GLOBALIZATION AND CULTURAL IDENTITY IN AUSTRALIA

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У статті йдеться про культурну ідентичність та глобалізацію українців, які прибули до Австралії з двох різних регіонів Європи, щоб сформувати українську спільноту, яка відтоді існує там уже понад 70 років.
Ключові слова: Австралія, Джілонг, глобалізація, культурна ідентичність.

The article is dedicated to the cultural identity and globalization of Ukrainians who have arrived to Australia from two distinct areas of Europe to form a Ukrainian community, which exists there for over 70 years.
Keywords: Australia, Geelong, globalization, cultural identity.

Introduction. Theodore Levitt [13] is recognised for devising the word *globalization*. He refers to globalization, as a new phenomenon, with the rise of new technologies, presumably the Internet and social technologies, and the way the commodities are sold worldwide in a standard format with no variation in localities. He further stipulates that globalization produces a desire to raise living standards on a global scale through the new technologies. However, the desire to raise living standards and the production of new technologies are neither new phenomena nor the concept of globalization to market products beyond the immediate location.

On the other hand, O'Rourke and Williamson [15] speculate that globalization is not a new concept. It has started in the XIX century with the movement of people wishing to raise their living standards. These people have migrated from one location to another to sustain or improve their livelihood. They have formed new communities and linked their cultural knowledge and skills, whilst crossing territorial boundaries to form new cultural experiences and enhance the cultural experiences of the local communities. Therefore, the concept of globalization and economic growth is as relevant today as it has been to the XIX century. The exchange of knowledge, skills and experience has raised living standards as migration becomes more mobile and new cultural identities are developing in varying forms of communities. The idea has been that these communities encourage people to develop a cultural identity, which assists them to preserve their customs and enables them to engage with like-minded people. In this paper globalization is considered as the connection of people creating opportunities to develop economic sustainability and the exchange of knowledge and ideas in various communities.

Tomlinson [29] argues that cultural identity has become the product of globalization, similarly in the XIX century people have moved across geographic borders, transforming their social structure and circumstantial conditions. Their cultural identity has taken on a different form rather than being destroyed. Cultural identity is not destroyed by globalization; but it is rather amplified and proliferated from grassroots. Thus, constructing new meaning of collective community in different time and space, through new forms of communication with different consequences of self-awareness and continuity, relevant to a given cultural context.

Literature Review. Castells [4] in his renowned examination of the *Information Age* has noted that globalization and identity are challenged by the surge of collective identity in circumstantial conditions. However, collective identity is not confined with the Information Age, as in the case of Ukrainians. They have been developing their identity for many centuries and in many empires, including the Austro-Hungarian Empire in the nineteenth century. Many Ukrainians have escaped from the poor economic conditions in Galicia (also

Halychyna), the land of current Western Ukraine, in search of a reasonable life-style and greater prosperity. They have been searching for labour or farming opportunities in other parts of the Austro-Hungarian Empire, ruled by the Habsburgs [17].

They have formed communities and developed an identity over time to preserve their cultural heritage, forming simultaneously a unique cultural identity to keep their traditions, language and adapting to a lifestyle unknown for their forbears. The identity is the solidarity among the members sharing a sense of commonality of «customs, values, beliefs and tradition of a people, including language, religion and arts» [23, р. 101].

Cultural Heritage and Identity. UNESCO [32] states that cultural heritage includes traditions and living expressions, social practice, festivals, knowledge and practice concerning the ability to sustain and to produce traditional crafts. The knowledge and skills are valuable and relevant to groups in developing and transmitting the practices and sharing the living expressions. Cultural heritage is contributed to the sense of identity and continuity from the past to the present and for the future. Therefore, the value of cultural heritage transmission and a cultural identity developing benefits society. The great Ukrainian prophet and poet Taras Shevchenko has written in 1845 about social cohesion and development of identity, he has encouraged Ukrainians to learn about others; but not to disregard their own identity [22]. He has called Ukrainians to be responsible for their actions being a part of their community, and to be felt simultaneously a part of society at large. Throughout time Ukrainians have understood the value of their cultural heritage and identity transmission within the given social and cultural contexts. Cultural identity is a process or a dialogue in a particular context. It is a collective «with a shared history and ancestry in common, (whereby there is) a 'one people' with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of <...> actual history» [7, р. 223]. It is a matter to unearth the sociocultural contexts and examine the social movements that testifies to the continuing creative

power of the cultural identity formation within the emerging practices of cultural representation in the various host societies. The preservation of cultural heritage plays an important role in the constant and dynamic process of cultural identity, where individuals acquire an anchor to guide them through various stages of their lives. The anchor is created through memories, narratives and often myths within the discourses of time and beliefs.

