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СВОБОДА SVOBODA

УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY

The Ukrainian Weekly Section

"...AS WE LEARN TO GO FORWARD TOGETHER AT HOME, LET US ALSO SEEK TO GO FORWARD TOGETHER WITH ALL MANKIND..."
Richard M. Nixon

РІК LXXIX. Ч. 80 SECTION TWO SVOBODA, THE UKRAINIAN WEEKLY, SATURDAY, APRIL 29, 1972 ЦІНА 20 CENTS No. 80 VOL. LXXIX.

Three Pass Ph.D. Exams at Harvard

CAMBRIDGE, Mass. — Three students, one in history and two in Slavic languages and literatures, enrolled in the Ukrainian studies program at Harvard University, have successfully passed their doctoral examinations and are now engaged in research on their Ph.D. dissertations.

Frank Sysyn, a 1968 graduate of Princeton University who holds an M.A. degree in history from the University of London, completed his course work towards a doctorate last February.

Richard Hantula, who has been majoring in Russian literature with a minor in Ukrainian, passed his exams last fall, as did Thomas Tucker, another graduate student enrolled in the Ukrainian studies program here.

Fubright Scholar

Mr. Sysyn, a Fulbright scholar at the University of London, also spent a summer at the Leningrad University on a McConnell traveling scholarship. His Master's thesis dealt with "The Orthodox Nobility and the Khmelnytsky Revolution — Special Reference to Adam Kysil." As part of his study, he spent a summer doing research in Poland. Since his doctoral dissertation will deal with Adam Kysil, Mr. Sysyn will again travel to Poland for research work. He has already been accepted for the Polish-American student exchange program next academic year.

At Harvard since 1969 on a scholarship, Mr. Sysyn participated in the seminar on Ukrainian studies and the history seminar conducted by Prof. A. Ohloblyn. Among his seminar papers were such studies as "Anarchism and Nationalism — A Case Study in Makhnivshchyna," "Panslavism and the Ruthenian Trinity," "A Historiographical Analysis of Hrushevsky's Works," and others. His paper on "Nestor Makhno and the Ukrainian Revolution" will appear in volume 13 of the Harvard Series of Ukrainian Studies.

Mr. Hantula, who spent his undergraduate years at the University of Michigan, entered Harvard in 1967 and received his M.A. in Soviet area studies in 1968. He has been a Ph.D. candidate in the Slavic Department since 1969. Minoring in Ukrainian, he took courses in the Ukrainian language, literature and a seminar on Shevchenko at Harvard. Among his papers were "Drai-Khmara's Lebedi," "Vocabulary of Zerov's Sonnets," "Pushkin's and Hrebinka's Poltava," and others. Mr. Hantula chose the Ukrainian philosopher Skovoroda for his dissertation topic.

Mr. Tucker, a 1954 graduate of Trinity College, received his M.A. at Harvard in 1956. Having chosen Ukrainian as his minor, Mr. Tucker attended courses and seminars within the Ukrainian program here. He wrote papers on Tychyna, Skovoroda, Kvitka and Stefanyk. His dissertation will deal with metrics of eighteenth century Russian literature.

The March issue of the Harvard Ukrainian "Newsletter" reminds students that five courses in Ukrainian studies will be offered at Harvard this summer. A course and a seminar in modern Ukrainian history, beginning and intermediate courses in the Ukrainian language, and a course in Ukrainian literature comprise this year's Ukrainian summer school program at Harvard.

Prof. Pap Heads Cleveland's Human Resources Agency

CLEVELAND, O. — Prof. Michael S. Pap, head of John Carroll University's Institute of Soviet and East European Studies, has accepted the post of Director of Human Resources and Manpower Development in Cleveland, O.

Prof. Michael S. Pap

As reported earlier, the post was offered to Prof. Pap last January by Cleveland Mayor Ralph J. Perk. In confirming the offer at that time, Mayor Perk said that he regarded Dr. Pap "very highly" and expressed hope that John Carroll University would allow the Ukrainian scholar a leave of absence "so he can serve the city."

Prof. Pap, 51, has been at John Carroll Universeity since 1958. He holds the title of professor of history, and in 1961 he founded the Institute which he has been heading until his recent appointment to the city agency. Before he came to JCU, Prof. Pap taught political science at Notre Dame.

Born in Ukraine, Prof. Pap studied in Czecho-Slovakia, Austria and Germany. He received his doctorate from Heidelberg University.

The city department which he heads coordinates programs sponsored by federal and state grants for Cleveland.

Ukrainian Bar Association Founded in Detroit

DETROIT, Mich. — On October 27, 1971, a group of Detroit area attorneys of Ukrainian descent, filed articles of incorporation with the Michigan Department of Treasury establishing the Ukrainian American Bar Association.

The incorporators of this Association are Victor Borowsky, Myron Kapustij and Peter Fylonenko, all practicing attorneys in the Detroit Metropolitan area.

These attorneys recognize that such an Association is necessary and vital in the field of law, an area of utmost significance in its relation to the welfare and public good of the Ukrainian community.

The objectives of the Ukrainian American Bar Association, as stated in its Articles of Incorporation, are to "develop and disseminate information concerning matters affecting and of interest to its members, to foster good fellowship among its members and to apply its knowledge and experience in the field of law to the promotion of the public good of the Ukrainian American community."

Active members shall be any persons of Ukrainian descent who are members of the Bar of any state or of the District of Columbia or any Province of Canada. Provisions are also made for associate members.

PRISONERS SEW LIPS IN PROTEST

NEW YORK, N.Y. — A group of 15 Soviet labor camp inmates sewed their lips together as a protest against camp conditions, said the United Press International in a dispatch from Moscow, quoting the clandestinely disseminated "Chronicle of Current Events."

The newsletter, known to be the voice of the dissident movement in the USSR, said that six of the 15 were sent to a psychiatric hospital and the camp commander was fired because of the protest.

SCHEDULE CONFERENCE ON HUMAN RIGHTS IN USSR

NEW YORK, N.Y. — Six scholars specializing in Soviet area studies will be the principal speakers at a conference Friday, May 19, at Columbia University here, devoted to the question of "Human Rights in the USSR."

Professors A. Blane, Y. Bilinsky, G. Massell, A. Landsbergis and Messrs. M. Decter and L. Rigerman will discuss the various aspects of the dissident movement in the USSR and instances of the violations of human and constitutional rights.

Charity Ball At Soyuzivka

NEW YORK, N.Y.—Branch seventy-two of the Ukrainian National Women's League of America with headquarters at the Ukrainian Institute of America will hold a gala tenth anniversary charity dinner and dance at Soyuzivka on Saturday, May 6th.

The enthusiastic response of over 250 members and friends has already exceeded the capacity of Soyuzivka. The overflow crowd will be housed at nearby resorts.

A champagne cocktail party will launch the evening's festivities followed by a full-course dinner. The ladies have selected the famous orchestra «Amor» to provide music for the Ball.

Many Prizes

Another popular feature during the evening will be a raffle drawing to beheld after the dinner and many lovely and valuable prizes will be awarded. The proceeds of the raffle are for the benefit of worthy charities and the Branch 72 Scholarship Fund.

Reservations for the cocktail party and the dinner and dance are still being accepted and can be made by calling Soyuzivka at 914 - 626 - 5641.

UNA SPRING DRIVE

As of last Tuesday, April 25, the UNA spring drive has netted a total of 1,030 new members, leaving 1,570 to be organized in the next two months to reach the designated quota of 2,600 new members by the end of June. During the four-day period from April 21 to April 25, the Main Office received 48 new applications, indicating that the drive is picking up momentum. Among the leading organizers in that period were: Peter Holowachuk, secretary of Passaic Branch 42, with 6 new members; Supreme Advisor and regional organizer Stepan Hawrysz — 5; Bohdan Deychakiwsky, secretary of Lorain Branch 233 and Dr. Ivan Smereka, Secretary of Detroit Branch 175 — 4 each.

APPEAL

(Of UCCA Board of Directors and Ukrainian Central Organizations and Institutions to the Ukrainian Community in the U.S.A.).

To the Ukrainian Community!

We, members of the Board of Directors of the Ukrainian Congress Committee of America and representatives of Ukrainian central organizations, gathered at a session on April 15, 1972, in New York City

Do Hereby Announce

the convocation of the XIth Congress of Americans of Ukrainian Descent. This Congress will meet in New York City on October 6, 7 and 8, 1972, at the Commodore Hotel. We are fully cognizant of the great importance of this Congress for the cause of liberation and freedom of the Ukrainian people.

There is no doubt that events taking place in Ukraine, namely, the arrests and incarceration in concentration camps of Ukrainian intellectuals, persecution of the clergy and faithful, the burning of historical archives, the destruction of centuries-old monuments and the official Russification policy — all these constitute a new assault of imperialist Moscow against the Ukrainian people with the purpose of crushing their aspirations to freedom and national statehood.

This assault Moscow is now expanding by other methods against Ukrainians who live in the free World, endeavoring by devious means and false information to break the spirit of free Ukrainians, to undermine their stability and to influence them to change their attitude toward the situation in Ukraine and thus break the internal organizational strength and efforts of Ukrainians in the free world, especially those in the United States. With the enemy using all possible means in the struggle, the XIth Congress of Americans of Ukrainian Descent therefore should:

— Manifest full readiness of the Ukrainian national community in the United States of America to stand in defense of the rights of our people in their native land;

— To denounce and condemn Russian colonialism in Ukraine;

— To remind the free world that the opposition of the Ukrainian people to imperialist Communist Russia dates back to 1918, which opposition was manifested in the war waged by the regular Ukrainian armies of the Ukrainian National Republic and the Ukrainian Galician Army, and in armed uprisings and struggles which continue to this day;

— To remind the world of the barbaric methods which Moscow used to break the resistance of the Ukrainian people 40 years ago — by organizing a man-made famine in Ukraine in 1932-1933 which resulted in more than six million victims among the Ukrainian people, who died from hunger and starvation;

— To remind the world of the continuation of this organized struggle of the Ukrainian people against Russia 30 years ago by the Ukrainian Insurgent Army;

— To express our admiration for the Ukrainian people

(Continued on p. 3)

New Book Terms Ukraine 'Moscow's Powder Keg'

NEW YORK, N.Y. — "The Ukraine is a powder keg that Moscow finds hard to control," says a 25-page illustrated documentary titled "The Ukraine," which forms a chapter in "A Picture History of Eastern Europe," authored by Ellsworth Raymond and John Stuart Martin.

