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**Scientific interests:** innovations in education, theory and practice of vocational training of youth in educational institutions of the Ukrainian diaspora; Sophia Rusova's creative heritage, historical and social-pedagogical problems of national schooling, the organization of summer pedagogical practical training and student preparation for it, theory and practice of extracurricular work.

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## **ACTUALIZATION FACTORS OF YOUNG PEOPLE'S VOCATIONAL TRAINING IN THE UKRAINIAN DIASPORA ON THE AMERICAN CONTINENT IN THE 1900s - 1930s**

We have outlined the reasons for the actualization of young people's vocational training in the conditions of emigration on the American continent of the late XIX – early XX century. We have analyzed the formation and development of the Ukrainian school education as a basis for the vocational training of Ukrainians in the USA, Canada, Brazil and Argentina in the 1900s - 1930s.

It has been emphasized that vocational training was an integral part of the cultural process in the immigrant community, which sought to resist the denationalization and assimilation of the younger generations of Ukrainians. It was found that the motive force in the creation of mother-tongue schooling outside Ukraine was the Ukrainian clergy and teachers, who made considerable efforts to form private elementary (primary) schools and secondary education as a basis for further professional formation of Ukrainians outside their native land. The efforts of the Ukrainian community were directed, first of all, to the establishment of private elementary schools, aimed at giving children the skills of writing and reading in their native language and involving them in native religious and folk traditions, customs and rituals. They were maintained mainly by secular and religious organizations. There appeared schools similar to the local state ones, usually bilingual. It was due to the fact that the governments of the countries where immigrants settled took care of the problems of Ukrainian education. Secondary schooling developed mainly on the initiative of the clergy, and Ukrainian higher education institutions were not established on the American continent until the Second World War.

It has been revealed that the actualization of Ukrainian vocational training in Western countries in the 1900s - 1930s was a complex and multifaceted process closely linked to the socio-

economic and educational policies of the states that became a new homeland for Ukrainians, the geography and density of their resettlement, employment in various economy sectors, the presence of professionals and intellectuals in the diaspora, its national consciousness, religious life, etc.

It has been concluded that people's awareness of their length of stay outside the Ukrainian space and the creation of a network of mother-tongue schools became the foundation for the development of Ukrainian professional institutions or the inclusion of Ukrainians of the next emigration wave to professional institutions in the countries of their mass settlement.

**Keywords:** Ukrainian emigration (diaspora); emigrants; professional (vocational) training; the youth; the American continent.

**Problem statement.** The formation and development of Ukrainian vocational training in Western countries in the 1900s – 1930s was a complex and multifaceted process. It was inextricably linked to the socio-economic and educational policies of the states that became a new homeland for Ukrainians; the geography and density of their settlement, employment in various economy sectors, the presence of professionals and intellectuals in the diaspora, their national consciousness and religion. As a result, it varied in different countries, being more or less intense and effective. It should be noted that the first settlers of American countries were, as a rule, poorly educated and less-conscious peasants who did not pay due attention to vocational training and schooling in general. However, at the turn of XIX – XX centuries, it became the subject of interest for Ukrainian people as an important stronghold of native cultural heritage and an inexhaustible source of preserving national spirituality.

**The analysis of recent research and publications.** The historical, socio-political and cultural aspects of the problem under consideration are partly outlined in basic research on the history of Ukrainian emigration of its prominent representatives (V. Marunyak, M. Marunchak, S. Narizhnyi) and in the scientific works of "mainland" Ukraine researchers of the late XX – early XXI centuries (V. Yevtukh, V. Troshchinsky, V. Piskun, A. Popok, G. Sagan). The educational potential of the Ukrainian diaspora on the American continent or its comparative component is represented in works of contemporary Ukrainian scholars (M. Yevtukh, V. Kemin, O. Lokshina, S. Romanyuk, I. Rusnak), researchers from the Ukrainian diaspora and the first emigrants (M. Vasylik, O. Voytsenko, M. Huts, V. Zinko, O. Kirilenko, D. Prokop).