The context of this work begins with the first wave of people, who have left present-day Ukraine in 1751, followed by next wave in the 1890s and the third wave in 1910s out of Galicia into Bosnia and Bachka [14]. Part of the last two waves of immigrants, after the Second World War, moved to Trieste, Italy, and finally onto Australia and then Geelong in 1954. Besides these waves, another group from Western and Eastern Ukraine has emigrated to Australia, via Germany, at the beginning of 1948 [10]. The two emigrating groups, who have settled in Geelong, are considered as a part of the globalization in the sociocultural process which formulated the connectivity towards the Information Age.

In the Information Age, connectivity and sociocultural process can be a fuzzy one. The Information Age has brought a multitude of changes in the modes of communications. The forms of communications have enabled connections to be extended beyond the immediate social environment through multiple media. Social media has enabled Ukrainians in Geelong (Geelongskis — a local term used for the Ukrainian inhabitants from Geelong), like many other culturally diverse groups, to connect regardless of their distance from Geelong. Connectivity and connectivism is not restricted to how people are learnt in educational settings with technology. The knowledge they acquire enables them to make learning a continuous process through various communities of practice and often lasts a lifetime [24]. Participant 1, originally from Geelong, reconnected with the other members of the Geelong community through social technologies. She has also reconnected with those who have left the physical environment of Geelong, but have maintained the Geelongskis

memories, stating that she still remembers the song she has been taught in Plast. She sings those songs to this day. People like her have been learning and networking through various groups and communities, for example, the churches, Hromada (the Ukrainian Community, also often referred to as the Ukrainian Hall), Plast (Ukrainian Scouting Organisation) or SYM (Ukrainian Youth Association) in Geelong and now with social technologies have reconnected to invoke and reminisce about the interactions and interchanges which are prominent in their lives. They have interchanged and interacted in the groups and this is a natural occurrence for Ukrainians in Geelong. The sociocultural process and the development of cultural identity are considered as the most worthy and significant elements. The initial connectivity and physical interaction lay the foundations for cultural identity. Cultural identity is impacted further by globalization and the movement out of the known and safe environment of home through emigration. The emigration process destabilizes the traditional sense of identity, belonging or place, and at times, the individual has been renegotiating the process of self-making through interaction. The interaction is often mobile and transient, thus forcing the individual to reimage oneself in a non-static existence.

Castells [4] maintains that the Information Age can release the individual from a static existence and replace the antiquity metaphor of machines with that of networking through global mobility. This global mobility is not a new phenomenon and has often been linked, as Smith and Favell [25] claim, to choices, professional careers and educational opportunities. They [25] further state that modern global world embodies a highly skilled workforce with extraordinary mobile and diverse lifestyle. This concept of diversity and skilfulness is not limited only to the Information Age. Through migration, it has been expanded to encompass land acquisition and the exchange of ideas and has materialized in new settlements and the reimaging of cultural identity to realise new environments. The skills and knowledge that migration brings to the new country enable the interchange of views,

ideas, products and other aspects of culture. On the other hand, Castells [4] also remarks that personal identity is challenged by the surge of collective identity in circumstantial conditions. Such circumstances of mobility can displace individuals; but simultaneously, the individuals can maintain a strong collective memory of their homeland and through these reminiscences consider the homeland as their true home. These memories are shared through a cultural heritage acquired through customs, traditions, beliefs, tangible and intangible objects and communities. The individuals have this common heritage; although they are scattered throughout the world for various reasons, their connection to the homeland and their mass dispersion places them in such a way as to be referred to as part of a diaspora.

