

Our Macedonian Agenda

The Platform of the League of Macedonian-Americans

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1. Introduction

The Macedonian Cause is an integral component of my existence, an essential fabric of my being, and a foundational layer of who I am. It has become my politics and my religion, and it has defined my intellectual and cultural endeavors. Next to the well-being of my family and my good health, sound mind, and joyful soul, there is nothing else worthier of my attention and love. I believe my fellow LOMA board members share a similar devotion to the Macedonian Cause, and I hope that other Macedonians feel no less passionate about Macedonian issues.

Like most Macedonians, the Macedonian Cause flooded my life at a young age without even my understanding that such a Cause existed. ‘Macedonia’ was not simply a place and ‘Macedonian’ was not merely an ethnic or ancestral identifier; rather, these terms represented a long list of ideals, hopes, aspirations, struggles, joys, and agendas. This Macedonian Cause was not a convenient filler. No. Rather, it became the basis of my existence through the strong emphasis on loyalty to and compassion for the family; the preponderance of peculiar and often times misunderstood traditions that dotted different facets of my upbringing; the infusion of Macedonian culture into my actions at a variety of public and private venues; and an exposure to the historical and present injustices that seeped into the subconscious and conscious narrative of every Macedonian’s life journey,

as well as inevitably injected, no matter how briefly or subtly, into any conversation between Macedonians.

My intellectual and organizational devotion to the Macedonian Cause stems from the wide array of injustices weighing down on the Macedonian people. The unequal and unfair treatment and blatant disregard for common decency and internationally accepted laws and principles were the driving factor for my unwavering dedication. These driving forces are universal to humankind; and it just so happens that the Macedonian Cause is a perfect representation of the fight for equality, fairness, respect, and decency.

I first perceived these facts as mere annoyances and could not comprehend that they would have any significant consequences. After all, the world's direction was being portrayed (through media, literature and culture) as advancing and progressing to a utopia; one defined by brotherly cooperation, limitless wealth, foreseeable immortality, and a lasting peace. The problems of the past, they said, were being overcome and for that reason there was no incentive to dwell on the past. The present disputes were just remnants of distant quarrels and would soon dissipate as societies became enlightened, so they said. They did not mention that the same problems that have plagued humankind throughout its existence – short-sightedness, stupidity, ignorance, apathy, and selfishness – were not eradicated. They endured the test of time, allowing old problems to transform into new problems.

But as a young lad on a path encouraged by the masses, I did not believe in the urgency or gravity of the Macedonians' plight. This is not to say that I ignored the Macedonian Cause or devalued its worth; I certainly read, wrote and acted in simple gestures that I thought were helping the Macedonians. But my intermittent attention to the cause did not counterbalance the seriousness of the injustices perpetuated onto the Macedonian people. One cannot combat injustice with simple awareness; one must confront it with an obsessive dedication to justice.

Recognition and attention, I realized, were not enough. The world deceived me: it told me that it had achieved the fairness, equality and respect that was deserved and that there was only one direction: forward. But I soon discovered that this world I knew was deliberately fashioned with blinders; it intentionally ignored the intricately woven networks of the past, present and future. It conveniently discounted the seriousness of seemingly petty and stubborn disputes. By putting trust and faith in its system of ideals, it operated in a top-down approach: it refused to acknowledge that the basis of its success must come from the masses and not from the designers and lecturers. This way of thinking thus deceived itself into believing that the bombardment of forcefully shared visions and ideals would soon motivate and enlighten all layers of societies.

Instead, the essence of humankind is as it always was. Advances in technology and communications, as well as changes in governing and economic systems, have deceived us into pretending that the human mind has evolved at a synchronized and corresponding pace. However, what really transpired is that these advances and changes merely allowed the human condition to remain as was: it allowed the well-intentioned to be pacified by wealth, entertainment and individualism, evaporating any sense of duty and obligation to their communities and universally accepted values, rights and needs; and it allowed the ill-intentioned to aggressively capitalize on the apathy and distraction of the formerly well-intentioned and the presently misguided.

While humankind *can* change, humans still are as they were. For Macedonians, this means that we cannot let ourselves become distracted from the zealously pursued designs of the ill-intentioned: from those who not only refuse to accept the Macedonian identity, nation and language, but who actively seek to eradicate it from international speak as well as from the consciousness of the Macedonians. These individuals – nay, these large segments of society – do not understand, nor care to understand, the effect of their actions on the principles of equality, justice and respect. We Macedonians, thus, must attribute our time and efforts to defending the Macedonian Cause, not only to protect the interests and needs of Macedonians, but to be the admirable and immaculate example of the fight for liberty, equality and justice.

Europe and the world may not know it, but they need idols who place these principles on a pedestal and believe in them more than they believe in fleeting wealth and inflated egoism.

Therefore, I have vowed to pursue and implement the Macedonian Cause to the best of my abilities. I find solace in the fact that I am not in this alone; I have the example of thousands of Macedonian activists and idols before me, who led through perilous and unpredictable times; and I am encouraged and motivated by the thousands of Macedonians presently entrenched in this war for our Macedonian identity and universal justice and equality. I am part of this fight not to bring others down, but to supplement the movement that seeks to lift our people up; not above others and not to control others, but to be equal to others. Nature is an uneven battleground, and it is our sacred duty to ensure that it becomes an equal playing ground.

As Macedonians, and as human beings, we are far from achieving this goal. We have a lot of work to do, fellow Macedonians. I hope you can join us.

2. The Problem

To suggest that there is a problem facing the Macedonian nation is inexcusable misspeak. There is not one problem facing the Macedonians, but several problems each warranting stubborn concentration. Each problem by itself presents the Macedonians with intimidating and glaring challenges. But combined, these problems repeatedly and consistently batter down on the Macedonians with the force of a tsunami and the endurance of an Arctic winter. While these problems are not insurmountable, they require an equal and opposite force to mitigate their poisonous effects.

At LOMA, we have identified ten core problems, in no particular order, that have contributed to this maddening state of affairs facing our nation. They are as follows:

1. A general and widespread lack of faith in Macedonia's public institutions.
2. Unquestioned loyalty to Macedonian political parties.
3. Greece's refusal to recognize the ethnic Macedonian identity.
4. Bulgaria's refusal to recognize the ethnic Macedonian identity.
5. Albanian irredentism.

6. The Serbian Orthodox Church's refusal to accept and respect the Macedonian Orthodox Church's independence.
7. The infiltration of excessive materialism and superficiality into Macedonian culture and society.
8. The apathetic and indifferent approach to confronting social and cultural issues that burden the whole nation.
9. The desertion of meaningful traditions and family values.
10. The reverence of globalism over localism.

