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ABSTRACT

The Ukranian Studies Schools (Ridna Shkola) during the period 1950-70 are the central focus of this study which discusses issues related to ethnicity, support of non-public education, and minority, core-culture relationships within the community. The study documents the history of Ridna Shkola in the United States from their inception, charting changes, exploring and verifying causation, and analyzing: (1) the relationship of Ridna Shkola and the Ukranian community, (2) the future of these schools, and (3) their specific and theoretical relevance to American education. The underlying consideration of the study (the ethnic factor) is examined in terms of the ethnic community as it is related to American society. (RL)

A Proposal for Research:

RIDNA SHKOLA,

(Ukrainian Studies Schools)

1950-70

H.M.Duda
Winter/1971

"You cannot dedicate yourself to America unless you become in every respect and with every purpose of your will thorough Americans. You cannot become thorough Americans if you think of yourselves in groups. America does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not yet become an American, and the man who goes among you to trade upon your nationality is no worthy son to live under the Stars and Stripes.*

*
Woodrow Wilson, in a speech to newly naturalized citizens, at Philadelphia, (May 10, 1915).

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Introduction

Concomitant with rejection of the "melting pot" myth, (which in essence arbitrates two issues raised by Wilson's statement, i.e., the overt belief that America is a people, not a peoples, and the implied commitment to the assimilation process), has been scholarly and scientific investigation directed at minority groups themselves to determine the reasons explaining ethnic group survival, (Gordon, Glazer and Moynihan), at the same time refining related definitions and concepts, (Glazer in "Integration..").

For, while blatantly distinguishable group characteristics have been mitigated, it is clear that voluntarily drawn or imposed group boundaries persist to a degree extending beyond early 20th century optimistic predictions, suggesting that the question of ethnicity is not only an unknown, deeply rooted factor, (Glazer in "Toward Toleration.."), but perhaps even a permanent one, (Greeley).

But it is the legal implications of Wilson's second statement, "You cannot become a thorough American if you think of yourself in groups," that force the issue of ethnicity. As ethnic group characteristics appear to be less a removeable attachment than an integral, or even biological (Stodolsky and Lesser), expression of self, differential treatment on basis of ethnic group membership raises the issue of equality before the law. The fine points implicit in this issue (Cohen, 1969) increasingly will be revealed and debated as government is called upon to dictate social policy, specifically in education, as a solution to social problems, (Glazer, Seminar).

The ethnic factor, brought dramatically to public consciousness by events in other countries, e.g., Canada, Spain and, more recently, in Ethiopia, not to speak of the daily tension evident in Yugoslavia, for instance, has not received attention commensurate with its present and potential significance in the American context, (Greeley).

The proposed research will chart a most unique and possibly temporal condition: the expression of ethnic group maintenance efforts through educational institutions in the case of Ukrainian Displaced Persons immigrants who arrived 1949-51 and immediately established schools of Ukrainian studies, Ridna Shkola, wherever they settled in the United States.

The form of this proposal was in part dictated by the subject of the proposed study, Ridna Shkola. A historical perspective (Part I) is a necessary basis for understanding present conditions, outlined as data permitted, (Part II). The proposed study would seek to complete the data and confront the questions raised by available data, (Part III). However, when viewed against the larger sociological context of a sizeable ethnic minority which seems to evidence successfully functioning institutionalized forms of self-perpetuation, (Part IV), the issue of ethnic group support of non-public education becomes a significant consideration for American education, (Part V).

A Historical Perspective

A. UKRAINIAN EDUCATION IN EASTERN EUROPE

It is important to note that the Ukrainian systems of education in the U.S., dating from the arrival of the first immigrants in the 1880's, have their roots in the political instability and rampant illiteracy of these immigrants' Eastern European homeland regions.[1] These homeland regions, in the absense of a Ukrainian territorial nation state,[2] were dominated by different political spheres which influenced 19th and 20th century Ukrainian educational development both in the Old World and in the new.[3]

Austro-Hungarian imperial rule extended over those ethnically Ukrainian regions which accounted for the majority of Ukrainian immigrants: Galicia (including "Austrian Poland" and Western Ukraine), Carpatho-Ukraine (also called Sub-Carpathia, Trans-carpathia, or, the Latinized form, Ruthenia), and Bukovina.* Within the bounds of this Empire these Ukrainians (also known as Rusins) were subject, among others, to Polish, Germanic, Magyar, and Slovak influences. The Russian-controlled Ukrainian regions accounted for a small percentage of Ukrainian immigration to the U.S., (see Part IV).

The inadequacy of pre-WW I state provisions for education is revealed in these sample statistics of illiteracy for the regions of Ukrainian emigration:

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* Galicia and Bukovina were administered by Austria; Carpatho-Ukraine by Hungary.

The Russian population census of 1897 revealed that only 13.6 per cent Ukrainians were literate, (23.3 per cent men; 3.9 per cent women). In contrast, the literacy rate for Russian men was 29.3 per cent, for women 13 per cent.[4] Such rampant illiteracy has been traced not only to inadequate opportunity for education, but to the use of Russian as the language of instruction for all schools.[5]

In Transcarpathia, where 40 per cent school-aged children didn't attend school in 1910, and illiteracy reached 60 per cent for 1917-1918, the language of instruction was Hungarian, the only alternatives were parochial schools maintained by the Ukrainian Catholic Church.[6] But even these schools (generally inadequate, language taught was Old Church Slavonic) were too few in number.[7]

In Galicia and Bukovina, however, educational reform in the Austro-Hungarian Empire (e.g., enforced compulsory education laws mid-19th century), stimulated growth of a network of schools in which Ukrainian was permitted (most commonly on the elementary level) as the language of instruction, and some voice was allowed in educational matters.[8] Whereas late 19th century records show that 30 per cent of this population was illiterate, in 1912-13, 20 per cent Galicians were illiterate, and only 3 per cent Bukovinians.[9]

One alternative to non-Ukrainian public schooling that was a recourse for Ukrainians were parochial day schools, maintained by the Church.[10] The second form of educational activity which involved pre-WW I immigrants was secular in orientation, although receiving initial impetus from religious.

Prosvita (established in Lviv 1868) was the first consciously Ukrainian secular ground-roots organization which undertook to raise the cultural and educational level of the Ukrainian illiterate masses, at the same time making them conscious of their identity.[11] Initially establishing organizations, organizing cultural activities, publishing popular books and textbooks--not to mention innumerable periodicals--in Ukrainian, establishing reading rooms and libraries, by the 1880's Prosvita was extending its activities into community organizing for econmic self-help and up-lift.[11] From one Branch in 1875, Prosvita grew to 77 branches in 1914, encompassing 2,944 reading rooms of which 504 were housed in Prosvita-membership owned buildings; 2,997 libraries with a total of 1,200,000 books; 2,065 dramatic societies; 1,105 choruses; 437 self-education groups; 140 orchestras, and 33 youth groups organized for community work and self-improvement.[12]

One offshoot of Prosvita activity, the Ruthenian (later Ukrainian) Pedagogical Society (established 1912), assumed leadership by 1920 in matters pertaining to Ukrainian education, directing its energies at the preservation of Ukrainian content in public schools lo-

cated in all-Ukrainian areas, development of Ukrainian private schools, and education of youth through extra-curricular programs. In 1926, the Society focused its objectives and re-named itself Ridna Shkola (literally translated, Native, or Own, School). Although limited by the Polish government to activity in Galicia, Ridna Shkola mushroomed from 59 Branches with 5,000 members in 1914, to 2,077 Branches with 104,000 members by 1938.[13]

Funded by voluntary contributions from the Ukrainian people, Ridna Shkola operated and financed schools, courses, and dormitories for students, published books and periodicals, and organized educational conferences and public exhibits.[14] Statistics for the 1937-38 school year indicate that Ridna Shkola operated 41 private elementary schools (nearly 6,400 children) all but 2 of which were in Galicia.[15] One third of these private elementary schools were third (top) level, (consisting of all 7 grades). Secondary education was better developed; by 1939, 22 gymnasiums and 16 lyceums accounted for 4,000 students, or 40 per cent of all Ukrainian students attending secondary school.[16] Also developed was a program for vocational education, pre-school education, and wherever permission to open a new school was difficult to obtain, organized group lessons in private homes.

The work of Ridna Shkola also expanded into youth and sports organizations which organized cultural-educational activities both for membership and, especially

among peasant youth. But similar attempts of cultural and educational activism in the Northwestern lands, (Volhynia, Polisia, Podlachia, and Kholm region), achieved minimal results due to suppression;[17] nor in Eastern Ukraine was such activity allowed to develop.[18]

B. DERIVED FORMS ESTABLISHED IN THE US

The first centers of educational and cultural life for the Ukrainian immigrant in the U.S. were the reading rooms (chytal'ni) established (1887) in the towns of western Pennsylvania.[19] When Prosvita was established in 1909, one of its immediate objectives was to organize a course for illiterates.

The 1916 census on parochial schools reports that the Russian Greek Orthodox Churches operated a total of 126 schools, employing 150 teachers and "officers" to teach 6,739 students (1 teacher, or officer, per 45 children).[20] Holding classes after school 3 times weekly, these schools did not attempt to replace public schooling, but to supplement it with religious instruction and teaching of Ukrainian history and traditions.* In the same year, reports for Ruthenians indicate that they did establish some parochial day schools, but these were usually inferior to public schools.[21]

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* On a Ridna Shkola fund-raising campaign to the US in 1928, Lev Yacinchuk was dismayed to find neglect of "shkoly ukrainoznavs'tva" (Ukrainian schools). His notes on this trip, Za Okeanom, reveal the contrast between his attitude (reflecting the Ridna Shkola movement in Ukraine) and the immigrant attitude in America.

Generally speaking, the Ukrainian education of pre-WW I immigrants was supplementary in scope, religious in orientation, and usually Church-operated. In the early 1900's several organizations were established to bolster Ukrainian education, (in 1927 even a short-lived Ridna Shkola Board was established), but the surviving educational institutions are Church-operated parochial schools.