Published by Crown Publishers of New York in 1971, the 374-page book includes informative articles on Albania, Bulgaria, Czecho-Slovakia, East Germany, Estonia, Hungary, Latvia, Lithuania, Poland, Rumania, Ukraine and Yugoslavia.

Rich Country

A map of Ukraine, within present-day boundaries, precedes the chapter, which is amply illustrated and includes statistical data on population and the national economy.

"If Ukraine were free today," say the authors in the introductory paragraph," it would be one of the world's richest countries. Ukrainian industry is so big that only the United States, Russia, and Japan are more productive. Per capita output of coal and steel in the Ukraine is higher than in the USA. Ukrainian farms harvest more grain than Canada, which is one of the world's greatest granaries..."

The caption alongside the Ukrainian SSR's emblem says that it is "the Communist state seal of the Ukraine, which today is forced to be a Soviet republic of the USSR. Unlike the emblems of some other Soviet republics,

(Continued on p. 2)

Tennis, Children's Camps Open at Soyuzivka June 24

KERHONKSON, N.Y. — A week-long tennis camp and a three-week children's camp for boys will open Saturday, June 24, at Soyuzivka, launching the summer program of activity here at the popular UNA resort.

Moved Up

The tennis camp, started last year, has been moved up this year from last week in August to the last week in June to avoid conflicts with other youth camps and to afford an opportunity to the youngsters to gain valuable training before the start of the Ukrainian tournament season.

The camp, open to boys and girls aged 12 to 18, will concentrate on the basic techniques of tennis—all strokes, court tactics in singles and doubles play, physical and mental aspects of competitive play, and the like.

The camp provides a minimum of four hours of daily instruction on the courts, divided into the morning and afternoon sessions. In addition, there will be instructional films, skull sessions and theory.

Instruction will be given by George Sawchak and Zenon Snylyk, two of the leading Ukrainian tennis players. Soyuzivka provides lodgings and food for $66.00, tennis instruction costs for the duration of the camp is $24.00. Tennis campers lodged at So-

(Continued on p. 3)

METROPOLITAN MSTYSLAW ATTENDS SYNOD IN AUSTRALIA

NEWARK, N.J. — The Most Rev. Mstyslaw, Metropolitan of the Ukrainian Autocephalous Orthodox Church and of the Ukrainian Orthodox Church of the USA, presided over the Sixth Synod of the Ukrainian Autocephalous Orthodox Church of Australia and New Zealand, held in Sidney, Australia, Saturday and Sunday, April 1-2.

Metropolitan Mstyslaw

The Metropolitan, who whiled a month in Australia, returned to the United States Sunday, April 23, and made a stopover in Los Angeles, Calif., before arriving in Bound Brook, N.J., the seat of the Consistory, on Monday, April 24.

Pay Tribute

The Synod in Australia commenced with religious services, pontificated by Metropolitan Mstyslaw who was accompanied on this sojourn by his personal secretary, Rev. Yuriy Pocheniuk.

The Synod participants paid their last tribute to the memory of the recently deceased Metropolitan Ilarion of the Ukrainian Greek-Orthodox Church in Canada, to Archbishop Donat of Autralia, and to Protopresbyter Ananiy Teodorovych who died last year while visiting the United States.

It was during the second day of the Synod that the clergy and faithful witnessed the moving ceremony of elevating Rev. Alexander Teodorovych to the rank of deacon. He is the son of the late Protopresbyter Teodorovych who served as the Church's administrator in Australia.

The Synod heard reports of the outgoing officers of the Consistory and discussed some 20 items on its two-day agenda. Presiding over the Synod, in addition to Metropolitan Mstyslaw, were: Rev. N. Plichkovsky, vice-chairman, I. Lubchak, representing the laity, Rev. Alexander Teodorovych, secretary, and I. Kusch.

Taking part in the Synod were 12 priests, two deacons and a protodeacon, and 52 representatives of the laity.

Unity Call

Metropolitan Mstyslaw, in opening the Synod, delivered an address which traced the history of the Ukrainian Autocephalous Orthodox Church, its tribulations and accomplishments, noting at the conclusion the achievements of the Church in the U.S.

He appealed to the faithful and clergy to work in unity for the good of the Church and of the enslaved Ukrainian nation. "The doors of our Church are open to all," said the Metropolitan.

Elected to the Consistory were the following: Rev. I. Manko, Rev. O. Pihulevsky, Rev. Teodorovych, Rev. V. Chervaniv, representing the clergy, and Messrs. Bazylycky, Chyhyryn and Lubchak, representing the laity. Elected to the auditing board were: Rev. Dzibij, chairman, Rev. Hryciuk, vice-chairman, Messrs. Hura, Radion and Hubariw, members.

Also elected was a by-laws committee consisting of Rev. Plichkovsky, Rev. Zelinsky and Mr. Chumak. It will function in between the Synods, which will be convened every three years.

Wide Coverage

The Australian press gave wide coverage to Metropolitan Mstyslaw's sojourn, carrying stories and photos of his visitations in schools, parishes and Ukrainian community organizations.

SAY UKRAINIAN TRIED FOR DEFENDING SOLZHENITSYN

NEW YORK, N.Y. — A young Ukrainian political economist, who specializes in dialectical materialism and has been teaching the subject at Sverdlovsk technical college, was reportedly arrested in early April and tried in camera in Kiev for defending the Russian Nobel Prize winning novelist Aleksandr Solzhenitsyn.

Anatoliy Reshetnyk, 35, reports the press service of the Ukrainian Supreme Liberation Council (Abroad), wrote an open letter to "Literaturnaya Gazeta" published in Moscow, in which he defended Solzhenitsyn. The letter was written in reply to an article by D. Reid, an American journalist, critical of Solzhenitsyn and published earlier by the Moscow newspaper.

Disobeys KGB

Reshetnyk was reportedly told by the KGB to recall his letter which the paper had refused to publish anyway. Reshetnyk, says the press service, refused. He was subsequently relieved of his job at the tekhnikum, and when he returned to his mother's residence near Kiev, he was arrested by the KGB.

The press service says Reshetnyk was tried in secret, but the sentence is not known.

It was also reported that investigation is being continued in the cases of Ivan Svitlychny, Vyacheslav Chornovil, Evhen Sverstiuk, the wife of Svyatoslav Karavansky, Nina Strokata, Oleksa Riznykiv, Dr. Prytyka, Yuriy Shukhevych, and others arrested last December and January, in preparation of trials.

There are widespread rumors, according to the press service, that the thrust of the investigation is to develop a case of "state treason" and "collaboration with foreign imperialist centers" against the arrested Ukrainian intellectuals.

Threats, severe moral pressure and other tactics, reminiscent of the wave of terror in the 1930's, are applied by the KGB on the relatives and friends of the arrested.

Arrests Continue

At the same time, says the press service, arrests continue in Ukraine. It has been reported that in Kiev the KGB arrested Volodymyr Rohatynsky, Luba Seredniak and Leonid Kovalenko.

A separate trial is said to be readied for Prof. Leonid Pliushch, one of the founding members of an organization in defense of human rights in the USSR. There are rumors, however, that he might be placed in an insane asylum, a new method used by the Soviet authorities in combatting the widespread dissident movement in the USSR. This was the case, among others, with Anatoliy Lupynis, a Ukrainian intellectual who was placed in an asylum following his arrest last December.

"Unmeltable Ethnics" Discussed at Parley

By GEORGE WIRT

JERSEY CITY, N.J. — Dr. Rudolph J. Vecoli, a prominent immigration historian, charged last week that the yet to be unveiled American Museum of Immigration is "a complete disaster and a travesty of the story of U.S. immigration history."

"That such an institution should emerge in 1972 is really a scandal," said Dr. Vecoli, who described the museum as "apologetic and patronizing."

More Harm than Good

Dr. Vecoli, professor of history and director of the Center for Immigration Studies at the University of Minnesota, was part of a group of immigration scholars asked to review the American Museum of Immigration by the National Park Service recently. Included in the group is Myron B. Kuropas, Supreme Advisor of the Ukrainian National Association and Deputy Director of "Action" for the Midwest region.

"Most of us agreed that the museum should not be opened because it would probably do more harm than good," said Dr. Vecoli.

The tall, bearded professor explained that the museum featured prominent individuals from various immigrant groups, thereby "commenting negatively on the mass of immigrants."

"They're trying to portray the Duponts, the Carnegies, and the Pulitzers as models of the successful immigrant," Dr. Vecoli said. He added that the museum's exhibits ignore the new immigrant and label all peoples from the "old empires" as either Austrians or Russians.

He also added that in the entire museum only four women were represented.

The American Museum of Immigration, which is nearing completion in the base of the Statue of Liberty in New York Harbor, is expected to be opened by July 4th this year. Originally scheduled to open last February, the unveiling was postponed because of widespread criticism from immigration scholars.

Dr. Vecoli made his remarks to some 75 students, teachers and ethnic community leaders at the opening session of "The Forgotten Ethnic Americans," a conference sponsored by the History Department of Jersey City State College Saturday, April 15.

Dehumanization

During his address, entitled "The Role of Ethnic Studies in a Pluralistic Society," Dr. Vecoli described the current increasing interest in ethnicity as a response to the "dehumanization of society."

"The loss of a sense of national purpose," the fact that "being American is no longer enough," and a search for the "security of the group," according to Dr. Vecoli, are some of the reasons why more and more Americans are showing stronger feelings for their ethnic identities.

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Political Activism

It happens every four years and this is the year. We can hardly be unaware of the fact that this is the year of presidential elections. The primaries are already upon us, the conventions are just around the corner, and the elections only six months away.

Apart from the mounting intensity of political campaigns, compounded as they invariably are by the issues of the day, this year's elections are of utmost significance in that the voting age has been lowered to 18 thus introducing a completely new factor into the country's political process.

There is stepped up activity on all levels of the political ladder, as thousands of volunteers are working furiously for the candidates of their choice. And the tempo is bound to pick up as the parties determine their choices.

Traditionally, this is also the year when Ukrainian Americans also awaken to the fact that this is th battle for the highest elective office in the world. Clubs are formed, choices are made and votes are canvassed. Yet it is difficult to speak of a Ukrainian American vote, and nobody does, though in some communitie our voters could, if organized, be a factor. But coulc is not enough. Our lack of political activism sticks ou like a sore thumb and we have yet to realize that t get in on a chunk of power we must become involve on all levels of political activity.

For one thing, our active presence in America political parties would greatly enhance our objective as a community. Supported by numbers at the poll: our demands would much more readily find a willin ear in the quarters that count.

