavia by King Alexander the First in 1928, caused political strain which was further aggravated by economic and social tensions (Wilson 1979). Ukrainians suffered and many lost their possessions and had to rebuild their lives with a few resources.

Educational and cultural life deteriorated and in some communities social and cultural activities ceased or became dormant, ties with Ukraine were sieved as boundaries were redrawn on the world map. With the collapse of the Austro-Hungarian Empire in 1918, Ukraine was divided amongst Poland, Czechoslovakia, Hungary and Romania. Eastern Ukraine was subjugated into the Soviet Union (Himka 1982). Nonetheless, the Ukrainian population in Bosnia continued to preserve their culture and language congregating around the Catholic Church for religious instructions in Ukrainian. Reading rooms opened at the larger centres of Ukrainian communities and the youth socialised at church festivals, weddings and dances where the local orchestra and choir entertained the attendees. Until the Second World War, Ukrainians remained in the villages where they settled prior to the First World War, working the land or making a living as a skilled tradesperson in the local area. After the Second World War, as the young people began to migrate to cities, many of the older generation were unable to further work the land in Bosnia and soon entire families migrated to Bachka, Vojvodina and Slavonia, buying land and re-establishing themselves (Nota 1994).

World War Two

In these lands, Ukrainian identity prevailed, although in the interwar period, tensions rose high, to the extent that there was an outcry to resettle Ukrainians into Macedonia and churches were burnt. With the occupation of Yugoslavia by German troops, in 1941, Bosnia became part of the Third Reich Satellite Independent State of Croatia, led by Ante Pavelic. At the initiative of the Melnyk Organsation of Ukrainian Nationalists (OUN), a wing of Bosnian Ukrainian Legionnaires was formed which consisted of 650 soldiers. All they wanted was to hasten to the Eastern Front to liberate Ukraine from Bolsheviks. However, in reality, the Ukrainian unit became part of Domobrana, the reserved Croatian army, and it was deployed mainly to fight guerrillas Tytovskymy (Tito's partisans). Ukrainian settlers in Bosnia were subjected to punitive operations on the part of the Ustash and by the Serb's fighters Myhaylovicha Chetniks (Lachowicz & Lachowicz 2012). Again, regardless of the suffering, the legionnaires returned home to their families and many migrated out of the region to Canada, America and Australia.

In 1945, three allies, United States, Britain and the Union of Soviet Socialist Republics (USSR), in Yalta Crimea, negotiated the end of the Second World War. Their common goals were to sanction the defeat of Germany and

ensure Germany never again threatens the peace of Europe. "Five months later at Potsdam – officially called the Conference of Berlin… the 'Big Three' presided over a process which began a division of Europe more definitive than anything discussed at Yalta" (Edmonds 1986, p. 198). Two months after Yalta, Djilas, a key figure in the Partisan movement during the Second World War in Yugoslavia, recalls Stalin's words: "whoever occupies a territory also imposes on it their own social system" (Djilas 1962, p. 105). This comment rang true for many Ukrainians, as they had experienced the Soviet and German systems.

After the Second World War, millions of Europeans were evacuated, expelled or resettled or they emigrated. They became refugees and displaced persons tracking through the rubbles and ruins of post Second World War (Gatrell 2011). Displaced Persons (DPs) are coerced out of their home and evacuated, resettled, transferred or migrated into another part of the world. Marcus (1984, p. 1) states "the term 'displaced person' was initially applied to citizens of German-occupied countries; after 1945-1946, when most of them had returned to their homelands, it was applied only to those refugees who refused to return to their countries, particularly those that were Communist dominate". Kulischer (1943) devised the phrase to reflect the forced mass movement of people effected by war. "The magnitude of displacement in 1945 beggared belief. Some 23 million people were uprooted in the final stages of the Second World War and as a result of repatriations, territorial readjustments and the transfers of population following the Allied deal at Potsdam. Two million Poles and Ukrainians were caught up in the transfer agreed between USSR and Poland" (Gatrell 2011, p.7).

During and after the Second World War, many refugees found themselves in Germany, Austria and Italy. "Most of them were labour conscripts, war prisoners, concentration camp prisoners, refugees, and other victims of war." These people were stateless and often fleeing the advancing Soviet troops (Marcus 1984, p. 1) and Communism.

German Camps

Added to the forced emigration and displacement was Hitler's deportation policy of civilian population, especially in Eastern Europe. Many Ukrainians were deported to Germany, firstly in concentration camps and then employed as agricultural, industrial and other public workers. Another source of DPs was the undesirables or political prisoners who resisted the Nazi regime. The DPs numbers grew as more came out of hiding from the Soviet Union. Towards

the end of World War Two, the number of DPs increased as many people were fleeing the advancement of the Red Army. The Western Allies foresaw, but underestimated the numbers of DPs. The concept of DPs determined the shape of the Allied, that is the English, American, French and Union of Soviet Socialists Republics (USSR), humanitarian effort after the war which created a refugee crisis. Between 1945-1950 the Cold War between East and West began to escalate. The crisis for displaced persons deepened, as millions of people remained in the German cities, such as Heidenau, near Dresden; Hattingen near Essen and Braunschweig near Hannover. The Allies established three organisations: The United Nations Relief and Rehabilitation Administration (UNRRA), Supreme Headquarters Allied Expeditionary Force (SHAEF), and International Refugee Organisation (IRO) to provide short term assistance to all the refugees. Initially, the policy was for repatriation rather than resettlement; however, by 1948 repatriation stopped and the IRO began a resettlement program (Isajiw & Palij 1992).

Most refugees were in the camps for less than five years. The living conditions were inadequate, nonetheless the social, cultural and political activities developed a sense of identity. "Young people were socialized into a camp culture that melded Ukrainian cultural values and norms with a temporary, makeshift daily and institutional life … [leaving] a camp culture … after resettlement" (Isajiw & Palij 1992, p. xxi). The cultural life in these camps ensured the continuation of the transmission of Ukrainian values, language and attitudes. As there was an abundance of Ukrainian school teachers from Ukraine, the competition for language and cultural transmission was high (Isajiw & Palij 1992). Walentyn Mykytenko mentioned, in 2016 during an interview, that as a youngster, he learnt to read and write in Ukrainian in the Heidenau camp. Walentyn Mykytenko (2016) states in Germany in the city of Heidenau, near Dresden and close to the Czech boarder, 'I attended

УКРАЇНСЬКА ГІМНАЗІЯ
ім. Т. ШЕВЧЕНКА в Гайденав

ПОСВІДКА

Микитенко Валентин

що народився 3. 11. 1938 в учень 2 класи Української Гімназії ім. Т. Шевченка в Гайденав, Окр. Гарбург.
(Гімназія затверджена Англ. Військовою Владою 2. 10. 1945).

10. 9. 1945

Гайденав, Окр. Гарбург

Директор

No. 11/13

UKRAINIAN COLLEGE
of T. SHEWCHENKO at Heidenau

CERTIFICATE

Mykytenko Walentyn

born 3. 11. 1938 is a pupil of the 2 class of the Ukrainian College at Heidenau.
(The college is autorised by Mil. Gov. of 2. 10. 1945).

15 Aug. 1945

Heidenau, Kr. Harburg

Director

Walentyn Mykytenko's report card from Grade 2 1945. He learnt to read and write at the Heidenau camp, Germany.

Ukrainian school where I learnt to read and write in Ukrainian and we actively participated in the social and communal life of the camp community'. Many Ukrainians joined CYM (Ukrainian Youth Association), like Baranowski and Popowicz.

On the other hand, those in Trieste, Italy, like the Senjov family, attended Ukrainian school and Plast, the Ukrainian Scouting Organisation. Therefore, Ukrainians from Ukraine and the former Yugoslavia organised themselves into communities to ensure cultural transmission and identity flourished wherever they landed.

Hettingen Women. The young Ukrainian women joined CYM. Image source: Kataryna Baranowski 2016

Plast in Trieste, Italy. Plast organised the Ukrainian youth, from the former Yugoslavia, to preserve their cultural heritage through various scouting and cultural activities. Image source: Archprotopresbyter Dmytro Seniw 2016

According to Maruniak (1984, p.1)

> "Ukrainian refugees in 1946 were interned in 125 camps and in 1949 in 110 camps (about 80 of these were predominantly or fully Ukrainian. The largest Ukrainian DP camps (2,000–5,000 people) were in the American zone, near Munich (Karlsfeld, Werner-Kaserne), Augsburg (Somme-Kaserne), Mittenwald (Jüager-Kaserne), Regensburg (Ganghofer-Siedlung), Aschaffenburg, Berchtesgaden (Orlyk), Bayreuth, Neu Ulm, Leipheim, and Dillingen. In the British zone there were large Ukrainian camps near Hannover and Heidenau, and in the French zone, near Stuttgart and Salzburg, Austria … An active civic, political, cultural, educational, religious, economic, literary, and artistic life developed in the camps during their brief existence. This is evident from the statistics: in 1948, for example, 102 elementary schools, 35 gymnasiums, 12 other secondary schools, and 43 trade schools functioned in the camps; as well, 232 periodicals and 818 books were published."

Social and cultural life was encouraged. Choirs were formed, dancing groups and CYM groups operated in Germany and Austria. Some of the participants were beginning to establish social and personal relationships which they carried for the rest of their lives and into Geelong. Baranowski and Popowicz became acquaintances and found themselves in Geelong to participate and become engaged in the Ukrainian Geelong emigrant community. They were assisted by the United Nations Relief and Rehabilitation Administration (UNRRA) in Germany.

Men's CYM group in Hettingen, west of Munich. Michael Popowicz is in the front row, first on the left. Anton Baranowski is in the second row, fourth on the right. Image source: Orest Popowicz and Mary-Anne Borowok 2016

United Nations Relief and Rehabilitation Administration (UNRRA) (1943)

"UNRRA was established by agreement of 44 nations on 9 November 1943; the purpose of UNRRA was to "plan, co-ordinate, administer or arrange for the administration of measures for the relief of victims of war in any area under the control of any of the United Nations through the provision of food, fuel, clothing, shelter and other basic necessities, medical and other essential services" (United Nations Archives 2015, p. 1). UNRRA was established to assist refugees under the Council of the United Nation, and initially, its central responsibility was health, to combat epidemics and manage international sanitary resolutions. UNRRA was to rebuild and improve health services. However, some of the other services included teaching the DPs new trades. Maria Mykytenko received a certificate in wool knitting. Under UNRRA, the DPs began to acquire greater autonomy and freedom of movement, for example, Dmytro Mykytenko received his bicycle licence which allowed him greater mobility than previously experienced. Nonetheless, UNRRA's massive relief caused it to run out of funds, and in 1948, the International Refugee


ПОСВІДЧЕННЯ

CERTIFICATE

D. P. Camp Stateless
Heidenau

D. P. Camp Stateless
Heidenau

Maria Mykytenko's certificate in wool knitting from the DP Heidenau camp near Dresden, Germany. Image source: Walentyn Mykytenko 2016


ОХОРОНА ТАБОРУ
В ГАЙДЕНАВ
ORPOLIZEI HEIDENAU

ДОВІДКА (BESCHEINIGUNG)

Mykytenko Dmytro

16.3.19[illegible]

39.

Panther Original.

POLICE-STATION

D. P. Camp Stateless
Heidenau

Dmytro Mykytenko's bicycle licence. Image source: Walentyn Mykytenko 2016

Organization (IRO) inherited the responsibility of more than half a million displaced persons (McFadzean 2012). Displacement continued as the world political scene changed and this time the change was not from Ukraine and Germany.

Migration to Trieste, Italy

The migration from Yugoslavia occurred with the Soviet-Yugoslavia (Stalin-Tito) dispute of 1948 over national independence as one of the issues. In 1950, the economic crisis of Yugoslavia and the peasant opposition to collectivisation of land by Yugoslavs (Newman 1952; Zilliacus 1952), including Ukrainians, who owned their land from the beginning of their migration into Bosnia, Serbia, Croatia, Slovenia (1890s and 1910s), and now known as Yugoslavia, during the Austro-Hungarian era, brought resistance. The forces at the time enabled Tito to turn to the West for economic aid and introduce the 'Yugoslav way' and the withering away from the Soviets, opening the way to the West and encouraging migration into the world (Wilson 1979). Ukrainians, similarly to other minorities, were encouraged to repatriate or resettle abroad; although these lands were the lands of their ancestors who inhabited them since the 1890s (Katerina Senjov 2016). Once again, Ukrainians became mobile, except this time they immigrated to Trieste, Italy, in 1950 and established themselves in a community of practice (Lave & Wenger 1991). The practice to preserve their cultural heritage and identity.

Under the Marshall Plan, in 1948, an American initiative, the European Recovery Plan, was instigated to aid Western Europe. The Americans were convinced that European recovery was essential for long term interests of the United States. Furthermore, they believed that a hostile power or coalition must not control the European markets, resources or industrial capacity, and the United States ought to fill the vacuum left after the Second World War. The Americans believed that by creating a framework to control the Germans and contain the Soviets, Communism would be limited and a multilateral system of world trade would be established. At the end of the war, among the many reconstruction activities, Americans continued to fund United Nations Relief and Rehabilitation Administration (UNRRA), although the Marshall Plan superseded UNRRA (Hogan 1987). The Ukrainians from the former Yugoslavia, in the 1950s, arrived in Trieste, Italy, under the Marshall plan.

Life in Trieste

The Trieste camp was the 'hub for refugees' and was charged by international organisations with the care and the maintenance of refugees. The National Catholic Welfare Conference and the War Relief Services under the banner of the American Council of Voluntary Agencies began to care for foreign refugees, among these 'ethnic' Slavs. In 1945 the Anglo-American Allied Military Government (AMG) assumed administrative control. In 1949, the AMG developed a relatively complex structure for aid and assistance for the transient population. The AMG worked closely with international bodies, especially the International Refugee Organisation (IRO) under the auspices of the United Nations, to assist with the repatriation or resettlement of the displaced persons. The IRO operations concluded in 1951 and the United Nations Refugee Agency (UNHCR) laboured to locate host countries for emigrating refugees. This was implemented through a screening commission which determined refugee eligibility for migration (Bullinger 2011).

However, in the meantime, the Trieste camp became the hub of cultural activities and the development of cultural traditions, heritage and transmission of Ukrainian identity. Plast played a pivotal role in the transmission of

Visit of Archbishop Buczko in Trieste on 13 September, 1953. Image source: Archprotopresbyter Dmytro Seniw 2016

Ukrainian identity. Besides the scouting activities, the youth were taught Ukrainian and all traditional heritage, for example, dancing and singing in youth choirs.

Just as the Metropolitan of Halych (Lencyk 1993), Metropolitan Sheptytsky, was aware of the plight of Ukrainians, in the late 1890s and early 1900s (Lachowicz & Lachowicz 2012), Archbishop Buczko of Western Europe visited the Ukrainian congregation in Trieste on 13 September, 1953. This congregation gathered around the Church as they had done previously in Bosnia, Bachka and other parts of the former Yugoslavia. Again, as previous, Plast and the Ukrainian Catholic Church played a significant role in the cultural identity of these displaced persons.

The Senjov family, like many other families from the former Yugoslavia arrived in Trieste in 1952 and stayed there for a year and a half before emigrating to Australia at the end of 1953. In that year and a half, they saw one ship leave for Canada. Some families stayed up to 4 years before they migrated out of Trieste. In the Trieste camp, they were able to work and as Katerina Senjov states, as she was a dressmaker from home, she was able to obtain a

Peter Senjov, back right, tailoring in 1953, in Trieste.
Image source: Katerina Senjov 2016.

job. Her husband's cousin, Stephanie Pawluk (Moravski), recommended her to the master tailor of the camp and through that recommendation Peter and Katerina, both, obtained official dressmaking and tailoring documentation before they left for Australia. Besides learning trade skills which could be beneficial, educational and cultural activities were prevalent, and as usual, Ukrainian choirs were organised. Katerina Senjov, like many of her peers, joined the choir. Finally, in late 1953, these Ukrainians from Yugoslavia began their journey by sea, on the Fair Star to Australia and joined the earlier emigrants from Ukraine in Geelong. Although these families were displaced and their lives were disrupted, they always considered themselves Ukrainians. They knew their cultural heritage and traditions which sustained them for generations. Within their cultural traditions, they found the skills, knowledge and experiences that were valued as human capital (Schultz 1961).

Trieste choir 1952. Katerina Senjov, front centre.
Image source: Katerina Senjov 2016.

CHAPTER FOUR:
Human Capital

Human capital is the skills, knowledge and experiences an individual brings to and is valued in a country or an organisation (Schultz 1961). Post Second World War, Arthur A. Calwell, the first Australian Minister for Immigration, on 2 August 1945 stated: "If Australians have learned one lesson from the Pacific War it is surely that we cannot continue to hold our island continent for ourselves and our dependants" (Zubrzycki 1995, p. 1). This set the tone for the famous *populate or perish* (Sun Herald 2015) by Arthur A. Calwell and the approach of the early years of Australia's immigration policy. In May, 1945 using a homely metaphor Arthur A. Calwell explained the significance of his approaching new role as Australia's first Minister of Immigration: "I wonder how many of us have ever thought how much we Australians are like the koalas. We both belong to dying races and both are well on the way to becoming museum pieces" (Calwell AA 1945, p. 1).

According to Zubrzycki (1995), in order to avoid Australia's declining population after the Second World War, the Cabinet Committee on Migration outlined a number of recommendations on "a vigorous policy of white alien immigration" Zubrzycki (1995, p. 5). These included that the alien should feel that he is an asset to Australia; there should be assistance to meet part of the passage and unofficial groups should be formed to enable the alien to settle in various states. Zubrzycki (1995, p. 5) further states the "sub-committee of the Inter-Departmental Committee (IDC) on Migration submitted a report on Alien White Migration … [emphasising that the migrant should be] made to feel that he is regarded as an asset". The emphasis is on human capital to reflect and set the tone for the increase in population.

Additionally, comments made by Arthur A. Calwell set the tone to reflect Australia's attitude to human capital. He adopted this tone to ensure increases in population, national output, labour contribution and productive capacity. Additionally, the tone enabled people to invest in themselves, so that they could benefit personally, and simultaneously, contribute to Australia. And further, the tone set an attitude for the investment in human beings that yield a return over a long period (Schultz 1961) to the extent that "Jerzy Zubrzycki declared Calwell … the Unacknowledged father of multiculturalism" (Calwell M E 2012, p. 3) who enabled the development and expansion of Australia, as we know it, today. Arthur A. Calwell's personal history and the events of the nineteenth and early twentieth centuries impacted on his immigration policy, to the benefit of the Ukrainian Geelong community and other post-war immigrants.

Arthur A. Calwell: The First Minister of Immigration in Australia

In 1847, Arthur A. Calwell's maternal grandfather deserted ship in Melbourne (Calwell A A 1971) and his grandson, Arthur A. Calwell became a prominent figure in the development of the policy on immigration and the expansion of Australia. In other events in Europe and a century earlier, the Rusyns left Zakarpatia and the Carparthian, a region of today's Ukraine, for religious reasons to Bachka, in today's Serbia. In the 1890s the Galicians emigrated to Bosnia to raise their living standards. Additionally, they were promised free land from the Habsburg Empire administration. In Ukraine and Europe, and in particular Germany, Ukrainians decided to emigrate out of Europe to a place as far as possible from the rubble of the Second World War. In Australia in 1944 and at the end of the Second World War, Curtin, the then Prime Minister of Australia, told cabinet that "we must have more people to develop and defend Australia" (Calwell A A 1971, p. 98). Curtin passed away and Chifley became Prime Minister, appointing Arthur A. Calwell to the new position of Minister for Immigration on 13 July 1945. And on "2 August 1945 the immigration policy was launched by Calwell in the Commonwealth Parliament. His speech was moderate, couched in carefully-chosen language" (Kiernan 1978, p. 119) to reflect the need for additional population, defence and extended growth of the Australian economy. This policy changed the face of Australia: "There are rare moments in history when the future course of a nation depends heavily upon a single decision. This was one such moment;

Government and Opposition alike sensed it, and responded accordingly. For a Government to plan large scale immigration in the face of substantial unresolved problems called for considerable courage. For the Government to be joined and supported in this by Opposition of the day made the decision even more notable" (Armstrong 1969, p. 4).

In 1947, a new Immigration Department was established with three major responsibilities: namely, to control the process of immigration and emigration; to control the process of becoming Australian citizens; and the reception of migrants into Australia and their assimilation into the Australian way of life (Synan 2002). This was Australia's greatest adventure in nation building. The then Prime Minister and Treasurer, Joseph Benedict Chifley, and the first Minister of Immigration, Arthur A. Calwell believed in this vital and positive immigration policy to building a better and bigger Australia. The Depression and the war had created an acute labour shortage and essential services were neglected. Maintenance was undermanned and every section of the economy was in need of manpower. From Britain in 1946 the first party sailed for Australia with building workers intended for Canberra. The following year, 1947, Arthur A. Calwell and his wife, with his private secretary left Sydney to visit 23 countries in fewer than 13 weeks to:

1. arrange transportation to Australia for British migrants, since Australia did not have its own shipping line;

2. make known to overseas governments, Australia's immigration aims to attract migrants from these countries;

3. come to some agreement with the International Refugee Organisation (IRO) to receive Displaced Persons (DPs) into Australia (Armstrong 1972).

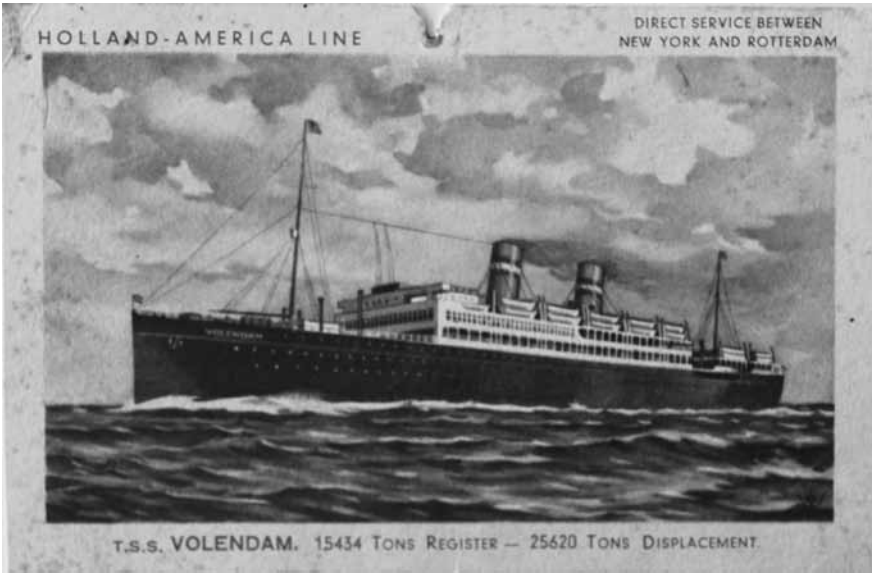
Calwell established the Australian News and Information Bureau offices to deal with the numerous requests of information about Australia. These offices were important in assisting the immigration program, as he intended to extend the program outside of Britain and into Europe. Armstrong (1969, pp. 7 & 8) notes "for the first time migration from countries other than Britain had been built up to significant proportions. Australia had established a framework of bilateral and multilateral agreements." In 1946 Calwell approached Holland and Switzerland for migrants on humanitarian grounds and to relieve the distress of the peoples of Europe. Furthermore, he explained to Parliament that since; there was little shipping available, "it would be necessary to take migrants from wherever they could be found" (Kiernan 1978, p. 126).

In 1947, in Geneva, A. A. Calwell "reached an agreement with the International Refugees' Organisation to take 4,000 refugees in 1947 and 12,000 per annum in each following year, if they supplied shipping" (Kiernan 1978, p. 127). Additionally, Calwell visited displaced persons camps in Europe, where many of the residents were people from countries bordering the Baltic Sea – Lithuanians, Latvians and Estonians (including Ukrainians). "They had suffered a great deal when Russia annexed their countries… After deliberating the issue we decided to select a 'choice sample' of displaced persons as migrants" (Calwell A A 1971, p. 103). The sample consisted of nobody under 15 nor over 35 and they were to be single. Arthur A. Calwell noted that when they actually arrived on the first ship; "the men were handsome and the women beautiful. It was not hard to sell immigration to the Australian people once the press published photographs of that group" (Calwell A A 1971, p. 103). According to Kunz (1988), Ukrainians made up 8.5% of the total displaced persons received in Australia.

As Calwell reflected, one of the conditions for their immigration to Australia was "they had to accept employment for two years in a place decided upon by the Immigration Department. This was my idea. I thought it was fair because we provided accommodation at Bonegilla, a former army, later at Bathurst and then all around Australia… After two years, 80 per cent remained with the same employers …They bought their own houses, established their own families, and brought their relatives to Australia to live with them" (Calwell AA 1971, p. 104). "By 1949, the last year of the Chifley government, our total intake was 150,00" (Calwell A A 1971, p. 107). Calwell's immigration program "represented a determination to develop a heterogenous society … and the attainment of a more varied society … [and] at the same time a nationalistic vision of a developing Australia" (Kiernan 1978, p. 114). By the end of 1947, the immigration policy was displaying encouraging outcomes. This optimism was echoed by Calwell in Parliament when he coined the term New Australians for migrants instead of DPs (Displaced Persons) by the end of 1947 (Kiernan1978). "Calwell encouraged 'New Australian' festivals to introduce their culture to the Australian community as well as foreign language newspapers" (Calwell M E 2012, p. 68). He realised the New Australians were becoming a substantial group who began to contribute to the economic and industrial expansion of Australia. He emphasised the importance of economic development and security, the expansion of Australian population and the importance of welcoming New Australians and achieving the policy of full employment "which Labor initiated in 1944 meant a job for every man who

wanted one and a man for every vacant job. This was a perfectionist ideal, but Australia came close to it" (Calwell M E 2012, p. 61).

In 1949, he informed the House that the problems of shipping migrants to Australia had been solved with the carriage of free and assisted immigration (Kiernan 1978). Regardless of the shipping issues, Ukrainians managed to arrive in Australia in 1948 on the following ships: Mozzaffari; Goya; Mohammedi; Skaugun; Fairsea; Guglielmo Marconi, General Heintzelman and Volendam.



A number of Ukrainian Geelong emigrants arrived on the Volendam to Australia. Image source: Kataryna Baranowski 2016

Immigration began, in earnestly, in the 1950s to 1960s mainly from the European continent. Australia welcomed large groups mostly from Eastern Europe, including Ukraine and Yugoslavia. The Ukrainians overwhelming were fleeing persecution in the Soviet Union (Australian Government 2015) and the Ukrainians from Yugoslavia were searching for a better economic life as Tito opened the borders of Yugoslavia (Wilson 1979). This combination created a vibrant and complex community which survived in Geelong for 70 years, and hopefully, will continue for many years to come.

Over the years since Ukrainian emigration to Australia, the numerous branches of the Ukrainian community have been visited by various prominent dignitaries, including Arthur A. Calwell. In 1964, he visited the Ukrainian Association of Victoria, and was honoured with the Taras Shevchenko pin (Ukrainian Settler in Australia 1964). In that year, Ukrainians, worldwide celebrated Taras Shevchenko's 150th birthday. Taras Shevchenko was a Ukrainian poet, writer, artist, public and political figure, whose writings formed the foundation for modern Ukrainian literature. He promoted Ukrainian culture and identity, social conditions and their contribution to society.

During an interview with the Ukrainian Settler, in 1964, Arthur A. Calwell (Freudenberg 1993) highlighted that he, personally, welcomed Ukrainians, like many other immigrants, to Australia. He would welcome them at the


"UKRAINIAN SETTLER"

УКРАЇНЕЦЬ В АВСТРАЛІЇ

Інтерв'ю А. Колвела

Andrij Hluchanic, the President of the Ukrainian Association of Victoria, pins the Taras Shevchenko Jubilee pin onto Arthur A. Calwell's lapel in 1964. Image source: Ukrainian Settler in Australia 1964

Pier of Melbourne, regardless of the time of arrival of the ship (Calwell M E 2017). He further stated that Ukrainians have always been law abiding and model citizens who have a strong national identity. In Australia, this identity transmission has always been encouraged, and in return Ukrainians, like other ethnic groups, need to abide to Australian laws and think about Australia's defence (Ukrainian Settler 1964). Since Ukrainian emigration to Australia; Australian born Ukrainians have joined the Australia Defence force, including recently a member, Oryssia Pryslak, from the Pryslak/Stawiski family, in Geelong (Luba Pryslak Facebook 2017).

Assimilation Policy

In the 1950s and 1960s the Government monitored a policy of assimilation. According to Pennay (2007), the migrants were expected to blend into Australian society and renounce their cultural identity. In return, Pennay (2007, p. 14) informs his readers that "Australians were expected to be hospitable." Kataryna Baranowski, in 2016 during an interview, described her positive hospitable experiences with the Sayers. The Sayers were a local Geelong couple from whom Kataryna and Anton Baranowski rented a room before they built their own home. At the end of young Kataryna and Anton Baranowski stay with the Sayers; they referred to the Sayers as 'Nana and Dad'. Other emigrants described their personal positive experiences; but they understood from their institutionalised education, that they were to be assimilated.

At the Bonegilla Migrant Reception and Training Centre, the aim was to educate the migrants about the Australian way of life, including the attitude of 'sun and sport', and about Australia. The migrants were given lectures and prompted not to separate themselves from Australian society. This attitude and policy of assimilation was interpreted as "helping the migrants to take their place in the community … on festive occasions they were asked to parade colourful aspects of their European heritage" (Pennay 2007, p. 14), for example at St. Patrick's Day Parade in Geelong. This aspect of the policy is adhered to today, where in Geelong, Ukrainians participate in the yearly Pako Festival (Pako Festa 2016). On their arrival in Geelong, many of the women joined the Red Cross and the Young Men's Christian Assocaition (YMCA) (Geelong Hromada 1950). At the time, the responsibility of assimilation was laid on the shoulders of the migrants and the host society was not enthusiastic to change. The Ukrainians readily participated in their local communities; nonetheless, they began to build their hromada hall, churches and organised youth camps and activities for the community to maintain their own cultural heritage in

the Australian environment. And only "in the 1960s the policy was modified from 'assimilation' to 'integration', which still sought social cohesion but more gently. In the 1970s, the policy was switched fundamentally to accepting a multicultural society, celebrating difference instead of being concerned by it" (Hirst 2014, p. 160).

The Catholic Church

The Catholic Church followed the policy of the Government of the day's policy, and as Pennay (2007) states, the Catholic archbishops and bishops of Australia disseminated a pastoral letter to their congregations that they had a responsibility to absorb the new arrivals. The Catholic Church played a prominent role in the migration of DPs after the Second World War. Reverend Michael Rafter became the Episcopal Vicar for Migration. Rafter (1982) described the prevailing circumstances following World War 2:

> 1. Native Australians who were returning from the war had to reorganise their economic and industrial life; but simultaneously, migrants were arriving;
>
> 2. The population was mainly English speakers;
>
> 3. Many couples lived with one of their parents. The schools mainly were serviced by religious orders, who "faced classes of 60 or more, with many of the children speaking only a foreign language" (Rafter 1982, p. 2).

The work of the Catholic Immigration Office consisted of:

> 1."Support of National Chaplains; Caroline Chisholm Guild catered for the social needs of immigrants (Brunswick St Fitzroy);
>
> 2. English lessons were conducted through volunteers (e.g. Legion of Mary) and firm friendships were formed" (Rafter 1982, p. 3);
>
> 3. Sponsorship: "Catholic social teaching has constantly stressed that people have a right to migrate. … It is one thing to proclaim persons' rights. It is another thing to give them an opportunity to achieve their rights. Sponsorship did that. In the early years, the office was sponsoring particularly the young men and women who had escaped to refugee camps during and after the war" (Rafter 1982, p. 4).

This support rings true to today's Social Justice Statement for 2016-17, titled "A Place at the Table: Social justice in an ageing society" (Australian

Catholic Social Justice Council, 2017, p.1). This statement echoes and extends what was begun by the Catholic Church, Reverend Michael Rafter and Arthur A. Calwell on social justice. In 2017, the Council has asked Australians to "celebrate the value, dignity and significant contributions of older people to the life of the community" (Australian Catholic Social Justice Council, 2017, p.1). These are the people who have been the contributors to Geelong's human capital and they were at the heart of community life which enabled diversity and multiculturalism and through such leadership as from Reverend Doctor Ivan Prasko, they were supported to ensure their own cultural identity.

