

Ukrainian Community Archives in Victoria, Australia: A Stocktake

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Résumé de l'article

Contemporary research increasingly recognizes the role of community archives in preserving evidence of the pasts of identity groups, validating their historical experience, and thus furthering the goals of social justice and equality. Such values underlie the Association of Ukrainians in Victoria (Australia) Archival Project, which the present article places into the broader context of Ukrainian community archival collections in the state of Victoria. Data obtained through interview have enabled a descriptive survey of such collections, which are found to be concentrated in a handful of “archival clusters” in suburban Melbourne and regional Victoria. The most typical contents of the collections—records of the proceedings and activities of community secular and religious organizations—reflect the dominant role in the community’s life of organizations established by post-World War II immigrants. The collections constitute a rich resource for research into the part of the community encompassed by these organizations, even if, as a rule, at least at present, they are not well ordered or described. They are less revealing of the experience of immigrants who arrived later or were less inclined to join community organizations. Lack of resources, both human and material, confronts the mainly volunteer officeholders who are responsible for the organizations’ archives. In consequence, collections are often inadequately and sometimes unsafely housed, and in general only informally organized; finding aids or descriptions of them are seldom available. Initiatives taken by some organizations suggest that there is growing awareness among community activists of the potential value of archives for showing and interpreting the community to itself and to others.



Ukrainian Community Archives in Victoria, Australia: A Stocktake¹

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Abstract: Contemporary research increasingly recognizes the role of community archives in preserving evidence of the pasts of identity groups, validating their historical experience, and thus furthering the goals of social justice and equality. Such values underlie the Association of Ukrainians in Victoria (Australia) Archival Project, which the present article places into the broader context of Ukrainian community archival collections in the state of Victoria. Data obtained through interview have enabled a descriptive survey of such collections, which are found to be concentrated in a handful of “archival clusters” in suburban Melbourne and regional Victoria. The most typical contents of the collections—records of the proceedings and activities of community secular and religious organizations—reflect the dominant role in the community’s life of organizations established by post-World War II immigrants. The collections constitute a rich resource for research into the part of the community encompassed by these organizations, even if, as a rule, at least at present, they are not well ordered or described. They are less revealing of the experience of immigrants who arrived later or were less inclined to join community organizations. Lack of resources, both human and material, confronts the mainly volunteer officeholders who are responsible for the organizations’ archives. In consequence, collections are often inadequately and sometimes unsafely housed, and in general only informally organized; finding aids or descriptions of them are seldom available. Initiatives taken by some organizations suggest that there is growing awareness among community activists of the potential value of archives for showing and interpreting the community to itself and to others.

Keywords: community archives, immigrants, Ukrainian diaspora, non-government organizations, Victoria (Australia).

¹ The authors gratefully acknowledge the support received for the research on which this article is based from the Ukrainian Studies Support Fund of the Association of Ukrainians in Victoria (Australia), the Ukrainian Studies Foundation in Australia, and Monash University.

Abbreviations

| | |
|--------|---|
| ABS | Australian Bureau of Statistics |
| AFUO | Australian Federation of Ukrainian Organisations |
| AUV | Association of Ukrainians in Victoria |
| AUZha | <i>Al'manakh ukrains'koho zhyttia v Avstralii</i> . See Works Cited |
| COR | Common organizational record |
| EUD 4 | <i>Entsyklopediia ukrains'koi diaspory</i> , Vol. 4. See Works Cited |
| NLA | National Library of Australia |
| SLNSW | State Library of New South Wales |
| SUAKO | <i>Soiuz Ukrainok Avstralii im. Kniahyni Ol'hy</i> . See Works Cited |
| SUM | Spilka Ukrains'koi Molodi (Ukrainian Youth Association) |
| UECA | Ukrainian Education Council of Australia |
| UAED | <i>Ukrainci Avstralii: Entsyklopedychnyi dovidnyk</i> . See Works Cited |
| UA/UD | <i>Ukrainci Avstralii / Ukraine Downunder</i> . See Works Cited |
| UGCC | Ukrainian Greek Catholic Church |
| USSF | Ukrainian Studies Support Fund of the Association of Ukrainians in Victoria |
| UvA I | <i>Ukrainci v Avstralii</i> , Vol. I. See Works Cited |
| UvA II | <i>Ukrainci v Avstralii</i> , Vol. II. See Works Cited |
| UWAA | Ukrainian Women's Association of Australia |

In 2017, jointly with the Mykola Zerov Centre for Ukrainian Studies at Monash University in Melbourne, the Association of Ukrainians in Victoria, an organization established to represent Ukrainians in Victoria and cater to their secular social and cultural needs, initiated the AUV Archival Project, which aims to preserve, organize, and make available to the public the AUV's documentary record. While the remit of the AUV Archival Project extends only to the archival collection of the AUV itself, the present article places the AUV Archive into the context of other Ukrainian-themed collections of records in Victoria; it reflects, in the light of contemporary scholarly discussion of community archives, on the value and limitations of such archives; it records findings that may interest both researchers studying the Australian segment of the Ukrainian diaspora, and activists who seek to establish or improve archives reflective of Australia's Ukrainian community; and, with the latter in mind, the article ends with a number of recommendations.

1. COMMUNITY ARCHIVES: IDENTITY VALIDATED, IDENTITY CONFINED

At a time of rapid globalization, the need to preserve the heritage of ethnic communities, especially in global multicultural hubs, appears more and more pressing to community activists. Communities—which Andrew Flinn in his writings on community archives sees as groups that “define themselves on the basis of locality, culture, faith, background, or shared identity or interest”—have been prompted by divergent motivations to manage, preserve, and showcase their history (153).

As Alex Poole has noted, the term “community archives” dates back to the 1940s, but it was in the 1960s and 1970s that non-governmental archives became a widespread phenomenon, laying the basis for their boom in more recent decades. At a general level Archival Studies is a well-established and flourishing discipline.² By contrast, the study of community archives and of the challenges linked to their formation and development is still relatively underdeveloped, though the question of the principles justifying their creation and maintenance has attracted attention. Focusing on contemporary developments in the United Kingdom, Flinn sees the growth of community archives as a consequence of increasing societal attention to issues of democratization and inclusion (154; see also Bastian and Flinn). In both archival practice and research, attention has been given to groups definable as marginalized in terms of ethnicity, class, sexuality, gender, or political position. Community-driven archives are seen to have provided such marginalized groups with a “transformative affective potential,” empowering them with the ability to represent themselves and “countering feelings of erasure and isolation” (Caswell et al. 5). The interaction between communities and archives has been defined as a “symbiotic relationship,” implying that a community can derive vitality and sustenance from its archive (Bastian and Alexander xxi). Some researchers emphasize the democratic nature of community archives, contrasting them to their government-run counterparts, which reflect the ideological and pragmatic priorities of the state. Flinn, for example, sees as fundamental to the nature of the community archive “the grassroots activities of documenting, recording and exploring community heritage in which community participation, control and ownership of the project is essential” (153). Other scholars have seen such autonomy as a guarantor of a community’s capacity to represent itself on its own terms. The porosity of the concept of

² For an introduction to archival science as a rigorous discipline deeply rooted in the history of Western philosophy, see Lustig. Lustig claims that “at the basis of both historical and archival practice is a conceit that even if history is written as narrative, the past itself is not a fantasy and archives present one potential venue to access it, if only indirectly” (66).

community and the very different ways in which communities may see their history, live their present, and imagine their future account for a wide variety of approaches to conservation issues: “what one community values or practices in their archives may not be what another community values or practices” (Caswell 24). Furthermore, the democratic and representative potential of archives in general has been seen to be enhanced by the digital revolution:

archives as concept, as practice, as institution, and as profession may be transformed to flourish in our digital era, especially one where citizens have a new agency and a new voice, and where they leave through digital social media all kinds of new and potentially exciting, and potentially archival, traces of human life, of what it means to be human, to which trace we as archivists, historians, researchers of all kinds, have rarely had such sustained access before. (Cook 97)

Not all researchers, however, are persuaded of the *a priori* democratic quality of the community archive. The question of the extent to which the stories and imaginaries preserved and conveyed by a given community archive demonstrate diversity or uniformity implies further questions about the inclusive character of that community. In partial contrast to the fascination with the democratic potential of community to be found in most contributions, Emma Waterton and Laurajane Smith fear that the idea of community has suffered from idealization; communities, they caution, should be seen as constructs that “become social creations and experiences that are continuously in motion, rather than fixed entities and descriptions, in flux and constant motion, unstable and uncertain” (8–9). Community archives, too, are not proof against reinforcing perceptions of communities as homogeneous: “if archives can play a part in extending the range of communication,” Kenneth Foote pointed out as early as in 1990, “they can just as readily be implicated in any attempt to thwart communication by diminishing its temporal and spatial range” (384). Managing and researching archives affiliated with particular ethnic communities involves addressing issues pertaining to identity, ethnicity, displacement, and diaspora. In an intellectual environment imprinted by poststructuralism, none of these terms are self-explanatory. As regards ethnicity, Sabine Götz has put it eloquently: “after deconstruction, ethnicity can no longer be a truth. It must be something constructed, potentially multiple, hybridized, and interstitial” (Hutcheon et al. 47).

