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## SOCIAL AND CULTURAL LIFE IN UKRAINIAN DIASPORA AS A FACTOR OF THE PRESERVATION OF NATIONAL CULTURE IN THE WESTERN WORLD

*In article the problem of functioning and preservation of Ukrainian folk traditions in migration is considered. The specificity of the Ukrainian culture formation outside the country is researched.*

**Key words:** *ethno-cultural heritage, diaspora culture, folklore heritage of Ukrainians, Ukrainian immigrants, folklore and ethnographic unity.*

Exploring the phenomenon of Ukrainians, features of its manifestation in different areas of life lead to the study of social and cultural life, folk heritage of Ukrainians in Ukraine and outside the historical homeland. An interesting fact is that Ukrainian diaspora hasn't only maintained its national identity, but also developed and multiplied cultural heritage of Ukrainian nation. Therefore, in concept making of the historical development of Ukrainian culture, fundamental importance has been given to life researches of Ukrainian diaspora in the context of national cultural process.

Many thousands of Ukrainians live on the territory of Russia, Kazakhstan, Moldova, Poland and other countries. At the new place of residence, in foreign language environment, setting up their mode of life, Ukrainian immigrants have created, mainly, very strong ethnic communities in Canada, US, Australia. Much lower Ukrainian diaspora is in Western Europe – Germany, French, England, etc. But everywhere due to Ukrainian immigrants' presence the twentieth century was marked by economic development. Also, in the twentieth century Ukrainian public and cultural life of the Western world were marked by growth of a strong organization and activation.

Ethnic Ukrainians that live outside the political borders of their historical homeland, but haven't lost their spiritual connection, are among immigrants who are in the scientific literature indicated by the term *Ukrainian diaspora*.

Ukrainian immigration occurred in four main "waves". The first wave is the labor, the second is the intellectual, the third is political and the fourth is economic. From the beginning of formation and to present times Ukrainian diaspora as a social and cultural phenomenon has become an object of study for many researchers. Large number of scientific works in foreign and national historiography is dedicated to the researches of various aspects of Ukrainian diaspora in all its manifestations. One of the important works about the life of Ukrainian diaspora is a study of S. Narizhny "Ukrainian immigration: cultural working of Ukrainian migration between two wars" [7]. However, for the long time this source of information was "closed". Also, only after gaining the independence of our country, works have appeared that acquaint the reader with facts and processes of social and cultural life of the Ukrainians abroad [1; 8; 9].

An interesting work at the field of the researches of Ukrainian diaspora is a work of F. Zastavny, where the author presents an information about the language, culture, schooling, traditions and customs, artistic activities, literature, social and political and religious life of Ukrainians in the United States. The author does not evade the topic about saving of national traditions by Ukrainian diaspora, "church plays a certain role in saving the language, customs and other cultural and historical heritage of the Ukrainians. It has contributed to the consolidation of immigrants by religious and ethnic features" [5, p. 23-24]. Importantly, most researchers point to a high national consciousness and a strong desire of Ukrainian

immigrants to preserve their national identity, language, traditions and ethnic culture in a foreign countries.

It should be noted that the spiritual heritage of Ukrainian nation includes the Ukrainian national culture acquisitions, that were created in Ukraine and abroad (diaspora culture). For decades, Ukrainian diaspora gathered significant spiritual and cultural potential, Ukrainians created scientific, literary, artistic values. A lot of outstanding Ukrainian scientists, composers, artists, painters, writers have been working far away from their native land.

Thus, the social and political situation in Ukraine for a long time (since the nineteenth century), causing four immigrant waves, led to the emergence of cultural phenomenon – folk and art of the Ukrainian immigration, that is called *diaspora culture*.