The more secular, politicized Ridna Shkola movement in Ukrainian education was transplanted on a large scale first to the Displaced Persons IRO camps in Germany and Austria, and, subsequently, to the U.S. Although the pre-WW I immigration has attracted the attention of scholars and researchers,[22] no formal study has yet been conducted to determine the intensity, effects, and future of the Ridna Shkola in the U.S. What data is available and relatively accessible has been assembled on the following pages.

Preface to Part II

The grassroots tradition of Ridna Shkola, intensified by wide Ukrainian Displaced Persons dispersal in the U.S., was responsible for establishment of Ridni Shkoly* wherever a significant number of Ukrainians found themselves. In time, most independent schools coalesced into a system, i.e., religious (Ukrainian Orthodox Church, Ukrainian Catholic Church), or secular (Educational Council UCCA, specifically created to coordinate non-denominationally supported Ridni Shkoly); but there are indications of Ridni Shkoly still operating independently, (see Part III). These schools will not be discussed due to absence of centrally located data.

Although the scions most comparable to European Ridni Shkoly are those encompassed by the Educational Council UCCA, the (1) Ridna Shkola system (supplementary) maintained by the Ukrainian Orthodox Church, and the (2) day-school system (integrating Ukrainian studies in a comprehensive program) maintained by the Ukrainian Catholic Church are included (as off-shoots of the same source) for comparative purposes.

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* In Ukraine, "Ridna Shkola" designated both the central organization and each individual member school. The plural form for member schools is "Ridni Shkoly."

Ridna Shkola: Available Data

A. RIDNA SHKOLA--Educational Council UCCA

Schools of Ukrainian subjects and language (shkoly ukrainoznavs'tva), or Ridna Shkola, customarily operate on Saturday mornings, 9 a.m. to 1 p. m. (or 150-210 hours annually), although times and days do vary, depending on special needs and flexibility of teacher and students. One case in point is the Ridna Shkola in Boston, Mass., which holds class from 6:30 to 9:00 Friday evening for high school and college students.[1] Another noteworthy exception is the New Haven Ridna Shkola which holds classes daily from 4:30 to 7:30 p.m.[2]

Instruction is given in the Ukrainian language, Ukrainian history, geography, literature, culture, and often religion. Based on the assumption that children can speak and understand the language, classes are conducted in Ukrainian. But special classes are being conducted for the non-Ukrainian speaking.

In addition to the regular courses of study, the Ridna Shkola often organizes extra-curricular activities, i.e., choruses, dramatic groups, dancing classes and instructional classes in the Ukrainian folk arts. There is a serious commitment to these activities, for they are aspects of Ridna Shkola which go on display for the public on holidays (e.g., St. Nicholas Day, Mother's Day) and on days commemorating Ukrainian national events (e.g., 22 January, Proclamation Day of Ukrainian Independence).

Support for these schools, which often use Ukrainian Church-owned facilities, is non-denominational, organized through a system of local organizational sponsorship, (e.g., a local branch of a youth or women's organization, a teachers' group, or, most frequently an ad hoc parents' committee, Batkivski Komitet. The latter form of sponsorship underlines the characteristic grass roots development (most prolific in the 1950's) and continuing support of Ridna Shkola.

Sponsorship of the schools reporting for 1970-71, for example, lay largely in the hands of independent parents' committees (15), church-affiliated parents' committees (not given), followed by Ukrainian Congress Committee Branches (8), then singly, Teachers Society (Uchytels'ka Hromada), Ukrainian National Women's League of America (UNWLA) Branch, Ukrainian Youth Association (SUMA) Branch, and "Ridna Shkola" Society (Tovarist'vo "Ridna Shkola").[3]

In addition to registration (formally or informally) of students, and hiring of teachers, the sponsor accepts the financial responsibility of maintaining the school. If the sponsoring group is not directly related to the school, this concern invariably is delegated to a parents' committee whose main duty--collection of the assigned montly fee and holding fund-raising campagins--doubles as the channel of communication between teachers and parents, (e.g., in the case of discipline problems).

Thus, while the titular administrative center varies from school to school, in most cases the Batkiv'skii Komitet acts to meet daily needs. Exceptions are the schools with large enrollments; in these cases, greater administrative responsibility is assumed by the teaching staff, notably the director of the school.

The Ridna Shkola structure parallels the American pattern of twelve years of schooling beginning at age six. The program is divided into classes, (1-4), middle (5-8), and upper (9-12). Some schools concentrate the work into 11 years, offering early the final examination, conducted orally before an examining commission. In the 1968-69 school year, 125 students passed this examination.[4]

Instrumental in shaping the present structure, procedures, curriculum and educational emphases of these local Ridni Shkoly is the central coordinating body, the Educational Council (Shkilna Rada) of the Ukrainian Congress Committee.*

The Educational Council was established as an autonomous body within the UCCA to organize and coordinate educational activities, specifically to deal with all Ukrainian non-parochial primary and secondary week end schools. Within its sphere of activity is accreditation of schools, (set standards are maintained by periodic

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* To represent all Ukrainians in the U.S., the Ukrainian Congress Committee of America was established on May 24, 1940 by 805 delegates representing 168 different cities and 2,000 Ukrainian organizations, (Try Dekady, p. 1).

evaluations by the district inspector), recommendation of texts and development of programs, all means toward the desired goal: unification of programs and uplift of Ridna Shkola educational level.[5]

Participating in the decision-making of the Educational Council is the Tsentral'ia Opikuniv Shkil Ukrainoznavs'tva, or organization of sponsors, and the Ukrainian school teachers' organization, Obyednan'ya Ukrainskykh Pedagogiv. The teachers' monetary remuneration is insignificant ($2-3 per hour), but "the success and achievements of Ukrainian language schools could never have been as great were it not for the sacrificing work of our teachers," is commonly reiterated.[6]

Systematizing Educational Council functions are various ad hoc and standing committees. To date, the committee on publications has published 40 titles of textbooks including reissued and up-dated old texts.[7] In the U.S. these textbooks are purchased by individual students; copies are sent gratis to less prosperous Ukrainian communities, (e.g., South American). Among the published material are organizational aids for the establishing and maintenance of Ridni Shkoly, e.g., "Handbook for Sponsors," Handbook for School Operations," and "Handbook for Parents' Committees."

To prepare teachers for Ridni Shkoly the committee on teacher-training periodically organizes Pedagogical Institutes in New York City, Detroit, Chicago, and

nians (for Ridna Shkola); 7 rented classrooms in public schools, paying from $200-2,500 annually; others were conducted in Church-owned buildings, Ukrainian community centers, or buildings of various youth organizations. Beside the regular program, 5 schools conducted pre-school classes; 6 had special classes for just English-speaking.[11]

The school data, however, covers only 50 per cent of the schools registered with Educational Council for 1965-66: 33 schools, accounting for only 4,192 pupils.[12]

While a report of increased schools maintaining the same student enrollment and teaching staff appears for 1966-67,[13] the student enrollment for 1967-8 is reported as "over 5,000 pupils, with a teaching staff (392) employed in one less than the 1966-67 number of schools.[14] Apparently 40 out of the total 75 schools have "maintained contact"; but available data represents only a fraction of these schools: for 1967-68 19 schools reported, accounting for 3,330 pupils.[15]

Using the data available, a comparison of enrollment figures for the 1965-66 and 1967-68 school years can be made for 17 schools (exduding the new schools at Carteret and Ann Arbor). (Consult Appendix I). During this period, 9 schools increased student enrollment, averaging +36 students per school; in the 8 schools showing a decrease, the average was -20 students per school. Of the schools indicating over 100 enrollment in 1965-66, 8 indicated greater enrollment for 1967-68, 3 showing a decline. This trend seems to be confirmed by the

schools indicating less than 100 students for 1965-66: 5 showed a decline; one showed an increase.

Comparing data available on teaching staff (possible for 14 of the 19 schools) reveals no dramatic patters: 10 schools showed minimal change (+1,-1), usually reflecting enrollent figure changes; the other variations were erratic, as in the case of Chicago, (+ 21 students, -3 teachers). The teacher-student ratio for 1965-66 (1-19) was maintained for 1967-68 (1-20).

A tally of school facilities for the 1965-66 school year shows that 9 schools (30 per cent) out of 33 schools were accommodated in the local Ukrainian Catholic parish buildings; 6 (14 per cent) used public schools; 3, Ukrainian organization centers; 1, owned building; but the greatest number (15, almost half the total number) had either failed to indicate accommodations or the entry was ambiguous.

The 1967-68 tally, with only 2 ambiguities, indicates: 11, Ukrainian Catholic parochial schools; 4, public schools; and 2, Ukrainian organization centers. (7) and other buildings Marked changes occurred in two areas: utilization of Ukrainian Catholic Church facilities increased by 20 per cent; utilization of public school facilities increased by 6 per cent.

Of the schools (17) reporting extra-curricular activities, 11 indicated some extension of school activities or improvement of existing facilities: acquisition of libraries (3); establishment of Ukrainian classes with

English as the language of instruction (2); introduction of some new extra-curricular activity, e.g., chorus, dramatic group, Easter egg writing, (5).

Total figures for 1969-70 indicate that somewhat over 50 schools had a total enrollment of 3,684, employing 206 teachers (or 1 teacher per 18 students).[16] This trend (as also the trend not to report) appears to be confirmed in the figures available for the 1970-71 school year:

School location	1969-70	1970-71
Chicago	740	696
Detroit	73	51
Brooklyn	59	55

While increases are indicated in the enrollments of several other reporting schools, the increase is slight and fails to counteract the losses.

Pre-school and preparatory programs (nursery for 3-5, kindergarten for 5-6) as an integral part of the Ridna Shkola were initiated in 1965, under joint agreement with the Ukrainian National Women's League of America (UNWLA), whereby the UNWLA organizes pre-school classes and the Educational Council provides the training for personnel.

