

**PETRO (PETER) SAVARYN:
A PILLAR OF THE POST-WAR UKRAINIAN COMMUNITY IN CANADA***

Petro Savaryn was born on 17 September 1926, in the village of Zubrets, near Buchach, in the Ternopil Region of Western Ukraine. He has made a unique and important contributions to the development of the Ukrainian community in Canada for more than six decades. A lawyer by profession, Savaryn is renowned as a builder of institutions and a leading figure in Ukrainian political and educational organizations, foundations, projects and initiatives. His legacy is virtually without precedent, and worthy of scholarly assessment.

It is timely to review his accomplishments and to consider them within the framework of the 125th anniversary of Ukrainian settlement in Canada and the coming 150th anniversary of Canadian Confederation. This is especially the case since Peter Savaryn has managed to become a model of the modern Ukrainian Canadian, contributing tremendously to the development of his two motherlands – adoptive Canada and native Ukraine. Significantly, there has been a growing interest in Ukraine regarding Peter Savaryn's career. Is it not difficult to become a committed patriot of two countries – Canada and Ukraine? Are there not tensions and contradictions that need to be surmounted to arrive at a successful synthesis? These and other questions will be addressed in my paper.

Key words: multiculturalism, diaspora, Ukrainian, identity, Canada.

Ukrainian Diaspora Studies (notwithstanding recent significant success in the form of international conferences, publications, research etc) still has been an undiscovered continent due to the volume/bulk of material that has to be published, studied and researched in Ukraine as well as in the countries where people of Ukrainian descent reside. Every new publication in Ukraine or in the West serves the noble idea of discovering life and achievements (as well as problems and issues) of Ukrainian diaspora.

This year (2016) Canada celebrates 125th anniversary of Ukrainian settlement in this country and next year (2017) 150th anniversary of its foundation. These anniversaries (together with this year's 25th anniversary of independence of Ukraine) provide an opportunity to look at the achievements and success of Ukrainian diaspora in Canada. Contribution of Canadian Ukrainians can serve as an example of successful projects fulfilled in Canada (which could be successful in Ukraine as well).

Ukrainian Canadians play an important role in all aspects of Canadian life (cultural, business, educational, political, sport, scientific research etc, see, for example, Ambassador of Canada to Ukraine Roman Vashchuk's article [2]. Their names and achievements have been becoming more recognizable in today's Ukraine. Petro (Peter) Savaryn, a pillar of the post-war Ukrainian community in Canada, is one of such cornerstone personalities.

Imperial Russia (as previously the Soviet Union) has been always critical and negative towards Ukrainian diaspora (see, for example, the article) [4]. The Minister of Foreign Affairs of Russia uses the word «mad» regarding the representatives of Ukrainian diaspora in Canada. The Russians blame even the former Prime-Minister of Canada Stephen Harper for pro-Ukrainian stance/position during Ukrainian-Russian military conflict/war (see the article) [1].

I have used the following methods for writing this article: interviews in Peter Savaryn's native village with his relatives (September 2016), interviews and numerous meetings with Peter Savaryn (during our work on preparation of 3 volumes (5,6,7 of Zakhidn'okanads'kyi zbirnyk, published by NTSh (Canada) in the years 2008, 2012 and 2014), meetings and interviews with people who knew Peter Savaryn (Edmonton, St. Albert, Winnipeg, Toronto), preparing a review article of his book [8], comparative analysis, archival work (Mundare and Edmonton). The results of this research have been presented at conferences in Ukraine [5] and Canada [15].

This year he celebrated his 90th birthday, and it seems fitting that the Ukrainian community marks his anniversary by recognizing his unique talent and contributions.

Petro Savaryn is very proud of his relatives, father Mykhailo Savaryn (18.03.1903 – 15.11.1972) and mother Anna Savaryn (Atamaniuk) (06.05.1906–31.01.1973). He keeps a detailed family tree, starting with grandparents. He has been happily married with Ol'ha (Olia) Prystaiets'ka (Savaryn) (born on 06.04.1930). They have three children (Vira, Mykhailo and Halia) and eight grandchildren.

One can envy only his energy and inspiring personality. As well as clearness of his thought and intellect, perseverance and goal-orientation. It is difficult to grasp how one person has managed to do so

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much in his life span. But, unfortunately, there is very little in the way of meaningful materials about Peter Savaryn in English, and this is precisely a shortcoming which I hope to address with my article.

The topic of Peter Savaryn's legacy is not totally new to me. Previously I published an article [5] and a book review [6] (both in Ukrainian) devoted to his achievements in Canada. I have also had many hours of conversations with Peter Savaryn, giving me a good grasp of his personality and much contextual background information that will be useful for my article.

Plast. Peter Savaryn underlines a very important role of Plast in his life. Number One role – according to his words. Plast has been playing crucial role in upbringing of young Ukrainian generation. Savaryn admits that his involvement with Plast is a long history/story. They did not have Plast in their own village. In Ukraine he was not a Plast member. But in Germany, after the war, there was a Plast movement. He met his friend from Chortkiv grammar school (hymnaziia) Bohdan Hawrylyshyn (born in the village of Koropets). There were also a lot of people at that time there from Zhyznomyr (close village to his native Zubrets). His wife Oliia is from that village. He saw that there was Plast activity there and he delved into Plast activity. It was to the Senior Plast, because he was not a kid anymore. He obtained/gained a lot of friends in Plast. In Plast he saw Ukrainian elite. He did not have a chance to meet them before. Peter Savaryn was the last stanychnyi there. With warmth and gratitude he remembers his Plast fellows from German times – Kukurudz, Tomkiv and others. He remembers the spring festivities in Mittenwald, where Plast members across the whole Western Europe gathered. In that festival he saw Ukrainian elite and was fascinated with it. He saw there Dr. Tysovskyy, Siryi Lev, Dr. Figol, very famous Plast members. Plast organized meeting of its Plast leaders in Zuffenhausen. He noticed in what big categories they think and who all these people are. They planned already a lot and issued the journal/magazine *Novyi shliakh* (New Path). They were planning future life of Ukrainian community before they leave for various countries of the world. And from that there he stuck (*zastriah*) with Plast and Plast became his family (extended family). Besides his family Plast became his closest extended family. Oliia (his wife) and Peter, their children and grandchildren are all Plast members (*plastuny*). In Plast there was the Ukrainian language and Ukrainian culture. Plast mottoes «God, Ukraine, kindness, truth, beauty» were appealing to him. And right now, according to him, he is an old Plast member. Plast is famous for continuation of its work, keeping traditions and practices alive. When he moved to Edmonton Plast already existed there. Plast existed in Edmonton from the year 1948. And they had youth *kurin'* (13th *kurin'*), named after Petro Sahaidachnyi. And the *kurin'* had only one probe (*proba*). You had to have one group with the second probe in order to register it. And Savaryn noticed that at that time they had such people as Dr. Struk and Dariia and Yurko Darewych, people of great caliber. He obliged to prepare them for the second probe. They had excellent instructors at that time as well. And they registered that *kurin'*. Plast played a super important role in forming/keeping Ukrainian culture and Ukrainian identity in Canada. In Plast Peter Savaryn has been in many roles. He organized the payment of two Plast buildings (*domy*). According to his words, his heart is with Plast. It is very important to see the foundation (rock solid foundation) of his personality in order to understand his diverse abilities and a visionary role he played in Ukrainian Canadian life.