All these problems are affecting Macedonia and the Macedonian nation, and from them stem more specific but intricate social, cultural and economic issues. However, the abovementioned ten challenges form the nucleus of Macedonia's ills. If these problems can be addressed, mitigated and eliminated, then Macedonia's security, democracy, and identity will be categorically protected and strengthened.

While this document does not seek to detail the particularities of these problems, which to properly address and analyze would entail a lengthy discourse, we should at least briefly summarize these issues and specifically how and why they are problems. A slightly deeper understanding will better prepare us in planning to counteract and overcome these formidable forces.

1. A general and widespread lack of faith in Macedonia's public institutions. Corruption and incompetency plague every level of the public sphere. There is little more to say about this other than the institutions are failing the people and the people are failing the institutions. Transparency, openness and accountability are rare; honesty, integrity and responsibility are devalued. Without credible institutions filled with trustworthy individuals, the Macedonian Cause will continually suffer.

2. Unquestioned loyalty to Macedonian political parties. Blind allegiance to political parties has helped create a system where the political party serves only as a mechanism to attain personal benefits, which are generally financial. This, in part, contributes to the eroding faith in Macedonia's public institutions because party members (once in power) seek to employ only party loyalists, even in the lowest rungs of public service. Aside from this democracy-killing effect, it is also a nation-killing problem because the interests of the party are put above the interests of the country, when ironically, the party was formed to supposedly protect and further the interests of the country. Most Macedonians don't really know where the different parties stand ideologically; they simply believe that they can squeeze something out of one party's domination.

3. Greece's refusal to recognize the ethnic Macedonian identity. Currently, this is the most prominent and visible concern. The Greek government's history of oppressing the Macedonian people and suppressing their basic rights and needs is nothing short of shocking; that is, shocking if you're not a Macedonian. Greece has actively pursued eradicating a separate Macedonian people, culture and identity for decades, and this has become normal for the Macedonians. It is just a fact of life.

The formation of modern Greece relied on the myth that, at one time in antiquity and the Middle Ages, it was a unified state with an unshakeable identity. Throughout the 19th and 20th century, Greece sought to turn this myth into reality by chasing the Megali Idea – to turn all allegedly former Greek areas into modern Greek territory. To do this, once Greece occupied nearly half of Macedonia in 1913, it began expelling the native inhabitants and replacing them with newcomers. The native Macedonians who remained were exposed to the most horrendous cruelties and tortures, leading to a Greek Civil War, which led to even more repercussions for the Macedonians.

Greece realized, however, that silencing and eradicating its native Macedonian population within its own borders was not enough: a sense of being Macedonian must not exist anywhere else, for that jeopardizes Greece's fragile existence. Hence, Greece is

firmly opposed to recognizing Macedonia, Macedonians and their language under the name 'Macedonia'. Certain Greeks differ on to whether or not ethnic Macedonians are their own unique people (some Greeks say the Macedonians are really Bulgarians or Serbians; others say they are their own people), but most Greeks refuse to accept that Macedonians have the right to use the Macedonian name. Because Greece has veto power for countries seeking to enter NATO and the EU, Macedonia is forced to choose between its name and identity or those organizations.

4. Bulgaria's refusal to recognize the ethnic Macedonian identity. Similar to Greece, Bulgaria refuses to recognize that an ethnic Macedonian identity exists or that a separate Macedonian language exists. But Bulgaria's reasons are different. For Bulgaria, the Macedonian name is not a problem. However, the idea that Macedonians are different from Bulgarians is the problem. To Bulgaria, Macedonia is a region of Bulgarians who speak the Bulgarian language. Bulgaria pretends to be Macedonia's best friend, and it offers incentives for Macedonian friendship and collaboration. However, these offers are neither genuine nor credible; they are simply a means to pursuing the chauvinistic Bulgarian agenda.

5. Albanian irredentism. Essentially, Albanian irredentism is this overconsuming idea that any lands which Albanians believe they once inhabited

historically, regardless of how few Albanians inhabited them, should be in control of the Albanians. Albanians believe they are the direct descendants of the ancient Illyrians and that Macedonians, Serbians and others are recent arrivals who have invaded their lands.

The causes of Albanian irredentism are numerous, and all play a role in promoting it. First, for many, this irredentism is fueled by nationalism. Second, drug dealers, gangs and mafias encourage irredentism as a means to widening their underworld empires. Third, a lack of Albanian integration into Macedonian society, due both to an Albanian disdain for non-Albanians and Macedonian fear of Albanianization. Finally, but not least, an element of Islamic radicalism has taken root in certain Albanian segments, paving the way for an irredentism that values religious fanaticism over nationalism.

6. The Serbian Orthodox Church's refusal to accept and respect the Macedonian Orthodox Church's independence. The Macedonian Orthodox Church, after several decades of struggle, became autonomous from the Serbian Orthodox Church in the 1950s and independent in 1967. The SOC, however, refuses to recognize the MOC. Much of this stems from the belief that Macedonians are southern Serbs; but it essentially has become a Serbian chauvinistic powerplay. The Serbian nation was built on a myth of glory, and relinquishment of more territory means they must concede another loss, which is a painful jolt to Serbian pride. The SOC is their last real avenue to retain a

foothold in Macedonia and dominion over the Macedonians. This matters because Serbia's intransigence has prevented other Orthodox churches from recognizing the MOC's independence.

7. The infiltration of excessive materialism and superficiality into Macedonian culture and society. We are exceedingly distracted by luxurious items and lavish living, by useless or unnecessary possessions and objects, and with how we appear and how others perceive us. Materialism drives us as a modern culture: who we are becomes a product of what we possess and not what we do or how we act. Essentially, the race to accumulate goods has ripped away any sense of meaningful purpose in our lives.

This is dangerous for several reasons. Mainly, however, we become so distracted by the pursuit of excess and comfort in the material world that we let the ill-intentioned run wild in their pursuit of social, cultural, economic, and spiritual domination. We continually fill the holes in our lives with trivial goods that only maintain the appearance of happiness and contentment.

Moreover, we have lost touch with our genuine emotions and interests. Media and false idols have bombarded us with images and thoughts on who we should be and how we should act, and we pretend to be these people that famed others tell us to be in order to not feel the shame or fear branded onto those who don't fit in with their standards.

But once we understand that these false idols are in the business of deception and self-deception, and once we grasp that material goods are but mere distractions from legitimate issues that plague our minds, hearts and society, then we can begin to be the difference that the world needs. In particular, we can become the difference that the Macedonian nation needs if we replace our unnecessary material possessions with intellectual, cultural and spiritual endeavors.