In 1966 the first courses graduated 8 in Philadelphia.[17] In 1968,69 the UNWLA sponsored 18 nurseries and kindergartens, enrolling approximately 300 children.[18] Although the Educational Council provides instructive

guides and material for the use in pre-schools*, the extent of their use has not been determined. The language used in these pre-schools is Ukrainian.

In addition to pre-school programs operated by Educational Council/UNWLA, are reported also (for 1967-68):[19]

Organization	No. Classes
Ukrainian Catholic Church	10 nurseries 17 kindergartens 27 (682 pupils)
Ukrainian Orthodox Church	3
SUMA (youth org.)	4

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* Materials were prepared subsequent to a 1968 conference applauding the resolution to establish a pre-school in every Ridna Shkola.

B. RIDNA SHKOLA--Ukrainian Orthodox Church of U.S.

The Ukrainian Orthodox Church of the US (number of faithful 87,200 in 1964)[20] conducts a Ridni Shkoly, centralizing all educational activity in an independent, Church-governed council (Holov'na Shkilna Rada) similar to and cooperating with the UCCA Educational Council. Following the 1964 Sobor decision to encourage establishment of Ridni Shkoly in every parish, programs and curriculm guides for Ukrainian language, history and religion were prepared and distributed beginning 1966-67.

Data, compiled since 1956, has indicated a steady increase in student enrollment: In 1956, 9 schools handled 312 pupils; in 1957 schools had increased to 24, attended by a total of 637 students. By 1969 1,200 students were attending 38 schools.[21]

The accessible individual school data (for 1968-69 and 1969-70) not only reveals differences between Ridna Shkola as operated by the UCCA Educational Council and the Ukrainian Orthodox Church, but also raises new questions:

Of the total number of parishes included in the Ukrainian Orthodox Church (94) approximately 80 per cent indicate some provision for supplementary education for 1968-69 and 1969-70. (Consult Appendix 2.) In 1968-69, 71 parishes conducted a total of 38 Ridni Shkoly, maintaining 154 teachers to teach 1,234 children (a teacher-student ratio of 1 to 8). Concurrently, 59 Sunday schools were conducted, attended by 2,084 pupils,

and employing 218 teachers (a teacher-student ratio of 1 to 10). More than a third (26) conducted both a Ridna Shkola and a Sunday school.

A noticeable difference exists between those parishes founded pre-WW II (38) and those established in the early 1950's (16). (Parishes not indicating date of establishment: 17)* . In the former group, the number of Ridni Shkoly listed was 19, contrasting with 37 Sunday schools, (18 parishes indicated maintenance of both schools). In the latter group, 12 Ridni Shkoly were reported, to 9 Sunday schools, (only 4 parishes reported operating both schools).

In the following year (1969-70) Ridna Shkola enrollment dropped to 1,110 pupils, and 143 teachers. By contrast, the Sunday school enrollment rose slightly higher (2,094), and so did staff size (222).

Although the enrollment figures are higher for Sunday school, the total number of Ridni Shkoly (41) increased (from 138 in 1968-69), whereas the Sunday school total (52) was 7 less than the previous year. The number of parishes operating both dropped to 21.

In a breakdown by date of establishment (18 parishes not indicating date) the Group I parishes (40) indicated an increase in Ridna Shkola number (to 21) and a decrease in Sunday schools (34); the number of parishes offering both decreased to 16. The Group II parishes, however,

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* It should be noted that approximately 50 percent Group I parishes are located in areas of DP resettlement. (See section IV)

maintained the same number of Ridni Shkoly, showed decrease in Sunday schools (-4); and a slight decrease in maintenance of both (-3).

On the basis of the foregoing, it would seem that the Ridna Shkola favored by the more recent Group II parishes is dropping in enrollment, although effort is being made to maintain the status quo (number of schools remains the same). On the other hand, the enrollment figures for Sunday schools show an increase, but number of schools drops (-3).

However, the factors differentiating Orthodox Church operated Ridni Shkoly from those encompassed by the UCCA Educational Council, unless taken into account, could invalidate for Orthodox Ukrainian language maintenance--even if data were available--the purely statistical analysis which might be appropriate for Educational Council-operated Ridni Shkoly. Entry of identical enrollment in both schools (5 cases in 1968-69), a curriculum involving the teaching of religion, and frequency of entries listing clergy as teacher,[22] all suggest that the distinction between Ridna Shkola and Sunday school might be artificial. But common intermingling of recent immigrant with established group effort for supplmentary education confounds isolation of possibly distinctly different educational objectives.

(No statistics are available for similar activity in other Ukrainian (4) and Russian (3) Orthodox

Churches, which together represent approximately 600,000 ethnic Ukrainians in the U. S. Nor is data available on Ukrainian Protestant activity. See Section IV)

C. UKRAINIAN CATHOLIC PAROCHIAL EDUCATION

An all-day system of parochial schools which preserve an ethnic character* is maintained by the Byzantine Rite Ukrainian Catholic Church, headed by the Philadelphia Archeparchy and encompassing 3 dioceses (Chicago, Stamford, Conn., and Pittsburgh) and 1 eparchy (Passaic).[23] (See Appendix 3)

Although the present language of instruction is English in all schools, Ukrainian is sometimes taught as a subject, (e.g. in the schools of the Philadelphia Archeparchy) and religious instruction is generally given in Ukrainian. With regard to language of instruction, this policy is a continuation of a pattern set by the first established parochial schools in the 1920's, (e.g. St. Basil's School, established in Philadelphia in 1925).[24]

As in the case of Ridna Shkola, the substantial increase in number of parochial schools and student enrollment in the 1950's has been attributed to the influx of the recent politicized, generally better educated immigration..[25] In 1958-59, 12,256 students were being taught in 54 elementary schools, 6 high schools, and 2 college level schools.[26]

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* In the three Byzantine Rite dioceses that are predominantly Carpatho-Ukrainian, (Munhall--Pittsburgh to 1969--Passaic, and, most recently, Parma), Ruthenian is sometimes spoken and (rarely) taught; consequently, their parochial schools are more de-ethnicized. (Kubijovych 1970, p. 1136)

The growth trend appears to have climaxed in 1966-67, with a total enrollment figure of 17,022. Paralleling the increasing enrollment figures has been the number of schools, (i.e., the number of elementary schools increased regularly to 1966-67 (66), even showing increase beyond the peak enrollment year). Reflecting the financial difficulties besetting all private schools was the closing of a Stamford Diocesan school at Watervliet in 1968, (average enrollment, 85-90 students); but the recent Stamford figures indicate such action not to be common.[27] (The Catholic Directory for 1970 shows an increase church-wide.)

In contrast to the generally upward trend characteristic of elementary schooling, high school figures outline conflicting patterns. While the Philadelphia high school (1) has maintained an equilibrium (280 pupils in 1958-59, 300 pupils in 1968-69), Pittsburgh high schools (2, both operating since 1958) have increased enrollment from 149 in 1958-59 to 795 in 1967-68; the Stamford high school (1) enrollment pattern outlines a basically steady decline, (354 in 1958-59, contrasting with 200 for 1968-69).

Of the two college-level institutions operating, at the Stamford location is an interdiocesan seminary (St. Basil's College Seminary); in Jenkintown, Pennsylvania, a girls' junior college, (Manor Junior College).

The steady increase in parochial school enrollment is concomittant with regular increases in overall parish population, (excepting 1962-63). This would suggest that either the 30-40 per cent intermarriage rate[28] does not usually fall in favor of the non-Ukrainian Catholic, the fruits of intermarriages are not yet visible, or Ukrainian parochial schools are being attended by other (ethnic) students.

D. TOTALS

In 1959 it was estimated that the total number of Ukrainian children encompassed by Ukrainian supplementary (weekend) or comprehensive (parochial) education was somewhat less than 25,000, or 15-20 per cent of the total number of school-aged children of Ukrainian descent.[29]

Total figures for 1968-69 indicate 30,000 to 35,000 students enrolled in schools organized and maintained by the Ukrainian ethnic group, this figure representing 25 per cent of the total number of school-aged children of Ukrainian descent, (with children of the new immigrants constituting the greatest percentage). About half this number (16,000-18,000) is represented by pupils enrolled in the Ukrainian language school systems.[30] Highly significant is that the Ukrainian language is retained in 75 per cent of the schools operated by Ukrainian (excluding the Carpatho-Ukrainians, who speak Ruthenian) churches and organizations--a percentage "unmatched by any other nationality."[31]

Questions and Considerations

Aside from verifying the existence of Ridni Shkoly in the U.S., this data does little to delineate their dimensional characteristics, trends and effects. The city of Detroit (estimated 100,000 Ukrainians[1]), for example, is represented in Educational Council records for 1968 by approximately 500 students, but other sources indicate (3) parish-sponsored Ridni Shkoly, (enrollment not given), one pre-school program, and 965 children studying Ukrainian as a regular subject in (2) elementary schools and (1) high school.[2]

The basic question of student enrollment (1950-70) has yet to be answered with accuracy. To supplement enrollment figures, median years of schooling completed by student, as well as median drop-out age should be computed as indicators of Ridna Shkola intensity.

Accurate teacher data should consider relevant teacher variables, e.g., age, qualification, place of birth, occupation, remuneration. The initial Ridna Shkola teachers, (European-educated, Ukrainian-born, often working in unskilled or semi-skilled jobs, teaching Ridna Shkola for a nominal fee), are 50-60 years old, (see DP age statistics, Part IV). Replacements are needed at the present time. Whether or not such replacements are available--and the differences which these replacements would, of necessity, represent--will be crucial to future function (or non-function) of Ridna Shkola.

