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DEVELOPMENT OF UKRAINIAN SCHOOL AND EDUCATIONAL AFFAIR AS A BASIS OF PROFESSIONAL PREPARATION OF THE YOUTH OF UKRAINIAN DIASPORA IN THE SECOND HALF OF THE XX-TH CENTURY

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Abstract. The formation and development of the Ukrainian school and educational affair as the basis for the professional training of Ukrainian youth in the Western countries in the second half of the XX-th century is examined in the article. The emphasis was given to the complexity and multiplicity of this process, which was caused by the socioeconomic and educational policies of the states, which became a new homeland for the Ukrainians, geography and compactness of their resettlement, employment in the different branches of the economy, the presence in the diaspora of the professional intelligentsia, its national awareness, the state religious life, etc. Accordingly, in different countries (Germany, Great Britain, Poland, Canada, USA, Australia, Argentina), this process was different, more or less intense and had results, but it still remains an object of interest as an important support of native cultural heritage, an inexhaustible source of preserving its spirituality bearers.

The institutional forms and types of obtaining of pedagogical education by Ukrainians in the Western countries of the second half of the 20th century, the peculiarity of teaching and educational activities in different types of educational establishment and the main tendencies of the development of the Ukrainian school and educational affairs are presented. Among them: an expansion of the network of pre-school establishments, primary, secondary and high schools in connection with the arrival of emigrants to countries of Western Europe, America and Australia; public uniting efforts of leading Ukrainian public associations in preserving the national identity and spirituality of Ukrainians born outside Ukraine's native land; development of scientifically grounded, adapted to the needs and conditions of Ukrainians living in the diaspora of the theory of teaching and national education of younger generations; improving the content of studying and educational process in all types of schools, bringing it to the standards of the existing state education system and the increased requirements of economic and cultural life of the countries that have become a new homeland for Ukrainians.

Keywords: Ukrainian emigration (diaspora), emigrants, teachers, professional (vocational) training, teacher seminaries, courses on Ukrainian studies, contents, methods and forms of education, educational activity, national and civic education.

1. INTRODUCTION

The formation and the development of Ukrainian professional training of youth in the Western countries of the second half of the XX-th century is a complicated and diverse process. It is closely connected with the socioeconomic and educational policies of the states that have become a new homeland for Ukrainians, geography and compactness of their resettlement, employment in various branches of the economy, the presence in the diaspora of the professional intelligentsia, its national awareness, the state of religious life, etc. As a result, in different countries it is different, more or less intensive and productive, but remains an object of interest of Ukrainians as an important backbone of their own cultural achievements, an inexhaustible source of preserving the spirituality of its bearers.

2. RESULTS

New Ukrainian immigration after the Second World War was concentrated in the camps of displaced people of the American, English and French zones of Germany and Austria. As a result, in August 1, 1948, almost 30% of the total number of temporarily settled Ukrainians were children and youth under the age of 20 years old (over 25 thousand people). Therefore, training and education of many thousands was in the center of attention of all civic organizations that appeared in the environment of immigrants [6; 7; 2].

Political, cultural and educational life of Ukrainians in Germany in the second half of the 40s was headed by the Central Representation of Ukrainian Emigration (CRUE), founded in autumn 1945 by the prominent figure of the Ukrainian National-Democratic Association (UNDO), a full member of Taras Shevchenko Scientific Society (TSSS) V.Mudriy (1983–1966). The development of public and secondary schools, with the support of Ukrainian scientific, educational and cultural institutions, was directly engaged in the Department of Culture and Education established under its control.

At the time of its highest development (1947/1948), functioning of Ukrainian schooling in Germany was provided by: kindergartens – 170, public schools – 498, secondary schools – 538 pedagogues.

Accordingly, for the training of educational staff in 1946/1947 in Carlsbad, a teacher's seminary was established, later transferred to Munich. Soon two more teachers' seminaries were opened. By the autumn of 1949 118 pedagogues were trained in them .

In the camps of displaced people, Ukrainian professional schooling developed in 1947/1948 AD. There were 34 vocational schools and 86 specialized courses, which were visited by about three thousand children.