**Purpose statement.** The significance of the above-mentioned problem and its insufficient previous research has determined the purpose of our paper: to find out the reasons for the actualization of young people's vocational training against the backdrop of emigration and the formation of the Ukrainian diaspora at the end of the 19th – the first third of the 20th century.

**Basic material statement.** Without focusing on the essence of the Ukrainian diaspora as a historical, ethno-social phenomenon and subject of Ukrainian and foreign scientific studies or the causal relationships and specificity of the first emigration wave as a primary cause of the formation of Western Ukrainian diaspora in the USA and Canada, Argentina, Brazil and a few South American states [5], we shall note that young Ukrainians' vocational training in those states was preceded by complex processes. Thus, in the United States of America, starting in 1852 and during the late XIX – early XX century, compulsory primary education was introduced (years vary in different states). As a result, immigrant Ukrainians, concentrated mainly in the industrial part of the country, were forced to send their children to English-speaking schools [7, p. 16]. Ukrainian educational establishments were formed here as additional (supplementary) institutions that functioned mainly in the evenings and on Saturdays – outside the range of American schools' working hours.

The emergence of the first Ukrainian schools in the United States was linked to the activity of the Greek Catholic clergy, since most of the first emigrants were Greek Catholics. Church became the institution, which the settlers first turned to. In 1884, the Ordinariate of Lviv, represented by Metropolitan S. Sembratovich, appointed I. Volyanskiy the first Greek Catholic priest who built the first Ukrainian church on the American continent. In 1890, the United States had already 10 priests,

and in 1894 this number rose to 30. In 1900, the number of Ukrainians in Greek Catholic parishes reached 80,000. Simultaneously, Ukrainian Orthodox communities were formed.

It is believed that the first Ukrainian parish school in the United States was opened in 1893 in the town of Shamokin, one of the oldest and largest East Pennsylvania settlements of Western Ukrainians [11].

March 1, 1894 the official mouthpiece of the oldest emigrant "fraternal support" organization of the national-democratic movement – the Russian People's Union (since 1914 – the Ukrainian People's Union, or UPU), the *Svoboda* newspaper, appealed to the Ukrainian public to expand the network of native language schools; however, it did not specify how or who had to organize those schools or what the content of teaching would be. By the end of 1894, six Ukrainian schools of the same type already operated in the states of Pennsylvania and New Jersey [1].

The main tasks of parish schools were as follows:

- preservation of the Ukrainian language;
- teaching children to write and read in Ukrainian;
- passing on Ukrainian religious and folk traditions.

First Ukrainian schools had an unsatisfactory educational and material base. The premises did not meet hygiene requirements. Most of the teachers, like in the Western Ukrainian school of that time, did not receive any pedagogical training, they were mostly deacon teachers who also lead church choirs, amateur theater circles and so on. School textbooks published in the homeland were used arbitrarily by each teacher: those who were more conscious taught by Galician manuals, and Russophiles taught in Russian. In Transcarpathian parishes, the teaching was conducted in the «local language» – a mixture of the local dialect with Church Slavonic. For more information, refer to the article by the author of the publication [4, p. 93-86].

At the turn of XIX - XX centuries, Ukrainian citizenship in the US faced the threat of denationalization. Therefore, the problems of schooling and mother tongue attracted the attention of a broader range of the Ukrainian community, including its most educated class – the clergy – who intensified their efforts in the field of education. The Congress of Greek Catholic Priests in Philadelphia in July 1899 raised the issue of Ukrainian elementary schools to be established in each community. The popularization of this idea was carried out at all-Ukrainian folk assemblies during 1900 – 1905. They were organized by Reverend S. Makar, who came to the United States from Galicia in 1897. With the arrival of the Galician church and community activist, S. Ortynsky, who was nominated the first bishop for all American Greek Catholics by Pope Pius X in 1907, the movement in support of Ukrainian schooling was considerably revived. Convened at his initiative in October 1907 in New York, the clergy adopted a decree to open Ukrainian schools in each parish and establish a seminary with a deacon-teacher school. Bishop S. Ortynsky personally founded the Ukrainian Orphanage in Philadelphia, oversaw Ukrainian evening schools, and promoted charitable institutions for preschoolers in the United States through the efforts of the Basilian Sisters who came from Galicia.