While available data on the third most basic component of Ridna Shkola, accommodations chosen, suggests a trend of preference for standardized educational environments, complete data is needed to confirm this speculation and, if possible, determine whether it is motivated by a)increased wealth of the local Ukrainian community, b)a higher valuation of Ridna Shkola, or c)a tendency toward comprehensive, rather than supplementary, Ukrainian education. (For reasons of cost and availability, the significance of this last tendency, i.e., to integrate Ridna Shkola into day schooling, cannot entirely be evaluated by Ukrainian parochial school attendance.)

As the least regulated, most flexible component of Ridna Shkola, activities outside the standard program would reflect the objectives of the (changing) local Ukrainian community. For example, increase in English-speaking classes indicates less Ukrainian spoken at home; increase in folk art instruction, if unaccompanied by development of the entire Ridna Shkola, indicates another change of function, for the Ridna Shkola becomes primarily a socialization agent for the Ukrainian community.

Since the pre-school program is limited in scope, its influence on Ridna Shkola has apparently been minimal. It is reasonable to expect no change, unless a commitment to Ukrainian language training (as opposed to child care expediency) characterize a significant increase.

To date, no recorded attempt has been made to determine Ridna Shkola effect on students, (e.g., to confront the issue of value compatability with the core culture). If the objectives of Ridna Shkola education include the cultivation of a Ukrainian consciousness, what is the correlation between attending Ridna Shkola and participating in Ukrainian organizations, for instance? maintaining ethnic endogamy? Is there a relationship between Ridna Shkola attendance and active participation in American society?[3]

If high priority is given to intellectual development, is there any relationship between attending Ridna Shkola and scholastic achievement in public school? specifically in languages?[4]

An unknown factor, the effect of social mobility, raises a new series of questions. If Ukrainians are leaving traditional concentrations, (i.e., Ridna Shkola locations), where, if at all, are children channeled for Ukrainian studies? What is the relationship between upward mobility and parochial (vs. Ridna Shkola) education?

While these questions are applicable to Orthodox Church operated Ridna Shkola, special considerations are created since these Ridni Shkoly are operated as an integral part of the hierachical structure and, consequently, programmed to accommodate the needs of the Church and the parishioners.

Operated by the Ukrainian Catholic Church, day schools simultaneously represent the third concern, i.e., comprehensive schooling, and the synthesis of all three concerns; religious, ethnic, and comprehensive education. Ukrainian parochial schools, integrating to an unknown degree religious and Ukrainian instruction into a comprehensive education, represent the ethnic factor supporting non-public education only by the most general definitions, lacking 1) data on degree of ethnic homogeneity characterizing enrollment, and 2) quantitative and qualitative information on Ukrainian studies classes.

. Therefore, the significance of proposed Ridna Shkola research lies in its isolation of the ethnic factor as a determiner of non-public education support. The issue of ethnicity, (Ridna Shkola), is more salient when viewed in context, the Ukrainian ethnic minority.

Special methodological considerations include designing 1)appropriate questionnaires for schools unreachable for in-depth interviews, so that every Educational Council registered school will be adequately represented in the data; 2)instruments to measure Ridna Shkola effect on students; 3)an instrument to determine relationship between parent social mobility and choice of non-public schools. To supplement statistical data, qualitative evaluations of representative schools will be included in the study.

When completed, this research will provide founda-

tions for 1)a comparative longitudinal study (1950-1970) of the ethnic, the religious-ethnic, and the comprehensive ethnic variations, to examine in greater depth the process of and motivations for maintaining ethnic solidarity, as they relate to support of non-public schooling, individual social mobility, and participation in the core-culture; and 2)a cross-(sub)cultural study of American minority group maintained systems of non-public education to test the findings on Ukrainian support of non-public education.

The Ukrainian Community in the U.S.

A. POPULATION

Of the total number of Ukrainians (estimated between 49 and 51 million), 11-12 million (23%) live outside Ukrainian ethnic lands, the majority scattered over other lands in the Soviet Union.[1] Ukrainians outside the U.S.S.R. are estimated at 2,700,000-3,100,000.[2]

In the U.S. population composition, the Slavic element accounts for 12-15 million (6-7% of the entire population) of which the greatest number are Poles (numbering approximately 5-6 million), followed by Ukrainians (conservatively estimated at 1,500,000, or 0.7--0.8% of the population).[3]

The immigration of Ukrainians, divided into phases[4] by the U.S. immigration policy on the one hand, and socio-political conditions in Ukraine on the other,[5] creates this pattern:[6]

Dates	Approximate Number of Immigrants
1877-99	200,000-250,000
1900-14	260,000
1920-39	15,000-20,000
1947-55*	85,000

Ironically, also due to U.S. immigration procedure and Eastern European political turmoil, exact enumeration has also been made impossible. The U.S. Bureau of Immigration began recording immigrants by nationality as

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* From 1955 to 1963 another estimated 5,000 have arrived from Poland, Western Europe, South America and Yugoslavia. More recent figures are not given. (Kubijovych 1970, p. 1102)

shown on their passports only in 1899. Previous to this change, a Ukrainian (or Ruthenian) often entered as a Pole, Hungarian, Slovak or Russian.* But subsequent statistics reveal that out of habit, ignorance, or expediency, many continued to report other nationalties.

In 1925 one estimate set Ukrainian population at 95,485 (55,672 foreign born and 39,786 American born).[7] For 1933 the number of Ukrainians was estimated by another source at 100,000, with about 50% foreign born.[8] Three years later, a total estimate of 800,000 appears, this contrasting sharply with the 1930 census figures: 58,685 foreign born whose mother tongue was Ukrainian and 9,800 foreign born whose mother tongue was Ruthenian.[9] In 1936 Obyednan'a (United Ukrainian Organization of the U.S.) estimated that nearly one million people in the U.S. were from Ukrainian ethnographic territory (estimate includes foreign born and descendents), only 300,000 of whom acknowledged Ukrainian nationality.[10]

Eastern European statistics of emigration to the U.S. indicate 212,000 (or 7%) emigrated from Galicia in 1890-1910;[11] 34,000 from Bukovina in 1900-10;[12] and 430,000 from Transcarpathia (Ruthenia) between 1870 and 1920.[13] (Ruthenian emigration between 1848-1918 reduced the population by one third.)[14]

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* The imprecision of immigration figures consequently has blossomed into immigration studies which frequently do not even differentiate Ruthenians from Russians (Wittke), or, if making the distinction, categorize as Russians all but the Ruthenians (Davis). Magocsi offers a view of the source of complications.

As recently as 1950, the undependability of government statistics to determine Ukrainian population was again confirmed: Whereas the census of 1930 listed 68,485 foreign born Ukrainians, figures for 1950 listed 79,800 Ukrainians of whom half was born in the U. S., the other half having one or both parents born in the U.S.[15] Similarly, while 1960 government figures indicated 107,000 (foreign born) Ukrainians, Ukrainian organization and church membership records for the same year totaled over a million Ukrainians.[16]

Thus, U. S. census data being obviously inadequate and often contradictory, other sources must be consulted to determine the size of the Ukrainian population in the U.S. These sources indicate that Ukrainians form a significant percentage of the U.S. population.

B. GEOGRAPHIC DISTRIBUTION

Of the urban-dwelling Ukrainians (over 90% live in cities of over 25,000 inhabitants), the majority is concentrated in the Northeast, notably in the town and cities of eastern Pennsylvania which form the largest and oldest Ukrainian concentrations (Shamokin, Scranton, Hazleton, Minersville, and others); western Pennsylvania, Pittsburgh (over 15,000) and vicinity; Philadelphia (40,000) and neighboring towns; New York City (60,000) and the industrial cities in northern New Jersey, (Newark, Jersey City, Elizabeth, Trenton, and others); northeastern part of Ohio, including Cleveland, Lorain, and Youngstown (30,000); metropolitan area of Detroit (35,000); and Chicago and suburbs (45,000).[17] Smaller Ukrainian communities can be found in Connecticut (Hartford, New Haven), upper New York (Buffalo, Rochester, Syracuse, Utica), Massachusetts (Boston), Minnesota (Minneapolis, St. Paul), Colorado (Denver), California (Los Angeles), Washington D. C., and North Dakota (scattered agricultural towns).

Sources such as statistics indicating geographic distribution for Ruthenians and Russians in 1910,[18] and immigration records from 1899-1930* suggest that this

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* For every 100 Ukrainian immigrants during this period, 43 listed Pennsylvania as their destination; 23, New York; 11, New Jersey; 4, Ohio; 4, Illinois; 3, Connecticut; 3, Massachusetts; 2, Michigan; and 7, other states. Thus, more than 75% of all Ukrainian immigrants to 1930 settled in three states (New York, New Jersey, Pennsylvania). (Kubijovych 1970, p. 1105)

settlement pattern was established by the original immigrants and has been basically maintained to date.

Records of the Displaced Persons Commission show that although the most recent immigrants has first residences in every state and the territories and possessions, 10 states included 78.2% of all those admitted under the Displaced Persons Act: (in order of rank) New York, Illinois, Pennsylvania, New Jersey, Michigan, Ohio, California, Massachusetts, Connecticut and Wisconsin.[19] And nearly 40 per cent of all Displaced Persons immigrants had first residences in 5 of the largest cities in the U. S.: New York City (24.3 per cent); Chicago (7.8 per cent); Philadelphia (2.9 per cent); Detroit (2.7per cent); and Cleveland (2.1 per cent).[20]

Follow up research conducted by the Displaced Persons Commission in 1951 exposed 2 pattern of geographic mobility (paralleling contemporary trends): the movement from the South to North Central Region;[21] and the movement from rural to urban areas.*[22] Displaced Persons immigrants moved out of 33 states and into 15 states, of which the North Central States received the greatest number.[23] When geographic distribution by nationality was determined by special tabulation of the December '51 DP reports (required by law) it was discovered that in

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* The Displaced Persons Act gave preference to agricultural workers (30 per cent of entire number to be admitted), admitting first those with assurances of agricultural jobs. See DP Story, Table 5, p. 368.

every area except the Middle Atlantic States, the 2 largest groups were the Poles (which included Ukrainians, who were not entered as a separate category but included in Polish figures) and Latvians; in the Middle Atlantic States, Polish born Displaced Persons were the largest group, with the German born in second place.[24]

However, even while the external concentration (relative to the entire U. S. population) is marked,[25] internal concentration is such that even in Pennslyvania, with the largest Ukrainian population, Ukrainians compose only 3-4 per cent of the entire population of the state.[26] Furthermore, areas of Ukrainian settlement are generally low and middle class ethnically mixed neighborhoods.[27]

Thus, while continuing to resettle in the same areas, (this factor alone is responsible for ethnic group survival in some cases), Ukrainian immigrants have not populated any single area to constitute a majority, nor have they developed exclusively Ukrainian high concentration areas (ghettos), i. e., the perpetuation of Ukrainian ethnicity can not solely be attributed to a function of density.