In 1945/1948, in Germany, the oldest Ukrainian scientific institution, Taras Shevchenko Scientific Society was restored and deployed (soon settled in Sarcelles near Paris), the Ukrainian Free Academy of Sciences (Avsburg), the Ukrainian Free University in Munich and the Ukrainian Technical and Economic Institute in Regensburg, who until then acted in Prague, Ukrainian High School of Economics, Ukrainian Catholic Theological Seminary (transferred to Holland), Theological Academy of Ukrainian Autocephalous Orthodox Church (Munich). In general, in 1947–1948, 1893 Ukrainian students studied in high schools in Germany, 495 in Austria.

The Ukrainian diaspora in Germany developed an active professional movement: the Society of Scientists and Professors of High Schools, "Teachers' Community", which united teachers of secondary and public schools. Ukrainian youth was organized in "Plast" and the Union of Ukrainian Youth (UUY). Female from all regions of West Germany joined the Ukrainian women's association, which together with the Department of Culture and Education CRUE founded and ran kindergartens [2; 4; 13].

The significant decrease in the number of representatives of a new emigration as a result of its great resettlement in the late 40-s to other countries of Europe, America and Australia led to the elimination of all types of camp schools and changes in the management system of their activities.

The coordinator of social and public and at the same time including cultural and educational life of immigrants who settled in Germany (about 20 thousand people), Central Representation of Ukrainian

Immigration created together with it – the School Board in 1961. Due to the efforts of the last one in March 1966 in Germany the community “Native school” was founded. According to the statute, the task of the newly established school organization was:

“a) to take care of school education, upbringing and material support of Ukrainian male and female students;

b) to preserve the Ukrainian culture, paying special attention to the Ukrainian language, literature, history, knowledge of the Motherland, customs, Ukrainian rite ...” [3, p. 32].

The first board of the society “Native school” included Ukrainian public figures and pedagogues known on the territory of Germany, S. Shakh, G. Vaskovich, V. Lenyk, I. Spieh. At various times, its members were professors V. Maksymovych, V. Yaniv.

The society “Native school” organized the Ukrainian boarding school in Munich, the official opening of which took place on September 3, 1967. The newly established Ukrainian institution became an educational establishment, which had not existed in Ukraine or in the diaspora before. It was a daily school with a six-year term of education that set out to teach and educate Ukrainian children and youth in the national and Christian spirit, give it extensive knowledge of the mother tongue and all major subjects of Ukrainian studies, inoculate love and respect for their people, to their church. For decades, this educational establishment has been successfully performing the planned tasks [3].

According to lower schooling, it is limited in Germany to evening classes in the Ukrainian language and a small number of elementary schools. The society “Native School” and the Association of Ukrainian Women of Germany held several native language pre-school establishments.

A unique phenomenon and a great achievement of the Ukrainian diaspora is the Ukrainian Free University (UFU) in Munich, which until 1945 functioned in Prague. The names of its tutors and graduates and their pedagogical work are known to Ukrainians around the world and gradually return to their native land. In UFU, vacancy courses for teacher's training have been acting, reformed in 1990 into a separate pedagogical institute headed by O. Kisilevskaya-Tkach [9].

In Great Britain, which was one of the first to accept Ukrainians with overpopulated tens of thousands of emigrants in Germany, the Ukrainian Schooling School was coordinated by the Union of Ukrainian Teachers and Educators (UUTE), created at a central public establishment – the Union of Ukrainians in Great Britain as its section. The work in pre-school establishments was also conducted by members of the Organization of Ukrainian Women of Great Britain [2; 7].

The main types of Ukrainian educational establishments that functioned in UUTE were Ukrainian schools (mostly Saturdays). At the same time, in large clusters of Ukrainians, their structure included kindergarten, pre-school (preparatory classes) and a ten-year school. The educational and material base of educational and upbringing establishments was formed from the payment of parents, parental committees actively contributed to their strengthening.

The control over the activities of schools of Ukrainian studies and their methodological support were under the supervision of inspectors, who obeyed the head of the State Social Insurance Administration as a leading inspector. The network of schools was divided into three districts: southern, middle and northern. At the end of the 80-s, there were 15 schools under the patronage of the UUTE, with 384 students, 70 teachers. Besides, in 13 schools there were kindergartens and pre-schools, in which there were 100 and 56 children respectively.

The main problems of Ukrainian schooling at the time and, accordingly, the professional education of young people in Great Britain were to curtail the network of schools and preschools, the growing number of English-speaking children and the lack of qualified teachers. The partial satisfaction of needs in teaching staff was carried out through short-term courses for teachers and educators, district conferences of pedagogical workers. A great attention was paid to the development and implementation of advanced teaching methods for the Ukrainian language of English-speaking children [7].