In spite of the epistemological and practical warnings raised by Waterton, Smith, Foote, and other scholars about the selective nature of archival practices and their communication to both target communities and

external audiences,³ there is consensus that in recent decades communities—whether ethnic or sharing other forms of identity—have felt the necessity of making their past and present more visible “in seeking to enact a more just vision of society” (Henningham et al. 104). It would be difficult to deny that archives established on the basis of a sentiment of ethnic belonging can provide venues for preserving individual and collective histories that might otherwise be neglected or forgotten altogether. The conviction that a community archive advances the goal of “enacting a just vision of society” by helping preserve a community’s history and thus secure its sense of presence, both for its own members and for society at large, underpins the AUV Archival Project, as it does the present inquiry. Alert to the dangers—which our discussion addresses—of reifying the notion of “community” as a homogeneous entity, our article, we hope, may elevate the visibility of Ukrainian-themed archival collections in Victoria, promote endeavours to order them and render them accessible, and stoke interest in Victoria’s Ukrainian community as an object of research.

2. ETHNIC COMMUNITY ARCHIVES IN VICTORIA

The many ethnic communities in Victoria have a variety of approaches to maintaining and showcasing their heritage. Some have developed full-fledged museums aimed at maintaining and consolidating immigrant cultural legacy, as well as fostering interest among visitors not personally connected to those groups. In Melbourne such museums include the Museum of Chinese Australian History, the Museo Italiano, the Hellenic Museum, the Jewish Museum of Australia, the Polish Museum and Archives in Australia, and the Islamic Museum of Australia. Some of these institutions incorporate archival collections. Little research, however, has been done on the archival legacy of most ethnic communities in Victoria or, indeed, Australia—a circumstance reflective as much of the germinal status of such collections as of the dearth of reflection on the principles and practices of archival work in these communities.

Some researchers have pointed to the many practical problems faced by community archives in the Australasian region. Joanna Newman, observing

³ See, for example, Jeremy Packer’s musings on the archive and the archivist’s work through the lens of Foucault’s concept of apparatus (Fr. *dispositif*) and its interpretations by thinkers such as Deleuze and Agamben: “One could look to how the notion of the archive is invoked . . . to credentialize, authorize, legitimize, and stylize the veracity and authenticity of a historical investigation. In some ways, such an idea of the archive is rooted in the search for origins, of which Foucault is so critical” (91).

that in New Zealand “30% of community archives are held by voluntary organisations and historical societies,” considers the situation to be not dissimilar in Australia (37). The many challenges faced by such voluntary entities include, especially, limited financial possibilities: their archives’ independence is often linked to financial insecurity which puts their very survival at risk. The digital revolution may provide opportunities for preserving endangered collections, as well as for broader community engagement with these collections, but digitization, too, presents challenges: it is crucial that technology is used in accordance with established professional practices, as has been argued in the context of Indigenous archives in Australia (Ormond-Parker and Sloggett 192).

3. METHOD

The data presented in this article were collected from representatives of Ukrainian organizations in Victoria or persons nominated by them. The authors endeavoured to approach as many as possible of the Ukrainian community organizations in the state, as well as churches and parishes serving, predominantly, the Ukrainian community. Information was obtained from 62 organizational entities (of a total of 72 approached), as well as from a small number (7) of individual persons engaged in the collection of archival material in a private capacity. Some of the informants were known to the authors. The contact details of others are public and were made available to the authors by the executive officer of the AUV.⁴ Still further contacts were obtained through the snowball technique.⁵

Informants received an explanatory statement outlining the nature and purpose of the research project, the kinds of information that would be sought from them, an assurance of confidentiality, and an explanation of the procedure to be followed in the event that informants wished to complain about any aspect of their interaction with the authors. In keeping with the project’s confidentiality provisions, no information likely to identify an informant appears in this article.⁶

⁴ The process for interacting with research participants underwent the ethics approvals process of Monash University.

⁵ With the help of snowball sampling, researchers initially interview a small group of people relevant to the inquiry; the selected participants suggest new participants from their own networks who have had relevant experience, then the latter participants help to recruit others and so on (Bryman 424).

⁶ Persons wishing to communicate with any of the informants should contact any of the authors (alessandro.achilli@unica.it, marko.pavlyshyn@monash.edu, olha.shmihelska@gmail.com), who will transmit any such request to the informant

Data were collected through semi-structured phone interviews accompanied, where requested by the informant, by a questionnaire. The interview and the questionnaire asked the same questions regarding matters of fact: the precise (if applicable, legal) name of the organization which the informant represented, if any; whether the organization retained its records and, if so, the addresses where the records were kept; which categories of material were retained; what period the records covered; whether a particular officeholder in the organization was responsible for archiving records; whether the organization had a policy on recordkeeping; whether records were available to researchers or members of the public, and whether they would be made available on request; whether the organization had ever received such requests for access to its records, and if so, what the response had been; whether there was any publicly available information on the web or elsewhere about records held by the organization and, if so, where; and, finally, whether there was any publicly available information about any aspect of the organization's past (books, articles, or online materials). This information was recorded in the project's data base.

Additionally, during interviews some informants volunteered unsolicited information and expressed opinions about matters relevant to Ukrainian community recordkeeping. Records of these remarks, too, were retained as part of the detailed summary of each telephone interaction with each informant. The data base and the record of interviews form the basis of the following overview.

4. UKRAINIAN COMMUNITY ARCHIVE CLUSTERS IN VICTORIA

A small number of Ukrainians came to Australia in the nineteenth and early twentieth centuries. Prior to World War I as many as 5,000 from the Russian Empire came mainly to Queensland through the Russian Far East (Australian Government). However, it was post-World War II refugees from the Displaced Persons camps of Germany and Austria—some 21,000 of them—who constituted the first substantial group of Ukrainian settlers in Australia (Seneta, "Ukrainians in Australia's Censuses" 15).⁷ They arrived, in the main,

concerned. The decision whether to respond to the request for contact will be the informant's to make.

⁷ While there are no objective data concerning the regional provenance of these post-World War II Ukrainian immigrants to Australia, Liakhovych makes the plausible assumption that the regional composition of this migrant group did not differ greatly from that of the Ukrainian refugees in Western Europe in 1949 as estimated by Kubiiovych: 64.5% from Galicia, 33% from Ukraine within the USSR, and the remainder from Volhynia, Transcarpathia, and Bukovina (48).

between 1948 and 1952. After serving two-year employment contracts in locations determined by the Australian government, the majority gravitated to the capital cities of the Australian states, larger groupings emerging in Melbourne, Sydney, and Adelaide, and smaller ones in Brisbane, Perth, and several regional cities. The initial “wave” of immigrants was augmented by arrivals from Yugoslavia (mainly Bosnia and Herzegovina, as well as Serbia) and Poland between the 1960s and the 1980s. Since 1991 a steady stream of immigrants, generally highly skilled, entered Australia from Ukraine itself. In the Australian census of 2016—the most recent from which data are available—the number of persons claiming Ukrainian ancestry numbered 46,186 (Australian Government 2). This represented a substantial increase from 2006, when the corresponding figure was 37,584 (ABS).⁸ In 2016 about a third of those who reported Ukrainian ancestry—15,100—resided in the state of Victoria, the great majority in Melbourne (12,070) (Victoria: State Government 18). The only regional location with an appreciable population of persons of Ukrainian background was the city of Geelong (1036; Victoria: State Government 18), although there were also small concentrations in the Latrobe Valley (178) and Albury-Wodonga (226).⁹

Ukrainian institutions and organizations in Australia are, with few exceptions, creations of the first “wave” of immigrants—people displaced from their homeland by World War II who immigrated in 1948–52.¹⁰ The institutional network that they established comprises, on the one hand, churches, parishes, and other religion-based structures and, on the other hand, multi-purpose state-based community organizations (*hromady*; singular: *hromada*), after-hours schools, women’s and youth organizations, performing arts ensembles, credit unions, and organizations catering to other special interests. Many of these entities have national co-ordinating bodies; these, together with the state *hromady* and churches, are integrated

⁸ Unless otherwise referenced, statistical data from Australian censuses have been obtained from the publicly accessible website of the Australian Bureau of Statistics. See ABS. Note that all tables generated from this website are accompanied by the following caveat: “Cells in this table have been randomly adjusted to avoid the release of confidential data. No reliance should be placed on small cells” (ABS). After this article was submitted to EWJUS, data from the Australian census of 2021 became available. In that census 53,359 persons reported having Ukrainian ancestry, 17,066 in Victoria. See ABS, “Data Table for Cultural Diversity Summary.”