Shevchenko Scientific Society (Naukove Tovarystvo imeni Tarasa Shevchenka). His second and big involvement was the Shevchenko Scientific Society, totally different community from the first one. It was also like a family to him. There was Ukrainian intelligentsia in Shevchenko Scientific Society. It has been organized since Europe, and in Toronto it was registered and later in Edmonton. There were initially many Masters (*magistry*), engineers (*inzhenery*) and Doctors at that time whose credentials were not recognized in Canada. But according to Peter Savaryn, they were real Masters, engineers and Doctors. And they were working very hard in Canada mostly employed as general labourers at various jobs earning their living (*zarobliaiuchy na khlib*). They were members of the elite. And Peter Savaryn, having tremendous life experience, could differentiate where were real intelligent people (*intelligentsia*) and where there were working people. Peter Savaryn was not initially their formal member, but was so actively involved in their work when even some NTSh members deceased he was saying his speech/final word at their burial site. He was a personal friend with many of them. At that time they started to publish *Zbirnyky* (Collected Papers of Ukrainian Life in Western Canada). And at the moment of publishing this article seven *Zakhid'okanads'ki zbirnyky* have been published and the eighth one (devoted to the creative work of the famous Ukrainian Canadian writer Illia Kyriak) has been prepared for the publication. Volodymyr Matskiv initially asked Peter Savaryn to be involved with publications of those *Zbirnyky*. For his active involvement in NTSh work Peter Savaryn was awarded with *Hramota* from Verkhovna Rada Ukraine (Supreme Council of Ukraine). And later he was awarded with the Order (Orden) for his work in World Congress. When he was involved in the Conservative Party of Alberta, there he befriended with many of its influential members, they were members of the Legislature (Legislative Assembly of Alberta), ministers etc. Peter Savaryn asked them to support financially the publication of the first *Zbirnyk*. He asked personally Horst Schmid, who at that time was Minister of Culture of Alberta. Horst Schmid

promised to pay half of the publication price. And when he was a minister he always covered half of Zbirnyk's publication price. And later Peter Savaryn received funds from the government of Alberta for publications of Zbirnyky. Peter Savaryn in his interview (July 26, 2016) mentions active NTSh members such as Volodymyr Matskiv, Professor Keivan, Volodymyr Skorupskiy, Stefanyk, Zaleskyi, who were the best of our elite. In his interview Dr. Savaryn mentions an important role of Dr. Yar Slavutych, Professor of the University of Alberta who was the editor of the first four volumes of Zakhidn'okanads'ki zbirnyky. Peter Savaryn played an important role in bringing Professor Slavutych to the University of Alberta. For many years he has been supporting Professor Slavutych in his publication endeavours (Ukrainian grammar books, textbooks etc). «He did a fantastic job!» – Dr. Savaryn recollects in his interview regarding Dr. Slavutych's work. Slavutych's Ukrainian language textbooks were reprinted in many editions. Hundreds and thousands of Ukrainian youth came through Slavutych's school. And later they became the leaders of Ukrainian community in Canada replacing those who died. Peter Savaryn really has played a unique role in establishing and developing Shevchenko Scientific Society (Western Canada). Peter Savaryn is of highly esteem of Michael (Mykhailo) Luchkovich. He was born American, became MP to the Federal Parliament from 1926 to 1935. He taught Dr. Savaryn loyalty to the country that accepted them. This loyalty gave them the opportunity to preserve Ukrainian culture and language, and Ukrainian identity, being at the same time true Canadians.

The following remarks reveal the great value that Peter Savaryn places on scholarship and education: «In my opinion, during peace the best weapon of the people fighting for their existence is education, education, and once more education, and only then – politics, and further – economy etc. Exactly in this order!» [10].

Club of Ukrainian Professional and Entrepreneurs. Savaryn admits that Ukrainians arriving to Canada after the Second World War did not find here emptiness. Here its own Ukrainian elite was developed which consisted primarily of farmers. And they were of high caliber. Idea to organize the Club of Professionals and Entrepreneurs was not Savaryn's. It was Ivan Isayiw's idea, Hetmanite, editor of Ukrainian News. Lawyer Ivan Decore contributed a lot as well. Vegrevillshchyna (Vegreville Region) gave many famous politicians such as Ivan Decore, Anton Hlynka, Mazankowsky (who was of Polish origin, but whose wife was Ukrainian). Together with Isayiw Savaryn managed to organize this Club from previously and newly arrived Ukrainians. And it (the Club – VP) played extremely important role, and these Clubs spread all over Canada. And at last they had the Federation of the Clubs of Ukrainian Professionals and Entrepreneurs. And they were able to invite famous politicians, movers and shakers of Alberta, to their Club. Manoly Lupul talks about Peter Savaryn's involvement in Club's activity and his contribution: «... two most politically oriented leaders, Peter Savaryn and Celestin (Mykola) Suchowersky. The club [Professional and Business club – VP] approved the committee, whose purpose, according to Savaryn, was to co-ordinate all multicultural initiatives, especially contacts with governments and politicians. For the next fifteen years the Multicultural Committee spearheaded the Ukrainian political (and cultural) agenda in Edmonton, and occasionally elsewhere» [14, p. 134].

Alberta Society of Preservation of Ukrainian Culture. Formation of Ukrainian cultural identity of Ukrainian community in Canada was very important as well. They thought about having funds/finances to organize such kind of Society and they managed to do it. Peter Savaryn's colleague, Ihor Broda, incorporated the society for Preservation of Ukrainian Culture, later Olia and Peter Savaryn played an important role in its development and functioning. The Savaryns organized collections/donations in memory of those Ukrainians who passed away. And at that time Ukrainians were donating 1–3000 dollars (big chunk of money at that time) in memory of those who passed away. They also organized so-called Casinos, got its Charitative Number and in this Foundation they amassed pretty decent funds. The objective was to use this money for Ukrainian purposes. «Without personal political ambitions (he ran for office only once – an unsuccessful bid for a seat on the Edmonton City Council in 1964), he used his influence to improve the cultural and educational foundations of the Ukrainian community in Canada» – Manoly Lupul remarks in his monograph [14, p. 146].

Kongres Ukrainsiv Kanady (Ukrainian Canadian Congress). In his interview Peter Savaryn underlines again that they (newly arrived – VP) were lucky to have an Ukrainian elite here in Canada and in Alberta in particular. But those who arrived jumped at opportunity and joined those who already worked in organizations. He recollects that UCC here in Edmonton was headed by lawyer Yanda. Savaryn joined the organization and was elected/appointed the secretary. The majority were losing the Ukrainian language at that time. They were preparing various briefs to the government with the demand to protect Ukrainian language. The movement for bilingualism started in Canada, and they managed to have a meeting with the Premier of Alberta Manning. The UCC played its important role in preparing those briefs to federal as well as provincial governments. There were Ukrainian organizations, churches, narodni domy (Peoples' Temples) here in Alberta. And clubs as well. They managed to unite them and support them. It took them many years to be recognized as pioneers and founders here in Alberta and in Canada

in general. Sonya Keywan wrote the book «Greater than Kings». She told the truth. Before the First World War 170000 Ukrainians arrived to Western Canada who developed, plowed it. They were simply thrown to the bush, to the wilderness and they persevered and survived. They did not have too much of a choice – to live or to die. This Shakespearean question was pretty simple in harsh western Canadian conditions. And too many died because of hunger, starvation and cold. A person had to go from Vegreville to Edmonton covering 100 kilometres on his/her feet and carrying the same distance back on his/her shoulders 80 kgs or more of grain, flour or something else – Peter Savaryn describes extremely harsh conditions. For a very long period of time Ukrainians were not accepted as equal. All newly arrived were discriminated. And much later they were given respect for their hard work and perseverance. And they have been building this Canada, especially in the western part.