A separate page of the Ukrainian cultural life of the post-war period in Central Europe was the vocational and educational activity of Ukrainians in Poland, where, by 1939, the Ukrainian national minority was the largest – about 6 million people.

Together with the appearance of the Polish People's Republic (PPR) in the ancient Ukrainian lands of Lemkivshchyna and Nadsianina, which for centuries was discriminated against by the Polish authorities, primary schooling was organized spontaneously, similar to that which functioned at 20-30s of the twentieth century in Galicia. In Przemyśl, which is known for its ancient national and educational traditions, a rhythmic gymnasium appeared. However, after a forced resettlement in 1945-1946 p.p. Polish Ukrainians to the USSR all Ukrainian schools were liquidated.

Because of the brutal military action of the Polish government of 1947, known as the "Wisła", thousands of Ukrainians living in Krakow, Rzeszow, Lubelskie provinces were taken to German lands in western and northern Poland. Only a small part of the inhabitants of Lublin and Lemkivshchyna remained in their native lands [10; 11].

The liberalization of socio-political life in Poland in the early 50-s led to the revival of Ukrainian schooling on the lands of a new and ancient settlement of Ukrainians. The Polish language schools began to open at Polish schools. In 1952/1953 their number was 24 (487 pupils), in 1955/1956 – 82 (1625 pupils) respectively.

The turning point in the political and cultural life of Polish Ukrainians was the organization of the Ukrainian Socio-Cultural Society (USCS) in 1956.

One of the first tasks of its activities was the USCS defined the care for Ukrainian schools, courses in the Ukrainian language. In order to implement it, the headquarters of the company formed a staff of instructors who were in charge of school affairs.

On numerous appeals of Ukrainians, the Ministry of Education of the People's Republic of Poland issued an outlet, which provided:

- in the larger clusters of the Ukrainian population, at the parents' request, to open elementary and secondary schools with Ukrainian language education or Ukrainian parallel classes in Polish schools;
- at least 7 students who were enrolled (since 1981 – only 4) to open at the elementary schools places of study of the Ukrainian language as an object (starting from the second form, three hours per week); to open such a place in a secondary school, written applications from parents of 10 students were required.

The circular obliged local school authorities to provide these schools with teaching staff with knowledge of Ukrainian languages. However, in practice, this requirement was implemented very slowly: there were 2,000 teachers who knew the Ukrainian language at the Ministry of Education, but only a few of them were involved in Ukrainian school work. Taking into consideration that the lack of qualified teachers, the so-called "social" teachers-people of different professions who had only practical knowledge of the Ukrainian language and "the desire to incite youth to love their native language" played a leading role in the initial stage of the formation of Ukrainian schooling in Poland [8, c. 144]. By the end of 1961/1962 when the Ministry of Education of the Polish People's Republic ordered to eliminate unskilled teachers of pedagogical work, they were bearing the main burden of upbringing Ukrainian children.

During the 50-s and 80-s, Ukrainian organized citizenship in Poland focused its efforts on the opening of secondary schools and the training of pedagogical staff. The Teacher Training Lyceum in Bartoshitsiah (Ukrainian-language courses at the Bartoshitskiy Teachers' Lyceum), which worked during 1956-1970 produced more than 250 teachers and the only the exception was Bartoshitskiy Lyceum, the training of Ukrainian teachers during of 1957-1963 was practicing in a two-year teacher's studio in Szczecin and a part-time department of the Ukrainian language and literature at the teacher's studio in Olsztyn (1966–1969).

In 1968/1969 the Ukrainian parallel classes were opened at the comprehensive Lyceum in Tórowo Haweckie. However, the lack of hostels for students led to their low filling capacity.

Only seven years (1957–1964) Ukrainian parallel forms with the Polish lyceum in Przemyśl abstained, which were supposed to begin a Ukrainian gymnasium, the local Ukrainian population was unable to resist efforts by official authorities to restrict the access of Ukrainian graduates to high school education [8].

A special place in the history of Ukrainian schooling in the NDP is Lignitskiy Lyceum, where Ukrainian courses were opened in 1957, and since 1961 it became a separate administrative unit as the fourth comprehensive lyceum with the Ukrainian language of teaching (although the training was conducted in fact in Polish and Ukrainian was taught as an object - for 4 hours a week in each form). The Lignitskiy lyceum united a capable pedagogical team, whose hard work opened up the Ukrainian youth who had graduated, access to higher educational establishments of different types [8].