In the late 1960s, once Reverend Doctor Ivan Prasko became Bishop for Ukrainians in Australia and the Oceania, he regularly attended the bishop's conferences to present the views of his Ukrainian congregation. The Ukrainian Catholic view was not solely represented through this media, Reverend Prasko also presented many issues and points of view to Archbishop Mannix to ensure Ukrainian Catholics were well ministered within the local Catholic parishes and schools (Seniw 2003). Reverend Doctor Ivan Prasko, whilst residing at the Moonee Ponds Parish of St Monica's, (MDHC 1951) and deploying his

Vira Mykytenko worked with the Geelong Red Cross. Vira is seated in the front row, second from the right. Image source: Peter Mykytenko 2016

doctoral studies on canon law, always ensured social justice and the interests of his Ukrainian congregation were fulfilled. In 1954, at St Patrick's Cathedral in Melbourne, the Holy Liturgy was celebrated in the Ukrainian Byzantium Rite with Reverend Michael Rafter, Episcopal Vicar for Migration, preaching the sermon and 3LO broadcasting the Service (MDHC 1954). The previous year, 1953, Reverend Doctor Ivan Prasko celebrated the Holy Liturgy with the Ukrainian choir singing in the presence of Bishop Vesters of Rabaul, from Papua New Guinea, and Monsignor Fox preaching the sermon. The Holy Liturgy was on the Feast of St Peter and St Paul for those persecuted under Communism (The Age 13 July 1953). Ukrainians did not isolate themselves from the larger sector of society; instead, Reverend Doctor Ivan Prasko encouraged them to exhibit their Ukrainian Rite and traditions in various forms. In 1951 Archbishop Very Reverend Dr Mannix presided over the Ukrainian Holy Liturgy celebrated by Reverend Doctor Ivan Prasko and sung by the Ukrainian choir at St Patrick's Cathedral in the presence of 500 plus Ukrainians and Arthur A. Calwell. Archbishop Mannix referred to Calwell's untiring work and enlightened immigration policy which gave Ukrainians the opportunity to emigrate to Australia. Mannix mentioned that Ukrainians will not forget their native land and traditions, and he further stated that "with our help, they will be able to adjust themselves to the new way of life in Australia, that we have something to give them, and we gratefully acknowledge that they have much to give to us. Those who have looked upon this congregation gathered here must be deeply impressed with the splendid contribution that these welcome newcomers can make to the welfare and prosperity of this new land … I know their coming will be a blessing to us in Australia" (MDHC, the Advocate, 1951, p. 1). Reverend Doctor Ivan Prasko not only ministered in Melbourne, he also visited Ukrainians in other parts of Victoria, including Geelong, where he ministered to the Ukrainian Catholic Rite congregation. Through this ministry and his encouragement, human capital began to develop, not only on the personal level, but also, on the social level. However, before the Ukrainian emigrants came to Geelong, they were shipped to migrant camps in various parts of Australia. At this stage, we need to be brought back to the thought that there were various viewpoints regarding the assimilation policy and the migrant camps.

Migrant Camps in Australia

Regardless, of the sentiments of many of the early Ukrainian emigrants, who also "echoed the feelings of thousands of others who had been moved from camp to camp, waiting, with their lives on hold, for years" (Synan 2002, p. 17), according to this research, the first Ukrainian Geelong emigrants on their arrival in Australia were placed into the following camps:

1. Bonegilla Migrant Reception and Training Centre 1947–1971: The first Ukrainian emigrants arrived at the Bonegilla Migrant Reception and Training Centre in 1948. Bonegilla is north of Melbourne, between the border of Victoria and New South Wales. Ukrainians, like many displaced persons, came to Australia under the Commonwealth's Post War Migration Scheme. Their lives had been disrupted by the distress of World War Two. Bonegilla was a former defence establishment; but for Ukrainians, it was another transient camp. The camp provided temporary accommodation, in exchange for free or assisted passage to Australia for 2 years of labour at the Australian Government's choice. Bonegilla was the largest migrant centre in Australia. It accommodated about one in eight of the 2.5 million, about 309,000 migrants, who arrived in Australia from Europe between 1947 and 1971 (Pennay & Persian 2010). Kunz (1988) describes the conditions at Bonegilla as basic with accommodation being in fibro and corrugated iron huts. The food was also basic and, while unfamiliar to many migrants, was typical of Australia.

2. In Victoria, there were a number of interim camps including Rushworth and Cobram (Immigration Museum 2010; National Archives of Australia 2016).

3. Uranquinty Camp: 1948-1952: This camp was situated on the site of the former RAAF Air Service Flying School, some five kilometres north west of the township of Uranquinty, south of Wagga Wagga, in the Riverina region of New South Wales, Australia. The greater majority of DPs were women and children, as the men usually moved into the Snowy Mountain scheme or other projects at the discretion of the Commonwealth Department of Immigration. The accommodation was made of unlined corrugated iron with few provisions for comfort suitable for toughness-building austerity in single men, but not suitable for women, children and particular young babies. Accommodation was

dormitory-style for up to 22 people in separate single or family blocks. Though expected to be temporary, the immigrants were often kept there for up to 3 years. The immigrants alleged and complained that the Australian food was wearisome; but promptly they were told that they should get used to the Australian diet. Furthermore, they encountered language problems, although there were night English classes. Anne Ringwood, Daily Advertiser reporter, inspected the camp after the first arrivals. She noticed the grounds were not in prime conditions as previously for the Australian troops; however, she did comment that the women were gracious and they looked like pictures in a travel magazine with their bright peasant scarves. For the immigrants, the experience must have been very confusing since they had been brought to Australia expecting to regain their freedom and move to wide open spaces (Morris 2001).

4. According to Synan (2002) the West Sale Migrant Holding Centre was located at the disused RAAF Base in Fulham between 1949 and 1953. It accommodated women and children whilst husbands moved to work across Gippsland. Synan (2002) documented the history of the site and gave voice to these immigrants. In her book, titled *We Came with Nothing*, she noted that these migrants settled mostly in the Gippsland area and made a significant economic, cultural and spiritual contribution.

5. One of the other larger migrant camps, where Ukrainians found themselves was at Bathurst. Bathurst is approximately 172 kilometres, north-west of Sydney and the camp had been an army camp isolated from the main township. The iron sheds were unlined and unheated, and in the timber barracks, one froze in the winter and roasted in the summer. Basically, the barracks, with no privacy, were in very poor condition and needed constant repair. The Bathurst Migrant Camp was only a transient stop before migrants were resettled elsewhere, e.g., Greta Camp, and most migrants only stayed here for weeks or at the most months. As part of the Assimilation Policy, a school operated at Bathurst from January 1949 to May 1952. These classrooms were used in the evenings for Adult Education to encourage the migrants to learn functional English and here the migrants were supposed to be introduced to the Australian way of life. However, upon arriving at the camp, one of the first hurdles for these migrants was that they

had to drive through a boom gate which was then lowered immediately afterwards. This reminded many of the labour and concentration camps in Germany and there are many documented accounts of these and similar unsettling experiences (Janina 2009).

6. Greta Army Camp in New South Wales was originally built to train soldiers during the Second World War. After the war, the land was transferred to the Department of Immigration to house over 100,000 European migrants (Keating 1997), among them Ukrainians who eventually settled in Geelong.

Regardless of the migrant camp experiences, it appears that from the Australian Government's perspective, the migrants were to individually blend into Australian society.

From Displacement to Human Capital

From the European viewpoint, and in particular for many Ukrainians, emigrating to Australia in the late 1940s and early 1950s, enabled them to distance themselves from the rubble of the European Second World War and their emigration enabled them to be as far as possible from the wars of Europe [Facebook, entry 1, 2016]. On the other hand, "Assimilationist Australia had little awareness of the pathos or tragedy of the emigration story" (Wilton & Bosworth 1984, p. 79). The interest was to assimilate the emigrants as quickly as possible. However, "in the 1950s and 1960s Zubrzycki argues that the ethnic press, ethnic associations, and old-world values had a place in new Australia during the first few years of settlement" (Wilton & Bosworth1984, p. 23). Furthermore, Arthur A. Calwell's "deep knowledge, understanding and love of history [and statement] 'We are both legates of the past and custodians of the future' [enabled him to become] a visionary … with a sense [that] human life mattered and has meaning" (Calwell, M E 2012, pp. 3 & 4). The awareness, knowledge and understanding and various statements at the time indicated that there were Australians who appreciated the emigration story after the Second World War (WW2). These people from their own or their family's emigration remembered stories, and could apply their knowledge and understanding to the post WW2 environment. "On 19 June 1947, Arthur A. Calwell and Elizabeth Calwell with his Secretary, R. E. Armstrong left by flying boat for Europe on probably the smallest and yet most momentous Australian Government mission" (Calwell, M E 2012, p. 64). They visited displaced persons camps in Germany and other relevant countries, including

UNRRA and IRO to discuss arrangements to select people from these camps and transport them to Australia. In 1948, the first Ukrainians arrived in Australia from these Germany camps, completed their two-year contracts and began the influx of human capital into the area of Geelong and surrounds. The other group from Trieste arrived at the end of 1953 and the beginning of 1954, stayed in Bonegilla, Victoria for a short time and some of them were not required to complete their two-year contract. But within a short time, they found themselves in Geelong in 1954. They informed each other that work was in plentiful supply.

Human Capital

Further to Schultz (1961) definition of human capital, Kippenberger (1997) argues that for survival individuals require means of supplying knowledge to find out how existing knowledge can be best applied to produce results. Many of the first Ukrainian emigrants in Geelong had acquired practical knowledge in the building industry through their life experiences. They acquired knowledge and skills in the various camps, and their own ability to apply the famous Vygotskian term *mislenija* (to figure things out) within a sociocultural environment (Vygotsky 1999) enabled them to progress and establish themselves in Australia. Within the ZPD, they were able to scaffold their existing knowledge and find out means of producing the required results. They were able to learn from more capable peers and older members of the community to establish their own lives and proliferate their community life to withstand change and human endeavours for over 70 years. Many amusing stories were told during the collection of data. Katerina Senjov (interview 2016) describes how her husband and his kum, her daughter's godfather, had building knowledge from Bosnia, but the materials, styles and lack of materials proved a challenge; nonetheless, down from Stan's block, a house was being built. One of them would run up the street, figure out where the next few pieces of wood were supposed to go and then return to place the wood accordingly. No challenge was too great for they were prepared to overcome all adversities. Stan eventually became the Head of Catholic Church Building Committee and ran his own building company. Peter became a tool maker and moved to Melbourne where his siblings and mother lived, and later his youngest brother, Dmytro Seniw, arrived from Rome to become the first Ukrainian Catholic priest in Australia in 1967 (Ukrainian Settler, 1967) [Facebook, entry 20, 2017].

Roman Lubchenko with CRB machinery in the 1960s. Image source: Nina Lubchenko 2016

There are numerous stories by the first Ukrainian Geelong emigrants of cooperation and skill sharing. Kataryna Baranowski (2016) describes how Dmitri Kruk, her father, was a builder in Ukraine and upon his arrival in Geelong, her husband Anton and Dmitri began to build their home, and although building implements and material were so different, somehow they 'figured out' (*mislenija*) how to build, fix things and expand their household (hospodarstvo). In this land, everything was bigger and they had so much: they were so pleased with themselves and their early successes (Kataryna Baranowski 2016). Many of these early emigrants "came with nothing" (Synan 2002, p. vi) and they prided themselves on their achievements. The social interaction and cooperation were extremely important. Nina Lubchenko explained, during an interview in 2016, how during the week, her husband would work on the Surf Coast Highway, which was being built and furthered from Geelong. Each weekend, he would come home to the family and somehow he managed to help with the building of the hromada hall. Roman had a car which he used on weekends where, he and his friend, Peter, as Zbirschyks, would collect money to finance the building of the hromada. Today, social media and the *'donate now'* button on various not for profit organisations

Roman Lubchenko drove the children everywhere. Image source: Nina Lubchenko 2016

deployments are very similar to our zbirschyk who physically would visit members of the Ukrainian community to enable them to donate towards the building of community capital. This social interaction was important since there was a need to produce results for the good of the community and as many of the early emigrants believed for the preservation of their cultural traditions and development of cultural identity. Vygotsky's (1999) concepts of social interaction in a cooperative and scaffolded ZPD (Vygotsky 1999) provides a relevant approach to the understanding of how human capital was extended in Geelong. Vygotsky describes the ZPD as the "distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers" (Vygotsky 1978, p. 86). In the ZPD, under the guidance of the more capable individuals or older members of the community, individuals 'figured out' (*mislenija*) and developed techniques appropriate for their situation with the prospect of becoming self-sufficient and self-directed individuals who could easily intermingle with Australian society.

In the workplace, whether it be at Ford Australia, International Harvester, Henderson Springs or at the Geelong Federal Woollen Mills, many of these emigrants acquired the necessary knowledge and skills to work in the new environment, and additionally, some of them became leading hands in their respective fields. Although Vygotsky in his work discussed mainly children's learning, his theories have also been applied to apprenticeship learning (Lave & Wenger 1991). The mention of "more capable peers" by Vygotsky himself implies a more general potential for the application of his ideas of sharing knowledge and skills to produce appropriate results.

These were appropriate results not only at the individual approach to human capital, but also, at the social and community levels in society. The expansion of the City of Geelong society, the Ukrainian Catholic and Orthodox churches, the Hromada, followed by the youth organisations enabled the new arrivals to re-establish and reconnect socially with their past. Simultaneously, they supported each other to establish themselves in Geelong, as they became part of Australian society and formed an Australian identity (Australian Government 2017) through various channels in their new environment.

On arrival, many of the Ukrainian women, especially those who arrived at beginning of 1949, noted how colourful the Australia women dressed (Kataryna Baranowski 2016). These women left a drab and cold Europe and arrived in the heat of an Australian summer. These women began to learn dressmaking, not only to clothe themselves and their families: they joined Pelaco in Geelong to make men's shirts; others joined the woollen mill to make merino jumpers and cardigans and other products which serviced not only Geelong but also other parts of Australia. According to Sands and McDougall (1969 p. 415), by 1955, Geelong, and in particular Chilwell/Newtown, was an important residential city, it had "four woollen mills, with post and telegraph office, wool-scouring works and soap factory, quarries, three colleges and three preparatory schools, two state schools, two girl's grammar schools, five kindergartens, seven churches". For Ukrainians, not only did they contribute to Geelong society through their workplaces, they began to revive their Ukrainian spiritual needs. What they had accomplished in the various camps, for example, in Hittengen, Heidenau and Braunschweig, not too far from Hannover, in Germany and Trieste in Italy, did not vanish. Instead, on arrival in Geelong, they re-established themselves and re-organised their activities as opportunities emerged.

Uniqueness

The uniqueness of the Ukrainian community in Geelong is the Two Twigs of emigration. One Twig came from Ukraine and Germany, having departed from Ukraine during the Second World War. The other Twig of Ukrainians was from Bosnia/Bachka, the former Yugoslavia, whose ancestors departed Ukraine at the end of the nineteenth and early twentieth centuries. These Two Twigs joined forces and became a hub–a cultural centre.

In 2018, this cultural centre will celebrate 70 years of continuous development and preservation of Ukrainian cultural identity and heritage. Ukrainians were part of the changing face of Australian society (Australian Government 2015), although the New Australians were encouraged to blend into their environment as quickly as possible for the sake of social cohesion. Ukrainians became a cohesive and yet diverse interactive group that partook in the expansion of Geelong.

Geelong

When the Ukrainian emigrants arrived in Australia, in 1948 and 1949, and especially those who arrived in Geelong in the early 1950s, after completing their two-year contracts, they relied on each other to find accommodation and jobs, in the woollen mills, Pelaco, International Harvester, Henderson Springs and Ford Australia, to name a few workplaces. Others went out to Corio, Anakie, Batesford and Fyansford, Lara and Moorabool for agricultural work, fruit picking and to the various farming districts within the surrounds of Geelong. Ukrainians arrived into this milieu to contribute to the local economy by working in the local agricultural and farming districts. The young women of families including Anna Masowita, Anna Bereza, Katerina Senjov and some of the Javni and Pidhajni family members, initially worked in the agricultural districts. Later Katerina Senjov joined Antonina Maciburko and Maria Mykytenko who were employed at Pelaco to sew men's shirts, whilst Kataryna Baranowski and Marta Popowicz went into the catering industry. Nina Lubchenko worked at the local shoe making factory. The clothing and footwear were localised and the products were Australian made. The men joined Ford Australia, for example, Peter Senjov, Vasyl Masowita, Rudewych, whilst Josif Schostak joined Henderson Springs. Others like Roman Lubchenko and George (Dmytro) Szkirka participated in the building of the Great Ocean Road with the Country Roads Board (CRB). Stan Bereza, Semen Stawiski

and Demianchyz were employed in the building industry. Peter Mykytenko became a Shell petrol owner in Warnambool. Nonetheless, Peter returned to establish himself in Geelong and continues there to this day (Peter Mykytenko 2016).

Peter Mykytenko became a petrol station owner in Warnambool, outside of Geelong. Image source: Peter Mykytenko 2016

The Ukrainian human capital brought to Geelong and surrounds enabled the emigrants to fill the many houses of industry. "Oil refining, steel works, automobile manufacture, farm machinery, chemicals, fertilizers, timber and plaster mills, cement, distilling, wheat and wool stores, clothing, glass, gas and salt works, meat works and abattoirs. Primary industry in the rural area is mostly concerned with wool growing" (Wynd 1971, p. 71). Simultaneously, Ukrainians settled in the shire of Corio, that is, Bell Park, Hamlyn Heights and Norlane, whilst other settled in Chilwell/Newtown.

All of the Ukrainian emigrants, in various capacities, were active in the expansion and development of Geelong, establishing themselves in their personal lives and developing a cultural identity within the Geelong district. This became evident through their cultural activities, such as participating in

the food and craft markets and showing their colourful embroidery at these events. They were proud of their Ukrainian traditions and wanted to ensure that others understood what they had brought to the area. This same attitude is shown today at the Pako Festival each year, where the people of Geelong celebrate cultural diversity (2017). Their productivity on social, economic and personal levels enabled them to enrich Geelong society.

Conclusion

Human capital would not have been such a productive endeavour if Arthur A. Calwell did not believe in social justice and the enrichment of society by enabling people to fulfil their potential through the immigration policy in 1947, education and cooperation between neighbours (Calwell M E 2012). In 1950, for survival, humans had to have a means of supplying knowledge and skills to find out how existing knowledge can be best applied to produce results. Individuals acquire knowledge through *mislenija* (Vygotsky 1999) and figuring out how to best obtain results in a ZPD (Vygotsky 1999). The Immigration policy and the Government at the time asked for Good Neighbour groups to be formed to welcome the New Australians and establish contacts with Australian families. The idea was that the members offered practical assistance, advice and help and later arranged the teaching of English to the emigrants (Synan 2002). On the other hand, the emigrants proved to be a significant group contributing to the economic and industrial development of Australia. The New Australians yielded a positive rate of return for their passage to Australia.

CHAPTER FIVE:
Two Twigs

This chapter is based on the reminiscences of emigration beginning in 1948 and a few of the emigrants' recollections from the 1950s and 1960s in Geelong. These personal narratives devise a storyline of the many episodes of different people, and not everyone, in the Ukrainian Geelong emigrant community. The previous chapters recorded some pivotal moments in the journey to Geelong and the reasons for the availability of human capital in Geelong. Often in historical documents, the daily struggles of inhabitants are discarded. This chapter remembers some of the struggles of individuals who preceded us to build what we take for granted. In this chapter, I would like to acknowledge some of the individuals and their families, who remembered and wanted to share their stories of their daily struggles. Their individual strength shows their characteristics to persevere, preserve and build the modern Australia with all its multicultural qualities that we know today. Furthermore, the few preserved historical documents often don't fully represent the first Ukrainian emigrants' achievements, successes and contributions. These documents are not usually enough to really represent the triggers that altered life.

In 1993, Isajiw (p. 9) made some important points at the Ukrainian Settlement in Australia, Fifth Conference, in Melbourne Australia. Namely that oral history "can (a) produce such detail of material as often cannot be found in archives and therefore (b) give clues leading to further research which otherwise would not be undertaken at all. (c) They can give an understanding of the real-life underpinnings of the organisational and institutional stories, at the same time linking the life of immigrants or individual members of an ethnic group to general social processes". Isajiw (1993) further states that we need to examine host archives; personal records of individuals and oral histories to move towards a deeper knowledge of understanding a group with

a common cultural tradition and its identity. In this chapter, I hope to capture some of the above-mentioned points by Isajiw (1993), at the Conference. In the capturing, I will endeavour to describe the real life underpinning the organisational and institutional stories and how the first Ukrainian emigrants in Geelong established and began their daily lives.

Lachowych T (1966) in his article *Travelling to Australia* compares the immigration to Australia and the reaction of many Ukrainians to Dante's Divine Comedy. He states that if Dante had not migrated, we would not have had the Divine Comedy. The poem describes Dante's travel through Hell, Purgatory and Paradise or Heaven. Many Ukrainians, on arriving in Australia, felt that they had arrived at the end of the world; since there were minimal references, in Europe, relating to Australia. Secondly, to establish yourself materially it was difficult because building supplies and in particular, nails and hammers were hard to come by (Kataryna Baranowski 2016). Thirdly, if they had professional qualifications, these seemed irrelevant. Regardless of their academic and trade qualifications, they were required to work off their two year contract in hard physical labour (Lachowych 1966).

The Australian Government as the host, initially saw Ukrainians, as many other emigrants to Australia, as a means of developing the labour force or the population. In Geelong, industrial developments attracted expanding labour and market opportunities, including market gardens (Small 1968), industrial workers for factories, agricultural workers and textile at Pelaco, Ford Australia, International Harvester, Shell, Corio Distillery and the Phosphate Cooperative Company of Australia (Culture Victoria 2016).

According to this research and the Migration Passenger lists (National Archives of Australia 2016), Ukrainians in Geelong began their arrival to Australia in 1948. Some of these first families were Feduniw; Gwizdala; Pona; Ryszczak; Strilchuk; Strusinski and Zawadka. The following year, in 1949, they were joined by Abakymenko; Babczuk; Baranowski; Bojko; Watach; Wdowin; Wintoniak; Gdak; Hlywczak; Hlevchak; Hnatyszyn; Darmoroz; Dzwonczyk; Dyszel; Durnota; Iwanciw; Kaminski; Kuznitsov; Kis; Kiszczak; Klos; Kowalyszyn; Kolibaba; Korol; Kostiuk; Kowalyszyn; Koval; Kryczko; Maczyszyn; Mazowita; Maciburko; Omeltschenko; Pitkowycz; Protyniak; Radion; Rizun; Sahajdak; Sydor; Cirulis; Czemerys; Schostak; Jasinowski; Teplij and others. This is a representation of some of the families who were the pioneers from Ukraine, via Germany to settle in Geelong. Another group arrived in 1954, from Trieste, Italy and the former Yugoslavia and Galicia: Senjov, Kalenjuk; Stan Bereza; Michael Pidhajni; Bereza; Bobecki; Kunjka;

Peter Javni and others [Appendix A: Passenger List 2016]. From the primary and secondary resources, there were more surnames found, unfortunately, for various reasons some of these surnames were difficult to locate in the National Archives of Australia. The list is quite extensive and each family has an oral history to record; perhaps in the future with further research, individuals will be able to expand on this initial work. At this stage, the time factor is limiting further collection and collation of data.

PART ONE

In 1988, the year of 1,000 years of Christianity in Ukraine, the Bell Park Ethnic Oral History Team, edited by Norm Gibson, compiled A Fresh Start in a New Land. In this compilation, the following Ukrainians were featured: Kolibaba Dimitrio; Kostiuk Wasyl and Sharawara Nadia. The following is a recapitulation of the stories already presented by Gibson (1988):

> 1. Kolibaba Dimitrio was born in Ivano-Frankivsk, today in Western Ukraine in 1920. He was taken to Germany to work on a farm and was in the Ettlingen Lager (camp) near Karlsruhe and not too far from Stuttgart. In 1946 his wife, Anna, and he were married. They arrived in Australia in 1949, completed their two-year contract in Puckapunyal Army camp and they moved to Seymour for 6 years only to arrive in Geelong and join the Ukrainian Geelong community.
>
> 2. Kostiuk Wasyl was born in 1921 in Galicia. During the Second World War, he was taken to Germany to a labour camp. His wife and he were married in Gottingen, Germany and in 1949, they departed Germany for Australia, where he completed his two-year contract in Canberra and arrived in Geelong to build a house in 1958.
>
> 3. Sharawara Nadia was born in a village called Oleferove in 1925 to be taken to the Kornberg camp in 1946 till 1949. She boarded the ship Mozafarri in Naples, Italy and arrived in Melbourne to be transported by train to Bonegilla on 23 March, 1949. Her husband worked at the railway station in Seymour and they bought a block in Seymour where he and his friend built a bungalow for their two respective families. In 1951, they moved to Geelong and started to build their home in North Geelong. As he was working for the railways, he completed his two-year contract in Geelong. Nonetheless, he joined a building firm, J.C. Taylors and in 1973, he registered himself as a builder. Both Mr and Mrs Sharawara were enterprising and in 1962 and 1963 they opened a milk

bar in Belmont. Sharawa was active in the construction of the CYM, church and hromada buildings. Nadia Sharwara taught at Ukrainian Saturday School and was active in the Ukrainian community.

As we prepare for the commemoration of the 70 years of the first Ukrainian arrivals in Australia and the remembrance of Arthur A. Calwell's introduction of the immigration policy (Zubrzycki 1995) which changed the face of Australia, we gather resources to pay tribute to the first Ukrainian Geelong emigrants. These emigrants contributed to the economic development of Australia, and as Arthur A. Calwell stated *populate or perish*: Ukrainians were determined not to perish, but contribute to the development of Australia and the enhancement of their cultural identity. They established their personal and community lives and enriched the cultural heritage of today's Australia. Arthur A. Calwell encouraged the sharing of cultures to enrich Australia and as the forerunner to multiculturalism encouraged festivals to exchange the richness of Australia's developing society. Ukrainians contributed in the 1950s and 1960s, for example on St Patrick's Day, they participated in the traditional parade in Geelong (MDHC, Advocate 1953). In 2017, Ukrainians actively contributed to the Pako Festival. Furthermore, after 70 years, Ukrainian contribution is felt in the cultural, economic, political and social arenas. The children and grandchildren of these first Ukrainian Geelong emigrants have further contributed to Australia's society. However, as one grandchild said after a trip to Europe; 'Baba (Grandma), thanks for coming to Australia' (David Makohon 2005).

The following oral stories are now being transcribed for the preservation of material for present-day users and future generations. The oral stories are shared by the respective individuals within the presence of one of their immediate family member. The oral stories, like Isajiw (1993) mentions are not in archives, hopefully they will lead to further research and link the lives of these individuals to some of the existing Ukrainian organisations and institutions. Thus, enabling us to further understand the underlying foundations of our Ukrainian emigration to Geelong and their contribution to the expansion of Geelong as a multicultural hub.

Baranowski Kataryna and Anton

Kataryna Baranowski was born in 1924 in the village of Narajów in Ternopil's'ka Oblast, Ukraine, to Anna and Dmitri Kruk. Her mother passed away at an early age and the older girls in the family, including Kataryna, took on the household responsibilities.

In 1941, at the age of 17, Kataryna Kruk was taken to Germany to support Germany's war efforts. Maria, her older sister, was asked to go; however, she was engaged to be married and didn't want to go. Kataryna went in her place.

Kataryna Baranowski with her father and family in 1939. Kataryna is standing in the top row, first from the left. Her father Dmitri Kruk is in the second row, on the right. They never imagined that they would be united in Geelong. Image source: Kataryna Baranowski 2016

On the farm, in Germany, she worked hard, doing the workload of a man and often went hungry. Then one night, at midnight in 1945, the German police came to the farm telling everyone that they must leave as the German and Russian fronts were converging, and the fighting was about to escalate. She found herself in a displacement camp where she met her husband Anton and they married. Kataryna and Anton Baranowski in 1945 married at the camp in Hettingen, between Stuttgart and Frankfurt in Germany and in 1949, they departed from Amsterdam to be as far as possible from Stalin and Communism, explained Kataryna, during an interview, in 2016. They travelled on a Dutch ship, Volendam, and arrived in Sydney to be struck by colourful clothing and warm weather in March 1949. They were transported to the Displaced Person's Camp in Bathurst for 6 weeks. Then, they were sent to work in Geelong Anton began working at the superphosphate factory and Kataryna started to work in the kitchen and dining room at Geelong Grammar

Kataryna and Anton Baranowski with Mrs Sayer in her car.
Image source: Kataryna Baranowski 2016

School. Kataryna became a waitress because she already had acquired enough English in the German camp.

They boarded with the Sayer family in Breakwater who treated them with respect and dignity and in return Kataryna and Anton called the them 'Nana' and 'Dad' and the Sayers were sad when the young couple left to live in their own home in 1951. Life, in Australia, was hard. Neither nails nor building implements were readily available neither was cement nor wood. Kataryna stated there was nothing; except for German pork sausage and orange cake: that's all they could buy. On the other hand, life was easier for them, since they were childless. Land was being sold, no one sold houses at the time and Kataryna said they were fortunate because they were able to obtain their first home. It was a brand new house in Moolap, an outlying suburb of Geelong, in the middle of paddocks. They didn't realise that they would have to pay for the sewerage and the road; what was important was there was this house with 2 bedrooms, a lounge, kitchen, bathroom and laundry. To them, this was not

a house: this was a palace. They had their own vegetable garden with potatoes, tomatoes, cucumbers, beetroot, onions, chillies and other vegetables, as well as passion fruit, grapes and 20 fruit trees. They made their own wine, sauces and juices. They didn't even need to water the garden as there was enough rain, and the soil was rich with manure. Kataryna further stated, they were the first Ukrainian family to buy their own home; so every weekend, friends came over to celebrate some occasion. Then, their son Peter was born in 1954, whom they nearly lost at birth; but Kataryna refused to let him die. As far as she is concerned he has been such a great blessing to her, as her husband, Anton, died in 1986, at the age of 64. Peter and his wife Diana have always been extremely supportive and for this, Kataryna stated as far she was concerned family is everything and very important (Kataryna Baranowski 2016).

Kruk Dmitri

For Anton and Kataryna Baranowski, once they had their palace, they tried to bring out her father, Dmitri Kruk, from Ukraine. But, of course, Ukraine was part of the Soviet Union. They couldn't get him out directly so Dmitri went to her sister's place in Poland. Her brother in law, in Poland, went to the Soviet Embassy and bribed the officials to allow her father to come to Australia for a year or two because he was unwell and needed medical attention. Whilst her father was in Poland, Kataryna and Anton began to fill out all the forms to get him out to Australia. In 2016, whilst reminiscing, Kataryna said, thank goodness that in Poland (he) met a person who knew him from Ukraine. Her father used to build houses in Ukraine and this young man remembered Dmitri Kruk, since he built the home of the young man's parents. This young man was the main representative of the local KGB and said to her father 'Kruk, if I didn't know you; I wouldn't help you'. Her father recalled that the line for the passports was so long, but this young man overtook the line. And so, her father arrived in Australia in 1960.

At the time, Kataryna and Anton had a two bedroom house and their young son still wanted his own bedroom. This was their incentive to buy some land and they began to build their new home. They built a larger home. Nonetheless Dmitri Kruk was not happy: he wanted to return to Ukraine and die there. He didn't speak English, he didn't have any friends of the same age, who lived close to their home, and since they both worked, he felt alone. Each day, he would stand at the front gate. Kataryna recalls how there were many schools nearby and often he said people would say to him: 'ya, haway ya …'

When Kataryna came home, he would say 'what's wrong with Haway these people: don't they know anything else besides haway ya… why can't they greet me in a proper Christian way!' Her father remained with them for 11 years. They established a large garden and orchard. They preserved vegetables and fruits for the winter months. Dmitri and Anton worked in the vineyard and they had grapes of which they made their own wine.

Dmitri Kruk and Anton Baranowski making wine from the grapes in their backyard. Image source: Kataryna Baranowski 2016

Dmitri Kruk was born in 1894, the year Ukrainians from Galicia left for Bosnia. He was 66 years old when he arrived in Geelong in 1960. He had survived two world wars and when he became ill with lung cancer, as he smoked too much, according to his daughter, Kataryna Baranowski, all he wanted to do was to return to Ukraine to die. His General Practitioner, Doctor Davies, wrote to the Russian Embassy, to obtain permission to have Dmitri return to Ukraine. Doctor Davies, at the time, said 'I've got Greeks, Italians, Spaniards and French; and many of them return home to die.' However, his daughter, Kataryna Baranowski in 2016, remembers the Russian Embassy's reply to this request: 'We don't even want to see his dead body because he's a

traitor' and Dmitri Kruk passed away discontentedly in Australia. After Dmitri Kruk was buried, Kataryna and Anton began to build their third house, this time without Kataryna's father.

Baranowski Kataryna

Kataryna and Anton Baranowski joined the Ukrainian community life in Geelong. Kataryna was the Welfare Officer for the Geelong Ukrainian Women's Association in Australia (UWAA). She would embroider serviettes for the various raffles to collect money to ensure that women, who visited the sick in hospital and at home, would bring a small gift when they went to comfort those in need. The Ukrainian Women's Association didn't have any money to buy gifts but they all were industrious and ingenuous in the way they managed to make do. The UWAA often held tea parties; cultural events and meetings to collect money to help families back in Ukraine. In the 1960s, Ukrainians had concerts and Kataryna was often the concert announcer. Kataryna vividly remembers the first Ukrainian choir Poltava which was conducted by Natalie Chebulska, who was exceptionally gifted.

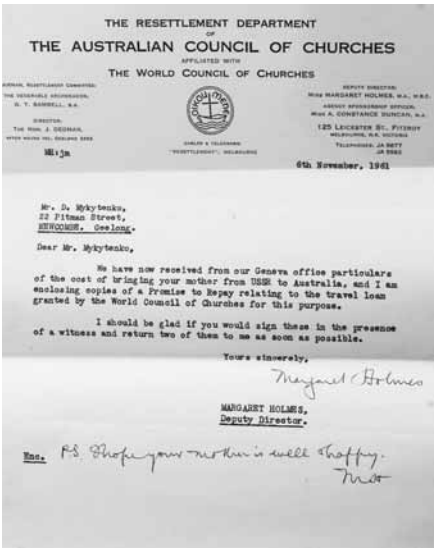
In 2016, when Kataryna agreed to be interviewed, she also wanted to let me know that Reverend Doctor Ivan Prasko and her husband, Anton, came from Berezany, Ternopil Oblast, Ukraine. During the 1950s and 1960s, Prasko's mother was not able to write to him directly; however, she wrote to Anton who passed her letters to her son, Reverend Doctor Ivan Prasko, who later became the First Bishop of Australia and the Oceania.

