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UKRAINIAN RADIOBROADCASTING IN THE ATMOSPHERE OF CANADIAN POLYCULTURALISM IN THE CREATIVE LEGACY OF S. IZYK

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The article considered the creative legacy of S. Izyk as an important representative of the Ukrainian community of Canada. There were made an attempt to comprehend the role of the program ("Holos Ukrainy" ("Voice of Ukraine")) program in the formation of a territorial ethno-national centre. It is determined that the broadcasting in Canada is based on the principles of multiculturalism: programs are created for all groups and nations of the population, as well as by these nations and groups; programs provide for coverage of the country cultural diversity in all broadcasts. It is stated that the history of Ukrainians in Canada is a good example of how globalization processes in a certain state can bring together representatives of different cultures together. It is emphasized that the creative legacy of radio journalists of the Ukrainian emigration from the beginning and the middle of the twentieth century is understudied. The need for scientific regulation of journalistic materials, in particular in the aspect of radio journalistic practices, is developed through the example of the figure of a Ukrainian churchman, writer, editor, philanthropist, television and radio broadcaster. The creative legacy of each of the figures of such a level is an illustration of how one person can influence the development of the information field, while actually forming the basis for further development of society. It is stressed that due to the many efforts of involved Ukrainians, today Ukrainian radio broadcasting has acquired a systematic features and it is a complex of radio programs (including "Chetverta Khvilya" ("CJSF Radio"), "Ukrainian Program" (CKER Radio), "Ukrainian" ("CKJS AM810 Multilingual"), "The Zabava Program" ("840 CFCW"), "Prometheus", "Ukrainian" ("Chinradio"), "Song of Ukraine" ("Cjmr1320"), "Postup" ("CiRV Radio International"), "Le Temps Ukrainien" ("CFMB 1280 AM Radio Montreal")), and even radio stations, such as "Nash Holos Ukrainian Roots Radio", "MEEST Radio", "Радио Разом" ("Radio Razom"), etc.

Keywords: *ethno-national centre, S. Izyk, history of Ukrainian radiobroadcasting, radio journalism, Ukrainian emigration.*

Formulation of the problem. Ukrainian radiobroadcasting is a complex multidimensional structure, as in the plane of organizational and methodical, genre and specific, as well as of historical dimension. And Ukrainian-language broadcasting of foreign countries, especially of those where Ukrainian community created powerful territorial organizations, is inherent, but understudied at the present stage. Since their introduction,

radio programs performed a consolidating function in such centres, addressing issues of religion, culture, national heritage and Ukrainian nation identity in broadcasting.

The history of Ukrainians in Canada is a good example of how globalization processes in a certain state can bring representatives of different cultures together. O. Shcherba and V. Zhelizko, researchers of Canadian polyculturalism, note that “radiobroadcasting in Canada is based on two main principles:

- 1) programs are created for all groups and nations of the population, as well as by these nations and groups;
- 2) programs provide for coverage of the country cultural diversity in all broadcasts” [1].

Research and publications analysis. With a view to realize the intensive progress in the development of Ukrainian radiobroadcasting in Canada, it is important to understand that in order to maintain own cultural identity a territorial community of immigrants from various countries tried to retain own oral tradition, and through folk folklore, living language not only to pass on to their descendants, but to safeguard their national backgrounds. To these day there are not only narrowly segmented radio stations of the representatives of some national communities, but also multicultural ones, broadcast schedule of which consist of blocks meant to representatives of various nationalities. For example, in the “Sinradio” (Canada) multi-lingual radio station there are versions in Albanian, Arabic, Croatian, Farsi, Hungarian, Slovenian, Italian, as well as in Ukrainian, Russian, Polish and other languages (34 versions in total) [2].

The source of the research are journalistic information materials on the review of current state of the Ukrainian Canadian community activities, video records of the Jewish Historical Society of Western Canada, the Ukrainian Cultural and Educational Center of Winnipeg (Canada), “The Ukrainian Weekly” periodical, and others. The historical researches of O. Bohuslavskyi, T. Veremchuk, R. Drozd, V. Kovpak, N. Medvedchuk, and others are noteworthy. Valuable for us are the works of Ye. Shtender, M. Horoshko, L. Lutsiuk.

The purpose of the article. The article considered the creative legacy of S. Izyk as an important representative of the Ukrainian community of Canada. There was made an attempt to comprehend the role of the “Holos Ukrainy” (“Voice of Ukraine”) program in the formation of a territorial ethno-national centre.

Presentation of the material. However, today, as at every historical stage, the creation of such radio projects are reposed on individuals, persons who are often inspired solely by the idea and awareness of the importance of the media product, and they maintain, thus creating, the history of the Ukrainian community far from the homeland. Speaking about the understudied, but significant layer of Ukrainian radiobroadcasting in Canada, it is important to mention the activities of B. Bashchuk, R. Hordon, P. Klassen, T. Hubitskyi, Semen Izyk and an entire Ukrainian galaxy who have the contribution to the formation of the Ukrainian radiobroadcasting system, and which had not yet been fully appreciated.