The diaspora has a dispersion of population, albeit a cultural identity, that unites the dispersed population beyond the geographic confines of the mother country. These concepts are relevant to Ukrainians and are applicable to their emigration and journey into the world that has marked the globalization of Ukrainians. Ukrainians, and the people of the lands occupied by Ukraine today, have always been transient and globally mobile. For Ukrainians, globalization dispersal has humanised globalization through migration, and recently, with the interaction of social technologies. Thus, Ukrainian culture becomes «a genuine platform for dialogue and development, thereby opening up new areas of solidarity» [31, p. 6]. And in the process, the product of global contact of cultures brings a sense of new and different heights, encouraging the proliferation of new social and cultural forms.

Background. The «Digital Cultural Heritage in Australia» (DCHA) project is a platform for this dialogue and the result of a Fellowship from the Ukrainian Studies Foundation in Australia and the State Library Victoria Fellowship. The Fellowship has enabled me to research Ukrainians in Geelong and their contribution to Australia, and in particular Geelong, and how they sustain their cultural identity. This work has been published elsewhere and this paper is a small part of the whole work.

Study Context. The particular sociocultural environment of this study is the Ukrainian Australian environment. This study has deployed primary and secondary resources and interviews to collect data analyzed inductively to gain meaning [2] on how cultural heritage and identity are maintained and developed in a Ukrainian community in Australia. Ukrainian is the first language of these emigrants. Therefore, the interviews have been conducted in Ukrainian and transcribed to form a story line of the lives of the first Ukrainian Geelong emigrants.

Methodology. The study is a social phenomenon with a naturalistic and interpretive approach [6] to explore meaning and reality. Social practice enables to answer the questions about experiences, struggles and survival. Therefore, qualitative methodology is appropriate when asking questions about participants' experiences and what they make of them in a particular environment [16]. Qualitative methodology is descriptive and it is concerned with processes rather than with outcomes simply.

Method. The academic pursuit of data creates a challenge as this is an innovative research which embraces participation in the life of the community, analyses of documents within the community, life histories and collective discussions, resulting from activities off and online. When I have started this project, there is no intention to publish the results; rather I have expected to provide a digital outcome to increase knowledge about the first Ukrainian Geelong emigrants. Thus, I have not applied ethics approval for research; however, I have invited participants sending out introductory letters from the State Library Victoria in English and from the Ukrainian Studies Foundation in Australia in Ukrainian explaining the project and articulating the support from both organizations. E-mails and skyping have been used to contact family members of potential participants and then phone calls are carried into effect to request participation and consent from the respondents. The participants' families are always present or informed of any activities in the process. Introductory letters in Ukrainian have been also sent to the various Ukrainian organisations to inform them of the project activities. I have maintained records of letters, Google analytics and any comments on the project through social media and other forms of technology to triangulate my perception and the produced data.

This paper draws on the following methods used in the social context created over 2016—2017 for this project.

Primary Sources. The primary sources deployed in this study are the first-hand accounts of the events, practices or conditions in the past. These sources add credibility to the study because they are the first-hand accounts created by people who have witnessed the events. These accounts include records of meetings; personal diaries; reports created at the time; shipping lists, memos, newspaper articles and financial records of the first Ukrainian Geelong emigrants.

As a researcher, my constant questioning is about what these sources claim and what are the other sources, comparative to this one, claiming about the 1950s period to reflect on the identity and communities of practice. The aim is to obtain first-hand accounts from individuals with direct knowledge of the situation or documents created during the particular time.

Interviews. Besides primary resources, oral histories and memoirs of events in the particular time period by living participants and their relatives are collected to generate further empirical data [8] on the first Ukrainian emigrants in Geelong. The participants' experience, knowledge, and ability to reflect have been taken into account during the interview process. It has secured me the potential to reflect on the retrospective and anticipatory elements of the emigration [5]. Such an approach conforms with Patton's [16, р. 4] view that «open-ended questions and probes yield in-depth responses about people's experience, perceptions, opinions, feelings, and knowledge».

Semi-structured, face-to-face interviews are allowed for the interactional exchange of information. The informal style is used for «conversations with a purpose» [3, р. 102] where the participants discuss deliberately particular lives in the 1950s. The semi-structured approach gives the interviewees more

control and freedom to discuss their perspectives. The questions have prompted the conversation to flow; but those, which are used to elicit the necessary information simultaneously.