Politics. «I always said that continue to say that Ukrainian community in Alberta is indebted/owing its modest, but nevertheless success to cooperation of CUBPC, CCU, both churches and Ukrainian politicians» [8, c. 83].

In his memoir Manoly Lupul is amazed and fascinated with Peter Savaryn's contribution to politics. He distinguishes «Savaryn's political savvy and connections» [14, p. 135].

Manoly Lupul in his memoir testifies about enormous influence of Peter Savaryn within the Conservative Party of Alberta as well as his anti-communist approach towards Ukraine: «The evening, however, did have very good effect: it revealed for the first time the political clout that Peter Savaryn carried within the Conservative Party. Although he could be quite liberal on social issues, Savaryn was strongly anti-communist on account of Ukraine's political situation ...» [14, p. 146].

Savaryn's thoughts on politics and politicians are especially valuable: «Majority/most of Ukrainians in Canada for a long period of time have not been respecting politics nor politicians» [8, c. 18].

«One has to work for a long period of time with politicians, in order for them to understand you and for you to understand them and for them to rely upon you» [8, c.19] «that nation is happy which has good and honest politicians, and good, for the well-being of people directed/oriented politics» [8, c. 21].

His active participation in political life of Alberta (and its assessment and reassessment) could be an indispensable tool for the people who are in politics in Ukraine. Relying on moral and religious principles leads to honesty and sacrifice in politics and benefits the society, community and country in general. On the contrary, lack of these basic principles leads to unbelievable corruption, irresponsibility (which is clearly demonstrated by Ukrainian politicians in Ukraine). Ukrainian politicians easily jump from one party to another. This is not Peter Savaryn's case. He started with the Conservative party and does not change his principles and beliefs (in spite of any seductions or possible personal gains). «Though my friends from the Social Credit Party offered in those by-elections (May 1968 – VP) for me to be a candidate, I did not want to leave the Conservative Party and I agreed to help B. Yurko» – Peter Savaryn recollects [8, c. 21] To work in the background, to cooperate with other people are Savaryn's principles. And when he was the Head of the Conservative party of Alberta his reliance on people, their support and understanding led to the benefits of Alberta society and Ukrainian life in particular. To be a good Albertan meant for him to be a good Canadian, and to be a good Canadian Ukrainian meant to be a good Canadian as well. In his life and activity he never ignored the interests of Canada and he always remembered that you would not be a good Ukrainian without being loyal to your adoptive country – Canada.

Peter Savaryn became the member of the Conservative Party of Alberta from the end of the 50-ies. According to his words, when Peter Lougheed was elected the leader of the Conservative Party of Alberta it barely existed. Savaryn was persuading Lougheed to look at ethnic minorities here in Alberta to bump their chances for provincial electoral win. In one of the meetings Lougheed was invited to be a guest speaker, he was presented by Juliak Koziak whom Savaryn involved into the Conservative Party of Alberta. And at that meeting there were between 1500–2000 of Ukrainian pioneers. Lougheed immediately saw big opportunity for his party in all these Ukrainians. At that time Manning's Social Credit Party of Alberta had its meeting where approximately 200–300 people gathered. Lougheed at that time accepted all other ethnic candidates as well. As an astute political he saw perspective in expanding ethnic representation and ethnic direction. Lougheed also promised Savaryn that Ukrainian candidates would have decent representation in the government. And when the Conservative Party of Alberta won its election Lougheed kept his promise. Many Ukrainians were appointed ministers of his new government. Lougheed was a gentleman, according to Savaryn's words (his interview, July 26, 2016). Savaryn became Lougheed's friend and equal to him. Savaryn knew that Lougheed had some First Nations' blood in him. Lougheed's grandfather, being a Senator, had a great respect for his wife (opening car's door to her). Lougheed understood that Canada is immigrants' country. Some of these ethnic groups arrived sooner, some of them arrived later (and even Anglo-Saxon group came through its adjusting period here in Canada). Canada became the second motherland to all of them. And the power was in its unity.

Savaryn was very critical of politicians of Ukrainian origin/descent when they did not defend the policy of multiculturalism in Alberta in the 90-ies: «Shouting and stinking – that is all we can do, when we

have no real «representatives» in the House and no friends! Hladie [sic], Stelmach, Trynchy, Yankowsky, Woloshyn, Beniuk ... but nobody to unite them for a cause. Zwozdesky cannot do it alone, and Lawrence [sic] – is out of it, as far as I can judge» (Savaryn's words cited in) [14, p. 477].

When in the early 90-ies the Conservative government of Alberta with Ralph Klein as a Premier of Alberta decided to change the cause Peter Savaryn was relentless: «Before some sixty individuals from «about 40 Edmonton ethnic groups», Jacuta, Pidruchney, Diachuk and Savaryn – the latter three identified as prominent Conservatives – roasted the government for abandoning multiculturalism. ... with Savaryn accusing the government of displaying «Anglo-Saxon chauvinism» against other ethnic groups: «They want Anglo-Saxon culture to dominate every other one and wipe them out» [14, p. 476].

Manoly Lupul talks about early 90-ies: «... Ralph Klein's conservative government in Alberta has just introduced legislation (Bill 24) to abolish the province's policy of multiculturalism» [14, p. 471]. According to Manoly Lupul: «The bill passed on 23 May» [14, p. 477].

Canadian Institute of Ukrainian Studies. Manoly Lupul is sincere admitting: «Still, without Savaryn's political rudder, it would have been impossible to take seriously the government's alleged interest in an institute» [14, p. 258].

In his book Peter Savaryn willingly talks a lot about his personal contacts and connections that were brilliantly used for the benefit of the Ukrainian community and not for his own material gain/wealth/enrichment. He was so passionate about the opening of the Centre for Ukrainian Studies in Canada: «Here I will say that four factors finally influenced my decision to seek CUS at the U of A: sufficient demographic base, solid political influence/impact, recommendation of Royal Committee on Bilingualism and Biculturalism regarding «regional studies» and that elections were coming» [8, c. 33]. Peter Savaryn's role was crucial in establishing the Canadian Institute of Ukrainian Studies at the University of Alberta: «... without Savaryn's very large political influence within government and the university, the institute would not have come into being» [14, p. 256]. Manoly Lupul remarks: «... and if Savaryn and I may be considered the institute's godfathers...» [14, p. 256].

It was not easy to open such kind of centre. Ukraine as an independent country did not exist at that time and the arguments against Peter Savaryn were how can you open the studies of the country that does not exist on political map. He was persistent and argumentative in his ideas and he was defending them vigorously and steadily: «If you do not knock, nobody will open for you», my grandma was saying and it appeared that we knocked» [8, c. 35]. His love of Ukrainian proverbs and sayings is unbelievable and he uses them wisely and up-to-the point: «You are not sure whether you harvest, but you have to sow. An old Ukrainian saying/proverb tells this. I think that it is true» [8, c. 39].

