

**UKRAINIAN EMIGRATION TO CANADA AT THE END
OF THE XIXTH AND BEGINNING OF THE XXTH CENTURY:
HISTORIOSOPHY ASPECT**

*Tetiana Tsybal**

Abstract

The article presents the results of the historical and philosophical researches of Ukrainian emigration to Western Canada. The character and features of the first emigration flows from Ukraine to Canada at the turn of the 19th and 20th centuries, the conditions for the formation of the Ukrainian diaspora and its functions were analyzed. The Diaspora is seen as a way of being rootedness of an immigrant on a new cultural and historical basis. Significant contribution of Ukrainians to the socio-economic and cultural development of Canada was mentioned. The scientific novelty of the presented research is that the problem of emigration is considered in context of the author's concept of being rootedness of man, and also we have identified the general features of foreign Ukrainianness as a special socio-cultural phenomenon and determined the ontological status of each of the five waves of Ukrainian emigration.

Key words: *Canada, Ukrainian emigration, diaspora, being rootedness of man*

Introduction

One of the most actual problems of nowadays, which requires historiosophical rethinking, are those created by the freedom of human movement, specifically: migration, emigration, immigration and others which are related to them. It is known that migration exist if there is a person, they have different historical forms and different meanings at certain stages of the historical development of mankind. Today migration is a global phenomenon that plays a significant role in the system of external relations of states and in the internal system of most countries. That's why we name our time "flowing" (Z. Bauman) or "the century of migration" (M. Castells). General migration activity has several impacts in every country: some countries suffer from a huge number of immigrants who are trying to improve the level of their life at the expense of the country-recipient. Some of them – on the contrary – lose working resources, intellectual potential and get to the "demographical pit". From 1960 to 2005 the number of immigrants in the developed countries has grown from 3.4% to 10.3% (World Migrant Stock: The 2005 Revision Population Database. August 11. Accessed: <http://esa.un.org/migration/index.asp?panel=1>). Nowadays European countries suffer from migrants flow from Western countries and Africa which have very low adaptive capabilities and, as a result, complicate the general social situation.

For Ukraine, one of the richest countries in the world for natural resources, the aspect of loss of the main capital and the leading value – the indigenous population, Ukrainians. In the process of realization of this topic it is hard to separate the theoretical actuality from the political urgency. As today ethnic Ukrainians are divided

* Associate Professor habil., PhD, Department of Philosophy and Social Sciences, Kryvyi Rih National University, 11Vitaliy Matusevych Street, Kryvyi Rih, postal code 50027, Ukraine; Phone: +380979430165, Email: ttsybal07@gmail.com

in two parts: one half lives in the Motherland and the other (within different estimates, from 16 to 25 million) is located all over the world (Troshchinsky, 1999: 6).

Nevertheless, the problem of the migration of Ukrainians as well as the problem of migration in general, in many aspects is not developed. Especially it concerns the philosophical aspect of the mentioned problem. From the whole spectrum of the phenomenon of emigration, the law aspects are mostly observed by the domestic science in terms of the legal conditions of migrants' relocation, some of problems of resettlement, socio-economic condition of immigrants (mainly in America, in Canada), as well as the history and the attainments of the Ukrainian diaspora. The migration of the Ukrainians was studied by famous historians, such as: V. Klyuchevsky, M. Hrushevsky, V. Presnyakov, B. Lanovik, M. Trofyak, V. Idzio, V. Troshchinsky, A. Shevchenko and others. The social aspects of the problem are studied by M. Shulga, S. Pirozhkov, I. Prybitkova, O. Pryucka, and others. Among the most important the works of S. Narizhny, M. Marunchak, P. Kardash and S. Kot must be mentioned. Since 1991, the directory "Foreign Ukrainians", works by V. Yevtukh and O. Kovalchuk were published by the scientists of Canada and Ukraine. They were dedicated to Ukrainian migrants in Canada, etc. However, the major branches of science, including philosophy, have left the problem of migration with almost no attention.