⁹ The twin cities of Albury in New South Wales and Wodonga in Victoria form a single urban area.

¹⁰ For general accounts of the history and structure of Ukrainian community in Australia, see *UvA I* 30–51; *UvA II* viii–xi; *EUD 4* 18–23; Lawriwsky; Seneta, “Ukrainians in Australia”; and Iekel’chyk. For a review of the research literature on the topic up to 2000, see Pavlyshyn.

through their membership of the Australian Federation of Ukrainian Organisations. The AFUO, an organization of organizations, sets policy directions for the community as a whole, represents the community to governments and, as a member of the Ukrainian World Congress, participates in Ukrainian diaspora-wide initiatives and diaspora interactions with Ukrainian governmental institutions.¹¹ One consequence of the existence of the many formal structures through which the community's collective life in large part manifests itself is the proliferation of organizational records (including meeting records, correspondence, information and publicity materials, periodicals, audio-visual recordings and, more recently, electronic versions of these).

Research for the present article has revealed that in Victoria a number of points of concentration for the storage of such records have emerged. These "archival clusters," as they will be called here, typically have their main location in premises owned by a Ukrainian *hromada* or church, where the records of more than one organization are housed. Most clusters also have subsidiary locations, generally private residences of persons connected to the organizations based at the cluster's primary location. Information about the archives, their content, condition, and degree of accessibility gathered in the course of research is presented below in relation to seven archive clusters, each named for its location, be it a suburb of Melbourne (Essendon, North Melbourne, Noble Park, Ardeer), a regional city (Geelong, Wodonga) or a university (Monash). There also exist several collections which, not falling within a cluster, are treated separately.

Essendon

By tradition, buildings owned by the generalist Ukrainian community organizations are referred to as "people's homes" (*narodni domy*; singular: *narodnyi dim*). The largest of these in Victoria is Ukrainian House, the headquarters of the Association of Ukrainians in Victoria at 3-11 Russell Street, Essendon, a suburb ten kilometres north of the centre of Melbourne.¹² Acquired in 1959, the former cinema building contains, in addition to its large hall, several meeting rooms and storage spaces where the AUV itself, the AFUO, and the Victorian Branch of the Ukrainian Women's Association of Australia house significant parts of their records. Prior to the redevelopment of adjacent property owned by the AUV in 2013-19, the Victorian branches of Plast Ukrainian Scouting Organisation and the Ukrainian Youth

¹¹ On the AFUO, see *UvA I* 220-81; *UvA II* 131-66; *EUD* 4 184-85; and *UA/UD* 16-24.

¹² On the AUV, its branches and sections, see *UvA I* 339-99; *UvA II* 232-337; *EUD* 4 210-11; *AUZhA* 726-32; and *UA/UD* 61-65.

Association (Spilka Ukrains'koi Molodi, SUM) also had rooms and stored records at Essendon. These have since been relocated, as described below.

The AUV is unique among Ukrainian organizations in Victoria (and, indeed, Australia) in that it has secured resources (for the period 2019–22) for the conservation and cataloguing of its archive. A grant from the Ukrainian Studies Foundation in Australia Ltd. covers personnel costs; financial and in-kind support from the AUV itself and the AFUO made possible building alterations and the erection of shelving, enabling the safe relocation of archival materials, and the creation of workspace for archive workers and future archive users. At the time of writing salaried qualified personnel and volunteers trained for the task had finished ordering and re-boxing archival records and were undertaking conservation, cataloguing, and digitizing work.¹³ The catalogue in its present, not yet publicly available, form identifies content to the level of the archive box and the folder contained therein; cataloguing of individual documents within folders is in progress. Although the AUV Archival Project is as yet incomplete, the AUV currently has a better overview of the records in its keeping than do other Ukrainian community entities in Victoria over theirs.

The AUV archive contains documents dating from the foundation of the AUV in 1949 to the present. These include minutes of AUV general meetings, annual reports, minutes of the meetings of the AUV board, membership application forms and membership lists, correspondence, and financial records (since these categories of record are present in most of the archives described in this article, they are referred to below as “common organizational records” and abbreviated as “CORs”). In addition, the archive contains documentation of miscellaneous activities of the AUV: for example, renovation and extension works carried out at Ukrainian House in the 1970s, documentation of the AUV’s social welfare service, records of the “Parcels to Ukraine” service that operated under AUV auspices, promotional posters for AUV concerts and other events, and some personal records. It also includes such artefacts as banners for public rallies and stage decorations.

The AUV has suburban (South-Eastern and St Albans) and regional (Geelong and Wodonga) branches, as well as “sections”—special-purpose entities such as performing arts ensembles, the AUV Golf Club, the AUV Seniors Club, and the Ukrainian Studies Support Fund. While AUV branches as a rule have their own record collections, those of the Seniors Club, the USSF, and the “Chaika” Choir (founded in 1945 in Germany, reconstituted in Melbourne in 1951, and active until the mid-1990s)¹⁴ are held at Essendon.

¹³ In the following, statements that are not accompanied by a reference are based on information gathered through interview. Informants are not identified.

¹⁴ *EUD* 4 235; *UvA II* 309–11.

The USSF archive contains CORs from the fund's establishment in 1986 onward, records of fundraising in support of Ukrainian Studies at Monash University, donor lists, press cuttings, and documentation of research grant applications from the Zerov Centre. Other AUV branches and sections are contemplating moving their records to Essendon. Some records of the St Albans branch, founded in 1956,¹⁵ were relocated to Essendon in 2019; the majority are in the residences of former branch officeholders.

The AUV has adopted an archive policy which sets out the governance structure of the archive, stipulates the kinds of record that the archive routinely collects, defines the core and discretionary duties of the AUV archivist, and establishes rules for access to the archive by researchers and the public. The policy, as well as a description of the contents of the archive, is available online (Association of Ukrainians in Victoria).

The Australian Federation of Ukrainian Organisations, whose predecessor body, the Union of Ukrainians in Australia, was established in 1950, is a national co-ordinating body with no fixed seat. From 1984 onward, however, the core of its executive committee has been in Melbourne. A substantial part of the AFUO's documentary record is, accordingly, stored in Ukrainian House, Essendon. Co-location with the AUV archive has facilitated an in-principle agreement between the two bodies to share the cost of modifying the building in line with the needs of the two archives, and it is anticipated that the personnel involved in organizing the AUV archive will also work on that of the AFUO.

As the national peak body for Ukrainian organizations in Australia, the AFUO has seen as one of its obligations the maintenance of a published record of Ukrainian life in Australia. On three occasions the AFUO initiated projects leading to the publication of multi-authored compendia comprising, in the main, narratives of the community's organizations written by spokespeople of these organizations: two Ukrainian-language volumes, appearing in 1966 and 1998, of *Ukraintsi v Avstralii [Ukrainians in Australia]* (*UvA I* and *UvA II*) and the parallel-text book *Ukraintsi Avstralii / Ukraine Downunder* (2020) (*UA/UD*). AFUO and other community archival materials were used in the production of all three texts. The materials collected for the second volume of *Ukrainians in Australia* were deposited in the State Library of New South Wales,¹⁶ which in 1994 had begun to accept archival records of

¹⁵ On the AUV's St Albans Branch, see *UvA I* 393–94; *UvA II* 285–86; *EUD* 4 210–11; *AUZha* 741–42; *UAED* 524–25; and *UA/UD* 61–65.

¹⁶ For a description of the materials, see SLNSW, *Australian Federation of Ukrainian Organisations*.

Ukrainian community organizations and individuals of Ukrainian origin.¹⁷ In 1986–98 a member of the AFUO executive was designated the AFUO archivist; this practice has not been renewed (*UVA II* 155).

While not yet systematically ordered, the AFUO archives include, in addition to CORs for the period between the mid-1980s and the 2000s, programs of national festivals of Ukrainians (*zdvyhy ukrainsiv*), AFUO press releases, and records of work on special projects (for example, the activity of the AFUO's committee to host Ukrainian war veterans participating in Sydney's 2018 Invictus Games). Some records are held in the homes of officeholders. Our informant, a current AFUO officeholder, reported that AFUO had resolved to digitize some of its records and make them available through its website.