8. The apathetic and indifferent approach to confronting social and cultural issues that burden the whole nation. Apathy has always been the good-man's ruin, and nowhere does it ring truer than in the Macedonians' case. We seem to think we are powerless, most of the time. We think that our future and destiny is not in our own hands. We believe "what will happen, will happen" and we thus see no urgent need to participate in the bettering of our own lives, let alone the lives of those in our communities and nation.

Apathy and indifference will be the death of us. An apathetic culture negotiates its name and identity. An indifferent society accepts corruption as normal. An apathetic individual leaves it to others to solve his problems.

Well, the problem with this approach is that others will certainly solve your problems, but not to your benefit. We cannot let others control our Macedonian destiny by giving up and not caring. We must always be actively

engaged; we must always say “I can make a difference” and “I can do something about this.” As individuals, we can’t change the entire world. But we can regain control of our own lives and slowly begin to impact the lives of others. As a united Macedonian nation, we can fiercely and successfully resist intrusion into our lives by the ill-intentioned naysayers whose only interest is to keep us down. They will stand on our backs until our backs break.

9. The desertion of meaningful traditions and family values. Macedonians are a village-based people. Even though in the past several decades cities and suburbs have been inundated with Macedonians, our customs, traditions and values stem from our village-based lifestyle. Some of these values appear outdated; with respect to certain gender roles and responsibilities, they certainly are.

But there is a bottomless trove of values and traditions that stem from our uniquely shaped culture that we can save. Our recognized openness and respect for guests is becoming a rare commodity in an increasingly reserved and inward-oriented society. Our loyalty to the family and village can be difficult to reconcile with a society that values the law and individualism over all else; but it also brings with it the wonderful recognition that our family and community are vital to shaping who we become.

Our traditions, too, tell the tale of how we came to be as a people and a community. Shredding these

traditions for a modern and globalized lifestyle that seems glamorous and fashionable may be easy in a world that emphasizes self-seeking pleasures over strong family and community bonds; but we should recognize that this modern creation is void of substance and full of depression, anxiety, and temptation.

In our traditions and family values we find ourselves; in their absence, we lose ourselves. It is ironic simply because individualism and self-absorption are all about promoting the self, and they manage to do nothing but erode the self. Independence and individualism must be counter-balanced by family values and traditions if we Macedonians are to work together to achieve the objective of our common Macedonian Cause.

10. The reverence of globalism over localism. Macedonians, like an increasing number of people, know more about distant places across the globe than they do about places in their own country or village; they know more about global and national politics than local politics; they aspire to see the natural environment in others' backyards but ignore the birds, bees and flowers in their own.

This infatuation with others and the world would be commendable except that humans don't have a limitless capacity of time, resources, or intellect. By knowing more about global events and activities that have minimal or no impact on us or our community

than we do about local happenings that can drastically affect our lives, we lose.

On a human level, we know more about sports, entertainment and political figures than we do about our neighbors. On a political level, we know more about national social issues than we do about local tax issues. On a Macedonian level, we're beginning to know more about the world's needs and interests than about the Macedonians' needs and interests. How can the Macedonian identity survive if it takes a back seat to others' interests? It can't and it won't.

3. The LOMA Mission

LOMA exists to help secure the objectives of the Macedonian Cause. The 20th century proved to be a grueling and exhausting battle (physically, intellectually and emotionally) for Macedonian interests, but our ancestors persevered and achieved colossal victories, including the recognition of the Macedonian language and identity and the establishment of an independent church and republic, among many other notable successes. Yet, these victories are not permanent: as long as Balkan chauvinism, irredentism, and irresponsibility permeates every layer of society in certain Balkan nations, then Macedonia's very political existence is threatened. The gains achieved and celebrated by our pioneering forefathers can easily be squandered and vanquished without vigilant protection.

Many of our brothers and sisters around the globe are currently committed to upholding this struggle. Scores of groups and thousands of individuals are dedicated and committed to defending our gains and promoting our national interests. But this fight is not easy. We Macedonians are a small population, and those actively engaged in advancing the Macedonian Cause constitute a minor proportion of our overall population. On the flip side, our deniers are significantly greater both in number and zeal, thus making it even more imperative that every Macedonian devote energy to the Macedonian Cause.

LOMA's cofounders recognized a gap in the Macedonian-American scene. While there exist scattered groups, who work with their local communities on either social, cultural or advocacy initiatives, these groups rarely coordinate or collaborate with groups in other communities to achieve common agendas, share resources, or create connections between individuals and families that can strengthen Macedonian bonds.

Further, there exists a national-level group that purportedly aims to unite the Macedonian Diaspora. This organization has spent much time and effort in marketing its image, both amongst Macedonians and non-Macedonians, as the representative body of the Macedonian people in the United States. It has a domineering internet presence, a permanent base in America's capital, and attracts a number of wealthy donors.

However, this organization has many faults, and we will not expound on those faults in too much detail. But essentially, these faults can be summarized as follows: 1) the leadership is not accountable to the democratic process or the will of its members; 2) its founding sources are tainted by certain individuals who have historically proven themselves opposed to the Macedonian identity; 3) its policies, platform, and principles are inconsistent, obscure and ill-prepared; 4) it attracts membership and support by tugging at the ego of an individual, through superficial spotlighting

and promotion, instead of affirming the value that a person can contribute to the Cause; and 5) its overriding objective is to sustain its existence as an organization, and much of its time and resources are devoted to this goal. Because of these reasons, and others, it has lost the confidence of a large swath of the Macedonian-American community, as well as other Diaspora communities.

LOMA thus seeks to fill a void and to add new vigor, creativity and passion to advancing the Macedonian Cause. We recognize that our contributions, especially in the beginning, will be small and that progress will be incremental. Our focus – our largest emphasis – will be on our Macedonian community in the United States. These are the Macedonian with whom we share the closest bonds and the most meaningful interactions; these are the Macedonians with whom we can live true to the dictum, “think globally and act locally.”

But Macedonians around the world adhere to the same Macedonian Cause. While local conditions and nuances might affect the precise implementation or the requisite emphasis on certain strategies of the Macedonian Cause in different areas, the Macedonian Cause works for the Macedonian nation, and the Macedonian nation, as opposed to the political entity called Macedonia, knows no borders. Hence, it is imperative that LOMA engages in affecting change in the Republic of Macedonia, amongst Macedonian minority populations in the Balkans, and throughout the worldwide Macedonian Diaspora.