That is the reason of the actuality of author's attempt of historical and philosophical comprehension of the phenomenon of emigration in general as well as the Ukrainian emigration to Canada (as one of the best examples).

The scientific novelty of the proposed approach lies in the studying of the Ukrainian emigration in the context of author's concepts of being rootedness of man. The last one is determined by us as "being for yourself" and the "culture of yourself" as the maximum fullness of man's being, self-actualization and self-realization of all its essence forces, possibilities, capabilities, contents of culture, targets and values, the horizon of the personal temporal space for the expression of existential of spirituality, creativity, freedom, sovereignty and responsibility (Tsymbal, 2005: 8). Apart of that, for the first time we've proposed the philosophical determination of "emigration", in which, ontological, existential, social and philosophical categorical essences mutually enforce and add each other, for example: a) emigration is an objectification of being's dis-rooting of a man, the attempt to overcome the gap between the actual local presence and the potential global being, between the absolute value of the personality and the loss of the sense of life; this is the understanding and realization of immanent-ontological ability for rootedness on the new cultural and historical grounds (by condition that's impossible or problematic on the Motherland); b) emigration – it's one of the form of expression of man's freedom, type of realization of the individual hypothesis of being and the personal project of life-setting; this is a process of temporal and local orientated self-realization of person as the destination to the desired and appropriate through the possible; c) emigration is a relocation of a person from one sociocultural continuum to another in order to improve the conditions of personal being and the deployment of the field for self-realization (Tsymbal, 2012: 10).

Ukrainian emigration, its periodization and reasons

Ukrainian emigration – is a very complex phenomenon, beginning from the problem of formulation of the concept itself. It can be considered as emigration from Ukraine or Ukrainian territories, regardless of the state affiliation in the past. After that we'll see completely different phenomena: legal regulation is completely different in Poland, Lithuania or Austro-Hungarian Empire and Russian Empire, which included Ukrainian territories. Nevertheless, considering the absence of the institute of the independent country we can affirm that Ukrainians have never had normal conditions of the realization on the free choice of settlement.

The definition of the beginning of the relocation of Ukrainians is also problematic from the Motherland to other countries. So undeniable is the historical evidence of the presence of Ukrainians, for example, in Moscovia, since the sixteenth century, when many famous Zaporozhian Cossacks moved with their families to protect themselves from persecutions of Polish-Lithuanian Commonwealth (D. Vishnevetsky, S. Nalyvayko, etc.). From the seventeenth century resettlement becomes even more active: in 1618 P. Sahaidachny was in Moscow together with the Cossacks' corps, after which a part of the army was settled in the central provinces. In addition to military and political migrants, artisans and merchants were relocating as well. An important role in activating these processes played Pereyaslav Council, after which educated people with their families started to be invited to Moscovia. However, there were cases of coercion the resettlement of the captured Ukrainians after the failed attempt by Mazepa to get independence for Ukraine. This has become the cause of voluntary emigration of Ukrainians elder to Turkey, France, Sweden and Poland.

Yet, in our opinion, the right description of Ukrainian emigration to Moscovia at that time would be a "brain drain". It should be mentioned that even in the sixteenth century Ostrozka Academy was founded in Ukraine, later – Kyiv-Mohyla Academy, in addition, there were a lot of schools that worked according to the Kyiv-Mohyla Academy's program. Till the second half of the sixteenth century there were no educational institutions in Moscovia. That is why teachers, scientists among whom it's worth to remember S. Polotskii, great educator, poet, theatrical figure, a person who taught the children of tsar Mykhailo Romanov, as well as S. Yavorsky, L. Baranovsky, F. Prokopovich and others were invited from Kyiv to Moscow. The described tendencies are being kept as well in the future. But in nineteenth century, after the abolition of serfdom, the labor migration started to increase and the migration vector changed: from the central regions of Moscovia to Siberia Far East, Kazakhstan.

However, we believe that the actual mass emigration of Ukrainians begins with the end of the nineteenth century, and all previous phenomena, similar in essence to emigration, can be called protoemigration.