The Victorian state executive of the Ukrainian Women's Association of Australia has a dedicated room in Ukrainian House, Essendon, where its records are, in part, located.¹⁸ Our informant expressed regret that the migration of the UWAA national executive from state to state had caused the loss of some records. Likewise, the practice of holding committee meetings in private homes had led to the disappearance of some minutes books. Nonetheless, the surviving records span 70 years. A review and reordering of photographs in the UWAA's possession is under way. UWAA in Victoria has a number of local branches with archives located in the Noble Park and Ardeer archive clusters, as described below. The "Malvy" UWAA Branch, established in 2013, holds its records—photographs, CORs, and documentation of the branch's petitions to the Australian government to implement an intercountry adoption program with Ukraine—in a private home (*UA/UD* 70–71).

A few hundred metres from Ukrainian House are two significant Ukrainian community institutions: the Ukrainian Orthodox church of the Intercession of the Mother of God (consecrated in 1966)¹⁹ and Dnister Ukrainian Credit Co-operative. Both house archival collections.

¹⁷ The arrangement, now lapsed, came into being through the collaboration of the Ukrainian Studies Foundation in Australia Ltd., the State Library of New South Wales, and the Odesa National Scholarly Library in Ukraine (*UvA II* 653).

¹⁸ On the UWAA in Victoria, see *UvA I* 507–13; *UvA II* 865–77; *EUD* 4 181–82; *SUAKO* 24–73; and *UA/UD* 68–69.

¹⁹ On the Ukrainian Orthodox Church in Australia, see *UvA I* 169–219; *UvA II* 44–76; *EUD* 4 207–10, 218–19; *UAED* 392–404; *UA/UD* 30–31; and Ukrain's'ka Avtokefal'na Pravoslavna Tserkva. On the Ukrainian Orthodox Church in Victoria, see *UAED* 535–37.

The Orthodox Church's Essendon archives are located in the adjacent presbytery.²⁰ In addition to the records of births, christenings, marriages, and deaths in the Intercession parish (founded in 1949), they include manuscripts and photographs pertaining to the history of the church and parish, correspondence of the parish's lay brotherhood, and documents related to the Ukrainian after hours school that operated on parish premises in 1966–73 and from 1986 to the mid-1990s (*UvA II* 585–86). Other documents of the parish brotherhood are held in private residences, as are collections of the parish's newsletters and other periodical publications. Our informant reported on plans to consolidate and organize the archival holdings in the near future; she had taken responsibility for this task and was in the process of working out what would be involved. Information about the archival holdings of the Ukrainian Orthodox churches of the Dormition of the Theotokos in Balaclava and of the Holy Trinity in North Carlton was not available to the authors.

The Dnister Ukrainian Credit Co-operative, established in 1959, has operated since 1984 out of its own substantial building at 912 Mt Alexander Road, Essendon.²¹ Its corporate obligations include annual reporting to its members. Annual reports for the years 2005–19 are available on the Dnister website (Dnister Ukrainian Credit Co-operative). Copies of brochures and marketing materials relating to Dnister's financial and other services are retained. In addition to being a financial institution Dnister is also an organization involved in Ukrainian community life, especially through its sponsorship of community events and projects. This activity has generated records which, however, as our informant noted, are not actively managed. Together with historical photographs (mostly unlabelled) and donated books that have accumulated over time, they are held in a safe room where important administrative and legal documents are also stored. Dnister

²⁰ The Australian census of 2016 gave respondents the opportunity to identify their religious affiliation either by selecting one of several listed categories (these included "Catholic" and "Eastern Orthodox"), or by selecting the category "Other" and then specifying their religious identity as they chose. The AFUO conducted an information campaign urging people who identified as Ukrainian to choose "Other" and specify "Ukrainian Catholic" or "Ukrainian Orthodox" in the free-form field provided. Of the respondents in Victoria who claimed Ukrainian ancestry, 5,368 reported themselves to be adherents of one of the Catholic churches, 4,040 identified themselves as adhering to no religion, 1,968 as adherents of an Eastern Orthodox church, 892 as adherents of Judaism, 381 as Anglicans, and 172 as Baptists. Respondents reporting "Ukrainian Catholic" and "Ukrainian Orthodox" numbered, respectively, 1,306 and 802. In Australia as a whole the figures for the two churches were much closer: 2,906 and 2,742, respectively.

²¹ On Dnister, see *UvA I* 807–10; *UvA II* 891–95; *EUD* 4 73–74; Boliukh; and *UAED* 532–34.

merged with smaller Ukrainian credit societies in Perth (in 2000) and Adelaide (in 2009); records pertaining to these societies are likely to have been retained by private individuals in those cities.

North Melbourne

The Cathedral of Saints Peter and Paul of the Ukrainian Greek Catholic Church, consecrated in 1963, is the seat of the Eparchy of Saints Peter and Paul of Melbourne for Ukrainian Catholics in Australia, New Zealand, and Oceania.²² The largest of Australia's Ukrainian church buildings, it is located at 35 Canning Street in North Melbourne, on the edge of the city centre. In its near vicinity are the bishop's residence, a multi-purpose eparchial and parish building, and a convent of the Sisters of St Basil the Great. Church premises are used by the Ukrainian Parish School, the Ukrainian Museum of Australia (previously called the Ukrainian Arts and Crafts Museum), the "Prosvita" publishing house, and the parish council. Substantial records of these institutions are located onsite. There is little overview of the content of these archives, and a policy to address this issue is under development by the committee whose primary task is the management of the Museum.

The eparchial archive, stored in a separate room furnished with archival shelving, contains material of historical interest not only within an Australian context, but to the UGCC at large. Part of the collection, referred to as "Bishop Prasko's private archive," contains the correspondence, much of it confidential, of Bishop Ivan Prasko (1914–2001) from 1955 onward.²³ The archive includes documents relating to the underground church in Ukraine during the Soviet period, Bishop Prasko's participation in the Second Vatican Council, and his friendship with Cardinal Josyf Slipyj after the latter's release in 1963 from Soviet imprisonment to the West. The collection is large: "a couple of people could spend several years working on it; there are two tons of archives there," according to our informant. It is not clear to what extent the eparchial archives are separate from the archives of the cathedral parish, also named for Saints Peter and Paul. The centralized eparchial website on the page dedicated to the North Melbourne parish gives access to the weekly

²² On the UGCC in Australia, see *UvA I* 74–168; *UvA II* 1–43; *EUD* 4 214–18; *UAED* 422–35; and Babie.

²³ Personal names are rendered in the main text of this article as they were customarily written in English, even in cases where the English spelling is misleading as to the name's pronunciation. Transliterated according to the Library of Congress's Romanisation norms, the Bishop's surname is Prashko. In bibliographical references, however, LC transliteration (without ligatures) is used. The same convention has been followed in the case of organizations (e.g., "Verchovyna," as written by the dance ensemble itself, rather than "Verkhovyna").

parish bulletin for the current year (*Dushparstys'ki visti*). The archive room also stores the CORs of the parish council.

The Ukrainian Museum of Australia holds a collection of Ukrainian folk costumes, embroideries, weavings, ceramics, wood carvings, Easter eggs, icons, and secular paintings originating from Ukraine or created in Australia. The several thousand items in the Museum's possession have been catalogued on card and electronically. Additionally, there exist CORs relating to the work of the Museum's board, which was established in 1975 (*EUD 4 128*).

The Museum is accessible to the public; currently in storage and not accessible is the Ukrainian Bishop's Library, which numbered more than 14,000 volumes in 1993 (*EUD 4 43*). Collected in the main by Bishop Prasko, it holds books and periodicals pertaining to religion and theology, Ukrainian church history, Ukrainians in Australia, and most areas of Ukrainian Studies. The library has an accessions register; its periodicals and those of its holdings pertaining to Ukrainian literature were professionally catalogued in 1984–86, and the resulting records were for a time accessible through the catalogue of the Monash University Library (*UVA II 619*).

The Sisters of St Basil the Great, who have had a delegature at North Melbourne since 1970, maintain a chronicle of events significant to their Order, as well as miscellaneous other records, including audio-visual recordings (*UvA II 16–18*; *Heneral'na kuriia*). The major part of the Melbourne delegature's records, however, is kept in the Order's convent in Sydney. The chronicle serves as a basis for the composition of regular reports to the Order's general curia in Rome.