We have thus far talked much about the Macedonian Cause and have offered little explanation as to what we mean by the Macedonian Cause. What is the Macedonian Cause? To many Macedonians, the answer comes intuitively and obviously, but it is also difficult to simply articulate. United States Supreme Court Justice, Potter Stewart, stated about pornography in a decision: “I know it when I see it.” We Macedonians feel similarly about the Macedonian Cause: we know it when someone is fighting for it, and we know when someone is not.

A definition is necessary, however, if we want to convey to the world and our followers for what precisely it is we are fighting and for what it is we are asking them to sacrifice their time and energy.

In its simplest terms, we can definitively state that the Macedonian Cause seeks to ensure the survival and proliferation of the Macedonian identity, language, nation and country. On one hand, the aforementioned are threatened by forces that most identities, languages, nations and countries are confronted with: globalization, materialism, self-absorption, apathy, and ignorance. On the other hand, Macedonians are among the world’s few populations who face a lethal combination of external threats (which are extensively highlighted throughout this document).

The definition, then, can be reduced and simplified to be quickly and easily conveyed to a large audience, in a

world that is becoming increasingly impatient and distracted by the bombardment of meaningless obscurities. However, it would be an injustice to our fellow Macedonians, and a disservice to those who are genuinely seeking to offer their trust, faith and support to LOMA, if we lead them blindly.

Thus, a more detailed description of the Macedonian Cause is necessary to put our objectives into context and to ensure that we remain faithful to the ideals that drove us to form LOMA. But we do not wish to reinvent the wheel, and luckily we do not have to. A few patriotic and devoted individuals have committed much intellectual and moral effort to crafting a definition of the Cause that is precise enough to chart a course that all Macedonians can easily follow, but broad enough to allow flexible approaches in dealing with unanticipated obstacles.

These individuals were members of The Macedonian Truth Organization (and members of the Macedonian Truth Forum, from which The MTO was born), and they diligently developed this definition of the Macedonian Cause several years ago (posted on their website: www.macedoniantruth.org). It is as follows:

Securing Macedonia as a free, independent and democratic republic in which sovereignty lies with the Macedonian citizens; as the nation-state of the Macedonian people in which they can preserve their culture, language and identity; as a state in which the Macedonian language and culture form the basis of public life and act as important unifying elements of Macedonian society; as the home of

all its citizens to which it guarantees and obliges their inalienable natural rights and corresponding responsibilities;

The acknowledgment as self-evident and irrefutable the existence of the:

- 1) Indigenous, ethnonational name of Macedonia;**
- 2) Macedonian people, language and identity;**
- 3) Macedonian culture, symbols and folklore;**
- 4) Macedonian ancestry, heritage and history in its entirety; and**
- 5) Macedonian Orthodox Church;**

Securing recognition by the International Community of the tragedies endured by the Macedonian people, of the division of Macedonia with the signing of the Treaty of Bucharest on August 10, 1913, and the genocide committed against the Macedonian people at the hands of the Greek, Bulgarian and Serbian states and their respective churches during the 19th and 20th centuries;

Ensuring that the Interim Accord is declared ‘null and void’ and that all constitutional provisions, acts, commitments, agreements, legislation, regulations, policies or programs emanating from, supporting or consequential to the Interim Accord are also declared ‘null and void’, including the use of any symbols and the completion of any acts imposed by, or originating from, the Interim Accord.

Ensuring that the Framework Agreement is abolished and that all constitutional provisions, acts, commitments, agreements, legislation, regulations, policies and programs emanating from, supporting or consequential to the Framework Agreement are also abolished and replaced by a framework of constitutional and statutory law based on inalienable natural rights and corresponding

responsibilities and universally codified human rights mechanisms.

Securing the abolishment of any existing constitutional provisions, acts, agreements, legislation, regulations, policies and programs that discriminate against the Macedonian people, in any international organisation or any of the countries of the International Community where such constitutional provisions, acts, agreements, legislation, regulations, policies and programs exist, and thereby ensuring the freedom for Macedonians to exercise their inalienable natural rights and fulfil their corresponding responsibilities, and practice their culture, language and religious faiths in all the countries of the International Community without hindrance;

The empowerment of Macedonians to undertake a moral revolution and to instill and/or reinvigorate within themselves a deep-rooted national, cultural, linguistic and historical dignity and a commitment to the exercise of freedom based on inalienable natural rights and corresponding responsibilities;

The recognition of the Macedonian minorities in the neighbouring states of Macedonia as well as the respect for the inalienable rights and freedoms of the Macedonian minorities, as provided for by natural law and as codified by the United Nations Charter, the Universal Declaration of Human Rights and other universally codified human rights mechanisms;

The full and unreserved respect of, and the support for, the rights of all people of non-Macedonian descent living in Macedonia and around the world, who share a reciprocal full and unreserved respect for the Macedonian people, their homeland and their state;

The cultural unification and solidarity of the Macedonian people living in all parts of historical Macedonia and adjacent territories, as well as Macedonians throughout the world;

The unity of all Macedonians on the principles, objectives and achievement of the Macedonian cause as defined by this declaration.

There is no need for LOMA to rework this definition just because. Precious time has been devoted to creating this template; and while intellectuals and scholars can continually attempt to debate and improve some peculiarities, this definition encompasses the essence of Macedonians' interests and no better definition currently exists.

Thus, LOMA has committed itself to advancing all elements of this Cause, with recognition that some elements are more practically achievable based on local circumstances, and that our emphasis on certain parts of this cause will change as conditions change and our abilities grow.

Using this definition as our guide, and using our geographical location and available resources as a parameter, LOMA has thus developed its mission to accomplish the following:

- Encourage and support community development of ethnic Macedonians in the United States of America (USA);
- Promote Macedonian culture in the USA;

- Protect the ethnic Macedonian identity and name; and
- Provide outreach and awareness regarding Macedonian rights, needs and interests worldwide.

These goals, as you can see, all have their roots in the definition of the Macedonian Cause developed by the MTO. And while they are still broad, they hone in on certain aspects of the Cause so that we can create meaningful impacts without spreading ourselves too thin.

4. Key Values and Principles

Every organization and movement should be guided by a set of values and principles. Upholding these guidelines are not only important to ensuring success, but they are also critical to developing the character of the group's members, both in how they act within their capacity as group members, as well as how they conduct themselves outside of the group. Consistent and commendable character is extremely important in a cause, such as the Macedonian Cause, where the group's and its members' worth are demeaned and belittled by outside factors. We must not stoop to the same disgraceful and morally unsound methods as our naysayers.

