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**THE WAYS OF MAINTAINING UKRAINIAN SPIRITUALITY
IN MULTINATIONAL AND FOREIGN LANGUAGE
ENVIRONMENT (BY THE EXAMPLE OF SATURDAY
SCHOOLS OF UKRAINIAN STUDIES IN THE USA)**

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The matter of maintaining Ukrainian spirituality in multinational and foreign language environment by the example of history and activity of American Saturday Schools of Ukrainian Studies. The factors of the successful operation of the schools in the beginning of their work as well as in the modern period has been considered.

Keywords: *Diaspora, Ukrainian culture, Ukrainian-study school.*

A problem in general form and its relationship to important scientific and practical tasks. Today Ukrainian people feel themselves as united as they have never been before. The union is for one purpose – to defend and to build new Ukraine, strong and independent. Every citizen of the country has to make a conscientious choice – whether he considers himself the Ukrainian or not. In the basis of this selection there is a sense of patriotism and national pride, these are those points which were included in the concept of Ukrainian secondary high school education and throughout the years of our independence. At this time we get the fruits of this work; we can see the results of what has been formulated theoretically and implemented practically by Ukrainian schools and universities.

A splash of Ukrainian patriotism in the West and in the Center of the country and, unfortunately, a small percentage of it in the Eastern part gives the reason to conclude that there is the lack of effectiveness of national education in the Eastern Ukraine. We shouldn't look for the roots of this problem at the shortcomings of education only. Historical, economic, and political factors played a major role as well. That is why many young people have stayed on the territory that, being Ukrainian, do not consider itself as a part of this country and is trying to change the course of its history now. That could be their own choice, the circumstances or the decision of their parents as well. The eastern part of our country is constantly under the influence of

two cultures – Ukrainian and Russian. Today the Ukrainian part of the region is under the threat of destruction.

We believe that the experience of maintaining spirituality, culture and traditions among the Ukrainians who emigrated to other countries long time ago and live in different cultural space can be very interesting and useful for us at this stage. The important role in preserving Ukrainian culture and spirituality in a multicultural and another-language environment plays the network of Ukrainian Saturday schools that is widely spread in the United States of America, Canada, Australia and other countries.

Analysis of recent research and publications in which a solution of this problem has been initiated and which the author is based on. The points of Ukrainian education abroad were studied in the mid-twentieth century by Lev Yasynchuk – the known educator, the author of *Historical Studies*, who living in exile, promoted and supported the Ukrainian youth education in order to preserve the Ukrainian nation, Ukrainian spirit and culture among the fellow countrymen scattered around the world.

The Ukrainian studies that disseminate information about our country abroad have started to play an important role. The matters of formation and development of Ukrainian studies («Ukrainian studios») are reflected in the works of S. Narizhny, O. Pritsak, O. Pakhliovska, P. Kononenko and other works of the scientists.

The wide spectrum of pedagogic in the foreign countries are presented in the works of V. Danilenko, B. Yevtukh, O. Kovalchuk, M. Mushinka, Z. Nahachevska, S. Romaniuk, A. Shevchenko and others.

The work of Ukrainian life museums in the USA is considered by T. Gevrik; V. Markus studies the history of the Ukrainian Diasporas in the western countries at the crossing of the centuries; different sides of Ukrainian community life abroad are described in the study of F. Zastavny. The historiography of the problem of saving national traditions and culture in Ukrainian Diaspora in the USA gives P. Trygub.

Highlighting the unsettled parts of the general problem, that the article is dedicated to. We believe that study of the life and work of Ukrainian schools in diasporas of different countries in the beginning of the XXI-st century is very important and needs further research because it reveals the possibilities of using their wide experience for maintaining Ukrainian spirituality and culture in the unfavorable conditions of the active influence of another culture dominant.

Aims setting. The purpose of the article is getting acquaintance with the work of schools of Ukrainian studies that is targeted at maintaining and spreading Ukrainian culture among young people who live in the multicultural and another language environment by the example of Ukrainian Saturday schools of the United States of America.

There are more than fifty Saturday schools in the USA where Ukrainian children of the emigrants can study. The Ukrainian educational council of American schools of Ukrainian study in the grounding of their aims notes that besides the classes the purpose of saving our own culture – cherished memory of our ancestors – is no less important [1]. O. Juice mentions that the credo of life of Ukrainian teachers abroad has become the aspiration for work for their lovely motherland wherever they were [2, c. 157].

We have analyzed the information about one of Saturday schools – Taras Shevchenko school of Ukrainian study in Parma, Ohio. The school sees its mission in teaching and educating young generation of Ukrainians of Greater Cleveland in Ukrainian traditions and disseminating knowledge of Ukrainian language, literature, culture, geography and history in order to maintain generation links and pass along spiritual, cultural, and intellectual achievements of the Ukrainian people.

The school originated in the 1920-s, when the Ukrainians, taken away from their homes, language, and culture started to take care about saving the heritage of their nation and transmitting it to future. The main roles in the process of starting the school have played the clergymen who ran the first classes.