Through its publishing house, "Prosvita," the Eparchy publishes one of the two Ukrainian-and-English bilingual newspapers in Australia, *Tserkva i zhyttia / Church and Life* (the other is the Sydney-based privately owned *Vil'na dumka / The Free Thought*). A complete hard-copy set of *Church and Life* from its commencement in 1960 is held on the premises. The periodical is also held by the relevant legal deposit libraries, the National Library of Australia and the State Library of Victoria. The current editor-in-chief maintains personal digital copies of issues corresponding to the period of his editorship (from 2015 onward); his predecessor does the same for copies spanning 1994–2015.

From 1959 until the mid-2000s the Cathedral Youth Choir shared the task of singing at cathedral liturgies with the adult choir which, established in 1949, became the Cathedral Choir in 1963 and has operated continuously since.²⁴ While the records of the Cathedral Choir are held privately, those of the Cathedral Youth Choir are divided: most on church premises in North

²⁴ On UGCC church choirs in Victoria, see *UvA I 126*; *EUD 4 126–27*, 230–31.

Melbourne and a small part at Ukrainian House in Essendon. The archive includes programs of the Youth Choir's concerts and interstate tours, its recordings of religious and folk songs on vinyl and DVD, correspondence, music folders, and photo albums. These materials have yet to be organized; our informant is considering undertaking this task himself. Photographs pertaining to the Youth Choir's history, on the other hand, have been sorted and digitized by a former chorister; many of the original photos are kept in a private residence. The choir, though unincorporated, had an administrative committee and a parents' committee, generating CORs that are retained in the archive.

Noble Park

The Ukrainian Community Centre at 26 Chandler Road, Noble Park, 30 kilometres south-east of the Melbourne city centre, is the home of the Association of Ukrainians in Victoria South-Eastern Branch, until 2018 known as the AUV Noble Park Branch. The Branch was established in 1962; the Community Centre was completed in 1969.²⁵ The building houses the Lesia Ukrainka Ukrainian Community School and is the focal point for the work of the UWAA's Noble Park Branch and of the "Homin" male choir. Its hall serves for the Sunday masses of the UGCC's Mission Post of the Blessed Mykolay Charnetsky. The building has become the repository of a number of archival collections, some so extensive that they have overflowed to the private homes of activists of the AUV Branch and Lesia Ukrainka School.

Records of AUV South-Eastern include CORs from the 1960s onward and bulletins and circulars from the 1970s onward. In addition to the records of the Lesia Ukrainka School, the Community Centre houses the archive of the Ukrainian Education Council of Australia.²⁶ The school and UECA archives include extensive correspondence with Ukrainian schools in Australia, as well as educational institutions and authorities in Ukraine and the Ukrainian diaspora; sets of UECA and school periodicals, including the information and pedagogical advice journal *Uchytel'* (*The Teacher*) and *Slovo shkoliara* (*The Pupil's Word*), a periodical publishing original compositions by students; notices and flyers; teachers' guides; curricula; and photographs, including some from the 1950s. Thirty archive boxes of such materials were moved to a private residence. More recent materials are stored on a private computer. The collection has suffered from less than ideal conservation conditions.

²⁵ On the AUV South-Eastern (Noble Park) Branch, see *UvA I* 394–96; *UvA II* 275–81; *EUD* 4 136–37; *UAED* 518–19; and *UA/UD* 78–79.

²⁶ On the UECA and Ukrainian community schools in Victoria, see *UvA I* 697–712, 728; *UvA II* 570–89; *EUD* 4 219–20, 240–42; *AUZhA* 733–35; and *UA/UD* 36–37.

Some records have been spoilt by flooding, and deteriorating paper has rendered urgent the digitization of others.

The Community Centre in Noble Park has also been the recipient of records relating to the once thriving, but now diminished Ukrainian communities of the Latrobe Valley, 140 kilometres east of Melbourne.²⁷ The AUV Branch in Newborough in 1950 had a *narodnyi dim* of its own over the period of 1963–2017.²⁸ There was also a short-lived AUV Branch in Maffra (1953–59) (*UvA I* 376, 393). Organizers of a 2008 travelling exhibition commemorating the settlement of Ukrainians in the Latrobe Valley deposited the collection of photographs from the exhibition in the Noble Park Community Centre.²⁹ Information volunteered by members of the Latrobe Valley community has been incorporated into interpretive inscriptions in the Gippsland Memorial Park in Traralgon. Some records of the AUV's Newborough branch are held privately.

While the Noble Park Branch of the UWAA³⁰ meets at the Community Centre, its archives are held in a private residence. They include minutes books and financial records covering the period from 1973, the year of the Branch's foundation, to 2016 (thereafter these records are in electronic format); correspondence, including exchanges with the City of Greater Dandenong leading to the inclusion of an account of the Branch and its activities in a history of the region; albums containing photographs, greetings from eminent persons and organizations; and certificates acknowledging the Branch's donations to charitable causes in independent Ukraine (Dandenong).

Ardeer

In the early 1950s the suburb of Ardeer, 17 kilometres west of the centre of Melbourne, saw the compact settlement of a significant number of Ukrainian immigrants. The Ukrainian Association Sunshine, established in 1953 as the Sunshine-Ardeer Branch of the AUV but since 2000 an independent incorporated entity, has its *narodnyi dim* at 83–87 Suspension Street,

²⁷ The Ukrainian communities of the Latrobe valley mainly comprised families initially sustained by the brown coal and timber industries. The AUV Branches in the area declined as many members moved to Melbourne.

²⁸ See *UvA I* 364–66; *EUD* 4 139; and *Latrobe City Heritage Study* 413–17.

²⁹ The exhibition was the basis of a publication, *Building a Home in a New Land / Budivnytstvo domu u novii zemli*. See also Byard et al.

³⁰ On the UWAA's Noble Park Branch, see *UvA II* 872–75; *SUAKO* 303–24; and *UA/UD* 82–83.

Ardeer.³¹ Two members of the Association have responsibility for the archive located there, which documents the activities of the Association from the 1950s to the present. In 2019 photograph albums were prepared on the basis of materials from the archive and others collected from the local Ukrainian community. Images relating to the history of the Association and the Ukrainian Saturday school that operated on its premises appear on a Victorian government-sponsored website; further digitization and publication of historical photographs is planned (Victorian Collections). The archive contains CORs, including internal correspondence among members of the Association's executive committee. Fire destroyed many of the records of Ardeer's Ivan Franko Ukrainian School.

The Alla Horska Branch of the UWAA, founded in 1955,³² maintains an archive in a separate room of the Ardeer *narodnyi dim*. The branch has a tradition of transcribing its minutes into books of proceedings artistically ornamented by one of the branch's officeholders. Some of the branch's CORs deteriorated with age or were lost when the branch moved its office from the nearby UGCC hall. The branch's activities have included the preparation of such artefacts as embroidery samples, commemorative cups, keyrings, and greeting cards for distribution during branch members' visits to the Kalyna Care Ukrainian Elderly People's home. Specimens of these items are retained in the archive. Photographs relating to the activities of the branch have been collected and digitized; there is a plan to consolidate them with the remainder of the archive in the Ardeer *narodnyi dim*.

Following redevelopment works at Ukrainian House in Essendon, the two Ukrainian youth organizations, Plast and SUM, transferred parts of their archives to the Ukrainian Hall in Ardeer. Both are international organizations whose Australian national executive committees at different times have been based in different Australian state capitals, resulting in decentralization of their archives and creating difficulties in obtaining an overview of these archives' contents.

The Plast national executive, first constituted in 1951, has been located in Victoria since 1989,³³ but parts of the organization's records as a national body are also held at Plast House in Lidcombe, Sydney, in the Plast Museum at the Ukrainian Community Centre in Hindmarsh, Adelaide,³⁴ and in Brisbane (State Library of Queensland). Some records are held privately. At

³¹ On the Ukrainian Community in Ardeer, see *UvA I* 369–72; *EUD* 4 30; Ford 245–54; and Morrow.

³² See *UvA I* 512–13; *UvA II* 868–69; *SUAKO* 288–95; and *UA/UD* 88–89.

³³ For overviews of Plast as a national organization in Australia, see *UvA I* 561–74; *UvA II* 770–83; *EUD* 4 155; Parakhoniak-Rubel' 150–69; and Subtelny 309–22.

³⁴ The Plast Museum in Adelaide also collected camp badges, photos, newspaper cuttings, mementos of scouting activities, and other memorabilia (see Fursenko).

a national gathering in 2020 Plast appointed an officeholder to oversee the organization of the Plast archives.