In 1909, a people's assembly in Philadelphia, under his leadership, decided to establish a society, *Prosvita*, the primary objectives of which were:

- the establishment of Ukrainian schools at each church;
- the opening of a high school for the preparation of teachers and deacons;
- the establishment of a higher course in Ukrainian history and literature for students who attended American schools;
- the organization of a higher preparatory school for entering a theological seminary [1, p. 285].

Organizational work in the field of native language schooling in the first decades of the XX century was also initiated by the above-mentioned Ukrainian People's Union that was in charge of the Ukrainian secular cultural life of that time. Founded by the UPU in 1912, the School Fund was used for expanding the network of educational institutions, establishing scholarships for Ukrainian students and publishing children's literature.

In the 20s – 30s of the XX century, Ukrainian schooling developed under the influence of both religious and secular factors. In particular, it is in this period that the opening of high Ukrainian theological schools (such as St. Basil's College at Stanford) took place. They were associated with the activity of K. Bogachevsky a church leader and public figure from Galicia – the Bishop and Apostolic Exarch for American Ukrainians. At the same time, thanks to the efforts of the members of the Greek Catholic monastic associations, full-time Ukrainian schools, similar to American ones, were established.

The UPU and the Association of Ukrainian Organizations of America (AUOA) founded in 1922 continued to be actively engaged in the education of Ukrainians. In particular, they created a School department. At the Fourth OUAA Congress, held in 1927, the board of the Native School was formed, which was responsible for coordinating the activities of all types of schools on the basis of a single curriculum and same textbooks. The board also had to supervise teachers' vocational training.

1920s – 1930s are marked by the emergence of the Union of Ukrainian Women in America (UUWA) founded in 1925, the oldest organization of Ukrainian women outside Ukraine, which focused on raising women's cultural and educational level, enhancing their responsibility for the upbringing of the younger generation, particularly all children of preschool age [6, p. 87-93].

Thus, Ukrainian natives considered Ukrainian schooling in the USA, even at the initial stage of its formation, an important prevention factor for children and young people against denationalization and demoralization, on the one hand, and on the other – a significant foundation for future professional development on the backdrop of emigration. Therefore, the issue came into the focus of attention of leading secular and religious associations, as well as Ukrainian church and public figures. In the first and second stages of the Ukrainian diaspora formation, education focused on religious and national aspects and was represented by elementary schools, mostly evening or weekend ones; Ukrainian secular middle and high school, as well as educational culture in general, was only dawning during that period.

From the very beginning of its formation, Ukrainian diaspora in Canada acquired features different from the US diaspora. The most important thing was that the Ukrainians were not scattered across cities and localities, but settled densely in the open steppe spaces, far from Canadian administrative and cultural centers, where they created their own cluster-settlements made up of migrants from one county or even village. This helped to preserve the indigenous culture and the native language of Ukrainian everyday life. Even the names of the Ukrainian settlements were the same as those in the homeland, mainly in Galicia and Bukovina. The first settlers in Canada tried to recreate the forms of organized living typical of their native land, adapting them to new conditions. First, church communities were created. Later, reading rooms, people's houses, amateur and theatrical circles etc. appeared. However, unlike in the United States, during the first decades of their stay in Canada, Ukrainians – both Orthodox and Greek Catholics – got no spiritual support from Ukrainian priests, because the latter were practically absent there. According to the Roman Catholic hierarchy, priests in Canada could be unmarried clergymen only. There were virtually none of them in the western lands at that time.

The remoteness of immigrant settlements deprived Ukrainian children of the opportunity to study at public schools. Their first teachers were several Galician educators and former high school students of Galician high schools, for which the Government of Canada organized special several-month teacher training [3].

Initially, children were taught in private homes and parishes. In areas where there were no Ukrainian teachers, congregations or church parishes organized seasonal, multi-week, or even several-month native language schools. Their goals and objectives were similar to those of the then Ukrainian schools in the United States [3].

