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## PHENOMENON OF THE UKRAINIAN SOKIL MOVEMENT IN EMIGRATION

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### Abstract

**Thematic justification.** The Ukrainian Sokil movement in the emigration has become one of the unifying factors of Ukrainian people. Ideology, conservation of traditions, language and culture, high level of organizational-educational, physical culture and sports activities has become the key to recognition of The Ukrainian Sokil movement by the international community abroad. **The aim of the work** is to carry out the historical and theoretical analysis of the emerging conditions of the Ukrainian Sokil movement abroad and to identify the features of its activity. **Research methods:** analysis of scientific and methodological literature, historical-logical and chronological methods. **Research results.** Ukrainian diaspora has made a great contribution to the establishment of Sokil movement in the emigration.

Czechoslovakia, the USA, Canada, Argentina, Brazil, Germany, France, Switzerland, etc. were significant centres of the development of Ukrainian community abroad. The activity of the Sokil movement was characterized by national patriotic education, conservation of Ukrainian traditions and culture, public sporting and educational events. **Conclusions.** The activity of the Ukrainian Sokil movement abroad was a vivid expression of the cooperation of Ukrainians in the emigration, their unification around the idea of state-creation and the upbringing of a patriotic conscious nation in close connection with the gymnastic-sports movement and international geopolitical processes.

**Key words:** Sokol movement, Ukraine, diaspora.

**Олексій Лях-Породько, Богдан Мірошніченко. Феномен українського сокілства в еміграції. Актуальність.** Український сокілський рух в еміграції став одним із об'єднувальних факторів українського народу. Ідеологія, збереження традицій, мови, культури, високий рівень організаційно-просвітницької, фізкультурно-спортивної діяльності стали запорукою визнання українського сокілства за кордоном міжнародною спільнотою. **Мета роботи** – здійснити історико-теоретичний аналіз передумов зародження українського сокілства за кордоном та виявити особливості його діяльності. **Методи дослідження** – аналіз науково-методичної літератури, історико-логічний та хронологічний методи. **Результати роботи.** Вагомий внесок у становлення сокілського руху в еміграції зробила українська діаспора. Насамперед значними центрами розвитку українського сокілства за кордоном були Чехословаччина, США, Канада, Аргентина, Бразилія, Німеччина, Франція, Швейцарія тощо. Діяльність сокілських товариств характеризувалася національно-патріотичним вихованням, збереженням традицій і культури українського народу, масовими руханковими, спортивними та просвітницькими заходами. **Висновки.** Діяльність українського сокілського руху за кордоном була яскравим виразником єднання українців в еміграції, їх гуртування навколо ідеї державотворення та виховання патріотично-свідомої нації у тісному взаємозв'язку із гімнастично-спортивним рухом і міжнародними геополітичними процесами.

**Ключові слова:** Сокілство, Україна, діаспора.

**Алексей Лях-Породько, Богдан Мировшніченко. Феномен украинского сокольства в эмиграции. Актуальность.** Украинское сокольское движение в эмиграции стало одним из объединяющих факторов украинского народа. Идеология, сохранение традиций, языка, культуры, высокий уровень организационно-просветительской, физкультурно-спортивной деятельности повлияли на признание украинского сокольства за границей международным обществом. **Цель работы** – осуществить историко-теоретический анализ предпосылок зарождения украинского сокольства за границей и выявить особенности его деятельности. **Методы исследования** – анализ научно-методической литературы, историко-логический и хронологический методы. **Результаты работы.** Большой вклад в становление Сокольского движения в эмиграции сделала украинская диаспора. Прежде всего, значительными центрами развития украинского сокольства за рубежом были Чехословакия, США, Канада, Аргентина, Бразилия, Германия, Франция, Швейцария и др. Деятельность сокольских обществ характеризовалась национально-патриотическим воспитанием, сохранением традиций и культуры украинского народа, массовыми гимнастическими, спортивными и просветительскими мероприятиями. **Выводы.** Деятельность украинского Сокольского движения за рубежом была ярким выразителем единства украинцев в эмиграции их сплочения вокруг идеи государства и воспитания патриотически сознательной нации в тесной взаимосвязи с гимнастическо-спортивным движением и международными геополитическими процессами.

**Ключевые слова:** сокольство, Украина, диаспора.

**Thematic Justification.** The Ukrainian Sokil movement in the emigration has become one of the unifying factors of Ukrainian people. Ideology, conservation of traditions, language and culture, high level of organizational-educational, physical culture and sports activities has become the key to recognition of The Ukrainian Sokil movement by the international community abroad.

Unfortunately, in Ukraine the influence of various factors (negative attitude to the Sokil movement in the USSR, its regarding as a nationalistic bourgeois phenomenon, the prohibition of the Sokil organizations in Czechoslovakia, etc.) caused the lack of information on the development of the Sokil movement in general, particularly in diaspora environment. This issue is extremely important nowadays because, at the time when Ukraine was under the oppression of various states, the activity of the Ukrainian diaspora was defined as nationalistic and hostile one. But even at that time it still cherished a hope of Ukraine's independence.

In spite of the anti-Sokil activity in the USSR and other countries that suffered from the political and military pressure of the Soviet power, nowadays the interest in the Sokil movement in Ukraine, the Czech Republic, Poland and other countries is increasing. Namely, dissertations are being defended, scientific-methodical and popular historical literature is being published. Regretfully, among this work, there is a small percentage concerning the actual development of the Ukrainian Sokil movement abroad. This issue is mostly considered as a component of the sport movement in Western Ukrainian diaspora [3], or such specific issues as the publication of Sokil press abroad is just being investigated [1]. Taking into account the aforementioned, the activity of the Ukrainian Sokil movement in emigration requires the extension of study.