The Plast national executive retains correspondence and minutes of its meetings, its reports to biennial national conventions, and copies of its newsletter; reports of scouting activities that it organizes at the national level (Australia-wide camps, hikes, jamborees, and interstate competitions); reports on leadership training courses; training materials; sets of magazines published by the worldwide Plast movement for various age groups; copies of publications for group leaders; records of strategy and planning sessions; and working papers of Plast national executive officers (some of the latter are held privately). Plast commenced its state-based operations in Victoria in 1949.³⁵ In addition to the Ukrainian Hall in Ardeer, the Victorian branch of Plast holds some of its records at its “Sokil” campsite in Wensleydale near Geelong. Fraternities and sororities of senior Plast members retain records, photographs, and memorabilia, mainly in private homes.

The national records of SUM, whose first national convention in Australia took place in 1951, are concentrated in Sydney.³⁶ They include materials, especially photographs of national gatherings, transferred there from Victoria. The Australian sections of two SUM international websites have an archival dimension, giving access to posts from 2009 to the present.³⁷ The Victorian Branch’s records are held, in addition to the Ukrainian Hall in Ardeer, at a number of private addresses, on computer hard drives and online. Some online records from 2008–15 vanished as the result of a technology update. Among the materials retained are CORs, a database of members, correspondence, newsletters, fundraising templates, policy documents, training and self-development materials, documents relating to SUM summer camps and SUM debutantes’ balls, programs of SUM concerts (including those featuring the SUM dance ensemble “Verchovyna”), newspaper cuttings, and photographs. Of special interest among documents in private possession are exercise books containing notes on SUM’s first meeting in Australia in 1951 and on weekly gatherings held by SUM groups (*roi*) in the 1950s; documents relating to the participation of Australian SUM members in the 1970 convention of the World Anti-Communist League in Japan and similar conventions in the Philippines and Taiwan; documents relating to the joint summer camp of SUM and Plast in Buxton, Victoria, in 1985–86; and materials used in preparing the chapter on SUM in *UvA II*. While the Victorian Executive of SUM has no designated archivist, members

³⁵ On Plast in Victoria, see *UvA II* 784–88; *EUD* 4 156; *AUZha* 739–40; *UA/UD* 74–75; and Orion.

³⁶ On SUM in Australia, see *UvA I* 579–628; *UvA II* 740–69; *EUD* 4 186–88; *UA/UD* 38–39; and sections on Australia in *Lypovets'kyi*.

³⁷ See *Spilka Ukrain's'koi Molodi* and SUMnet.

of the SUM women's group "Nadiia" have archived press cuttings and other hard copy materials. Teams charged with organizing special events prepare historical photographic exhibitions on the basis of archival materials. Such events have included the 60th anniversary of SUM in Australia (2010) and the "50 Continuous Years" celebrations of the Verchovyna dance ensemble in 2016. Verchovyna's website has an illustrated history page (Verchovyna Ukrainian Dance Ensemble).

Four minutes' walk from the Ardeer *narodnyi dim* is the UGCC Church of the Dormition of the Mother of God, built in 1963 and since 2001 seat of a parish of the same name.³⁸ The nearby parish office is the location of CORs (in need of sorting, according to our informant) and sets of parish bulletins. Electronic copies of the bulletin for the current year are available on the Ardeer page of the website of the UGCC in Australia (Ukrainian Catholic Church). Photo albums relating to the parish are held by parishioners.

Geelong

The AUV Branch in Geelong, established in 1952, owns two properties: a *narodnyi dim* at 57 Pakington Street in Geelong West, acquired in 1968, and the Kyiv Sport Centre, opened in 1986 on spacious grounds at Lovely Banks on Geelong's northern outskirts.³⁹ CORs are divided between the two locations. Membership registers and records pertaining to events and functions from the 1950s onward have been retained. Many of these were used in the preparation of a recent book on the Ukrainian Community in Geelong and the interaction within it of Ukrainian immigrants from Ukraine and Yugoslavia (Senjov-Makohon).

In the Geelong suburb of Bell Park, within a block of each other, are two Ukrainian Churches, one Catholic, the other Orthodox. The records of the UGCC church of the Protection of the Mother of God, built in 1963 and from 1977 the seat of a parish,⁴⁰ include CORs of the church Brotherhood and Sisterhood for different year spans; notes by the parish priest of many years, Fr Zenon Chorkawyj (1936–2018), on the meetings of these bodies and his diaries for 1982–90; lists of donors to the church building fund and weekly parish newsletters for 1971–74 and from 2014 onward; and a large number of partially sorted photographs. Of special interest are records pertaining to the construction in 1988 of the church's bell tower, including correspondence, plans, technical specifications and permits, and, above all, a

³⁸ *UvA I* 114; *UvA II* 6; and *UA/UD* 86–87.

³⁹ On Ukrainians in Geelong, see *UvA I* 372–74; *UvA II* 281–85; *EUD* 4 72; *UAED* 526–27; *UA/UD* 92–93.

⁴⁰ *UvA I* 114; *UvA II* 6; *EUD* 4 217; *UA/UD* 86–87.

scaled photographic record of the icons by Fr Chorkawyj which fully cover the walls and ceiling of the church. Archival records of the Ukrainian Orthodox parish of the Nativity of the Theotokos, established in 1967 (the parish church was built in 1976), are divided between the parish priest, who holds the register of births, deaths, and marriages as well as correspondence, and the parish's treasurer.

Wodonga

Established in 1951 and not far removed from the Bonegilla Migrant Reception Centre through which many post-World War II immigrants passed, the Wodonga Branch is the oldest of the surviving AUV branches.⁴¹ Its records are located in the Wodonga Ukrainian Hall, opened in 1960. Older archives are in the temporarily inaccessible attic of the building, but are thought to consist of CORs and photographs, although our informant believes that the latter may have been distributed to members of the community. A member of the Branch has organized the Branch's records pertaining to the last decade. Records of the Wodonga Branch of the UWAA were sent to the UWAA Victorian executive when the branch was disestablished (*SUAKO* 283–87). A community radio station, 2REM Albury-Wodonga, broadcasts programs in a number of languages other than English, including Ukrainian. The producer of the program keeps in her home the collection of music recordings that she uses for broadcasts.

Monash University

A Ukrainian Studies program was established at Monash University in 1983; from 2004 until its closure in 2020 it was called the Mykola Zerov Centre for Ukrainian Studies.⁴² The university archives at the university's Clayton Campus, 20 kilometres south-east of the centre of Melbourne, hold extensive records of the Centre's research projects, teaching programs, and outreach operations. The online description of the collection lists some of its main resources: archives of research projects on Ukrainian theatre in Australia from 1949 to 2009 and on the Ukrainian Australian painter Michael Kmit; materials collected by the Australian editorial office of the *Encyclopedia of Ukrainian Diaspora*, which was located at Monash University; correspondence and other official documentation of the former Department of Slavic Languages, including its Ukrainian program and the Zerov Centre

⁴¹ On the AUV's Wodonga Branch, see *UvA I* 366–68; *UvA II* 286–87; and *EUD* 4 56–57.

⁴² *UvA II* 617–23; *EUD* 4 110; *UA/UD* 66–67.

(from the 1970s to 2020); research files on Ukrainian literature and culture; and curriculums for Ukrainian Studies subjects (Monash University Archives). Materials not yet described on the archive's web page include Ukrainian Studies subject handbooks, documentation related to academic visitors of the Centre, records of Ukrainian-themed conferences held at Monash University, Ukrainian Studies promotional materials, and materials related to the Zerov Centre's joint research projects and exchanges with universities in Ukraine. The Zerov Centre housed a handful of manuscripts and typescripts of literary works in Ukrainian or English by authors living in Australia. Following the Centre's closure these are to be relocated to Essendon.

The archives of two scholarly organizations are held in the homes of persons associated with Monash University. The records of the Ukrainian Studies Association of Australia, established in 1990 and in 2013 reconstituted as the Ukrainian Studies Association of Australia and New Zealand, include CORs and a full set of the Association's bulletin. The Shevchenko Scientific Society in Australia, founded in Sydney in 1950 as one of several societies of the same name in Western countries in continuance of the tradition of the original Society founded in Lviv in 1873, established a Victorian branch in 1964.⁴³ The national executive of the Society has been located in Melbourne since 1998. Papers of the Society up to the 1980s are held in Sydney (SLNSW, *Shevchenko Scientific Society Papers*). Materials held privately in Melbourne include membership lists (1975 and 1991), binders containing biographical and bibliographical information about members (1970–93), correspondence (1983–2005), and recommendations for corresponding and full membership of the Society, as well as seminar, public lecture, and conference programs.

Archives not Related to Clusters

Choirs, dance ensembles, and, in the 1950s and 1960s, theatre troupes have been important embodiments of the Ukrainian community's cultural self-image. Some of these entities are subgroups of other organizations: the Verchovyna Dance Ensemble and the "Cheremosh" Choir are parts of SUM, the former "Chaika" Choir⁴⁴ and the no longer active [Ukrainian] Artistic Union of Victoria (*UvA II 327–28*) were formally constituted sections of the AUV, the Cathedral Choir and the Cathedral Youth Choir were connected to the UGCC eparchy and North Melbourne parish.