By the decree of the Ministry of Higher Education in Poland in the autumn of 1953, at the University of Warsaw, the department of Ukrainian philology was opened, which, by 1983, educated around 180 masters of Ukrainian philology, although most of them were the Poles, since this time candidates for this profession had made an introductory exam not in Ukrainian, but in Russian, which was virtually impossible for graduates of Ukrainian secondary schools. Only in 1983/1984 the examination system was changed and Ukrainian children were granted permission to take the entrance examination from their mother tongue.

Since 1972, the practical course of the Ukrainian language has been introduced at the Jagiellonian University in Krakow, and in 1984/1985 there were created lectures of the Ukrainian language at the high school of pedagogy in Olsztyn.

Despite the progress made by the Ukrainian schooling in Poland, since 1970, the time of the reforming of the education, it is gradually degrading. The reform led to the elimination of small rural schools whose pupils were sent to college schools in larger districts where conditions for further study of the Ukrainian language were not always created, and the difficulties were encountered in accessing children for studying. Along with this factor, the decline of Ukrainian-language education was determined by a low national consciousness of the parents and their frivolous attitude towards their mother tongue. Even in Polish schools where parallel Ukrainian classes were operated, many parents sent their children to Polish. The responsibility for preserving and expanding the network of Ukrainian schooling and a large part of Ukrainian teachers did not fall into this. As a result, the dynamics of the development of Ukrainian schools in Poland testifies in general the regressive nature of this process [8; 11].

The entry of Ukrainian intellectuals was the leading factor in the development of the Ukrainian school and educational affairs on the American continent and in Australia after the Second World War.

Nearly 30% of new arrivals were highly educated, nationally conscious intellectuals. Another important factor was the consolidation of Ukrainian social life, which was launched in 1920-1930 p.p. The result of the previous consolidation measures was the establishment of uniting Ukrainian centers in the massive settlements of Ukrainians: in the USA – the Ukrainian Congress Committee and the School Council established under it; In Canada - the Committee of Ukrainians with the Regional Center of Ukrainian Schools; in Argentina – the Ukrainian Central Representation and its Central Nursing Committee; in Brazil – Agriculture and Education Union and others. The educational life in all the states of Australia was led by the Ukrainian Central School Board established at the First All-Australian Teachers' Congress in Melbourne in 1956. [12]

Together with the mentioned institutions, the issues of training and education of Ukrainians, vocational training for the educational needs of these states are practiced in a number of other social (secular and religious) organizations and institutions: in the United States – the Association of Ukrainian Teachers, the School Council of the Ukrainian Orthodox Church, the Central Guardians of the native schools; in Canada - the Association of Ukrainian Teachers, the School Curator of the Winnipeg Archdiocese; in Argentina - Ukrainian Teachers' Communities; in Brazil - Ukrainian Brazilian Club and others. [5; 12].

The countries of the most massive concentration of Ukrainians after the Second World War were the United States and Canada. Since 1940, the entire social life of Ukrainians in the United States has been conducted under the leadership of the Ukrainian Congress Committee (UCC), with tight cooperation and assistance (including the UN Union), professional, religious, cultural and educational, scientific (Taras Shevchenko Scientific Society, Ukrainian Free Academy of Sciences), women's, youth and other organizations and its grassroots centers of UCC departments in 76 states of America. The

activity of the Ukrainian Congress Committee is based on the charitable donations of the Ukrainian community [1; 12].

The school affairs are coordinated by the UCC School Board established in 1953. In her management in the 50-s there were such general Ukrainian schools: 138 primary schools (28 of them were full-time), 9 secondary schools (four for boys, five for girls) and two high schools.

Outside the influence of the UCCA School Board there are round-the-clock and "complementary" parish schools of Ukrainian eparchies and individual cultural and educational organizations.

The arrival of new emigrants has led to the need for further expansion of the network of Ukrainian schools, improvement of the content of the teaching and educational process, and the attraction of educated teachers to active educational work in new conditions for them. In the relation with it, the main activities of the School Council were:

- 1) planning of the development of Ukrainian schools and preschool establishments;
- 2) improvement of the structure of Ukrainian schooling;
- 3) development of new curriculum and textbooks;
- 4) establishment of a specialized native-school edition (it was founded in 1965 by the journal "Native school");
- 5) organization of retraining of the teacher's forces.