Canadian Institute of Ukrainian Studies is the biggest achievement of Ukrainian diaspora here in Western Canada – according to Peter Savaryn (interview, July 26, 2016). It is not only that it produced research papers, books, but it also conducted extensive Ukrainian work. It is also the matter of politics. Peter Savaryn had contacts and connections from the end of the 50-ies with MLAs, MPs, ministers. And he used these contacts and connections not to his personal material gain, but to the development of the Ukrainian cause. This could be a very good lesson for current politicians in Ukraine, who quite often use these contacts and connections to obtain excessive material wealth, while Ukraine has been suffering for years with the problems of corruption. Some people went to politics (even in Canada) to gain later some position/job in the government. Savaryn, according to his own words, did not need it, because he has his own profession/occupation and job. He had such powerful contacts and connections that he was easily understood on many occasions. And he understood them. He helped them with ideas, and they were able to transform these ideas into concrete deeds. Bill Yurko, Bukovinian, Romanian, asked Peter Savaryn to lead his political affairs, he became MLA, later minister and he supported Peter Savaryn in his endeavours. Politics is the most important thing (according to Peter Savaryn, interview, July 26, 2016). Our people for a long period of time did not believe in politics. And they said: «They (politicians – VP) lie». And it is not exactly so. A person goes into politics and has his/her own plan. And later he/she sees the reality and understands/realizes that that plan cannot be fulfilled. There are various interests and needs. And a politician has to be flexible to satisfy all parties involved. Savaryn got credit for his ideas and his friends practically fulfilled them for the general benefit. They understood that he did not need his personal gain. Peter Savaryn explained new politicians that in order to be involved in politics one has to have money. Politics costs money. You have to be ready to pay 25 % from your own pocket. Before that they thought that somebody else (not them) had to contribute funds to the election campaign. Savaryn explained that the candidate has to contribute funds, then his/her family etc. You also have to play politics, to go to compromise (to compromise) quite often, because in practice it looks quite often differently. They do not lie, they really thought to improve something. And it appears that there are other needs, sometimes bigger ones etc. Peter Savaryn was in high esteem with the Conservative Party of Alberta members as well as with Peter Lougheed himself, because Peter Lougheed understood the importance of Savaryn's ideas for the benefit of Albertan community, not only Ukrainian community. Peter

Savaryn involved Peter Lougheed with Ukrainian pioneers and Ukrainian pioneers responded. When Lougheed won the political elections in 1971, he even did not have enough candidates for each electoral district. The Northern Alberta elected him. Calgary was with Social Credit Party at that time. The Conservative Party gave the space for ethnic minorities. Peter Savaryn was initiator of the slogan «Now» for the Conservative Party of Alberta in its electoral campaign. And he was not credited at all for this winning slogan. But it is very important not to have credit for everything you do (according to Peter Savaryn, interview, July 26, 2016). The chief/boss always knows whose idea was it. Quite often the bosses take the credit, and it is OK, because they finance the campaign. Savaryn thinks that he could not do a lot with CIUS without governmental involvement and support. Savaryn is always modest and shy about his personal contributions to various matters. The government has to fund and finance the institution. And provide million dollars for it (at that time). Savaryn asked/informed Bill Yurko that he would like to be involved/appointed to the Board of Governors of the University of Alberta in order to have the spot at the University and to decide. Before that there were no members of Ukrainian descent at the Board of Governors of the University of Alberta. In April 1972 he was appointed to the Board of Governors (BOG) of the U of A. Manoly Lupul recollects: «He was particularly adept at party fund-raising, one of the most difficult and, to many, the most unpleasant of political tasks, yet one that Savaryn seemed to enjoy» [14, p. 152]. Manoly Lupul also underlines «his role in naming Ukrainian streets, schools, districts in Edmonton» [14, p. 152].

And later from the BOG he was sent to the Senate as the representative. Savaryn at that time had these two forces at his disposal. Pretty great disposal. He could speak on a par with the University brass at that time. At the University he was able to do certain concrete things and to contribute his own ideas. His friend Ron Phillips was responsible for all University's economic/business activity. Initially Manoly Lupul, when he was the first head of CIUS, was given only two small rooms because at that time there was only Lupul and the secretary. Three historic buildings (Athabasca, Pembina, and Assiniboyna) were preserved/saved from demolition. In 1973 during presidency of Max Wyman those buildings had to be demolished. And the new ones had to be erected/built in their place. There were intense protests and the decision was revoked. Savaryn at that time was at the Board of Governors and the Senate and had a decisive vote. He was Chairman of Investment Committee. He was also in the financial committee as well. Ron Phillips thought that all three buildings had to be preserved and then he asked Peter Savaryn: «Do you need any additional space?». Peter's answer was positive. «How much space?» –asked Phillips. Savaryn explained that for now CIUS has only two coworkers but one day there will be 20 probably. Then you need the whole floor – answered Phillips. Peter Savaryn's involvement with the University was extremely important. People say differently who founded CIUS. Some people say that it was Manoly Lupul, some people say that it was Peter Savaryn. Plast taught Savaryn that it is not «I», it is not «You», but «We». He always gave credit to everyone involved. Lupul in his book (several times) underlines a tremendous role of Peter Savaryn in opening CIUS, and Peter Savaryn in his book (also several times) underlines the important role of Manoly Lupul in opening the Institute. Savaryn did practical and political work/job. He constantly contacted with the government. They thought that Toronto and George Luckyj will start first. Toronto did not manage to be successful initially. Manoly Lupul had brilliant Harvard University education.

Savaryn incorporated Canadian Foundation for Ukrainian Studies one year before the Institute's foundation. Manoly Lupul underlines Peter Savaryn's role in establishing Foundation for Ukrainian Studies: «... Savaryn agreed to look seriously, as a lawyer, into establishing a foundation for Ukrainian studies» [14, p. 242].

In his chapter on multiculturalism more than 100 pages are devoted to the history of creation of Canadian Foundation for Ukrainian Studies (KFUS). In his interview Savaryn acknowledges help, assistance and support of many people whom he met on his life span. These people quite often were advancing ahead his ideas and implemented them into practice. He always gave credit to them for that. The work was not easy. At certain stage Professor Kubiyovych wanted to resign from Encyclopedia of Ukraine project and Savaryn persuaded him to continue. Savaryn asked him: «What is more important – matter/cause/deed or you?». And Kubiyovych answered that Encyclopedia was more important for him. Peter Savaryn presented his correspondence with many people to CIUS's Director Dr. Volodymyr Kravchenko. They (Savaryn and his friends) were organizing the Institute when the state Ukraine did not exist on the political map of the world. It is very difficult (or practically impossible) to create a meaningful institution in non-statehood situation. Three Amigos – Lawrence Decore, Peter Savaryn and Manoly Lupul pushed ahead that idea. And when they first approached Professor Wyman, University of Alberta's President, about the teaching of the History of Ukraine at the University, Professor asked: «What state?». Savaryn answered: «Ukraine». And it was UN's member. Professor Wyman agreed but mentioned that Ukraine was Moscow's colony. And Savaryn explained that one day a colony becomes a state. Savaryn added that Israel did not exist for 2000 years but now exists. Professor Wyman advised them to go to