In 1896, in the province of Manitoba, where Ukrainian communities were the most numerous, bilingual education was introduced (in English and Ukrainian). Later the same happened in the provinces of Alberta and Saskatchewan, at public schools with at least 10 children who wished to study in their native language. The Manitoba Department of Education allowed the publication of bilingual school textbooks and published English-Ukrainian readers.

The first public school for Ukrainian children was established in Stuartborn, Manitoba, in 1898. In 1904, Ukrainian settlements already had 40 schools, with 22 of them in Manitoba. A teacher seminar for Ukrainians was held at Manitoba College the same year [8; 9].

In 1906, the Shevchenko Society was founded in Winnipeg. In its premises, the Ukrainian-English school was functioning at that time. It was in this city that the first congress of Ukrainian teachers was held and the Ukrainian Teachers' Organization was founded, which rallied around the magazine «Ukraiinskyi Holos».

The efforts of the Ukrainian community in the field of native culture development and education were restricted by the decision of the Canadian administration, interested in the rapid assimilation of immigrants, to ban the Ukrainian language in public schools: in Alberta – in 1913, in Manitoba and Saskatchewan – in 1916. This situation forced the Ukrainians to organize private schools – both primary and secondary ones.

Ukrainian private schools were opened at churches and national institutions, mostly in the form of additional schools: after compulsory education in public schools, «the science of the Ukrainian language» was practiced twice or three times a week. In addition, in almost every Ukrainian community, «vacation» native schools were organized in summer, with priests, nuns, or secular teachers teaching there for two or three weeks.

In 1916, Petro Mohyla «bursa» boarding school (or institute) was opened in Saskatoon, Saskatchewan Province. In 1918, a similar educational institution, Mykhailo Hrushevskyyi boarding school, was opened in Edmonton, Alberta province. These institutions trained Ukrainian intellectuals, including teachers.

Metropolitan A. Sheptytskyi played an important role in the cultural life of Canadian Ukrainians, supporting them with his pastoral letters and sending visitors to Canada. In 1910, he had a two-month visit to the main Ukrainian communities. As a result of this visit, the first spiritual guardian of the Ukrainian Catholics of Lviv, Bishop N. Budka, was appointed in 1912. He undertook an active cultural and educational activity. For instance, in 1917 he supervised the foundation of the Ukrainian Metropolitan A. Sheptytskyi boarding school in Boniface (not far from Winnipeg). Soon, the Institute of St. Jehoshaphat for girls followed. These establishments were designed for a systematic study of Ukrainian subjects, while in the summer courses in Ukrainian studies were organized.

The monastic order of the Sister Servants of the Blessed Virgin Mary, whose representatives came from Galicia in 1902, made a great contribution to the development of Ukrainian private schooling in Canada. In 1905, the first full-day Ukrainian school was opened in Mondera, and the second one, St. Nickolas's School in Winnipeg, followed shortly afterwards. Similar schools were established in Yorkton (Saskatchewan), Montreal and Quebec.

The new immigrants, who came to Canada in the interwar period, had higher educational and professional levels than their predecessors. Therefore, they contributed to further progression of cultural work in the diaspora. Since 1932, Ukrainian public life in Canada was led by the Winnipeg-based Ukrainian National Association, which set up a Cultural and Education Branch aimed at uniting all the organizations involved in native schooling, including vocational education [10].

Since 1926, the Union of Ukrainian Canadian Women was actively engaged in the education of Ukrainian womanhood and preschool education of children. In 1938, it established the celebration of Mother's Day. Educated Ukrainian women sought to make it more Ukrainian in character by adding the most noble signs of cultural and national upbringing of children.

Thus, schooling was in the focus of Ukrainian settlers during the first and second stages of the formation of the Ukrainian diaspora in Canada. The leading role in its development was played by teachers. Just like in the US in the 1930s, measures were taken in Canada to coordinate the activities of all types of Ukrainian schools in order to further develop Ukrainian youth.

According to Brazilian official materials, the 1913 Census, and the memoirs of Ukrainian public figures, contemporary Ukrainian pedagogical thought in the diaspora argued that «no area of cultural and educational life had been paid as much attention by Ukrainians in Brazil as their native

schooling» [11, p. 242]. It dates back to 1898, when two schools were opened almost simultaneously by the first Basilian priests, S. Kizym and A. Martyniuk, assisted by Ukrainian immigrants. This event happened in the vicinity of Prudentopolis, a settlement with the largest number of Ukrainians. The institutions were called «house schools» – elementary private institutions, where literate Ukrainians worked as teachers, and their pedagogical efforts were paid for by the students' parents.