And equally important is the exercize of our righ to vote, a most sacred privilege guaranteed by thi country's constitution that many other peoples, includ ing our own, are shedding rivers of blood to secur To register, to become active, to vote should be the slo gan of the day for all of us, regardless of age or poli tical convictions. Only then can we speak realisticall of "Ukrainian power."

UNA Spring Drive

Membership is the lifeblood of every organizatio The UNA is no exception. The oldest, the largest an the strongest Ukrainian organization on this continent while providing multiple services and benefits for it 88,000 plus members, also relies on them to generat continued progress and to assure uninterrupted growth

But more than that, by virtue of its strength an resources the UNA is able to serve the entire commu nity. It has an unsurpassed record of involvement, ini tiative and contributions to virtually every phase an facet of our organized life. The UNA is the best exam ple of what organized strength can accomplish. And it could do more. Suppose its membership were ten time what it is today. Impossible? Consider the fact that even by conservative estimates there are close to 2 million Ukrainians in the U.S. and Canada. No more than ten percent of them are organized within all of our fraternals. Thus the vast untapped potential which, if organized, would greatly increase our strength and influence.

For its annual membership drive, the UNA has set a goal of 5,700 new members. The aim of the current spring drive is 2,600 new members by the end of June. As of last Tuesday, more than 1,000 had been organized. And as the drive is picking up momentum, let us all keep in mind the total benefits that only organized strength can bring.

CHRISTIAN SCIENCE MONITOR

Will Ukrainianism Survive?

CAMBRIDGE, Mass. — Some 300 years ago, Ukrainian leader Ivan Briukhovetsky was chained to a canon by his own men and beaten. How he got himself into that predicament (he was considered a traitor) makes an interesting story.

In fact, the 1,300 years of Ukrainian history that preceded Biukhovetsky and all that followed is somewhat more than just an interesting story. They are a vital part of European culture itself, writes Lansing R. Shepard in the April 10th issue of the Christian Science Manitor.

Trouble is, not many people know that — and that includes the majority of the 2 million Ukrainians now living in the United States, and probably most of the 50 million Ukrainians in the USSR today.

Many Ukrainians here are concerned their heritage may be lost. It is a worry that is given greater credence by the Soviets' heavy-handed rule of their homeland. To many the question is very real: Will Ukrainianism survive?

Five thousand Ukrainian Americans from Boston to San Francisco have given their answer with a resounding yes. They mean it, says the article.

In something resembling a mini-crusade, Ukrainian Americans, young and old, middle income and poor, have shelled out over the past 15 years some $1.1 million — much of it in nickels and dimes — to buy an idea called the Center for Ukrainian Studies. It becomes a reality at Harvard University this year — maybe.

The fact is that $1.1 million isn't enough. According to the contract agreed to in 1968 by the Ukrainian Studies Chair Fund (USCF) and the president and fellows of Harvard, $700,000 more must be raised by the end of this year

With nine months to go, the fund-raising effort has acquired something of a desperate nature.

What the grand total is expected to buy is three professorships — one in Ukrainian history, others in literature and language — and a research institute (library).

If the money is not raised by Dec. 31, the group will go ahead and establish as much of the center as it can — probably two chairs (in history and literature) and the library.

The third chair would have to be renegotiated, and there's the rub. In 1968 a professorship cost about $600,000. Today it's considerably more.

"The Poles just got a chair at Harvard, and it cost them a million," says Harvard graduate student Frank Sysyn. A third generation Ukrainian and avid on the cause, Mr. Sysyn supplies much of the horsepower behind the fund's stretch drive.

According to him, the Ukrainian "movement" began back in the middle '50's when a group of students at New York University requested that the school offer a course in Ukrainian and were told that the language was in fact, just a dialect of Russian and so "no we're sorry we can't get that specialized..."

'The Best Way'

Oddly enough, it was in Cleveland that the assault began. There in 1957, the Federation of Ukrainian Student Organizations met and resolved to endow a chair of Ukrainian studies at some American university.

"It was the best way to make sure our culture would survive and our younger generations be made aware of their rich heritage," says Stepan Chemych, president of the USCF...

Mr. Chemych in 1955 came to the United States where he attended the University of Oregon and Columbia University in New York. It was there that he became active in the Ukrainian cause.

"I found that many of my American friends had a great misunderstanding of my background," he says. "They'd notice my accent and ask where I was from. When I told them 'the Ukraine,' they'd say, 'Oh! You're Russian.'"

"Well, I'm not," he stated flatly.

The upshot was that Mr. Chemych became a leading proponent of Ukrainianism in the United States. And it was largely because of his efforts that the Ukrainian student congress in Cleveland voted $15,000 to support the drive for a chair in Ukrainian studies.

The USCF was created to take over the collection and Mr. Chemych was named to head it. Collections have been done entirely by volunteers.

In 1967 the group decided to go ahead on the contract with Harvard. The university already had an impressive Ukrainian library and a competent teaching staff in the study area. But most importantly it had Prof. Omeljan Pritsak, a native Ukrainian whose specialty is Turkish linguistics.

It was Professor Pritsak who pushed the idea of the tri-chair institute, and it was he who had the most to do with convincing Harvard it should support such an idea.

When in 1968 Harvard agreed to the institute and the first $300,000 had been received, a Committee on Ukrainian Studies was appointed and Professor Pritsak was named to head it. The committee's function was to work out a curriculum in the Ukrainian field.

With that seed money and the money that has come in since, Ukrainian studies are now established enough to be considered "special fields" by various departments, and today it is possible for students to earn the M.A. or Ph.D. degrees in them. While they still do not yet constitute an institute, the studies nevertheless have come a long way since 1957.

"Nobody thought we could do it," says Mr. Chemych, "and that hurt us in the beginning. But seven-digit figures seem to do a lot of talking. More money is coming in now."

Most of the bigger contributions have come from the smaller towns. "The Ukrainian community is closer in the smaller towns," explains Mr. Sysyn. "You know — like Lorraine, Ohio, or New Brunswick, New Jersey.

"New Brunswick has only 100 Ukrainian families," he continues. "But they gave us $13,000 in one week." Recently, an 11-year-old boy from Youngstown, Ohio, sent in $50, which he said he had saved just for the fund.

With friends like that maybe the story of Ivan Briukhovetsky will yet survive.

New Book...

(Continued from p. 1)

this seal contains no Marxist slogan and no wording in Russian."

Apart from making a clear distinction between Ukraine and Russia, the chapter provides a condensed review of Ukrainian history, geography, natural resources, culture and literature in what is largely a fair and objective treatment. Major shortcomings are found in the treatment of the Kievan Rus' history, and an apparent error in the selection of illustrations shows the portrait of a Russian officer identified mistakenly as that of "the greatest Ukrainian poet" Taras Shevchenko.

The authors of the book — Prof. Raymond is head of the Russian area studies at NYU and Mr. Martin is author of "A Picture History of Russia" — have chosen the following works as source material for the chapter on Ukraine: "The Ukraine: A History" by W. E.D. Allen, "Ukrainian Nationalism, 1939-1945" by John A. Armstrong, "The Ukrainian Revolution, 1917-1920" by John S. Reshetar, "Soviet Politics and the Ukraine" by Robert S. Sullivant, and George Vernadsky's "Bogdan, Hetman of Ukraine" and "Kievan Russia."

HNIZDOVSKY'S WOODCUTS SHOWN IN ITHACA

ITHACA, N.Y. — Woodcuts of the famed Ukrainian artist Jacques Hnizdovsky are on display at the Upstairs Gallery in Ithaca, N.Y., following the exhibit's opening Tuesday, April 18.

The exhibit at the Gallery, located at 121 Buffalo street, will remain open through Saturday, May 13.

Ethnics...

(Continued from p. 1)

While he admitted that the reasons why people feel strong ethnic ties may be "obscure, they are still very deeply rooted in the American psyche."

A Role in 1970's

The dapper history professor was also critical of a traditional view of the American immigrant as exhibited in Emma Lazarus' inscription at the Statue of Liberty—"send us your poor, your huddled masses, your wretched refuse..."

Although it was meant as a welcome to the new immigrant, Dr. Vecoli finds it "patronizing." He asked, "How many of us are wretched refuse?"

"The real reason why many immigrants were brought here," said Dr. Vecoli, "was because Amercia had railroads to build, steel to make and coal to mine."

The conference's other major address, "The Unmeltable Ethnics" was given by Michael Novak, associate professor of philosophy and religious studies at the State University of New York (SUNY) and author of "The Rise of the Unmeltable Ethnics."

"The new ethnicity is terribly understood," said Novak, who explained that it was becoming more popular because it "is talking to the symbols and feelings that all young Americans have."

"What the young, the poor, the blacks and the intellectuals were to the sixties, the urban, largely Catholic ethnic will be to the seventies," Novak prophesied.

The conference ended with separate talks and discussions about the immigration experiences of the Italian-Americans, the Polish-Americans, the Greek-Americans and the Byelorussian-Americans.

ARTIST COUPLE EXHIBIT IN COLLEGE

BLUE BELL, Pa. — The young Ukrainian professional artist couple, Lavro and Oksana Lukaszewycz-Polon are presenting a multi-media art exhibition as guests of Montgomery County College under the patronage of the College Chorus and Band. The exhibition, which includes over 50 pieces, many of them recently completed, is running from May 1 through May 15, 1972, in the Main and Lower showcases of College Hall on the brand new school campus in Blue Bell, Montgomery County (340 DeKalb Pike). Admission is free and open to the general public, according to Dr. Andrij V. Szul, director of music at the college

The multi-media exhibition consists of oils, acrylics, batiks, lithographs, color linoengravings, color woodcuts, and drawings.

Metropolitan Ilarion Eulogized In Canadian Senate

(The statement below, eulogizing the late Metropolitan Ilarion, was made by Sen. Paul Yuzyk on April 13, 1972, and recorded in the Senate Debates).

Honorable senators, I would like to inform the members of the Senate that on March 29 Metropolitan Ilarion, the spiritual leader of the Ukrainian Greek-Orthodox Church of Canada, died in Winnipeg at the age of 90 and was buried yesterday, April 12. In the scholarly world he was known as Dr. Ivan Ohienko.

Served in Government

His Grace, Metropolitan Ilarion was born in Brusyliv, Ukraine in 1882. After completing his studies at the University of Kiev, he taught philology and was active in the field of education. Dr. Ivan Ohienko supported the cause of Ukrainian independence after the downfall of Russian monarchy in 1917. During the existence of the Ukrainian National Republic (1917-1921) he was minister of education and religious affairs in the government and the founder and rector of the University of Kamianets Podilsky.