Calgary, but Savaryn persisted that they need this course here. Dr. Harry Gunning helped a lot with the creation of the Institute. He was U of A's President at that time. He supported the idea and promised Peter Savaryn he would persuade all other parties involved step-by-step. Dr. Gunning was high caliber researcher, chemist. Savaryn helped him with certain things, and then he helped Savaryn with some. The whole Senate and Board of Governors finally helped them to obtain this Institute, but it was not without the strong agreement with Premier of Alberta Peter Lougheed. Dr. Hohol first (initially) did not know anything about the Ukrainian cause. Savaryn wrote the small booklet «Ukrainian Course in Alberta's Schools». Savaryn wrote this booklet in Ukrainian, according to his own words (interview, July 26/2016) he was not so fluent in English at that time, but Dr. Hohol asked other people to translate it. Savaryn also wanted to open this Institute in 1976 when there was 100th anniversary of notorious Emske ukazy about prohibition of the Ukrainian language. And Savaryn is really happy to see 40th anniversary of CIUS's celebration continuing to do a marvelous job. He acknowledges the work of all CIUS's directors (Dr. Manoly Lupul, Dr. Bohdan Krawchenko, Dr. Zenon Kohut and Dr. Volodymyr Kravchenko). The issuing of 5 volumes of Encyclopedia of Ukraine (with the 6th one – Corrections) was without precedent [na vahu zolota]. When Savaryn was University of Alberta's Chancellor he presented 5-volum set of Encyclopedia of Ukraine to Chancellors and Presidents of foreign Universities (trip to Japan and other countries). Having Encyclopedia of Ukraine in the English language was an extremely important thing at that time and continues to be. Savaryn and his friends partially covered the position of Dr. Orest Subtelny at the University of York (Toronto) to teach History of Ukraine there. And Ukrainian community was helpful in raising funds for Dr. Paul Robert Magocsi's position at the University of Toronto.

In his book Peter Savaryn in detail and scrupulously shows those obstacles that had to be overcome on the road of building Ukrainian institutions (CIUS, in particular). And celebration of CIUS's 40th anniversary has clearly shown Peter Savaryn's vision and perspective. Without any exaggeration he can be called «visionary». Peter Savaryn's language is always figurative and distinct: «Political mills do not mill/grind faster than the University ones» [8, c. 63].

He has been protective of CIUS for many years, understanding its unique role and mission in the West: «Going a little bit ahead I will tell that initially CIUS was housed at the Education Building, but later due to my efforts it transferred to the wonderful and renovated Athabasca Building...» [8, c.66]. In his recollections/memoirs Savaryn is honest and open (when there was a delay with CIUS's opening he remarks: «I was angry/mad» [8, c. 70].

Bilingual Education in Alberta. On educational front Peter Savaryn's initiatives were diverse, far-reaching and innovative: «In Alberta the first cultural breakthrough occurred in April 1971, when the school law was amended to permit Ukrainian as a language of instruction – a change spurred by the brief from the Savaryn-Decore constitutional committee. ... Savaryn concluded that education was central and that the initial approach should be to the provincial government. ... Savaryn and Decore contributed another [section in the brief – VP] on an east European Institute at the university. Savaryn also included a piece on centre for Ukrainian studies, not mentioned in our earlier meetings» – Manoly Lupul remarks in his monograph [14, p. 139].

«I will tell only that CIUS along with bilingual system of education is probably the biggest achievement of Ukrainians in Canada of all time of their life here» – states Peter Savaryn in his book [8, c. 101].

Their visionary role cannot be denied: «From the beginning, Savaryn and I saw the Edmonton classes as a project of the federation to be expanded to such larger cities of Ukrainian population as Saskatoon, Canora-Yorkton, Winnipeg and perhaps Thunder Bay and Toronto» [14, p. 211]. They had broader vision coming out of regional one.

On many occasions Peter Savaryn was a pretty resolute person: «Only when Savaryn (Decore was also present) threatened to call the premier did Hrabí's objections subside» [14, p. 212]. Peter Savaryn was persistent in defending his cause and actions: «When Peter Savaryn called about pressing for a mandatory clause for instruction in languages other than English, I reminded him of our earlier unsuccessful efforts and, though pessimistic, did not discourage him» [14, p. 447].

It takes time for the government to understand your needs and help to preserve your language and culture. It is obvious and evident that other minority groups learn the languages (official ones). And the process of assimilation has been rampant. They were lucky to have school superintendents of Ukrainian origin/descent. And they also worked with local school boards to persuade them to have schools with bilingual education. In order to give them the opportunity to study and to learn the Ukrainian language. And they also had contacts with the University, schools and politicians. It is necessary for politicians to understand you. You have to use politicians, our instructors/teachers, to write briefs and finally they got permission for bilingual schooleducation. Starting from kindergartens they managed to spread it to school system. Slavutych did an amazing job with his textbook of Ukrainian which they to a great extent financed. They also helped with financing some of other Slavutych's writings. Horst Schmid was of

German origin, Savaryn was Ukrainian and they nicely and peacefully coexisted quite often collaborating on many projects. At the University (Board of Governors) three of them (Myer Horowitz, of Jewish origin, John Schlosser, Chair of the Board of Governors, responsible for finances, of German origin, and Savaryn, Chancellor, Ukrainian, cooperated like brothers (interview, July 26, 2016).

On the 15th of October, 2016 in Edmonton there was the celebration of the 60th anniversary of Ivan Franko Ukrainian Studies Courses, the only Saturday program in Alberta for the students of senior classes. These courses were important and crucial in development of Ukrainian language education in Alberta. Then in the article [3, c.8] the following information is provided: «The attendees greeted especially warmly Peter Savaryn, the only one who remained from the founders of the Courses. He explained that 60 years ago conscientious representatives of his generation were founding the Courses on genius Ukrainian triangle/triad: Shevchenko, Franko, and Lesia Ukrainka, with whose spirit and love towards Ukraine our people/nation endured many centuries under cruel domination/oppression/reigning of neighboring nations, and in particular Moscovy, and finally obtained its own independence and the state. He wished all students success in life, good and kind destiny and love to Canada and Ukraine». The courses celebrated their anniversary at the same day when there was celebration of the 40th anniversary of Canadian Institute of Ukrainian Studies, among the founders of which was Peter Savaryn as well. These two celebrations and tremendous success of both institutions is symbolic. It shows what a visionary (with the help of friends, associates etc) can achieve and how this ever-lasting tradition will continue. And the whole work started from kindergarten [7, c. 280].

Shevchenko Foundation. In the year 1961 due to 100th anniversary of his death the magnificent monument was erected to Taras Shevchenko. Winnipeg for 60–70 years was the centre of Ukrainian life. Especially CCU, with whose initiative this monument was erected. Prime Minister John Diefenbaker was opening the monument. There was some money (about \$30000) left after erection of the monument. They created the foundation and registered it. And since that time the Shevchenko Foundation has been financing Ukrainian cultural and educational life here in Canada. This great idea was «sold» at that time to all Ukrainian communities throughout Canada. Andrew Hladyshesky, current President of the Foundation, has been extremely active and due to his and other members' efforts \$ 10 million was given to the Foundation for the internment of Ukrainians in Canada during the First World War. There are funds and people continue to support it. In fall 2015 Ukrainian Canadian Foundation formally launched campaign «aimed at raising money for development of future leaders, literary programs, support of visual artists and more» (see the article) [16]. From this article we find out that «the many honorary co-chairs of the campaign include Senator Raynell Andreychuk, University of Alberta chancellor emeritus Peter Savaryn and Globe and Mail publisher Phillip Crawley». President of the foundation Andrew Hladyshesky remarks: «Ukrainians stepped forward and helped lay ... the carpet for a lot of people to walk into a friendly country that was prepared to accept them. ... Europe sorely needs the Canadian model like that to withstand what they are going through, a ... right-wing reactionary sort of thing» [16].