The history of massive Ukrainian emigration is divided on several steps and flows, each one of which has its own reasons and results, is characterized by specific forms, quantitative parameters, sociocultural concepts (at the same time individual emigration, in our opinion, has permanent nature). Traditionally, in the history of Ukrainian emigration there are four flows: the first one – from the end of the XIXth to the beginning of the XXth century (specifically at that period massive emigration to

Western Canada has started), the second one – the post revolution, the third one – the post-war, the fourth – modern emigration. We suppose that it would be logic to underline as a fourth migrational flow the period of the end of the 60s till 70s (thaw period), and the modern emigration is the fifth flow. Surely, the fourth migrational flow was not as massive as the previous ones or the last one, although it has a greatest impact on the development of the following political processes in the country.

The reasons of the Ukrainian emigration are traditionally caused by politics and economy. Nevertheless, the high migrational potential of the Ukrainians is explained, in particular, of the specifics of mentality, such as: introspection of higher mental functions in the perception of the world, man's concentration on the facts and problems of internal, individual world; cordocentricity, which is shown in the sentimentalism, sensitivity, love to the nature, anthaeism, aesthetes of the folk life, predominance of emotional, sensual over the desire and intellect, moral over intellectual.

The first wave of Ukrainian emigration (the end of the XIXth – beginning of the XXth century)

In the formation of the first flow of the Ukrainian emigration, on our opinion, the main role was played by the unity of man with nature, as a deep connection between the person and the land (and specifically not with the Motherland, but with the feeding-land) and the desire of having own lands, manage them and get revenue and positive emotions.

It should be mentioned that during the last years of XVIII century, Ukrainian statehood was destroyed, and the Ukrainians of the Right Bank went to Russian Empire, Galician and Bukovina's inhabitants fell under Austrian domination. After Habsburg reforms the last one had several cultural and political freedoms, which Ukrainians in Russia did not have. During the XIX century several revolution changes took place in Europe, they were related to industrialization, urbanization and modernization. The path to these processes was opened to Ukrainians only when serfdom was abolished (in 1848 in Austria, in 1861 in Russia). Besides this, a powerful demographical explosion happened in the second part of the XIX century: the population of Ukraine grew for 72% which made the country the most inhabited part of Europe (Encyclopedia of Ukrainian Studies, 1993). On one hand, this means the increase of the level of life, but on the other hand – arise serious problem of the employment. Relying on the data of O. Subtelny, in the 90s of XIX century, 10.7 million of employable people were estimated in Ukraine, 2.3 million of whom were busy in the agricultural industry, as for the industrial sector, trade etc. – 1.1 million (Subtelny, O. 1992). The other 7.3 million were unemployed or working on part-time jobs, which led to the impoverishment of many Ukrainians. Besides this, in the 90s of the XIX century and at the beginning of the XX century Ukrainian villages suffer a few unfruitful years. Unemployed inhabitants of the villages suffer most.

Thereby, the lack of money for the existence, poverty, unemployment led to massive emigration of the inhabitants of Ukrainian villages at first to the West of the Russian Empire (Caucasus, Central Asia, Far East) and then – beyond the ocean. Emigration also led to the activities of transportation companies which advertised new

places for living and promised much advantaged conditions of work and living. Special agents spread information about the conditions of relocation and free providing of land plots, high level of salary on the industrial manufactures and in the agricultural sector. Such activity was caused by the fact, that for every adult emigrant the agent got 5 dollars, and for the child – 2 dollars.

The first Ukrainian emigrants in Canada

First Ukrainian settlers in Canada and Southern America got the status of colonists. They were called by locals exactly like this. Settlement of all Europeans (regardless of whether they came from a colonial state or not) were named colonies. Such names were also given to farms and parts of towns, namely every local settlement of immigrants. The concept “diaspora” was not in use that period but in fact, the union of Ukrainians on the Canadian lands had diaspora character.

Nowadays one of the most spread explanation of diaspora is “a permanent set of people of a single ethnic origin living in an outside ethnical environment outside of its historical homeland (or outside the range of settlement of its people)” (Toshchenko, Chapykova, 1996: 33). Diaspora is considered as an ethnical group, which is trying to preserve the native language and the culture, support it, promote their development in conditions of being in another cultural space. Such culturally different group can be built only on the grounds of group solidarity to the Motherland, on the basis of tight collective connections.