After the Russian Communist conquest of Ukraine, Dr. Ohienko went into exile in Poland where, at the University of Warsaw, he was professor and chairman of the Department of Old Church Slavic from 1926 to 1932. In 1940, during the Second World War, he was ordained bishop of the Orthodox Church, but was unable to exercise his duties very long because of the war conditions In 1944 he sought refuge in Switzerland, and three years later in 1947 came to Canada where he settled down permanently in Winnipeg.

In 1951 a special synod (sobor) of the Ukrainian Greek-Orthodox Church of Canada elected Metropolitan Ilarion as head and primate of the Church with the See in Winnipeg. Here he became Dean of the Faculty of Theology at St. Andrew's College and honorary professor in the Department of Slavic Studies at the University of Manitoba, at which time I was a member of the staff until my appointment to the Senate in 1963.

Metropolitan Ilarion was an outstanding scholar and the author of over 1,000 titles of books, essays, sermons and articles. Recognized as the greatest authority on the Ukrainian language, he worked for many years on the translation of the Bible into modern Ukrainian, which was published by the British and Foreign Bible Society in 1962, the fulfilment of a cherished dream. Because his writings are so numerous, and so many of a high calibre, it would be unfair if I began to list only some of them. Suffice it to say, his contributions to sholarship are in many fields.

Highest of Tributes

Having known the Metropolitan personally for over 20 years, I would like to pay him the highest of tributes. I can say with full conviction that he was a man of high principles, high morals, great integrity, high standards, and sincere friendship. His love of the Ukrainian culture and language he transmitted to the young generation through his publications, his speeches, his teachings, discussions, and his example of devotion and hard work. He has left an indelible impact on the development of Ukrainian education and culture in Canada. This great scholar, teacher, and clergyman has influenced millions of people throughout the world, and he will live in the fond and grateful memories of his beloved people for many generations to come.

About 2,000 people paid their last respects to this great man at the solemn funeral which was held yesterday in St. Mary's the Protectress Cathedral in Winnipeg. The majestic Byzantine-Rite Pontifical Liturgy was celebrated by five bishops, a large number of clergymen, a fine choir, and hundreds of responding faithful.

Condolences

At the dinner in honor of the deceased, which was held following the funeral, condolences and tributes were expressed from Ukrainian churches, universities, organizations, and leaders of communities throughout the world. Telegrams of sympathy were also conveyed by Governor General Roland Michener, Lieutenant-Governor Stephen Worobetz of Saskatchewan, Prime Minister Pierre Elliott Trudeau, Premier Edward Schreyer of Manitoba, Premier Allan Blakeney of Saskatchewan, and other Canadian leaders. I had the honor of representing the Senate at this funeral.

I should like to repeat in part what I stated at the funeral dinner. I said that the Speaker and the members of the Senate sent their heartfelt sympathy to the surviving children and their families, Mr. George and Mr. Anatoly Ohienko of New York, and Mrs. Lesia Bida of Sherbrooke, Quebec, and to the bishops, the clergymen, and the faithful of the Ukrainian Greek-Orthodox Church of Canada. It was a great privilege to have this distinguished man, Metropolitan Ilarion Ohienko, as a citizen of our country, which has greatly benefited from his scholarship and leadership. May his example inspire many people to greater and nobler heights in the fields of education, better human relations, and cultural and spiritual progress.

Significant Figure

Acting Government leader John J. Conolly added the following remarks:

Honorable senators, we are all most indebted to Senator Yuzyk for drawing our attention to the sad death of Metropolitan Ilarion Ohienko. It is obvious from what Senator Yuzyk has said that Canada has indeed lost a significant church and educational figure. He has been in Canada for a quarter of a century, yet he died full of years having had several careers in Europe. Obviously he was a scholar, a writer, an educator, and a statesman as well as a churchman.

I think it is also noteworthy that men of his eminence should come to Canada to minister to the peoples from whom they sprung, the people whom they know, whose culture they understand, whose religious traditions they enrich and embellish.

Our sympathy goes out in full measure to all his relatives as well as his colleagues in the Ukrainian Orthodox Church.

Magadan and the Rising New Humanism

(The article below was published in the March 8, 1972, issue of The Windsor Star).

By ROMAN RAKHMANNY

(2)

Yet, Mr. Solomon tries to be as objective as possible for a man who never before lived in the Soviet Union and was bound to be puzzled by the complexity of internal cross-currents there. Therefore, one shouldn't pay too much attention to some factual mistakes in his narrative. These can be weeded out in the next edition.

What should be commented upon here, however is the painful aspect of Ukrainian-Jewish relations. I think, eventually there must be a more rational explanation of the anti-Jewish bias among Ukrainians, anti-Communists and Communists alike, rather than repeating the cliches about the traditional Slavic anti-Semitism for its own sake.

Without being aware of it, Michael Solomon helps the reader to grasp that complex problem by not sparing even some from among his own ethnic group.

Time and again he shows, by registering specific cases, that along with the good-natured Soviet Jews there existed in the Soviet Union also another strain — the Communist Jews of Russian hue.

By their unswerving support of the cruel Soviet regime they alienated masses of Soviet Ukrainians (as well as Russians) from the Jews in general.

And the Ukrainians outside the Soviet Union would acquire the same wrong idea that all Soviet Jews were helping the Kremlin rulers in the Russification of Ukrainians and a total destruction of the Ukrainian nation — either by mass arrests and summary shootings or by an artificial hunger which, in 1933, caused about seven million deaths in Soviet Ukraine.

What these and other Ukrainians did not realize (but what clearly transpires from Mr. Solomon's narrative) was that there has been growing, since the formation of the Soviet Union in 1922, a class of uprooted men; and these deracinees have been in power since.

They have no motherland of any kind; they don't care for any ethnic origin; they adorn themselves Communists, but Marxism and Leninism are strange doctrines to them as well. They recognize only one creed and that is their own "power unlimited."

By sticking together and supporting one another in their various capacities — be it as party men or state bureaucrats — they form a mighty pyramid of Soviet power: politburo is its tip, and its base consists of policemen and concentration camp supervisors.

Under the weight of this pyramid all the nationalities, with the Russians included, are staggering as no other part of mankind ever did.

From time to time, the pyramid needs some propping up against the ever opening cracks. Then a scapegoat must be found, and the Jews are nowadays as good for that as they were in Tsarist times when the old-order-pyramid was also in dire need of diverting the people's attention from the pressing problems of the day.

Ukrainians are usually played as a scapegoat for punishing so-called saboteurs and conspirators against the unity of the empire.

Against this background, it is encouraging to note that during the first post-Stalin decade, the new generation of Ukrainians began turning toward humanization of relations among the nationalities of the USSR.

For one, Ivan Dzyuba — a Soviet Ukrainian writer who was arrested in January in Kiev along with 18 other Ukrainian progressive intellectuals — called upon the Ukrainians and Jews to find a common ground for the defense of their distinct cultural identities.

Speaking at the Jewish commemoration ceremony held at the Babi Yar site in September 1966, Dzyuba said:

"Our common past consists not only of blind enmity and bitter misunderstandings, although there was much of this. Our past also shows examples of courageous solidarity and cooperation in the fight for common ideals of freedom and justice, for a better fate for all nations. We, the present generation, should continue this tradition and not the tradition of distrust and reserve..."

Then he came out strongly for human rights of Jews in Ukraine as well as in the Soviet Union as a whole:

"The Jews have a right to be Jews and the Ukrainians have a right to be Ukrainians in the full and profound, not only formal, meaning of the word... Let them know each other's history and culture and the history and culture of other nations; and let them know how to appreciate themselves and others as their brothers."

Sigh of Relief

Any thoughtful reader — albeit superficially familiar with the changing complexion of the Soviet Union's multinational society — will discover similar grains of a growing mutual understanding among the oppressed nationalities even in the concentration camps, upon reading such memoirs as that by Michael Solomon.

His testimony is invaluable as another proof that the Soviet pyramid oppresses all the nationalities alike; that without these hard labor camps the pyramid of the deracinees in power would crumble; and that the suffering they cause only hastens the growth of a new humanism — of a faith that would replace both the established religious hypocrisies and the established Soviet communism.

On closing Michael Solomon's book, Magadan, a sigh of relief escapes the reader's lips:

"Thank you, God, for having spared me an involuntary journey to Siberia. And blessed be Thy name for the few survivors you have brought back from the road to Magadan.

"By their testimony, they give us all a rare chance to become and to 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, Lithuanians, Latvians or Russians."

The End

Anna Prescovitch, 71, Dies

ANSONIA, Conn. — Mrs. Anna Merena Prescovitch, the widow of Walter Prescovitch and a member of the Ukrainian National Association since 1927, died Sunday, April 16, in Bermuda Dunes, Calif., while visiting her daughter, Mrs. Arthur Thomas. She was 71 years old.

Mrs. Prescovitch was born August 12, 1900, in Yonkers, N.Y., daughter of the late Dennis and Eva Karell Marena. She had been a resilent of Ansonia for 55 years. An active member of the Ukrainian American community, she was an organizer of the Zaporoska Sich Society UNA Branch 23 in Derby, Conn.

Besides her daughter, she is survived by five sisters, Mrs. Frances Carroll, Mrs. August J. Cicilio, Mrs. Lawrence J. Watson III, Mrs. Anthony Kirker, and Mrs. Roy Cyr; a brother, Steven Merena, a grandchild, a great-granchild, several nieces and nephews.

Funeral services were held Thursday, April 20, with Rev. Elias Merena, cousin of the deceased, officiating. The body was interred at the Pine Grove Cemetery in Ansonia.

"Veselka" Dancers: A Rainbow Of Ukrainianism in New Haven

NEW HAVEN, Conn. — The current surge of "ethnicity" — a concept evolved by sociologists after a painstaking search for a definition — finds its expression almost everywhere: in fashions and music, in home decoration and foods, in literature and the arts. It is "in" today to wear an embroidered blouse, a skirt from some heretofore "exotic" land, to play music with some "ethnic" motif, to adorn a home with ceramics and carpets that reflect one or another people's ethnos. And it all seems to be novel, modern, a "unique discovery" for curiosity seeking copywriters.

This is part of "Veselka's" 85-member folk dancing ensemble. The dancers, both male and female, range in age from 6 to 21. Photo above shows the advanced group during one of their performances.