Preparation for the interviews, careful planning have assisted to contemplate the possible social dynamics, so allowing me to focus on the social lived experiences, rather than hypothetical abstract concepts of identity and community.

Secondary Sources. The third method of data collection is through secondary sources and literature reviews, and in particular at the State Library Victoria and the Ada Booth Slavic Collection at Monash University, to capture and preserve the participants' context [16]. The secondary sources are deployed relating to discussions about the original information presented elsewhere.

The Study. The focal point of the project is to investigate and interpret the sociocultural environment, the interpersonal and intrapersonal relationships and the social interactions of the Geelongskis emigration and how they have maintained their cultural heritage and identity. The data collection is extended beyond the primary and secondary resources and the interviews.

Another element is added with the experimentation of social technologies and in particular twenty-two posts have been uploaded into Facebook. These posts have added another dimension to the data collection and resulted in bridging a gap between present and past community members as far away from Geelong as Shanghai in China. This participant has left Geelong as a young woman and through Facebook and the DCHA project reminisced about her youth and the people who played an important role: *I would often sing some of the songs Ludmilla taught us during our Plast meetings <...>* Other participants have joined Facebook [21] and written about their experiences with various community members.

Other elements have been added to the study after my attendance of the annual Praznek at the catholic church in Bell Park, Geelong; on that particular day it is 50 years, since the Protection of the Mother of God Church has been consecrated. The Ukrainian Senior Citizen Club meeting is one of the other group meetings that I have attended. It is evident from these events that the participants have formed a community of practice [11] to be able to reflect and recount the period under review.

I have also maintained phone calls, skyping and e-mailing with various community members to obtain and verify data collected through the process of the Fellowship.

Results. The result of the study includes the compilation and recording of Intangible Cultural Heritage (ICH) «which is the untouchable, such as knowledge, memories and feelings <...> it can also be suggested that ICH represents everything <...> the immaterial elements that influence and surround all human activity» [26, p. 1]. I am able to capture and preserve the knowledge, memories and feelings of some of the research participants through the various documentations, journals, secondary and primary resources.

For example, one of the respondents has commented during her interview: *We all helped each other, we were Ukrainians <...> that's what mattered <...> we stayed together and taught our children what was ours.* Participant 2 (2016), regardless of the difficulties she has experienced in life, knows that the emotional ties and *helping each other* give meaning and significance to their cultural identity to safeguard and preserve their cultural heritage. This learning from each other and the interpersonal relationships developed within this particular sociocultural environment [33] enable them to safeguard their ICH and establish new ties through kumship.

Kumship is «a longstanding relationship between godparents and parents of a child. This relationship begins at the time a child is christened either in the Ukrainian Catholic or Orthodox churches» [18, p. 165]. In the 1950s and 1960s, this social network has enabled these Ukrainians to gather and celebrate their cultural interactions in this new Australian environment and supported them to survive and sustain their Ukrainian culture. They further know that there are other ways of sustaining and maintaining their cultural heritage; and the churches and Hromada have started to take momentum.

Participant 3 (2017) has commented that besides having kums and *helping each other <...> they built buildings like the Hromada <...> the zbirchyks would go and see Ukrainians to ask for their help to build the hromada <...>* Today the collection of funds for a cause is done through crowd sourcing on the internet; however, in the 1950s and 1960s the zbirchyks would visit community members to donate finances to help with the physical construction of community meeting places. Participant 3 (2017) has described how he collects finances with his friend. People who are unable to give monetary donations, «invited the zbirchyks, to dig vegetables from their garden and sell them» [21]. The social interactions enable these first Ukrainian Geelong emigrants to construct physical buildings where they have clubbed together to transmit ICH; organize dinner dances; establish Ukrainian Saturday schools; conduct concerts and other cultural activities. Participant 3 (2017) also has commented that he *was the Secretary of the Hromada for 10 and more years <...> I knew some things <...> but I certainly learnt a lot <...>* He has willed to learn from the more capable individuals within the Zone of Proximal Development (ZPD) and then internalize the new competencies, integrate them into his own mental structure and apply them in new situations [33]. He has narrated further, *now I'm the Secretary of the Senior Citizens Club here <...>* (2017) meaning Adelaide, where he has moved to live with his daughter and son-in-law.