Eternity consists of the achievements of certain individuals, persons who carried the history’s imprint throughout their entire lives, maintained it for descendants. In this

context, the telling example is a figure of S. Izyk, who was a churchman, writer, editor, philanthropist, television and radio broadcaster, who did not separate his own problems from the community issues and left many good deeds for people from whom we today learn about the lives of Ukrainians in Canada. Semen Izyk (Figure 1) was born on 17 (according to other data on 19) March 1913 in the Nyzhnie Vysotske village, now in the Lviv region, in the peasants family. His parents, Ivan and Kateryna were sent to Siberia for their nationalistic views, where they died, and later Semen [3] almost repeated their fate.



Fig. 1. Photo of Semen Izyk in 1988. Available from: [3]

In 1940, after completing the theological department of the seminary in Przemysl, the young man was ordained [4, p. 1]. But two years he was arrested by the Fascist regime and until 1945 he had been in the Buchenwald and Bergen-Belsen German concentration camps. Being personally familiar with S. Izyk, pater B. Prakh, Vice Rector for External Affairs of the Ukrainian Catholic University in Lviv, recalls the reasons for his exile from his own words: “He was arrested for political activity allegedly. But he himself said that he had no relation to the policy, but simply tried to help the local population. This activity was not liked by the Poles, the local police. For a while he was hiding, but still was caught by the Germans” [5]. Afterwards pater Semen eloquently depicted his difficult life in captivity in his “Сміх крізь сльози” (“Smikh kriz slozy”; “Laughter through tears”) autobiographical book [6].

After his release on April 15, 1945 he spent two more years in the camp for displaced persons. There, Ukrainians from various lands united around the idea of “active service in the common life and the upbringing of the brotherhood spirit of the verified Plast (*scouting organization in Ukraine*. – Т. Н.) seniors who do not break during the storm” [7]. This idea united thirty members of the 13th Kuren (*subdivision*. – Т. Н.) of Ulad of Plast Seniorat, which was created during the post-war years in the British occupation zone of Germany. As part of the group, the churchman, along with pater O. Kamenetskyi (О. Каменецький) engaged in public and church activities [7]. Under the “Китаєць” (“Кутаєць”; “Chinese”) scout pseudonym he participated in the organization of the League of Ukrainian Prisoners of German Prisons and Concentration Camps, in the English occupation zone, which numbered 700 prisoners [8]. After that, the members of the association moved around the world. October 19, 1947 S. Izyk arrived in Canada and settled in Manitoba to become a citizen of that country for nine years. Contemporaries mention Semen Izyk as a not tall man in glasses, who through all his life shared in his heart journalism and congregational work.

From 1950 to 1995, he served in five congregations in Winnipeg [9], helped to build churches, and kept his passion for journalism throughout his whole life. This is evidenced, in particular, by the fact that, since 1950, every Sunday during an hour and a half the “Голос Церкви” (“Holos Tserkvy”; “Voice of Church”)[10]basis (according to other data the title was “Голос України” (“Holos Ukrainy”; “Voice of Ukraine” [9]) religious radio program had been on the air of CFRY”, “Portage la Prairie” and “Manitoba” local radio stations. The archives of the Ukrainian Cultural and Educational Center of Winnipeg contain 213 program records for the period of 1981–1995 and 76 program records of the 1960s [10].

Over these years the project had become an integral part of the Ukrainian community life, and since 1979 the program were moved into the television broadcasting, while preserving the stylistics of the anchor man work and thematic content of the broadcast. With the support of church organizations, the television version of the “Голос Церкви” (“Holos Tserkvy”; “Voice of Church”) program of Semen Izyk was broadcasted on a weekly basis with a half-hour timing. Today the radio program, and after telecasting episodes shed light on the history of the origins and formation of a sound picture of the twentieth century and are unique documents of the Ukrainian community life of that time.

In parallel with work on radio from 1950 to 1975, the public figure edited the “My Friend” (“Mii druh”) children’s magazine. The magazine, like the radio program, and later the television project, had the opportunity to come out with the help of various religious and public associations. The role of the publication in the life of young Ukrainians in Canada is clearly testified by the memories of a former employee of the library at the University of Manitoba, and now the writer, translator and researcher of Ukrainian traditions O. Tracz. In her blog, recalling the years of her own childhood, she could not bypass the figure of S. Izyk. The second-generation Canadian, whose parents moved to Winnipeg from the West of Ukraine in the middle of the last century, stated that despite her heavy and tedious work, her parents not only did not shy away from their origins, but

also participated in the life of the church and public organizations. Since childhood, she recalls the “My Friend” (“Mii druh”) magazine, which became for a girl born far from the Motherland the only close and understandable source for forming of own national self-identity [11].