The main type of general education establishments in the United States, as in the UK, were Ukrainian schools. As a rule, they included a kindergarten, preparatory schools and a 12-year school. According to the pedagogical community, schools of Ukrainian studies were and remain the most important factor in preserving Ukrainian identity in new settlements of Ukrainians, one of the levers of uniting Ukrainian young people in the United States with the land of their parents. Their main goal is to preserve the Ukrainian language, not to break away from their native culture, because only then the American Ukrainians "will become full and useful citizens of the new Motherland" [5, p. 116].

Education in Ukrainian schools was expensive. The control over their work was assigned to the inspectorate established at the School Board. One of the most important components of the educational process in Ukrainian schools was national education. Before teaching, the task was to not only to know his subject well and be able to teach it, but also be able to "bring up the newly born youth on the nationally conscious members of the Ukrainian community" [5, p. 116]. In this regard, the UCC's School Board focused on both improving the professionalism of teachers and their national awareness through ongoing teacher's seminars and training at the UFU in Munich. The problem remained with the acquisition of funds for the maintenance of Ukrainian schools and the publication of new textbooks, training of the native language of English-speaking Ukrainians, etc. For their solution, the magazine "Native school", the tribune of congresses of the Ukrainian public, the appeal to American Ukrainians and others were widely used. [5; 7].

The Ukrainian schooling in Canada after the Second World War developed under the guidance of a leading non-governmental organization - the Committee of Ukrainian Canadians (UCC) and Orthodox and Catholic churches. From 1971 Schools in Canada have their central governing body under the UCC, the National Center of Ukrainian Schools, which is subordinated to the School Board for each province.

In 1971, the federal government of Canada set up a "multiculturalism" policy at the state level. This enabled provincial governments to pass laws that allowed the introduction of state-level English-Ukrainian bilingual education. On this basis, bilingual programs were introduced in Alberta, Manitoba and Saskatchewan – from kindergarten to 12 years old. The coordinators of these programs were Ukrainians in most of the provincial Ministries of Schooling. Thanks to their efforts, the Ukrainian bilingual program in Alberta was recognized as one of the best in the world. The Ukrainian language is used, in particular, for the teaching of social science, disciplines of the aesthetic cycle, health care, and others. Today, about 1,800 students in Alberta, 1,000 in Manitoba, 700 in Saskatchewan, and 2000 in Ontario, benefit from it. But despite all the efforts of Canadian Ukrainians, a significant proportion of children remained beyond the reach of the Ukrainian school.

With regard to studying in high schools in Canada, in 1971, almost 6% of Ukrainians had high, including university education. Among the 100 universities which were in Canada, 12 of them were in

1985/1986 the Ukrainian studies was taught. The largest are universities in Toronto, Alberta, which at the same time serve as the leading centers of Ukrainian studies. Since 1976, the Canadian Institute of Ukrainian Studies has been operating in Edmonton. The high status of Ukrainian science in Canada is evidenced by the fact that today there is no university where Ukrainians would not work.

In the 60s-80s Canadian scientists and Ukrainian scholars, who were representing the Canadian Association of Ukrainian Teachers (CAUT), founded in 1949, took the floor with a number of initiatives that have become an important pedagogical experience for Ukrainians throughout the Western world. In particular, the Third Education Conference of CAUT, held in 1958 in Toronto, launched the idea of developing a project for the Ukrainian Educational System (UES) – the concept of national education of Ukrainians in the diaspora. In 1965, the idea of establishing a World Council of Ukrainian Pre-Schools was implemented in Canada.

Beginning from the 60-s, the central Ukrainian public organizations in the United States and Canada, with the participation of the Coordination Cell of Ukrainian Civic Central Establishments (CCUCCE) of Europe and the Union of Ukrainian Civic Organizations of Australia, launched work on the creation of a world center for coordinating the activities of Ukrainians in the area of preserving the spiritual and cultural national unity. The organizational ending was found in November 1967, when the First World Congress of Free Ukrainians took place in New York with more than a thousand delegates from Australia, Austria, England, Argentina, Brazil, Canada, Germany, the United States, France and other countries of the world was held the First Congress of Free Ukrainians (FCFU) [6]. In the framework of the conference there were world congresses, conferences, sessions, congresses, among them - the educational session, the congress of free students, the congress of free science, the session of Ukrainian women, the session of children's literature and school textbooks, etc., on which the state of Ukrainian school was analyzed and education, their problems, planned measures to preserve their mother tongue and culture through expanding the network of Ukrainian educational establishments, out-of-school institutions, publishing business, etc.