The sense of close friends, family and caring for the elderly meant that the concept of kinship was strongly developed and many families, like Kataryna Baranowski and Dmytro Mykytenko, in the past attempted and were successful in bringing out elderly family members who needed caring. Dmytro Mykytenko brought out his mother from Ukraine with the assistance of the Australian Council of Churches through the Resettlement program in 1961.

Mykytenko Maria and Dmytro

The family of Dmytro Mykytenko arrived in Geelong through Germany from Ukraine. However, their story has a different twist in Australia before they join the Ukrainian community in Geelong. Dmytro, Maria and Walentyn Mykytenko arrived in Australia, on 3 February, 1950. They settled in Geelong in 1954. Prior to Geelong, Dmytro's family reached Newcastle and stayed at the Greta camp in New South Wales. Dmytro was sent to the Brisbane Council to

Letter from the Australian Council of Churches allowing Dmytro Mykytenko's mother passage to Australia from the USSR



THE RESETTLEMENT DEPARTMENT
OF
THE AUSTRALIAN COUNCIL OF CHURCHES
AFFILIATED WITH
THE WORLD COUNCIL OF CHURCHES

125 Leicester St., Fitzroy

MH:jm

6th November, 1961

Mr. D. Mykytenko,
22 Pitman Street,
BELMONT, Geelong.

Dear Mr. Mykytenko,

We have now received from our Geneva office particulars of the cost of bringing your mother from USSR to Australia, and I am enclosing copies of a Promise to Repay relating to the travel loan granted by the World Council of Churches for this purpose.

I should be glad if you would sign these in the presence of a witness and return two of them to me as soon as possible.

Yours sincerely,

Margaret Holmes

MARGARET HOLMES,
Deputy Director.

Enc. P.S. Hope your mother is well & happy.

fulfil his contract, whilst his wife, Maria, and son, Walentyn, remained in Greta. However, the weather didn't agree with Dmytro; therefore, he rearranged his contract to Yallourn Power Station and with his family, moved to Newborough, in Victoria. In Newborough, he joined the Ukrainian community, becoming the treasurer of the Hromada. He bought land in Moe and built a home with cash, where they remained till 1954. In the meantime, his brother settled in Geelong, which prompted Dmytro to transfer his family to Geelong in 1954. He sustained his family by working at International Harvester as a fitter and turner, whilst his wife worked at Palaco, as a machinist. Maria Mykytenko had acquired machinist skills in Germany and brought these skills with her to Australia.

Similar to many other Ukrainian families, they definitely wanted to educate their son, Walentyn. He completed an Electrical Engineering Diploma at Gordon Institute in Geelong, which entitled him to enrol in Melbourne University. Furthermore, he obtained a cadetship for 7 years with the Department of Supply, in Melbourne, where he did his fieldwork in a factory and so moved and was then located in Melbourne. He became the manager of the Avalon Airfield and often greeted overseas visitors to the Airfield. Walentyn Mykytenko was one of the first Ukrainian Geelong graduates and he graduated in aeronautic engineering.

Dmytro Mykytenko and his family participated in all Hromada activities. Like in Newborough, he became active in the Hromada. An additional activity which Dmytro added to his portfolio was custodianship of the Hromada Library. His son, Walentyn (2016) explained that Bohdan Hamchuk and Ivan Stefaniw instigated the building of the Hromada in Pakington St, West Geelong. But significantly, Dmytro became the heart of the building community for that hall in Pakington Street, West Geelong.

By the early 1950s, there were Ukrainians in Chilwell, East Geelong and a few in Bell Park. Walentyn further stated that Ukrainians, besides donating cash towards the building of the Hromada, they, also, donated their time for the building of the hall. The Hromada kept a written tally of the hours that individuals donated. Ukrainians worked hard to sustain their personal lives, educate their children and build the Ukrainian community. Additionally, they

"UKRAINIAN SETTLER" BI-WEEKLY NEWSPAPER IN AUSTRALIA

УКРАЇНЕЦЬ В АВСТРАЛІЇ

НЕЗАЛЕЖНИЙ УНІВЕРСАЛЬНИЙ ІЛЮСТРОВАНИЙ ДВОТИЖНЕВИК

№ 24 (218). НЕДІЛЯ, 28 ЛИСТОПАДА, 1965. Рік видання 16-й VOL. X.

Що - Коли - Де?

В МЕЛЬБОРНІ

Забава - Запусти

в Мельборні

відбудеться

27-го ЛИСТОПАДА, 1965 р.

ОДНИМ СЛОВОМ

«Поневолені народи і Ліберальна партія»

Наші надбання

8-й Конгрес Українців Канади

Building of Hromada hall in 1965. Image source: Ukrainian Settler 1965

did not isolate themselves within an enclosed community. Walentyn mentioned that being Orthodox, from time to time, they travelled to Melbourne or Reverend Stachechyn from Melbourne would visit the Orthodox community to celebrate Holy Liturgy in Geelong.

Tchepak Maria and Peter

Peter Tchepak was born in Remezivtsi, in Zolochiv Raion in Lviv Oblast of Ukraine located 60 kilometers east of Lviv along Highway H02 Lviv-Ternopil. Similar to other young Ukrainians, he was transported to Germany to assist in the Second World War efforts and did not return to his home in Ukraine. Nonetheless, Peter left Germany in September of 1949 for Naples, Italy to board the ship Nelly for Australia. According to Peter, this was a terrible journey because it appeared that the ship would sink.

Nevertheless, the ship was repaired and the passengers finally arrived in Melbourne 32 days later, only to be transported to the Bonegilla Migrant Centre. His wife, Maria Tchepak, was taken to Cobram whilst Peter went to work in Yallourn. Life was difficult and one day when he returned from work, he found a letter from his wife who lamented that Cobram was hot and full of flies. She simply wanted to be taken out of Cobram. How could he, since he was in a migrant camp himself: what could he do? He didn't speak English. Anyway, he knew that he had to do something.

He decided to go to Canberra to solve this issue. He got on the train and arrived in Melbourne, feeling hungry and tired. He saw the Menzies Hotel, near Spencer Street Station (Southern Cross Station today) and he went in to have a bite to eat, only to find everyone dressed in formal outfits, and here, he was in his working clothes and hungry. Anyway, he decided to stay and sit at the table, only to be served snails which were not very appealing since he was hungry. He realised this was going to be expensive and in the end, he told the waiter that he was going to Canberra and he only wanted to have a bite to eat. The waiter was understanding and brought him some bread and coffee, and in no time, he was on his way, again. He arrived in Canberra only to be greeted with stares, the chap at the counter said to him 'What do you want?' He replied 'I want my wife!' The guy looked at him and said, 'And where will I get your wife from?' Peter understood this remark from his knowledge of German. Well, he, certainly, was brave then, whereas today at the age of 93 (Peter Tchepak 2017), he commented that he would not dare venture out of his own house. Peter then informed the administrator that he wanted his wife to be relocated near Yallourn, where there is a place called Sale and it has a migrant centre. In that migrant camp, there are Ukrainian, Estonian, Polish people and as far as he was concerned his wife can stay there. The chaps in the office started laughing at Peter: 'this poor bugger…' Peter also added that he wouldn't move till his wife was transferred to the Sale Migrant Hostel from

Cobram, in Victoria. Cobram is located more in Western Victoria, whilst Sale is in Eastern Victoria. They saw that Peter was determined and definitely had an air of certainty. Finally, another chap started to ring around and in German, he told Peter that next week his wife would be in Sale. Well, here he was this great hero, he returned to Yallourn and all his co-workers asked him where had he been. He replied that he had been to Canberra. They asked him, what was he doing there? He said that he went to get his wife. Oh look, what a hero … and they wanted to know why he hadn't told them what he was doing, since their wives were also, in Cobram. His wife did join him, and after 2 years, they went to Geelong.

He worked afternoon shift at International Harvester and his wife worked at the Woollen Mill during the day. They worked hard to buy their first home; and simultaneously, they joined the Hromada where he became the secretary of Hromada for about 10 years. He felt that he knew a few things but he certainly learnt a lot as the secretary of Hromada. In the meantime, his wife joined the Ukrainian Women's Association in Australia (UWAA), taught at Ukrainian Saturday School and conducted the Hromada choir. He became a zbirchyk and one time, he arrived at this guy's place. This fellow had money in a German bank. Peter ask him to make a donation and he told Peter 'Go into my garden and pick the vegetables, you can have the proceeds from that for the hall'. Peter commented that he actually got a good return. He enjoyed going out often with another zbirchyk, Peter Bojko, who was his best friend and neighbour: they were good mates.

Peter had many stories to tell and he remembered when the hall was being built, and how Dmytro Mykytenko was the main builder and organiser. He recalled many incidents with various people and how finally the hall was completed. He was very pleased with the building and the workings of the Hromada. His wife conducted the choirs and a quartet of women. He recollected how Irene Rudewych played on the piano and piano accordion. His wife, Maria Tchepak, became the President of the UWAA, and well, she certainly was active and involved.

In their personal life, kumship, the godparent relationship with other members within the community was important. Maria and Peter Tchepak became kumy with Hanychen and Ashen. Within the community life, besides Hromada, Plast played a significant role. They also worked at Sokil, the Ukrainian Scouting Organisation camping ground at Winchelsea; the men would dig the Olympic sized pool at Sokil and wheel burrowed the soil up the hill. His wife cooked at Sokil, and the participants said that Maria Tchepak

cooks the best bortch and Bojkova, the wife of his mate, Peter, makes the best kholonets (Ukrainian aspic recipe). Peter recalled how Bohdan Drozdovskyj always came into the kitchen to praise the bortch and the kholonets. Peter remembered Bohdan as a great character and he certainly remembered him really well. Horban, Peter and Dmytro Mykytenko, Hladkyj were great supports of Plast. Another event that Peter remembered is how Wasyl Wasaha made a film about the first settlers, this was also mentioned in the Geelong Hromada Protocol (1960s).

Maria Tchepak seated in the centre with the various choir members. Irene Rudewych, seated in the front row on the left of Maria Tchepak, played the piano and piano accordion for the choirs and women's quartet. Image source: Kataryna Baranowski 2016

Finally, Peter remembered how Maria and he organised the wedding of their daughter, Lu, to their son-in-law, Bill, in Geelong with three hundred guests. Peter remembered vividly how everything was done at the hall with the help of everyone. The catering was done by the women and the men served the drinks. Finally, in Peter's memoires, although he has moved to Adelaide, he still has many fond remembrances of Geelong and the first Ukrainian emigrants in Geelong.

Stawiski Nina nee Kulek

In 2016, Nina Stawiski nee Kulek remembered when she arrived with her family, at the age of 10, in 1950 to Australia, on the General Hause, a German American ship. But she vividly remembered how the service was Italian, and to this day, she is not a fan of tomato sauce nor spaghetti bolognaise. Originally, the Kulek family was taken to Bonegilla from Port Melbourne. However, since

her father's contract was on a farm near Wagga Wagga to farm rabbits, they were transported to the migrant camp Uranquinty in New South Wales. Nina went to the local high school in Wagga Wagga and she remembers how they were one of the last families in 1952 to leave Uranquinty, as she had to finish the school year.

She celebrated her 12th birthday in Uranquinty and her Australian friend invited her to lunch at her place. The table was laid for a formal meal with entree, main course and dessert. She didn't know what all the cutlery was for; nevertheless, she watched, what the others picked up, she followed.

The Kulek family were told that they would be sent to the Sale camp; but in the meantime, her father went to Geelong and bought a block. When they arrived in Geelong, Nina was already 12 years old, so she had to attend Flinders High School. This was a disturbing experience, since she was one of the oldest students there. She didn't want to stay at school with all these young ones, but she still wanted to go to school. She went off to Gordon Institute to learn a trade. She remembers how she enrolled herself, as she had to do everything for herself, and she finished dressmaking in 1955. The only place that she could get a job was at Pelaco to sew shirts. So much for her dressmaking skills. The only solution was to go to Ballarat to work as a dressmaker; but how could a girl go on her own and there was no-one her parents knew there? Her mother didn't let her go. That was the end of her dressmaking career. Instead she went to work in a local milk bar. Then, one day, her father suggested they go to Separation Street to check out the blocks for sale, and of course, she had to go along as the translator. The lady owner asked her 'What are you doing with yourself?' 'Well', she replied that she couldn't find a job and she's working on Vines Road at the local milk bar. The two of them started to talk and the lady asked her what languages Nina spoke. Nina rattled off: English, German, Ukrainian, Russian, Slovian and a bit of Polish. She, then, said to Nina 'You'd be good at the Olympic Games as a translator'. The lady straight away rang the Olympic people and Nina got an interview. She asked Nina if she knew anyone else. Nina suggested her friend, Ludmilla Kuznitsov and a Latvian friend of theirs. Ludmilla and the Latvian girl worked on the telephone exchange during the Olympics in 1956. Nina reminiscences (2016) how Ludmilla Kuznitsov was godmother to her daughter, Olja, so they go way back a long way. After Nina got married to Semen Stawiski, she became a member of the Geelong UWAA and the UWAA would often make varenyky (stuffed Ukrainian dumplings) for the Pako Festival. Nina still helps making varenyky; but now, it is at the Ukrainian Catholic Church.

Stawiski Semen

Semen arrived in 1948 and he finished his contract in Canberra. In 1950 he arrived in Geelong and his first job was to build a bungalow for the Dzwonczyk family: they were kumy. Nina, his wife, in 2016, remembered how Semen talked about his Canberra contract where he learnt joinery and carpentry. Originally, he actually worked as a tailor in Geelong and only after a few years did he open his own business in joinery and carpentry. Meanwhile, Nina worked at the Grace McKellar Nursing Home for 10 years, since her husband had opened up a building business. They helped their youngest son, Andrew, open a joinery, with time their older son, Peter, joined his brother and now they're working together (2016). Nina remembered how at the beginning everyone helped each other: they did everything for free for their friends and kumy.

Nina and Semen lived close to her parents who also supported them and the action was reciprocal. Through UWAA Nina learnt about Ukrainian culture and traditions, and Ukrainian cuisine. She recalled how the UWAA, their kumy and friends formed together a community. They all worked together to help establish the community, Nina and Semen worked at the church, Plast and Sokil and sometimes they helped at the Hromada.

Lubchenko Nina and Roman

Nina Lubchenko was taken to Germany when she was 16 and her sister was 17. Nina had to go because her sister was going to look after their mother and she was studying medicine at the local university. Nina's sister prepared a small suitcase with a few belongings for her. Nina and her friend left their village 100 kilometres from Donetsk. They walked for 2 days to get to the station where they were collected. Nina said that they had to walk as the trains were not working; that's what it was like, after the war. At Donetsk, they were placed in cargo trains. There were no toilets and they were not told anything, except that they were just going to Germany. The train stopped in fields and they all just jumped out of the train to get some fresh air. When they reached Poland, the local doctors examined them and they were shipped to a German camp. From the camp, they went straight to a farm, where they were required to milk cows, which Nina had never done before. The farmer's wife was on her own, as her son was taken to war and her husband had passed away. Everyday, two soldiers came to the farm, one from Poland and other from France; both were prisoners of war; they worked on the farm and returned to the camp in the evening. On the other hand, Nina slept at the farm. The farmer's wife cooked

for all of them and that's the way they lived. They learnt all the farm jobs and Nina was there for 3 years. When the war finished Nina was taken back to the camp. The Poles in the camp encouraged her to go to America but she didn't want to go there. The first transport was to Australia and she wanted to go to Australia. She went with that transport to Australia. She went to Naples and from Naples she got on a boat to Australia. The boat was filled with all young people; there were no older people nor children. Nina met her future husband on the boat to Australia and they were on the boat for a month. When they arrived in Fremantle, all that Nina could see were stones, and her feelings were: where had she arrived!

On arrival in Australia her future husband, Roman, and Nina were separated. All she could think was what was she going to do here. Anyway, on arrival in Melbourne, factory owners were meeting boats of displaced persons at the Port of Melbourne. Five of the new arrivals were nominated by a Jewish factory owner, including Nina, to work at the men's factory Sackville and Son in Queensberry Street, Carlton. Initially in 1949, Nina was taken to the Broadmeadows' migrant camp, where food and accommodation were provided and since she couldn't speak English, she had to be content with the provided accommodation and arrangements to live in Broadmeadows and travel to work in Carlton.

Nina missed her beloved, Roman, and thought how would they be able to see each other now. But somehow, he managed to get her phone number and rang her to invite her to a concert in South Melbourne. She took a taxi to the concert. She reminisced (2016) how her darling, Roman, told her that he wanted to take her to Geelong. As far as she was concerned that was not possible because she was fulfilling her contract and her contract could not be disrupted. But somehow, he managed to fix everything and they went off to Geelong. Friends of his managed to arrange accommodation and after a month they got married. They bought their first home and began a family. She remembered (2016) how life was hard, but they managed. Nina and Roman originally lived at Szkirka's and then they moved to Schostak's. Nina and Roman had three children and Maria Schostak became her daughter's (Irene) godmother and they are kumy. At the time, Maria would take her son, Russell, to be minded by an Australian lady. Although Nina was pregnant, she'd cook for all of them, whilst the Schostaks went to work. With time, Nina and Roman bought a block, a caravan to house the children whilst they lived in a tent. She and her husband worked together, he would do the heavy work and she'd assist with other things. On the block, there was a big shed in which

they placed a caravan for the children to sleep. Nina remembered (2016) how all their neighbours came around to help them build their home. People were so good and people (Ukrainians) knew how to help. This was the 1960s.

Once they were in their own home, Nina would go to work at the shoe factory, she learnt to cobble shoes. She was there for a long time; that's the way they lived their lives. Roman was always away working for Country Roads Board (CRB) on the highways and came home for the weekend. Eventually, he became very ill and passed away. Nina was left on her own. When he finally finished working at CRB, she remembered (2016) how he drove all the children everywhere.

Nina remembered how they bought their first car in 1951 and how Roman would drive around Geelong to collect money to buy the land and build the Hromada Hall. Nina remembered how there were many concerts, how they organised Ukrainian school and how she was elected as the first President of the Geelong Ukrainian Women's Association in Australia (UWAA). As far as she was concerned they needed to organise activities to collect money to help with the finances to build the hall. They did what they could, and yes, they did achieve; they educated their children and provided for them.

Nina remembered (2016) how they began the Geelong UWAA in the 1950s; 'there weren't many of us but we did a lot'. They wanted to help and they wanted to make something of life here in Australia. She taught at Ukrainian Saturday School, where they wanted to transfer Ukrainian culture and give the children a Ukrainian identity. They wanted the children to have good values. Somehow, they managed and Nina noted (2016) that it was good that the Hromada Hall in Pakington Street, West Geelong was built. In that hall, the early emigrants celebrated weddings, Plast used the hall, whilst CYM bought their own hall next to the Catholic Church in Bell Park. Nonetheless, everyone donated money towards the CYM Hall and other Ukrainian organisations, including the Orthodox Church. As far as they were concerned this was all ours. At Sokil, they spent the whole of their holidays; the men worked to maintain the property and the ladies cooked. Nina mentioned (Nina Lubchenko 2016) Mrs Dornota and her daughter, Maria, who also helped a lot at Ukrainian Saturday School, in Plast and the UWAA.

Schostak Maria and Josif

Maria Pirko was born in Strzelbice, region of Staryi Sambir in the Lviv Oblast on 13 April 1919. Part of her family was shot during the war and others were

sent to Siberia. At the age of 22, she was taken to Germany but she wasn't sent to a camp. Instead she went to work on a farm; some people went to work on a farm; others were taken to factories. The farmer for whom she worked, many years later, came to visit her in Geelong. Farmer Ung and his wife were very good people and they got on well. However one day, she received a letter from the Americans asking her whether she would like to leave Germany. So

Maria Pirko's German passport to Australia. Image source: Maria Schostak 2016

she went to Wilflagen for 6 weeks, and then for 6 weeks to the place where the boat left from. She came to Australia on a boat called Nelly, spent two weeks in Bonegilla and then was transported to the Barwon Hostel, in 1950. She married Josif Schostak in Geelong and began to work at Geelong Federal Woollen Mills, which today is listed under Victorian heritage (Mawby 2014) and has been converted into Geelong's innovation and tech hub. According to the Mawby (2014), the Woollen Mills was an icon of Geelong's industrial past. Maria worked at the Woollen Mills and in Australia for 55 years before retiring. Josif on the other hand worked at Henderson Springs [Facebook, entry 17, 2017].

Maria and Josif Schostak bought an old bluestone house and began to demolish it. Today, Maria Schostak (2016) mentioned that today they would not have been allowed to demolish the house. Then they had the house demolished and paid 50 pounds to have it removed from the property. They built their home as they had the money to build, and to complete the interior, they borrowed money, from an Australian lady, through a solicitor. Within a year, they repaid the debt. Her name was on their title and they certainly did not want someone else's name on their title. The solicitor wasn't happy since Maria and Josif took out a loan for 3 years and paid it off within 1 year. Once

Josif Schostak worked at Henderson Springs, like other Ukrainians, to provide human capital to the Geelong region. Image source: Maria Schostak 2016

they were in their home, others who were building their houses came to stay with them. They didn't charge anyone rent, that's the way they helped each other.

Maria recollected how the Lubchenko, Baranowski, Popowicz, Maciburko, Prokewicz, Szkirka, Mazur, Kos and Michael Jasinowski would often get together. The Mazurs lived in Bell Park and Maria would take Russell in a pram and they would walk to Bell Park (about 5 kilometres). It certainly wasn't an issue on the way home because they all piled into Lubchenko's car: sometimes there would be 12 of them in the car, whoever was at the Mazurs. No-one worried about seat belts or the number of people in a car.

Maria also was a member of UWAA and helped out at the Hromada. Everyone helped out with whatever and wherever hands were needed. For example, at Plast camp, usually Josif did more work there, since Maria had to stay home to feed the animals and they had a vegetable garden which needed tending during the summer months. They planted potatoes in their front yard to improve the soil and their whole large backyard was full of vegetables.

Community life was important and when Reverend Belecki organised Holy Liturgy at the hall in the 1960s, he would stay with Maria and Josif, like

other Ukrainian priests who stayed at the various homes of the congregation. Maria commented in 2016 that the priests lived like the parishioners, who didn't have anything, but that didn't matter, because the priests accepted everyone. One thing for certain, there always was food on the table, although may be not other comforts. They all were kumy and that made them family. That's how they helped each other, like family. In 2016, Maria proudly announced that she is 97 years old and up to 2 years ago, she didn't take any medication.

In 2016, Maria Schostak exchanged many memories that she formed over the years about their self-sufficiency. Josif and Maria Schostak maintained a garden and an orchard, they became self-sufficient, most fruit and vegetables were harvested during the warmer months and in the winter months, they preserved the fruit and pickled the vegetables. She remembered that in every household, there was a garden and an orchard to suit every Ukrainian taste bud. Their knowledge of how to preserve their harvests allowed for year round consumption of fruit and vegetable and all bountiful produce, including various drinks.

Josif Schostak working in his garden. Image source: Maria Schostak 2016

Mazowita Anna and Vasyl

Maria (Mazowita) Michalik's parents (Vasyl and Anna) bought their block of land in Bell Park. In 2016, Maria joined a number of Ukrainians to reminiscence about her parents and the family situation as she was growing up in Bell Park in the late 1950s and early 1960s.

Maria told the story of how her father came to Australia first and settled in Chilwell. Her mother followed with two brothers and in the following year, Maria was born and 6 years later, her sister was born. In Bell Park, her father built a bungalow at the back of the property: there were two blocks, one and a half was all vegetables, farm animals, and slowly, on the rest of the blocks, they began to build their own home and only when Maria was in high school did they move out of the bungalow. Her father, Vasyl Mazowita, was involved in the church. He sang in the choir and he sang the Epistle at Holy Family and later at the Ukrainian Catholic Church. Ukrainian Church played an important role in his life. Maria remembered how at Holy Family, Ukrainians were always the last to have Mass. In those days, she commented you had to fast for 3 hours before communion and she always remembers how lunch was served late. Maria remembered how the whole Ukrainian community helped to build their own Ukrainian Church in Bell Park. Generally, Maria felt that the community was stuck in a time warp.

Vasyl Mazowita, centre of the photo with George (Dmytro) Szkirka and others singing during Holy Liturgy before the Ukrainian Catholic Church, in Bell Park, was completed. Image source: Nina Lubchenko 2016

Maria recollected how her father worked at Ford Australia and her mum went pea picking. Maria has vivid memories of how her mother had a strong sense of education, especially for the girls in the family. Maria reflected on how her mother was ahead of her times and often encouraged the girls in the family to attain an education, since no-one knows what can happen in life. Maria attended Ukrainian Saturday School until she reached secondary education. Maria commented that to this day, she regrets talking her mother into letting her leave Ukrainian Saturday School. In 2016, Maria articulated how she and her siblings meet at Easter and Christmas and attend Ukrainian Church: this is their family reunion and a time to remember their parents and their own heritage.

Mykytenko Vira and Peter

Peter Mykytenko's story takes another twist as he explained that he arrived in Geelong in 1951 from England. Peter and his parents left Ukraine for Germany and hoped to migrate to England after the Second World War. Unfortunately, his parents were informed that they could not go to England because they were too old. On the other hand, Australia welcomed them.

Peter is originally from Poltava, in Ukraine. His parents were dispossessed when the Russians returned to Ukraine, Peter and his parents scurried to Germany and they spent 4 years, from 1944 to 1948, in Germany. Eventually, they arrived in Australia to find themselves in Bonegilla. Within a short time, they moved to Geelong and his father worked at the Board of Works, whilst Peter moved to Warnambool and ran a petrol station.

Peter returned to Geelong and joined the Hromada, Plast and the Autocephalous Church in Geelong. His wife, Vira, joined the Geelong UWAA and also worked in the community. Peter explained how creative his wife, Vira, was and she would often paint landscapes. Then one time, Peter decided to make this big pysanky and what did Vira do, but paint the pysanky. Peter commented about pysanky making and how Ukrainians carried their Ukrainian traditions, wherever they migrated. Pysanky or Easter egg decorating is a traditional Ukrainian custom of writing designs on chicken eggs with beeswax and dipping the egg into numerous colours to decorate the egg. Ukrainians offer the completed pysanky as a gift to loved ones and friends over the Easter period. The writing of the pysanky usually occurs during lent in preparation for Easter celebrations. However, in this instance, Peter made an egg out of wood and it stood higher than his garage. Of course,

this prompted Vira to take out the Dulux house paint and brushes to paint the egg (Facebook: Digital Cultural Heritage 2016). Normally, she would decorate pysanky in the traditional way with wax. Peter and Vira were very delighted with the final pysanky art work that they decided to move it to the Plast camp near Geelong, in Victoria.

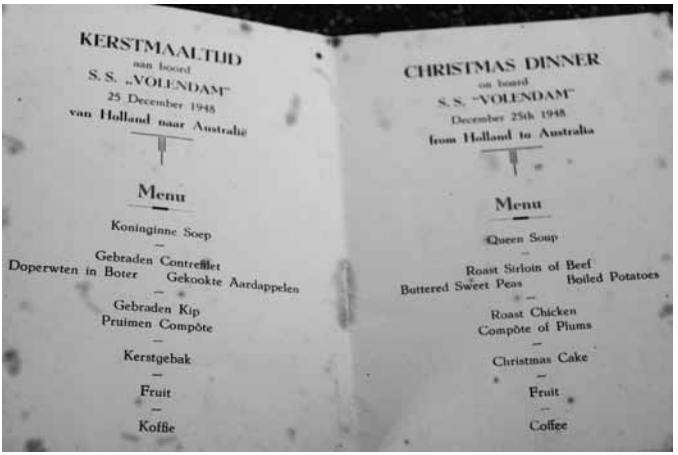
Popowicz Marta and Michael

Michael Popowicz was born in 1917 in Ivano-Frankivsk Oblast in Ukraine. In 1939 he was enlisted into the Polish army as Ivano-Frankivsk was under Poland and within a short time he found himself a prisoner in Germany. He was taken to work on a German farm where he met his wife Marta. Marta Hrechkosij was born in 1923 in Kiev Oblast and lived through the 1932-1933 Holodomor or otherwise known as the Famine-Genocide [Facebook, entry 5, 2016]. During the famine, she was sent to her aunt who delivered her to an orphanage in hope of returning home one day. Unfortunately, the Second World War broke out, and in 1942, she was shipped to Germany. When the war finished in 1945, Michael and Marta found themselves in a number of

In 1946, in Hannover in Germany, Ukrainians began to learn English. Image source: Orest Popowicz and Mary-Anne Borowok (Popowicz) 2016

German camps: Salzwedel between Hamburg and Magdeburg and the next DP camp near Scheinfeld. They moved from DP camp to DP camp, participating in Ukrainian life. They joined CYM. Marta taught children to read and write at the Ukrainian school camp, and at Christmas, they were taught carols. In 1946, in Hannover, they began to learn English. They desperately wanted to leave Germany for a better life far from war-torn Europe. Meanwhile, in 1945 Arthur A. Calwell, the First Australian Minister of Immigration in the Chiefley post-war Australian Government, introduced a migration program, promoting it under the slogan *populate or perish*. Calwell signed an agreement with the United Nations International Refugee Organisation, in 1947, to accept displaced persons from European countries ravaged by war (Franklin 2009).

Marta and Michael, like many of their compatriots, applied for migration to Australia, and in late 1948, on the ship, Volendam, they departed Holland for Sydney. They had Christmas dinner on the Volendam and on 5 January 1949, Marta passed the equator on her way to be as far as possible from Europe and to Australia. They arrived in Sydney and were taken to the Bathurst Migrant camp where they attended English classes. Shortly after their arrival, they moved to Uranquinty to complete a two-year contract for their passage to Australia. Michael cooked for three and a half days working 40 hours at the Uranquinty Migrant Centre [Facebook, entry 6, 2016]. Marta remembered how some of the officers at the centre often remarked that if Pop wasn't cooking; it wasn't worth eating. The other days, he managed to find work at the Romano's Hotel in Wagga Wagga, while Marta cooked a special diet for small hospitalised children. When they finished their two-year contract,



KERSTMAALTIJD
aan boord
S.S. „VOLENDAM"
25 December 1948
van Holland naar Australie

Menu

Koninginne Soep
—
Gebraden Contrefilet
Doperwten in Boter Gekookte Aardappelen
—
Gebraden Kip
Pruimen Compôte
—
Kerstgebak
—
Fruit
—
Koffie

CHRISTMAS DINNER
on board
S.S. "VOLENDAM"
December 25th 1948
from Holland to Australia

Menu

Queen Soup
—
Roast Sirloin of Beef
Buttered Sweet Peas Boiled Potatoes
—
Roast Chicken
Compôte of Plums
—
Christmas Cake
—
Fruit
—
Coffee

Christmas dinner on the Volendam ship which transported a number of Ukrainians to Australia. Image source: Orest Popowicz and Mary-Anne Borowok (Popowicz) 2016

Michael went to Geelong and found himself a chef's job at the Carlton Hotel. Marta became a waitress and they lived at the hotel till they built their home in 1953. Life was difficult because building materials were scarce and if they did appear, somehow through the night they would disappear! But, they managed to install the floor, windows and doors, and quickly move in to safeguard their new acquisition. Although their home was without electricity and they cooked on a Primus stove and lit their home with a kerosene torch, it was their home.

Once they were in their own home, Michael worked night shifts at Ford Australia. Whilst, Marta worked at Victoria Hotel during the day. Unfortunately, this hotel has been demolished for the present Westfield shopping centre in Geelong. Life was tough and they decided to take five young boarders for whom they cooked, washed and cleaned, and in return the boys paid five pounds each for board. Marta and Michael began their family and participated in the Ukrainian community life. Besides being a member of the community and various organisations within the community, Michael took on committee and leadership roles, including the Presidency of the Parents' Committee of one of the two Ukrainian Saturday Schools in Geelong. Michael and Marta were often seen cooking and baking for various church festivals and weddings; and in the 1960s, Michael cooked at Sokil, Plast camp at Winchelsea, for up to 300 children. In those days, the camp did not have electricity and the stove was lit every morning with the local wood to feed the masses. Like the other first Geelong emigrants, they did not charge for their services and everything was for the good of others and for the children to sustain their cultural identity.

Borowok Mykola

Mykola Borowok was born just outside of Kharkiv in Eastern Ukraine. He arrived on the General Heintzelman ship in 1949 in Sydney. Prior to arriving in Australia, Mykola Borowok, like many other Ukrainians and DPs, had to go through a medical examination to obtain a health clearance and an IRO medical certificate to enter Australia.

He was taken to the Bathurst Migrant Camp and shortly after his arrival, he was sent to Tamworth to work in the hospital kitchen to fulfil his 2 year passenger contract to Australia. The Borowok family settled in East Geelong like, at the time, other families, for example, Dornota, Mykytenko, Lychshenki, Baranowski, Stojkewich, Kyrbijenko, to name a few. Mykola Borowok originally worked at Harvester International, like Josif Shostak.