With the appearance of the first Ukrainian «Zorya» newspaper in Brazil, the Ukrainian schooling became much more active. Its publications encouraged the creation of a wide network of private public schools. These questions were raised at the meetings and conferences of the representatives of Ukrainian citizenship. Thus, in 1907, the Rio Clara community requested the Government of Brazil to establish state-run Ukrainian-Portuguese schools. A broad program for the development of Ukrainian schooling was outlined by the congress of Ukrainian communities, which took place in 1910. Its resolutions included, in particular:

- centralization of school management;
- involvement of the whole Ukrainian community in solving educational issues;
- improving control over education in Ukrainian schools.

In accordance with the resolutions of the congress, a School Council was decided to be established under the governing body of the Ukrainian community, the Folk Council. It would contribute to solving the tasks designed by the congress [11, p. 242-245].

In 1913, a central Ukrainian educational organization, the School Union, emerged in Brazil. Its tasks were similar to those of the Ukrainian Pedagogical Society in Galicia. During 1913-1914, 14 branches of the School Union, which took care of Ukrainian schools, were opened at places of compact residence of Ukrainians.

The Sister Servants of the Blessed Virgin Mary, the first group of whom arrived from Galicia in 1911 and settled in Prudentopolis, made a significant contribution to the development of Ukrainian schooling in Brazil. The primary task of nuns under oath was to organize orphanages, provide assistance to the sick etc. However, from the very beginning of their stay in Brazil, they mainly dealt with the problems of schools, preschool establishments, and their financial support. The Sisters also took care of the professional development of teachers.

Due to the increasing attention to the problems of Ukrainian schooling on the part of the public and the state, 35 Ukrainian schools were functioning in Brazil in 1913, 22 of them in Prudentopolis. Eight schools received state subsidies. 630 children were enrolled in their native language education program [11, p. 245-246].

With the arrival of new immigrants to Brazil, Ukrainian schooling became much more developed. In 1919, the number of Ukrainian schools was 28, and in 1922 there were 54 of them. In 1923, a project to establish a Portuguese-Ukrainian secondary school-gymnasium was developed. This idea was implemented by the Ukrainian Union in Brazil, an educational and cultural society established in 1922, as they erected a school building and a boarding school in Porto. However, the organized gymnasium school, which was named P. Mohyla College, lasted only a few years (1925-1928), and only 28 students finished it.

In 1935, due to the effort of Basilian priests, a 4-year St. Joseph secondary seminary school was opened in Prudentopolis. Its graduates had the right to continue both theological and secular education in public schools [12].

However, the changes in the political system of Brazil in the early 1940s caused the decline of Ukrainian schooling, which in general had a negative impact on its further fate.

Unlike in Brazil, Ukrainian immigrants to Argentina did not have the opportunity to carry out active cultural and educational activity from the very beginning of their settlement in the country. The first and foremost reason was their dispersion across the country and lack of support from the state. The appearance of an organized school and educational life in Argentina is associated with the activities of P. Bak, a teacher and former employee of the editorial board of the Kyiv «Rada» newspaper. He arrived in Buenos Aires in 1909 and opened the first Ukrainian school for the children of «Khokhly», «Malorosy» and «Rusyny», whose parents worked at strengthening the banks of the La Plata River. It was

attended by 30 students. At that time, the first Ukrainian Children's Choir was created in Argentina. At the request of P. Bak, the score of the songs was sent by composer M. Lysenko, and the collection of «300 Ukrainian Best Songs» was obtained from Ye. Chykalenko. To meet the needs of the school, a library was organized, and the books were sent by V. Vynnychenko and M. Hrushevskyi. The library received Kyiv's journals «Rada», «Zasiv», «Ridnyi Krai», and Lviv's journal «Dilo». However, with the completion of the work in December 1910 and the departure of the workers in search for another job, the school, the choir and the library terminated their activity.