Every patriot was contributing to Shevchenko Foundation. The work of the foundation has been colossal. This was a fantastic idea. Peter Savaryn cannot imagine the life of Ukrainian community in Canada, development of its cultural and educational projects without Shevchenko Foundation (interview, July 26, 2016). The Foundation (and CIUS as well) award many scholarships.

Politics of multiculturalism. Manoly Lupul's monograph has been devoted to this topic and he provides interesting details and facts. Manoly Lupul did a great job with his book. «... Prime Minister Trudeau finally announced his government's policy on multiculturalism on 8 October 1971» – Manoly Lupul remarks in his monograph [14, p. 161]. According to Manoly Lupul: «... Peter Savaryn attacked the small amounts allocated to multiculturalism...» [14, p. 200].

Manoly Lupul remarks: «By the mid-1970s multiculturalism and related aspects – ethnicity, multicultural education, immigration, national identity – were gradually acquiring a higher profile in Canada» [14, p. 224]. On the other occasion Manoly Lupul says: «I was never as optimistic as Savaryn...» [14, p. 234].

In his book Manoly Lupul underlines that it was not easy to promote any ethnic component or any multicultural efforts in Alberta in the 60-ies of the previous century: «The manner in which the city's Department of Parks and Recreation had cherry-picked the Pioneer Village to exclude all so-called ethnic content showed well the indifference of officialdom toward Alberta's multilingual heritage in the 1960s» [14, p. 47].

Manoly Lupul mentions in his memoir meeting Peter Savaryn for the first time (it was fall of 1962) [14, p. 47]. In his memoir Manoly Lupul provides some demographical statistics regarding Ukrainians: «... it also concentrated on statistics from the three Prairie provinces, where Ukrainians in 1961 were 9.1 per cent of the population, while only 2.59 per cent nationally» [14, p. 56].

According to Manoly Lupul: «All who participated referred to Canada as a multicultural society, but the term «multiculturalism» was never defined [around 1965 – VP]» [14, p. 57]. In his memoir Manoly Lupul talks about «multicultural movement in the 1970s.» [14, p. 97].

Manoly Lupul also shows the difficult process of formation of multiculturalism and linguistic policy under such conditions as well as the process of forming personal friendship and bonding during this process: «I found the idea of trilingualism most unrealistic and said so at the meetings, which appeared to impress Savaryn. While he personally had no great problem with trilingualism (his bilingual English-Ukrainian children would eventually attend the French-language stream in the separate school system), he disliked the idea of Ukrainian as a third language, and my view that the acquisition of Ukrainian would be difficult in an English-French environment in the west made sense to him» [14, p. 48].

One of the thoughts of Manoly Lupul on definition who is Ukrainian in Canada is very important for understanding in today's Ukraine: «It was easy to see that the differences between Bociurkiw, Decore and me were largely rooted in our being three different kinds of «Ukrainians». The Ukrainian-born Bociurkiw was the Ukrainian pure and simple, to whom the Ukrainian world was uppermost. The Canadian-born, second generation Decore was the Ukrainian Canadian who still lived largely in two worlds, one English speaking, the other Ukrainian. As part of the third generation, I was the Canadian of Ukrainian ancestry who knew something of both worlds and lived primarily in the English-speaking one [14, p. 48].

Manoly Lupul in his memoir gives credit to Peter Savaryn as a compromiser and negotiator (that is why he successfully completed so many projects): «Savaryn, searching as usual for some middle ground ...» [14, p. 51].

Savaryn got the idea of multiculturalism from Luchkovich. He writes about the term «multiculturalism»: «I got acquainted with the term «multiculturalism» from M. Luchkovich in 1963, when one day he brought his letter to the newspaper «Edmonton Journal» under the title «Multiculturalism instead of biculturalism.» [8, c. 26].

Manoly Lupul makes remark on other occasion about Peter Savaryn's activity: «Conference at Government House. Savaryn presented» [14, p. 144].

Overcoming many difficulties and obstacles Peter Savaryn has been always optimistic about the future, encouraging his colleagues and friends: «While I was certainly disappointed to see multiculturalism once more in political limbo, Peter Savaryn assured me that all was not lost. His connections with the Conservatives were close (as indeed they were), and with Loughheed's favourable references to cultural diversity there was reason to be optimistic» [14, p. 145].

Manoly Lupul recognizes Peter Savaryn's erudition and groundness as well as ability to think over new ideas and concepts: «Savaryn was a good chairman, whose ideas on ethnic discrimination were well thought out. He was also less of francophone than Bociurkiw» [14, p. 55].

According to Manoly Lupul: «Peter Savaryn, who greatly admired politicians, was quite smitten by Luchkovich, having earlier persuaded him to write his autobiography» [14, p. 55].

For a long period of time Manoly Lupul could not understand properly the notion of «multiculturalism» (What did it mean? – 2–4 languages?). The committee at that time (with its member Professor Yaroslav Rudnytsky) proposed even the third official language on a local/provincial level. It did not go through. Quebec started the whole revolution in this direction, they wanted everything to be in English and French. Ukrainians prepared their brief in 1964 to Pearson government and Pearson organized the special committee devoted to this issue. Harry Strom, Premier of Alberta, supported Ukrainians with their briefs. Yuriy Stefanyk later devoted his article to this great politician, his high personal qualities. Strom lost his election campaign and conservatives with Loughheed as their head won. Strom accepted Ukrainian briefs and believed into policy of multiculturalism. Conservatives had to accept some of Strom's ideas in this respect, they had to take into account his voters. In their briefs to the government in 1964 Ukrainians proposed the idea of the Centre of Ukrainian Culture (which in 1976 became CIUS). Ambrosiy Holowach, provincial secretary, played an important role on a provincial level. Holowach was a great patriot and an excellent person. Strom was an excellent ambassador and advocate for the policy of multiculturalism. The government had to take into account aspirations and deeds of Ukrainians in Alberta, as one of the founders of Alberta's wealth and prosperity. Loughheed admitted that Ukrainians created farmers' economy here in Alberta. Savaryn would ask all politicians in Ukraine: «What qualifications do you have?» (interview, July 26/2016). People have to go into politics. Politicians take into account your contribution. Then they cooperate with you.

Savaryn's idea during Communist times in Ukraine was to preserve Ukraine at least here in Canada. Too many people influenced Peter Savaryn, directed him, were giving valuable instructions and support. And he is extremely grateful to all of them. Savaryn's motto was: «How to make friends». And not to make enemies. There are too many good ideas, but ideas without support are nothing. Somebody has to carry them, implement them etc. He «sold' a lot of good ideas (CIUS, Foundation, for example).