I.R.O. Resettlement Medical Examination Certificate. Image source: Peter Borowok 2016

Peter Borowok, his son, in 2016, remembered how Ukrainians also worked at Pilkington Glass or Ford Australia. Peter mentioned how Ukrainians would use the packing from the industries to line the inside of their new houses. He also mentioned how Ukrainians would break up the wood from the wooden crates and bike the wood home to use in the construction of their houses. His own father, Mykola, at the same time, whilst building his own home, invested in land at Newcomb to build and sell homes for other emigrants; he also ran an egg farm in the 1960s. Peter's mother worked at the hospital and did some cleaning of doctors' homes. They attended some Ukrainian activities.

The Borowok family were involved in the Orthodox Church. Mykola's son, Peter, only found out that his mother was German when his cousin visited the family in Geelong, only a few years ago. As far as Peter was concerned, she was Ukrainian because she never spoke about her roots. He mentioned that he would often attend the Orthodox church services with his grandmother, Helen Borowok. He recalled how Bishop Silvester would often came and stay with the Borowok family in the early 1960s. They celebrated Holy Liturgy mainly in the Pakington Street hall once it was built. Much later, the Ukrainian Orthodox built the present Orthodox church in Bell Park.

Kuka Christina

Christina Kuka was born in 1925 and she left her home at the age of fifteen in Podilsk, now Khmelnetska Oblast in Ukraine. She recalled, the 1932-33 Famine and Genocide in Ukraine and how it annihilated her village. In 2016, during an interview for the Digital Heritage Cultural project, Christina wiped her tears as she talked about the 1932-1933 Famine and Genocide in Ukraine. She recollected how in the 1930's, everyone went hungry because Stalin wanted to destroy Ukrainians and Ukraine. There was no food and everyday, 7 or 8 people would be carried out of the church and buried in a hole. It got to the stage that she would take a bag and walk around the village to beg for potato peels. There was nothing to eat. One time, she got a bag of wheat and they baked a loaf of bread. Her mother placed the bread on the window sill. By morning the bread was gone; someone had stolen their only loaf of bread. They had a little from their garden but mainly they begged for food. There were whole families who died and perished. One neighbour killed the local cats and dogs and sold the meat. She came to Christina's house and said she would get them some meat. Christina asked her where would she get the meat from. At this stage, Christina's mother was terribly weak and she didn't know if her mother would survive; nothing really mattered. Her grandmother used to make icons and people would pay in kind: like an egg. That's how they survived. Regardless of what was happening in life, they still had to pay council rates. Her mother kept a few chickens which she sold in a village 7 kilometres away. One day, she went to market and Christina went along to sell her few spring onions. This Jewish man bought a choke but said he couldn't pay for it. Instead he said to her mother to come to his house and he'd give her something. So, her mother agreed and went to his house. He came out and gave her a glass jar: in the jar was a human finger … Her mother came home, blessed herself and buried the finger. Typhus was ripe, at this time, but they survived the diseases, the famines and the Genocide. There were other incidents where if a member of a family passed away, their body was cut up to feed the rest of the family.

In 1940, the Germans came and took Christina to Germany. They sent a letter to the village which specified what time and day she was to present herself at the local village. There were 7 of her girlfriends who were taken from the village. They were ushered into a waiting room on the third floor at the train station. When the train arrived, they were placed in a carriage full of hay, with no toilet facilities (during the interview in 2016, she apologised that she needed to use the word toilet and began to cry as she remembered her

experience). They were not given any food during the trip, in this enclosed hay carriage, to Lviv (over 200 kilometres). Christina said that today the distance doesn't seem long, but then it was forever, as they were frightened, unable to relieve themselves and hungry. As soon as they arrived in Lviv, they quickly got off the train, relieved themselves and rushed to a tap to drink some water. They were so thirsty from being enclosed in this carriage and having to be among the hay. They were ushered back into the carriage, and the next time, the carriage door opened was at this big camp. All they heard was Heil Hitler, Heil Hitler and all they could think what's this; what the devil of a Hitler have you got here. Again they were ushered into a building on the third floor with double beds; the older girls got the top bunks and they placed her on the bottom bunk since she was the smallest and youngest. Some of the girls were already married. In this building there were various nationalities, the Russian and Polish women started to abuse the Ukrainians and for the first time in her life, she heard words which she never wants repeated again. The older girls explained what these words meant and told her not to take any notice of what these other girls were saying. This was her first lesson of resilience and quickly she learnt to keep away and not take notice of these girls. Dinner was served with a thin watery soup only to cause diarrhoea: water poured out of her, like a running unstoppable tap. Anyway, the next morning, this elderly man who had just lost his wife came to take the four girls from the camp to his factory where they made tractors for the war.

Christina mentioned that we, 'we, Ukrainians have always been fortunate'. The first day in this factory at 10 o'clock, the other workers began eating. She thought to herself; what have we got here? At the camp, we were allotted 200 grams of bread, whereas here, they are eating. This gentleman came up to the girls and said I can't help you; but, I'm Ukrainian. I've been here for a long time. Christina stirred her memories and exclaimed that 'wherever, we go, God somehow helped us, always sending us a Ukrainian who could help us'. The next day he returned with a large pot of potato peels and they ate the peels. This was tastier than the watery soup back at the camp. He returned the following day and reassured the young girls that they should not worry as he would look after them. They worked there for a few months and suddenly Christina became ill. She contracted tuberculosis: the Germans took her to a hospital and when she returned to the camp, she was told that since she had been so weak, she and her two friends would be sent to a farm. She commented that 'this was the good work of that Ukrainian'. They were placed with respectable farmers who were good to them. Her farmers were elderly,

poor and had a son at the front; but they were sincere people. She attended to their four cows and the little farming that was left. On Sundays, between 1p.m. and 3 p.m., she was allowed to go into the field to meet with her girlfriends.

When the Second World War finished, the farmer's wife told Christina that there's a Ukrainian church close by and she organised for the Ukrainian girls to attend the church. They were fortunate to be able to attend the church and here she met her husband. She was fortunate that her farmers, albeit reluctantly, allowed her to join her husband at his farm where she worked in and around the house whilst he worked in the fields. With time, many of their friends were departing for America. However, her husband had a friend who went to Australia and wrote this is the place to be … My wife and I are working and we are building our own home.

In 1948, the Kukas approached the Australian Embassy where they went through vigorous testing. And shortly, they received a letter to report to Italy to board a ship: they were on this ship in no time… on the way to Australia. During the voyage, this boat caught fire and it couldn't proceed for three months, and the food was burnt spaghetti. They were told that a passing American ship took some people to Australia and on the way back, they would be the next passengers to Australia and that's exactly what happened. They boarded the American ship, and Christina commented 'well what a sight! There were bars of chocolate, food, cigarettes, everything the soul could desire'.… Eventually, in 1951, they arrived in Melbourne and were transported to Rushworth, near Shepparton. Her husband was sent to Mildura to pick grapes, she enrolled her son into a kindergarten and she found herself in the local hospital.

When they arrived in the migrant camp at Rushworth, the blankets and all the bedding were filthy. Of course, she went out and washed everything in the outside laundry. It was so cold that she contracted pneumonia. Again, she says how fortunate she was: the doctor was Ukrainian and he looked after her. When she finally returned to the Rushworth camp, mutton was constantly being served and she could not take the smell; but again, another Ukrainian walked into her life. This man worked in the kitchen. She had this tin from Germany, and he would fill her tin with milk. This was not allowed but he saved her life. In the meantime, her husband returned from Mildura to tell her that he had already bought a block with a friend on which there was a house. The two men demolished the house. His friend built a bungalow and now it was their time to go and build a roof over their heads. They moved to Lara; her husband worked at Ford Australia and bicycled every day to work

at Norlane. He managed to build this shed on the Lara property; he obtained a cot and a single bed and he slept on the floor. Before long, he went and bought a block in North Geelong and built a bungalow. Well, again all these Ukrainians appeared: they were so supportive. The Kuka family, like many of the 1950s emigrants joined the Ukrainian community and helped out at Sokil, Plast, at the Catholic and Orthodox churches, and Hromada. Christina was a member of the UWAA and like all the other ladies, rolled up her sleeves. The ladies always cooked at Sokil, and her husband, like the other men, helped with the building of the swimming pool.

Christina mentioned that they also learnt English and attended English classes when they arrived in Australia. Christina got a job in a sewing factory where the boss was very understanding. Christina worked there till her husband became ill. She looked after her husband for 7 months until he passed away. In 2016, Christina had been on her own for 25 years; but she explained that there have always been good people around her.

Szkirka George (Dmytro)

In 1924 George (Dmytro) Szkirka was born near Lviv in Eastern Ukraine. In 1941, he was a lad when the war broke out between the USSR and Germany: he was forcibly taken to Germany to work for the German war effort in Salzwedel. In 1945 his wife to be, Maria Lucykiw, and George escaped into the British zone since they did not want to be repatriated back to Ukraine. They were married in Schartzweld, Germany and joined other Ukrainians waiting for migration.

In his written memoirs, George (Dmytro) Szkirka wrote that he became an interpreter with UNRRA and International Relief Organisation assisting with the non-repatriation of Ukrainians to the USSR [Facebook, entry 7, 2016]. In 1949, George and Anna left on the Wooster Victory through the Suez Canal to arrive in Australia and were transported to Bathurst in New South Wales. George started his two-year contract working on the railway in Sydney Darling Harbour as a railway porter. His wife and daughter were transferred to Uranquinty where he visited them once a month with his free railway ticket. However, George managed to find accommodation in Sydney and brought his wife and daughter to live closer to his work. They met other Ukrainians and formed a kinship through kumship. Nonetheless, they moved to Geelong but they did not end their kumship. Kums often visited each other and in 1952, George and Maria Szkirka were visited by their kumy Danylak.

The kumship replaced the family network. Although kumy Danylak lived in Sydney; they still were kumy and they would visit each other (Sonia Wilson nee Szkirka 2016).

George and Maria Szkirka with kumy Danylak and Kataryna Baranowski. Image source: Sonia Wilson, nee Szkirka

The emotional attachment is what gave rise to identity and not place, nor home or land. These Ukrainians were part of a network. They had their own way of expressing their cultural identity and developing a unique consciousness with a set of cultural values that were ever present and dominated the community. For example, Maria Szkirka nee Lucykiw was born in Narayiv near Berezany in Ternopil Oblast, Ukraine, in 1922. She came to Australia with her husband and in 1951 they found accommodation in Chilwell. Like many of the young women who arrived in Geelong without extended family, she joined the Ukrainian Women's Association (UWAA) and participated in Ukrainian community life. In the meantime, George, her husband, became the cantor at the Ukrainian Catholic Church and led the congregation in singing and praying during church services.

PART TWO

The following stories are all interrelated as these New Australians arrived in Geelong more or less together and their families left Galicia (today's Ukraine) either in the second wave (1894) or third wave (1910) and migrated to Bosnia, Habsburg Empire. After the split between Tito and Stalin, in 1948, occurred (Zilliacus 1952), these families migrated out of the former Yugoslavia and as stated by Gedye (1951) in an article in the Tasmania *Mercury*, they had a great ambition "to find a new fatherland as distant as possible … from Trieste."

Senjov Katerina and Peter

Katerina Senjov was born into the Burlak family in 1928, the second child and the oldest daughter of Dmytro Burlak and Anastasia nee Hura in Gajevo, Croatia. Peter Senjov was born in Rakovac, in the district of Prnjavor, Serbia to Michael Seniw and Anna nee Javni in 1926. The Seniw family were farmers from the time of the family's arrival from Galicia in the 1890s. They were allocated free land during the Habsburg Empire which they cleared for farming and continued to farm until the communist takeover after the Second World War. In 1945 the family moved to Zmajevo, Bachka, Serbia and Peter began to work on a State property as a railway farm labourer till 1948, when he was enlisted into Tito's army in Bihac, Bosnia and Herzegovina. When he completed his army service, Peter, Katerina and the Seniw family applied for passports to go abroad. They were given passports since they were not citizens of Yugoslavia, but were regarded as Ukrainians (Australian National Archives 2017). And since the Stalin-Tito split, Tito did not particularly want any Ukrainians in Yugoslavia. Therefore, they had a choice to return to USSR or find sanctuary elsewhere. Peter and Katerina definitely were not interested in living in the Soviet Union and they both wanted to be as far as possible from the communists. Therefore, they became displaced persons and entered Trieste on 17 July 1952 as recorded in the National Archives of Australia, NAA: A13696, p. 12 (National Archives of Australia 2016). According to the family anecdotal story, the change in the spelling of their surname occurred in Trieste, Italy. Katerina and Peter arrived in Australia in January 1954 from Italy.

Katerina often commented that they found out about Ukraine from senior citizens in their community. Senior Bereza often talked about the difficult life in Galicia and he pointed out that people arrived from Galicia to Bosnia; however, there weren't people from the Russian side of Ukraine in Bosnia.

In Katerina's family, her father, Dmytro Burlak, was eight years old when his parents arrived in Bosnia. Since they arrived in 1910, they bought the land, cleared the forests for agriculture and established orchards and husbandry. By the time Katerina's parents married, family Burlak was well established and continued farming. Her grandfather taught his son to build the necessary farming machinery to harvest all the grain and tend to all the husbandry, there was even a salt factory which Ukrainians owned and serviced the whole area. When the Second World War broke out, Ukrainians were self sufficient and as the various partisans and Chetniks came through Ukrainian farms, they were ordered to feed their combatant units. Katerina talks about an incident where her older brother and father were incapacitated, and from then on, they would hide and not sleep at home. The partisans would take all young men into their units. Tito's partisans were fairer than the rest of the combatant units: if they arrived on your property they would request food, whereas other combatant units just took whatever they wanted. Even the Germans came and all they wanted was sour milk; they had food and even chocolate which they often gave to the local children in exchange for sour milk. The partisans took young children, boys as young as 16 years old and girls who would be trained as nurses to tend to the partisans' wounds. Of course, Ukrainians were against all this and if a girl did join the partisans, she wasn't considered highly (in 2016, during an interview, Katerina Senjov recollected her life in the former Yugoslavia).

Katerina and Peter Senjov left a cold and wintery Europe from the port of Genoa, in Italy. On 10 January 1954, their ship, Fair Star, arrived in Melbourne, Australia, and they were transported, by train, to Bonegilla in the heat of Australia's summer. For 20 days, they had free accommodation and were well looked after. After the 20th day, Peter went to Shepparton, to pick peaches. The next day, Katerina woke up feeling nauseous and in pain, without any language and being a New Australian (Franklin 2009), she did not ask anyone; but simply caught the bus to the Albury Hospital to deliver her newborn. Everything was new: New Australian, new language and now a new baby. Katerina recounted how Peter, her husband, didn't know that he was a father, since it was difficult to contact him. When he returned from Shepparton 3 months later, he found his daughter had been baptised and was sitting, among pillows like a doll, on the bed.

Peter decided to go to Melbourne to find work, since his mother and siblings had already found work and were living in Melbourne. However, when he arrived in Melbourne, at Spencer Street Station, know today as Southern

Cross Station, his friend and the husband of their daughter's Godmother, kum Stan Bereza, met Peter to tell him that Geelong was the place, where work was in plentiful supply. That was Sunday and on Monday, Peter began to work at Ford Australia, car manufacturing, for the next 8 years till they moved to Melbourne. The only difficulty was accommodation. Stan found accommodation with this Polish family who had a caravan on their block. The Polish guy started building his home and moved into it. Stan and Anna Bereza with their son, Steven, and her parents and two teenage siblings, Bobecki, lived in this caravan and Peter joined them. For a whole week, Peter worked night shift and during the day, he searched for accommodation for his wife and daughter. In Geelong, it was easier to obtain accommodation if you were single or a couple; but not a family with children, and on top of that a newborn baby. Peter knew a young Rusyn from Trieste who offered his accommodation, since he was single. Although Peter and Katerina were thankful for his generosity, they couldn't throw him out into the street. Katerina had to leave Bonegilla and they ended up with their kumy, Berezas. They shared all amenities and the accommodation; initially the young people were having a great time, but reality came into play and Peter had to find accommodation.

Katerina recalled in 2016, there are always good people who are willing to help others. A Latvian lady who had a boy and three girls accommodated them. She put the children into one room, although the children were not happy; she still gave Peter, Katerina and the newborn a small room which had a bed in it and a small cot from her children. They all cooked on a Primus stove, the Latvian lady first since she had a larger family and then it was Katerina's turn. Peter and Katerina were very grateful for the accommodation and they were very quiet. Late each Saturday night, they would bath outside in a tub, since there was no bathroom, and simultaneously, they knew that they could not disturb the family. It was cold in the evenings, but they were determined to be clean, although the next day, Peter would go with Stan to help other families build their bungalows. The small community from Trieste looked after each other. Large families were looked after first, for example, family Bednash were one of the first families to have their home built by the new arrivals, since they were older than the rest of the community, also they already had more children than the younger families.

Peter worked very hard at Ford Australia, taking on extra night shifts, determined to buy a block for cash, as soon as possible, so they could build their own home. They stayed with the Latvian family for four months and managed on Peter's wage to buy a block and build a one bedroom, kitchen

area, bathroom and laundry bungalow. Peter managed, like other Ukrainians who worked at Ford Australia, to bring the wood from the car packaging crates on his bike home, and in no time, they had a roof over their heads with walls, but no plaster on the walls. They didn't care; this was theirs and they had their own freedom. The first night in the new bungalow, Katerina recalled that while she was still bringing their few belongs to their new home, Peter started a fire in this new stove with some wood that he managed to find and when she entered their new home, it was warm and cosy. Low and behold, that night, Very Reverend Doctor Prasko arrived; they did not have any electricity, but they were glad to welcome him in their new home. The only light they had was a torch that Chervinski, another Ukrainian family in Bell Park, lent them and a burning fire. More importantly, they were in their own home and they greeted Very Reverend Doctor Prasko with open arms. In 2016, Katerina recalled how others came to help finish the bungalow; Senior Mrs Bobecki helped them paint and others came around, since Peter had helped these people.

Their close friend and neighbours, family Pidhajni, whom Peter knew from Yugoslavia, began to build their home. Their oldest son, Steven, and their son in law, Joe Hernitz, were very good with their hands. Joe was a carpenter, and Peter Senjov learnt a few carpentry skills from Joe. Joe was always ready to help and share his skills and life with his friend and kum. Peter Senjov became the Godfather to Joe's son, Peter: they all managed and became kumy, friends and extended families. Their children grew up together and they in turn were bridesmaids, groomsmen and finally kumy to each other.

Burlak Anna and Paul

Anna and Paul Burlak arrived in late 1959 in Geelong and boarded with their sister Katerina and brother in law Peter Senjov in Geelong. The Burlak family were all musical and music played an important role in their cultural identity. Dmytro Burlak taught all his children to sing Ukrainian liturgical and national songs. Katerina and her siblings often mentioned that in Gajevo, on their farm, during the winter months in the evenings, Dmytro and Anastasia, their parents, and Dmytro's mother, Ksanya, would gather the family after dinner around the kitchen table to learn to write and read in Ukrainian and learn Ukrainian songs which their grandparents had brought from Galicia.

Paul, like his brothers, played the piano accordion. He often played at dances (Gibson 1988) and at the homes of various friends when they were celebrating special occasions. However, they did not stay long in Geelong.

Anna and Paul moved to Melbourne as there wasn't any work available for them in Geelong and again Katerina waved goodbye to her only family members to arrive in Geelong. The house of Peter and Katerina Senjov was never empty. Katerina's sister Stephanie and her family, Wolodymyr Pruha and their two boys, Frank and Jerry, arrived in 1960 and again only to leave Katerina and Peter for Melbourne. Nevertheless, the distance between the siblings was closer than Gajevo and the household would often be filled with Katerina's family, Peter's family and their friends. When Paul, Anna and Stephanie came to visit Katerina and Peter in Geelong, the piano accordion came also. One of their favourite songs was: *I am a Burlak from bygone days*. The song describes the Burlaks as wonderers who can never be in one place.

Paul Burlak played the piano accordion in the early 1960s. Image source: Gibson 1988

This song is a representation of Ukrainians and their wandering spirit. The young couple always had someone from the community visiting them or new arrivals would stay with them.

Semchesen Ivan and Vasyl

Katerina and Peter Senjov were joined by Ivan and Vasyl Semchesen when they arrived in Geelong from the former Yugoslavia in the 1960s before they also moved to Melbourne for work related reasons. The young men arrived from Dobrova, Serbia. Ivan Semchesen (2017) remembered how in Dobrova, the Ukrainians would always be singing Ukrainian songs and how he and his brother enjoyed their stay with Katerina and Peter Senjov, especially when Paul and his sisters gathered to sing.

An outstanding skill that Vasyl Semcesen had in those days was that he knew about photography and developed his own films-digitisation had not been heard of, at this time. Vasyl made some beautiful black and white photos. During the Second World War, Ivan recollected in 2017, how Ukrainian youth departed for Ukraine to fight against the Russians and they all died in Ukraine. The young men were from Dobrova. In 2017, Ivan commented how

Ukrainians have always had a patriotic spirit regardless where they lived. He further stated how Ukrainians suffered in Dobrova, Serbia, at the hands of the Ushtas and Chetniks, although many Ukrainians were not involved in that war between the Ushtas and Chetniks. Ivan's stories are well documented in Miz (2007 & 2008).

Pidhajni Marena and Myhajlo

Another family and close friends of Peter and Katerina Senjov was the Pidhajni family. In early 1954, they arrived in Geelong from Yugoslavia, via Trieste, except they flew to Australia. As they were ready to embark on the ship to Australia, Marena Pidhajni went into labour and had her fourth child in Italy. The rest of the family was flown to Melbourne by plane and greeted the Trieste group of Ukrainians at Port Melbourne. The Ukrainian group from Trieste was relieved when they saw Michael Pidhajni and his family on the wharf. A few weeks later, Marena Pidhajni arrived in Australia with her new born daughter and joined her family. The family settled in Geelong and with the assistance of other Ukrainians had their home built with a back veranda. Michael Pidhajni was a great violinist and he bought some records and a record player. Every Sunday, after lunch, the locals would gather at Pidhajni's house to dance and sing, and the children would play in the yard. Katerina Senjov recalls the Sunday gatherings, and that only once a month, these gatherings did not occur. On that Sunday, a Ukrainian Catholic priest came to Geelong to celebrate Holy Liturgy. There were so few Ukrainian Catholic priests and Ukrainians were scattered throughout Victoria (Katerina 2016).

The Pidhajni family, like all Ukrainian Geelong emigrants, had a large block with plenty of vegetables and fruit trees to the extent that they sometimes sold their produce to the local greengrocer. The grocer would visit these New Australians once a fortnight to order non perishables and he often exchanged fresh fruit and vegetables for other produce. The milk man arrived every morning with fresh milk. Some of the Ukrainians would gather together and visit the local farmers for meat produce which they preserved for the winter months. They made their own sausages and from the grapes the men made wine. They combined their skills and helped each other in those early years. Although most of them did not have direct family in Geelong, the kumship was developing quickly.

The older community members, like Bobecki, Bereza, Kynka, Javni and Skiba were often seen supporting the community in various ways. Geelong in the 1950s, like many other agricultural cities in Australia, was surrounded

by agriculture and a developing industrial economy. International Harvester, a manufacturer of machinery, Henderson Springs and Ford Australia, car manufacturing, employed many of the young Ukrainian people in Geelong. They recommended each other to the boss and work was in abundance. Mazur and Manorik found out that these new lads were Ukrainian, and they all knew how to work hard. In no time, Katerina Senjov said Peter was made a leading hand at Ford Australia and all he did was walk around with his bar and fix machines. Katerina reiterated that this helping each other was always with them; her grandparents and parents in Yugoslavia were always helping someone and Ukrainians always looked out for each other. This caring and sharing happened always even if they didn't know each other directly; but they were all Ukrainians, that's what mattered.

Mountains don't meet; but people often do… (an old Ukrainian proverb)

Many of the Ukrainians from the former Yugoslavia embraced singing, songs and liturgical music. Through music they expressed their cultural identity, learnt their traditions and often articulated that while socialising and working, for them, singing was a powerful bonding agent (Semcesen Ivan 2017). Ukrainian liturgical singing, under the conductorship of George (Dmytro) Szkirka, brought the Two Twigs of Ukrainians together: those whose ancesters left Galicia at the end of the nineteenth and beginning twentieth centuries, and those who left Ukraine mid-twentieth century. The Two Twigs joined forces in Geelong to sustain their cultural heritage and identity. As the famous Ukrainian saying goes: mountains don't meet; but people often do.

Another tell tale of the Two Twigs was reported in *Church & Life*, the Ukrainian Catholic Newspaper edition 14, issue 112 dated 9 July 1972, when it published an article about the Ukrainski Sichovykh Striltsiv who lived in Geelong. The article was called "The Pride of Ukrainians in Geelong". It was published with a photo of the following men gathered in front of the Ukrainian Catholic Church in Bell Park: Peter Javni, Dmitri Kruk, Peter Skiba, Vasil Krilyk and Vasil Kunka. These men, in their youth were soldiers in the Ukrainski Sichovykh Striltsiv and many years later met in Geelong. According to the younger members of the community of the 1950s and 1960s these Sichovykh Striltsiv were often seen together celebrating their wellness and reunion. Javni, Skiba and Kunka arrived with their families from Bosnia/Bachka via Trieste, Italy, in mid 1950s, Krilyk earlier and Dmitri Kruk was sponsored by his son in law Anton Baranowski and his daughter, Kataryna.

Kataryna Baranowski who left her family as a teenager and never really thought that she would one day meet with any of her family, managed to get her father to come to Geelong. Kruk was born in 1894 (Kataryna Baranowski 2016), lived through two world wars, the takeover of Ukraine by Poland, Germany and the Soviets. He was part of a young contingent who fought for Ukraine and finally in the 1960s arrived in Geelong-to meet with other Galician Ukrainians who also lived through two world wars and the unification of the Balkan lands into Yugoslavia and to experience the split between Stalin and Tito in 1948. These men (Javni, Skiba and Kunka) departed Yugoslavia through Trieste and found themselves in Geelong.

Our famous Volunteers: Ukrainian Sich Riflemen–Pride of Ukrainians in Geelong

Ukrainski Sichovykh Striltsiv: the Legion was the only Ukrainian unit in the Austrian army. At the outbreak of the First World War, Galicia, which is the western part of Ukraine today, and Bosnia were part of the Austrian Habsburg Empire, young men from both areas joined Ukrainski Sichovykh Striltsiv. In August 1914, the Legion was organised in Galicia at the initiative of the Supreme Ukrainian Council (Sodol 1993). Men from Galicia and Bosnia were prepared to fight for a free Ukraine. They joined the Ukrainski Sichovykh Striltsiv; however, some of these young men never returned to their families. On the other hand, Peter Javni, Dmitri Kruk, Peter Skiba, Vasil Krilyk and Vasil Kunka returned to their families and eventually met again in Geelong. They were part of the Two Twigs who met in Geelong and through the following generations sustained their cultural heritage and identity in the Ukrainian Geelong community.

Conclusion

Ukrainian identity over the centuries has had many oscillations. The oscillations are mentioned throughout Ukrainian history as Ukrainians migrated out of Ukraine for numerous reasons. Ukrainian literature reflects the oscillation of various occurrences and how Ukrainians have maintained their cultural identity, in spite of their historical movements and migrations throughout the centuries. Ivan Kotlyarevsky, the father of modern Ukrainian literature, portrayed migration (Petrenko 1988). He used the Aeneid from Vergil who was also the guide for Dante's Divine Comedy, which was mentioned at the beginning of this chapter, to portray Kozak migration and the uprooting of the Ukrainian population. Kotlyarevsky's Eneida (audiobook 2015), "a burlesque adaptation in which the author grasps the similarity between the position of Aeneas after the fall of Troy and the Kozaks who were wandering around the Black Sea" (Manning 1942, p. 92). Our Two Twigs of emigration can be compared to Kotlarevsky's wandering kozaks and in Kotlyarevsky's jargon: "…

The Ukrainski Sichovykh Striltsiv. Left to right: Peter Javni, Dmitri Kruk, Peter Skiba, Vasil Krilyk and Vasil Kunka outside the Ukrainian Catholic Church. Image source: Kataryna Baranowski 2016.

Do not destroy our wretched heads … We all will thank you always … For your beneficence…" (cited in Manning 1942, p. 92). According to Manning (1942), Kotlarevsky humanised the old tale and portrayed the uprooting of humans. Ukrainians over the centuries have been uprooted from the lands of Ukraine. They have experienced many vicissitudes in their history, nonetheless, they have maintained their traditions, customs and identity. They have not been destroyed and they have kept their heads for the benefit of the society into which they emigrated. Australia gained in the 1950s and 1960s from the emigrants and from Arthur A. Calwell's visionary attitude, although the vicissitudes were many; but if our Ukrainian Geelong emigrants had not migrated, we would not have the outstanding Ukrainian Geelong community today, which will be celebrating in 2018 the 70th anniversary of the arrival of some of the first Ukrainian Geelong emigrants to Australia. Geelong and Australia would not have had the privilege of experiencing the culture and heritage, and the skills that the first Ukrainian emigrants manifested through their experiences and sociocultural activities.

CHAPTER SIX:
Organisational Life

Markus (1989, p.1) denotes Hromada as "the Ukrainian term for a commune or community—the most basic administrative-territorial unit in any one (rural) settlement". However, I would like to extend the definition for this chapter, taking Hromada to mean a group of people who form a community to share common interests or values and are bound together, in a community of practice (Lave & Wagner 1991), to achieve a collective goal or goals. Lave and Wagner (1991) coined the term community of practice (CoP) to represent the learning in a social setting, taking place among learners. The interpersonal learning takes place through social interaction in a social context to advance the common goal as individuals interact regularly. The individual identity, in the community, is defined by the shared domain in pursuing interests. The individual engages in joint activities and discussions to share knowledge and skills to build relationships. The relationships enable individuals to learn from each other and achieve their common goals. These interactions are essential in constructing a community of practice to survive and seek new forms of expression (Wenger-Trayner & Beverly 2015).

The Ukrainian Geelong emigrants, approximately 1000 residents (Dubiv 1966), formed a community (Hromada - Громада), the fifth branch of the Ukrainian Associations in Victoria (Dubiv 1966). They practised their acquisition of knowledge and skills to explore novel means of survival and to assist each other to cope in this industrial town of Victoria. In 1966, the then Prime Minister of Australia, The Right Honourable H E Holt (1966, p. 6) states "the first Ukrainian immigrants arrived in Australia … were individual families who left Europe in search of a new life … They have worked for Australia and they have worked for each other".

The work and the diversity of Ukrainians, including the sharing of Ukrainian traditions and language, are noted as one proceeds through archives, Ukrainian newspapers and other secondary sources. In the previous chapter, the information was obtained through primary sources from the first Ukrainian emigrants in Geelong. In this chapter, the information has been obtained mainly from the organisational protocols.

Hromada – Geelong Branch, Association of Ukrainians in Victoria

The Geelong Branch of the Association of Ukrainians in Victoria (Hromada) was established on 8 June 1952. The first Chair of the Hromada was Bohdan Khamchuk (Dubiv 1966, p. 372). The following members were elected to the committee: Vice-Chair: I. Laszuk; Secretary: B. Lototskyj; Treasurer: S. Kostyshyn; Cultural organiser: Natalka Tsebylskij; Librarian: I. Halchenko and V. Zinevych; V. Kicz; N. Maciburko and T. Sirykh (Geelong Hromada Protocol 22 June 1952).

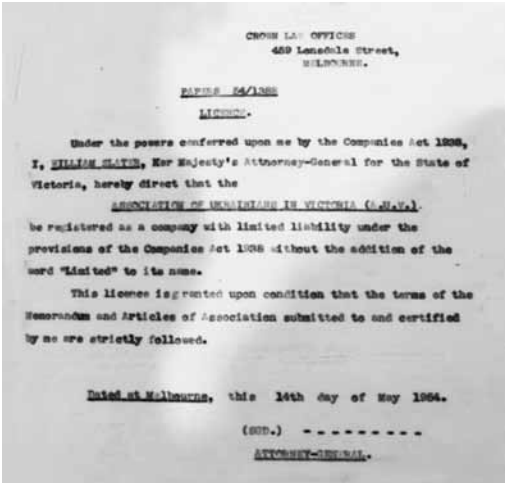
Bohdan Khamchuk, the first Chair of the Geelong Hromada. Image source: Geelong Hromada Archives 2016

On 14 May 1954 Hromada registered as a company under the Association of Ukrainians in Victoria, obtains an Association Memorandum and a Certificate of Incorporation.

During the initial period of the committee's existence, in 1952, the members of the Committee were mainly concerned with fund raising to build a dwelling for the community. In the 1950s and 1960s, the first Ukrainian Geelong emigrants raised funds through a practice of zbirchyk. The zbirchyks visited community members to persuade them to donate funds for the construction of a community hall. Today, in the Digital Age, crowd sourcing is a common practice to raise funds for various activities of a social nature [Facebook, entry 8, 2016].

Hromada Committee. Image source: Geelong Hromada Archive 2016

Besides the work of the zbirchyks, concerts and other cultural activities took place. Initially, a choir was organised under two choir masters: I. Laszuk and I. Halchenko. The committee member, V. Zinevych, was asked to contact the Moorabool Street Church requesting the hiring of their hall for choir practice (Hromada meeting 22 June 1952, at Bohdan Khamchuk's house). The committee performed other social and community activities, for example, a tragic accident occurred to a Ukrainian family living in Ocean Grove. The Hromada collected £99 and handed the money to the family to cover medical and other costs (Geelong Hromada Protocol 10 September 1952). The



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PAPER 54/1388

LICENCE.