So the World upbringing and educational session, which worked from November 11-12, 1967, largely approved the project of the Ukrainian educational system in the diaspora, prepared by the educators of Canada and the United States, and initiated the idea of a creation of the World Coordinating Educational Council (SCAF) of 25 representatives Ukrainian central public establishments of different countries of the world. Its first organizational secretariat included members of the presidium of the commission working on the development of the project of the UES (Z. Zeleniy, K. Paliyev-Canada, E. Zharskiy -USA), as well as representatives of the Ukrainian school management bodies in Germany (V. Lenik) and Great Britain (I. Marchenko).

With the creation of the Coordinating upbringing and educational Council in 1968 in Canada (Toronto), since 1971, settled in the United States (New York), Ukrainians from Western Europe, America, Australia have gained a real opportunity to join forces in the sphere of education and upbringing of children at the world level. For this purpose, Coordinating Upbringing and Educational Councils (CUEC) from among the representatives of the leading schools and educational institutions of these countries acting on the rights of the regional centers of the SCAF are represented in the USA, Canada, Australia, the United Kingdom, and Argentina.

Among their most important tasks is the coordination of the activities of all organizations and institutions, "which should lead in any form educational activities ... not to steer, unify, but to organize, coordinate already independently planned and carried out work of sovereign organizations and establishments" [7, p. 112].

The main areas of activity of the SCAF were:

"a) development of general directions of educational work in their establishments or organizations (formation of the educational ideal of a Ukrainian outside Ukraine);

b) working out the common materials necessary for these organizations (textbooks, literature, etc.);

c) holding, with the participation of all interested organizations, "informed shares" of the education area for "non-organized citizens" in order to involve them in the co-operation in the integral education" [7, p. 112].

Though, in 1973, the Executive Committee of SCAF, headed by Professor E. Zharskiy, presented to the II World Congress of Free Ukrainians a report on the work carried out over 5 years of functioning, which included:

- data on the state of Ukrainian schooling in the states of mass resettlement of Ukrainians;
- generalized information on the activities of the World Council of Ukrainians on the preschool;
- finally formed "a rather important document ... a day" called the Ukrainian Educational System, completed by the Scientific Research Commission created by the Research Committee of SCAF under the guidance of Dr. I. Golovinskiy, professor of the University of Rugger (USA) [7, p. 112].

The reports on the state of Ukrainian schooling and community preschool education were the first attempt to summarize data on the number of educational and upbringing institutions created for children of Ukrainians in the Diaspora after the Second World War, the content of the educational process in them, the peculiarities and conditions for their functioning.

In particular, Ukrainian schooling in Australia is represented by the following data:

Period	Schools	Pupils	Teachers	Trainees
1968	31	1944	135	-
1969	33	1430	193	6
1970	32	1411	149	5
1971	19	1280	123	10
1972	20	1271	143	
1973	22	1349	153 (together)	with trainees)

Tab. 1. Ukrainian schooling in Australia.

The system of Ukrainian schooling in Australia today is kindergarten, pre-school, seven-year-studying Saturday schools (full-time and religious ones are absent here), two-year schools of Ukrainian studies, two-year pedagogical schools. The education at school starts at the age of six years. The school year lasts from the first Saturday of February to the second Saturday in December. All schools have parental committees that deal with administrative matters. The most popular among Australian Ukrainians are M. Diko's textbooks, known far beyond the continent.

In the field of schooling, along with the leading educational and upbringing organization – the Ukrainian Central School Board of Australia, youth organizations "Plast" and the Union of Ukrainian Youth are functioning (UUY).

The main problems of the Ukrainian educational and educational affairs in Australia are due to the growing number of heterogeneous nationally mixed marriages whose children are discouraged from studying in Ukrainian schools, as well as the considerable distance of Australian Ukrainians from the main centers of native schooling in the diaspora [4; 6].

The main type of schools in Argentina in the 60-80-s according to the report of the SCAF, were the Saturday Schools of Ukrainian Studies, organized with the communities "Prosvita", "Renaissance" and in the churches – Catholic, Orthodox, Evangelical.