Successfully fulfilled projects are especially important for today's/current Ukraine. Savaryn is critical of extensive number of political parties in Ukraine. Canada, Great Britain (where there are a few parties) show good example for Ukraine. And everything in Ukraine has to be built on certain moral and ethical principles. Corruption is rampant in Ukraine. Moscovites damaged a lot Ukrainian society in Ukraine. They either bought or destructed Ukrainian elite (interview, July 26/2016). Hohol was bought, Shevchenko and Lesia Ukrainka – were not. Not Franko. They (Moscovites – VP) damaged and quite often ruined psyche of Ukrainian people. It will take the whole generation to change the situation. There are God, nation and a person. Where is the morale of those who destroyed Ukrainians in millions, destroyed Ukrainian church? Moscovites distorted genetic code of Ukrainian nation, destroyed farmers' world and imposed Russian/ Moscovite psyche – brutality, cynicism, to do everything by force. The mission of Ukrainian diaspora was to tell the truth to the world and spread Ukrainian matter. Somebody in Ukraine had to keep that Ukrainian spirit and Shevchenko's and Franko's ideas. This brutality of Moscovites is not only damage to Ukrainians, but to Russians as well and to the world as a whole. Moscovites damaged the world culture destroying Ukrainian cultural leaders. Tremendous damage. Ukraine could be one of the leading cultural nations of the world. The Ukrainian elite was either destroyed or taken/drawn to Russia. In his interview (July 26/2016) Savaryn quite often cites Shevchenko's, Franko's and Lesia Ukrainka's poems.

Svitovyi Kongres Vil'nykh Ukraintiv (World Congress of Free Ukrainians). Possibilities for WUC are fantastic. Choliy has been now doing a tremendous job. He has been communicating with politicians all over the world. In 2017 UWC marks its 50th anniversary (see, for example, the community call «Ukrainian World Congress invites community to contribute to archives», website of UWC). Peter Savaryn did not belong to any Ukrainian party in Canada. But he highly appreciated their work. He had an intention to remind Ukrainians that their force is in unity and compromise. You have to cooperate. And you have to look for friends in a foreign environment. «Being on our own we would not succeed» – concludes Savaryn (interview, July 26/2016). Nationalists have been playing an important role. His contacts and connections helped him to achieve certain status. He was travelling all over the world visiting Ukrainian diaspora, calling for unity. They published a couple of volumes of the World Congress, but financial resources were pretty scarce. Because Peter Savaryn belonged to Ukrainian Professional and Business Club, Shevchenko Scientific Society, Plast etc he had good contacts in Ukrainian organized life. He was elected also because of his position and influence at the University of Alberta. And in Canadian world as a whole. He was unanimously elected the President of the World Ukrainian Congress. And he was doing what he could. «I did not do a lot» – admits Peter Savaryn in his interview. But he developed good cooperation between various countries, celebration of 1000th anniversary of Christianity, published a whole set of Zbirnyky of the Congress, registered the Foundation of the World Congress. Somebody had to take that role and position. And he made his contribution into that. All presidents of WUC were volunteers and Savaryn gives them respect for this.

On July 14th, 2016 the Savaryns celebrated 65th anniversary of their married life. His wife Olia sacrificed her own education to allow Peter to receive his Law degree. She was in charge of all the documents of Peter's company.

Savaryn worked in two worlds, God allowed him to work in these two worlds. And to work successfully. Canada became stronger and better with Ukrainian contribution and Canadians of Ukrainian descent contribute a lot to ties between Canada and Ukraine and to the world stability in general. Ukrainians in Canada have the biggest influence on political life among all the countries outside Ukraine. Due to the scrupulous work of Ukrainians and Ukrainian organizations.

In the article [13] we find the name of Peter Savaryn with the Backgrounder (Bio information): «Peter Savaryn has been instrumental in work to celebrate Ukrainian heritage and promote multiculturalism across Canada. He is a founding member of the Alberta Cultural Heritage Society and the Canadian Institute of Ukrainian Studies and has contributed to many organizations. He is also a former Chancellor of the University of Alberta and a Member of the Order of Canada».

His thoughts on other aspects of Ukrainian life in the world similarly merit greater scrutiny and appreciation: «For us never before, as now, was not so important that our youth would get the highest education and knowledge of as many languages as possible, and our fraternity unions, our various organizations, our churches, our whole Ukrainian community in the free world were strong, organized, and united» [11].

Savaryn was relentless in his efforts promoting Ukrainian issues in Alberta: «During the next five months Savaryn and I briefed the MLAs of Ukrainian background – Hohol, Catherine Chichak, Ken Paproski, Julian Koziak and Diachuk – and met with Foster three times» [14, p. 244].

Peter Savaryn at the same time is a strong supporter and defender of Ukrainian language: «Ukrainian language is the key to Cezam of Ukrainian soul locked by seven locks, fascinating talisman, eternal wormwood, that with its smell does not allow us to forget native mother, from blood and bone of

whom we come. To preserve sterling/standard Ukrainian culture in other language is impossible and a person who ceases to nourish himself/herself by the bread of native language, culture, traditions, etc. Sooner or later perishes» [9, p. 179].

In his book «Z soboiu vzialy Ukrainu: Vid Ternopil'ia to Al'berty» (Kyiv: KVPTs, 2007. – 524 p.), Peter Savaryn presents the life of Ukrainian diaspora in the 60–90-ies of the previous century and the first six years of the new century as well as industrious and persistent everyday work in building their own institutions/establishments, organizations etc. The institutions that could appear in Ukraine but did not appear because of a) unwillingness of the Communist regime to organize and build them, b) lack of the initiative of the new governmental structures and immature and only emerging non-governmental organizations (NGOs) and the society in general to be involved in this noble deed.

The book is valuable for its alternative point of view, point of view at successfully accomplished projects (which our politicians in independent Ukraine have been lacking a lot, politicians who think that they know how to develop Ukraine, but unfortunately have not been achieving any positive experience in the form of super successful projects so far. Some of his thoughts are valuable for their simplicity (proven by life itself).

Renown Ukrainian poet Ivan Drach who recently celebrated his 80th anniversary highly praises the book and its author. His Foreword is called «He feels pain for his native land». The poet delicately noticed this Peter Savaryn's feature of character. Acute pain for his native land has become a cornerstone of his activity, its solid foundation and objective. In Peter Savaryn's book his thoughts on politics, multiculturalism, Canadian Institute of Ukrainian Studies (CIUS), and Encyclopedia of Ukraine are included.

In his recollections/reminiscences Peter Savaryn becomes an excellent psychologist and connoisseur of secret labyrinths of human being's nature: «Some people do not have the sense of reality, the other ones do not know «the nature» of people at all, the other ones are extreme egoists, for the dollar, as they said in the Old Country, «they would pursue the she goat to Patsykiv» [8, c. 80]. His observations are very suitable for today's Ukraine: «Somehow it always happens that we try to build our own house, but are not able to build the common one» [8, c. 80].

Peter Savaryn simultaneously is critical of people living in diaspora: «Ukrainians suffer because of «parishism/parochialism» [8, c. 93].

Understanding of the importance of Ukrainian projects in diaspora quite often is felt on genetic level: «You will not hide the truth: brother is brother and there are situations when blood responds» [8, c. 100].

Aforementioned lines do not reject more critical ones: «We are sincere in our words, and even in critical situations, at times, when it is being decided whether for us «to live or not to live» we are miserly/stingy for national needs. And «if not we – who else?» Who will give? Who will do?» [8, c. 102].

It was not always easy for Peter Savaryn to work with fellow Ukrainians: «Frolick thought that Savaryn bragged too much about his political accomplishments; Savaryn thought that Frolick exaggerated his political connections» [14, p. 250].

Savaryn was flexible though on many occasions was criticized by his friends: «... Savaryn provided the lubrication ... he tended to lecture his political «friends» on subjects close to his heart ... Koziak did not always appreciate Savaryn's political moralizing.» [14, p. 257].