Some reasons of the emigration can also be defined as a system forming factors for the diaspora. The representatives of such system, of the flow of “workers” of Ukrainian emigration do not tend to the active diaspora life, as political emigrants of the second and third flows of Ukrainian emigration have created a powerful diaspora in different countries of the world. Considering this, it can be affirmed that diaspora has, apart from ethno-cultural function, the functions such as ethno-political and ethno-ideological (resistance, service to the Motherland, struggle for its liberation and independence etc.). In this context diaspora is playing a role of the important economical and foreign policy source which is used by different countries during lately on purpose of creating new social, economic, political, cultural and other connections.

From the other side, the creation of different diasporas can be explained, using the heuristic potential of the concept “call to action – response” of A. Toynbee. On our opinion, diasporas arise as a response on calls to action on assimilation of the recipient country, which may have different intensity in a foreign cultural environment. Creations of new diasporas allow ethnos to support its own national identity on a certain level, originality, and, as a result, support the viability in conditions of immigration.

It should be mentioned, that unlike emigration, which means movement “from the native country” and immigration, which means movement “to the other country”, movement in space, with purpose of arrangement in the new country, diaspora means not relocation, departure or entry, but life in specific place (in good conditions – personally chosen). Moreover, we are talking about a normal life, complete, the life of a person, who wants to rootedness on the new ground. On our opinion, in the perspective in the countries of America and Europe, most diaspora groups will prevail

over metropolitan as nowadays such tendencies are observed and they are growing each year. You can even guess, that new trans local, digital and internet groups will eventually arise, and they won't have specific territorial anchor. But this is a case of future.

So, diaspora is one of the types of natural ethnos' existence, inseparable part of its historical development; it is a way of ethnos' viability conservation in conditions of emigration. But the main thing is that diasporas formations help immigrants to save the national identity, self-consciousness, communication circle, help staying in the sphere of native culture, so, this means – “in the house of being”.

The first flow of the Ukrainian emigration has a character of a labor one. On one hand, this is because of economy difficulties of that historical period, on another hand – because of growth of utilitarianism.

In all the countries, where Ukrainians settled, basements of the future economical prosperity of the countries-recipients were made by their hands. Surely, the first settlers had to work hard, but migrants deliberately accepted such conditions. For example, the government of Canada has developed the program, according to which huge (by the standards of Ukraine) uncultivated fields were given to every Ukrainian. In return, a new owner had to build there a house, lead it and manage (plowing and sowing) 14 hectares of lands in three years. If the condition of the government was not followed, the person would lose the right to own the land.

The proposition to own the land and manage it the first Ukrainian emigrants took from a positive side, with enthusiasm, as it gave the possibility to work on the land, live the village life, live in a natural environment. And besides the fact, that working on the land was hard, it was desired. The biggest tragedy was the loss of the ground as a being soil under the feet. Moreover, the “attachment to the ground did not make from them (Ukrainians – T.T.) slaves, who hate the sources of their independence, but sovereign people, who felt the blessing of the fertile power of the ground, have accepted it and gained solid moral base for their existence” (Vassion, 1974: 39).

It should be mentioned, that Ukrainian emigrants of the first flow were mostly Galicians or Bukovinians that's why they were attracted by Western Canada with more woody lands of “parkland” where there are forests, fertile prairies and less fertile lands. During the first years of the XX century, Ukrainian settlements stretched on 2 thousand kilometers from the south-eastern parts of the Manitoba to the north-eastern Alberta. Till nowadays Ukrainians are still one of the most important cultural and economic elements on these lands.

The year of the massive Ukrainian immigration to Canada is considered to be 1891, when the Oregon steamship harbor in the port of Halifax on the Canadian coast of the Atlantic Ocean, where two Ukrainians arrived – Vasyl Yelnyak and Ivan Pilipov, Galician peasants from the village of Nebyliv (now Ivano-Frankivsk region). They were the first to officially register on Canadian land, and it is them who are counting the beginning of Ukrainian emigration to Canada.