Another result of the project is the documenting of how these Ukrainians have safeguarded their cultural heritage by building *churches and the Hromada to make sure our children knew who we are <...>* During Participant 5 (2016) interview, she has not only communicated her memories, but also expressed her feelings: *but now they don't come <...>* (meaning to the physical events). At this stage, I have tried to pacify her and explain her about these children and grandchildren: *if it wasn't for what you did <...> they wouldn't know each other and be on the Internet* (Facebook), *talking to each other <...>* This comment has not appeased Participant 5 as she is interested in the physical interactions in the premises they have built and sustained. For many of the project representatives attainment of cultural identity and the sustainability of ICH is exhibited within physical surrounds. As far as they are concerned in the internet and social technologies, they do not play a significant role in the preservation of cultural expressions. And within their perceptions cultural expression is represented in the best way in the confines of these buildings, and the proceeding generations are required to embrace and make every effort to preserve and safeguard their cultural heritage. Therefore, the context and supplying the knowledge about the activities and interactions of the first Geelongskis are paramount ones as they provide an understanding of the concerns connected with the conservation and sustainable use of ICH as it is told by the local informants.

A further result of the project is the collation and distribution of the gained knowledge about these first Geelongskis and how the various organisations, as Ukrainian Women's Association, Plast, SYM, Ukrainian Saturday schools, the churches and Hromada were able to function within this sociocultural environment. The book «Two Twigs» [18] is aimed to capture the interpersonal and intrapersonal relationships of the various organisations and individuals within the community.

The website about the Geelongskis has resulted in a number of cameos [20]. These are about the organisations, participants and their intrapersonal relationships to survive and sustain their cultural heritage in an environment foreign originally for them, only to become home.

The podcasts and virtual tour [19] have given an overview of the research allowing further comment on Facebook [21]. There is definitely a sharing of norms and values about the Geelongskis cultural expressions. Facebook has proved an environment that encourages the participants to reminisce on the early years of emigration to Geelong. The customs and social interactions and the development of cognitive components, such as awareness, knowledge, skills and attitudes of belonging to a thriving community have given people a sense of pride and self-esteem [28].

Discussion. Over the fourteen-month period of this Digital Cultural Heritage in Australia project, and more specifically about the first Ukrainian emigrants who have settled in Geelong, the key components of the project have proved to be effective. The scholarship at the State Library Victoria is used to lay the foundations for further work in the field. Meetings in the Ukrainian Geelong community are considered to be a fruitful work as it has assisted to secure the further collaboration as a community of practice [11] reaching various individuals who tell willingly their emigration and settlement stories. Facebook enables further contacts, awareness of the contribution of the first Ukrainian Geelong emigrants and the building of an informal digital community, which members reflect on their experiences as they have grown up into the Ukrainian Geelong community. This also increases access to opportunities of unknown interactions, for example, one of the Facebook participants, from the community originally and now lives in China, has discovered other members and they exchange various memories about their childhood.

The podcasts on You Tube [19] lay new foundations to comprehend the First Ukrainian Geelong emigrants who have started their emigration to Australia after 1948. The virtual tour on You Tube [19] has given an overview of the contribution of these first Ukrainians to the establishing of the Ukrainian Geelong community and their contribution to Geelong. The website [20] has provided a cameo of the participants' contribution, the various Ukrainian organisations and an explanation of the concept of the «Two Twigs», which is developed through the research and the discussions with a number of community members, who have known the five members of Ukrainski Sichovi Striltsi, who have fought for Ukraine during the First World War and found themselves in Geelong in the 1960s. Javni, Skiba and Kunka have arrived with their families from the former Yugoslavia, in the mid-1950s, Krilyk — from Ukraine via Germany in the late 1940s, and Kruk is sponsored by his son-in-law and daughter, Anton and Kataryna Baranowski in the 1960s

[18]. The concept of the «Two Twigs» represents the Ukrainian Geelong emigrants who have come from two distinct areas in Europe after the Second World War to settle in Geelong, Australia.