As all the organizations the school had the periods of ups and downs. After the World War I there was increasing number of emigrants and so their children. During those years the school had a long period of rising. However, the step-by-step assimilation of people and widening the geography of Ukrainian families living decreased the number of students. Volodymyr Bondar, the author of historical description of that school, mentions that in spite of all affords there were less and less families, that used their language at homes and tried to teach it their children. In 1960-s I. Bodnaruk pointed at the great danger of loss the national identity of Ukrainians because of the process of assimilation. He saw the origin of these problems in economic points and in tendency of the Ukrainians to earn money sacrificing the spiritual and cultural spheres [2].

Things began to change with the collapse of the Soviet Union and when Ukraine gained independence in 1991. A new wave of emigration

representatives brought to school their children and grandchildren. The important role was played by the rise of patriotic feelings among the Ukrainians who lived abroad. In recent years, the school even organizes classes for English-speaking children [3].

As it has already noted, school's activities is primarily aimed at saving Ukrainian language and culture. That's why, among the special days that are celebrated at school and remind students about some Ukraine historical events are commemorating the Holodomor victims and Shevchenko holiday. Traditional Ukrainian favorite holidays – Christmas and Easter are also celebrated as the most important days.

Being in a multicultural environment Ukrainian school has to take into account the peculiarities of cultural interaction among those who give their children to this educational organization. It refers traditional holidays celebrating. As children come from the families and some of them belong to the Orthodox when another – to the Catholic denomination, school celebrates Christmas according to the Catholic calendar and Orthodox as well. The same is true for the Easter holiday if the days do not coincide. This rule emphasizes respect for the representatives of different denominations.

The program of Ukrainian culture, approved by School Board (Ukrainian educational council) is distinguished such sections as spiritual culture of our people – Ukrainian conception of the world, religion, philosophy, law, science, literature, art, architecture, music, ballet, theater, cinema; social culture – folk customs and traditions that were kept during our history; material culture - food, clothing, shelter, tools, vehicles [4].

Schools are funded by donations from concerned parents and community members. Each donation, even the smallest one, is set up on the site and is stored in a special list. This underlines the fact that the school is grateful to everyone who helps it with something. Not only financial assistance is taken into account but books and other things, thereby increasing the motivation of existing and potential helpers.

As we can see, the development and activity of schools of Ukrainian study in multinational and multicultural area is a matter promoted by enthusiastic volunteers. It can stay on caring people and parents donations who are interested in national education of their children. A skilled management and lack of resistance of a society where such schools are play, of course, an important role. However, the main role is played by the Orthodox Church – St. Vladimir Ukrainian Orthodox Cathedral – that is a guardian organization of Taras Shevchenko School of Ukrainian Study in

Parma, Ohio. It played a leading role from the very beginning of the establishment of this school, gave its territory, helped with teachers, and so on. Moreover, the church was the main driving force that had led the activities of the school from its first years.

Legal system of the United States also supports these ethnic schools and centers. The number of schools in the country (that was mentioned earlier) is more than fifty, and it is the obvious evidence of the attitude. In general, we can say that such schools in the US are supported by the state, the Church and the Ukrainian communities of the regions.

Conclusions and prospects for further research in this area. Thus, we see that the activities of organizations aimed at maintaining and development of Ukrainian culture in a multicultural and foreign language region requires a number of factors, including – strong supporting organizations in the area (religious or secular), the presence of representatives of the Ukrainian community, the possibility of such organizations development in terms of law in the area, and the desire and patriotism of some residents who would like to introduce their children to Ukrainian culture, language and traditions. As to the situation in Eastern Ukraine, the prospects for political development in the region are uncertain and ambiguous at the current moment. As for secondary schools, the fact is that education in all schools has changed the language from Ukrainian into Russian, even the few of those that tried to teach Ukrainian. The programs have been changed as well. However, the study of practice of Ukrainian Diaspora schools in different countries can provide us with an important experience useful for the future activities that will be aimed at preserving Ukrainian spirituality and this activity needs further research.

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ПУТИ СОХРАНЕНИЯ УКРАИНСКОЙ ДУХОВНОСТИ В ИНОЯЗЫЧНОЙ МНОГОНАЦИОНАЛЬНОЙ СРЕДЕ (НА ПРИМЕРЕ УКРАИНОВЕДЧЕСКИХ ШКОЛ США)

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В статье рассматривается вопрос сохранения украинской духовности и культуры в многонациональной и многокультурной среде на примере истории и практической деятельности американских субботних школ украиноведения. Рассмотрены основные факторы успешной деятельности школ как в начале их работы, так и на современном этапе.

Ключевые слова: диаспора, украинская культура, украиноведческие школы.

ШЛЯХИ ЗБЕРЕЖЕННЯ УКРАЇНСЬКОЇ ДУХОВНОСТІ В ІНШОМОВНОМУ БАГАТОНАЦІОНАЛЬНОМУ СЕРЕДОВИЩІ (НА ПРИКЛАДІ УКРАЇНОЗНАВЧИХ ШКОЛ США)

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У статті розглядається питання збереження української духовності та культури в багатонаціональному і багатокультурному середовищі на прикладі історії та практичної діяльності американських суботніх шкіл українознавства. Розглянуто основні фактори успішної діяльності шкіл як на початку їх роботи, так і на сучасному етапі.

Ключові слова: діаспора, українська культура, українознавчі школи.

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