Probably, this phrase of Peter Savaryn we will not like so much: «Ukrainians like to compete for the «right» for something, and when they achieve that right, they do not use it very much» [8, c. 149].

Peter Savaryn remarks: «We do not need anything more than lively relations» [8, c. 157]. Peter Savaryn communicated with many legendary contemporary figures such as: Mother Teresa, Ivan Bahrianyi, George Shevelov, Canadian astronaut Roberta Bondar, Pope John-Paul II, prince Charles and lady Diana, Prime-Ministers of Canada J. Diefenbaker and Brian Mulroney, Leonid Kravchuk, Leonid Kuchma, Patriarch Mstyslav, Cardinal M. Liubachivskiy, Governor-General of Canada Ramon Hnatyshyn, Lina Kostenko, Danylo Husar Struk, Leo Mol (Leonid Molodozhanyan), Oles' Honchar, Mykhailo Horyn, Bohdan Hawrylyshyn and many others.

Peter Savaryn has been an excellent negotiator and «mender» of the problems or issues: «The sense of betrayal proved momentarily embarrassing and over lunch Savaryn set about to repair the damage» [14, p. 325].

The words said by Peter Savaryn in 1986 are urgent even now: «Any assistance to Ukrainian course here – on the educational, cultural-educational, political, church or artistic field – is the help to Ukraine, Ukrainian liberation course/matter there» [8, c. 300]. Two years earlier the author remarked: «The problem is not that we have various parties, but that they are not able or do not want «on the road to the great objective» to cooperate» [8, c. 329].

Very positive book review written by Mykhailo Slaboshpyts'kyi appeared in «Literaturna Ukraina» [12].

Further research plans (Instead of conclusions).

His contributions to Ukrainian life in Canada are certainly deserving of a monograph or full-blown biography. My further research (in the form of the monograph in Ukrainian) will consider in detail the following periods of Peter Savaryn's life:

Ukrainian period (from birth to war). Attention will be paid to the role of Ukrainian organizations in the formation of his character and personality.

German period (the war and immediate postwar years). His active participation in Ukrainian cultural life will be considered.

Canadian period (the most extensive and productive one, from 1949 to the present day, as he still remains involved in NTS and other organizations). In my monograph I will discuss the influence that Peter's university education in Canada had on his worldview and his understanding of the potential of Ukrainians in Canadian society. In my opinion, his professional activity as a lawyer and the prominent position that he held in the Conservative Party of Alberta deserve serious consideration, especially in terms of how his work and political activism benefited the Ukrainian community. His role in the promotion of the policy of multiculturalism in Canada in particular deserves to be researched deeper and in a broader context. Archive materials will provide more information on his views regarding political situation of various periods and the role of Ukrainian diaspora in conditions of non-statehood (absence of Ukraine on a political map of the world till 1991).

His participation in major Ukrainian organizations in Canada will likewise be explored in the monograph, including his contributions to the Ukrainian News, the Verkhovyna Senior's residence, his steadfast commitment to Edmonton's Plast stanytsia, and his foresight in helping to launch the Alberta Ukrainian Commemorative Society. Yet another testimonial to his bold vision is the provincial historic site, the Ukrainian Cultural Heritage Village, which appropriately and professionally preserves the memory of the pioneers who first settled in Alberta. Savaryn was excellent in providing arguments for a certain big cause: «To save the village [Ukrainian Cultural Heritage Village – VP] Savaryn persuaded Premier Lougheed and Bill Yurko, minister of public works, whose family (Ukrainian father/Romanian mother) farmed in the Boian district end of Willingdon, to purchase the society's land and buildings in March 1975» [14, p. 409].

Of course, Peter has at the same time left his mark on Ukrainian life on the national and international stage, most notably in the latter case with his tenure as the leader of the World Congress of Free Ukrainians.

He was an initiator of the Ukrainian Studies courses in Edmonton, where for many years he taught the history of Ukraine, and he has been a long-standing member and a driving force behind the Edmonton branch of the Shevchenko Scientific Society, which thanks in no small part to his efforts has over the years has produced 7 volumes of the almanac, *Zakhidnokanads'kyi zbirnyk*.

He died on April 6, 2017.

Still other impressive successes in the educational realm include his seminal work in founding Alberta's Bilingual School program, the Canadian Foundation for Ukrainian Studies, and the Canadian Institute of Ukrainian Studies at the University of Alberta. Each of these accomplishments alone is worthy of recognition not only by Ukrainians in Canada, but by Peter's countrymen in his native Ukraine.

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ПЕТРО САВАРИН:

БУДІВНИЧИЙ ПОВОЄННОЇ УКРАЇНСЬКОЇ ГРОМАДИ В КАНАДІ

Петро Саварин народився 17 вересня 1926 р. в селі Зубрець, біля Бучача, в Тернопільській області Західної України. Він зробив унікальний і великий внесок у розвиток української громади в Канаді упродовж більше шести десятиліть. Юрист за фахом, П. Саварин, відомий як будівничий установ і провідна фігура в українських політичних і освітніх організаціях, фондах, проектах та ініціативах. Його спадщина практично не має прецедентів і гідна наукової оцінки.

На часі звернути увагу на його досягнення і розглянути їх в рамках 125-річчя українського поселення в Канаді і 150-річчя канадської конфедерації. Це особливо вірно, позаяк Петро Саварин зумів стати зразком сучасного українського канадца, сприяв величезному внеску в розвиток двох своїх батьківщин – Канади, яка прийняла його, та рідної України. Важливо відзначити, що спостерігається зростаючий інтерес в Україні до кар'єри Петра Саварина. Хіба це неважко бути відданим патріотом двох країн – Канади і України? Чи є якісь суперечності та протиріччя, які потрібно подолати, щоб досягти успішного синтезу? Ці та інші питання будуть розглянуті у статті.

Ключові слова: мультикультуралізм, діаспора, українська ідентичність, Альберта, Канада.

**ПЕТР САВАРИН: ОРГАНИЗАТОР
ПОВОЕННОГО УКРАИНСКОГО ОБЩЕСТВА В КАНАДЕ**

Петр Саварин родился 17 сентября 1926 г. в селе Зубрець, около Бучача, в Тернопольской области Западной Украины. Он сделал уникальный и большой вклад в развитие украинской общины в Канаде в течение более шести десятилетий. Юрист по специальности, П. Саварин, известный как организатор учреждений и ведущая фигура в украинских политических и образовательных организациях, фондах, проектах и инициативах. Его наследие практически не имеет прецедентов и достойно научной оценки.

Актуально обратить внимание на его достижения и рассмотреть их в рамках 125-летия украинского поселения в Канаде и 150-летию Канадской конфедерации. Это особенно верно, так как Петр Саварин сумел стать образцом современного украинского канадца, способствовал огромному вкладу в развитие двух своих родин – Канады, которая приняла его, и родной Украины. Важно отметить, что наблюдается растущий интерес в Украине к карьере Петра Саварина. Разве это не трудно быть преданным патриотом двух стран – Канады и Украины? Есть ли какие-то противоречия и противоречия, которые нужно преодолеть, чтобы достичь успешного синтеза? Эти и другие вопросы будут рассмотрены в моей статье.

Ключевые слова: мультикультурализм, диаспора, украинская идентичность, Альберта, Канада, политик.