Under the powers conferred upon me by the Companies Act 1938, I, WILLIAM SLATER, Her Majesty's Attorney-General for the State of Victoria, hereby direct that the

ASSOCIATION OF UKRAINIANS IN VICTORIA (U.U.V.).

be registered as a company with limited liability under the provisions of the Companies Act 1938 without the addition of the word "Limited" to its name.

This licence is granted upon condition that the terms of the Memorandum and Articles of Association submitted to and certified by me are strictly followed.

Dated at Melbourne, this 14th day of May 1964.

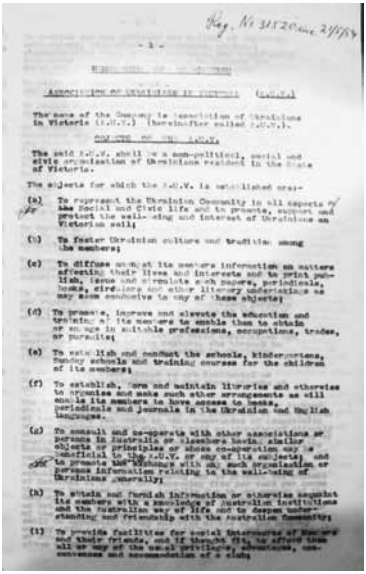
(SGD.) - - - - - - - - -

ATTORNEY-GENERAL.

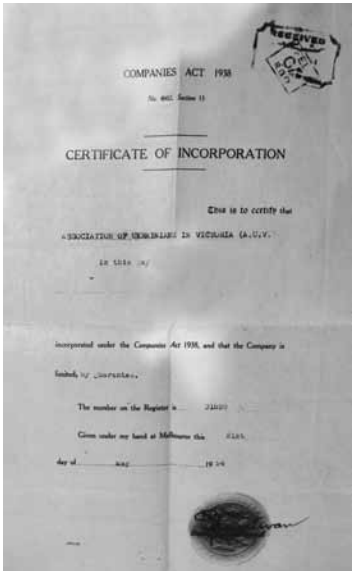
The Hromada registers as a company. Image source: Geelong Hromada Archives 2016

Hromada became a support and welfare agency for the local Ukrainians, which has continued to this day in different forms. In the 1956 Hromada Protocol, Myron Sameliuk, the President of the Hromada, emphasised the importance of the work of the Welfare Committee in visiting those in need. Again, but this time in 1959 (Hromada Protocol), Artym Krychko, the President of the Hromada, praised the important work of the Welfare Officer, D. Dornota, and the Ukrainian Welfare Bureau for their assistance to families in need.

At the Annual General Meeting (AGM), on 24 June 1956 at West Town Hall, 58 people attended. It was noted in the Protocol that there are 200 Ukrainian families in Geelong; 112 families belong to the Hromada. There are 58 people present and only 28 members, at this AGM, are eligible to vote. This meeting was specifically called regarding the purchase of the property for the hall. It became evident that some of the members were ambivalent as to whether they ought to be voting on the property purchase. However, Rizun stated that if they waited for everyone, they would never purchase the property. In the end, the AGM voted to allow the committee to purchase the property at 57 Pakington Street, West Geelong.



Association memorandum. Image source: Geelong Hromada Archives 2016



Certificate of Incorporation. Image source: Geelong Hromada Archives 2016

At the following AGM of the Hromada on 1 March 1957 Michael Jasinowski reminded all members that the meeting was called to discuss the finalisation of the plans for the building of the hall. After hours of discussion, the members of the Hromada decided to build the hall. Kostiuk brought to everyone's attention there's a hotel near Ford being demolished, we'll need to find if we can take the bricks and then use them in the building of the hall (Geelong Hromada Protocol 1957).

On 30 June 1957, the AGM was opened by Stefan Mazyrok and the minutes were read by George (Dmytro) Szkirka. The meeting was informed that there were 12 dinner dances of which two were co-organised with CYM. George Szkirka further informed the AGM that two fund raisers had been organised. The first was to support Ukrainian refugees in Germany and the other to support those in need in Australia. The Hromada supported their compatriots back in Europe, and additionally, they supported local Ukrainian people (Geelong Hromada Protocol 1957). This practice has been continued to the present.

All did not proceed smoothly for the Hromada and on 29 June 1958 at the AGM, Myron Sameliuk explained that June 1957 to June 1958 had been a difficult year with many misunderstandings. Ten of the 137 members had left the Hromada and some of the Ukrainian organisations were not upholding the Hromada. In spite of these difficulties, the plans for the hall had been approved. The Zbirchyks were visiting community members to donate funds for the construction of the hall in Pakington Street, West Geelong. The zbirchyks with various tradespeople, who made up the Building Committee under Michael Jasinowski, were determined to create a cultural and educational centre [Facebook, entry 13, 2017]. Michael Tchepak, as one of the secretaries in the 1950s and 1960s, (January 2017) commented there were community members who were unable to contribute financially. They invited the zbirchyks, to dig vegetables from their garden and sell them. The proceedings from the sale were added to the coffers towards the building of the hall: *where there is a will, there is a way*. Michael Tchepak further commented that he and his friend and neighbour, Peter Bojko, 'would dink the vegetables on their bikes, since no one had a car in those times'. There were other stories about the ingenuity and resourcefulness of these first emigrants which is beyond this project.

Basically, these first Ukrainian emigrants were reconstructing their existence through their social interactions. In Vygotskian terms (1978) to understand an individual, one must study the social context. Identity is

developed through social interaction within the ZPD. In the ZPD members of the community work together, using new cultural tools, to reimage the cultural identity of the respective individuals in the new environment.

The new environment required Ukrainians to establish physical entities to express their cultural identity. In 1959, the foundations were laid for the Ukrainian Hall in Pakington Street, West Geelong.

The members of the Hromada laid the foundations. Image source: Orest Popowicz and Mary-Anne Borowok-Popowicz 2016

At the AGM in 1959, the President, Artym Krychko, thanked the following tradesmen: Dmytro Mykytenko, Sharawara, Kostiuk, Darmoriz, Vdowyn, Hladkyj and Semen Stawiski. Joseph Solczaniuk, a brick layer, excelled and ensured that in 1959 and 1960, the brick work was completed and fully paid in cash. Khomyakevich performed all the steel works and Dmytro Mykytenko, who was considered to be the backbone of the building, completed the technical and carpentry works. Furthermore, Artym Krychko thanked Maria Tchepak and Shekela for collecting £20 towards the building of the hall. He added that this year everyone needs to be thanked for their cooperation.

The committee realised the importance of their work. They continued to organise fund raisers and in particular held dinner dances. In 1959, there were 5 dinner dances organised by the Hromada Committee under the sub-

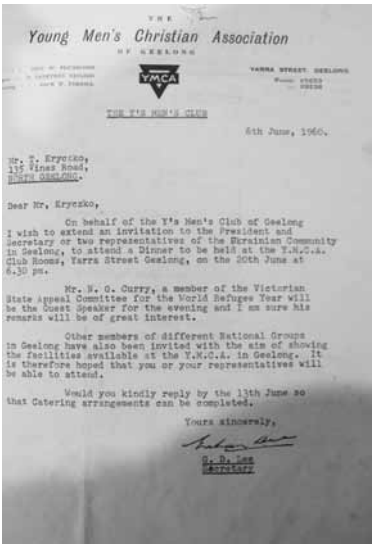
committee of G. Husak and other committee members, such as Tchepak, Kuka, Kisz and Lesynko. The following ladies were the backbone of the organising of these fund raisers: Mykytenko, Semjaniv, Kuznitsov, Karaszkewycz, Zinchenko, Krychko and Bojko. In 1960, at the New Year Ball, the competition for the first Queen of the New Year Ball brought together the following girls: Zinkevych, Kornijczuk, Zhuravel, Wdowyn, Tchepak, Pidhajni, Bobetski, Rudevych, Sopchak, Panchenko, Moroz, Tsybulska, Kulibaba, Szkirka and Mushka. Together, the girls raised £152 towards the building of the hall. All the guests at the ball wanted all the girls to be the Queen of the Ball, since they all were so delightful, according to Hysak's report to the main committee on 15 July 1960. The President of the Hromada, in his report, made special mention of the work of the Building Committee under the leadership of Michael Jasinowski and the other Committee members, especially, Sochaniuk, the brick layer; Sirukh, the organiser of the scaffolding and Dmytro Mykytenko who tirelessly worked to bring the front of the hall and toilets in order to house Ukrainian Saturday School in their own home.

At the 1960 AGM, Ivan Stefaniw reported that the membership had increased to 170. He also mentioned the extra curricular activities outside the immediate community; especially, how Ukrainians participated in the Good Neighbourhood Exhibition of National Costumes. But more importantly, the work of those who visited the sick and lonely in the community (Geelong Hromada Protocol 1960). In the interim years, Myron Sameliuk presided over the chair of the Hromada from 1955-1956, 1957-1958, 1975-1977 and he was followed by Stefan Mazyrok for a year, only to be returned in 1957.

Ivan Stefaniw-the second President of the Hromada, who served as President on a number of occasions: 1953-1955, 1961-1964, 1966-1969. Image source: Geelong Hromada Archives 2016

On 23 May 1960, the Ukrainian Hromada was invited to the sixth AGM of the Good Neighbour Council of Victoria. On 20 June 1960, the Hromada President and Secretary were invited to the Geelong Young Men's Christian Association

(YMCA) World Refugee dinner in the club rooms in Yarra Street, Geelong. The Hromada and the YMCA maintained close relationships, and since the 1970s, Diversitat (2017) and the Ukrainian community have worked closely especially with the Ukrainian Senior Citizens Club in Pakington Street, West Geelong.



THE
Young Men's Christian Association
OF GEELONG

YMCA

YARRA STREET, GEELONG

THE Y'S MEN'S CLUB

6th June, 1960.

Mr. T. Krychko,
135 Pines Road,
NORTH GEELONG.

Dear Mr. Krychko,

On behalf of the Y's Men's Club of Geelong I wish to extend an invitation to the President and Secretary or two representatives of the Ukrainian Community in Geelong, to attend a Dinner to be held at the Y.M.C.A. Club Rooms, Yarra Street Geelong, on the 20th June at 6.30 pm.

Mr. W. G. Curry, a member of the Victorian State Appeal Committee for the World Refugee Year will be the Guest Speaker for the evening and I am sure his remarks will be of great interest.

Other members of different National Groups in Geelong have also been invited with the aim of showing the facilities available at the Y.M.C.A. in Geelong. It is therefore hoped that you or your representatives will be able to attend.

Would you kindly reply by the 13th June so that Catering arrangements can be completed.

Yours sincerely,

Hon. Secretary

YMCA invitation to Dinner Dance. Image source: Geelong Hromada Archives 2016

The committee also organised a film night on 5 December 1959, at West Geelong Town Hall about a Bandura Group in Europe. The good example from 1959 was continued and in 2017, the Ukrainian Film Festival took place in Geelong. Some things have certainly changed since 1959; but the spirit and pride of Ukrainians is still burning. The first Ukrainian emigrants in Geelong were aware of their role in the preservation of their cultural heritage. The committee, under Artym Krychko, began to organise a book to commemorate the completion of the hall. The committee planned to nominate two people, Shkvarko and Khamchuk who were aware of this proposal and could possibly compile the book. Upon completion; the committee would approve the content, which would include the names and an autobiography of the people involved in the building of the hall: when the property was bought and who was involved in the building of the hall, at various stages. Financial and time donations were discussed, nonetheless, Artym Krychko stated this decision ought to be made at the Annual General Meeting rather than at a committee level. Once the book is published, a copy ought to be sent to the Geelong Library.

The committee further discussed the building of the hall and Artym Krychko proposed that he contact the building firm of Мекерайс (Geelong Hromada Protocol 20 August 1959) to finalise the building contract. Fund raising continued through dances in various halls in Geelong, Christmas kolyada, a tradition of Christmas carol singing, and visiting of Hromada members. Five groups, with respective leaders, were organised to visit Ukrainians in the following areas of Geelong:

1. West Geelong–Hladky
2. City of Geelong and Norlane–to be announced
3. Separation Street–Wdowin
4. Bell Park and the Bell Post–to be announced
5. Ocean Grove–Jasinowski

National identity expansion was to be organised by the Hromada Committee, through concerts to commemorate the Feast Day of Taras Shevchenko; the Ukrainian National Independence Day on 22 January; and in November, the commemoration of Ukrainian heroes. In late 1959, CYM and Ukrainian Saturday School in Bell Park expressed an interest to organise a concert to commemorate Ukrainian Heroes. Thus, the Hromada Committee decided to postpone the commemoration till the following year (Hromoda Protocol 6, 1959). One hundred years since the death of Taras Shevchenko was celebrated on 26 March 1961 at the Gama Theatre under the leadership of the Cultural Educational Representatives: Piskun, Krechko and family Tsebulskyj. The following ladies assisted with the preparation of the celebrations: Hladka, Horban, Krechko, Mykytenko and Chornohyz (Geelong Hromada Protocol 10, 1960).

Artym Krychko, served as Chair of the Hromada over a number of years: 1958-1961, 1964-1966, 1969. Image source: Geelong Hromada Archives 2016

On 30 June 1961, at the AGM, it was announced that J. Solczaniuk and Dmytro Mykytenko, had donated the most financially and had tirelessly worked every weekend. They also worked in the evenings after their day jobs to ensure the first two rooms would be ready for the Ukrainian Saturday School and the hall would be at the disposal of the community (Geelong Hromada Protocol 1961). It was also announced that the committee maintained an hourly account of the number of hours donated by each Hromada member. On the completion of the hall, the Hromada presented 20 people with honorary membership and 30 people with honorary awards. At that same AGM (Geelong Hromada Protocol 30 June 1961), it was acknowledged that the girls from Plast

under the guidance of Ludmilla Kuznitsov organised two fund raisers for the construction of the hall. They also supported the Ukrainian Welfare agency in raising funds for the needy. From the early days, the Hromada looked after the welfare of those in need, such as visiting sick and those in hospital (Hromada Correspondence 1957 to 1958).

There were many events in the 1960s and one of them was the visit of the former Yugoslavian King Peter, from Serbia in 1960 to Australia (Royal Visit 2008), who also visited Geelong. Ukrainians were represented, especially since there was a group of Ukrainians from the former Yugoslavia. The Hromada was invited to the presentation and two representatives, Kuznitsov and Mishura, attended the presentation in national costume.

In 1961-1962 for the third time Ivan Stefaniw was elected President of Geelong Hromada; he had previously been elected in 1953-1954 and 1954-1955. At this time, the main concerns for the committee were the interior of the building, the buying of tables, chairs, dishes and cutlery (Geelong Hromada Protocol 1962). The committee acknowledged the completion of the building was due to the hard work of the previous and present committees and the members of the Hromada who together toiled to ensure their cultural centre was completed (Dubiv 1966).

In the early 1960s, Dmytro Mykytenko took the lead role in the Building Committee. The roof of the hall became a strenuous issue since the coffers were not quite full and previous trades people did not fulfil their obligations. Nevertheless, Dmytro Mykytenko's attitude was one of 'anything can be done, if we put our mind to it' according to Peter Tchepak (2017, interview 16 January, Adelaide).

In this environment, Ivan Stefaniw further appealed to the committee by referring to the Ukrainian Grand Principality in the twelfth century. He pointed out that the various princes could not agree amongst themselves and only when one of them decided to take the responsibility on himself the others followed. Therefore, Ivan Stefaniw took the lead and said that he would visit all the Ukrainian families in Geelong himself; if need be, to ensure financial assistance was forthcoming to complete the construction of the hall. He further stated that this building has been going on for 2½ years with the assistance of a small group of people, and where are the rest of our Ukrainians. He further noted that they were paying for the hiring of the West Geelong Town Hall; but why should they when they can approach all Ukrainians, especially since the hall is for all Ukrainians. At this meeting, it was noted that there were

fratricidal struggles, mistrust and playing against each other. This statement applies to many incidents over the years; nonetheless, there was a proposal that these struggles be put aside.

It was proposed that CYM be incorporated into the Hromada and invited to move to the Pakington Street hall. According to the Geelong Hromada Protocol (1961) Dubek agreed with the later statement and Hladkyj reinforced the fact that many Ukrainians in the community are generous and willing to work together. It was noted in the Geelong Hromada Protocol (1961) that he further stated that there was a split in the community and he proposed that it was time to join forces and all Ukrainian organisations, including CYM should begin to report to Hromada, giving a yearly report. But CYM was not very forthcoming in its relationship with the Hromada (Geelong Hromada Protocol 29 October 1961). The emotional pleas did reach many Ukrainians in Geelong. The construction of the hall was finally completed, enabling dinner dances and other community celebrations to be held at the hall, rather than at local community halls in Geelong and in particular West Geelong. The Hromada Committee, under Ivan Stefaniw, began to fit out the hall with tables, chairs and dishes with the help of their wives and the Geelong UWAA. Kisz proposed that the committee approach Coca Cola to advertise on the wall of hall and the income be separated from the community donations. Kisz took on this responsibility which added to the coffers of the Hromada (Geelong Hromada Protocol 1961).

Initially, members of the Tsebylskij family were the instigators of organised cultural life. V. Tsebylskij, an artist by trade, performed all the back drops for all the festive occasions. A. Tsebylska organised the drama group; their daughter, Anna, organised the dancing group and the other daughter, Natalie, conducted the choir. On completion of the hall, the cultural life was transferred from the Tsebylskij family home to the new hall in Pakington Street Geelong (Dubiv 1966).

At the 1963 AGM concerns were raised about Ukrainian identity. A Hromada member reminded members that Ukrainian identity is important. For example French kings swore on the Ukrainian bible in their coronation (Geelong Hromada Protocol 1963). This incident refers to Anna of Kyiv, the French Queen from Kyivan Rus (Euromaidanpress 2017). Mentioning this fact was to clarify the importance of Ukrainian identity and the importance of Ukrainianism.

The Geelong Hromada Report

On 17 August 1963, the President of Geelong Hromada, Ivan Stefaniw, presented a report to the central body of the Association of Ukrainians in Victoria, stating that the first AGM in Geelong took place on 8 June 1952 with a head count of 36 people. At the following AGM, there were 60 people, and the branch had £40 to its name. In 1954-1955 the committee began to collect funds to buy a property for a hall. In 1956, a property was bought for £2500, registered under the name of the Ukrainian Association of Victoria and 2 years later, 1958, they begin to build the hall.

On 3 February 1958, the Hromada received an invitation from the City of Newtown and Chilwell to participate in the city's centenary celebrations "to present Ukrainian Folk Dances and Songs" (Hromada Correspondence 3 February 1958).

On 18 May 1958, the Geelong Hromada Committee received a letter from the Ukrainian Association of Victoria directing the committee to forward 25% of the membership fees to the overarching Association in Dorcas Street, South Melbourne (Correspondence 18 May 1958). The overarching association issued membership cards.

According to the Hromada Correspondence, letters were sent to Plast, CYM, and to the Catholic and Orthodox churches on 19 September 1964 to combine forces to work productively for the Ukrainian Geelong community. The Hromada Committee initiated correspondence to invite all Ukrainian groups to deploy the hall. The committee understood that all Ukrainians in the Geelong community were contributors in various ways to the building of this hall in one of the great locations of Geelong.


THE FEDERATION OF UKRAINIAN ASSOCIATIONS IN AUSTRALIA

ЧЛЕНСЬКА ВИКАЗКА

MEMBERSHIP CARD

— OF —

Association of Ukrainians in Victoria (A.U.V.)

248-250 Dorcas St., Sth. Melbourne.

GEELONG Branch

Popowicz's Hromada membership card. Image source: Orest Popowicz and Mary-Anne Borowok (Popowicz) 2016

The report further stated that since 1953, Michael Jasinowski, as the administrator of the Hromada, successfully collected funds for the

building of the hall. The soul of the Hromada Hall was Dmytro Mykytenko and thanks to the indefatigable and diligent work of Kostiuk, Sharawara, Semen Stawiski and Homjakevich the building came to fruition. The building was erected in accordance with the needs of the community and within the financial resources of the community. This was the pride and joy of the community: this is ours…

The Ukrainian Hall in Pakington Street, West Geelong. Image source: Ukrainian Settler 28 November 1965

The Ukrainian newspapers Church & Life and Vilna Dumka recorded the opening of the hall. Vilna Dumka (Netchenko 1968) reported the "Opening of the Ukrainian House in Geelong". The author compared this opening to one's own home, where cultural heritage and identity play a significant role for the 500 Ukrainians in Geelong. The Geelong Hromada Protocol (1968) stated that the Mayor of Geelong, Volker, officially cut the blue and yellow ribbon. Michael Jasinowski opened the door to the hall and handed a symbolic large key to the youngest members of the Hromada.

Stephen Teplij's Address (1998) - Official Opening of the Hall

At the commemoration of 30 years of the official opening of the hall in 1968, Stephen Teplij in detail described the symbolic gesture that was performed in hope of reinforcing the concept of aspiration in the next generation to maintain their identity and cultural heritage (Geelong Hromada Protocol 1998). In Vygotskian terms (1978), the handing over of the key was the symbol of transferring language, culture and the social practices that the first Ukrainian Geelong emigrants anticipated in this hall. Furthermore, symbolising the dynamic, energetic and personal complexities of the future engagements, which would take place to establish and maintain social and interpersonal relationships within the community. The builders of the community saw this symbol as their milestone of handing over Ukrainian traditions, language and culture to the younger members of the community within the ZPD. The older members were making a commitment to the developmental learning of these younger members within the ZPD.

The opening luncheon saw a huge number of Ukrainians in and out of Geelong attend the opening. Dmytro (George) Szkirka, as the master of ceremonies, greeted the architect, Slenko, and many representatives from the Ukrainian community. The number of Ukrainian community leaders including Myroslav Boluh, President of Australian Federation of Ukrainian Organisations; Reverend Mykola Ivanco, Ukrainian Catholic Church; Reverend O. Majno, Ukrainian Autocephalous Orthodox Church; Dmytro Netchenko, Literature-Cultural Club; Bohdan Hamchyk, the first President of the Geelong Hromada and the instigator of the Hromada; Nahirnij, member of the Ukrainian Hromada Victoria, Melbourne chapter; Antonina Maciburko, Geelong UWAA; Myhajleshyn, Plast Geelong, Sharawara, CYM Geelong, Holjak, Ukrainian Catholic Geelong Parish and Klymko, from the Newport Ukrainian Hromada Victoria. In the cultural section of the opening, the Tsybulski sisters Alekzendrenko and Helen Tsybulski sang a duet, the local women's, men's and mixed choirs performed a number of songs; Plast and CYM dancing groups danced national dances, and to conclude the event, everyone was invited to enjoy themselves and dance into the night (Church & Life 1968).

The Hromada Hall became the hub of many activities. Dnister, the Ukrainian bank, held its Annual General Meeting in Geelong on 20 October 1968. Husak, Secretary of the Branch, reported that Dnister Geelong branch

had 50 members and 81 loans; the capital amounted to $21,000. He further noted that the younger members of the community were beginning to show interest in Dnister (Church & Life 1 December 1968, p. 7).

Plast (Ukrainian Scouting Organisation)

In 1952, the Hromada Library opened and discussions began about the education of the community. The education included the upbringing and cultural awareness of Ukrainian youth. According to the Geelong Hromada Protocol (12 January 1954), the Secretary, B. Lototskyj, was to contact Plast Headquarters in Melbourne to begin the organisation of Plast in Geelong.

On 9 March 1959, Wenhrynowych (1996) stipulates that a meeting with parents was organised and 43 people became members of Plast in Geelong. Prior to the purchase of Plast's own camping grounds, a Plast camp was organised in Seville Victoria, from the 24 December 1959 till 5 January 1960. Plastyn R. Szandrij notified the Geelong Hromada and requested that the committee inform the Geelong community of their intention to hold the camp at Seville. In his request, he also conveyed to the committee to communicate the requirements for the Plast camp at Seville, Victoria (Hromada Protocol).

Wenhrynowych (1996) reports that the Plast Sokil grounds were bought in September 1959. The grounds consisted of "128 acres, 120km. from Melbourne and this was noted in the Plast newsletter …". The property was named Sokil, after a falcon found in the Carpathian Mountains of Western Ukraine (Fursenko 2012). And according to Wenhrynowych (1996), on "25 December 1960, the grounds were officially opened during the Plast camp at Sokil". Plastyn Orion Wenhrynowych (1996) compiled a chronological account of Plast in Victoria. The booklet recorded the activities from various Plast newsletters, flyers, protocols, newspaper articles, and correspondence, which to date had not been published. The Plast Central Committee further noted that the camping grounds of 128 acres were bought, at Breakfast Creek Rd Wensleydale, Victoria near Geelong, with the help of Friends of Plast in Geelong and Melbourne (Plast 1966). The Ukrainian Friends of Plast in Geelong played a pivotal role since they lived close to the grounds. They became the backbone in the development and maintenance of the property (Nina Lubchenko 2016). At this stage, it is worth noting that parents and the Geelong Friends of Plast (Plast Prejatel) were extremely active in the setting up of Sokil.

On 8 March 1960 (Geelong Hromada Protocol), the Hromada through the President, Artym Krychko, was informed that Vitaliy Mishura was the official representative of Plast in Geelong and all matters were to be referred to him [Facebook, entry 14, 2017]. In that same year, 1960, Friends of Plast and Plast in Melbourne began to organise their yearly camp at Sokil, in Wensleydale, Victoria. Melbourne Plast approached the Geelong Hromada (Geelong Hromada Protocol 1960) to assist them financially to support families, in financial need, to be able to send their children to the Plast Ukrainian camp over the summer months.

At the end of 1960 and the beginning of 1961, Plast organised a national Jamboree at Sokil. Everything was adhoc. Toilets were holes in the ground; the flowing creek provided fresh water and further down the creek, the participants swam and bathed. That year, it was a hot summer and everyone cooled themselves by sitting in the creek. There was a portable army kitchen and a small bungalow used for first aid and all administrative activities. Meanwhile everyone slept in army tents which were either too hot or soaked through when it rained (memories of some of the participants 2016). One of the first buildings to be builts at Sokil was the kitchen. After that, Friends of Plast and Plastyns began to build an Olympic sized swimming pool. They dug the soil out by hand and wheel burrowed the soil into the surroundings away from the area. The Plastyns were not deterred by the conditions nor the harshness of various Plast camps throughout Australia. Many of them years later expressed fond and lasting memories about their youthful years in Plast. In 2016, Plast as in many previous times, again, organised a Plast Jamboree. This time, it was an international Jamboree at Sokil [Facebook, entry 15, 2017] without the harsh and portable conditions of the 1960s.

The following photo was taken at the Adelaide Plast camp in 1972 of the Geelong Plast Youth. For some of them, it was their last Plast camp, as they moved into other spheres of life and places.

Some of the members of the following generations moved out of Geelong and into other parts of the world. Nonetheless, many families, including the Lubchenko family and friends enjoyed the grounds of Sokil, near Geelong and not too far from the Great Ocean Road coastline. They, like many Ukrainian Geelong families, organised and worked exceptionally hard to ensure the grounds were available for the yearly camps at Sokil in the 1960s.

In 1969, Vera Omelchenko, who not only actively engaged in UWAA and Ukrainian Saturday School, also wrote articles about various events

Geelong Plast Youth: Russell Schostak, Stefan Felnyk, George Lubchenko, Petro Stawiski, Bohdan Dornota, Wally Piskyn, Petro Baranowski and George Mykytenko. Image source: Kataryna Baranowski 2016

in the Ukrainian community in Geelong. In the Ukrainian newspaper, Ukrainian Settler (26 June 1969), she thanked concert participants and the Plast Leadership and Friends of Plast for their tireless and continuous support over the years. Furthermore, she detailed the early years of Geelong Plast. Vera Omelchenko mentioned that in the early 1960s, Geelong Plast was headed by Vitaliy Mishura with the following committee members: Ludmilla Kuznetsov, Walentyn Mykytenko; and the leaders of the Friends of Plast were W. Hladky and P. Kornijczuk. Ludmilla Kuznetsov organised the girls and Walentyn Mykytenko organised the young novaks, whilst Vitaliy Mashura arranged activities for the teenagers. Recently, on Facebook, Andrew Mishura posted (1-2 April 2017) that "Vasyl Sydor (Василь Сидор) joined to help Vitaliy, particularly on camping joints. Vasyl had a lot of valuable experience as an older scout in Germany." Previously in Facebook (22 February 2017), a former Plastynka, Halyna Lee (Frolovich), gave tribute to Ludmilla Kuznetsov who taught the Plastynky Ukrainian history, language and Ukrainian songs. For Halyna Lee (Frolovich), they were special memories which she cherishes to the present. She further commented that those songs-she still sings them

out aloud in her daily life as an adult. Plast played an important role in the solidification of sociocultural identity of many of the young Ukrainian emigrants and their families.

Through the 1960s and 1970s Geelong and the Melbourne Friends of Plast ensured that the grounds of Sokil were well maintained and always ready for the yearly Plast camps and feast days. Often, the Plastyns would attend Holy Liturgy in Geelong before proceeding to Sokil. Then, in 1988, as the celebration for the 1000 years of Christianity, Plast under the guidance of Architect and Plastyn Orion Wenhrynowycz, and main organisers (Drozdovsky, Michael Tchepak, and Orion Wenhrynowycz) completed the interdenominational chapel of St George at Sokil at Wensleydale, Victoria (Pavlyshyn 1993).

Ukrainian Saturday Schools

Education, cultural transmission and heritage were paramount for the Ukrainian Geelong emigrants. In Vygotskian terms, individual development begins with the caregivers and the transmission of their experiences in a social setting. The individual experiences occur in cultural contexts, facilitated by language and other symbol systems, and can be best appreciated when considered in their historical development (1978). The historical development of cultural identity in the Ukrainian Geelong milieu is further enhanced through the introduction of Ukrainian Saturday School.

Bell Park Ukrainian Saturday School

According to the Ukrainian Catholic Church Archives in Geelong, Stephan Teplij, as the then Catholic Church archivist, at the 30-year celebration of the school outlined the history of the movement to establish Ukrainian Saturday School (Teplij 1985). In 1952, at the inauguration of the Ukrainian Hromada and the election of the President, Bohdan Khamchuk, issues about Ukrainian cultural transmission and the organising of a Ukrainian Saturday School were raised. In 1954, under the leadership of Ivan Stefaniw, Zalevski, Wdovan and Yukhema obtained parental signatures to open a school with 40 children from 7 to 12 year old in Bell Park. Reverend Doctor Ivan Prasko, later to become the Bishop of Australia and the Oceania, managed to secure the hiring of the tin shed in the Holy Family Parish. Thus, in 1955, the teaching of Ukrainian, religious Ukrainian instructions and the transmission of cultural heritage began in the old army tin barracks which Holy Family Parish acquired. According to the speech given by Stefan Teplij in 1985, Ukrainian Saturday School moved to the CYM Hall in 1961.

In the Geelong Hromada Protocol (1954) the Bell Park Ukrainian Saturday School was to be set up at the Holy Family Parish shed in 1955. Vera Omelchenko was to become the Principal and Nadia Sharawara was to be the teacher. Vera and Nadia were entrusted to begin the transmission of Ukrainian language and cultural heritage. Part of the instructions were also presented in the main building of Holy Family school, which on Sunday was transformed into a church to serve the multicultural community in Geelong (Maria Michalik 2016).

At the Hromada AGM on 24 June 1956, at West Town Hall, Zalevskyj, President of Parent's School Committee, reported that the committee had been organising school activities, including the visit of Saint Nicholas. At the time, the school in Bell Park consisted of 55 students and in Grade One, there were 27 students which was encouraging. He thanked Vera Omelchenko and Nadia Sharawara for teaching the children and organising the celebrations to commemorate Shevchenko's Feast Day and Mothers' Day.

On 30 June 1957, the Hromada AGM was opened by Stefan Mazyrok and the minutes read by George Szkirka. Stefan Mazyrok thanked Vera Omelchenko, the principal and teachers: Nadia Sharawara, Korol, Hanusen and Olekzandrenko for their work with the 64 children at the Bell Park Ukrainian Saturday School (Geelong Hromada Protocol 1957).

We notice that in the Protocol dated 29 June 1958 Myron Sameliuk, the President of Hromada, remarked that the Ukrainian Saturday School and parents cooperated with Hromada to raise funds for the new Hromada building, where cultural identity could flourish. Simultaneously, the school community ensured many of their educational and cultural activities were successful.

At this AGM, Dmytro Netchenko, from the Central School Organisation, detailed the number of Ukrainian Saturday Schools in Australia in 1958:

Victoria – 22
New South Wales – 18
Tasmania – 2
Western Australia – 6
Queensland – 3
Canberra – 1

He further emphasised that there were over 2000 students learning Ukrainian in Australia. Further in his report, Dmytro Netchenko, underlined the importance of bringing up children in the national spirit of their homeland and the transmission of their cultural heritage.

East Geelong Ukrainian Saturday School

Prior to the Bell Park Ukrainian Saturday School, in 1952, a Ukrainian Saturday School was opened in East Geelong at the home of Tserylnyk; but due to lack of space, it was closed in 1959 (Geelong Hromada Protocol 1962). In the meantime, prior to the closing of the school, under the directorship of Anna Tsebulskyj, the students performed a play about Christmas Eve (Ukrainian Settler 1959).

