

PSYCHOLOGY

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Psychological and Hermeneutic Analyses of the Versed "Testament" of Dmytro Nytchenko

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Abstract. The article includes the result of the analysis of Dmytro Nytchenko's 'Testament', the literary work that is seen as a heritage left for descendents. Thus the meaning of the concept of patriotism is further developed in the article. The results of intent analysis, hermeneutic analysis, discourse analysis made it possible to specify the concept of patriotism and to speculate the factors of patriotism development.

Keywords: national identity, patriotism, national identity formation

Introduction. The changes in Ukraine have accelerated in Ukrainians the sense of devotion to their country and the feeling of patriotism, which can be explained by one's instinct of self protection [7]. Thus, patriotism is realized in one's love to their motherland, nation, land, and, according to Boryshevski, it should be further developed [2, p. 202]. In the light of recent events it becomes obvious that the great changes have already been made concerning this issue, such as educational reforms (New Law "On Higher Education", 2014), the presentation of Ukrainian identity in Europe by means of art (Ukrainian Institute of Sweden, August 2014), volunteer movement etc. Euro propaganda of historic memory of Ukrainian nation is understood as one of the important factors of the development of patriotism as an indicator of national identity formation [7].

Analysis of the Latest Researches of the Issue. So far, the literary testament of Dmytro Nytchenko (Chub) was taken as the main object for the scientific examination [5, pp. 196-197]. Here, it seems logical to provide some facts about the prominent artist Dmytro Nytchenko as he was one of the most active social activists among Ukrainian Diaspora representatives in Australia, the founder and runner of literary club named after V. Symonenko and youth section that functioned as its affiliation, the Head of the Central School Council in Australia, the board member of Ukrainian organizations Union, the runner of Australian affiliation of Ukrainian writers "Slovo", the member of Scientific association named after T. Shevchenko, the editor of almanach "Novyi Obriy", a pedagogue, novelist, poet, critic, theoretic, the author of the books for children and teens to name some. Moreover, Dmytro Nytchenko was a man who formed Ukraine while being abroad [9]. According to a modern researcher Kolotylo, testament is a highly influential means of spiritual unity of a man with his ancestors and descendants; it is a so-called a sign point from the past to the future that defines the ways and life orientations for people [3]. Thus reconstruction of sense in Dm. Nytchenko's 'Testament', whose name was taken for the analysis as a unit of patriotic activity, can enrich the understanding of patriotism and its causes [9].

The Formulation of the Goals and Objectives of the Article. Taking into account the problem of the reconstruction of reality in the literary works, it was assumed that the works of the artists of the third wave of immigration who became Diaspora writers should be under the main focus. One of the reasons for this is that they are

said to be nationally conscientious people who have defined national identity [1].

Materials and Methodology of Research. To view the author's intentions while decoding the sense of text fulfillment, the methods of content analysis, intent analysis, narrative discourse analysis and hermeneutic analysis were used. All they enables the researcher to make conclusions based on the interpretation of the vocabulary units taken from the literary works of the writers, in this particular case Diaspora writers who belong to the third wave of immigration. Moreover, they make it possible to consider the works of writers who are no longer alive thus can never explain the real content of their works.

Dm. Nytchenko's "Testament" was published in the almanach "Novyi Obriy" [5]. It can be logically divided into three parts: the first one creates the general impression about the author's way of life, the second one includes the list of requirements and pieces of advice, and finally the third one is a kind of projection of author's life after his death. The analysis of the initial part of the verse makes it possible to assume that the author represents his self in the context of the problem of human existence and its tendency to end "*Dohoraye vzhe ostannia vatra*" (The last fire is being burnt out). The author seems to accept this idea of human existence "*Skilky zh mozhe zhyty cholovik*" (How long can a man live?) and feels responsible for the obligation to live a qualitative life that can be easily inferred from the use of pronoun *I* and its forms. Later, the author verbalize his intentions by means of transformations from the category "I" to the one of "You" (Another one different from me). The feelings of the closest people seem to be understood "*Ta tryvozchno krykne telefon*" (The telephone will cry anxiously), however, they are bound with the feeling of loneliness, sadness and pity "*Ta dverey nihto vzhe ne vidkryie, i lystiv nihto ne zabere*" (None will open the doors and will take the correspondence). However, the categories "connection" and "time" were used by the author to actualize the category "we" that links him with his nation and his country. While abroad, the writer keeps in a constant contact with Ukraine. Immigration becomes for Dm. Nytchenko a mirror that reflects the details of the problems of the time. Correspondence took the great part of the writer's life that can be proved by the words "*Napyshu lysta ia po vecheri...vrantsi stukne lystonosha v dveri*" (After supper I will write a letter ...In the morning the postman will knock my door). Later, it becomes clear that letter heritage has been a chronicle of many Ukrainian artists.