The role of Professor Joseph Oleskov played an important role in agitating before moving to Canada, because it is his advice, set out in the pamphlets “About Free Lands”, “About Immigration”, in public lectures and in personal talks, encouraged many Ukrainians to move.

The first active flow of Ukrainian emigration lasts until 1914. During this time more than 180,000 Ukrainians settled over the ocean, mostly in the West Canada, where cheap labor was needed: loggers, miners, grain-growers. Of course, Ukrainians favored agricultural labor. However, for its start several tools, equipment, draft cattle were needed. That is why for some time in order to gain money for the start of the farming, emigrants applied for a dangerous work in mines or on the on the laying of railways.

Ukrainians were located very tight to each other that's why they had a chance to preserve the language, traditions and ceremonies. With nostalgia they called places of their settlements Sich, Kolomyia, Galicia and so on. In modern Canada in total there are about two hundred such titles. Also, first settlers built Greek Catholic and Orthodox Temples, reading rooms, peoples' houses, bilingual schools for children who operated until 1914.

In 1907, the first Ukrainian newspaper appeared in Canada, the "Red Flag", and since 1910, Ukrainian teachers began to publish the magazine "Ukrainian Voice", which is published today Winnipeg.

Describing Ukrainian emigration of the First flow to Western Canada, it is necessary to stop on several main moments.

Firstly, exactly Ukrainians came to be the most adapted to hard work on virgin lands of prairies, others, immigrants from Europe did not want to crush the woods and clearing lands for agricultural usage. Minister of Internal Affairs of Canada C. Sifton, one of the largest supporters of Ukrainian emigration to Canada, who sometimes met migrants by himself, mentioned, in 1928, that on mud lands of several districts, where not even one Canadian or British colonist settled down, Galicians settled. Specifically, in Western Canada, the lack of working hands felt for reclaiming wild lands, building, etc. In the 90s of XIX century – the most difficult period of familiarize of this territory – each year about 5 thousand Ukrainians came to Western Canada. Population of several Canadian towns was entirely Ukrainian (for example, Myrnam, Redberry, Monder, Stuartborn). According to statistics of 1926, Ukrainian households of the first flow of emigration in three agricultural provinces were based for 3.4 million of acres of land with the average price for them about 500 million dollars. Totally, Ukrainians have explored 40% of wilderness in Western Canada.

Secondly, the main field of activity of Ukrainians was specifically agriculture, selective basis of worldwide known Canadian sorts of wheat became the grain, which was brought by Ukrainians from the Motherland. They crossed it with Canadian sorts and got a new one high-quality wheat, which ripped for 88 days, did not freeze and thus caused an economic boom in Canada at the end of the nineteenth century. Apart of this, the input of Ukrainians in the development of stockbreeding, specifically beekeeping, dairy cattle breeding, as well as the growing of fruits and vegetables (first in Manitoba and Alberta) is invaluable. About 80-85% of emigrants had their own farm households, therefore according to the results and the methods of work the last ones were considered as highly profitable. Products of Ukrainian manufacturers were high quality and got awards at exhibitions. For example, at the exhibition which took place in the city of Vonda in 1911, as main manufacturers there were two Ukrainians: Mykola Chorny and Mykhailo Luchyshyn. Not for nothing Ukrainians are named as

“excellent farmers”, “ideal householders” by the scientists of familiarization of Canada (Canadian Rusyn, 1911).

Thirdly, huge number of Ukrainian emigrants worked on the railway construction, which gave a possibility to get to the farthest places of Western Canada. On the verge of XIX-XX century, about 2 miles of railways were built each day in Canada. Therefore, as D. Hill mentions, “Ukrainians have assured the majority of the working force on railways” (Hill, 1967: 230).

Fourthly, precisely Ukrainians who made up most seasonal workers in forestry, in mines and on summer field works. Also, Ukrainian working force was used on the construction of Western Canadian bridges. Ukrainians built tram railways, sewerage, water supply, etc., i.e., they performed work which other European emigrants did not accept.