On 30 June 1957 the Hromada AGM, Michael Jasinowski, President of Parents Committee in East Geelong reported that there are 24 children attending the school. He thanked Tsebilska and Aleksandrenkova for their dedication to the education and cultural transmission of Ukrainian.

In the 1960s, as the hall in Pakington Street, West Geelong, began to take shape, the community became interested in establishing a Saturday school, again. The Hromada Committee, under Artym Krychko, believed that the Women's Association would be best suited to establish the school and organise the running of it. They contacted the Geelong UWAA to begin the work of organising the curriculum and preparing for the opening of the school (Geelong Hromada Protocol 10, 1960).

St Nicholas visits the Geelong children. Image source: Kataryna Baranowski 2016

Pakington Street Ukrainian Saturday School

In 1962, once the hall was usable, the school was to be established in the Pakington Street, West Geelong Hall (Broznytskij 1966). A General Meeting was held on the 20 January 1962, with 41 people present at the Pakington Street, West Geelong hall to discuss the opening of the second Ukrainian Saturday school. Dmytro Netchenko, from the Central Ukrainian Saturday School Committee, presented the General Meeting with an outline of the regulations pertaining to the establishment of a school. He strongly advised the AGM to form a Parents Committee to assist with the running of the school. Hamchenko, Lubchenko and Kuka were elected to the Parents Committee and on 3 February 1962, parents were asked to register their children to the Ukrainian Saturday School in Pakington Street, West Geelong.

Omelchenko became the principal with teachers, M. Klosa, Oksana and Bohdan Khamchuk. Nychepurenko thanked the AGM for their attendance and wished them all the best (Geelong Hromada Protocol, 3 February 1962). At the meeting on 8 April 1962, Nychepurenko was acknowledged for his work to ensure Ukrainian Saturday School began in Pakington Street, West Geelong. In 1963, the Ukrainian Saturday School was opened with three classes and 26 students. Vera Omelchenko and T. Sirykha, with the assistance of Bohdana Szkirka, taught at the school in Pakington Street, West Geelong (Geelong Hromada Protokol 1963).

Two Ukrainian Saturday Schools in Geelong

The community began to expand and to accommodate the development, two Ukrainian Saturday Schools were introduced. The number of children enabled the two Saturday schools to flourish, one in Bell Park, and the other in Geelong West. With this, a vivacious and spirited cultural life thrived, traditional culture was practised and maintained by Ukrainians from two different and varied parts of the world. Cultural identity, values and language joined the two groups to build a community in Geelong.

The schools organised a Book Week (Vilna Dumka 31 July 1966) to encourage the children to extend their reading in Ukrainian. The belief was that they would develop Ukrainian literacy which would also enhance their literacy skills in English. Ukrainians believed that if their children were literate in their mother tongue, it would be easier for them to learn other languages. From their own experiences, Ukrainians knew it was important to learn other

languages to survive in the host environment. And most Ukrainians learnt from the great Ukrainian poet, Taras Shevchenko who wrote in the nineteenth century, *learn from others but don't forget your own…* These words Ukrainians often heard at Ukrainian Saturday School.

The numbers of children enrolling in Saturday school increased, and in 1967 at the end of the school year, the Principal, N. Myhajleshyn, and teachers Vira Mykytenko, Bohdana Skzirka and Antonina Maciburko distributed report cards, and the Principal gave out awards. The students and staff performed a concert with Ukrainian songs, dances and recitals. The President of the Parents Committee, Stojkevich, thanked the teachers with large floral bouquets for their undivided and encouraging attention to the children in the process of cultural transmission. At the end of the concert, the parents and friends enjoyed a 'cuppa' with traditional Ukrainian cakes (Ukrainian Settler 1967).

The Geelong Ukrainian Saturday Schools were often visited by other Ukrainian Saturday Schools in Melbourne. At the end of the following year, 1968, the Ukrainian Saturday School of Andrij Sheptytsky, under the auspice of the Ukrainian Catholic Cathedral in North Melbourne, visited their fellow students in Geelong. They performed a concert at the hall in Pakington Street. Both Schools belong to the Central School Council. As noted in Church and Life (15 December 1968), a "Visit to Geelong" was organised as part of the Central School Organisation's celebrations to commemorate 50 years of Ukrainian independence in 1918 and Ukraine's struggle for independence. Ukrainian students also learnt about their cultural heritage and history, not only in the classroom, but also through concerts and social activities.

Ukrainian Youth Association (CYM)

CYM was established in 1952 (Kohut 1990, 1994) in Geelong. Panchenko was the first President of the association. According to Chubatyj (1966) in the first few years, the association was shaping itself, and only in 1955, under Roman Duma did matters change. In 1957, the Hromada, again wrote and invited CYM, like other local Ukrainian organisations, to join Hromada in its work to develop national identity and work closely with it. The Hromada made several attempts to be inclusive of CYM and invited them to their committee meetings and various functions (Geelong Hromada Correspondence 7 August 1957). According to the Hromada Correspondence (18 November 1961), they sent greetings and congratulations to CYM in commemoration of their 10 years of establishment but there were no replies.

Ukrainian Churches in Geelong

In Geelong, the early Ukrainian settlers endeavoured to maintain their religious practice. They undertook to establish religious congregations and organised for their clergy to minister to their religious requirements. Both the Catholic and Orthodox congregations managed to borrow local churches; but simultaneously commenced to acquire their own premises. The Ukrainian Autocephalic Orthodox Church, Nativity of the Blessed Virgin, in Bell Park, was consecrated in 1976. The Catholic congregation bought land in 1957 and consecrated their church, in Bell Park, in 1966 (Pavlyshyn 1993).

Design of the Catholic Church Protection of the Mother of God, in Bell Park

The design of this Catholic Church is contemporary based on the interpretation of church architecture of Cossack (also known as Kozak) baroque in the seventeenth and eighteen centuries (Pavlyshyn 1993). The Ukrainian baroque, also known as Cossack baroque, emerged during the Hetmanate era. It contrasts from Western baroque in having more moderate ornamentation and simpler forms, and as such was considered more constructivist (Chyzhevsky & Sichynsky 1984). The architectural philosophy of constructivist favours a practice for social and pragmatic purposes. The pragmatism is born in the construction of the church by parishioners, who built the church based on their knowledge of their own church in Ukraine. From the various discussions with elderly parishioners (2016) and his daughter Osia Analok (2017), Orion Wenhrynowycz, the Ukrainian architect who finally completed the church, like his countrymen, had a predisposition towards Ukrainian baroque.

Design of the Autocephalic Orthodox Church-Nativity of the Blessed Virgin

The design and architectural features of the Ukrainian Autocephalic Orthodox Church, Nativity of the Blessed Virgin, belongs to the baroque style. The church is built of local brick incorporating a dome and can accommodate up to 250 people. Vasyl Tsybulskjy painted the iconostase (Pavlyshyn 1993). The church was built by local traders including the early emigrants: Panchenko, Povzyk, Moroz and Semen Stawiski. It is worth noting that a number of Ukrainians, including Semen Stawiski, played an important role in the building of the Catholic Church across the road from the Nativity of the Blessed Virgin, the Hromada Hall in Pakington Street and at Sokil, the Plast camp. In 2016, Nina

Stawiski, his wife, expressed what many of the early Ukrainian emigrants believed and still believe: we are all Ukrainians and that's all that matters. Everyone was interested in helping each other to preserve their cultural heritage and the way they best knew was to erect buildings where they could gather and share their Ukrainian culture and values.

The Autocephalous Church community in Geelong was serviced by the clergy from Melbourne. The clergy, like their parishioners, arrived in Australia via Germany. They were required to sustain their families, and simultaneously, they began to organise the development of the Autocephalous Church in Australia. On 1 April 1953 Archbishop Ivan Danyluk arrived in Australia to minister to the Autocephalous congregation (Teodorovych 1966). He began working with Archbishop Silvester (Zhukovsky 1993) and the other Autocephalous priests, including with Reverend Doctor Ivan Prasko, the future Ukrainian Catholic Bishop for Australia and the Oceania. However, his unfortunate death on 7 November 1953, brought a halt to the activities of the first Ukrainian Autocephalous Orthodox Church in Australia (Teodorovych

Bishop Varlaam visited the Ukrainian Geelong emigrants and the youth of CYM actively participated in the visitation. Image source: Walentyn Mykytenko 2016

Bishop Varlaam visits his Ukrainian Orthodox brethrens in Geelong. Bishop Varlaam is surrounded by local altar boys (Walentyn Mykytenko and Vitaliy Mishura) and the youth of Geelong CYM who formed a guard of honour for the Bishop. Image Source: Walentyn Mykytenko 2016

1966). His funeral was attended by Ukrainian clergy and congregations of both faiths. Archbishop Danyluk's work continued through his advisor, Victor Solovij, who was ordained as Bishop Varlaam in 1958 in America. On his return to Australia, among his many duties, Bishop Varlaam performed canonical visitations throughout Australia (Teodorovych 1966) and he visited his Geelong brethrens.

Meanwhile, in the 1950s, Reverend Boris Stashyshyn celebrated for the Orthodox community Holy Liturgy in the Moorabool Street Anglican Church (Ukrainian Settler 1966). Close relationships have always been maintained between the Ukrainian Catholic and Orthodox churches. In 1956, Very Reverend Doctor Peter Diacheshen, Ukrainian Catholic Pastor for the Ukrainian Catholics in New South Wales, wrote a letter of congratulations to the Ukrainian Autocephalous Orthodox Church Choir on the occasion of their fifth anniversary (Geelong Catholic Church Archives 1956).

On 17 June 1962, the Orthodox faithful conducted Holy Liturgy in the Pakington Street hall (Geelong Hromada Protocol 1962). The Hromada Committee voted that the hall can be deployed by the Orthodox Church for two Sundays of each month and similar arrangements are available for the Catholic Church (Geelong Hromada Protocol 10, 1962). In 1953 Protopresviter Dmytro Burtan performed spiritual duties in the Geelong area, on the whole, the community is served by the parish in Melbourne (Teodorovych 1966). The Church of the Nativity of the Blessed Virgin was consecrated in 1976 in Bell Park. It was the 28th church built in Australia out of 32 churches erected from 1953 to 1988 (Pavlyshyn 1993).

The Importance of the Ukrainian Catholic Church

As previously noted wherever Ukrainians gather, the church plays an important role. The role of the Catholic Church, especially for the Ukrainians from Galacia back in 1890s, played a pivotal role (Rudnestky 1967). The church is central to cultural and religious activities for all ages and at all times. These Ukrainians believe that the Church gives individuals their identity and as far as they are concerned the church is the centre of their hub and life. Ukrainians, who arrive in 1954 via Trieste, Italy in Australia, turned to the Ukrainian Catholic Church for their cultural and national identity. Some of these New Australians (Kunz, 1988) began their life in Bell Park. Meanwhile, according to the Ukrainian newspaper, Ukrainian Settler (1966), Father Pavlo Smal, in the mid 1950s, celebrates the first Holy Liturgy at the Church of Saints Peter and Paul in Mercer Street for the Ukrainian Catholics of Geelong. Since 1950, the displaced persons established themselves and celebrated Holy Liturgy at St Robert's in Chilwell and at Holy Family from 1950 till 1966 (Facebook, entry 12, 2016).

In 1952 Rev. John Bowden C.Ss.R., begins to serve the Ukrainian Catholics. He learns Ukrainian and becomes one of most respected and beloved priests in the 1950s and 1960s.

> He was known as the priest who always saw good in all. Everything was always 'dobre, dobre (good, good) …' Although, he was Irish, he learnt to speak Ukrainian … Initially, every third word was in Ukrainian and the first two words were in English. But we understood each other. Things got done. He grasped the importance of learning Ukrainian, saying all the liturgical services and prayers in Ukrainian. At the same time,

Ukrainians donated a Thank You plaque to the Parish of Holy Family in Bell Park and the Secretary Bernadette Bilogrevic emailed a digital copy to the author in 2016.

> he encouraged the next generation to maintain and sustain their cultural heritage and to enhance their identity in Australia. The other priest who developed a good rapport was Reverend Mykola Ivanciw who, himself came from Zakarpattia, and knew many Ukrainian proverbs and sayings which he often recited. Besides his personality and friendliness, familiarity with the Ukrainian proverbs, in itself, brought us closer to him as many of us had left behind in Bosnia, family with whom, we thought we would never meet again. But he often reminded us of the old Ukrainian saying: mountains never meet; but people can … certainly applied to many of us, as later in our emigration, we were able to bring out families to join us (Katerina Senjov 2016).

The priests whether they arrived from Ukraine, Canada or United States or later those born in Bosnia, like Archprotopresbyter Dmytro Seniw, who was the first Ukrainian priest to be ordained in Australia in 1967 and celebrated 50 years of his priesthood in Australia in 2017 in Melbourne, were always interested in their parishioners and considered their service to their Ukrainian people as paramount in their vocation.

The First Ukrainian Catholic Priests' Conference

In 1953, the Ukrainian Catholic priests held their first Priests' Conference, at which Reverend Doctor Ivan Prasko reported that there were 70 Ukrainian Catholic families in Geelong. He further stated that the Latin Rite Catholic Australian Archdiocese and priests were very happy with Ukrainians, except they didn't understand that Ukrainians belong to a different rite, the Byzantine Rite. The priests of the Australian Archdiocese would often make comments to Reverend Doctor Ivan Prasko that Ukrainian priests can look after the elderly since they don't speak English; but the children could belong to the Latin Rite. Reverend Prasko further explained the relationship between Archbishop Mannix, the Archbishop of Melbourne in the 1950s and Ukrainian Catholics, and how Reverend DoctorPrasko requested of Archbishop Mannix to build a church in Melbourne for Ukrainian Catholics. Archbishop Mannix categorically declared that the Australian bishops were against individual ethnic groups building their separate churches. Therefore, Reverend Doctor Prasko approached the Apostolic Delegation on the grounds that Ukrainians belong to the Byzantine Rite and practise their faith in accordance. The Delegation replied that Bishop Mannix did not have anything

against Ukrainian Byzantine Catholics building their own church. The bishops from Sale and Bendigo agreed with the Apostolic Delegation's decision (Seniw 2003) to encourage other rites to build their own churches in the style of the respective rite.

The First Catholic Church Brotherhood

Similar to the rest of the Ukrainian Catholics who appreciated the assistance and reception given to them by the Latin Rite Catholics of Bell Park, Chilwell and other parishes, Ukrainians yearned for their own church in the Byzantine Rite. In 1956, the first Catholic Church Brotherhood was elected and Mihajlo Pidhajni became the Head of the Church Brotherhood (Geelong Catholic Church Protocol 1956). Mihajlo Pidhajni was born in Myzhyliv, Pidhaitsi, in today's Ternopilska Oblast, Ukraine. Mihajlo left Galicia as a teenager for Yugoslavia and after the split between Stalin and Tito in Yugoslavia left for Trieste (Pidhajni family members' recollection 2017). In 1953, as the family of Mihajlo Pidhajni were about to embark on their journey to Australia with the rest of the Ukrainians from Yugoslavia, his wife, Marena, went into labour. The family journey was delayed and Mihajlo with the three older siblings flew by plane to Australia. At the delight and relief of his follow Ukrainians from Trieste, on the 10 January 1954, he greeted them at the Port of Melbourne and they proceeded to Bonegilla for further direction. And, within a short time, many of these Ukrainians settled in Geelong and joined the Ukrainian Catholic community at Holy Family in Bell Park (Katerina Senjov 2016).

After Mihajlo Pidhajni's election, a property for the church was bought in Bell Park and on 21 July 1957, Reverend Juri Spotakevich informed St Volodymyr's Brotherhood Committee that the matter of buying the property was in the hands of the solicitor. According to the AGM of St Volodymyr's (Geelong Catholic Church Protocol, 14 September 1958), those present were informed that the title of the property was in the name of the Roman Catholic Trusts Corporation for the Diocese of Melbourne, under Archbishop Dr Mannix, and only when, Ukrainians receive their own Apostolic Exarchate would the property fall under the Ukrainian Exarchate. Many of the church members were not pleased with this decision.

However, three zbirchyks, namely Hnatyshyn, Napirko and Senjov, undertook to raise funds for the building of the church (Geelong Catholic Church Protocols 1957). The concept of a zbirchyk can be compared to crowd sourcing, in the Digital Age. A zbirchyk, among Ukrainians, is a common practice to raise funds for various activities, of a social nature from building

a church to assisting those in need after disasters. In the 1950s and 1960s, our first Ukrainian Geelong emigrants raised funds through the practice of zbirchyk. The zbirchyk visited the community members to persuade them to donate funds to construct the Catholic church. Other members of the community joined the three zbirchyks and by the end of 1958, the full sum of £1300 was raised and the property was paid in full. In 1958, Peter Senjov took the leadership of the Brotherhood from Mihajlo Pidhajni (Geelong Catholic Church Protocol 1958).

Peter Senjov and the other committee members were aware from their experiences that the Church offered people the chance to re-establish themselves and make social contact with other Ukrainians in Geelong. Therefore, their work became paramount in their lives. Although they were trying to establish their own personal lives, they knew that the church was an important impetus for the preservation of their social and community life, for their survival, the sustainability of their cultural identity and the transmission of their culture and tradition to their children. As emigrants who left Galicia during the latter parts of the Habsburg Empire and survived the early establishment of Yugoslavia, they knew the church as the centre of their cultural activities. Thus, their involvement in the establishment of

Archbishop Hermanjuk is greeted, at Holy Family Catholic Church, Bell Park, before Holy Liturgy by the Head of St Volodymyr Church Brotherhood; Mihajlo Pidhajni (1956-1958), Volodymyr Bobetski, Peter Senjov (Head of the Brotherhood: 1958-1959). Image source: Katerina Senjov 2016.

St Volodymyr was at the forefront of their enculturation into the Geelong community and Australian society (Katerina Senjov 2016).

In 1958 Archbishop Hermanjuk from Canada arrives for Reverend Doctor Prasko's ordination to a bishop and the establishment of the Apostolic Exarchate on 17 October 1958, and later elevated to an Eparchy in 1982. Archbishop Hermanjuk visited the Ukrainian Catholics in Geelong and blessed the property for the Church.

According to the Geelong Catholic Church Protocols, mid 1959, there appears a name change from St Volodymyr to the present day, Protection of the Mother of God.

The third Head of the Brotherhood was Stefan Teplij, who arrived in Australia in 1948 and in Geelong in 1952. He takes on the leadership of the Brotherhood in 1959 with a mix of previous committee members and new members. From then on, Stefan Teplij becomes the mentor for some of the committee members and archived many memories about the Church activities till his death in 2003 (Katerina Senjov, Peter Teplij Michael Kaminskyj & Genia Kaminskyj 2016).

In the meantime, Dmytro (George) Szkirka, who was born in Ukraine arrives in Geelong via Germany, to become the choir master of the Church of the Protection of the Mother of God. George is joined by Harry Kalenjuk, who was born in Bosnia and arrived in Geelong via Trieste, Italy, and became

Hermanjuk, Archbishop from Canada blessed the property for the Catholic church in 1958. Image source: Pidhajni family 2016.

the church cantor in the early years of the parish. Ukrainians took two paths to Geelong and joined forces to develop their cultural and religious identity in a new environment. They sustained their identity and adapted to the new Geelong environment to form a vibrant and sustainable community that flourishes today and this project acknowledges the work of the early New Australians, that is the non-British migrants to Australia, in the building of Australia and simultaneously, maintaining their own cultural identity.

Teplij became the third Head of the Brotherhood. Image source Genia Kaminskyj 2016

The committee and the Catholic congregation began to expand, and many social activities enabled the community to grow and sustain their religious and cultural identity. Simultaneously, they began to collect and save money to buy a property and build a church. Prasneks, the feast day of the parish's saint, played an important role. The day began with morning Holy Liturgy followed by lunch, and the young Myron and Irka (Irene) Rudewych played the accordion and piano for the congregation to dance till late into the evening. In 2016, Kataryna Baranowski, one of the earlier parishioners, remembered how in the early 1950s, at each church and Hromada function, they brought their own cutlery and dishes. It was essential to mark everything; since sometimes, you'd be given another person's wares and it would take some time to find the owner and sometimes never! Therefore, as the committee acquired funds, they agreed to have their own cutlery and dishes for the Prasneks. Josif Holjak, Maria Teplij and

George Skirka, Choir Master, at the Ukrainian Catholic Church. Image source: Kataryna Baranowski 2016

Katerina Senjov were given the task of buying the dishes for 120 people. In the Committee Protocol (1959), it states that these could be hired out to the local Ukrainian people and organisations. Peter Senjov had a croft in his new built home in Watson (McClelland) Street, Bell Park and the church dishes and cutlery were stored in the croft. No issue was too great; there was always a solution and there were no problems. Many of these early Ukrainian Geelong settlers had this attitude which they carried with them throughout life.

In 1960, Stan Bereza became the fourth Head of the Protection of the Mother of God Brotherhood. Stan Bereza, who from 1960, from the inception of the building of Protection of the Mother of God Church, Bell Park, Geelong, Victoria, Australia, headed the Building Committee and he remained Head till the completion of the church.

And as previously mentioned, and similar to other parts of Australia, the Latin Rite Catholic Churches in Bell Park and Chilwell were generous towards Ukrainians. Nonetheless, the Ukrainians of the Byzantine Rite expressed a great desire to have their own church. In 1960 Reverend Melnyk, a priest from Canada, and much beloved by the Geelong parishioners, in the Christmas News Visti (Rizdvianni Visti), reminded everyone that it was time to start building the church building (Geelong Catholic Church Protocol 1960). The buying of the property was settled and the Church Brotherhood and the zbirchyks performed a wonderful job collecting funds for the actual building

Bereza became the fourth Head of the Brotherhood. He was the Head of the Building Committee from 1962-1969. Image source: Geelong Ukrainian Catholic church 2016.

of the church in cash. This was an important element in the psychological wellbeing of the community, as most of them bought everything for cash.

In 1961, Kuelmar, architect of the church, developed the plans. Stan Bereza as the Head of the Building Committee, since 1962 till the completion of the church, and his committee work tirelessly to ensure the building was completed, all for cash as the outcry was to not owe any money to anyone (Geelong Catholic Church Protocol 1962). They wanted to be lords in their own manor, a concept Ukrainians held in the national cultural sphere from the 1860s under the various regimes in Ukrainian history (Himka 1988).

Other members of the community began to offer their expertise, including Savchanjuk, who offered his bricklaying services. The committee had a brick donation drive and each family offered to pay for a set number of bricks. The following year, in the summer of 1963, Holy Liturgy was celebrated in the church, without a roof (Church Protocol 1963 & 1965). The parishioners rallied behind the committee and the church was built with the hands of the parishioners. Semen Stawiski donated all the doors and Stepan Myhailak installed the doors (Geelong Catholic Church Protocol 1965). The following carpenters: T. Dzvonchy, T. Kischak, V. Kostjuk, M. Mahanets, S. Mahaljak A. Pankiv, A. and V. Chervinski, M. Sharawara and I. Sharak offered their services free of charge. The steel work was installed under the guidance of Khomyakevich and the fibreglass under the guidance of Mazowita and Mahanets. In 1965 the dome was laid (*Geelong Advertiser* 5 April 1965) and the *Geelong Advertiser* noted that most of the work was done by the volunteers from the congregation, and the financial source was supplied by the congregation; £9,000 had already been spent and the final expected cost was to be £11,000. The Church Architect, Mr Kuelmar of Geelong, described the church design as a combination of ancient Byzintine and modern design. We further note in the article "Consecration of the Protection of the Mother of God Church in Geelong" in the quarterly journal, Church and Life (December 1966, p. 17) that the Architect was Kuelmar; however, the architectural work was finally completed by our own Ukrainian architect, Orion Wenhrynowycz.

Originally, the church building and land were under the Trusteeship of Roman Catholic Trust Corporation for the Diocese of Melbourne. In 1965, the sole proprietary of the two blocks, lot 10 and 11 in Banfield Street, Bell Park, on which the Protection of the Mother of God is located, was transferred to The Trustees of the Ukrainian Catholic Exarchate of 57 Church Street

Lidcombe New South Wales (LandData, 2017). Finally, in 1966 the Church of the Protection of the Mother of God was consecrated. Pavlyshyn (1993) in his book *Ukrainian Churches in Australia* notes that the church is the 18th Ukrainian church built in Australia. The church is classified as a middle-sized church deploying contemporary design based on seventeenth and eighteenth centuries, which can accommodate up to 500 people.

The Right Reverend Doctor Ivan Prasko consecrated the Catholic Church on 16 October 1966. In 2016, at the yearly Praznyk and on Facebook [Facebook, entry 2 & 3, 2016] many of the younger generations discovered that, on 16 October 1966, the church was consecrated. And as in bygone days, after the Holy Liturgy, in the usual Ukrainian Praznyk style, a reception was held at the Ukrainian Hall, but this time, in Bell Park, next to the church.

His Grace, Doctor Ivan Prasko, as well the Geelong parishioners and Reverend John Bowden C.Ss.R., who frequently visited the Ukrainian Catholic Parish, in Bell Park. Image source: Kataryna Baranowski 2016

In 1969, further discussions began about buying two more blocks: one for a parish house and the other to remain free. In the Church Protocol, on 19 June 1969, Reverend John Bowden announced that the two blocks had been bought, adding to the other two blocks bought in 1957.

Stan Bereza and many of his compatriots, from their previous experiences, knew that the church, often becomes, besides a religious centre, the national and cultural milieu of the community. People gathered to support each other socially and culturally, and the youth had a chance to get to know one another, something that the priest of the day, constantly reminded the faithful (Katerina Senjov 2016). Thus, Bereza, for the next few years remained Head of the Building Committee. However, once the church was consecrated in 1966, he handed in his formal resignation. This was refused on the grounds, that the landscaping and fencing were not completed (Geelong Catholic Church Protocol 1967), he continued to serve as the Head of the Building Committee till 1969.

Patriarch Josef Slipyj

In 1968, another important guest arrives in Geelong. Cardinal Joseph Slipyj visits Australia, and of course, did not miss visiting the faithful in the Geelong

Patriarch Josif Slipyj's visit to Geelong in 1968. The local Catholic clergy, Reverends O'Gorman and Kelly, were present. Image source: Kataryna Baranowski 2016

Ukrainian Catholic community. To this meeting, the local Catholic Clergy were invited, Reverend O'Gorman and Reverend Kelly, who since the early years of Ukrainian Geelong emigration, supported and interacted with local Ukrainian Catholics and Bishop Doctor Prasko.

Prior to Slipyj's visit, on 22 September 1968, the Brotherhood organised an extended meeting with the various Ukrainian organisations in preparation for the visit of Patriarch Slipyj in October 1968. Bohdan Khamchuk gave a lengthy recitation about the Patriarch and the importance of the visit. Patriarch Josef Slipyj (2017) was released from Soviet prison in 1963 and then began a world tour to visit all Ukrainians, including his Brethrens in Geelong.

The Building Committee, under Stan Bereza, completed the landscape around the church in preparation for the Patriarch Joseph's visit, on 12 October 1968. Once the visitation and all the following works were completed, in 1969, Stan Bereza resigned from the Building Committee. The work of Stan Bereza, the Building Committee and the parishioners is a legacy. On 16 October, on the day of the yearly Praznyk in the Geelong parish, in 2016, 50 years passed since the consecration of the church (The Geelong Advertiser 1966) .

Conclusion

The unique separation, social displacement and longing for the mother land proved an asset to Australian society. Australia gained not only builders and hard working emigrants who were ready to have a go and educate their children to be fully participative and upstanding citizens. Australia gained many cultural buildings and hardworking emigrants who had a sense of wanting to display their own cultural heritage. These emigrants had a longing for *svoje (our own)* and the reaction to social displacement enabled the New Australians (Calwell 1947) to shape a new social community within Australian society. The first Ukrainian Geelong emigrants developed their own perception of cultural identity. They physically built a community to sustain their cultural heritage and participated in various public discourses to promote their cultural traditions. Their cultural identity was displayed in how well they maintained their physical presence and discourses in society.

These discourses have shifted in the Digital Age to social media, especially Facebook, where the following generations communicate; although, they physically are no longer in the Geelong area. The physical proximity for the first emigrants meant the continuity of vernacular. The physical acquisition of community gathering places enabled them to celebrate their traditions. The acquired places enabled them to gather and discuss how their cultural identity could be reimaged in the Geelong area. They were able to participate in various activities, organise Ukrainian Saturday schools, Plast, CYM, churches and Hromada. The organised life of the first Ukrainian Geelong emigrants enabled them to deliver social contributions into the local area. Furthermore, their presence enabled them to participate in voluntary organisations, such as the local Red Cross and YMCA. These activities have been transferred today, in the 2017, to organisations like Diversitat (2017) to further support other migrants. Their community narratives enabled them to weave their personal understanding of the local life and defined the reimaging of their cultural identity within Australian society. The various cultural developments, especially organised by the Geelong UWAA enabled them to renegotiate their sense of belonging in the new way of life. They reconceptualised their sense of belonging in this land.

CHAPTER SEVEN:
Social Capital

Role of Women and Women's Organisations

Throughout the Ukrainian emigration to Geelong, beginning from 1948, and continuing into the 1950s and early 1960s, it has become apparent that women and the Geelong Ukrainian Women's Association in Australia (UWAA) [Facebook, entry 9, 2016], played a pivotal role in the foundation of human capital and social capital. They were the propagators of cultural expression and deliverers of cultural goods. In 2005, at the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, one of the objectives was to give "recognition to the distinctive nature of cultural activities, goods and services as vehicles of identity, values and meaning" (UNESCO 2005, p. 4). Furthermore, the Convention addressed the many forms of cultural "expressions that result from the creativity of individuals, groups and societies and that have cultural content" (UNESCO 2005, p. 6). These expressions have symbolic meaning, as well as artistic and cultural values, which originate from or express cultural identities through the activities and the development of skills. Vygotsky placed great importance on culture when developing cognitive skills. The cognitive skills are formed by different types of sociocultural activities (Kozulin 1998). The activities, in a context, manifest the cognitive process of acquiring and understanding knowledge through thoughts and experiences, as people learn new skills to survive and understand a new environment. Thus, the cognitive process, in which individuals acquire the required skills, allows them to comprehend their new environment and analyse the new environment for survival and sustainability.

The Ukrainian Geelong emigrants developed their cognitive skills in various settings. These encompassed the involvement of women in spiritual,

material, intellectual and emotional structures, as they manifested their cognitive process to survive and understand their new environment. They formed their own Geelong Chapter in the UWAA. They were asked to assist or organise various groups, including choirs, dancing and musical groups, within Hromada, Plast, CYM and the churches. They were asked to organise and administer the Ukrainian Saturday schools.

The new Geelong environment involved leaving their social networks behind in Ukraine, Galicia, Germany and former Yugoslavia. However, they quickly established themselves in communities of practices to maintain and sustain their cultural heritage. They established structured learning environments to transmit their cultural identity and heritage. These environments enabled them to develop their cognitive skills through various sociocultural activities. They created conditions for culture "to flourish and to interact freely in a mutually beneficial manner [and gave] recognition to the distinctive nature of cultural activities, goods and services as vehicles of identity, values and meaning" (UNESCO 2005, p. 5). The social interaction played an important role in the cognitive growth and development of the community. The social interactions, including dinner dances, celebration of religious festivals and concerts to commemorate significant cultural, historical and political events, influenced the individuals' strategic orientation and their affinity to a Ukrainian identity.

Additionally, they adapted to their new environment by imitation and memorisation through their own initiatives and generalisation from one to another task. They placed considerable value on the ability to transfer from one to the next process. They were primarily concerned with the how of becoming active agents of their own learning and solving problems pertaining to new and unfamiliar contexts (Kozulin 1998).

Their activities, events and actions could not be separated from the context of Geelong post World War Two. They were aware of their individual and community surroundings and challenges. One of the many challenges which they encountered was work related and daily survival skills. At the time and after the Second World War, Australia had a workforce shortage and Geelong was no exception. Ford Australia, in particular, was expanding and many of the Ukrainian emigrants arrived 'one day and the next day they were on the process line at Ford. It was easier to find work in Geelong than Melbourne and many of our friends were there already' (Katerina Senjov 2016). The same sentiment was echoed by other first emigrants who arrived

in 1954 through the former Yugoslavia and Trieste from Galicia, Ukraine to Geelong. They were displaced persons through the action of Tito and Stalin in 1948. However, the requirement to work for 2 years to pay for their passage to Australia was not as stringent as initially enforced with the first Ukrainian emigrants from Germany. Thus, they found that they had greater movement in solving problems of location settlement-an important tool of cognitive process orientation in their cognitive skill development, since this factor eliminates one more step in their survival in the new environment. Their daily survival skills were exhibited in assisting each other to build their first homes; although building materials were scarce after the Second World War, they managed to make do and assist each other (Katerina Senjoiv 2016) to survive. The Ukrainian emigrants who arrived prior 1954 echoed similar sentiments and as Nina Stawicki (2016) noted:

> what was really happening was that one of us bought a block and quickly from Ford (local automobile factory) brought wooden packages to build a room and kitchen … Then our friend, who arrived after us, was able to use this area, while we were already settling in our house which consisted of a bedroom, kitchen and a small bathroom.