The impact of this research on the Geelong community and the Geelongskis has been the rethinking of how they have been safeguarding their Intangible Cultural Heritage. This approach has allowed them to participate actively on a daily basis in social media and has enabled the democratizing of information, previous reserved for the Ukrainian Press within the community, for example, Free Thought, Church and Life and Ukrainian Settler. This new form of communication empowers individuals and allows them to go beyond the traditional means of cultural heritage fostering, creating, maintaining and transmitting. Thus giving «value to heritage, giving a larger role to local people» [1, p. 46] to safeguard, raise awareness at local, national and international levels of the importance of their Intangible Cultural Heritage. These actions have become central to the community for their sense of cultural identity and in providing a sense of community and empowerment connected with their own wellbeing. Thus, enabling a sense of belonging and self-esteem which supports their overall wellbeing through an understanding of their own cultural history and traditions; and therefore, builds a positive cultural identity for themselves. So, cultural expression plays an important role in the lives of the Geelongskis where skills and traditions connect the Two Twigs who have moved to Geelong and contributed to the social, economic and cultural activities in Geelong, Australia.

«With respect to ICH, new possibilities have emerged from the fact that the 2003 Convention gives heritage bearers, as opposed to heritage professionals, a pivotal role in its safeguarding» [9, p. 95]. And although, Australia has not ratified the UNESCO 2003 Safeguarding of Intangible Heritage Convention [31]; since the government has had some concerns of vagueness of the UNESCO Convention and believes that certain elements can be inappropriate, especially difficulties associated with giving preferences over numerous groups

and possible conflicts, Australia has programs in place that covers aspect of the Convention. Overwhelmingly Australia has been concerned with working with Indigenous cultural heritage; but does not mention Australia's cultural diverse immigrant heritage. However, «protecting and celebrating Australia's cultural heritage is vital for Australian identity as a complex, multi-ethnic society» [12, p. 114]. Australia has been enriched by Ukrainian cultural expressions and as Arthur Calwell, the first Australian Minister of Immigration, has stated: «if Australians have learned one lesson from the Pacific War it is surely that we cannot continue to hold our island continent for ourselves and our dependents» [35, p. 1]. And this set the tone for «Populate or Perish» [27] and the approach of the early years of Australia's immigration policy to populate the continent of Australia and the beginning of increasing immigration from Europe. Although Australia officially follows a policy of Assimilation «in the 1950s and 1960s Zubrzycki argues that the ethnic press, ethnic associations, and old-world values had a place in new Australia during the first few years of settlement» [34, p. 23]. These types of comments have found expression on various levels including socially, economically, environmentally and culturally over the years and as Arthur Calwell, during an interview with the Editor of the Ukrainian Newspaper, Ukrainian Settler [30], has pointed out that Ukrainians have always been law abiding and model citizens who have a strong cultural and national identity. Their ICH has played an important role in their identity. The interpersonal and social activities within their ZPD [33] have enabled them to maintain their ICH within the boundaries of Australian society and further afield.

Conclusion. Globalization has raised the living standards for many Geelongskis and has connected Ukrainian people from two distinct areas of Europe who have started to arrive to Australia in 1948. These representatives have many challenges; but simultaneously they assist and support each other in their Zone of Proximal Development [31] to advance the common goal of their cultural heritage and identity maintaining and sustaining. They have learnt how to survive in the Geelong environment contributing economically and socially; and adding to the cultural environment by preserving and exhibiting their cultural heritage at various festive activities and maintaining their cultural identity for over the last 70 years in Australia.

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Summary

Джілонґ — сільськогосподарський, виробничий та індустріальний центр. Українські емігранти знайшли там заняття в місцевому бізнесі, але що найважливіше — вони принесли із собою власну культурну спадщину.

Наші перші джілонґці почали подорожувати з Галичини (нинішніх західних теренів України) до Австралії ще в 1890—1910-х роках, за часів існування Австро-Угорської імперії. Життя в Галичині

було складним, тому постав вибір, чи залишитися в скрутному становищі в Галичині, чи мігрувати в пошуках кращого життя.

Значна частина населення обрала другий варіант: люди мігрували до Аргентини, Бразилії, Сполучених Штатів Америки, Канади, Бельгії та Франції. Певна група мігрувала до Боснії, Сербії, Хорватії, Герцеговини. Мігрувати до Боснії було простіше, оскільки ця територія підпорядковувалась Австро-Угорській імперії. У житті людей було чимало пертурбації і змін.