On the eve of World War I, the center of Ukrainian cultural and educational life in Argentina was moved to the Tres Capones locality in Misiones, the starting point for the settlements of poor small-land Galician peasants. It was organized by Orthodox priest T. Hnatiuk, who opened a Ukrainian school at the church, became a missionary of the Ukrainian Autocephalous Orthodox Church in the 1920 – 30s, and launched religious and educational activities for Ukrainians across Argentina [2, p. 97-104].

However, the early 20th-century work migration scattered the people throughout the Paraguayan forests, so it was impossible to carry out systematic cultural and educational work. Its activation in the early 1920s was associated with the arrival in Argentina of a small group of former soldiers of the Ukrainian Galician Army and participants of the liberation competition of 1917-1920 in Ukraine. They set up "Prosvita" centers and founded the first Ukrainian-language «Ukrainske Slovo» journal in Argentina in 1928. Initiated by S. Mandaia, the first school after P. Bak was established in Dock Sud in 1932, which has survived (though not uninterruptedly) to this day. The first teacher of the «Dock Sud School» was S. Naumiuk [2, p. 99].

The school was maintained at the expense of parents' payments, the income from children's events, and voluntary contributions from citizens. It hosted amateur children's groups, children's ballet, children's cooperative etc.

In the period between the two world wars, Ukrainian schooling in Argentina, unlike the USA, Canada and Brazil, did not gain considerable development. It did not become the platform for further professional studies of Ukrainians in Argentina, as most of them were employed in the field of agriculture or were involved in laying rail tracks.

#### **Conclusions and prospects for further research.**

Summarizing the overview of the origin, formation and development of Ukrainian schooling as a leading actualization factor of the problem of professional education of young people in the Ukrainian diaspora on the American continent in the 1900s – 1930s, a number of characteristic features of this process can be distinguished, in particular:

1) Ukrainian schooling was an integral part of the cultural process in the environment of immigrants and was marked by the influence of the traditions of national educational progress that formed on the Ukrainian lands in the second half of the 19th century and in the first decades of the 20th century;

2) the leading factor in the foundation and development of Ukrainian educational institutions was the desire of Ukrainians to counteract the denationalization and assimilation of the younger generations of Ukrainians;

3) the Ukrainian clergy and teachers, mainly Galicians, acted as a driving force for the creation of native language schools outside Ukraine;

4) efforts of the Ukrainian community were mainly directed towards the formation of private elementary (mostly additional) schools, designed to give children the skills of writing and reading in the native language, to involve them in native religious and folk traditions, customs and ceremonies; the most common types of institutions of elementary education (by their affiliation) have become public and parish schools, maintained by secular and religious organizations. The schools similar to local public schools (usually bilingual) arose due to the governments of the countries with Ukrainian immigrant communities and their care for Ukrainian education. Secondary schooling developed mainly due to the initiative of the clergy; Ukrainian high schools, as a rule, had not been formed on the American continent until the Second World War.

At the same time, the above-mentioned facts have become the basis for creating a network of Ukrainian professional institutions or admitting Ukrainians from the next waves of emigration to professional institutions in the countries of their mass settlement, which needs in-depth study and analysis.

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### **ЧИННИКИ АКТУАЛІЗАЦІЇ ПРОБЛЕМИ ФАХОВОГО ВИШКОЛУ МОЛОДІ В УКРАЇНСЬКІЙ ДІАСПОРІ НА АМЕРИКАНСЬКОМУ КОНТИНЕНТІ У 1900-Х – 1930-Х РР.**

З'ясовано причини та підстави актуалізації професійної підготовки молоді в умовах еміграції на американському континенті кінця XIX – у першій третині XX ст. Проаналізовано становлення і розвиток української шкільно-освітньої справи як підґрунтя фахового вишколу українців у США, Канаді, Бразилії та Аргентині у 1900-х – 1930-х рр.