**The Purpose of the Study** is to carry out the historical and theoretical analysis of the background of Ukrainian Sokil movement abroad and to identify the peculiarities of its activity.

**Research Methods:** analysis of scientific and methodological literature, historical-logical and chronological methods.

**Research Results.** The Ukrainian diaspora has made a significant contribution to the establishment of Sokil movement on different continents. Ultimately, the significant centres of the development of Ukrainian Sokil movement abroad were Czechoslovakia, the USA, Canada, Argentina, Brazil, Germany, France, Switzerland, etc. The USA – Philadelphia (1908), New York, Jersey City (1912), Cleveland (1912), Siracusa, Buffalo, Waterbury (1914), Youngstown (1910), Wunsoket, Elizabeth, Kembel (1910); Czechoslovakia – Podebrady (1922), Prague (1924), Brno (1925), Pardubice (1932), Rzhnevitsa (1934), Liberec (1934), Modrz hany (1937), Psibram, Grad Karlovoi, Valasske Mezirichi, Prerov, Moravskaya Ostrava; Yugoslavia – Great Becharek; Argentina – Buenos Aires (1931), Córdoba (1931), Leas-Tunas (1937), La Falda; Brazil – Sao Paulo (1934); China – Shanghai (1934), Harbin (1934); France – Paris (1935); Germany – Bad Worishofen (1945), Filsbiburg (1945), Elvengen (1946); Switzerland – Berne (1946); Australia – Sydney (1961); Canada – Toronto, Houston.

«Saint George Brotherhood» and «Dnieper Sokil» in Philadelphia were the first to begin the activity abroad. In October, 1908, several conscientious parishioners on the initiative of His Grace Cyrus Soter (civil name is Stephen Ortynsky de Labetz – the first bishop of the Ukrainian Greek Catholic Church in the USA) founded the first Sokil centre at the Cathedral Church. Cyrus Soter was unanimously elected as a chairman.

The Sokil Society in Cleveland, which started its activity in 1912, actively functioned up to the mid-1970s of the XX century. There was an amateur dramatic and musical club, as well as a male choir at the society. The society collaborated with other departments of the UNU, URS, etc. The meetings of the Sokil society were held in the Ukrainian Community Hall. The society also joined the Cleveland organization of the Ukrainian Cultural City [6].

As recollected by an activist of the Ukrainian Sokil society, a public person, an enthusiast V. Prokhoda, the first Ukrainian athletic and sports organizations in Europe emerged in captivity during the First World War, when Ukrainians from the Russian Empire were captured by Austria-Hungary and Germany [4]. Namely, there were several camps in Germany (Rastatt, Salzvödel, Vetslar) and Austria (Freistadt), which hosted Ukrainian prisoners of war owing to the efforts of the Union for the Liberation of Ukraine. Active moral, organizational and methodological assistance to the Ukrainian prisoners of war was rendered by an enthusiast of the Union for the Liberation of Ukraine, a public and political person S. Smal-Stotsky, who initiated the athletic and sports societies «Sich» (the first Hetman's Society «Sich» named after P. Doroshenko emerged in July 1916 in Freistadt). These societies had national goals and intentions, being inspired by the Ukrainian Sokil Movement. An example of the ideological unity of «Sich» and «Sokil» was «Sich and Sokil sotnia» created under the leadership of chetar Sosanovsky and the sotnik Kulchytsky in March, 1920 in the camp of Jablinnyi. In addition, the «Sich» members and other organizations mostly used patriotic literature and press, particularly, the editions «Sokil-Batko».

In the 20–30's of the XXth century Czechoslovakia has become the tight-knit organizational centre of the Ukrainian Sokil movement. It was in this country where the Union of Ukrainian Sokil movement abroad was created. It united Ukrainian Sokil societies of Czechoslovakia, Argentina, Yugoslavia, France, and others.

In the early 1930's, favourable conditions were created for the development of Ukrainian Sokil movement in South America. In particular, «Sokil» societies were established in Argentina and Brazil. The Ukrainian rukhanka «Sokil» society in Buenos Aires was founded in April, 26, 1931. The departments of the society existed in Cordoba, La Falda and Las-Tunas in Misiones province. The first steps of Sokil's idea among Ukrainians were described in the calendar of 1933 in the following way: «After the month of preparatory work, at the call of the initiative circle, Ukrainian migrant youth gathered at the Organizational meeting in the residence of “Prosvita” community in Buenos Aires and latched on to the idea of establishing such an organization... » [5, p. 52]. In the city of Sao Paulo since 1934 A. Fovitsky initiated organizational measures on establishing the Ukrainian society «Sokil» [2].

A group of activists and supporters of Sokil's ideas are Stepan Smal-Stotsky, Ivan Horbachevsky, Dmytro Doroshenko, Olexander Kolessa, Ulas Samchuk, Sofia Rusova, Mikhailo Omelianovych-Pavlenko, Andrii Fovytsky, Vasyl Voliansky, Vasyl Prokhoda, Oleksa Stefanovych and many other prominent figures.

**Conclusions.** Thus, the activity of the Ukrainian Sokil movement abroad was a vivid expression of the unity of Ukrainians in the emigration, of their grouping around the idea of state-building and the upbringing of a patriotically conscious nation in close connection with the athletic-sports movement and international geopolitical processes.

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