Thus, context of emigration, the cognitive process and cultural identity were intertwined as change occurred for new emigrants. A process of social change:

> "where an individual, alone or accompanied by others, because of one or more reasons of economic betterment, political upheaval, education or other purposes, leaves one geographical area for prolonged stay or permanent settlement in another geographical area … Any such process involves not only leaving social networks behind (which may or may not be well established) but also includes experiencing at first a sense of loss, dislocation, alienation, and isolation, which will lead to processes of acculturation. A series of factors in the environment combined with levels of stress, the ability to deal with stress, and the ability to root oneself according to one's personality traits, will produce either a sense of settling down or a sense of feeling isolated and alienated… Thus reasons for migration, prior preparation to the act of migration and social support will all enhance an

> individual's coping mechanisms. In addition, acceptance and welcome by the new nation will also be significant in the genesis of stress and how the individual deals with such stress" (Bhugra 2004, p. 129).

Emigration stress also brought strength and resourcefulness which was exhibited by Ukrainian women. These women were closely connected to their husbands and families. Together, they travelled a journey which was the upshot of the upheaval in Europe. There were two groups of women who inhabited the Ukrainian Geelong community. One group was from Ukraine and generally they were taken as teenagers to Germany to work for the German war endeavours, producing food and ammunition. The other group was from the former Yugoslavia, where in 1948, the Tito-Stalin dispute over the national independence and the Yugoslav way caused the withering away of a harmonious relationship (Wilson 1979) and the exit of many Ukrainians from the former Yugoslavia. The women of these emigration waves provided social capital and economic capital within the Ukrainian community for a common good. The best way of describing the activities in Geelong of these women is pragmatism. They were pragmatic and committed to the development of the Ukrainian community. They combined forces for the common good, whether it be at the Hromada, Ukrainian Saturday schools, the churches or in the workforce because of the labour shortage.

After the Second World War (1939–1945), the labour shortage, feelings of vulnerability affected by the experiences of the war and the growing sense of underpopulation prompted the Australian Government to launch an ambitious immigration program. Australia negotiated agreements with "the IRO to settle at least 12,000 displaced people a year from camps in Europe" (National Archives of Australia 2016a, p.1). "Between 1947 and 1954, more than 170,000 displaced persons arrived in Australia from countries across Eastern and Western Europe" (Mence et al. 2015, p.29). Among these displaced persons were Ukrainians from Yugoslavia and Ukraine who settled in Geelong, a rapid industrial, manufacturing and agricultural area in the 1950s. Like many other Ukrainian milieus in Australia, the Ukrainian Geelong community, although destitute on arrival, worked closely with external agencies and in conjunction with the Red Cross [Facebook, entry 10, 2016] and the Young Men's Catholic Association (YMCA) to support themselves and other new arrivals to Geelong (*Ukrainians in Australia* 1966 and Geelong Hromada Protocols). Earlier in their arrival in Geelong, the women were quick to organise themselves and form

a women's association which supported the other Ukrainian organisations, including the Hromada, CYM and Plast.

Mycak (2001) notes that one of the earliest and most significant of the accomplishments was the formation of the UWAA, not only Australia wide; but in communities as diverse as Geelong. In Geelong, the women participated in the Geelong Show to promulgate Ukrainian culture and heritage through their artwork, for example embroidery and cookery. They worked closely with the Young Men's Catholic Association (YMCA) to help with the sick, frail, and those in need (Geelong Hromada Protocol 1968). This assistance was never refused (Nashe Slovo, UWAA, Geelong Chapter Annual Report, 1968).

The Ukrainian women were the first to assemble themselves in the 1950s for various reasons, including social and cultural purposes. Many of the young women, from Ukraine, left their country at an early age and did not have extended family members nor kums, who were always considered to be the extended family members. On the other hand, the women from Yugoslavia were married or arrived with their extended families. Both groups, as their families increased: preferred kums from the Ukrainian community. For these women, their collegiality was paramount for their sustainability and development of a cultural identity. Initially, for these women, like their compatriots in other states of Australia, the UWAA:

> "was clearly concerned with the practical day-to-day lives and problems of Ukrainian-Australian women. However, the psychological needs of the women were also taken into account… the association guided women to focus their energy on their new homeland … The welfare and development of Ukrainian-Australian women was of prime importance, and this meant taking on two roles: instructing the women, and mediating between the immigrant women and the relevant Australian institutions" (Mycak 2001, p. 19).

Additionally, their roles as wives, mothers and workers in the Geelong region gave these women a different focus, as they were required to work to assist with the establishment of their homes. They bought everything for cash, and only when they acquired the required amount of cash did they buy any furniture. The early emigrant women interacted with the host society as they were welcomed as farm hands; machinists in Pelaco, process workers at Ford Australia or Henderson and weavers at the Woollen Mills. Their

meslenija (figuring things out) (Vygotsky 1999) and self-efficacy propelled these women past survival, and into the milieu of analysing the situation, and then proceeding into a collective good. In order to comprehend their feelings, which they demanded to transmit to the public, through their good works and exhibitions, we need to understand the *mislenija* (Vygotsky 1999) which engulfed their good work.

They were not only mothers and wives, but often they supplemented their family's financial survival. They bought the first couch from their wages and their savings. They awoke to the rising of the sun and entered the agricultural fields of nearby Geelong and Colac (Katerina Senjov 2016). 'No item in the house was ever bought on credit-you didn't save for it; it was not yours …' (Kataryna Baranowski 2016) and they, always, seemed to have an item on layby and would only collect the item once it was paid off (Katerina Senjov 2016). In 1950, as Hajewska Denis pointed out (Vilna Dumka 1950), the women maintained the household, made sure the children were reared and well bred; but simultaneously baked for every occasion whether it was in the household, neighbourhood or in the community.

During the collection of the data for this work, one of the participants, Peter Mykytenko (2016), said if his 'wife was still alive, there would be a cake on the table'. Nonetheless, he, simply, went down the street and bought a croissant!

Their hospitality extended to not only visiting each other; but also, to helping each other from building their first homes with minimal materials to baking in the community for the various fund raisers. Many of participants mentioned how often the boxes from Ford Australia Geelong, which were wooden, would be dismantled and brought home on the back of bicycles. No trucks or cars were available, since these were expensive, for the first emigrants and more importantly, the building of a home was more pressing. The women would stand side by side to build their first homes. They remembered how the wooden planks would be the interior of homes, the first bungalows consisted of a kitchen, bedroom and an eating area. These early emigrant women remembered how they all shared their equipment and skills and built their homes with the help of everyone in the immediate surroundings. In 1949, in Geelong, it was difficult to find nails, hammers and other building materials (Kataryna Baranowski 2016). However, these early emigrants would make do in an industrious mode. Through their *mislenija* (Vygotsky 1999), they were able to productively establish themselves and enjoy their achievements, as they

were always grateful for what Australia was offering them, collectively. They relied on each other, they were reliable and relative to their specific milieu at a specific time.

Blainey (2001) points out that they suffered from the tyranny of distance; they were not from an Anglo-Celtic background, and simultaneously, they were regarded with a mixture of suspicion and patronised in an egalitarian manner. Regardless, they completed their government contracts and moved to Geelong for economic reasons. Simultaneously, over the weekends and in the evenings, they operated to sustain and maintain their cultural and social identity.

1st Ukrainian Women's Choir in Geelong 1952. First row from left to right: Klos, Maciburko, Tsibulska, Krychko, Kataryna Baranowski, Nina Stawiski. Second row from left to right: Petkovych, Marta Popowicz, Maria Szkirka, Nina Lubchenko, Sribna. Young girls: left- Maryanne Popowicz and right Olga Stawiski. Image source: Kataryna Baranowski 2016

Development of the Geelong Ukrainian Women's Association in Australia

The UWAA was an appropriate forum for the congregation of the first Ukrainian Geelong women. As stated in the Statute of the Ukrainian Women's Association in Australia (UWAA 1951) "where there are five or more Ukrainian women, who live in one location, they can gather, form a group and belong to the UWAA". In 1951-1953, Vera Omelchenko was the President assisted by Antonina Maciburko and Dzwonczyk. Tsebylska and her daughters: Natalie and Anna, with the assistance of N. Sharawara and Sirykh ran cultural and artistic organisations and dance ensembles. This group was hard working; however, the work of the UWAA declined in late 1959 and early 1960s, due to lack of accommodation (Maciburko 2001).

Nonetheless, with their determination, sturdiness and resourcefulness, and as the hall in Pakington Street West Geelong neared completion, they regrouped and on 12 April 1964 under leadership of Nina Lubchenko President, Klos Vice President and Antonina Maciburko Secretary, the Geelong UWAA began their work, again, in earnest. Evhenia Bulka,

Maria Tchepak conducted the Plast Girls' Choir during the Taras Shevchenko concert on 3 March 1967. Image source: Nina Lubchenko 2016

representative from the Victorian Committee of the UWAA, was present at the inauguration of the Geelong Chapter. The Geelong Chapter consisted of 17 members: 1. Vera Omelchenko, 2. Sirykh, 3. Moroz, 4. Dornota, 5. Jasinska, 6. Nina Lubchenko, 7. Zavadka, 8. Kataryna Baranowski, 9. Halchenko, 10. Chornohuz, 11. Brekha, 12. Vorobets, 13. Christina Kuka, 14. Krychko, 15. Antonina Maciburko 16. Klos and Vira Mykytenko. Vera Omelchenko stated that their work was important not only in the family circle, but also essential, in society. Every nation has its women's organisation which educates young people and transmits its culture and heritage. Thus, the activities of the UWAA, which included working with children in Ukrainian Saturday schools, Plast (Ukrainian Scouting Organisation), CYM (Ukrainian Youth Association), organising Mothers' Day and other notable Ukrainian festivals, were crucial in the community (Geelong UWAA Protocol 1964).

Additionally, they were talented women, for example, Maria Tchepak conducted the Plast Choir which partook in many concerts and in the Shevchenko commemoration concert in 1967 [Facebook, entry 18, 2017]. Their work was not limited to Geelong and the Ukrainian Geelong community. They began fund raising to assist children in less developed countries, specifically in Eastern Europe and South America (Nashe Slovo 1968), where many Ukrainian families had migrated. After 2 years, Antonina Maciburko took over the lead of the Geelong UWAA and continued the hard work.

N. Olekzandrenko conducted the Hromada Choir at the Taras Shevchenko Concert on 3 April 1966. Image source: Kataryna Baranowski 2016

During this period (1950s and 1960s), the Young Men's Christian Association (YMCA) asked Hromada to contribute to the yearly Christmas carol events in Geelong. The Hromada Committee turned to the Geelong UWAA to assist YMCA with Christmas carols and additionally, to decorate the Geelong Christmas tree. They, with the young Ukrainian Scouting ladies, under the leadership of Lu Tchepak, Diana Mykhalyshyn and from the Hromada Semen Stawiski assisted the YMCA. The UWAA became the conduit between the various organisations within the community. Their role expanded to assist the wider community, from assisting and cooking at the dances/zabavas/weddings and the introduction of pysanky decoration, under the guidance of Vira Mykytenko. Pysanky or Easter egg decorating is a traditional Ukrainian custom of writing designs on chicken eggs with beeswax and dipping the egg into numerous colours to decorate the egg. The completed pysanky are presented to loved ones and friends over the Easter period. The writing of the pysanky usually occurs during Lent in preparation for Easter celebrations. The Geelong UWAA also organised embroidery groups to transmit cultural skills to ensure their own interaction and exchange of their knowledge and skills [Facebook, entry 19, 2017].

They were constantly thinking of ways to support the wider Ukrainian community in Australia. And with the opening of the Ukrainian bank, Dnister, in Melbourne, Antonina Maciburko proposed that they support the Ukrainian bank and open an account at Dnister. In 1967, a fire swept through Tasmania, especially around Hobart, and the Chapter raised £25 for those who suffered during the Tasmanian fires, known as the Black Tuesday Fires (Australian Government, 1967). The Geelong UWAA's work was far reaching and they wanted to include younger community members in their work. Plast was organising the Taras Shevchenko commemorative concert. The Geelong UWAA, under the leadership of Maria Tchepak, was asked to sing a few songs. Maria Tchepak agreed and the UWAA contributed to the concert (Geelong UWAA 1967). Other committed and gifted Ukrainian women, for example, N. Olekzandrenko conducted the Geelong Hromada Choir at the concert on 3 April 1966. The women's priority was the transmission of cultural heritage and the promotion of Ukrainian culture, and with these aims, they provided social capital to the community.

In 1968, after Nina Lubchenko and Antonina Maciburko, the third President was M. Kischak. During that AGM, two younger women in the community, Lu Tchepak and H. Felniak, were asked to join the Geelong UWAA. The UWAA recognised the importance of the ZPD (Vygotsky

1978) and the development of cognitive skills to sustain cultural identity in a sociocultural context (Kozulin 1998). Further sociocultural activities took place, in 1968, by the Geelong UWAA, under the conductorship of Maria Tchepak who organised a youth choir which contributed to all Ukrainian celebrations; and under Olekzandrenko, they combined to conduct a male and female choir to further the sociocultural activities in the Geelong community. Cultural activities and education became paramount for the Geelong UWAA. In the 1950s and 1960s, they participated in various exhibitions displaying Ukrainian cultural traditions especially Ukrainian embroidery. They visited the sick and organised a large celebration of their patron: Lesia Ukrainka. (M. Kischak, President of Geelong UWAA, Nashe Slovo 16 November 1969). On 17 May 1969, Anna Javni, a mother of 9 sons and grandmother of 20 grandchildren, was chosen to be the Queen of Mother's Day (Nashe Slovo 16 November 1969).

Other activities were reported: M. Kischak, as the President of the Chapter, reported that the Annual New Year Ball was still continuing from 1959. In 1969, there were six candidates with Lu Tchepak crowned Queen, and O. Hanysen and H. Horban as runner-ups. The other candidates were Vasaha, H. Kuka and S. Kulhavetz (Nashe Slovo 1969). The Chapter's work included

The Geelong UWAA with Reverend John Bowden in 1960.
Image source: Kataryna Baranowski 2016

working with the churches, CYM, Hromada and Plast. From their own funds, they organised a barbeque for the Ukrainian Geelong community in 1969 at Sokil. Furthermore, they organised the anniversary of Lesia Ukrainka, their patron, and the 50th anniversary of Lidia Hajevska-Denis, who was the editor of the UWAA, *Nashe Slovo* (viewed 14 December 2016). They visited the sick and assisted three families with their Christmas Eve celebrations (Nashe Slovo 1969).

Additionally, under the patronage of the Chapter, on 29 May 1959, the two choirs partook in the commemoration of Petlura-Konovalek (referred to as a national hero who inspired Ukrainians to fight for a free and independent Ukraine) with Irene Lubchenko (Slota) accompanying the choirs on the piano (Nashe Slovo 1969). This practice of connecting to the community through concerts was an ongoing event with Irene Lubchenko (Slota) at the piano and the choirs singing, for example, at the League of Petlura concert, on 6 June 1963; but this time, in their own hall in Pakington Street West Geelong (Geelong UWAA, 1963), prior to the official opening in 1968. These ladies felt their calling, and especially, in education and the transmission of cultural heritage. They understood their cultural contribution to the building of

З ЖИТТЯ РІДНОГО ШКІЛЬНИЦТВА

Марія Дурнота — учителька Рідної школи в Джілонгу, в якій вчилася сама. Тепер закінчує 3-й курс учительського коледжу в Джілонгу. Крім навчальних годин у Рідній школі, активно допомагає в організації шкільних імпрез і сама бере в них участь. Належить до відділу Союзу Українок; активна пластунка.

Богданна Шкірка — учителька Рідної школи в Джілонгу. Українську школу закінчила там же. Тепер закінчує педагогічну освіту в австралійському Педагогічному коледжі в Джілонгу. Приймає активну участь у позанавчальній частині шкільної праці. Працює над підвищенням своїх українознавчих знань.

Maria Dornota and Bohdana Szkirka (1965) first generation Ukrainian Australians educated in Geelong. Image source: Ukrainian Settler, 3-10-1965 issue 19-20, (213-214) p. 9 under the heading "Life in National Shkilnytstvo"

multiculturalism and the future of Geelong as a culturally diverse centre of many languages. Vira Omelchenko became the principal of the Pakington Street West Geelong Ukrainian Saturday School, and at the opening on 3 February 1962, parents registered their children (Geelong Hromada Protocol 1962) to learn Ukrainian and Ukrainian culture and traditions.

Plast Dancing Group

Besides Ukrainian Saturday School, many Ukrainian children attended Plast Dance Group. The Plast Dance Group partook in concerts in the Ukrainian community and the Plast Older Girls, on 22 October 1966, danced two Ukrainian traditional dances: namely the Hopak and the Arkan, at the International Ballet School Celebrations. The audience was captivated by the dancing of Maria Bojko, Anna Kuka, Lu Tchepak, Diana Myhailyshyn, Ala Lysenko and Ana Krychko, their colourful national costumes and how Anna Szkirko played the piano for the dancers (Ukrainian Settler 1966). National celebrations and commemorations were often the centre point of the community. The year 1966 was proclaimed the year of Ivan Franko, the great Ukrainian poet, scholar and one of Ukraine's greatest creative geniuses (Stech 2007). In Geelong, the community celebrated the 110th anniversary of Franko's birth (27 August 1856) in the Hromada Hall under the leadership of Ivan Stefaniw. On 30 October 1966, the Hromada heard Dmytro Netchenko, member of the Shevchenko Scientific Society, Melbourne Chapter, presented a detailed talk on Franko and his fight for the Ukrainian nation against foreign invaders (Ukrainian Settler 1966).

Plast Dancing Group. Image source: Kataryna Baranowski 2016

Education and the Transmission of Ukrainian Culture

In 1955, Ukrainian Saturday School began operating in Bell Park, at the Holy Family Parish, in the back tin shed. In 1952, a Ukrainian Saturday School operated in East Geelong, and from 1963, this school was reopend at the Pakington Street Ukrainian Hall with 26 students and three classes (Geelong Hromada Protocols, Report, 1963). The principal and the teachers including the first-generation Australian educated teachers (Ukrainian Settlers in Australia 1965, p. 5): Maria Durnota and Bohdana Szkrika. They were acknowledged as one of the first Ukrainian graduates to complete their teacher training in the local Geelong Teacher College. Additionally, they were part of the staff at Ukrainian Saturday School to transmit Ukrainian culture and language. The two young ladies were the pride and joy of the community for their achievements and contributions to the community.

Ukrainian Saturday School provided the young students a sense of identity and the beginnings of multiculturalism within Australian society. Ukrainian Saturday School gave these young students a broader perspective on the world as they began to learn about their ancestral heritage and the world beyond their immediate environment. Cultural specific knowledge can inform and govern people's experiences, awareness and achievements in the social world. The cultural values can be transmitted in the immediate environment through the events in a community or in the long term through the memories of the events and people who influenced those events. The events in the 1950s and 1960s centred around the preservation and survival of the first emigrants who left their home country in adverse situations and were displaced from their cultural boundaries. These Ukrainians arrived in Australia with the hope to better their own and the lives of their children. They understood cultural boundaries within concrete interests, and the immersion, within defined cultural rights and values. Thus, they encouraged their children to actively participate in the developing organisations of the churches, Plast, CYM, Hromada, UWAA and Ukrainian Saturday schools. The collective transmission of cultural values and interests were carried out through the various organisations. Maria Durnota and Bohdana Szkrika were part of that transmission and they actively participated in Ukrainian organisations. They, like a number of other young ladies, joined their mothers and peers to energetically transmit Ukrainian heritage and culture. The role of Ukrainian women was felt vigorously and dynamically, not only in their own organisation, but wherever there was work, the UWAA was there (Kataryna Baranowski 2016).

The interaction between the Geelong UWAA and the Catholic Church proved a productive collaboration. As previously and again in 1962, Reverend John Bowdan was invited to the meeting of the UWAA in Geelong. Reverend Bowdan was appreciated by the Association and in turn, Reverend Bowdan appreciated the work of the women in the parish. Some of the women joined the main Parish committee, but the majority of the women mainly supported all the fund raising and doing all the good (Katerina Senjov 2016) for the community. Through their good work, they were developing social capital

Kuma Nina Lubchenko with pokhresnyk-Peter Baranowski, Kum Micheal Popowicz and Reverend Doctor Ivan Prasko with Peter's mother Kataryna Baranowski. Image source: Popowicz family 2016

1956 Christmas Dinner in Newcomb, Geelong, with the families of Stojkevich, Popowicz, Baranowski, Szkirka. Image source: Kataryna Baranowski 2016

within the interpersonal relationships and social institutions in Geelong. It became a social norm for them and they began to form kumships.

Development of Kumship

There is a longstanding relationship between godparents and parents of a child. This relationship begins at the time a child is christened, either in the Ukrainian Catholic or Ukrainian Orthodox churches. Kum is the name for the man and kuma is for the woman. The kuma can become a khresna (godmother) to different children, and then the adults become kum and kuma. The kuma can also have a khresna for her own child and then she acquires kumy (the plural for the kumship). For example, in 1954, Kataryna Baranowski acquired kumy when Michael Popowicz and Nina Lubchenko became godparents to her son who was christened by Reverend Doctor Ivan Prasko. He came from the same village in Berezhany in Ukraine as her husband Anton Baranowski.

Developing Social Networks

The kumship enabled the Ukrainian Geelong emigrants to develop a social network to develop cognitive skills within numerous sociocultural contexts. In this context, various activities, celebration of feast days ranging from religious to national holidays, manifested the cognitive process of acquiring and understanding cultural heritage. Further, developing a cultural identity in the new environment for their survival and sustainability.

Conclusion

Survival and sustainability were two important components in their settlement into the Geelong area. The area was an industrial region which often imposed harsh working conditions. Furthermore:

> "apart from the working conditions in Australia, the most significant social condition that greeted the 'New Australians' was the policy of assimilation. This was an official government policy of cultural conformity, which would eventually be replaced by the policy of 'integration' and then finally the 'multiculturalism' which is in place today" (Mysak 2001, p. 7).

The official government policy advocated the eradication of cultural differences and conformity to the Australian way of life. Despite the policy, the Geelong Ukrainian Women's Association in Australia, established their own structure within the Ukrainian community and arranged many sociocultural activities to develop cognitive skills.

CHAPTER EIGHT:
Conclusion

This work is a tribute to the many Geelongski Ukrainians, an enduring term used to refer to the Ukrainians who settled in Geelong. The Geelongskis consisted of two groups, the first group was expatriated out of Ukraine via Germany to become displaced persons. The second group emigrated out of Yugoslavia, through the actions of Tito and Stalin in 1948 (Newman 1952) and also became displaced persons. These two groups or twigs joined forces and knowledge to build a Ukrainian identity unique to them. The actions and activities in the community enabled individuals to survive in Australian society. Although Australian society officially embraced the New Australians, there were numerous issues relating to cultural identity, values, attitudes and behaviours which were not readily understood. The awareness of how to accomplish things in multiple ways was often obscured. Nonetheless, the new arrivals managed to do things in multiple ways and relied on each other to find accommodation and jobs. They assisted each other and as each wave arrived, the earlier wave guided the following wave. They collaborated in this cultural context to ensure human capital added economic value to the community. Their ability, behaviour and unique characteristics gave them a sense of belonging to the Ukrainian community, although they were from two distinct twigs.

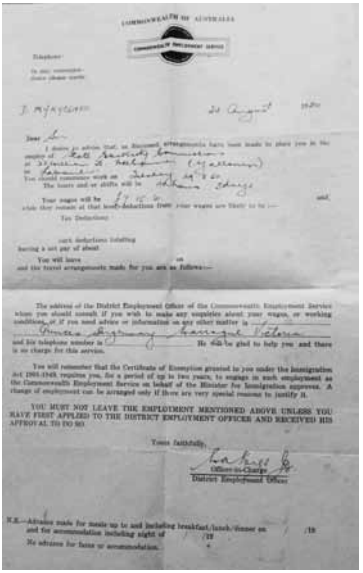
The personal narrative of these first Ukrainian Geelong emigrants has devised a story line of the many episodes in this emigration process to Geelong. Story telling encourages cultural heritage preservation and becomes a valuable resource to reflect the diversity in a community. Often, cultural diversity makes us aware of our identity and raises our awareness of the contribution of previous generations for the betterment of community and

society. In 2016, UNESCO, at its World Day for Audiovisual Heritage "It's your story – don't lose it", alerted us to the need to give acknowledgement to previous generations to ensure a sustainable development for the benefit of future generations. Therefore, the memory of two distinct twigs is the unique story of the Ukrainian emigration to Geelong and a great tribute is laid for their "coming with nothing" (Synan 2002, p. vi) and producing everything for future generations.

Subtelny (1989) claims that immigrants mostly immigrated to improve their socioeconomic condition in the first wave, which would be true for the Ukrainians out of Galicia in the 1890s (Lachowicz & Lachowicz 2012), who found their way to Geelong in the mid 1950s. Both times for these Ukrainians, from the Galicia and the lands of the former Yugoslavia, the "church was the focus of spiritual and social life" (Subtelny 1989, p. 541) and on their arrival in Geelong, the Catholic Church under the leadership of Reverend Doctor Ivan Prasko, became the focus for their spiritual and social life and the further development of their cultural identity. On the other hand, the post-Second World War displaced persons, who ended in Germany and Austria, were predominately young boys and girls who were called Ostarbeiter. They "had been forcibly torn from their homes and subjected to years of exhausting and demeaning labour in Germany" (Subtelny 1989, p.554). After the Second World War, the USSR established a repatriation process to convince these young people to return to the USSR. Many Ukrainians refused and became displaced persons. Hrunevych in *Ukrainians in Australia* (1966) claims there were 4.5 million Ukrainians in Germany after the Second World War and Australia took 21,424 Ukrainians according to the 1964 Australian census. Ukrainians were the 12th largest nationality out of 30 nationalities to immigrate into Australia. Further he states these Ukrainians had to complete a two year contact, were not familiar with English, their European qualifications were discriminated against and their technological knowledge and skills in the Australian context were limited.

Although their knowledge and skills were not readily recognised in the wider community, they deployed these skills to build buildings for their cultural activities. These cultural activities "have a two-fold (economic and cultural) nature… It must be pointed out, in UNESCO terminology, "protection" refers to the adoption of measures aimed at preservation, safeguard and enhancement" (UNESCO 2005, p.4 & 5). Thus, creating an enabling environment for the protection and safeguard of the tangible and intangible cultural heritage. These first Ukrainian Geelong emigrants understood the need to keep alive

cultural expressions. For example, Dmytro Mykytenko became the backbone of the building of the hall in Pakington Street, West Geelong and Stan Bereza became the backbone of the Ukrainian Catholic Church in Bell Park when he extended his involvement in the Building Committee. Furthermore, they understood the importance of intellectual features in their new environment. Mykytenko completed his 2 year contract with State Electricity Commission (SEC), and like many New Australians who completed their 2 year contracts, went in search of a better life for his family. Ukrainians were successful in establishing places where cultural expression could be transmitted; and simultaneously, they aimed for their children to attend higher education. Many of them believed and promulgated to their children that education empowers you and you will not be left behind: material objects can be destroyed; however, what you have in your head is yours (Peter Senjov). The same sentiments have been echoed throughout Ukrainian cultural expressions, in particular by Ivan Kotlarevsky, known as the Father of modern Ukrainian Literature, who wrote "…Do not destroy our wretched heads … We all will thank you always … For your beneficence…" (cited in Manning 1942, p. 92). Australia has benefited by not destroying Ukrainian cultural expressions and Ukrainians through education have enabled the following generation to take their places in the Australian society. Social inclusion was important to these first emigrants; and furthermore, it is one of the "crucial resources for settlement … [as well as] employment, income, housing, language and other services" (Taylor & Stanovic 2005, p. 45). Education is an important aspect of their experience and as far as they were concerned "schools provide an important sire for their inclusion … into the host community and educational opportunities are a key factor in enabling future inclusion" (Taylor & Stanovic 2005, p. 47).



Dmytro Mykytenko's SEC contract. Image source: Walentyn Mykytenko 2016

Social Inclusion and Social Capital

Social inclusion focuses on enabling full participation in the economic, social, cultural and political life in a host community (Buckmaster & Thomas 2009). Social inclusion is the opportunity and the right to enhance the building of relationships by facilitating the access of emigrants to social activities, programs and services (Oxoby 2009). Social inclusion and social capital can be welcoming and sometimes hostile to emigrants depending on their size, visibility and diversity within the group. Emigrants may experience both support and pressure from the local community as well as from the general society; however, openness and goodwill on both sides is crucial. Additionally, the continuing contact with friends and relatives in Melbourne, visiting other cities for special events and in turn, receiving visitors are important (Taylor & Stanovic 2005). Social capital and social inclusion were important influences in sustaining cultural identity in the first Ukrainian Geelong community. According to Hall (1990) the community has a common history; the individuals share the cultural codes and they are grounded in the experiences of community, which in turn develops a cultural identity for the individuals within the ZPD (Vygotsky 1978). The ZPD in the sociocultural context enables individuals to be socially included and develop human capital for their own survival and social capital to act collectively for the sustainability of cultural identity.

Economic Impact

The economic impact of the first Ukrainian emigrants to Geelong was their contributions towards the expansion of the industrial and agricultural centre of Geelong. These Ukrainians often commented that they would arrive one day and the next day they were on the assembly line (Katerina Senjov 2016). Their willingness to contribute to the economy was evident in various ways. Their skills in producing their own food, building their own homes and ensuring that their leisure and cultural activities were a service to the community proved time and time again, that they were a productive and hardworking group in Australia. They educated their children and brought out other family members and friends who proved to be an asset of human capital through their skills and labour.

Final Tribute

The contribution of Geelongskis (the Ukrainians living in Geelong) also produced a cultural identity defined by them and which has sustained them for 70 years, and hopefully more, of their emigration to Australia. The continual change experienced by Ukrainians as they emigrated and settled in Geelong can be attributed to the changing face of Australia. Arthur A. Calwell, the first Immigration Minister of Australia, set the tone to reflect Australia's attitude to human capital, the increase in population and the benefits and contributions of these faces. A final tribute is warranted to Arthur A. Calwell; as Mary Elizabeth Calwell, his daughter, (Armstrong 1972, cited in M E Calwell 2012, p. 215) states:

> If Mr Calwell had been daunted by the problems of those early post-war years; if he had not been prepared to take calculated risks; if he had not possessed that rare gift of seeing with the eyes of today the things of tomorrow, many thousands of men and women, their children and the children of those children would not be enjoying hope-filled lives in this country today.

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Appendices

Appendix A: Passenger List

From the primary and secondary sources, the following surnames were found. Unfortunately, for various reasons, some of these surnames were difficult to locate in the National Archives of Australia. Furthermore, at this stage, the time factor limited further collection and collation of data. The list is quite extensive and each family has an oral history to record; perhaps in the future with further research, individuals will be able to expand on this initial work.