Below, we have described values and principles we believe are both beneficial and necessary to ensuring the fulfillment of our mission. These values and principles cannot be taken lightly; they should form the essence of our conduct and their neglect will jeopardize our movement.

1. Coordination, Communication and Collaboration

At the heart of LOMA's mission is creating bonds between Macedonians in any given community and increasing the flow of information and resources between Macedonian communities throughout the United States and the world. This community

development initiative requires opening communication channels where none currently exist while strengthening and maintaining such channels where they do exist.

Communication is the first step to coordination and collaboration. Macedonian communities in the United States presently have rather low levels of coordination and collaboration, and this can be significantly attributed to the lack of communication. With the advancement of communication mechanisms, such as social media and electronic devices, it seems as if communication should have increased. However, because of a multitude of reasons, such as excessive consumerism and apathy, our communities are becoming more distant, if not fractured, which is leaving a trail of broken links in the chain.

This has the consequence of creating isolated groups of Macedonians working on initiatives and projects, leaving them without the necessary and potential support and resources to achieve their aims. Throughout the United States, we have several small groups who are working individually on projects when, with better communication with other groups, they could jointly pool their time and resources to realize overlapping projects and initiatives.

For example, Macedonian communities (or at least many members within communities) generally react concurrently to news emanating from Macedonia. Whether this news is about a potential name change or

a terrorist event, the information is generally received simultaneously, for generally information is flowing from Macedonia to the United States through the same main pipelines. When it comes to mobilizing a response, however, the communities generally proceed independently. This is a significant loss because many responses would be better received by Macedonia and the international community if there was coordination and collaboration across the country.

This coordination and collaboration does not necessitate that everything is performed jointly or controlled by one overarching central group or committee. However, it involves recognizing that such coordination and collaboration could create a more powerful, unified and consistent message on matters that the communities generally are already in agreement on. Further, the exchange of ideas, information and resources allows communities to rather quickly learn from others on how to implement successful initiatives.

We must take advantage of technology to bridge the gap – both the information gap and understanding gap – between our communities. Bridging this gap permanently is the first step to creating an environment of coordination and collaboration that will only help us more efficiently advance the Macedonian Cause.

2. Awareness, Understanding and Compassion

Our Macedonian Cause and the LOMA mission cannot realize success if the human element is nonexistent. If we act merely as automated machines, then we forget what this struggle is all about: people. We are humans who are emotional as well as rational, and who seek something more than just quantifiable successes. We have hearts that can be both broken and mended; we feel both pain and joy. We seek comfort and love; we seek understanding and compassion for where we have been, for what we have confronted, and for our intellectual and physical limitations.

Thus, at all times, we must strive to be aware of this human element. We must be aware that we are all in different positions – spiritually, physically, emotionally, and intellectually. What one may understand, another may not; what might scar me, might simply tickle you. This awareness and understanding, therefore, further emphasizes the value of meaningful communication described earlier. In this sense, however, we need a type of communication that is of a personal nature. This leads to understanding, which leads to compassion.

Humans have many needs and desires: love, friendship companionship, happiness, comfort, stability, survival and achievement, just to mention a few. An understanding of where another person resides, mentally and emotionally, can give us an insight to what that person needs. It follows that, once we

demonstrate understanding and compassion for another, it is likely our fellow Macedonian will reciprocate by helping his community, which in turn helps the Macedonian Cause.

But the Macedonian Cause is one part of our life; and while it can guide and encompass a range of our individual lives, there is more to our individual lives than the common Macedonian theme that binds us. There is that which makes us different, that which makes us more than ants in a colony. For example, music, language, arts, culture, science, technology, athletics, and recreation are not necessarily always connected to and associated with the Macedonian Cause. There is a great big world out there, filled with many Macedonians who have many dreams and aspirations. We must understand that helping them achieve these not only will help Macedonians achieve our common cause, but that helping Macedonians realize their potential has benefits that will be felt in all segments of our lives.

3. Respect, Civility and Mindfulness

Respect is what keeps communities from spiraling into anarchy, and it is the glue that holds several people together to continue laboring for a cause. As soon as respect is violated, conditions for preventing proper collaboration and success begin to take root. A significant portion of the Macedonian Cause is derived from the lack of respect that Macedonians' neighbors have given to the Macedonians. This has led to

mistrust, fear and anger. Disrespect within an organization produces similar dangerous results.

Thus, if we are to function successfully and efficiently, there must remain mutual respect for others' work, time, privacy, abilities and interests. More importantly, we must have respect for others' ideas and beliefs. While disagreements are common (and to a certain extent, healthy) in any community, we must use these differences to our advantage. Where they are harmful, we must overcome and eliminate them. But at all times we must respect others – we must treat others as we wish to be treated.

To successfully respect others, we must remain civil and mindful. We must recognize that others may be confronted with circumstances and issues that we are not facing. We must be mindful that others' perspectives are shaped by experiences and circumstances unknown, miscommunicated, or misunderstood. We must be mindful that not all differing opinions are formed hastily and without good reason.

Once we are mindful of this, we can remain civil with others. Such civility rests on acknowledging that we all have certain duties and responsibilities, as well as histories and capabilities. To be civil means to acknowledge that he with whom you disagree is here for the same reason: to fight for the Macedonian Cause. To be civil means to conduct yourself in a manner that

will inevitably not interfere with attaining the common aim that we all share.

We don't want to see Macedonians divided, depressed, resentful and beaten. We want to see the Macedonians, as a group and as individuals, successful, prosperous, joyous and peaceful. With respect, civility and mindfulness, we will realize that how we act can significantly shape and determine our results.

4. Sacrifice, Generosity and Humility

These three values – sacrifice, generosity and humility – don't always fit neatly together. But for our purposes, they make perfect sense.

Being a part of any cause, especially the Macedonian Cause, requires sacrifice. You must sacrifice some of your personal interests to acquire benefits for the group. In our case, many of our personal interests coincide with group interests. However, we acknowledge that our interests, needs and desires extend beyond the Macedonian Cause, and struggling for this cause involves sacrificing some of these individual interests to achieve these common interests.

Krste Misirkov, the founder of the modern-Macedonian language, wrote about this in 1903:

Every man, as a member of some community or association, has certain obligations and certain rights. The people of a nation are nothing other than a great

association founded on blood kinship, on a common origin and on common interests. In order that this kinship, this origin and these interests should be preserved it is necessary for the individual in any nation to renounce some of his personal rights and interests so that he may devote part of his energy to the common good. This is an obligation, which is designed in the interests of the people, because in any nation the personal interests of the individual are protected when he himself does not have the strength to do so.