It's Been Here

Well, not exactly so, at least as far as the Ukrainian people are concerned. It's all been here for decades, nourished, cherished and preserved with loving care and passed on like a piece of family heirloom from generation to generation of Ukrainian Americans.

The Ukrainian folk dance, the Ukrainian music, the language, the customs and traditions brought here from Ukraine by the early immigragrants are an indelible part of our heritage. Novel? By no means, except for those of our fellow citizens who have suddenly become "aware" of what has been there all the time.

This kind of discovery was made recently by a large portion of a 1,600-throng that filled to overflowing the exquisite Lyman auditorium on the campus of Southern Connecticut State College to see a concert sponsored by New Haven's Ukrainian Dance Ensemble "Veselka." Three-fourths of the audience was comprised of non-Ukrainians, mostly students and faculty members, who made no attempt to hide their admiration for the zestful performance of the 85-member "Veselka" ensemble.

Marvelling at the dazzling display of costumes and choreography, Scott G. Swanson, a student from Yale, said that what he saw was "an exciting introduction to the folklore of Ukraine."

Standing ovations, often interrupting the performances, were the reward for the nine Ukrainian folk dances performed by the ensemble in this March 11th concert.

A sampling of Ukrainian choral music — an equally rich treasury of Ukrainian heritage — was given by the all-girl "Yevshan Zillia" chorus from Newark, N.J., under the direction of Borys Sadowsky.

Abetting on that day "Veselka's" charges were guest performers, Zirka Hloba, Natalka Ptashynsky, Mark Komichak, Orest Rusynko and Slawko Bilyj, partners of Roman Strockyj, "Veselka's" currrent choreographer and dance master. And Mike Koziupa was there with his music.

The entire program was masterfully conducted by Ron Rohmer, a popular radio personality on New Haven's station WELI, who plugged the the concert weeks in advance on his program.

Do Their Thing

A debut for "Veselka," one might ask. Far from it. For more than eight years now, the ensemble has been doing its thing. It is best captured in the group's own program booklet — designed, by the way , by Jerry Lodynsky, one of the "Veselka" dancers — "the development of a mutual spirit of understanding and cooperation... and the fostering among our youth and neighbors knowledge and appreciation of Ukrainian culture."

It all started at the New York World's Fair in 1964, when the group, then 25-strong, performed for the first time under the tutelage and direction of its founder Wasyl Gina.

Since then this youthful, colorful "Rainbow of Ukrainianism" has taken the dancers to university campuses, arts festivals, Kiwanis clubs and many other places across New England and on tours to New York, Pennsylvania, New Jersey and Ohio. Hardly a Ukrainian function in the area goes by here without the participation of the group.

The phrase "generation gap" is something that these people only hear about. The Ukrainian dance is a binding tie for youngsters aged six to 21, all rehearsing dilligently and performing enthusiastically. Of course, one would not expect a seven-year-old to make a costume — and the group has four types, representing the Hutsul, Podilian and Poltava regions of Ukraine, as well as a stylized attire for the choral dances. It has to be the mother's chore. Pleasant, to be sure because it is done for a worthwhile purpose. That's togetherness.

Tickets, posters, travel arrangements, etc., etc. — this is the committee's job, a group consisting of both parents and youngsters, headed by Roman Hezzey. Mr. Gina is the director, Michael Husak, secretary and Mrs. Slava Jachnycky, treasurer.

Rapport

There has to be rapport, because Mr. Hezzey's daughter Anne, a dancer, is also on the committee, so is Roman Kyzyk, so is Roman Lysniak, and Jerry Lodynsky — just to mention a few. There are families that have as many as three children in one of the ensemble's three groups: the Berezowskys, the Kyzyks, the Dolishneys, the Mandiczes. And there is more than a dozen with two.

"Dancing is not only something that keeps our children busy. It is a way of keeping our heritage alive, of instilling pride in our culture, and of telling others about it," says Mr. Hezzey. "Veselka has never swerved from its purpose and continues — often at its own expense — to spread the Ukrainian culture."

Indeed, "Veselka's" many-colored rainbow of Ukrainianism is a bright spot on the horizon. With its source in New Haven, it spreads its rays beyond its immediate environs, radiating beauty that is genuinely Ukrainian.

Roman Stachura, 72, Dies

YOUNGSTOWN, O. — Roman Stachura, a one-time Uzhhorod lawyer and an officer in the Ukrainian Galician Army, died Wednesday, April 12, 1972, in Newark, N.J., at the age of 72.

A resident of Newark since 1970, Mr. Stachura headed the local chapter of the United Ukrainian War Veterans of America. Before coming to Newark, he lived in Youngstown, O., where he came from Europe in 1949.

Born in Peremyshl, western Ukraine, on October 17, 1899, he was an attorney and a bank officer for the National Bank in Uzhhorod and served in the Ukrainian Sich Riflemen (USS) and in the Ukrainian Galician Army during Ukraine's war of liberation.

Active in Ukrainian community life since his arrival in the U.S., Mr. Stachura was a member of the Ukrainian National Association Branch 218, served in various capacities with the Veterans organization, the Ukrainian Congress Committee of America, in Youngstown and in Newark. His wife Valentyna died in 1960.

He leaves three sisters Mrs. Alexandra Terlecky of Newark, Olha and Stephania in Europe, a niece and nephew. After Requiem services in Newark, the body was flown to Youngstown, where funeral services were held Tuesday, April 18. The body was interred at the Calvary Cemetery.

STUDENTS TO SPEAK AT HUNTER COLLEGE

NEW YORK, N.Y. — Two doctoral candidates in the field of Ukrainian studies, Orest Subtelny and Lubomyr Hajda, will address a meeting of the Hunter College Ukrainian Club Friday, May 5, at 6:30 p.m. at the Roosevelt House, 47 — 49 East 65th Street.

Messrs. Subtelny and Hajda, both of whom have studied under the Ukrainian Studies Program at Harvard University, will speak on the current drive for the Ukrainian Studies Chair Fund.

MRS. SURMACH-MILLS OPENS ONE-WOMAN SHOW

WEST NYACK, N. Y. — Mrs. Yaroslava Surmach-Mills will be showing her latest glass paintings in an one-woman exhibit at the Rockland Foundation's Heaton Gallery, 27 South Greenbush Rd., West Nyack, N.Y.

The exhibit, scheduled to open Sunday, April 30, will continue through Saturday, May 20. A reception is slated for the opening day between 3-5 p.m.

Tennis Camp...

(Continued from p. 1)

Photo above shows the group of campers with their instructors at last year's Soyuzivka tennis camp. This year's one-week camp starts June 24th.

yuzivka can avail themselves of all the other facilities at the estate. The camp will conclude Friday afternoon, June 30, on the eve of the season's first tournament for the eastern championships. Soyuzivka is already accepting registrations for the camp.

"Lviv" Spic and Span

The children's camp for boys aged 7 to 12 will also open Saturday, June 24, for a tour of three weeks to be followed by another three-week tour for girls of the same age group.

The completely refurbished "Lviv" villa, nestled cozily among the pine trees, will again be the site for the children's camp. The floors, the walls, the stairs and the facilities have been completely renovated during the winter and early spring months as part of Soyuzivka's overall "beautification" program. The smell of fresh paint, varnish and lumber is quickly dissipating in the spring's natural aroma.

The boys will conclude and the girls will take over the "Lviv" premises on July 16th. Yet another turnover will be accomplished over the weekend of August 5-6, as the girls conclude their camping tour and the students of the Ukrainian Cultural Courses come in for a program of Ukrainian studies — and a bit of enjoyment — scheduled to last through August 31st.

Appeal

(Continued from p. 1)

in Ukraine for their resolute stand against the Russian occupier and to strengthen their faith that the day of liberation, freedom and independence is coming;

— To assure the Ukrainian people that their brothers and sisters in America, who came here or were born here, will continue to assist them in the struggle for liberation to disseminate the truth about Ukraine and to seek true friends in the English-speaking world.

We are approaching the XIth Congress of Americans of Ukrainian Descent. All participants at this Congress will have an opportunity to review and assess the activities of the Ukrainian Congress Committee of America. The delegates in session should also determine, through common effort, the program of the UCCA for the future.

We trust that every member organization in the UCCA system be concerned that their representative organization, keeping the interests of the United States in mind, will function most effectively and be guided in its work and objectives by the welfare of the enslaved, but undefeated, Ukrainian people.

Taking all this into consideration, we call on you for a full consolidation of all our national forces to active participation in the forthcoming XIth Congress of Americans of Ukrainian Descent.

Let this Congress become a powerful manifestation of free Ukrainians in this great Land of Freedom.

New York, April 15, 1972

Board of Directors
Of the Ukrainian Congress Committee of America and Ukrainian Central Organizations and Institutions:

Ukrainian National Association; Ukrainian Workingmen's Association; Providence Association of Ukrainian Catholics; Ukrainian National Aid Association; Ukrainian National Women's League of America; Women's Association of the Organization for the Defense of Four Freedoms for Ukraine; Ukrainian American Women's Relief Organization; Shevchenko Scientific Society; Ukrainian Academy of Arts and Sciencies in the U.S.A.; Organization for the Rebirth of Ukraine; Organization for the Defense of Four Freedoms for Ukraine; Ukrainian National State Association in the U.S.A.; Ukrainian Hetman Organization; Association of Ukrainians of Revolutionary-Democratic Convictions; Ukrainian Peasant Party; Ukrainian Institute of America; Association of Ukrainian Cooperatives; Association of American Ukrainian Professionals; Ukrainian American Lawyers' Association; Ukrainian Medical Association of North America; Ukrainian Engineers Society in America; Ukrainian Journalists Association of America; Ukrainian American Association of University Professors; Association of Ukrainian Veterinarians of America; Association of Actors of Ukrainian Stage; Association of Workers of Ukrainian Culture of North America; Association of Ukrainian Librarians of America; United Ukrainian American Relief Committee; Self-Reliance Association of Ukrainians in America; Ukrainian Orthodox League of the U.S.A.; Ukrainian Evangelical Alliance of North America; League of Ukrainian Catholics; Organization for the Defense of Lemkivshchyna; Ukrainian Gold Cross; Carpathian Alliance; Ukrainian Youth League of North America; Young Ukrainian Nationalists (MUN); Association of Ukrainian Academic Societies" "Zarevo"; Ukrainian Student Association of Michnovsky (TUSM); Ukrainian Youth Organization PLAST; Ukrainian American Youth Association (SUMA); Association of Ukrainian Democratic Youth (ODUM); Federation of Ukrainian Student Organizations in America (SUSTA); Association of Former Ukrainian Political Prisoners; Association of Veterans of Ukrainian Armies; Botherhood of Ukrainian Sichovi Striltsi; Brotherhood of Former Soldiers of the First Ukrainian Division — UNA in the U.S.A.; Association of Former Soldiers of UPA in the U.S.A.; Ukrainian American Veterans; Brotherhood "Brody-Lew"; Association of Formern Members of Ukrainian Resistance; Association of Ukrainian Sports Clubs-East; Association of Ukrainian Sports Clubs in North America (USCAK).

