

UKRAINIAN ACADEMY OF ARTS AND SCIENCES IN CANADA
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No. 1 (21)

**ROMAN RAKHMANNY:
A BIBLIOGRAPHIC GUIDE
TO SELECTED WORKS**

By
Nadia M. Olynyk



Winnipeg

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INTRODUCTION

Ukrainian journalists in general and Canadian-Ukrainian publicists in particular have not been as fortunate as their colleagues in other fields of Ukrainian intellectual and artistic endeavour. Almost without exception, their work has been largely neglected by researchers, analysts, and candidates for higher academic degrees alike. This, in spite of the fact that Ukrainian publicists have made a valuable contribution to the development of cultural and socio-political self-awareness of Ukrainians both in Ukraine and in such countries of Ukrainian settlement as Canada and the United States.

Moreover, even Ukrainian scholars (such as M. Hrushevsky), writers (e.g. Ivan Franko), and political leaders (e.g. President of the Second Ukrainian National Republic, Symon Petliura), never shied away from journalistic pursuits and, by means of articles and essays, they were able to reach and mold the main core of the Ukrainian nation even in times of its greatest adversity.¹

One of the reasons for the failure on the part of Ukrainian researchers to explore and effectively utilize the vast experience contained in the lifework of Ukrainian publicists, especially those who have made their presence felt in the Ukrainian and non-Ukrainian communities of the period, may be the deplorable lack of bibliographies of works by those publicists. To mention just one striking case, the most influential, productive, albeit controversial Ukrainian publicist who dominated the Ukrainian journalism between the two world wars, Dmytro Dontsov (and who spent his remaining years of life and work in Canada), has not yet been honoured with a complete bibliography of his works.²

The purpose of this bibliography of selected writings by a Canadian-Ukrainian publicist, Roman Rakhmanny, is quite modest yet practical enough: to help students of Ukrainian and Canadian-Ukrainian journalism to trace and evaluate contribution by Ukrainian journalists in the field of human communication in spite of ideological, political and geographic barriers that divide some fifty million Ukrainians.

Roman Rakhmanny is the pen name of a Ukrainian journalist, broadcaster, and essayist. He was born in Ukraine, received his secondary and university education there (in Lviv) and did his post-graduate work in Canada where he had settled in 1949.

As a former member of the Ukrainian anti-Nazi resistance movement, he directed, immediately after World War II, a semi-legal news

service, the **Ukrainian Press Service (UPS)**, providing news of military and political resistance in Ukraine to West European and North American publications. At the same time, from 1945 to 1948, he was a co-publisher and associate editor of two Ukrainian weekly newspapers in the American Zone of Occupation, Germany. In Canada, he edited a weekly newspaper and, for more than a decade without interruption, kept a weekly column in several Ukrainian newspapers. His commentaries and essays have appeared in various publications of Western Europe and North America in a number of languages.

He is a recipient of the First Prize for political commentary from the American Ukrainian Journalists Association, and the Taras Shevchenko Medal for “outstanding contribution to the preservation of Ukrainian identity” from the Ukrainian Canadian Committee. He is a member of the Ukrainian Academy of Arts and Sciences (UVAN-Canada), the Shevchenko Scientific Society, the Canadian Association of Slavists, and the International PEN Club. For two consecutive terms (1974-1979) he served as a member of the Canadian Consultative Council on Multiculturalism.

Ukrainian and English language reviewers of Rakhmanny's journalistic output stress his ability to put the *Ukrainian problem* into the context of world affairs and to elicit a lively response from his readers not only in Canada and the United States, but also in the Soviet-dominated Ukraine.³ Evidence of Rakhmanny's writings reaching readers in the Soviet Ukraine has been provided by Ukrainian dissidents⁴ as well as by Soviet official critics of Rakhmanny's journalistic work.⁵

This bibliography comprises Roman Rakhmanny's works in non-Ukrainian languages. It includes published material and also unpublished papers as well as significant radio broadcast commentaries. Numerous reprints of his articles in English have been omitted from this guide but some syndicated columns (in both Dutch and Canadian periodicals) are included as an indication of the scope of the author's activity and interest in his writings. The entries are arranged in chronological order by year and alphabetically by title within a given year group. Some of Rakhmanny's writings were published under his real name, Roman Olynyk, or other bylines: Romain D'Or and R.R.

This bibliographic guide represents the first part of a projected complete bibliography of Roman Rakhmanny's writings.

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NOTES

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3. See, for example. **The Ukrainian Quarterly**, XXX, No. 4 (Winter 1974), p. 422; **Slavic Review**, 40, No. 3 (Fall 1981), p. 491; **University of Toronto Quarterly**, 41, No. 4 (Summer 1972), pp. 473-474; and **House of Commons Debates, Canada**, 117, No. 92, 1st Session, 29th Parliament, May 30, 1973, pp. 4265 and 4274.
4. Vyacheslav Chornovil, **The Chornovil Papers** (Toronto: McGraw-Hill, 1968), pp. 128 and 143.
5. V. Bolshakov, "Iashchyk Pandory", **Komsomol'skaia Pravda** (Moscow), August 26, 1970; R. Symonenko, "Ukrains'kyi burzhuaznyi natsionalizm — znariaddia suchasnoho antykomunizmu", **Visnyk Akademii nauk Ukraïns'koi RSR** (Kiev), XXXVI, No. 11 (November 1972), pp. 41-53; D. Pavlychko, "Fal'shyvi kleynody", **Literaturna Ukraina** (Kiev), August 1, 1969; Tadeusz Plaskowski, **Życia Akord Ostatni** (Warsaw: Krajowa Agencja Wydawnicza, 1979), pp. 162-164.

EDITOR'S NOTE:

ROMAN RAKHMANNY ABOUT HIMSELF

Roman Rakhmanny evaluates his own work in rather modest terms: "I have been trying to speak up for those men and women who have fought and died in defense of the Ukrainian cause, for those who have been silenced by their oppressors, and for those who are not so silent but have been prevented from communicating with the free world about their undiminished desire to live as three-dimensional human beings."

And for the chance of having been able to do so, he is grateful: "Thank you, God, for having spared me an involuntary journey to Siberia. And blessed be Thy name for the survivors you have brought back from the road to Magadan. By their testimony, they give us all a rare chance to become and act like true human beings: To know one another better and to cooperate more eagerly for the sake of those who are less fortunate than ourselves, be they Jews, Ukrainians, Estonians, Lithuanians, Latvians, or Russians.

*(From the article "Magadan and
the Rising New Humanism")*

M.H.M.

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