This renunciation of rights and interests means that we must be generous with our time, generous with our resources, and generous with our mind. To sacrifice means to give up; to be generous means to give. In this case, you give so the group can grow and flourish; you give to help the group. In turn, this should help you. What you relinquish today in one form will eventually be returned to you in another form.

To do this, you must be humble: you must recognize that everything you've earned and worked for is not just because you're special or better than others; it's not just because you're more capable than others or that you were specially chosen by a greater power. Yes, your innate intelligence and intuition – your given strengths – have helped you make the choices that have led to where you are. But as much as your successes are a product of you, you are a product of your environment. Your successes and earnings, your knowledge and capabilities, have also been shaped by what those before you and around you presently have given you. Once you recognize that your specialness is not unique

to you, but includes an accumulation of others' contributions, it will humble you. With this humility, you will allow yourself to sacrifice more and to be more generous with what you have to offer to others.

5. Responsibility, Accountability and Trustworthiness

While our efforts are community driven, it seems that sharing and collaboration are the most effective means for achieving our goals. However, we must not let this deceive us: such collaboration and coordination does not reduce an individual's responsibility; rather, it increases our responsibility. Your own goals, needs and aspirations are not only on your shoulders, but the goals, needs and interests of your fellow Macedonians rest on you, as well.

Thus, individual responsibility is fundamental to achieving group success. If you cannot care for yourself, and take care of your own needs, how can you consider taking care of others? Others will hold you accountable for actions that may ultimately affect them, to be sure; so, it is of utmost importance that you must hold yourself accountable. Yes: know your limits and don't accept more responsibility and work than you can assume. But once you tackle something, you must dedicate yourself to it completely and recognize that others now depend on you.

Such responsibility is inseparable from trustworthiness. The more you handle things

irresponsibly and the more you refuse to hold yourself accountable for your mistakes, missteps, and failures, the less others will trust you. They will lose trust and faith in you and your abilities. We are all human; we all make mistakes and fall down holes we sometimes can't get out of on our own. However, the instant you begin demonstrating that your mistakes were due to lack of responsibility – to a lack of care, to a lack of prioritization, to an intentional ignorance of the consequences of your actions – others will not trust you and will eventually turn away from you.

At the same time, you must not be afraid to hold others responsible and accountable for their actions. Without such checks, trust will naturally erode. We trust not only that we will hold ourselves accountable and responsible, but that we all will ensure that we all live up to our responsibilities and duties. This is not to say we each have an overseer who will judge us on our performance; rather, it is a recognition that we are in this together and that we must rely on each other to flourish. We don't want to disappoint others, and we don't want to be disappointed by others. So, let's be responsible together.

6. Transparency, Honesty and Integrity

Working with other people and the public and being held accountable for our actions means we must always act with integrity: we must always be transparent and honest with each other about what we are doing, why we are doing it, and how we are doing it.

For LOMA, this means we hide nothing from the people – none of our conversations, none of our work, none of our reasoning. From funding to participation, to successes and failures, everything we are doing must be communicated honestly, openly and timely.

In the same vein, we should never deceive our people. We are advocating and struggling for ourselves and others: for the Macedonian Cause. If we deceive the very same people we seek to help in order to achieve some goal, that would jeopardize our entire purpose. It would make us hypocrites. In the end, this will drive people away from us. The truth usually comes out sooner or later, so why be dishonest? If our cause is genuine and real, which it is, there's nothing to hide and nothing to be dishonest about.

Underlying transparency and honesty is the notion of integrity. To have integrity means to consistently make the same, right choices. Even if you see an easier path, you refrain from venturing down that path if you know it would corrupt or chip away at your moral uprightness. If you maintain your mission and your principles and are not persuaded (or dissuaded) by temptations and other low-hanging fruits, your course shall be righteous and unshakeable.

7. Courage, Creativity and Inspiration

Courageous people are not simply risk-takers. They are leaders and they know when to sacrifice, yes. But they

also know when to stand up for and defend what is right when no one else will or can. Thus, working for the Macedonian Cause means doing precisely this: being courageous. Speaking up when no one else will speak; acting and responding when no one else wants to.

Such courage is inspirational. Our favorite stories, those real or fictional accounts that have caused us to feel hope where we thought none existed, are shaped by people having the courage to do what most others won't. Courageous actions encourage and motivate us to think and act in ways we at once thought were too risky. Courage gives us hope; it allows us to see the light at the end of the tunnel, no matter how distant and faint. We must be courageous enough to receive and give inspiration.

Being courageous and inspirational, however, also means being creative. Most people do not act courageously or inspirationally for one of two reasons: either they are afraid of the consequences, or they don't know how to create a path to success. Creativity is this key to success. Thinking outside of the box; seeing openings where others see dead-ends; creating light where others see darkness – all this allows us to minimize our fears and to maximize our capabilities. Creativity has propelled humankind forward for millennia. Let's utilize it to propel the Macedonian Cause; let's use it to pass on inspiration; let's use that creativity to create the courage to do the right thing.

8. Persistence, Determination and Resolution

Fighting for any cause, but especially the Macedonian Cause, will see a lot of failures and setbacks. We are assaulted from multiple angles and we mostly only have ourselves to rely on. Thus, being a part of this cause and LOMA's mission requires persistence, determination and resolution.

If we are resolved to accomplish our goals and mission, then we must acknowledge that our goals are long-term, and reward is not instant. We must be resolved to see this fight to the end, even knowing that the end and goals we seek will not all likely be attained in our lifetime.

Through this, we must persist and not give up. We must be resolved to do what it takes, in accordance with all other of these values and principles, to accomplish our goals. Being determined means you have grit; it means you are made of steel, and that nothing will get in your way. Nothing will get in our way. Things can dent, scratch and discolor us, but they can't knock us down.

9. Loyalty, Devotion and Commitment

As mentioned earlier, disagreements and differences occur; and to a certain extent, those differences should be respected. However, when differences in thoughts and ideas endanger the Cause, we must remain loyal,

devoted and committed to the Cause. We must defend our mission and our Cause at all times.

This does not mean we follow each other blindly. We must always question our own actions and why we are doing what we are doing. But we should not allow these questions to diminish our loyalty to the Macedonian Cause or to one another. Once you make a pact, an agreement, to stick up for others, you must not shun your obligations. Not only will disloyalty make you a dishonest person, but it will jeopardize your mental wellbeing. Your consciousness will eat away at you, and you will be condemned to a life of self-loathing and instability until you seek forgiveness.

