

**Nataliia Khanenko-Frizen.** *Inshyi svit abo etnichnist' u dii: Kanads'ka ukrains'kist' kintsia dvadtsiatoho stolittia* [*The Other World or Ethnicity in Action: Canadian Ukrainianness at the End of the Twentieth Century*]. Foreword by Oksana Kis', Vydavnytstvo "Smolokyp" / Heritage Press, 2011. Ukrains'ki studii [Ukrainian Studies]. 392 pp. 8+8 pp. of illustrations. List of Interviews. Appendix. Bibliography. Index. UAH 40,00/ \$19.95, cloth.

**T**his monograph opens with a foreword by Oksana Kis' (one of the external reviewers of the book), who presents an overview of the book's contents and a description of its overall merits. She also highlights how this book differs from other publications that deal with Ukrainianness in Canada, particularly in relation to the questions of how to better understand Ukrainianness and how to preserve it.

In her own foreword, Nataliia Khanenko-Frizen (Natalia Khanenko-Friesen) thanks the many individuals involved in her project. In the introduction that follows, Khanenko-Friesen describes in detail her idea of the basic methodological concepts inherent in her research, such as transnationalism—particularly Ukrainian transnationalism; diaspora; Ukrainian identity in Canada; private transnationalism; and Ukrainianness (relative to the terms *ethnicity*, *identity* [*ethnic identity*], and *culture* [*ethnic culture* (see 26)]). The author employs the notion of *tiahlist'* ("continuity") to understand the phenomenon of Ukrainianness in the community of Mundare, Alberta. She admits that owing to demographic fluctuations there, the "sustainability of local practices of Ukrainianness is declining" (38).<sup>1</sup> In the book, the settlement of Mundare is compared with its counterpart Hrytsevolia in the Lviv region of Ukraine, from where the majority of the first Ukrainian immigrants to Mundare hailed.

The first part of the book is entitled "Istorychni vymiry, sotsial'ni protsesy" ("Historical Dimensions, Social Processes"). Here, Khanenko-Friesen provides detailed information about Mundare, including a history of its development; she notes the demographic decline of the Ukrainian community at the end of the twentieth century (although this community was still the largest ethnic community in Mundare). The researcher attempts to define Mundare's Ukrainianness by delving into the historical memory of Mundare's residents. She states, "The institution of family relations continues to define the essence of Mundare's community" (56).

In the chapter "Istorychni vymiry" ("Historical Dimensions"), Khanenko-Friesen traces the history of the Ukrainian settlers' arrival and settlement from the 1890s and shows the role of CN and the Ukrainian Catholic Church

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<sup>1</sup> All translations in the review are mine.

(the Basilian monastery) in Mundare's development. Mundare was formed as a, primarily, Ukrainian settlement at the beginning of the 1930s (70). The 1970s marked the commencement of various memory projects to celebrate and honour the contribution of Ukrainians to the development of Alberta (72-73). The 1990s witnessed the arrival of the first ten new immigrants from Ukraine (74).

The second part of the book is entitled "Reprezentatsii" ("Representations"). The Ukrainianness of Mundare has been revealed through a book of local history (*Memories of Mundare: A History of Mundare and Districts*); exhibits of the Ukrainian museum of the Basilian Fathers (Basilian Fathers Museum); and printed private family histories (80). The emphasis is on the narrativity of collective history and personal experience (82). A certain mythologization of the Ukrainian prairie experience is shown. Khanenko-Friesen examines all three sources—the memory book, museum exhibits, and private family histories—in detail. The narration and narrativization of collective experience is very important. The author points out the dynamic nature of the museum's exhibits, which showcase the diverse nature of the Mundare community. The narratives always fluctuate between *here* and *there* and *now* and *then* (119), comparing life in Canada with life in Ukraine and, frequently, showing a preference for Canada. Travel to Canada from the Galician lands is often presented as some kind of fairy tale: "Settlers have, literally, been called 'heroes'" (130); they have been building "a little Ukraine" in Canada (131). Strong faith is singled out among the features of the Ukrainian settlers. Also, the author touches on the transformation of the Ukrainian settler from an immigrant without rights into a founder, creator, and builder of the Canadian West.

The third part of the book is entitled "Manderivs'ka ukrains'kist' u dii" ("Mundare Ukrainianness in Action"). This section deals with everyday Ukrainian practices (which are seen to represent Ukrainianness in action). Khanenko-Friesen describes wall painting in Mundare as reflecting collective history and individual activity. The author notices the "fading away [*zhasannia*] of Ukrainianness" (189). The regular practices of Ukrainian Canadians (such as community dinners; the role of Ukrainian *babtsi* ["grandmothers"] in preparing food; and so on) are considered in detail. These practices will also, eventually, decline, and they will be replaced by the services of outside caterers.

The fourth part of the book is entitled "Transnatsional'ni vyklyky" ("Transnational Challenges"). Here, Khanenko-Friesen, again, examines the term *transnationalism* in detail. In looking at familial transnationalism, the researcher juxtaposes the situation in Hrytsevolia (where residents regarded their relatives who departed to Canada as extended family) and the one in Mundare (where immigrants who arrived from Hrytsevolia and their

descendants never considered their relatives in Hrytsevolia to be a part of their extended family). The Canadian family tree of the Ukrainian immigrants began with arrival in Canada; contact with relatives in Ukraine was cut off for many decades. The author also presents a detailed history of Hrytsevolia. The 1970s witnessed the new cultural practice of “homecoming” (that is, “visiting the historical homeland” [283]). Khanenko-Friesen details the specific cultural practices and activities of the Pyvovarchuk family (Ukrainians from Hrytsevolia who immigrated to Mundare in the 1990s). Their cultural activities and practices were quite often misunderstood, and probably underappreciated, by the local Mundare community (especially events that were conducted in sophisticated Ukrainian, as the locals favoured shorter presentations and having food). The local Ukrainian community appreciates more visual presentations rather than longer ones based on in-depth Ukrainian history or culture or that involve political or literary personalities.

In the section “Zamist' vysnovkiv: u nove stolittia” (“In Lieu of Conclusions: Into a New Century”), Khanenko-Friesen admits that in the new century/millennium, prospects are bleak for the Ukrainian community in Mundare to preserve its Ukrainian identity (or “Ukrainianness,” as the author calls it). Demographic shifts and world globalization processes (as well as the priorities of the Canadian government regarding immigration) will not benefit rural Ukrainian communities like Mundare in the future. Canadian Ukrainianness in a new century/millennium will witness fresh, unprecedented challenges and upheavals (but which, in turn, will lead to new research).

Khanenko-Friesen’s monograph will be interesting and useful for scholars of Ukrainian studies in the West and those involved in Canadian and diaspora studies in Ukraine. The book will be an indispensable tool for graduate students in both Canada and Ukraine. University and high-school students can benefit from it as well.

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#### Work Cited

*Memories of Mundare: A History of Mundare and Districts*. Mundare Historical Society, 1980.