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Feduniw	1948	Protea	Venice	Melbourne	Bonegilla
Gwizdala	1948	Wooster Victory	Genoa	Sydney	Bathurst
Pona	1948	Castel Bianco	Genoa	Sydney	Bathurst
Ryszczak	1948	Charlton Sovereign	Bremerhaven	Sydney	Bathhurst
Strilchuk	1948	General S D Sturgis		Sydney	Bathurst

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Strusinski	1948	Wooster Victory	Genoa	Sydney	Bathurst
Zawadka	1948	Castelbi-anco	Genoa	Sydney	Bathurst
Abaku-menko	1949	Mozaffari	Naples	Fremantle	Bonegilla
Babczuk	1949	Skaugum	Naples	Melbourne	Bonegilla
Baranowski	1949	Volendam	Rotterdam	Sydney	Bathurst
Bojko	1949	Castelbi-anco	Naples	Melbourne	
Cirulis	1949	Nelly	Naples	Melbourne	
Czemerys	1949	Skaugum	Naples	Sydney	
Darmoroz	1949	Wooster Victory	Naples	Sydney	Bathurst
Dupnak	1949	Nelly	Naples	Port Melbourne	Bonegilla
Durnota	1949	Nelly	Naples	Port Melbourne	
Dyszel	1949	Castel Bianco	Naples	Melbourne	
Dzwonczyk	1949	Moham-medi	Naples	Melbourne	Bonegilla
Gdak	1949	General Black	Naples	Melbourne	Bonegilla
Hlywczak	1949	Dundalk Bay	Trieste	Sydney	Bathurst
Hnatyszyn	1949	Anna Salen	Naples	Sydney	Bathurst
Iwanciw	1949	Fairsea	Naples	Melbourne	Bonegilla
Jasinowski	1949	General Ballou	Naples	Sydney	Bathurst
Kaminski	1949	Castelbi-anco	Naples	Melbourne	Bonegilla
Kis	1949	Fairsea	Naples	Melbourne	Bonegilla
Kiszczak	1949	Omar Bundy	Naples	Sydney	Bathurst

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Klos	1949	Nelly	Naples	Melbourne	Bonegilla
Kolibaba	1949	Fairsea	Naples	Melbourne	Bonegilla
Korol	1949	Wooster Victory		Melbourne	
Kostiuk	1949	Castelbi-anco	Genoa	Sydney	Bathurst
Kostiuk	1949	Skaugum	Naples	Melbourne	Bonegilla
Kostiuk	1949	Skaugum	Naples	Melbourne	Bonegilla
Kowalyszyn	1949	Wooster Victory	Naples	Sydney	Bathurst
Krupa	1949	Wooster Victory	Naples	Sydey	Bathurst
Kryczko	1949	Castlebi-anco	Naples	Melbourne	Bonegilla
Kurbienko	1949	Generak Hersey	Naples	Melbourne	Bonegilla
Kuznitsov	1949	Skaugum	Naples	Melbourne	Bonegilla
Kuznitsov	1949	Skaugum	Naples	Melbourne	Bonegilla
Maciburko	1949	Volendam	Rotterdam	Sydney	Bathurst
Mazowita	1949	Skaugum	Naples	Melbourne	
Omelt-schenko	1949	Anna Salen	Naples	Melbourne	Bonegilla
Pitkowycz	1949	General Stu-art Heintzel-man	Naples	Melbourne	
Popowicz	1949	Volendam	Rotterdam	Sydney	Bathurst
Protyniak	1949	Skaugum	Naples	Melbourne	
Radion	1949	Skaugum	Naples	Melbourne	
Rizun	1949	Castelbi-anco	Naples	Melbourne	Bonegilla
Sahajdak	1949	Protea	Genoa	Sydney	Bathurst
Schostak	1949	Volendam	Rotterdam	Sydney	Bathurst
Sokal	1949	Nelly	Naples	Melbourne	Bonegilla

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Stefaniw	1949	Wooster Victory	Naples	Melbourne	Bonegilla
Sydor	1949	General Heintzelmann	Naples	Sydney	Bathurst
Szkirka	1949	Wooster Victory	Naples	Sydney	Bathurst
Taucki	1949	Skaugum	Naples	Melbourne	Bonegilla
Teplyj	1949	Mozaffari	Genoa	Fremantle	
Uzelac	1949	Skaugum	Naples	Melbourne	Bonegilla
Watach	1949	Castlebianco	Naples	Melbourne	
Wdowin	1949	Protea	Naples	Sydney	
Wintoniak	1949	General Omar Bundy	Naples	Sydney	
Aleksandrenko	1950	Goya	Bremerhaven	Melbourne	Bonegilla
Bielecki	1950	Fairsea	Naples	Melbourne	
Bojkowski	1950	Castelbianco	Naples	Newcastle	
Byczynski	1950	Skaugum	Bremerhaven	Fremantle	
Czekajlo	1950	Skaugum	Naples	Melbourne	
Czepil	1950	Nelly	Bremerhaven	Melbourne	
Hladky	1950	Skaugum	Naples	Adelaide	
Janeczko	1950	Fairsea	Bremerhaven	Melbourne	
Kaminski	1950	General Haan	Naples	Melbourne	Bonegilla
Koval	1950	Castelbianco	Bremerhaven	Newcastle	
Kozak	1950	Fairsea	Bremerhaven	Melbourne	Bonegilla
Krywonis	1950	Castlebianco	Bremerhaven	Melbourne	

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Kuka	1950	Liguria (then transferred to Nelly at Fremantle)	Bremerhaven	Melbourne	
Lesyk	1950	Nelly	Bremerhaven	Melbourne	
Melnik	1950	Skaugum	Naples	Melbourne	
Mykytenko D.	1950	General Taylor	Naples	Newcastle	Greta
Napirko	1950	General Taylor	Naples	Newcastle	Greta
Pavlenko	1950	Protea	Naples	Melbourne	
Piskun	1950	Anna Salen	Bremerhaven	Melbourne	
Shevchuk	1950	Protea	Naples	Melbourne	
Sitka	1950	Nelly	Bremerhaven	Melbourne	
Wasylewski	1950	Skaugum	Naples	Melbourne	
Mihaleshen	1951	Neptunia	Genoa	Melbourne	
Solczaniuk	1951	Skaugum	Nordenham	Melbourne	Bonegilla
Tchepak	1951	Oceania	Genoa	Melbourne	Sale
Kornijczuk	1952	Skaubryn	Bremerhaven	Portsea	Bonegilla
Skiba	1952	Skaubryn	Naples	Melbourne	Bonegilla
Bereza	1954	Australia	Genoa	Melbourne	Bonegilla
Bobecki	1954	Fairstar	Genoa	Melbourne	Bonegilla
Cervinski	1954	Fairsea	Bremerhaven	Melbourne	Bonegilla
Horban	1954	Orion	London	Melbourne	Bonegilla
Javni	1954	Australia	Genoa	Melbourne	Bonegilla
Javni	1954	Toscana	Trieste	Melbourne	Bonegilla
Kalenjuk	1954	Toscana	Trieste	Melbourne	Bonegilla
Kunjka	1954	Fairsea	Genoa	Melbourne	
Mahanets	1954	Australia	Genova	Melbourne	Bonegilla
Pidhajni	1954	Air	Trieste	Melbourne	Bonegilla
Sakson	1954	Toscana	Trieste	Melbourne	

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Senjov	1954	Fairstar	Trieste	Melbourne	Bonegilla
Veprek	1954	Fairstar	Genoa	Melbourne	Bonegilla
Burlak	1957	Sydney		Melbourne	Geelong
Germanjuk	1958	Aurelia	Trieste	Melbourne	
Pruha	1960	Marconi	Genoa	Melbourne	Geelong
Sirykh	1960	Seven Seas	Rotterdam	Sydney	
Baskijin	1962	Oceania	Genoa	Sydney	Geelong
Blyszczak	1965	Guglielmo Marconi	Genoa	Fremantle	
Astanin					
Bednarz					
Chajko					
Chornohuz					
Chustiak					
Demjancuk					
Dornota					
Drabot					
Dubek					
Duma					
Dzhurhaliuk					
Felniak					
Hamchenko					
Hanusen					
Harmatiuk					
Haywaniuk					
Hnidets					
Holjak					
Hubka					
Humeniuk					
Husak					

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Hwalko					
Jalowy					
Jaworski					
Kapinac					
Kaporni					
Karashk-evych					
Khamczuk					
Khomyak-evich					
Kicz					
Kostyshyn					
Krawchuk					
Kraws					
Krilyk					
Kruk					
Kulhawets					
Kulibaba					
Laschuk					
Lashkevic					
Lawruk					
Lesiw					
Lisenko					
Lototskyj					
Lubchenko					
Maczyszyn					
Madejski					
Maksymy-schyn					
Matz					
Mazur					

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Mendel					
Miroszynk					
Mishura					
Mushka					
Myhayliak					
Mykytenko P.					
Nehrych					
Olearchyk					
Olekzan-drenko					
Oleschuk					
Panchenko					
Pankiw					
Rubachok					
Rudewych					
Rynkiewicz					
Sameljuk					
Sharak					
Sharawara					
Shekel					
Shkavro					
Sopchak					
Sribny					
Stawicki					
Stojkevich					
Suschak					
Tkaczyk					
Tsybak					
Tsybulskij					

Surname	Arrival	Ship Name	Embarkation	Disembarkation	Camp
Turczyniak					
Wajda					
Wanat					
Wasaha					
Wollan					
Woloshin					
Wotowych					
Wyshnowski					
Zalewski					
Zdadnyak					
Zhuravel					

Appendix B: Facebook Entries

The following excerpts are from FaceBook. They were uploaded in 2016-2017 to give a digital footprint to our first Ukrainian Geelong emigrants.

Entry 1 (12-10-2016), Digitizing Cultural Heritage in Australia

1. The Post World War Two Ukrainian immigration to Geelong, Australia consists of two streams. The first stream, mainly Displaced Persons (DP), whose arrival began in 1948 from Ukraine, usually, via Germany and Italy. The second stream, came from Galicia during the Habsburg Empire (beginning approximately in 1894 onwards till the 1st WW), through Bosnia and former Yugoslavia, via Italy to Geelong. "Digital Cultural Heritage in Australia", sponsored by the State Library of Victoria and the Ukrainian Studies Foundation Australia, gives voice and a digital footprint to these Ukrainian settlers. What's your and your family's story about these first Geelong Ukrainian settlers and their great contribution to Australian society in Geelong.

2. "I came to Australia to be as far away as possible from the turmoil of Europe …" in 2001 one of the Ukrainian Geelong residents told her grand-daughter. What did this 17 year old think at the time? One can only speculate. Perhaps, the grand-daughter, today, thinks differently, as an adult, who probably has travelled to Europe and perhaps Ukraine. What are your thoughts...

1946 migrant ship

1946 migrant ship
Image source: http://www.fremantleports.com.au/Community/Pages/Passenger-and-Ship-Records.aspx viewed1/10/2016

Entry 2 (16-10-2016), Consecration of the Ukrainian Catholic Church in Geelong

Today, 50 years ago, on the 16/10/1966, the Ukrainian Catholic Church of the "Protection of the Mother of God" was consecrated, during the Holy Liturgy, by Father Doctor Ivan Prasko, later to become the first Ukrainian Bishop of the Ukrainian Eparchy in Australia and the Oceania. Today, the families of the first Ukrainian immigrants in Bell Park, Geelong, celebrated Holy Liturgy followed by a scrumptious meal prepared by the Church Committee and their volunteers. The Committee and their volunteers are the descendants of the first Ukrainian Catholic Church organisers and Immigrants, who took two paths to Bell Park, Geelong, Australia. The earlier path was through the Habsburg Empire from Galicia, today Ukraine, beginning in the 1890's, to the former Yugoslavia to Italy and onto Geelong, Australia. The second wave of immigration was from Ukraine in the 1940s, through Germany, Holland and Italy to Geelong, Australia.

If your family made these historical journey, what is your family's story?

Consecration Of New Church

EXPANSION PLAN FOR EXISTING COLLEGES

Ballarat, Sunday. — The first colleges to provide advanced education in Victoria would have

Consecration of the Ukrainian Catholic Church in Geelong. Image source: Geelong Advertiser 17/10/1966

Entry 3 (02-12-2016), First Ukrainian Emigrants and the Yearly Praznyk

On the 16th of October, 2016, the Ukrainian Catholic Parish of the Protection of the Mother of God in Bell Park, Geelong celebrated their yearly Praznyk. On this day, 50 years ago, the Church was consecrated by His Eminence Bishop Doctor Prasko. Today, Father Bakay, Deacon Kaminskyj and the parishioners celebrate Holy Liturgy. After the Holy Liturgy, the Parish council and parishioners with guests from Ardeer, Melbourne and surrounds gathered in the Church hall to enjoy a delicious meal and each other's company. Some of the first Ukrainian Geelong emigrants were present including Mrs Baranowski and Mrs Schostak, and Mr and Mrs Kalenjuk.

Mrs Baranowski and Mrs Schostak at the Praznyk Reception on the 16/10/2016. Image source: Natalie Senjov-Makohon 2016

Mr and Mrs Kalenjuk at the Praznyk Reception on the 16/10/2016. Image source: Natalie Senjov-Makohon 2016

Prasnek church. Father Bakaj, Deacon Kaminskyj and the parishioners celebrate Holy Liturgy on 16/10/2016, fifty years to the day when the Church was consecrated. Image source: Natalie Senjov-Makohon 2016

Prasnek. After the Holy Liturgy, the Parish council and parishioners with guests from Ardeer, Melbourne and surrounds gathered in the Church hall to enjoy a delicious meal and each other's company. Image source: Natalie Senjov-Makohon 2016

Entry 4 (05-12-2016), Geelong Ukrainian Senior Citizens

Sonia Wilson and Maria Luchenko. Image source: Natalie Senjov-Makohon 2016

Monday 5-12-2016 brought a group of Geelong Ukrainian senior citizens together for their end of year function. Dr Natalie Senjov-Makohon (standing in the centre of the last row) was invited to talk about the Digitization of Cultural Heritage in Australia. This brought about a discussion on the attendees' journey to Australia and their contribution to cultural identity. Among the organisers and constant helpers, today present were some of the daughters of these immigrants including Irene Slota, in the group photo, in the last row first on the left. And two ladies, Sonia Wilson and Maria Luchenko whose parents contributed to the Ukrainian community in the earlier years of the Geelong Ukrainian settlement. Cultural identity and maintenance is well alive in the Geelong Ukrainian Community.

Ukrainian Geelong senior citizens. Ukrainian senior citizens with Dr. Natalie Senjov-Makohon. Image source: Natalie Senjov-Makohon 2016

Entry 5 (08-12-2016), Holodomor 1932-1933 'Death by Hunger'

The BBC in 2013 reported about Ukraine's silent massacre by Stalin http://www.bbc.com/news/world-europe-25058256.

Nonetheless, Christina Kuka, from the Ukrainian Geelong Community in Australia, not only survived the Holodomor; but tells the stories of survival and her migration from Ukraine to Germany, during WW2, and finally to Geelong in the early 1950's, where she and her husband established a life. They joined the Ukrainian community and brought up their children, Anna and Orest, to understand the importance of cultural identity and maintenance. I meet Christina Kuka and her daughter, Anna. The two of them laced an intrinsic story of their love and care for each other; as they intertwined Christina Kuka's story of endurance and persistence to maintain a love for Ukrainian culture, tradition and faith in God.

Christina Kuka and her daughter, Anna. Image source: Natalie Senjov-Makohon 2016

Entry 6 (12-12-2016), Popowicz The Cook

Orest Popowicz, Marie-Ann and Peter Borowok 2016

Mary-Anne and Peter Borowok with Mary-Anne's brother Orest Popowicz share their respective parent's first memories in Geelong Australia. Peter's parents were hard working Ukrainians who established themselves through various building projects. Whilst, in 1949, Mr Popowicz was known for his well prepared dishes as the main chef at the Uranquinty Migrant Centre, near Wagga Wagga, in New South Wales, where the staff praised his cooking and as Mary-Anne quoted her mother saying: "Pop has to cook our dinner. if it wasn't Pop, it wasn't worth eating". Furthermore, Mr Popowicz was know in the Geelong Ukrainian community for his culinary skills, especially at the Catholic Church Praznyk - the observation of the name day of the respective church. As one young observer commented, if Mr Popowicz was cooking; it was worthwhile attending the Praznyk. Mr Popowicz, also, was assisted by many of the local Church members to ensure the Praznyk ran smoothly. The ladies were always willing to serve the community. This practice has been sustained to present day by the younger members of the Ukrainian Catholic Community who organised the last Prasnyk on the 16/10/2016, at the Church of the Protection of the Mother of God in Geelong, which was blessed by His Eminence Bishop Ivan Prasko in 1956. If you are from the Geelong community and your parents arrived to Geelong between 1949 to 1959, tell us about your family; their lives and participation in the Ukrainian Geelong community. Join the Ukrainian Studies Foundation Australia and State Library Victoria project.

Michael Popowicz and the Geelong ladies cooking at the Annual Praznyk

Entry 7 (16-12-2016), Szkirka George

Sonia Wilson (Szkirka) recently, shared part of her father's story on his way to Geelong:

Mr George Szkirka worked for The United Nations Relief and Rehabilitation Administration (UNRRA) (https://en.wikipedia.org/.../United_Nations_Relief_and...) in 1945 as an interpreter helping many Displaced Persons (DP) in Germany, especially Ukrainians, who found themselves in Geelong. Sonia Wilson (Szkirka) remembers her father talking about the hard times in Germany and how through this UNRRA work, many Ukrainians were assisted in various ways. But importantly, Sonia remembers her father saying how Ukrainians looked after each other. This practice continued when they came to Geelong, our home was like a half-way house. There was always someone who needed some kind of help… Sonia continues her parent's good work and helps out at the Ukrainian Senior Citizen Club.

George Szkirka in his backyard in the 1970s. Image source: Sonia Wilson (Szkirka) 2016

Entry 8 (17-01-2017), Crowd Sourcing

In the Digital Age, crowd sourcing is a common practice to raise funds for various activities, of a social nature. In the 1950's and 1960's, our first Ukrainian Geelong emigrants raised funds through a practice of zbirchyk. A zbirchyk visited community members to persuade them to donate funds to construct, for example, a community hall or church. In this case, it was the community hall in Pakington Street, West Geelong and on the 7/4/1957, Hromada informed the community that the last down payment of £2500 was made for the property on which the Ukrainian hall would be built (Geelong Hromada Protocol 1957). Michael Tchepak. Michael, Tchepak, at the age of 93, is the secretary of the Ukrainian Senior Citizens in Adelaide one of the secretaries in the 1950's and 1960's, recently commented, there were community members who were unable to contribute financially; and invited the zbirchyks, to 'dig vegetables from their garden and sell them'. The proceedings from the sale were added to the coffers towards the building of the hall. Where there is a will, there is a way. Tchepak further commented that he and his friend, Peter Bojko, would 'dink the vegetables on their bikes, since no one had a car, in those times'. There were other stories about the ingeniousness of these first settlers.

Tchepak Michael, Lu and Bill- Michael Tchepak with his daughter, Lu and her husband, Bill Dackiw. Image source: Natalie Senjov-Makohon 2016

Entry 9 (26-01-2017), Geelong Chapter of the Ukrainian Women's Association Australia (UWAA)

The Geelong Chapter of the Ukrainian Women's Association Australia (UWAA), officially, was inaugurated on the 12/4/1964 under the leadership of Nina Lubchenko, President, Mrs Klos, Vice-President and A. Maciburko, Secretary (Geelong Chapter Protocol 1964). The chapter belongs to the central body of the Ukrainian Women's Association of Australia, which in turn, is part of the World Federation of Ukrainian Women Organisations (http://wfuwo.org/abou/складові-організації-сфужо-wfuwo-member-organizations/). The Geelong Chapter, like other chapters in the world, upholds the World Federation of Ukrainian Women's Organizations' (WFUWO) mission. And in particular, the maintenance of Ukrainian culture and language; the cultivation of awareness of Ukrainian history, family and social traditions. This Chapter has a similar history to other Ukrainian Women's Association in the world, and like other chapters, e.g. (https://www.youtube.com/watch?v=37pppw0lCzU), they work hard to introduce people from their regions to Ukrainian culture and heritage through their various activities.

Nina Lubchenko, 1st President of the Geelong Ukrainian Women's Association Australia (UWAA). Image source: Maciburko 2001

The UWAA choir under the conductorship of Maria Tchepak outside the West Geelong Town Hall. Image source: Nina Lubchenko, 2016

Entry 10 (30-01-2017), Red Cross and YMCA

Like many other Ukrainian milieus in Australia, members of the Geelong Chapter of the Ukrainian Women's Association in Australia (UWAA), although destitute on arrival, worked closely with external agencies, and in conjunction with the Red Cross and the Young Men's Catholic Association (YMCA) to support themselves and other new arrivals to Geelong (*Ukrainians in Australia* 1966 and Hromada Protocols).

Entry 11 (05-02-2017), Bishop Ivan Prasko and "Church and Life"

As we remember the 16th anniversary of the death of Bishop Ivan Prasko, the first Eparch of Australia, New Zealand and Oceania for the Ukrainian Catholic Church, we take ourselves back to 1966. In the Ukrainian Catholic quarterly journal, "Church and Life", it was reported that from Friday night 14/10/1966 to the actual Consecration of the Catholic Church on the 16/10/1966. Bishop Doctor Prasko and his clergy with the Geelong Ukrainian Catholic Parishioners were preparing for this great occasion.

We further note in the article "Consecration of the Protection of the Mother of God Church in Geelong" in the quarterly journal, Church and Life (December 1966, p. 17) that the Architect was Kuelmar; however from the

Article in Church & Life-Bishop Doctor Prasko and his clergy with the Geelong Ukrainian Catholic Parishioners were preparing for the Consecration of the Protection of the Mother of God Church in Geelong. Image source: Church & Life 1966

various congregational members, the architectural work was finally completed by our own Ukrainian architect, Orion Wenhrynowycz. Additionally, it is noteworthy to mention that Stan Bereza, who from the inception of the building of Protection of the Mother of God Church, Bell Park, Geelong, Victoria, Australia, headed the Building Committee, and in 1966, is further asked to become involved in the landscaping of the grounds of the Church.

Pavlyshyn R. (1993) in his book- "Ukrainian Churches in Australia"- notes that the Church, Protection of the Mother of God, is the eighteenth Ukrainian church built in Australia. The church is classified as a middle size church which can accommodate up to 500 people deploying contemporary design based on seventeenth and eighteenth centuries. In the meantime, Holy Liturgy was celebrated in the Holy Family Church in Bell Park from 1950 till 1966.

Entry 12 (05-02-2017), Holy Family Parish in Bell Park, Geelong

As previously stated, Holy Liturgy was celebrated at Holy Family Church. The Holy Family Parish in Bell Park, Geelong, generously support the Ukrainian Catholics, of the Byzantium Rite, from 1950 to 1966. And the Ukrainian Catholics, of the Byzantium Rite, reciprocated in 1988 with a plaque. I'd like to thanks Bernadette Bilogrevic, Holy Family Parish Secretary, for the digital copy of the plaque.

Furthermore, Reverend Kelly and the clergy at Holy family, at the time, understood the importance of the use of vernacular language during Holy Liturgy; although, Vatican 2 did not formally open until 1962 (https://en.wikipedia.org/wiki/Second_Vatican_Council). Holy Family Parish has been aware of multiculturalism and has understood cultural diversity for many years (http://web.hfbellpark.catholic.edu.au/ab…/principals-message).

Entry 13 (13-02-2017), Hromada and a Better Life Style

Ten years after the first Ukrainian settlers arrived in Geelong, in 1958, they organised a Building Committee to build the Hromada hall for cultural and educational activities. According to the Hromada Annual General Meeting (AGM) Protocol dated 5-1-1958, the AGM nominated Myhailo Jasinowski, as the Head of the Building Committee with the following members: Roman Lubchenko, Michael Tchepak, Halchenko, Hysak, Kuka, Stojkevich, Reshetnjak and Dmytro Mykytenko.

Dmytro Mykytenko became the backbone of the building of the Hall in Pakington Street, West Geelong. The foundations, for the Hromada Hall, were laid in the same year, 1958 (Українці Австралії [*Ukrainians in Australia*] 1966, p. 373). Prior to emigrating to Geelong, Dmytro Mykytenko completed his two-year contract with State Electricity Commission (SEC), Yallourn, and like many Ukrainian Geelong first emigrants, went in search of a better life for his family and settled in Geelong.

Entry 14 (19-02-2017), Plast

According to the Hromada Protocol, on the 8/3/1960, the President of the Hromada, Artym Krychko, was informed that Vitaliy Mishura is the official representative of Plast in Geelong. In 1960-1963 Geelong Plast was headed by Vitaliy Mishura with the following committee members: Ludmilla Kuznetsov, Wal Mykytenko. In that same year, Friends of Plast in Geelong and Plast in Melbourne began to organise their yearly camp, and this time, at Sokil their own camping ground of 130 acres near Geelong. The Ukrainian Friends of Plast in Geelong played an important role; since, they lived close to the grounds, they became the backbone in the development and maintenance of the property (Nina Lubchenko, interview 2016) .

Entry 15 (19-02-2017), International Plast Jamboree

On the 1/1/2017 at the international Plast Jamboree at the camping ground, Sokil, in the Angahook State Forest in Victoria, http://plast.org.au Holy Liturgy was celebrated in the chapel, St George's. Orion Wenhrynowycz designed, planned and supervised the building of the chapel. It has been used for Holy Liturgy by the Ukrainian Catholics and Orthodox since 1988 (Pavlyshyn R. 1993). 1988 was the year, Ukrainians worldwide celebrated the 1000 years of Christianity in Ukraine.

The Ukrainians from Geelong, including Peter Mykytenko, Wal Mykytenko, members from the Stawicki, Baranowski, Popowicz and other families were present at this Jamboree. Today, thanks to the hard work of the early Ukrainian settlers, Sokil has been deployed since the 1960s for various Plast camps and other Plast activities, such as St George's Day, the patron Saint of Plast, and Our Lady's Feast day in October.

096-Plast Jubilee 2016-2017. Image source: NatalieSenjov-Makohon 2017

Entry 16 (25-02-2017), Bitter Harvest: Freedom and Identity

Ukrainian film nights, in Geelong, go back to 1959. On the 5/12/1959, at the West Geelong Town Hall, according to the Hromada Protocol, a film was presented about a Bandura Group in Europe. Today, in 2017, there is a Ukrainian Film Fest at the Geelong Pivotonian Cinema showing Ukrainian films, including "Bitter Harvest" [Facebook, entry 16, 2017]. In the Melbourne Sun-Herald, 25/2/2017, in the Weekend section, the review states that the Holodomor is "a tragedy that should have been stopped …".

For more information on the Ukrainian Famine-Genocide 1932-3: http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CF%5CA%5CFamine6Genocideof1932hD73.htm.

The film also presents other important points about Ukrainian freedom and identity. Ukrainians have been fighting for centuries for their own freedom and identity. At the beginning of the film, the father mentions to his son about freedom and identity … These concepts are further developed in the film … Throughout Ukrainian history, the issues of freedom and identity have been prevalent for Ukrainians for many centuries.

For our first Ukrainian Geelong settlers, like many of the Displaced Persons (DPs), they wanted to 'get away as far as possible from the adversities and destruction of Europe after the Second World War'. Simultaneously, they wanted to sustain their Ukrainian culture and identity. The first Ukrainian Geelong settlers often discuss these issues. Since they came to Australia, in search of freedom and to ensure the development of their cultural identity, as Australia moved from assimilation to multiculturalism. These first Ukrainian Geelong settlers respected Australia's freedom which gave them the ability to develop their cultural identity within Australian society.

Entry 17 (05-03-2017), Contribution of the Early Ukrainian Geelong Emigrants.

Many of the 1950s Ukrainian Geelong emigrants were taken from Ukraine to Germany to work on farms and in German industries during the Second World War.

Maria Schostak was born in 1919, near Staryi Sambir, Lviv Oblast. When she was 22 years old, during the Second World War, she was taken from her

Schostak built own home with the help of their friends; helped their friends and neighbours build their homes. Image source: Maria Schostak 2016

home to work on a German farm. Maria Schostak said, she was fortunate and was well treated by the German farmers. When the Second World War ended, she was required to leave the Jung family and in 1950 arrived in Geelong.

Maria and Josif Schostak, like many of the 1950s Ukrainian Geelong Settlers, contributed to the local economy; built their own home with the help of their friends; helped their friends and neighbours build their homes and participated in the Ukrainian Geelong community. Maria Schostak joined the Geelong Federal Woollen Mills. According to the Geelong Advertiser 17/12/2014 the Woollen Mill is an icon of Geelong's industrial past. Today the Geelong Federal Woollen Mill has been converted into Geelong's innovation and tech hub.

Entry 18 (12-03-2017), Commemorating Taras Shevchenko

This year, Ukrainians are celebrating the 203rd Birthday of the great Ukrainian poet, prophet, famous artist and national bard: Taras Hryhorovych Shevchenko.

In the 1950s and 1960s, the first Ukrainian Geelong emigrants commemorated the birth of Taras Shevchenko, for he lay the foundation of national and cultural identity. His influence has been extended into the many sides of intellectual, literary and national life of Ukrainians, world wide.

In the 1960s, Maria Tchepak, not only conducted the Hromada choir and a women's quartet, she also conducted the Plast choir. In honour of Taras Shevchenko's birthday, Maria Tchepak taught the young women in the Plast choir to sing and to recite the works of Taras Shevchenko.

Entry 19 (15-03-2017), Easter Pysanka

Easter Egg. Image source: Peter Mykytenko 2016

With the advent of Christianity in Ukraine, in 988, Ukrainians have had a tradition of Easter egg painting (Pysanka) during lent. The symbolism of the egg represents the rebirth of man, and more specifically, the rising of Christ from the tomb and Christ's Resurrection.

Ukrainian emigrants to Australia carried the art of pysanka, and more distinctly, to Geelong. The art of pysanka making comes from the Ukrainian word 'pysaty' to write. Usually, bees wax is used to write the intrinsic design on an egg. However, in the 1960s, Peter Mykytenko made an Easter Egg as tall as his garage and his wife, Vira, painted the egg; this time, not with bees wax. The egg was transported to Sokil, the Plast camp near Winchelsea. For many years, it stood in the dining hall at Sokil.

Entry 20 (26-03-2017), We Have a New Priest

The Ukrainian Catholic Journal "Church & Life" (yr 8 no. 1 January, February, March 1967 edition p. 13) reported an important historical event in the Ukrainian Catholic Church in Australia, in 1967. The journal reported that to date "we have had the ordination of sub-deacons, deacons and even, a bishop … but this is the first time, since our migration to Australia in our own Cathedral, does an ordination of a priest (Reverend Dmytro Seniw) occur… Our Ukrainian Catholic congregation understood the importance of this occasion and in large numbers arrived from Geelong, Mildura, Wodonga, Maffra, Moe, Newborough, Ballarat and even from Adelaide … to participate in this significant and worthy event. Furthermore, this was a special day, since Reverend Seniw gave communion to his mother, Anna Seniw. On this day, Bishop Ivan Prasko and Reverend Dmytro Seniw ministered communion to about 300 people …"

After the Ordination of Reverend Dmytro Seniw in the hall of the Cathedral of Sts Peter and Paul, the Sisters of St Basil, who had only arrived that morning in Australia, joined the multitude of family, friends,

Seniw 1967. Cathedral hall on the 26.3.1967 Image source: Church & Life 1967

parishioners and visitors to continue the celebrations of the first Ukrainian Catholic Ordination in Australia.

On 17 May, 1994, Myroslav Ivan Lubachivsky, His Beatitude the Patriarch of the Ukrainian Greek Catholic Church in Ukraine, bestowed the honour of Mitred Archprotoprsbyter on Reverend Dmytro Seniw for his pastoral activities in Australia and for his work among Ukrainian Youth in Australia. The Honour is given as an appreciation and recognition for the exemplary service or faithfulness to one's duties while in office.

On the 26/3/2017, Archprotopresbyter Dmytro Seniw with family and close friends will begin to celebrate his Jubilee of Priesthood in Australia.

Entry 21 (02-04-2017), Taras Shevchenko's medal and Arthur A. Calwell

"Ukrainian Settler", one of the first Ukrainian newspapers in Australia, on the 27/12/1964, reported an interview with Arthur A. Calwell, the first Minister of Immigration in Australia. Thanks to Arthur A. Calwell and his belief in a great Australia, that needed to 'populate or perish' many Ukrainians arrived in Australia after 1948.


На фото: Голова Укр. Громади Вікторії п. А. Глуханич чіпля ювілейний значок Т. Шевченка п. А. Колвелу в Укр. Домі.
Фото І. Святківського

Calwell Shevchenko medal. In 1964, Andrij Hluchanic, the President of the Ukrainian Association of Victoria pins the Taras Shevchenko Jubilee Award onto A. Calwell's lapel. Image source: Ukrainian Settler 27/12/1964

In 1964, during an interview, Arthur A. Calwell highlighted that he welcomed Ukrainians, like many other immigrants, to Australia. He further stated that Ukrainians have always been law abiding and model citizens who have a strong national identity. In Australia, this identity transmission has always been encouraged, and in return Ukrainians, like other ethnic groups, need to abide to Australian laws and think about Australia's defence. Since Ukrainian emigration to Australia; Australian born Ukrainians have joined the Australian Defence Force (ADF), including recently a member, Oryssia Pryslak, of the Pryslak/Stawicki family in Geelong (Luba Pryslak Facebook 2017).

In 1964, Andrij Hluchanic, the President of the Ukrainian Association of Victoria pins the Taras Shevchenko Jubilee Award onto A. Calwell's lapel.

Entry 22 (9-4-2017), Easter Service

"The Advocate" on 20th of April in 1950 page 8, noted that "one of the most interesting and little known developments in Catholic life … is the vigorous and growing body of 'New Australians' (a term coined by Arthur A. Calwell in 1947), among them are Ukrainians who prepare Easter food for traditional blessing on Easter Saturday".

Ukrainians in Geelong not only celebrated the Easter Services, they also celebrated Holy Liturgy with visiting choirs, including the Ukrainian Cathedral Youth Choir (UCYC), from Melbourne, under the Conductor, Oksana Tarnawska. In 2012, Oksana Tarnawska remembered how she and the Choir sang at the celebration of First Holy Communion in Geelong. Oksana said "on the way to Sokil, Plast (Ukrainian Scouting Organisation) camping grounds, we stopped into Geelong, sang the Holy Liturgy and continued our journey." [Facebook, entry 22, 2017].

Furthermore, Oksana remembered the various concerts that the UCYC presented to the Ukrainian community in Geelong. Oksana Tarnawska

Ukrainian Cathedral Youth Choir. The Ukrainian Cathedral Youth Choir sang the Holy Liturgy in 1960s in Geelong. Image source: Oksana Tarnawska 2012

mentioned a number of Geelong Ukrainians, and in particular, Mr Harry Kalenuk, "who over many years was always a great support and organiser for the Geelong concerts and visits of the Ukrainian Cathedral Youth Choir."

In 2012, Oksana Tarnawska and Dr Natalie Senjov-Makohon compiled a visual history of the UCYC incorporating the audio of the Easter Matins (Воскресна Утреня). The Easter Matins are uploaded in YouTube (https://www.youtube.com/watch?v=_uExjRP3h3A&t=116s), for the numerous Ukrainians who are unable to attend the Saturday evening Easter Matins, which Oksana Tarnawska conducted and in 1971 made the first recording of the Easter Matins by the UCYC Христос Воскрес!

Glossary

CYM Ukrainian Youth Association

Hromada is a Ukrainian term for community or an association of people with common interests or goals.

Plast Ukrainian Scouting Organisation

Pysanka or Easter egg decorating is a traditional Ukrainian custom of writing designs on a chicken egg with beeswax and dipping the egg into numerous colours to decorate the egg.

Zbirchyk, among Ukrainians, is a common practice to raise funds for various activities, of a social nature from building a Church to assisting those in need after disasters.