Therefore, considering an importance of developing the Western lands for the establishment and strengthening of the economic and socio-political grounds of Canadian statehood, we can state that the Ukrainians made a direct and significant contribution to the establishment and development of Canada.

The Ukrainian diaspora in Canada is one of the oldest, most organized Ukrainian communities in the world. Ukrainian Canadians took an important place in political, economic, cultural life of the country. Many people with Ukrainian roots are presented in the central government of Canada and in governing bodies in provinces.

Considering, that exactly the year of 189 is ranked as a year of the start of Ukrainian emigration to Canada, in 2011 a scalable project “The Historic Train of Ukrainian Pioneers” was embodied by the Embassy of Ukraine in Canada with the support of the Canadian-Ukrainian Parliamentary Friendship Group and Congress of Ukrainian Canadians. Train traveled the following way: Halifax – Montreal – Ottawa – Toronto – Winnipeg – Saskatoon – Edmonton. Cultural events with the participation of local Ukrainian communities and guests were held in these cities. One of such cultural events is the opening of the monument to Taras Shevchenko in Ottawa – the work by the world-renowned Canadian sculptor of Ukrainian origin Leo Mol (Leonid Molodozhanin).

Conclusions

During the process of studying different periods of Ukrainian migration we have discovered different, including from the philosophical point of view, general traits of foreign Ukrainians as a special socio-cultural phenomenon. This is, first of all, openness and tolerance to the cultures and nationalities of the recipient country, free cooperation with them; secondly, devotion to the national roots and hereditary connection between all waves of emigration in preserving and enriching traditions, faith, language, spirituality; thirdly of all, interconnection between Ukrainian diasporas in all the places in the world and the preservation of the sense of belonging to the Ukrainian national culture, sense of being a part to the processes of the creation of the culture on the Motherland.

Emigration of each period has its own special status: desire to the rootedness on the new grounds of the representatives of the first flow, situational character of the second, immanent-ontological character of the third, an escape to the freedom or

ethnic emigration of the fourth one and then again, the desire to the rootedness of the representatives of the fifth flow.

All the waves of Ukrainian emigration, especially the first three justify for leaving their homeland, relying on the conviction that it is impossible to preserve authentic Ukrainian culture in the metropolis, since it is captured by a Russian (or Polish, Austrian) enemy.

Today the Ukrainian of metropolises must realize that Ukrainian emigrants are not traitors but “agents of influence” of Ukraine in the world socio-economic and cultural space. In this regard, it is necessary to direct the cultural and educational work of educators and the media on the awareness of Ukrainians of the natural, economic and anthropological potential of their own country. After all, Ukraine holds the civilization achievements of the East and West, demonstrating tolerance and non-aggressiveness throughout history.

Being in the middle of crossroads of cultures, religions, civilizations hardened Ukrainians. Such historical collisions can withstand only a very strong nation, brave warriors, hardworking and talented farmers and artisans. Today, the Eurasian “historical crossroads” are reviving again, Ukraine, which opposes the eastern aggressor, once again becomes an outpost of Europe in opposition to the civilized world and the descendants of “Mongolian slavery” (Marx, 1960: 204-208), and therefore the value of Ukrainian culture, the Ukrainian people, in the definition of the human development vector is undergoing a new strengthening.

It is urgent to study the achievements of Ukrainians in the scientific technological fields and in culture through the creation of popular scientific programs, etc., since many inventions and discoveries of our compatriots become known under other names or are generally remain without authorship. In addition, we need to know that our emigrants are permanent donors of the world. It was Ukrainians who actually colonized wild Canada and the Far East at the turn of the XIX-XX centuries, and now work fruitfully in Europe, including building of the Pyrenees “desert”. Consequently, Ukrainians must declare themselves as one of the most talented and most productive people in the world, having consolidated for the sake of the overall socio-cultural and economic development of their homeland. In general, the issue of emigration of Ukrainians is characterized by a wealth of meanings and offers wide opportunities for further understanding in polydisciplinary scientific discourse.

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