Наголошено, що професійна підготовка була невід'ємною частиною загальнокультурного процесу в середовищі емігрантів, яке прагнуло протидіяти денационалізації та асиміляції підростаючих поколінь українців. Виявлено, що рушійною силою у створенні рідномовного шкільництва за межами України виступало українське духовенство та вчителство, які доклали чимало зусиль задля формування приватних елементарних (початкових) шкіл та середнього шкільництва як основи подальшого фахового становлення українців за межами рідної землі. Зусилля української спільноти спрямовувалися, насамперед, на формування приватних елементарних шкіл, покликаних дати дітям навички рідного письма й читання, прилучити їх до рідних релігійних і народних традицій, звичаїв і обрядів. Їх утримували переважно світські та релігійні організації. Школи, аналогічні до місцевих державних, як правило двомовні, поставали завдяки увазі до проблем української освіти з боку урядів країн осідку емігрантів; середнє шкільництво розвивалося переважно з ініціативи духовенства, а вищі українські школи до Другої світової війни на американському континенті практично не сформувалися.

Виявлено, що актуалізація українського професійного вишколу у країнах Заходу в 1900-х – 1930-х рр. – складний і багатогранний процес, що тісно пов'язаний із соціально-економічною та освітньою політикою держав, які 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.

Підсумовано, що усвідомлення тривалості перебування й укорінення в державах у позаукраїнському просторі, творення мережі рідномовного шкільництва стало фундаментом для розбудови українських фахових інституцій чи включення українців наступних хвиль еміграції до професійних закладів у державах їх масового осідку.

**Ключові слова:** українська еміграція (діаспора); емігранти; професійна (фахова) підготовка; молодь; американський континент.

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### **ФАКТОРЫ АКТУАЛИЗАЦИИ ПРОБЛЕМЫ ПРОФЕССИОНАЛЬНОЙ ПОДГОТОВКИ МОЛОДЕЖИ В УКРАИНСКОЙ ДИАСПОРЕ НА АМЕРИКАНСКОМ КОНТИНЕНТЕ В 1900-Х - 1930-Х ГГ.**

Вьяснены причины и основания актуализации профессиональной подготовки молодежи в условиях эмиграции на американском континенте конца XIX – первой трети XX вв. Проанализированы становление и развитие украинского школьно-образовательного дела как основа профессиональной подготовки украинцев в США, Канаде, Бразилии и Аргентине в 1900-х – 1930-х гг.

Отмечено, что профессиональная подготовка была неотъемлемой частью общекультурного процесса в среде эмигрантов, который был направлен на противодействие денационализации и ассимиляции подрастающих поколений украинцев. Вьявлено, что движущей силой в создании родноязычного образования за пределами Украины выступало украинское духовенство и учительство, которые приложили немало усилий для формирования частных элементарных (начальных) и средних школ, как основы дальнейшего профессионального становления украинской молодежи за пределами родной земли.

Усилия украинского общества были направлены прежде всего на формирование частных элементарных школ, призванных дать детям навыки родного письма и чтения, приобщить их к родным религиозным и народным традициям, обычаям и обрядам. Их удерживали преимущественно светские и религиозные организации. Школы, аналогичные местным государственным, как правило двуязычные, возникали благодаря вниманию к проблемам украинского образования со стороны правительств стран резиденции эмигрантов; среднее школьное образование развивалось преимущественно по инициативе духовенства, а высшие украинские школы до Второй мировой войны на американском континенте практически не сформировались.

Вьявлено, что актуализация украинской профессиональной подготовки в странах Запада в 1900-х – 1930-х гг. – сложный и многогранный процесс, тесно связанный с социально-экономической и образовательной политикой государств, которые стали для украинцев новой родиной, географией и компактностью их расселения, занятостью в различных отраслях экономики, наличием в среде диаспоры профессиональной интеллигенции, ее национальным осознанием, состоянием религиозной жизни и тому подобное.

Подытожено, что осознание продолжительности пребывания и укоренение в государствах во внеукраинском пространстве, создание сети родноязычных школ стало фундаментом для развития украинских профессиональных институтов или включение украинцев последующих волн эмиграции в профессиональные заведения в государствах их массовой резиденции.

**Ключевые слова:** украинская эмиграция (диаспора); эмигранты; профессиональная (специальная) подготовка; молодежь; американский континент.