C. INDICES OF UKRAINIAN GROUP MAINTENANCE

Today the majority of Ukrainians are American born in a ratio of 4 American born to 1 foreign born, the first and second generation representing more than half the total Ukrainian population although the third and fourth generations are also represented.[28] Within this context, the number of Americans of 100 per cent Ukrainian decent is estimated to be 80-85 per cent of the total Ukrainian number.[29]

The Ukrainian community is knit together by many typical old world institutions (cultural, religious, and educational institutions; political organizations; youth associations) as well as new forms developed in the U. S. (fraternal benefit societies, professional societies, social clubs). Some aspects of Ukrainian life, (e. g. scholarly organizations; women's, youth and professional associations) are coordinated on a world wide plane for political, social or academic purposes. The political representative of Ukrainians in the U. S., the Ukrainian Congress Committee of America, includes most Ukrainian organizations in its group membership: fraternal benefit societies (4), professional societies (10), religious, cultural and educational organizations (11), women's groups (3), student and youth associations (8), veterans' organizations (7), politically-oriented organizations (12), and others (3).[30]

These and other indices of Ukrainian ethnic group preservation were evident among the pre-WW II immigrants, are presently manifested also among the post-WW II immigrants, and give no indication of dissolving in the near future.

The initial foundations for expression of Ukrainian group consciousness were laid by the first immigrants, who, seeking to escape economic hardships in their homelands, encountered equally trying circumstances in the U. S.[31] In fact, it has been suggested that perhaps the obstacles they had to overcome in America were actually greater, for public officials, other ethnic groups, and leaders of other religious organizations sometimes denied them their very identity; but ignorance and a conservative mentality, shackling the first immigrants to a narrow, provincial ethnicity,[32] was possibly their greatest obstacle.[33]

Despite these adverse conditions, Ukrainian group attention and energy was drawn together by the common concerns for ethnic and religious self-preservation, the contemporary movements for self-determination in Ukraine, and efforts to supply moral and material assistance to Ukrainians in the Old World.[34]

An example of an "old immigrant" organization which has been revitalized as it has integrated the more recent immigrants is the Ukrainian National Association (Ukrains'kii Narodnij Soiuz), the largest and most influential fraternal organization.[35] Founded in

1894 by four Ukrainian Catholic priests from Galicia, (587 members recorded for 1897), in 1970 it claims a membership of approximately 90,000.[36] Increases in membership are noted also for the other three fraternal organizations, Ukrainian Workingmen's Association (Ukrains'kij Robitnychij Soiuz), "Providence" Association of Ukrainian Catholics in America ("Provydinia" Soiuz Ukraitsiv Katolykiv v Amerytsi), and Ukrainian National Aid (Ukrains'ka Narod'na Pomich). The combined membership in 1912 totalled 27,000, in 1967 the figure stood at 136,000, with urban branches showing the increase while rural areas have shown a steady decline.[37]

In some respects the problems of the most recent immigrants "differed little from those which confronted the first immigrants and, to a limited degree, their decendents."[38] Because they weren't assigned a separate category, even the exact number of Ukrainians entering the U. S. as displaced persons (1949-51) is not known. Nor are there accurate figures available for Western Ukraine (Ruthenia) which had been transferred to the U.S.S.R. in accordance with the Czech-Soviet agreement of June 29, 1945. However, sources have indicated an approximate figure of 85,000,[39] the resettlement work of the United Ukrainian American Relief Committee (UUARC) encompassing nearly 50,000.[40] Descriptive data on age[41] and sex[42] reveal point of similarity between the first immigrants and the post-WW II immigrants;

in education, however, the more recent group averaged 7.9 years of schooling completed.[43] In terms of these Displaced Persons literacy statistics and the already-mentioned characteristics of Ukrainian educational history, it is significant to note that the presense of large numbers of Ukrainian refugees in IRO Displaced Persons camps in Germany and Austria engendered extensive development of Ukrainian educational and cultural activities and proliferation of publications, (which declined as rapidly as they had risen with resettlement of Ukrainians in other parts of the world).*

Although there was a shortage of textbooks and equipment, hampering coordination of educational programs, countervailing positive factors (i.e., large numbers of youth, availability of teachers, and free time), produced these results (1947-48):[44]

29	Ukrainian gymnasiums
80	elementary schools
8	secondary professional schools (mainly commercial)
140	professional courses
50	courses in foreign languages
30	courses for illiterates
9	kindergartens (teacher-student, 1-10)

The proportion of Ukrainian schools in Austria, (administered by the Brotherhood of St. Andrew, "Brats'tvo

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* The degree of educational activity generated by non-Ukrainian agencies for Ukrainians was limited, in the instance of America-bound displaced persons, to a systematic orientation program, incorporated into the

Sviatoho Andri'a", and the Central Ukrainian Aid Union, "Ukrains'ke Tsentral'ne Dopomohove Ob'yednan'a v Avstrii"), and Ukrainian schools in Germany (administered by the Central Representation of Ukrainian Emigrants in Germany, "Tsentral'ne Predstav'nytstvo Ukrainskoii Emigratsii v Nimecheni") reflected Ukrainian distribution in Displaced Persons camps.[45]

Ukrainian student population in Germany and Austria was augmented by approximately 2,000 students enrolled at Ukrainian institutions of higher education.[46] The historic Ukrainian Free University, which had been transferred after 1945 from Czechoslovakia to Munich, later also establishing a branch in Augsburg, operated faculties of philosophy, law and social sciences. The Ukrainian Technical and Agricultural Institute, transferring activity from Czechoslovakia at the same time, conducted correspondence courses in addition to holding standard classes. Three schools of higher learning were established during this period: Ukrainian School of Higher Economics,

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processing of displaced persons for resettlement in the U.S. Components of this program were (1) language training, (English language classes; public address system camp announcements in German and English); (2) psychological preparation for living in the U.S., ("Emphasis is placed on the fact that many people who do get ahead in this country do so through their own initiative and that every person here enjoys the privilege of choosing his own career." (DP Report No. 6, p. 61); (3) facts about the U. S., (movies and filmstrips, man of which compared the difference between America and Europe on the basis of agriculture); and (4) responsibility of the immigrant to the American sponsor. Attendance at orientation programs increased

the Ukrainian Orthodox Theological Academy, and the Ukrainian (Byzantine Rite) Catholic Seminary.

Contrasting with the Displaced Persons Commission's belief that "these immigrant will become integral parts of the local communities to which they go and that, within a few years, their children will be indistinguishable from other American youngsters,"[47] is statistical evidence (i.e., organizational size and activism) that this influx of displaced persons immigrants, even after 20 years, continues to resist total assimilation, redefining and reinforcing the "old" Ukrainian immigrant concept of self: a dual patriotism, encompassing service and loyalty to the U.S. on one hand, aid and sympathy to Ukraine on the other.[48]

Specific "new immigrant" additions to the Ukrainian organizational network are organizations which are (1) political, e.g., Ukrainian Liberation Front (Ukrains'kii Vyzvolnij Front); and (2) youth-centered, e.g., Plast (apolitical, over 4,000 members in 30-odd chapters throughout the U.S.), Ukrainian Youth Association of America, (Spilka Ukrains'koii Molodi Ameriky, with 5,000 members), and the Association of American Youth of Ukrainian Descent.[49]

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*noticeably when a system of attendance taking was introduced: "To encourage attendance, refugees are given cards which are punched everytime they attend class or a lecture. Periodically, during the processing, a refugee will be asked to produce his card so that his attendance record may be checked." (DP Report No. 6, p. 63)

While the number of organizations is quite large, membership tends to be small, reflecting either the freedom of association in the U.S. or "the Ukrainian inherent tendency to form small groups (group individualism)."[50]

It is the Ukrainian (nationalized) churches, however, which continue to form the nucleus of Ukrainian social and cultural life in most communities,[51] although "they have relinquished a measure of social activity to the lay sector."[52] Membership in the Ukrainian Catholic Church was set at 602,427 (1968); Orthodox membership,[53] between 600,000 and 650,000; Protestant, estimated at 50,000.[54] Contrary to expectation, however, the influx of recent immigrants has not produced significant increases in total church membership figures. That these figures remain basically constant is attributed to intermarriage and the second and third generation tendency to move away from traditional Ukrainian concentrations as individuals become socially mobile.

Within the Ukrainian Catholic Church, slight differences distinguish the Greek Catholic parishes (established in the U.S. pre-WW II, descendant of the Uniate Church in Ukraine) and the Byzantine Rite parishes (which are based on the Greek Catholic tradition), e.g., English is being used in some Greek Catholic parishes as the language of the liturgy; Old Church Slavonic or the Ukrainian vernacular is still the liturgical language

used by the Byzantine Rite Catholic Churches.