Exploring the life style and achievements of Ukrainians and their descendants who settled thousands of miles from their native land, we can confidently declare that they have preserved national language and culture, moreover they managed to develop them, making their significant contribution into the global culture. An example of Ukrainian heritage saving of Ukrainian diaspora is multifaceted work of art groups in Canada. "About their role and popularity says at least the fact that there is no Canadian festival or concert without a participation of Ukrainian singers, dancers, musicians" [4, p. 200]. Songs of laborers, mainly from Western Ukraine, are an example of immigrants' folk songs in the past. Even now, despite the distance and their problems, settlers gather together from all over the country to hold meetings, folk festivals, ethnic festival, fairs, etc. In such way, a new, quit mosaic folk-ethnographic unity forms from the components from different regions. Ukrainians dress up national clothes, perform rites during calendar and family celebrations, sing folk songs, cook traditional dishes – and it's not the whole list of indicators that represent our folk traditions in the world.

During the immigration, church was a center of national and cultural life. As a social institution it has contributed to the preservation of national identity and overcoming of inferiority and association of Ukrainians that were scattered around the world. Metropolitan Ilarion (Ivan Ognienko) became a notable figure from the Ukrainian Orthodox movement outside Ukraine. In 1951 he headed the Ukrainian Greek Orthodox Church of Canada, that was a carrier of Ukrainian national idea. The merit of the I. Ognienko was the creation of the first authentic (the original) Bible translation in Ukrainian, spiritual union of Ukrainian Orthodox Churches in Canada, America and other countries. This contributed to institutionalization of Ukrainian Orthodox autocephalous, national and linguistic unity of Ukrainian diaspora and Ukraine, thus ensuring the integrity of the Ukrainian cultural environment [6, p. 279].

Ukrainian public and art centers in abroad keep the great merit in preserving of national traditions and Ukrainian mentality. Members of such centers pay special attention to

the problems of teaching young generation of native language, literature and history that is certainly one of the main directions in Ukrainian families raising children and instilling of cultural traditions. Amateur talent groups have been developing in the diaspora. This is confirmed by the activities of choirs, dance groups, amateur groups.

Ukrainian diaspora spreads in the world Ukrainian culture, especially the wealth of folk art, song, dance, oral folk art, embroidery, egg painting, wood carving and others. Along with the creation of Ukrainian religious, social, cultural and educational centers, also art and folk groups, drama groups, dance groups have been organized. Besides, such centers occur almost everywhere where there is compact living of Ukrainians. Folk, religious holidays, outstanding events in the Ukrainian community are completed with amateur groups performances, exhibitions of national embroidery, Easter eggs, carving, treating by national dishes. A tradition of accompany family holidays and festivities with folk songs, dances and entertainment has preserved.

A famous folklorist and ethnographer Oleksa Voropay who lived many years in immigration, in his book "Manners of our nation," said: "Traditions and language – these are the strongest elements that unite individuals into one people, one nation. Folklore also can be considered as a classic example of unity among all Ukrainian lands. These common language and customs were always those nodes that bounded our nation when it was artificially divided by state borders" [2, p. 5-6].

The process of culture creation that lasted in Ukrainian diaspora has become an essential part of Ukrainian cultural space. Its main purpose was to consolidate Ukrainian spiritual world for the benefit of the revival, preservation and enhancement of national cultural traditions of its own nation. This helped to preserve the integrity of Ukrainian culture, but in time of independence this helped to activate state capacity,

strengthen the position of Ukrainian organizations in the countries of settlement, and Ukraine – in the global community.

So, being far away from Ukraine, Ukrainians are carriers and creators of our culture, our traditions and, of course, this set they reflect in their work. C. Grytsa assumes that "rich system of poetic parallelism in Ukrainian folklore is the expression of hypersensitive reactions to the environment, "original" connection to it by the way of personification" [3, p. 20]. It is clear that for researchers of ethnography and folklore of modern Ukrainian abroad there is an interesting position of preserving of ancient, relict of ethno-cultural phenomena and creating new ones.

Thus, Ukrainians abroad – is an integral part of the Ukrainian nation that presents and expands Ukrainian culture and language in the world. At the present stage of development of our independent country there is an obvious demand for consolidation of common efforts of Ukraine and diaspora, involvement of Ukrainian community for approving a positive image of our country in the world.

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