In 1959, with the support of the Archdiocesan Publishing House of the Ukrainian Greek Catholic Church in Winnipeg, S. Izyk participated in the creation of the “Postup” weekly with the English-language “Progress” supplement, and he was its editor-in-chief for several decades [9]. On the pages of the periodical in Ukrainian and English languages readers could read about the Ukrainian community activities, and also articles on religious, cultural and historical topics covered events in Ukraine. Among the main sections of the publication were: “News from Ukraine and about Ukraine” (“Vistiz Ukrainy ta pro Ukrainu”), “Євангеліє” (“Yevanheliie”; “Gospel”, “Господарські вісті” (“Hospodarski visti”; “Economic News”), “Слуга Божий Митрополит Андрей” (“Sluha Bozhyi Mytropolyt Andrei”; “Servant of God Metropolitan Andrei”, “Наші Завдання” (“Nashi Zavdannia”; “Our Tasks”), “Z Zhyttia Nashykh Parafii ta Orhanizatsii”; “About the Life of our Parishes and Organizations”), etc.

He was also was a member of the editorial board of the “Літопис Бойківщини” (“Litopys Boikivshchynu”; “Chronicle of Boikivshchyna”) journal, published in Sambir town (Lviv oblast) in 1931–1939, and since 1969 –in Philadelphia (USA) [12]. The pages of the journal were devoted to issues of history, ethnography, cultural and religious life of Ukrainians in the Motherland and in the diaspora.

And S. Izyk was active in social and political life. In particular, L. Luciuk, describing in the “Searching for place: Ukrainian displaced persons, Canada and the migration of memory” study the efforts of the created Ukrainian-Canadian community to rescue and resettle Ukrainian refugees despite the indifference and even hostility of the Canadian government, repeatedly mentioned the figure of an active member of the Ukrainian community, S. Izyk [13]. In spite of his own limited possibilities, he is remembered as a philanthropist. Even at a respectable age, he did not betray his own ideals of youth and continued to donate money in support of the Ukrainian community of Canada, as it was evidenced by the reporting documents published in the “The Ukrainian Weekly” newspaper [14].

Conclusions. The figure of S. Izyk is so generous and complete that it is inappropriate and insufficient to consider his activity exclusively in the area of radio journalism. However, mentioning pater Semen more often as an ecclesiastical person, we should not underestimate the significance of his journalistic activity for his contemporaries. Undoubtedly, we will see the comprehension of his audio heritage and making it available to the public, which already can be confidently called the sound chronicle of Ukrainians life in Canada in the second half of the twentieth century. The creative legacy of each of the figures of such a level is an illustration of how one person can influence the development of the information field, while actually forming the basis for further development of society.

Due to the many years of efforts of involved Ukrainians, today Ukrainian radio broadcasting of Canada has acquired a systematic features and it is a set of radio programs

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УКРАЇНСЬКЕ РАДІОМОВЛЕННЯ В АТМОСФЕРІ КАНАДСЬКОГО ПОЛІКУЛЬТУРАЛІЗМУ У ТВОРЧОМУ ДОРОБКУ С. ІЖИКА

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Розглянуто творчу спадщину С. Іжика як важливого представника української громади Канади. Зроблено спробу осмислити роль програми "Голос України" у становленні територіального етнонаціонального осередку. Визначено, що радіомовлення в Канаді ґрунтується на принципах мультикультуралізму: програми створюються для всіх груп і народів населення, а також цими народами і групами; передбачається відображення культурного різноманіття країни у всіх передачах. Констатовано, що історія українців в Канаді є вдалим прикладом того як глобалізаційні процеси в окремій державі можуть об'єднати представників різних культур. Автор наголошує на недостатній дослідженості творчої спадщини радіожурналістів української еміграції початку та середини ХХ ст. На прикладі постаті українського священнослужителя, письменника, редактора, мецената, теле- та радіоведучого розкриває необхідність наукового упорядкування

журналістських матеріалів, зокрема в аспекті радіо журналістських практик. Творча спадщина кожного з постатей такого рівня є ілюстрацією того, як одна людина може впливати на розбудову інформаційного поля, при цьому фактично формуючи підвалини для подальшого розвитку суспільства. Автор наголошує, що завдяки багаторічним зусиллям небайдужих українців, нині українське радіомовлення Канади набуло рис системності та являє собою комплекс радіопрограм (серед яких “Chetverta Khvilya” (“CJSF Radio”), “Ukrainian Program” (CKER Radio), “Ukrainian” (“CKJS AM810 Multilingual”), “The Zabava Program” (“840 CFCW”), “Prometheus”, “Ukrainian” (“Chinradio”), “Song of Ukraine” (“Cjmr1320”), “Postup” (“CiRV Radio International”), “Le Temps Ukrainien” (“CFMB 1280 AM Radio Montreal”)), та навіть радіостанцій, як то “Nash Holos Ukrainian Roots Radio”, “MEEST Radio”, “Радіо Разом” тощо.

Ключові слова: етнонаціональний осередок, С. Іжик, історія українського радіомовлення, радіожурналістика, українська еміграція.

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