SPORTS SCENE

By Oleh Zwadiuk

Soccer Moves to Long Island

Professional soccer has moved to Long Island. The New York Cosmos of the North American Soccer League will open their 1972-1973 season on May 7 at Hofstra University Stadium against the St. Louis Stars.

Unable to come to terms with the New York Yankees, and remembering the costly postponements of last year due to "wet grounds," the Cosmos decided to move all the way to Hempstead, Long Island, in hopes of capturing the sports minded population there.

Fertile Ground

The Cosmos are not the only ones who think there is fertile ground, entirely untapped, on that sliver of land that lies on the other side of the East River. According to some officials, there is a much better chance of success there than in the old metropolis.

The Cosmos will follow current trends of movement to the suburbs started by middle income families some years ago, followed by business enterprises and now sports promoters.

The Nassau Coliseum, a beautiful arena that can accommodate all kinds of sporting events indoors is a major attempt at capturing the spectator on Long Island. It hopes to have a major league hockey team and has the Nets of the American Basketball Association.

Just recently it staged a table tennis match between the touring Chinese ping-pong team and an American squad drawing some 12,000 spectators.

Cosmos vice-president and general manager Clive Toye, when asked about the choice of the Hofstra University Stadium, which is covered with astroturf, said that many people suggested Randalls Island as an alternate to Yankee Stadium. But, he said, the club's concern was for gaining new fans and the feeling was that they were on Long Island.

Toye said that the club was seriously considering purchasing Singer Bowl near the old World's Fair ground. If that is correct it would indeed be a geat turn of events for soccer in the New York area. It would draw fans from Long Island as well as those from New York.

Fanfare

The Cosmos are planning much fanfare for the opening game. May 7 has been designated "Youth Soccer Day" with "hundreds" of soccer players from the island taking part in opening ceremonies. There will be a preliminary boys soccer game before the main event at 3 p.m.

Nassau County Executive Ralph G. Caso will kick out the first ball and greet the Cosmos to their new home.

The team has signed a new goalkeeper, a husky 6-footer from England whom coach Gordon Bradley saw playing. His name is Dick Blackmore and he is 18 years old. He was a back-up goalie for Birmingham City when they played for the English Cup.

Other area players on the roster will be Siggy Stritz, Charlie McCully, Emanuel Kofie, William Mfum, Randy Horton and Karol Kapcinski.

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Ukrainian ceramic wall arrangement by Marusia
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6. Decorator table donated by St. George Post C.W.V.
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BUFFALO UNA DISTRICT COMMITTEE
announces that
ANNUAL DISTRICT COMMITTEE MEETING
will be held
Saturday, May 6, 1972
at the
UKRAINIAN NATIONAL HOME
840 William Street, Buffalo, N.Y.
at 7 P.M.
All members of the District Committee, Convention Delegates and Branch Officers and Delegates of the following Branches are requested to attend:
40, 60, 87, 127, 149, 299, 304, 351, 360 and 363.
PROGRAM
1. Reports and discussions
2. Election of District Committee officers
3. Addresses by Supreme Secretary Jaroslaw Padoch and Field Representative Wasyl Orichowskyj
4. Adoption of District Program for 1972 and Spring Membership Campaign
Meeting will be attended by
JAROSLAW PADOCH, UNA Supreme Secretary, and WASYL ORICHOWSKYJ, Field Representative
All Members and Non-Members are Welcome.
A. Kobryn, President M. Harawus, Secretary

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РІДНА ШКОЛА

Рік XII. Квітень 1972 Ч. 1. (15)

У 60-РІЧЧЯ ШКІЛЬНОГО ФОНДУ Й ПРОСВІТНЬОЇ КОМІСІЇ

Українська Церква й українська школа — це були ці життьові справи, що не давали заснути нашим першим іміґрантам в Америці. Будуючи нову українську церкву — обов'язково залишали в її приміщеннях і місце для української школи, де вчителями були отці парохи чи дяки.

І зі зростом української громади тут, у ЗСА, росла й потреба зосередити всі виховно-освітні змагання в одному надрядному тілі. Тому й не диво, що XII Конвенція УНСоюзу в 1912 р., рішивши повести освітню справу в ЗСА в широкому маштабі, оснувала Шкільний Фонд, призначений на просвіту й школи в ЗСА. Фонд спирався на оподаткуванні членів УНСоюзу; кожний член був обов'язаний платити, про розметі, на цей фонд по три центи місячно. Орудування тим фондом віддано Просвітній Комісії, складеній з сімох членів та головного уряду УНСоюзу.

Членами Просвітньої комісії були: д-р В. Сіменович, Е. Струтинська, Д. Андрейко, о. В. Балог, А. Горбаль, Ю. Павчак і д-р І. Копистянський. Комісія уконституувалася так: д-р В. Сіменович, голова; Е. Струтинська, секретарка; А. Горбаль, скарбник. На XIII-ій Конвенції УНСоюзу в 1914 р. ввійшли до Просвітньої комісії: о. Володимир Сполітакевич, Дмитро Андрейко і Володимир Лотоцький. Перший став головою, другий секретарем, а третій скарбником. („Свобода", ч. 50 з 1913 р. і ч. 62 з 1914 р.)

Комісія почала організувати українське вчительство, щоб завести одностайну науку по українських школах, як теж організувати архів і музей. Вона розписала негайно конкурс на популярні відчити і книжки з історії, географії й етнології України, а далі з політичного, літературного, театрального, просвітнього й економічного полів. Іменовано в краю, в Галичині заступницею Комісії письменницю Олену Кисілевську (Ольга Галичанка) і дано їй повновласть замовляти відчити та закуплювати предмети народного мистецтва для Америки. Розписано теж конкурс на допомоги українським убогим студентам (-кам), що вчаться в американських вищих школах.

З приводу смерти Миколи Лисенка писала „Свобода" так: „Чим для нашої літератури Тарас Шевченко, тим для української музики Микола Лисенко. Та нема нічого злого, чого чоловік не міг би обернути на свою користь. От чому смерть Миколи Лисенка повинна звернути увагу в Америці на скарби української пісні, на створення Центральної Музичної Бібліотеки ім. Миколи Лисенка й одного головного драматично-музично-співацького центру для проводу в нашій праці на полі нашої музичної культури, для допомоги в зорганізуванні хорів, банд, оркестр, драдраматичних кружків. „Просвітня Комісія" проголосила навіть збірку на виконання цієї програми, щоб хоч такою працею втрата, яку понесла Україна через смерть Миколи Лисенка, не пішла на марно".

Просвітня Комісія УНСоюзу виробила точні дані, як має виглядати Центральна Українська Бібліотека в Америці, та що мало б бути в Українському Музеї в Америці і в Українськім Архіві, що мали б бути при УНСоюзі.

„Свобода" (ч. 1, 1913 р.) писала: „Заложені нами інституції не будуть власністю ані одного товариства, ані одної групи чи партії, але будуть власністю усього народу, як тут за синім океаном, так і там у ріднім краю. Тими інституціями ми поставимо себе в ряди культурних народів, тож варто для такої великої цілі не пожалувати труду ані офіри. Згуртуймо всі свої духові й матеріяльні сили в одно,а в короткому часі наші надії стануть дійсністю".

Виготовлено теж плян заложення Українського Базару з виробами старокрайового народного мистецтва, як теж рішено повести широку пропаганду через „Свободу" й іншими шляхами в справі закладання позичково-будівельних товариств.

Уряд УНСоюзу одобрив усі ті пляни, відступив для їхньої пропаганди орган і фонди, що їх збирав з розметом.

Та, на жаль, всі ці добрі думки не дуже тоді промовляли до нашого громадянства. І тому знаходимо в „Свободі" такі докори:

„Почуття гіркого сорому палить нерви кожної щирої людини, коли подумаєш про ту прокляту байдужність. Яку поміч дали ми досі Просвітній комісії? Нічого ми не зробили, і навіть, як справи тепер стоять, не думаємо тепер робити. А чому? Бо ми сотворені для „вищих цілей", до всякого — політикування, критикування, глузування. Нащо нам, мовляв, якоїсь просвітньої комісії, коли ми й без неї високо просвічені.

Нам байдуже, чи хто буде ображений нашими гіркими, але правдивими словами. Ми маємо дбати про те, щоб нашому народові дати правдиву культуру, щоб вивести його з єгипетської неволі, щоб поставити його на тім ступні цивілізації, який йому слушно належиться, згідно з людськими й божими правами. Геть з мертвими колодами, геть з солом'яними патріотами." („Свобода", ч. 25, 1913 р.)

Відзначаючи 60-річчя „Просвітньої Комісії" та „Шкільного Фонду", з сумом треба підкреслити, що й сьогодні „солом'яні патріоти" не перевелися. Та попри те треба й відзначити жертвенну працю наших рідношкільників та нашого вчительства, що, не оглядаючись на байдужність деякої частини нашої громади, виконують із самозапертям цю, так важливу, виховну працю, що її почали наші піонери.

Бо як одним так і другим присвічує одна ідея: об'єднати всі свої духові й матеріяльні сили в одно, щоб у короткому часі наші надії стали дійсністю.

Е. Жарський

Ню Йоркська стейтова Асамблея проголосувала проти примусового перевезення учнів автобусами

Олбані. — Ню Йоркська стейтова Асамблея великою більшістю голосів виступила проти примусового перевезення автобусами учнів до шкіл заради расового балянсу в школах. Дебати тривали впродовж чотирьох годин. Дехто з промовців обвинувачував противників такого штучного заходу в тому, що вони, мовляв, „ідуть на руку расистам". Однак, інші члени Асамблеї доказували, що штучне перевожування учнів до шкіл викликає тільки непорозуміння, втрату грошей і часу та не сприяє покращенню навчання. Стейтова Асамблея проголосувала 99 голосами проти 44 за тим, щоб на один рік припинити перевезення учнів автобусами. Тепер той законопроєкт передали на розгляд стейтового Сенату. Речник республіканської більшости в Сенаті Ірл Брайдес із Ніяґара Фоллс сказав, що Сенат напевно схвалить той законопроєкт без особливих труднощів. Губернатор Ню-Йоркського стейту Нелсон Рокефеллер вже й раніше висловлювався за припиненням штучних перевозів дітей.