На початку Першої світової війни склад населення змінився. Багато юнаків було мобілізовано до різних армій для підтримки військових амбіцій імперій. У 1914 році в Галичині волонтери після короткого періоду навчання були мобілізовані для боротьби на російському фронті. У Боснії молодих українців мобілізували в австрійську армію Українських січових стрільців. 1 листопада 1918 року зайняли Львів, однак постійна ворожнеча виявилася згубною для реалізації незалежності України.

Українські молоді чоловіки повернулися додому до Боснії, втративши товаришів у бою, і потрапили в осередок нової політичної та суспільної структури. До Другої світової війни українці залишалися в селах, де вони влаштувалися перед Першою світовою війною, працюючи на землі або займаючись торгівлею на околиці.

У 1939—1945 роках колишня Галичина була частиною Європи, що зазнала найбільших людських втрат. Війна гостро ставила перед українцями питання, як зберегти власне життя. Це самозбереження тривало на фермах та в трудових таборах Німеччини. Умови життя біженців були жалюгідними. Проте соціальна, культурна та політична діяльність розвивала почуття ідентичності. Культурне життя в цих таборах забезпечувало продовження передачі українських цінностей, мови та настроїв.

Водночас міграція з Югославії відбувалася з розв'язанням радянсько-югославського протистояння з приводу національної незалежності 1948 року та розколом між Сталіним і Тіто, тим самим відкривши шлях на Захід і заохочуючи міграцію у світ. Українці знову стали мобільними. У 1950 році вони емігрували в Італію (Трієст), де утворили спільноту, що активно піклувалася збереженням культурної спадщини та ідентичності.

Організація «Пласт» зіграла першорядну роль. Окрім проведення скаутських заходів, молодь вивчала українську мову та традиційну спадщину (наприклад, танцюючи або співаючи в хорі). Багато наших джілонґців були учасниками хору. Нарешті, наприкінці 1953 року українці з Югославії вирушили в морську подорож до Австралії, щоб приєднатися до емігрантів з України в Джілонґу. Хоча життя цих сімей було порушене, вони завжди вважали себе українцями. Вони знали свою культурну спадщину та традиції, що їх підтримували поколіннями.

Наші перші джілонґці створили і громаду, і релігійні центри, вони збудували власний Народний дім і церкву. Самі виконували всі будівельні роботи. У 1972 році була опублікована стаття про українських січових стрільців, що жили в Джілонґу, а також фотографія. Ці чоловіки в молодості були біженцями, бійцями українських січових стрільців, а через багато років зустрілися в Джілонґу.

Освіта, передача культури та спадщини були надзвичайно важливими для джілонґців. Комітет громади вважав, що Союз українок Австралії (Джілонґ), найкраще підходить для організації цієї роботи. Упродовж усієї української еміграції в Джілонґ, яка почалася 1948 року, було очевидно, що жінки та Союз українок Австралії в Джілонґу відіграли ключову роль у заснуванні української громади. Її унікальність виявляється в Джілонґу у двох гілках еміграції.

У 2018 році цей культурний центр відзначив 70-річчя безперервного розвитку й збереження української культурної самобутності та спадщини. Ця студія є даниною багатьом джілонґцям, яких умовно можна поділити на дві групи: перша група була власне вислана з України через Ні-

меччину, а друга — емігрувала з Югославії через дії Тіто та Сталіна. Ці дві групи, або дві гілки, об'єднували зусилля та знання для побудови унікальної для них української ідентичності. Їхні здібності, поведінка й унікальні якості дали їм відчуття належності до української громади, хоча вони й належали до двох різних гілок. Вони мали бажання підвищити стандарти життя шляхом глобалізації і зв'язку між людьми, що створили можливість для сталого економічного розвитку та для обміну знаннями й ідеями серед різноманітних громад. Українці формували нові громади й об'єднували свої культурні знання та навички, перетинаючи територіальні кордони, щоб генерувати новий культурний досвід і покращувати досвід місцевих громад.

Наші джілонґці формували спільноту й розвивали культурну ідентичність протягом сімдесяти років в Австралії. Водночас ці люди створили унікальну культурну ідентичність для збереження власних традицій, мови та адаптації до стилів життя, що були невідомі їхнім попередникам.

Ключові слова: Австралія, Джілонґ, глобалізація, культурна ідентичність.