The Ukrainian Orthodox Church membership however is divided among three independent churches: 1)the Ukrainian Orthodox Church in America (Ukrains'ka Pravoslavna Tserkva v Sooluchenych Shtatach Ameryky), which is administered by the Patriarch of Constantinople as part of the Greek Orthodox exarchate in the Americas; 2) the Holy Ukrainian Autocephalous Orthodox Church (Ukrains'ka Avtokefal'na Pravoslavna Tserkva v ekzylii), the exiled branch of the Orthodox Church in Ukraine, accepted jurisdiction of the Constantinople Patriarchate (1951) and formalizing hierarchical structure in 1954); and, 3) Ukrainian Orthodox Autocephalous Church (Sobor-no-Pravna Ukrains'ka Pravoslav'na Avtokefal'na Tserkva), which was created by the exiles in Germany (1947), differing from the other two in its emphasis of the role of laity in Church administrative structure and in minor theological interpretations.

In addition to membership in Ukrainian Orthodox Churches, Ukrainians comprise a large percentage of various Russian Orthodox Churches: 1) Russian Orthodox Greek Catholic Church of America, which traces its American origins to the 1792 Alaskan mission, (65 per cent, former Catholics); 2) Russian Orthodox Church outside Russia, established by White Russian émigrés after WW I, (only 10 per cent Ukrainian membership); 3) Russian Orthodox Catholic Church in America, organized as part

of the restored (1943) Russian Orthodox Patriarchal Church, (60 per cent Ukrainian, former Catholics); and 4) the American Carpatho-Russian Orthodox Greek Catholic Church, formed in the 1930's when the Greek Catholic Carpatho-Ruthenians converted to Orthodoxy.[55]

The total Ukrainian membership in Protestant sects, consolidated in the Ukrainian Evangelical Alliance of North America (12 parishes) and the Ukrainian Baptist Convention (22 parishes), is increasing,[56] though more common even now than in the Ukraine.[57] Protestant proselytizing was particularly successful with the first immigrants, whose needs were not being met by a traditional and unadaptive Orthodox Church.[58]

Although presently in a stabized condition, the churches attended by Ukrainians in the U. S. reflect both the Catholic-Orthodox conflicts rooted in Ukrainian Church history[59] and the hostility and harassment they encountered (especially at the hands of Roman Catholic representatives) as immigrant churches in the U. S.*

In view of the preceding, it seems that Ukrainians, representing a numerically significant ethnic minority, continue to maintain distinguishing institutional,

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*In 1890, for example, Roman Curia approved the prohibition of American Latin Rite Bishops against performance of religious duties by married Ukrainian Catholic priesthood, (as allowed per 1596 Union agreement between Ukrainian bishops and the Holy See). Consequently, between 1891 and 1917 (when this prohibition was revoked) 163 parishes (over 200,000 people) joined the Russian Orthodox Church. (Kubijovych 1970, p. 1109)

behavioral, and attitudinal characteristics.

Significance of Study

As dawning recognition of the relevance of the ethnic factor in contemporary life seems to be inversely proportionate to related knowledge, the salient aspects of the study, e.g., the issues of ethnicity, support of non-public education, and minority/core-culture relationship accord multi-dimensional significance to the basic proposed research. Fundamentally, the study will document the history of Ridna Shkola in the U.S. from inception in the 1950's to 1970, charting changes, exploring and verifying causation, and, on these bases, analyzing 1)the relationship between the Ridna Shkola and the Ukrainian community; 2)the future of Ridna Shkola; and 3)its specific and theoretical relevance to American education. Thus, the underlying consideration of the study, the ethnic factor (as isolated in Ridna Shkola), will be examined per se, in terms of ethnic community, and as it related to American society.

Questions arizing from this study cannot be ignored, especially in the context of present educational change. What role does the ethnic factor play in support of non-public education? Gartner reports that Jewish community maintained private schooling is on the rise, (supported predominately by the second generation Jews). What is the relationship between ethnicity and support of religious-orientated schooling? Fishman's study, Language Loyalty, states that 81 per cent ethnic

schools are under religious sponsorship, (p. 97). This question is most obvious in the nationalized religions, but more intricate in the case of Roman Catholicism. What role will this ethnic factor play in decentralization of schools? community schools? a tuition voucher system?

Answers are not yet known, but current events insist that they should not remain unknown much longer.

Notations: Part I

1
For sources of information categorized by region, see p. 725 in Ukraine: A Concise Encyclopedia vol. 1, edited by Kubijovych, (University of Toronto Press, 1963).

2
From a historical perspective, Profs. Pritsak and Reshetar examine the relationship between the existence of a Ukrainian people and the non-existence of a Ukrainian nation state, in "The Ukraine and the Dialectics of Nation-Building", Slavic Review vol. 22:2 (1963), pp. 224-255.

3
Compare Magocsi's "Historiographic Guide to a Study of the Rusins" and Dragan's "Education and Ethnic Differentiation: The Case of the Immigrant Rusins."

4
Volodymyr Kubijovych, "Literacy and Education of the Population" in Ukraine: A Concise Encyclopedia vol. 1 (University of Toronto Press, 1963), p. 177.

5
Ibid.

6
Ibid., p. 340.

7
A. Stefan, "Education in Transcarpathia," Ukraine: A Concise Encyclopedia, vol. II (University of Toronto Press, 1971), p. 340.

8
For a terse history, see "Ukrainian Lands Under Austria-Hungary" in Ukraine: A Concise Encyclopedia, vol. II pp. 327-343.

9
Ibid., p. 331.

10
(See notation 8)

11
Volodymyr Matskiv, "U 100-Lit'ia 'Prosvity'", Ridna Shkola no. 21 (September, 1968), p. 11.

12
Ibid., p. 12.

[13] I. Herasymovych, et. al., "Education in Western Ukraine in 1919-44 and Abroad," Ukraine: A Concise Encyclopedia vol. II, (University of Toronto Press, to be published in 1971), p. 375.

[14] See Lev Yasynchyk's 50-Lit Ridnoii Shkoly, (Lviv: Dilo, 1932).

[15] I. Herasymovych, et al., op cit., p. 375.

[16] Ibid., p. 376.

[17] Ibid., pp. 380-81.

[18] Ibid., p. 311.

[19] Volodymyr Kubijovych, ed., Entsyclopedia Ukrainoznavs'tva, (Munich: Molode Zhyt'ia: 1959), p. 820.

[20] Jerome Davis, The Russians and Ruthenians in America (New York: George H. Doran Company, 1922), p. 60.

[21] Ibid.

[22] Works listed in the bibliography dealing exclusively or in part with the pre-WW I Ukrainian immigration are by Bachynsky, Davis, Dragan, Halich.

Notations for Part II:

1 Shkilna Rada, Shkoly Ukrainoznavstva (New York,1966) p. 8.

2. Ibid., p. 12.

3 Eduard Zarskyj, "Zvidomlen'ia" (Report from Educational Council UCCA '70, mimeo).

4 UCCA, Tenth Congress of Ukrainians in USA (New York, 1969), p. 83.

5 Ibid., p. 82-83.

6 Zarskyj, op cit.

7. Shkilna Rada, op cit., p. 5.

8 Zarskyj, op. cit.

9. ---"Proyekt"V, Ridna Shkola (March, 1968).

10 The locations, as listed on p. 4 of Shkilna Rada, op cit., range from one coast to the other, from Canadian to Mexican borders.

11 Shkilna Rada, op cit., p. 7.

12 Shkilna Rada, op cit.

13 ---"Ridna Shkola" in Svoboda (March 4, 1967), p. 4.

14 Zarskyj, op. cit.

15 Ibid.

16 Ibid.

17 Shkilna Rada, op. cit.

18 Vasyl Markus, "Ukrainians Abroad: In the United States" in Ukraine: A Concise Encyclopedia, vol. II in preparation by the University of Toronto Press, to be published 1971, p. 1137.

19 These figures are from UCCA: Tenth Congress, except for the ones in the Catholic Church category, those are from the abovementioned (18) source.

20 Markus, op cit. , Table III, p. 1120.

21 Ukrainian Orthodox Church in US, Kalendar (Bound Brook, N.J., 1970), p. 133.

22 The Ukrainian Orthodox Church's Kalendar(s) provide some details about the individual parish school activities, including teachers' names.

23 Markus, op cit., Table II, p. 1114.

24 Ibid., p. 1136.

25 Lev Yasynchyk, "Ukrainske Shkilnits'tvo poza Ridnykh Zemlakh" in Ukraintsi u Vilnomu Sviti (Anniversary Book of the UNA, Jersey City, N. J., 1954), p. 165.

26 Ibid.

27 Interview with Father Fedorchak, Supt. of Schools for the Stamford Diocese. Dec. 26, 1970.

28 Markus, op cit., p. 1113.

29 Volodymyr Kubijovych, ed, Entsyklopedia Ukrainoznavstva, (Munich, 1959), p. 820.

30
Markus, op cit., p. 1137.

31
Ibid.

Notations: Part III

1
Michael and Martha Wichorek, Ukrainian in Detroit, (Detroit, Mich.: (Wichorek), 1968), p. 6.

2
Ibid., pp. 11-26.

3
Joshua Fishman, in "Childhood Indoctrination for Minority-Group Membership," Daedelas, (Spring, 1961), discusses this issue in terms of inevitable marginality, created by the attractive yet closed core-culture.

4
A Soviet Ukrainian scholar has produced a study on the corruption of the Ukrainian language by Canadian and American Ukrainians, raising the issue of Ridni Shkoly as transmitters of impure Ukrainian: Zhlukhtenko, Ukrainsko-Angliskii Mizhmovni Vidnosyn, (Kiev: University of Kiew Press, 1964).

Notations: Part IV

1
V. Kubiovych and Vasyl Markus, "Ukrainians Abroad: General Characteristics," in Ukraine: A Concise Encyclopedia, vol. II in preparation by the University of Toronto Press, to be published 1971.

2
Ibid, p. 1093.

3
Ibid.

4
For two complementary treatments of the immigration history of this period, see Higham's Strangers in the Land and Abbot's Historical Aspects of the Immigration Problem.