⁴³ On the Victorian branch of the Shevchenko Scientific Society, see *UvA I 66–71*; *UvA II 641–44*; and *EUD 4 134*.

⁴⁴ On the "Chaika" Choir, see *UvA I 643–47*; *UvA II 309–11*; *EUD 4 235*; and *UAED 542*.

Three choirs associated with other organizations share the one conductor, whose private home is also the collection point for archival records pertaining to all three: “Cheremosh” (founded in 1975), the Cathedral Choir, and “Homin” (*EUD* 4 236). Authorized recordings of several of the choirs’ concerts have been retained, including the CD album recorded by “Cheremosh” for distribution during its 2011 tour of Ukraine. Amateur recordings were made of many Ukrainian community events where the choirs performed, but the location of these unofficial recordings is uncertain. Concert programs, stage managers’ running sheets, promotional posters and flyers, and photographs are among the records collected. Some of the material pertaining to “Cheremosh” and “Homin” has been digitized. The Geelong-based choral and instrumental ensemble “Rodyna,” established in 2005, has a website with an extensive and generously illustrated “Previous Events” section, which serves as an archive of the choir’s activities (“Rodyna Ensemble”).

The Lehenda Ukrainian Dance Company, registered in 2014, retains video recordings and still images of its performances, programs of its shows and samples of its publicity, advertising and other media material. The archive also contains choreographic notes, business plans, newsletters, and members’ enrolment data. The company’s website contains information on past shows and international tours (Lehenda).

Bayda Books, a publishing house established in 1975 by its proprietor, a literary translator, with the aim of publishing Ukrainian literary works in English, has an extensive archive in two Melbourne private homes. It contains a copy of each book published by Bayda; manuscripts and typescripts, including ones not published; and cuttings from Canadian newspapers on Ukrainians in Australia, collected during the publisher’s sojourn in Canada.

The Melbourne Literary and Arts Club, active in 1954–57 and, under the name of the Vasyl Symonenko Melbourne Literary and Arts Club, in 1966–2005,⁴⁵ reported on its activities in its almanac *Novyi obrii* (*The New Horizon*), twelve issues of which appeared over the organization’s lifetime. The Club’s founder, the writer Dmytro Nytczenko (1905–99; pseudonym: Dmytro Chub) maintained copious exchanges of letters with fellow writers in Ukraine and the diaspora. Part of his archive is now held by the Manuscripts and Textual Studies Division of the Institute of Literature of the National Academy of Sciences of Ukraine in Kyiv (Natsional'na Akademiia Nauk Ukraïny). Some of Nytczenko’s records, as well as those of another prolific Ukrainian-language writer who lives in Melbourne, Alexandra Tkacz

⁴⁵ *UvA I* 361–63; *UvA II* 656–59; *EUD* 4 114. On Ukrainian literary culture in Australia, see Mycak.

(b. 1931; pseudonym: Lesia Bohuslavets), Nytczenko's daughter, remain in private homes in Melbourne, as do some records of the Symonenko Literary and Arts Club itself. Some records of the former Melbourne University Ukrainian Student Club are, likewise, privately held.

The Ukrainian Free Kozaks of Australia, part of an international movement that draws its lineage from the Free Cossack organization that was active in Ukraine in 1917–21, has a branch in Victoria (established in 1973).⁴⁶ Archives of the Victorian branch are in a private residence. Our informant was uncertain as to the nature of the older records in the collection. Materials retained in more recent times, apart from CORs, include registers of members and correspondence concerning the branch's humanitarian assistance to soldiers in Ukraine.

An institution of importance to the Ukrainian community is the Kalyna Care aged care facility, completed in 1993 25 kilometres north-west of the centre of Melbourne and initially called the Ukrainian Elderly People's Home.⁴⁷ The home records the life stories of its residents, many of them of Ukrainian background, as told by them and their families, and publishes them in an occasional publication titled *Your Story*.⁴⁸

A number of individuals have conducted research into historical matters, generating archival collections which are held either in their homes or by public institutions. Within the framework of a project conducted by the City of Greater Dandenong's Benga Heritage House to mark the 50th anniversary of the end of World War II, one such researcher recorded interviews with war survivors. These include interviews with a former member of one of the "expeditionary groups" that were active in German-occupied Ukraine, a member of the Ukrainian Insurgent Army, and escapees from prisoner-of-war camps. Benga House donated copies of these recordings to the Australian War Memorial in Canberra.⁴⁹ The informant has an unpublished transcript of these memoirs. A researcher working on the voyages from Europe of post-World War II Ukrainian immigrants and their life in immigrant camps on arrival in Australia holds a collection of photographs on this subject matter in his home.

A handful of personal records of individuals of Ukrainian origin or background who spent part of their lives in Victoria are located in public archives. The National Library of Australia in Canberra holds 1.65 metres of

⁴⁶ *UvA II 969; EUD 4 220.*

⁴⁷ *UvA II 303–07; EUD 4 222.*

⁴⁸ Some of the issues are available online. See Kalyna Care.

⁴⁹ At the time of writing these audio recordings do not, however, appear in that institution's electronic catalogue.

papers of the bibliographer and writer Stepan Radion (1912–2007)⁵⁰ and 260 minutes of interview with the choreographer and dance teacher Marina Berezowsky (1914–2011),⁵¹ as well as collections of biographical cuttings on the renowned Australian Rules football player Alex Jesaulenko (b. 1945)⁵² and the public administrator and activist of the Ukrainian credit co-operative movement Andrew Lachowicz (b. 1933).⁵³ The National Library also holds video and audio recordings of oral history interviews on the Holodomor conducted in the 1980s and 1990s as part of a research project by Elizabeth Waters, an historian at the Australian National University; these were collected in most of the Australian states, including Victoria.⁵⁴ The Australian Defence Force Academy Library of the University of New South Wales holds twelve boxes of manuscripts of the Melbourne English-language poet Myron Lysenko (b. 1952) (UNSW Canberra). Six paintings and a drawing by the painter Volodymyr Savchak (1911–2007), who lived in Melbourne for a number of years, are in the State Library of New South Wales (SLNSW, *Volodymyr Savchak*).

From the 1960s to the 1990s Ukrainian Evangelical Baptist congregations gathered for worship in the Melbourne city centre and the suburbs of Kew, Richmond, Coburg, and Glenroy. Their documentary records have not survived.

5. FINDINGS

Scope, Potential, and Limitations of Victoria's Ukrainian Community Archives

Extensive, if not generally well-organized, records pertaining to the activities of people of Ukrainian background in Victoria are held by community organizations, parishes, and, in a small number of instances, private individuals. The content of these collections of records reflects the circumstances under which they came into being: most are the creations of organizations established by members of the post-World War II immigrant wave and comprise, pre-eminently, the kinds of record that organizations normally generate in the course of conducting their business: minutes of meetings, correspondence, reports, circulars, newsletters, membership lists, to name those that are most common. In many instances records specific to

⁵⁰ NLA Catalogue, *Papers of Stepan Radion*. See also SLNSW, *S. (Stepan) Radion Papers*.

⁵¹ NLA Catalogue, *Marina Berezowsky Interviewed and Biographical Cuttings on Marina Berezowski*.

⁵² NLA Catalogue, *Biographical Cuttings on Alex Jesaulenko*.

⁵³ NLA Catalogue, *Biographical Cuttings on Andrew Lachowicz*.

⁵⁴ NLA Catalogue, *Ukraine Famine*. The collection includes 61 audio recordings.

the nature of the organization have been retained (for example, the publicity materials, programs, and video and audio recordings retained by choirs and dance groups, the curricula and handbooks of schools, and the training materials of youth organizations).

Ukrainian community archival records reflect the activity of the Ukrainian community organizations that established them. By the same token, however, the experience of those people of Ukrainian heritage who were less inclined to form organizations—for example, persons of Ukrainian ethnicity from Yugoslavia and Poland and migrants arriving from Ukraine itself since the country became independent in 1991—is less well represented in the archival record. Studies of aspects of immigration from Ukraine to Australia since Ukraine's achievement of independence (Oleinikova) and during and since the Euromaidan (Shmihelska) are chiefly based not on archival materials but on data gathered through interview. Furthermore, the records of Ukrainian community organizations can yield only sparse or indirect information about people from Ukraine whose main ethno-cultural identity was other than Ukrainian: immigrants from Ukraine who identify primarily, for example, as Jewish or Russian, or choose not to identify with a particular homeland culture at all. These lacunae notwithstanding, the extant archival records potentially constitute a rich resource for inquiries into, for example, the history of Ukrainian diaspora organizations in Victoria, the cultural history of the Ukrainian community, the history of Ukrainian interactions with Australian officialdom and of Ukrainian endeavours to influence Australian public opinion, and the values and priorities of the people of Ukrainian origin who participated in organized community life.