Loyalty can only come around once devotion and commitment have been established. To be devoted to a cause means that, whatever you do for it, and whenever or however you do it, that for that time and space you give it your all. You're completely committed to fulfilling your mission and purpose and goals.

Loyalty is a recognition that the Cause and those who support it will be there for you, through thick and thin, and that you must always reciprocate such loyalty. Our Macedonian history is riddled with episodes of feverish disloyalty, and the psychological effects on the Macedonian people have lingered since. Let's ensure loyalty is not sacrificed for personal gain.

10. Justice, Fairness and Equality

Loyalty, as we said, is not blind: if something appears unjust, unfair and unequal, it must be acknowledged.

The Macedonian Cause is, in part, born out of the injustices that Macedonians face and the unequal treatment that have been given. This is perhaps the most crucial part of the Macedonian Cause because without justice, fairness, and equality, problems will perpetually fester.

We must be just toward others. Just doesn't mean being kind or nice or positive; it means giving what is deserved based on an impartial, objective and thorough review and understanding of the matter. It means being fair and equal; we shouldn't arbitrarily apply one set of standards to one person or group while using a different set of standards for other persons or groups. As soon as people view things as unfair and unequal, then they have a reason to fight, or a reason to leave.

We don't want people to have any reason to turn away from the Macedonian Cause or LOMA. That will jeopardize our mission. Thus, justice, fairness and equality will constitute an integral part of how we must strive to act.

5. Community Development

As mentioned, community development is a critical aspect of LOMA's mission. Without it, our efforts are for naught, and our successes will be limited.

Community development means several things. First, it means engaging individual Macedonians and involving them in fulfilling LOMA's purpose. Second, it means educating Macedonians about the issues Macedonia faces, as well as our needs, goals and aspirations. Third, it means getting individuals and groups to communicate with each other. Fourth, it means that groups and individuals coordinate their resources, information, and ideas to help other individuals and groups achieve their goals. Finally, it means collaborating on larger scale projects to ensure that they are not haphazardly addressed and that the benefits derived from them are maximized.

There are also different classes and categories of community members. There are those who are very active and those who are essentially inactive in Macedonian affairs, as well as varying levels of involvement in cultural, social and political affairs. There are those who are recent immigrants, and those whose lineage can be traced back several generations. There are those who are young and old, female and male, liberal and conservative, wealthy and poor, religious and agnostic, and so forth. Different categories and classes thus have different needs, time,

and abilities and deserve different focus. None of these categories or classes should be neglected. Inclusivity is imperative to LOMA's community development mission; and recognition that all are needed, appreciated, and welcomed is vital.

Thus, the following list comprises certain goals that are central to community development as it pertains to LOMA's platform:

Goal 5.1. Speak to Macedonians in communities around the United States on the importance of community development. We will ensure that our presentations and discussions encompass as many classes and categories of Macedonians in order to create a strong and unsinkable Macedonian movement.

Goal 5.2. Create materials for distribution to and consumption by Macedonians about the importance of community involvement, coordination and collaboration. We will use a variety of mediums, such as both visual and written, to emphasize its importance and to have the largest reach possible.

Goal 5.3. Create, maintain and update a reliable and simple community calendar on the LOMA website of Macedonian events around the United States.

Goal 5.4. Use social media, e-mail, regular mail and other avenues to communicate these Macedonian

events to our followers and a wider Macedonian audience.

Goal 5.5. Distribute an annual magazine that will connect Macedonians with LOMA's work, as well as with the work and happenings of Macedonians around the United States and the world.

Goal 5.6. Reach out to all social, cultural and political groups to understand where coordination and collaboration can be initiated and strengthened.

Goal 5.7. Talk with community leaders to see how we can help establish more cultural, social and political groups and activities. We will offer our assistance in promoting and organizing these initiatives.

Goal 5.8. Establish a relationship with all religious leaders of Macedonian churches in the United States, as well as church boards, to foster necessary community development.

Goal 5.9. Provide online resources for recent Macedonian immigrants. These resources will help Macedonian immigrants become familiar with American society as well as with the expansive and thriving Macedonian communities nearby.

Goal 5.10. Help recent immigrants find housing and work.

Goal 5.11. Create and maintain a business directory of Macedonian-owned businesses and Macedonian professionals on our website. This directory should also be distributed to Macedonian businesses and households.

Goal 5.12. Utilize Macedonian-owned businesses and professionals when possible, and encourage others to do so as well.

Goal 5.13. Help local Macedonian communities create reduced, affordable or free housing for recent immigrants or Macedonians in need.

Goal 5.14. Reach out and encourage others to continually reach out to elderly Macedonians in our communities to ensure that they have the proper care, including but not limited to healthcare, nutritious food, and social opportunities.

Goal 5.15. Encourage LOMA members to volunteer several hours each month to contributing to their local Macedonian community.

Goal 5.16. Form social and cultural committees and promote social events that keep Macedonians connected.

Goal 5.17. Encourage more farmers markets and crafts and art markets within Macedonian communities to create an open exchange of locally produced Macedonian goods.

Goal 5.18. Support the creation of athletic and recreation groups in Macedonian communities.

Goal 5.19. Help create connections for Macedonians in communities where not many Macedonians live.

Goal 5.20. Encourage Macedonians to invest in business, social and community organizations and initiatives in Macedonia that will foster social, cultural and economic development in Macedonia.

6. Culture and History

Culture and history are important. We recognize that by living in America we are influenced and immersed into a culture that was not reflective of our ancestors or our brothers and sisters overseas. We also recognize that cultures evolve throughout time, and that Macedonian culture in Macedonia and outside of it shifts based on a variety of factors.

Our desire is not to resist necessary change or evolution. Our goal is to ensure, however, that our identity survives any shifts in culture, and that cultural elements that do not offer any substantial benefits to the Macedonian people do not replace those cultural elements that have been a vital component to our identity.

We also wish to acknowledge and respect the traditions of our ancestors and appreciate why and how they were important and utilized. We seek to preserve them in order to honor our ancestors, as well as so we can maintain our perspective and understanding of ourselves. A strong sense of origin creates a stronger sense of direction.

LOMA has thus devised the following goals to maintain, enhance and spread our Macedonian culture.

Goal 6.1. Provide Macedonians with sheet music of Macedonian traditional folk music for free or limited cost (if in physical form).

Goal 6.2. Teach Macedonian music to Macedonian-Americans as well as to people of other heritages.

Goal 6.3. Promote the usage of traditional Macedonian musical instruments.