The activities of all types of schools are coordinated by the Regional School Board. Ukrainian Schooling in Argentina in 1967-1972 looked in the following way:

- at the centers of "Prosvita" society – 8 native schools;
- at the centers of the "Renaissance" society – 3 native schools;
- at the Ukrainian Catholic Church – 3 native schools;
- at the Ukrainian Autocephalous Orthodox Church – 2 native schools;
- at the Baptist Church – 2 native schools.

There were 17 of all native schools. In addition, Higher Courses of Ukrainian Studies operated at two schools. Total number of pupils in schools during 1867–1972 varied within 188–149.

All native school teachers in Argentina are united into the Ukrainian pedagogical community, whose efforts are published by the non-periodic magazine "Native school".

Actively initiated at the turn of the XIX-XX centuries Ukrainian educational and upbringing work in Brazil due to the scattering of Ukrainian settlers in large areas of this country and the unpredictable conditions of their life in the 40-s and 70-s of XX century has not got proper development. According to the information of SCAF in the early 70-s there were 29 four-year studying schools here functioning, and Ukrainian studies schooling functioned under the guidance of Sisters Servants [14].

3. CONCLUSIONS

Thus, the development of Ukrainian school and educational affair as a basis for the training of young Ukrainian diaspora in the second half of the XX century main trends are observed:

- 1) expansion of the network of pre-school establishments, primary, secondary and high schools in connection with the influx of emigrants to Western Europe, America and Australia;
- 2) uniting of the efforts of leading Ukrainian public associations in preserving the national identity and spirituality of Ukrainians born outside Ukraine's native land;
- 3) development of scientifically grounded, adapted to the needs and conditions of Ukrainians living in the diaspora of the theory of education and national education of younger generations;
- 4) improvement of the content of the teaching and educational process in all types of schools, bringing it to the standards of the existing state school system and the increased requirements of economic and cultural life of the countries that have become a new homeland for Ukrainians.

A new era in the educational work of Ukrainians' diaspora both in terms of its content and in terms of character, came after the proclamation of Ukraine as an independent state. Along with their eternal concern for preserving the national identity of younger generations, the task is to help "our twin teachers to direct school in Ukraine towards radical restructuring on the basis of humanism, democracy and national needs of the people of Ukraine" on the agenda [5, p. 17]. We can state that the first attempts of the progress of foreign Ukrainians in this direction are successful.

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Джус Оксана. Розбудова української шкільно-освітньої справи як підґрунтя професійної підготовки молоді української діаспори у другій половині ХХ ст. *Журнал Прикарпатського університету імені Василя Стефаника*, 6 (1) (2019), 97–106.

У статті проаналізовано становлення і розвиток української шкільно-освітньої справи як підґрунтя професійної підготовки української молоді в країнах Заходу другої половини ХХ ст. Акцентовано на складності та багатогранності цього процесу, який був зумовлений соціально-економічною та освітньою політикою держав, що стали для українців новою батьківщиною, географією та компактністю їх розселення, зайнятістю в різних галузях економіки, наявністю в середовищі діаспори фахової інтелігенції, її національним освідомленням, станом релігійного життя тощо. Відповідно, у різних державах (Німеччина, Великобританія, Польща, Канада, США, Австралія, Аргентина та ін.) цей процес був різний, більш чи менш інтенсивний та результативний, але й досі залишається предметом зацікавлення як важливий оплот рідних культурних надбань, невичерпне джерело збереження духовності її носіїв.

Представлено інституційні форми та види здобуття педагогічної освіти українцями в державах Заходу другої половини ХХ ст., специфіку навчально-виховної діяльності у різних типах закладів освіти та головні тенденції розвитку української шкільно-освітньої справи. Серед них: розширення мережі дошкільних закладів, початкових, середніх і високих шкіл у зв'язку з припливом емігрантів до країн Західної Європи, Америки та Австралії; об'єднання зусиль провідних українських громадських об'єднань у царині збереження національної самобутності та духовності народжених поза межами рідної землі українців; вироблення науково обґрунтованої, пристосованої до потреб та умов проживання українців у діаспорі теорії навчання й національного виховання підростаючих поколінь; удосконалення змісту навчально-виховного процесу в усіх типах шкіл, приведення його до норм існуючої державної системи освіти та зрослих вимог економічного і культурного життя країн, що стали новою батьківщиною для українців.

Ключові слова: українська еміграція (діаспора), емігранти, вчителі, професійна (фахова) підготовка, учительські семінарії, курси українознавства, зміст, методи, форми навчання та виховання, освітня діяльність, національно-громадянське виховання.