5
A standard Ukrainian history text is Hrushevsky's A History of Ukraine (in English). See pp. 462-513.

6
Vasyl Markus, "Ukrainians Abroad: In the United States," in Ukraine: A Concise Encyclopedia, vol. II, in preparation by the University of Toronto Press, to be published 1971.

7
Amy Blanche Greene and Frederic A. Gould, Handbook-Bibliography on Foreign Language Groups in the United States and Canada, (New York, 1925), p. 158.

8
Lawrence Guy Brown, Immigration (New York, 1933), p150.

9
Maurice R. Davie, World Immigration (New York, 1936), p. 137.

10
Ibid.

11
A. M. Shlepakov, Ukrains'ka Trudova Emigratsiia v SSHA i Kanadi, Kinets' XIX-Pochatok II Stolitia (Kelv, 1960), p. 17.

12 Ibid., p. 24.

13 Ibid., p. 33.

14 Paul Magocsi, "A Historiographical Guide to the Study of the Rusins" (mimeo, Princeton, 1970), p. 22.

15 Markus, op cit., p. 1102.

16 Ibid. The Ukrainian Congress Committee of America sets a higher estimate, 2 million, in Try Dekady, 1940-1970, p. 1.

17 Markus, op cit., p1106.

18 Jerome Davis, The Russians and Ruthenians in America (New York, 1922), Tables I, II, pp. 22-23.

19 United States Displaced Persons Commission, The DP Story (Washington, 1952), p. 243.

20 Ibid., also see Table 12, p. 371.

21 United States Displaced Persons Commission, First Semi-Annual Report to the President and the Congress, (Washington, 1949), consult charts on pp. 250-251.

22 Ibid., see charts on pp. 252-253.

23 Ibid., p. 250, charts 1-2.

24 United States Displaced Persons Commission, The DP Story, (Washington, 1952), p. 371, Table 13.

25 The relevance of geographic distribution as a factor in mother tongue maintenance, i.e., ethnic group maintenance, is discussed by Fishman in Language Loyalty in the United States, esp. pp. 47-50.

26 Volodymyr Kubijovych, ed. Entsyєkbpedia Ukrainoznavs'tva Ш (Munich, 1949), p. 812.

27 Markus, op cit., p. 1107.

28 Ibid., p. 1105.

29 Ibid.

30 Ukrainian Congress Committee, Tenth Congress of Americans of Ukrainian Descent, (New York, 1969), pp. 39-40.

31 Material dealing specifically with the Ukrainian immigrant pre-WW II is rare; see Davis, Halich, Bachynsky.

32 Oksana Dragan, "Education and Ethnic Differentiation: The Case of the Immigrant Rusins" (Paper given at NERA Conference, Minn., 1970).

33 Vladimir C. Nahirny and Joshua A. Fishman, "Ukrainian Language Maintenance Efforts" in Language Loyalty in the United States.

34 For an insight into the pre-WW II Ukrainian mileur, see Propamiatna Knyha, (Jubilee Book of the Ukrainian National Association/Jersey City, N. J., 1936).

35 The history of the Ukrainian National Association is integral in certain respects to the history of Ukrainians in America. See Dragan's Ukrainian National Association, Its Past and Present.

36 Ukrainian National Association, Almanakh (Jersey City, N. J., 1971), p. 44.

37 Markus, op cit., p. 1123.

38 Kubijovych and Markus, op cit.,p. 1096.

39
Markus, op cit., p. 1102.

40
Volodymyr Kubijovych, ed. Entsyklopedia Ukrainoznavs'tva (Munich, 19), p.

41
United States Displaced Persons Commission, DP Story, consult Table 6, p. 368.

42
Ibid., p. 245.

43
Ibid., Table 8, p. 369.

44
M. Terletsky, "Education and Schools: Abroad from 1919 to the 1950's" in Ukraine: A Concise Encyclopedia, p. 387.

45
Lev Yasinchuk, "Ukrains'ke Shkilnits'tvo poza Ridnymy Zemlamy" in Ukraintsi u Vilnomu Sviti, (Anniversary Book of the Ukrainian National Association, Jersey City, N.J., 1954).

46
Ibid.

47
U.S. DP Commission, The DP Story, p. 48.

48
Included in the UNA Jubilee Book is an article by Stephen Mamchur, "Ukrainian Culture Change," which discusses the issue of assimilation, stressing the need to maintain a Ukrainian identity. The arguments are remarkably contemporary.

49
Markus, op cit., p. 1129.

50
Ibid., p. 1130.

51
Compare this with Fishman, pp. 127-155 in Language Loyalty.

52
Kubijovych and Markus, op cit., p. 1097.

53
Markus, Op cit., p. 1120.

54 Markus, op cit., 1121.

55 See Table III, p. 1120 of Ukraine: a Concise Encyclopedia, vol II.

56 Markus, op.cit., p. 1121.

57 Ukrainian Protestants are discussed tersely on pp. 1119-1121, in Ukraine: A Concise Encyclopedia, vol. II.

58 In his book, The Russians and Ruthenians in America, Davis discusses the Orthodox converts to Protestantism briefly, and devotes an brief chapter (VI) to urge fellow Protestants to aid the Russians.

59 For details consult Vlasov'skii's Narys Istorii Ukrainskoii Pravoslavnoii Tserkvy (New York, 1955) in 4 vols., or the less detailed Istoria Tserkvy v Ukraini by Fedoriv, (London, 1967). The first, it should be noted, is Orthodox Church history, to complement the second, a complete history written by a Ukrainian Catholic religious.

60 In discussions of immigrant adjustment to American society, the issue of terminology alone has engendered lengthy treatises. In this proposal, the terminology will be used as defined by Nathan Glazer in "The Integration of American Immigrants" XXI, Contemporary Problems, Law and (Spring, 1956).

Table 1

Ukrainian Language Schools
(Ridna Shkola)
Registered in Educational Council UCCA*

Location/Sponsor	Students '65-'66	Students '67-'68	Teachers '65-'66	Teachers '67-'68	Accommodations
Ann Arbor, Mich. (UNWLA, Parents Com.)	--	12	--	3	parochial school
Auburn, N. Y. (Ridna Shkola)	8	--	2	--	parochial school
Brooklyn, N. Y. (Uchytels'ka Hromada)	80	63	4	5	Ukr. Cath. Par. sch.
Buffalo, New York (Ridna Shkola)	68	--	7	--	--
Boston, Mass (St. Geo. Ukr. Ch.)	35	--	3	--	Ukr. Cath. Church
Canton, Ohio (--)	40	--	5	--	Ukr. Cath. Church
Carteret, N. J. (Ridna Shkola)	--	36	--	--	Ukr. Cath. Church
Chester, Pa. (Ridna Shkola)	38	29	4	3	Ukr. Cath paro sch.
Chicago, Ill. (Uchytels'ka Hromada)	711	732	23	20	Ukr. Cath paro sch.
Chicago, Ill. (midw.) (Suma)	83	78	5	6	--
Chicago, Ill. (w.) (SUMA)	63	--	1	--	--
Chicago, Ill. (St. Joseph's/Par. com.)	139	72	10	7	Ukr. Cath. Church
Cleveland, Ohio (Ridna Shkola)	341	355	15	16	public high sch.
Detroit, Mich. (e.) (Ridna Shkola)	320	391	--	16	public school
Detroit, Mich. (W.) (Ridna Shkola)	91	84	--	8	Ukr. Cath. Church
Denver, Colo. (Ridna Shkola)	--	--	1	--	--

	Students '65-'66	Students '67-'68	Teachers '65-'66	Teachers '67-'68	Accommodations
Hartford, Conn. (Ridna Shkola)	83	147	10	8	Ukr. Community Home
Jersey City, N. J. (Ridna Shkola)	130	113	8	9	Ukr. Cath. paro sch
Lorain, Ohio (Ridna Sehkola)	51	--	4	--	Ukr. Cath. Church
Minneapolis, Minn. (Ridna Shkola)	104	--	5	--	Ukr. Cath. Church
New Brunswick, N. J. (Ukr. Ch-parents com.)	64	--	5	--	Ukr. Cath. Church
New Haven, Conn. (Ridna Shkola)	71	--	3	--	Ukr. Cath. Church
New Haven, Conn. (Ridna Shkola)	46	--	2	--	own building
New York, N. Y. (Ridna Shkola-"Self-Reliance")	157	169	9	10	Ukr. Cath. paro.sch
New York, N. Y. (SUMA)	168	135	7	8	SUMA Home
Newark, N. J. (--)	146	--	9	--	parochial sch.
Passaic, N. J. (--)	186	--	10	--	public school
Philadelphia, Pa. (SUMA)	148	--	11	--	--
Philadelphia, Pa. (Ridna Shkola)	322	362	16	20	public school
Rochester, N. Y. (Ridna Sehkola)	140	205	8	--	Ukr. Cath. Church
St. Paul, Minn. (Ridna Shkola)	26	--	7	--	public school
Syracuse, N. Y. (Ridna Shkola)	146	136	14	12	Ukr. paro. sch.
Trenton, N. J. (--)	30	--	3	--	--

	Students '65-'66	Students '67-'68	Teachers '65-'66	Teachers '67-'68	Accommodations
Washington, D.C. (Ridna Shkola-OUW)	36	67	1	9	Orthodox Com. Home/ public school ('67,
Willimantic, Conn. (Ridna Shkola)	26	--	1	--	--
Yonkers, N. Y. (Ridna Shkola-Par. com.)	95	144	5	6	Ukr. Cath. paro sch
AL:	4,192	3,330	218	166	

* Statistics for the '65-'66 school year compiled from information given in "Shkilna Rada: Shkoly Ukrainoznavs'tva", New York: Ukrainian Congress Committee, 1966. The Statistics for '67-'68 are from the April and June issues of Ridna Shkola (for the year 1968), bulletin of Shkilna Rada (Educational Council) UCCA.