It is important to emphasise that the collections of records in their current condition constitute a *potential* research resource. At present there exist significant obstacles to the use of these records for research purposes. Practically all Ukrainian church and secular organizations in Victoria have archival collections. In the case of the larger and more durable of these entities, the collections are extensive. But while most Ukrainian organizations in Victoria operate at some level of formality (they have constitutions, committees responsible to annual general meetings and membership lists), they are run by time-poor volunteers for whom the maintenance of archives has not, in general, been a pressing priority. Only briefly in the 1990s, for example, did the community's peak body, the AFUO, have a board member explicitly tasked with responsibility for its records. Organizations registered as companies or other kinds of incorporated entity (e.g., the Dnister credit union, the AUV and AFUO) are obliged by law to report regularly to their members and government regulatory authorities, particularly on their financial operations. The records thus generated,

however, are not necessarily easily located. Furthermore, given their financial focus, they seldom reflect the full scope of these bodies' activities.

Cultural ensembles (dance groups, choirs, ad hoc groups that come together for special productions) have, in general, very informal records. It is unclear whether the records of some notable ensembles—the 1960s “Soniashnyi Promin” dance ensemble or even the more recent “Promin” and “Sokoly” choirs of the 2000s, for example—have survived. Some informants drew attention to the existence of audio and video recordings of concerts and other cultural events. Of these, some are held by organizations and others by private individuals, but in some cases our informants did not know where the recordings were now located.

With the sole exception of the AUV, finding tools or even general descriptions of the contents of archival collections are not available for public reference.⁵⁵ As a rule, leaders of organizations have only a general idea of what their records contain. Under these circumstances, the difficulties encountered by potential researchers seeking to consult community records for particular categories of information will be significant.

As one would expect, the Ukrainian community materials held in the special collections of the NLA, some state libraries, and two universities are described in sufficient detail in these institutions' catalogues to enable researchers to obtain a general idea of their content. These publicly held collections, however, are few and narrowly focused.

Vulnerability

Archival materials relevant to the Ukrainian community held in public and university libraries, where storage and access are governed by established protocols and risk management procedures, may be assumed to be relatively safe from loss or damage. The same cannot be said with confidence of the less formal collections held by community organizations.

The structure of Section 4 of this article reflects the fact that collections of records are concentrated in a handful of suburban and regional localities where there are stable community premises—a church or a *narodnyi dim*—housing a significant part of the records. Collections held by smaller organizations with no premises of their own or by private individuals are generally regarded by their owners as informally connected to one of these “archival clusters.” More often than not, archival materials belonging to a number of organizations are stored in the one place or in a combination of community and private spaces close to one another. In a number of instances

⁵⁵ The Ukrainian Museum of Australia, while it does not fall into the category of an “archive,” has an electronically searchable catalogue. This, however, is not accessible to the public.

a particular committed individual has knowledge of, and a sense of responsibility for, archival collections belonging to a number of different organizations related by their location.

Vulnerability may be said to be the common feature of most Ukrainian archival collections in Victoria. Location on community premises rather than in private homes does not guarantee their safety. Losses have occurred when record collections were transferred as a result of national organizations moving their headquarters from one state to another, or of organizations relocating within Melbourne. Unfavourable storage conditions and unforeseen events such as fire or the flooding of private or community premises have caused some collections to be damaged or lost altogether. Some important collections, notably of media records, are held by private individuals, though they may be owned by other entities. Editors and former editors of newspapers and radio programs, for example, in some instances retain electronic copies of their periodicals or recordings of their programs. That such records are vulnerable to changes in the circumstances of these key individuals is self-evident. Some valuable materials are accessible online, though generally the purpose of making them accessible on the internet is to meet the current information or publicity objectives of the organization in question, not to generate an archival record. Instances exist of such materials disappearing when technology is updated or a website is redesigned.

In short, in many instances the conditions in which Ukrainian community archives in Victoria are housed, the extent to which they are maintained and kept in order, and the level of priority that they receive among the many calls on the attention of the organizations that own them are not conducive to these archives' safety or longevity. Given the significance of these materials as sources for the advancement of knowledge about Victoria's Ukrainian community, initiatives to ensure their protection are a matter of urgency.

Organization and Accessibility

Even in the few cases where members of a community organization's leadership group are knowledgeable about the content of the organization's archive, the collections are not ordered or catalogued, let alone made available in a systematic way to the public. The sole exception, as noted above, is the AUV. The AUV is also the only Ukrainian community organization in Victoria which has a written archives policy. This has been published, and a number of organizations have expressed interest in using it as a template for archive policies of their own. In the absence of such policies, organizations have no fixed principles guiding what they collect, where they store records, or who is responsible for them. A common response to our questions about these matters was that it was the secretary's duty to record

and collect the organization's minutes. But none of our respondents mentioned the no less important task of ensuring that these minutes or the organization's other documents are organized, safely stored, and described in a way that would enable them to be consulted when needed.

Given the reported informality of most arrangements concerning the collection and management of the archival collections, it is unsurprising that the question of access to these records by outsiders, or even members of the organization concerned, has been given little consideration. Several informants said that requests for access to records would be considered on a case-by-case basis; some noted that the confidentiality of members and the interests of the organization would be among the factors determining whether a particular request was approved. In a majority of cases the issue was, however, hypothetical: only a handful of the informants reported that their organizations, or they personally, had been approached for access to archival material (although the respondent for the AFUO reported occasional media and other requests for general information concerning the Ukrainian community and Ukraine itself).

It is, perhaps, a reflection of the low profile of archives in the collective community consciousness that none of our interlocutors thought of the periodic requests by the AFUO and other entities to provide historical information for publications or exhibitions as falling within the category of requests to use or access organizations' archival materials. The fact that archival records have been used in this way is attested by such publications as the two volumes of *Ukraintsi v Avstralii*, which could not have been produced had the many authors of contributed articles not used their organizations' records to good effect.

RECOMMENDATIONS

Ukrainian community archives in the Australian state of Victoria are valuable potential sources for the study of aspects of the community's history and, in particular, of its organizational, religious, cultural, and social life. While their material conditions at the time of writing leave a great deal to be desired, a number of the interviews on which this article is based give grounds for optimism that awareness of the importance of archives is on the increase in the Ukrainian community, as is the desire to preserve them and encourage their use. The following suggestions distil the findings reported above into recommendations whose implementation, the authors hope, is within the capacities even of volunteer organizations with minimal resources.

1. In cases where they have not recently done so, organizations should inspect their archives and assess their condition, moving any that are at risk of damage or deterioration to safer locations;
2. Individuals, small organizations, and branches or sections of organizations possessing archival records but insufficient resources to preserve and organize them should seek to negotiate moving their records to larger and better established archives. This article may be a source of guidance as to the archival clusters to which such collections might be relocated;
3. Organizations should develop an explicit (even if rudimentary) archival policy stipulating what is to be collected each year, who is responsible, where the organization's records are kept, and what to do with them in the event of the organization's dissolution;
4. Organizations should have a person on their committee responsible for collecting and preserving documents and other archival materials (if this is part of the secretary's role, that expectation should be made explicit);
5. For the benefit of potential researchers and members of the public, organizations should make publicly available the contact details of the person responsible for the organization's records;
6. Organizations that place material of historical interest online should ensure that a backup (as well as, if practicable, a hard copy) is retained;
7. In the event that an organization with little experience of archiving decides to organize its records, it should seek the advice of cognate organizations whose archival work is more advanced than its own. Individuals and organizations undertaking the task of preserving archives or making sources publicly available should monitor initiatives of a similar kind—in order both to share their experience with, and learn from, other practitioners, and to avoid duplication of effort and waste of resources;⁵⁶ and
8. The AUV, as the Ukrainian organization in Victoria whose archiving process is the most advanced and best resourced, should from time to time convene meetings of persons responsible for archival and museum collections in the state's other Ukrainian entities. Such meetings could serve to disseminate information about relevant grants, training opportunities, and other cognate organizations such as historical societies; provide opportunities to share experience of community archival work; and facilitate co-operation and the sharing of resources by organizations facing similar archival tasks.

⁵⁶ The authors were informed of projects in progress to digitize sources that had already been digitized and were available on the internet.

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