Наукова Конференція СКВОРади

В рамках Пленуму Світової Координаційної Виховно-Освітньої Ради — СКВОР відбулася наукова конференція, яку за ініціятивою Науково-Дослідної Комісії СКВОР влаштувала Головна Пластова Булава. Конференцію відкрив керівник Дослідно-Плянувальної Комісії ГПБ Ю. Ференцевич, а проводив нею д-р Т. Самотулка. Конференція була присвячена сучасній виховній проблематиці. Доповіді виголосили — проф. д-р В. Ісаїв (Торонто) „Виховні напрямки та подвійне довкілля", проф. М. Семчишин (Чикаго) Українська Виховна Система — генеза, аналіза, коментар, виховники"; д-р Т. Самотулка (Прінстон) „Практичний аспект формування національної ідентичности Українця в діяспорі". Лави запрошених дискутантів творили: інсп. Ю. Бобровський, о. д-р В. Гавліч, мгр Л. Галібей, д-р Е. Грималяк, д-р Е. Жарський, д-р Н. Коропецька, д-р Т. Крупа та д-р С. Стефанів. У дискусії, на порушені теми забирали голос теж учасники конференції в числі 50 осіб.

Виховні напрямки та подвійне довкілля

Проаналізувавши процес розвитку особовости нашої молоді серед подвійного довкілля — батьківського й небатьківського, українського й неукраїнського — доповідач, д-р Ісаїв, звернув увагу на виховні труднощі, які з цього випливають. Є фактом, що українська громада в ЗСА, Канаді, Европі — в діяспорі, є тільки т. зв. присуспільством. Чи в цьому подвійному довкіллі українські виховні інституції — школа, організації молоді — зуміють оформити такі цілі й підібрати такі організаційні засоби, які виховують людину, пристосовану тільки до українського присуспільства, чи зуміють оформити цілі й знайти засоби, які виховуватимуть людину, пристосовану до обох — українського присуспільства й американського, канадійського чи інш. суспільства?

Не вповні розв'язане це питання може довести до внутрішніх конфліктів, а то й заникнення етнічної ідентичности. Але й людина, яка збунтувалася проти своєї етнічної групи, чи навіть людина, яка вже засимілювалася в культуру загального суспільства, як напр. третє іміграційне покоління, не конечно розв'язала цим для себе проблему подвійного довкілля. Бо навіть засимільовані треті й четверті покоління задержують якийсь ступінь етнічної ідентичности, яка може розвинутися до вищих ступнів. Сьогодні можна завважити чимраз більше зацікавлення своїм походженням серед людей, які свою етнічну культуру або відкинули або забули. Розвиток почуття етнічної ідентичности веде до, свого роду, „відкриття" своєї етнічної культури; це не є процес повернення до етнічної групи в значенні простого продовжування того, що батько, чи дід цінив. Процес „відкриття" батьківського минулого, це процес, в якім минуле набуває нового значення, воно немов переображується. Важливим тут є те, що звертаючися до минувшини, людина може собі вибирати свідомо, чи підсвідомо такі елементи культури, які відповідають її потребам серед даного окруження; навіть відносно невелика кількість елементів, як напр. мистецтво чи музика, можуть ставати символами до розвитку етнічної ідентичности.

Цей останній спосіб пристосування до подвійного довкілля власне вказує на чинники, які є засадничі у задержанні етнічної ідентичности на довшу мету.

Можливість селекції поміж елементами своєї культури є конечною для розвитку української культури на еміграції. Творчий розвиток культури повинен стати засадою якоїнебудь виховної програми. Якщо спадщина має мати якунебудь доречність у житті людей, тоді потрібно її постійно творчо розвивати, щоб її задержати. Творчий розвиток, це перетворення старого в нових рямках. Тому творчий розвиток тим самим означає афірмацію тяглости поміж старим і новим.

З точки погляду американського, канадійського чи іншого суспільства, групи, які хочуть і мають повне право задержати свою спадщину в рамцях того суспільства, мають водночас обов'язок супроти суспільства ту спадщину творчо розвивати так, щоб все суспільство могло мати якусь користь з культурної різноманітности.

Молода людина, якщо вона має творчо ставитися до своєї спадщини, мусить почуватися до певної міри свобідною вибирати одні елементи з цієї спадщини, а другі відкидати. Тобто, вона мусить вміти критично оцінити своє минуле. Це, звичайно, можна зробити з точки погляду універсальних вартостей і з точки погляду вартостей загального суспільства, в якім ця людина виховується. Тому наші виховні програми мусять вміщати в собі не тільки саме українознавство, але й якесь знання, що мало б відношення до універсальних вартостей і до вартостей культури американського, канадійського чи іншого суспільств.

Якщо ми маємо задержати на тутешньому терені нашу українську ідентичність і субстанцію, як групи на довшу мету, наші виховні напрями мусять взяти до уваги відношення українського присуспільства до американського й канадійського суспільства. На довгу мету виховні програми, які цього не зроблять, не зроблять українській справі на еміграції великої прислуги. Тут потрібні наукові досліди для способів пристосування української молоді до подвійного довкілля, метод праці і т. п.

Національна ідентичність

Д-р Наталія Коропецька (Філядельфія), як член дискусійної лави, звернула увагу присутніх на те, що в дошкільному віці національна ідентичність дитини формується вже від колиски. Батьки, з добре опанованою українською розговірною мовою, і свідомі свого завдання у вихованні національно свідомої дитини, відіграють у цьому процесі незвичайно важливу ролю. У середовищі родини дитина вперше запізнається з рідною мовою (приймаючи, що розговірною мовою дома є мова українська), при допомозі дитячої літератури, поглиблює знання мови й збагачує її.

Велике значення для дитячого віку має поширена родина (родичі і сім'ї батьків), з якою вона себе ідентифікує і набирає почуття приналежности до групи людей, що розмовляють такою самою мовою і плекають ті самі традиції, звичаї і культуру. Плекання національних традицій та звичаїв, обстанова хати з використанням народних елементів, питомі нашому народові страви і т. п. — створюють атмосферу, в якій дитина запізнається з народною культурою і це є її корінням на майбутнє. Українська молитва, що її дитина вивчає змалку і українська Церква з захованими притаманностями нашого обряду — збагачують духовість дитини, дають моральну підбудову і зв'язують її з нашою Церквою на майбутнє.

При допомозі знайомств батьків з другими українськими родинами і зі знатними нашими громадянами, діти поволі чи поневолі стають часткою української спільноти.

Незвичайно важну ролю у формуванні національної ідентичности відіграють дитячі садочки і світлички, українські балетні школи і т. п., де в громаді других дітей українського походження, під досвідченим оком виховниць дістають елементарне знання про Україну, її історію і культуру при допомозі гор і забавок.

Хоч жіночі огранізації охочі організувати дошкільні осередки, проте натрапляють на різного роду труднощі, як приміщення, брак вишколених садівничок, брак літератури і т. п.

Рекомендації

1. В Обставинах, в яких находиться наша еміграція уповинні всіми можливими засобами допомогти батькам виховувати їхніх дітей на взір ідеалу, який українська виховна система перед собою поставила.

2. Треба заповнити недостачу доброї дитячої літератури на дошкільний вік; багату літературу, що появилася на українських землях між двома світовими війнами, вартувало б перевидати.

3. При модернім способі навчання мови велике значення мають грамофонні платівки з накрученими казками та оповіданнями для дітей. Таких платівок (кілька було появилося) замало, щоб заспокоїти потреби дошкілля.

4. Потрібні є забавки і гри українського характеру, як ляльки в народних строях, кубинки з українською азбукою, гри з українською тематикою (історичні, географічні), як також ікраїнські мебельки, моделі хат чи церков тощо.

5. Конечно потрібний дитячий театр, або лялькoвий театр у більших наших осередках скупчення, в чому могли б допомогти наші молодечі організації. Потрібно нам теж фільмів з українського побуту, історії, казок і т. п.

6. Звернутися до нашого Духовенства, щоб звертали більшу увагу на чистоту нашого обряду і придержувалися наших обрядових традицій.

7. Розбудувати мережу дитячих садочків і світличок, а також аґенцій для дитячих опікунок („бебі сіттерс")), щоб матері, котрі працюють не мусіли віддавати своїх дітей до чужомовних садочків, або наймати чужомовні опікунки. Це завдання повинні взяти на себе жіночі і молодечі організації.

8. Влаштовувати доповіді й курси для молодих матерів, щоб скріпити їхню національну ідентичність, заохочувати до удосконалювання української мови і давати вказівки, як вирошувати у дітей почування національної приналежности.

9. Творити музеї зі спеціяльними кімнатами для дітей, де були б у приступний для них спосіб представлені: український фолкльор, історія, природа, книжка і т. п.

БАТЬКИ КОЛИСЬ І ТЕПЕР

— Що сталось з нашими дітьми? Як вони могли так змінитись? Де ж щось подібного діялось за наших часів — не раз почуєте такі й подібні докори під адресою молодого покоління.

Звичайно, батькам важко спостерігати зміни, що проходять непомітно кожного дня побіч них, а які одної днини виростають нагло до надмірно важкої проблеми. Саме предметом неспокою педагогів і соціологів є якраз факт, що сучасна родина перестає бути спосною з собою сердечними й сильними вузлами, групою. Ранішу родину, яка виростала на грунті спільної журби за своє буття заміняє родина консумпційного типу, що сприяє далекойдучій індивідуалізації потреб і зразків для їхнього заспокоєння. В ранішій „продукційній" родині легше проходила співпраця й тісніша пов'язаність, як в „консумпційній" родині, де кожний має свої власні потреби й може заспокоїти їх незалежно від інших. У висліді — в сучасній родині недостає спільних контактів. Родинний дім є місцем сну, відпочинку й споживання їжі для групи людей, що хоч і є собі дуже близькі, проте кожний з них має власні справи, власне життя.