Table II

Ukrainian Orthodox Church of USA:

SUPPLEMENTARY EDUCATION

Parishes (date est.)	1968-1969* Ukr. s-t	1968-1969* Sunday s-t	1969-1970** Ukr. s-t	1969-1970** Sunday s-t
Ambridge, Penna. St. Volodimir's (1925)	10-1	75-5	10-1	75-7
Arnold, Penna. St. Mary Protectress (1925)	--	39-3	5-1	30-4
Baltimore, Md. St. Michael's	17-4	--	--	--
Bayonne, N. J. St. Sophia's	--	14-3	--	14-4
Blakely, Penna. St. Andrew's (1952)	--	22-4	--	22-4
Boston, Mass. St. Andrew's -	27-3	27-3	23-3	17-2
Bound Brook St. Andrew's Mem. (1965)	63-5	--	48-5	--
Bridgeport, Conn. Holy Trinity (1952)	17-2	17-2	13-1	13-1
Buffalo, N. Y. Holy Trinity	34-4	--	23-4	23-1
Carnegie, Penna. Sts. Peter and Paul (1903)	--	85-5	--	85-5
Carteret, N. J. St. Demetrius (1910)	6-1	138-1	--	342-9
Chester, Penna. St. Mary's (1931)	12-4	70-15	16-4	72-12
Chicago, Ill. Sts. Peter and Paul (1908)	--	54-5	--	39-8
Chicago, Ill. St. Sophia (1951)	18-3	8-1	14-2	--
Chicago, Ill. St. Volodimir's (1916)	183-13	23-2	177-12	26-1
Chicago, Ill. Holy Trinity (1961)	24-3	--	24-2	--

	1968-1969 Ukr. s-t	1968-1969 Sunday s-t	1969-1970 Ukr. s-t	1969-1970 Sunday s-t
Cleveland, Ohio Holy Trinity	42-?	42-?	--	--
Clifton, N. J. St. Mary's Protectress	--	9-1	18-1	--
Clifton, N. J. Holy Ascension	--	45-4	--	60-4
Coatsville, Penna. Holy Ghost (1909)	--	45-8	--	50-7
Denver, Colo. St. Mary's Protectress (1958)	12-?	8-?	12-?	--
Detroit, Mich. St. Mary's Protectress (1950)	60-8	12-2	53-8	12-2
Dixonville, Penna. St. John the Baptist (1917)	--	42-5	--	42-5
Elmora, Penna. Sts. Peter and Paul (1911)	--	10-1	--	10-1
Export, Penna. St. Nicholas (1913)	--	12-2	--	5-2
Fort Wayne, Ind. Holy Ascension	8-2	--	8-2	--
Goshen, Ind. Holy Trinity (1956)	--	--	--	22-2
Hammond, Ind. St. Michael's (1937)	--	28-4	--	28-5
Harvey, Ill. St. Nicholas (1953)	--	40-6	--	45-6
Herkimer, N. Y. St. Mary's Protectress (1911)	32-4	20-2	33-4	--
Irvington, N. J. Holy Trinity (1955)	22-5	--	9-3	--
Jeanette, Penna. St. Mary's (1933)	--	8-2	--	8-2
Johnson City, N. Y. St. John's (1926)	--	70-4	10-2	60-6

	1968-1969 Ukr. s-t	1968-1969 Sunday s-t	1969-1970 Ukr. s-t	1969-1970 Sunday s-t
Jonstown, Penna. Sts. Peter and Paul	--	34-4	36-4	--
Lakewood, Ohio St. Nichola's (1915)	--	22-2	--	5-2
Lorain, Ohio St. Mary's (1931)	8-3	--	8-3	--
Los Angeles, Calif. St. Andrew's (1951)	--	34-5	--	16-7
Lyndora, Penna. Sts. Peter and Paul (1919)	--	80-8	--	55-8
MKees Rocks, Penna. St. Mary's	--	80-8	--	80-8
Miami, Fla. St. Nichola's	--	?-3	--	?-2
Millville, N. J. Sts. Peter and Paul (1917)	--	--	10-3	--
Milwaukee, Wis. St. Mary's Protectress (1917)	4-2 (?)	4-2	3-2	--
Minersville, Penna. St. George's (1920)	9-2	7-1	--	--
Minneapolis, Minn. St. George's (1950)	48-5	--	48-5	--
Minneapolis, Minn. St. Michael's (1925)	52-9	50-2	38-8	26-7
Monessen, Penna. St. Nichola's (1908)	--	40-7	--	69-10
Nanty Glo, Penna. Holy Ascension (1921)	--	15-1	--	15-1
Newark, N. J. Holy Ascension (1918)	44-7	23-4	27-6	--

	1968-1969 Ukr. s-t	1968-1969 Sunday s-t	1969-1970 Ukr. s-t	1969-1970 Sunday s-t
New Britain, Conn. St. Mary's (1910)	--	42-6	8-1	42-7
New Castle, Penna. Holy Trinity (1926)	--	9-1	7-1	8-1
New Haven, Conn. St. Mary's Protectress (1951)	--	10-1	--	--
New York, N. Y. St. Volodimir's Cathedral	--	25-3	20-5	20-5
New York, N. Y. Holy Trinity Cathedral	35-5 (?)	35-5	--	25-4
Northampton, Penna. Holy Virgin (1920)	10-2	28-2	10-1	24-2
Parma, Ohio St. Volodimir's (1924)	130-18	40-5	103-12	54-6
Philadelphia, Penna. St. Mary's Protectress (1950)	96-13	--	93-12	--
Philadelphia, Penna. St. Volodimir's Cathedral (1925)	25-2	47-6	30-3	55-7
Pittsburgh, Penna. St. Volodimir's (1926)	3-1	22-1	5-1	22-1
Providence, R. I. St. John's Church (1921)	2-1	3-1	2-1	3-1
Rochester, N. Y. St. Mary's Protectress (1950)	44-3	--	61-5	--
Scranton, Penna. St. Michael's (1929)	--	50-6	--	57-9
Sharon, Penna. St. John's (1926)	8-1	86-10	--	74-6
Slicksville, Penna. Holy Ghost (1924)	--	?-?	--	?-?

	1968-1969		1969-1970	
	Ukr. s-t /	Sunday s-t	Ukr. s/t /	Sunday s-t
Smithmill, Penna. St. Vladimir's	--	15-1	--	15-1
St. Paul, Minn. Sts. Volodimir and Olga (1951)	34-6	--	25-3	--
Trenton, N. J. Holy Trinity (1919)	--	65-6	--	64-5
Trenton, N. J. St. George's (1954)	52-5	--	48-5	--
Troy, N. Y. St. Nichola's (1927)	5-1	45-6	5-1	47-3
Uniondale, N. Y. St. Nichola's	14-2	16-2	9-2	--
Utica, N. Y. Sts. Peter and Paul	--	10-1	--	15-3
Utica, New York Holy Cross	--	--	--	18-1
Wilmington, Del. Sts. Peter and Paul	--	45-4	--	45-4
Woonsocket, R. I. St. Michael's (1926)	12-2	27-3	9-2	25-3
Youngstown, Ohio Sts. Peter and Paul (1922)	12-2	160-11	9-2	115-8
OTALS:	1234/154	2087/218	1110/143	2094/222

The statistics for the '68-'69* and 1969-70** school years were compiled from the Ukrainian Orthodox Calendar 1970, 1971 respectively.

Ukrainian Catholic Parochial School Attendance Figures

		1958-59	1959-60	1960-61	1961-62	1962-63*	1963-64	1964-65	1965-66	1966-67	1967-68	1968-69
Phila.	ele.:	5,777	6,184	6,319	6,707	4,403	4,268	4,674	4,716	4,413	4,503	4,471
	h.s.:	280	286	323	360	260	262	265	275	285	285	300
	col.:	40	50	50	102	85	120	129	170	232	232	115
total	pop.:	221,796	223,028	225,206	227,290	160,912	161,665	162,331	162,936	163,439	164,033	164,679
Pitts.	ele.:	3,530	3,808	4,177	4,961	4,739	5,377	3,198	3,835	4,021	3,789	3,787
	h.s.:	149	139	195	200	210	301	416	589	685	795	573
	col.:	--	--	--	--	--	--	--	--	--	--	--
total	pop.:	146,391	172,894	221,017	285,917	297,822	312,973	219,983	220,939	222,712	223,923	223,923
Chicago	ele.:	--	--	--	--	2,014	1,925	1,879	1,827	1,720	1,702	1,509
	h.s.:	--	--	--	--	142	197	201	201	203	207	232
	col.:	--	--	--	--	--	--	--	--	--	--	--
total	pop.:	--	--	--	--	20,439	20,456	29,604	29,502	29,601	29,600	29,785
Passaic	ele.:	--	--	--	--	--	--	2,752	2,783	2,814	2,827	2,811
	h.s.:	--	--	--	--	--	--	--	--	--	--	--
	col.:	--	--	--	--	--	--	--	--	--	--	--
total	pop:	--	--	--	--	--	--	94,064	95,108	96,085	96,273	96,415
Stamford	ele.:	2,103	2,108	2,275	2,117	2,370	2,374	2,315	2,370	2,395	2,406	2,440
	h.s.:	354	328	340	329	366	325	297	255	222	232	200
	col.:	23	33	38	42	40	35	30	30	32	32	32
total	pop.:	86,330	86,324	87,595	87,595	87,605	87,610	87,615	87,615	87,620	87,620	87,625
TOTAL SCHOOL ENR:		12,256	12,936	13,717	14,776	14,629	15,184	15,212	16,051	17,022	16,910	16,472
TOTAL FAITHFUL:		454,510	482,246	533,818	600,802	566,778	582,524	593,597	596,100	599,457	601,449	602,427

Source of data:
Felician Foy, OFM, ed.,
Catholic Directory.
(New York: Doubleday and Company,
1953,,,1970.

* Reasons for drastic changes, e.g. Philadelphia Archeparchy, are not given. Change from Julian to Gregorian calendar, however has been responsible for some decrement, (Author)

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