Goal 6.4. Research, collect, display and teach others about traditional Macedonian clothing and costumes.

Goal 6.5. Create a recipe book of traditional Macedonian foods.

Goal 6.6. Create free, basic language lessons available online. Accumulate these into a physical book for sale that will fund further language initiatives.

Goal 6.7. Create Macedonian language speaking groups, such as “Speak Macedonian” meet-ups.

Goal 6.8. Distribute LOMA material in both English and Macedonian.

Goal 6.9. Write, publish and distribute books on Macedonian history, including ancient and modern history.

Goal 6.10. Translate and disseminate Macedonian literature, including folk stories and modern literature.

Goal 6.11. Help create and organize Macedonian drama groups.

Goal 6.12. Organize, support and promote local Macedonian folklore groups.

Goal 6.13. Encourage Macedonians to participate in cultural activities and functions.

Goal 6.14. Study and record the local village dialects of our ancestors before they disappear.

7. Advocacy

Advocacy is the most emotionally demanding element of LOMA's work; rather, it is the most emotionally grueling element of the Macedonian Cause. To advocate on behalf of the Macedonian Cause means you are guaranteed to be silenced, ridiculed, demeaned, and ignored more than once. We must be resolute, however, in our firm commitment to advocating for our Macedonian nation.

LOMA's advocacy work has several targets: a) the Macedonian people in America; b) the Macedonians in Macedonia; c) Macedonians in the Balkans; d) Macedonians globally; e) Macedonian politicians and officials; f) American politicians and officials; and g) global leaders, especially European. We will target these groups to varying degrees and for varying purposes based on the ten core problems outlined earlier, as well as on the crucial elements of the Macedonian Cause.

Hence, LOMA has produced the following goals to ensure success in the advocacy sphere:

Goal 7.1. Support Macedonian human, political and minority rights initiatives and issues in Bulgaria, Greece, Albania and Serbia.

Goal 7.2. Persuade U.S. national and state representatives, senators and politicians to support and

advocate on behalf of Macedonian name, rights and interests.

Goal 7.3. Communicate with the UN, EU, NATO and other international and global organizations and their diplomats to advocate for our Macedonian point-of-view.

Goal 7.4. Create timely commentary and opinions on developments in Macedonia and about critically important Macedonian issues.

Goal 7.5. Communicate with and convince international journalists and media that our ethnic identity is ‘Macedonian’ and the name of Macedonia is simply ‘Macedonia’.

Goal 7.6. Advocate for Macedonia to withdraw from the Interim Accord and Ohrid Framework Agreement.

Goal 7.7. Encourage Macedonia to withdraw from the current Friendship Treaty with Bulgaria, or to revise it to acknowledge that the ethnic Macedonian identity, nation and language do exist and that ethnic Macedonians are not ethnic Bulgarians.

Goal 7.8. Help the Macedonian Orthodox Church become an officially recognized independent Orthodox church.

Goal 7.9. Convince Greek society to stop obstructing Macedonia's social and economic progress due to its name and identity.

Goal 7.10. Publish legal, policy and investigative research papers and books that promote and advocate on behalf of the sacredness and uniqueness of Macedonian name, identity, language and culture.

Goal 7.11. Encourage all LOMA members to contribute to writing letters and opinions on Macedonian issues.

Goal 7.12. Create large and widespread petition campaigns on critical Macedonian topics in order to attract attention to the Macedonian point-of-view.

Goal 7.13. Establish and maintain contact and correspondence with professors in Macedonia and America.

Goal 7.14. Create video and audio podcasts that discusses Macedonian events. Invite guests to join us.

Goal 7.15. Encourage and support Macedonians dedicated to the Macedonian Cause, and whose integrity is unquestionable, to enter into politics both in America or in Macedonia.

Goal 7.16. Constantly monitor Macedonian and foreign news regarding Macedonian issues.

Goal 7.17. Encourage the use of the Macedonian flag adopted by Macedonians after Macedonia's independence in 1991. Communicate to Macedonians why the present flag of the republic represents Greek oppression.

Goal 7.18. Travel to Macedonia to establish connections and to collaborate with like-minded Macedonians dedicated to the Macedonian Cause and who want to see a thriving democratic Macedonia that protects its name, identity and history.

8. Organizational Goals

The primary function of LOMA is the three aforementioned broad topics: community development; cultural and historical promotion; and advocacy. Protection of our identity is intertwined in all three of those broad topics.

However, in order to maintain and advance these, so to advance the Macedonian Cause, LOMA should meet certain organizational objectives and standards. These organizational goals are secondary in importance and more flexible in nature than the previously mentioned goals, but their attainment can certainly supplement our success in other fields.

Organizational goals can include: the amount of materials published; the number of unique and repeat website visitors; the number of followers and engagements on social media; the number of people on our e-mail list; the total number of official members; recordkeeping functions; the number and quality of in-person community engagements; and etc.

These are LOMA's organizational goals:

Goal 8.1. By May 2022, accumulate 1,000 members on LOMA's e-mail list.

Goal 8.2. By May 2022, have at least a total of 100 voting members in LOMA.

Goal 8.3. Begin to hold annual meetings in physical locations, not just through internet and telephone communications.

Goal 8.4. By 2028, establish at least six (6) LOMA chapters throughout the United States.

Goal 8.5. By 2020, maintain an average of 50 website views per day.

Goal 8.6. By 2030, achieve an average of 1,000 website views per day.

Goal 8.7. By 2030, achieve 1,000 voting members.

Goal 8.8. By 2019, create, adopt and record LOMA's bylaws.

Goal 8.9. Update LOMA's platform at least once every four years.

Goal 8.10. Create LOMA business cards for board members and general cards for voting members.

Goal 8.11. Create two copies of physical binders that include all LOMA materials, such as official documents and e-mail correspondences, both between LOMA members and with non-LOMA individuals.

Goal 8.12. Create a LOMA flag.

Goal 8.13. Create an online store to sell LOMA and Macedonian memorabilia to fund LOMA projects and events.

Goal 8.14. Attain 1,000 followers on Twitter by 2020.

Goal 8.15. By 2025, attain 10,000 followers on Twitter.

Goal 8.16. Utilize Facebook and other social media sites to disseminate information, in case current social media sites become obsolete or ineffective.

Goal 8.17. Encourage LOMA board members to write at least one official statement, opinion, or letter each week.

Goal 8.18. Create and maintain a YouTube Channel with videos of LOMA events and activities.

Goal 8.19. By 2025, get 1,000 YouTube subscribes.

Goal 8.20. By 2025, achieve an average of 50,000 views for LOMA videos.