Не стало також місця в родині для дідів, і сучасна родина замикається в межах двох поколінь, залишились тільки спорадичні контакти з дідами, що живуть окремо; але й сучасна родина зменшилася не тільки дідами, вона зменшилася й числом дітей у родині; в парі з тим зайшли й переміни в ієрархії признаваних досі вартостей в житті пересічної родини, на чолі яких стояли раніше справи, пов'язані з опікою над дітьми, їх вихованням у майбутньому. Вдержання домового вогнища й виховання дітей перестало бути єдиною метою батьків; звідсіля й зменшення числа дітей, а мати вибирає радше професійну працю, як ведення традиційного домашнього господарства. У висліді — приходить до неспосности між членами родини, до недостачі духових наближень, до занику традицій родинного життя, та швидкого усамостійнення й їхня утеча з-під контролі батьків. Все те послаблює виховний вплив батьків та їх авторитет.

Виховні труднощі

В чому ж суть виховних труднощів сучасної родини?

Якщо в ранішій родині цих труднощів було менше, то не тому, що батьки присвячували більше часу вихованню дітей, але тому, що були вони в більшому ступні ніж сьогодні організаторами родинного життя й надавали йому таку форму, яка краще сприяла визначеним виховним цілям. Традиційне родинне життя спиралося на авторитеті батька і дуже багато залежало від його волі. Сьогодні не тільки що цей авторитет змалів, але й багато справ виховзнулося з-під його рук, які раніше тільки він вирішував. В обличчі нових проблем стає він безрадний; йому важко зрозуміти, що криком не досягне змін у дитини. Тут важливим є сердешне відношення батьків до дітей. Кожна дитина прагне чуттєвого відношення й піклування, але воно не повинно бути надмірним чи недостатнім, бо одне й друге заколочує правильний розвиток дитини.

Не менше значення для виховання дитини мають і внутрішні свосунки в родині. Чи можна багато надіятися від дитини, яка розвивається в родині, де постійно сваряться, в якій панує взаємна нехіть, недостача довір'я, оббріхуваність, недостача взаємної любови і т.п.? Це, як відносяться члени родини один до одного, скільки виявляють до себе зичливости, а скільки неохоти, егоїзму чи недостачі довір'я і т.д. — все те є для дитини першим збором досвіду в житті. Те, що винесе вона в молодих роках із хати, те й буде виявляти поза хатою. Стосунки в родині формують особовість дитини не лиш тому, що дають зразки заховування, на основі яких дитина зуявляє собі кожне співжиття, але також і тому, що саме дитина це переживає.

З тим лучиться й дальший елемент родинного життя, важливий для розвитку дитини: це зразки поступування, примінювані в родині. Наслідуючи старших, набуває дитина відповідного досвіду. Невже можете дивуватися, що, бажаючи чогось досягнути чи дістати, буде вона поступати так, як в даній ситуації поступають старші? Якщо старші кажуть „дай" замість „прошу", а звичайну ввічливість заміняють грубошкірістю — то важко сподіватися, щоб дитина навчилася делікатности й такту.

Вимір кар і нагород, що їх примінюють батьки супроти дитини — не менш важливий чинник у родинному вихованні. Є це своєрідний спосіб функціонування контролі над дитиною, а заразом відбиткою того, що є для батьків направду важливе, незалежно від їхньої декларації на цю тему. Якщо мати байдуже відноситься до факту, що малий Петрусь побив дитину слабшу від себе, а за те з обурення сварить на нього, що він ходить по килимі в занечищених черевиках — тоді для Петруся є тільки один логічний висновок: можна бити малу дитину, зате не вільно занечищувати мешкання...

Організуймо зайняття

Організація зайнять в родині — сприяє розвиткові особовости дитини. Тому треба дбати про те, щоб кожний член родини мав визначені обов'язки, кожний дбав про певний порядок, знав, що буде завтра, а що в неділю, знав, що буде контрольований і що мусить здати звіт із своїх зайнять. Але життя може бути й повне хаосу: устійнюється порядки, яких завтра ніхто не додержується, плянується зайняття, яких ніколи не реалізується, визначується завдання, яких ніхто не буде контролювати. Часто не здаємо собі справи з цього, як дуже особовість наших дітей є вірною відбиткою способу життя й зайнять у родині.

Організація родинного життя мусить турбуватися не тільки про щоденні, буденні справи, але й про такі моменти, що виступають декілька разів у році чи рідше. Йдеться тут про те, щоб додержуватися звичаїв та традицій родинного життя. Це дуже важливе, щоб такі важливі родинні моменти відбути найбільш торжественно, щоб дали вони глибокі переживання й щоб у психіці дитини залишили глибокий спомин.

Не менш важливим дбати про те, щоб і всі відзначення національних свят були зорганізовані спільно з громадою і з участю усіх членів родини. Хіба не треба згадувати про глибоку вартість релігійно-морального виховання, головно в теперішніх часах.

Участь у житті родини — також важливий чинник, про який нераз забувається. Заложенням традиційного моделю родини було, що діти не мають голосу у вирішуванні важливих родинних справ; ці справи були ненарушимим правом батьків. Сьогодні бачимо вже інший підхід до цих справ; є родини, в яких багато справ, добрих чи злих, переживають всі спільно. Батьки не відокремлюються від дітей у вирішуванні справ, діти з батьками ділять смутки й радощі.

Не менше значення родинного виховання й у плеканні відповідних вартостей. Немає родини, де не переживали б і не виявляли б свого настановлення й відношення до різних подій у довкіллі, світі, в Україні. На цьому відношенні, на їхній реакції, заввагах — будується національна, індивідуальна, гуртова ідентифікація. Ось часописи принесли вістку про важливі події в Україні. Як зареагує на них батько? Зворушить це його, викличе обурення, чи буде байдужий... Якщо байдуже, —тоді не дивуйтесь, що дитина буде байдужа...

(еж)

КУРСИ УКРАЇНОЗНАВСТВА

Париж. — За 50 кілометрів від Середземного моря, над Роною, поблизу містечка Бокер-Тараскон від 30-го липня до 20 серпня будуть працювати Курси Українознавства, на які приймається молодь від 12 до 25 років віком. Оплата: 15 франц. франків за одну особу. Рівнобіжно з Курсами, там же буде вакаційна оселя для старших, яку також влаштовує Українська Національна Єдність, УНЄ. Директором Курсів Українознавства буде Богдан Горішний.

ПАМ'ЯТІ ОЛЕНИ ТЕЛІГИ

Дітройт. — На вшанування пам'яті поетки Олени Теліги, розстріляної 30 років тому Гестапом у Києві, відбулося Богослуження й Панахида в Катедрі св. Покрови, а потім академія, влаштована заходами Укр. Золотого Хреста, Сестрицтва Катедри та Жіночого Т-ва „Просвіта". Доповідь про життя і творчість сл. п. Олени Теліги прочитала Валентина Мушинська, були рецитації творів поетки, виступала Капеля Бандуристів Ліги Української Православної Молоді та ін.

III ПЛЕНУМ СКВОР

У суботу 29-го січня 1972 р. в Ню Йорку, в готелі „Коммодор" відбувся в рамах СКВУ III Пленум Світової Координаційної Виховно-Освітної Ради, в якому взяли участь представники крайових централь виховних інституцій та делегати Канади, Бразилії і Арґентини, представники українських епархій в особах Їх Екс. Єпископа Івана Стаха з Філядельфійської дієцезії, суперінтендента католицьких шкіл Стемфордської дієцезії о. д-р П. Федорчука, д-р В. Ленцика; митр. прот. о. О. Мицика, інсп. Ю. Бобровського від Головної Шкільної Ради УП Церкви. Пленумом проводила президія під проводом Владики Івана Стаха, о. О. Мицика та д-ра Е. Жарського, секретарював проф. С. Стецик.

У програму Пленуму входили звіти уступаючої Президії, які відчитав голова СКВОР д-р Е. Жарський; його доповнили члени Управи мгр Я. Рак — за громадський сектор, інж. М. Семанишин — сектор молоді, інсп. Ю. Бобровський — шкільництво та С. Стецик. По дискусії над звітами та уділення абсолюторії обговорено та прийнято запропоновані Президією зміни правильника СКВОР, проєкт яких був розісланий раніше для розгляду усім членам СКВОР; осідок СКВОРади рішено залишити у ЗСА.

Проведено вибір нової Управи, яку очолив д-р Е. Жарський; склад Президії Управи: заст. голови мгр Я. Рак, секретар проф. С. Стецик, скарбник проф. П. Андрієнко-Данчук. У склад Управи входять як заступники голови представники Українських Церков, представники Крайових Виховних Рад: Канади, Арґентини, Австралії, Бразилії та Европи; члени Управи: представники організацій молоді: Пласт, СУМ, ОДУМ, СФУЖО – п. Климишин (заст. мгр О. Генгало), ЭПДЛМ, Світова Рада Дошкілля — мгр І. Пеленська, Світове Об'єднання Українських Педагогів — мгр В. Волицький, Науково-Дослідна комісія — проф. д-р І. Головінський та прес. реф. мгр М. Савка. До Контрольної комісії ввійшли — мгр О. Генгало, дир. С. Демчишин та делеґат Секретаріяту СКВУ. Членську вкладку устійнено на 100 дол. річно.

РЕКОМЕНДАЦІЇ

По довшій дискусії, прийнято такі рекомендації для Пленум СКВУ:

1. Пленум СКВУ з радістю вітає рішення Синодів Українських Церков про підкреслення національного аспекту у релігійному вихованні, що матиме важливий вплив на збереження національної ідентичности нашої молоді.

У хвилині, коли в Україні йде посилений наступ окупаційного режиму проти всіляких проявів національного життя, а його виховні інституції насильно обмосковлюють українську молодь, таке рішення Українських Церков є неоціненною допомогою в праці українських виховних інституцій у вільному світі.

2. СКВОРада приймає опінію Науково-Дослідної Комісії, яка на основі перезведених на науковій конференції дослідів і дискусії рекомендує переглянення і передискутовання схвалених на Конгресі СКВУ виховного ідеалу українця в діяспорі та напрямних української виховної системи. Для цієї цілі СКВОРада дасть своїй Науково-Дослідній комісії всіляку допомогу для виготовлення відповідних внесків на черговий Конгрес СКВУ.

3. СКВОРада закликає українські науково-дослідні установи доложити всіх зусиль для організації педагогічних факультетів для вишколу учителів. СКВОРада звертає українській громаді у вільному світі увагу, що забезпечення наших шкіл фаховими учителями вимагає відповідного фінансового вкладу і закликає громаду підтримати намагання СКВОРади здобути потрібні фонди.

Пленум СКВУ — по короткій дискусії — одноголосно прийняв рекомендації СКВОРади.