The predicates which were distinguished in the testament were used to mark the vocal lines that help to assume the author's aural dominant channel of perception. By this it is meant that according to NLP principles Dm. Nytchenko was an audio-related person for who it was important "to hear the world", which can be used as a sign for his admiration for letter writing. It is believed that immigration is an event that much resembles catastrophe even if it results from a personal choice [4, p. 15]. This can be proved by the details taken from the private letters of Lesia Bohuslavets, Dm. Nytchenko's daughter, who in the letter on September 2, 2014 mentions the first years of immigration as those when the father had to work with the spade. However, all said above can be understood as his will power demonstration and his ability to protect his family. The following lines of the testament are of a dubious nature and they clearly illustrate the victimization of the writer on immigration: "zhalibno zavyie" (howl plaintively) "zatiavka iz-za dverei" (yelp behind the door). However, nostalgic motives of the testament are the inner energy for the writer, for who the unique beauty of Ukrainian nature is forever kept in his heart even when he is far from it "a smerkom, vitry iak nevhomvni za viknom v sadku zashepotiat" (when evening comes, the winds will relentlessly whisper in the garden). The garden that is mentioned in the testament is an attribute of Ukrainian yard. It is an interesting fact taken from the life of the writer that the image of the house where he lived can be used as an example of how to create a small Ukraine on the territory of the foreign country. His grandson says, "when the grandfather's house was being sold, he was the only Ukrainian property owner in the street" [8, p. 20]. The love of the writer to his country, family and land is unquestionable. On the other hand, this fact is seen as an index of patriotism. The other aspect that impresses much in the testament is the hierarchy of values, the priority of which is his relations with the daughters "moia donechka podzvonit', schob spytaty pro moie buttia" (my daughter will call to get to know about my life). It should be stressed that the words 'donnia' (daughter), 'donechka' (my girl) become the main addressed object of the testament that equals the category 'people'. Motive of immigration "mov ptashka, vyhnana z hnizda" (like the bird that was driven out from the nest) is emotionally strengthened by the changes of temporythms of the verse and symbolizes love to native land, traditions and culture as the nest is seen as an image of house and home. To express his feelings author uses exclamation "oi" (oh!) "oi ne plachte moi liubi doni" (my beloved daughters do not cry) which is typically used in Ukrainian folk songs, the majority of which starts in such a way. From the private letters of Lesia Bohuslavets (sent on September 2, 2014) it becomes clear that Dm. Nytchenko loved proverbs and folk songs, especially "Oi u poli viter viie". Thus, the spiritual strength of the author together with his love to his land "pereishow is bagato kordoniv" (I have crossed many borders) together synthesize author's nostalgic feelings and optimism and help him reach his aim "a teper ostanniy peretnu" (now I will cross the last one).

Results. The second part of the testament is full of writer's spirituality that can be easily distinguished and even used to influence a reader. Phonosemantic analysis of VAAL project provides the evidence of the transformation of negative characteristics (fear (13.4)) and positive ones

(brave (12.4)) which were used as a characteristic of the initial part of the testament to the expressive emotional assessment – bright – in the second part. It is worth mentioning that the description of his projection of the last minute of his life was used by Dm. Nytchenko as his way to root for his Motherland and its future by addressing his nation in general and particularly his daughters "liudy dobri i doni dorogi, berezhit' vy voliu Ukrainy" (dear people and my beloved daughters, protect the liberty of Ukraine). The need in action which is expressed by the author's desire to serve his land and to defend it when it appears necessary, demonstrating certain level of patriotism, is unquestionable. Constructive anger expressed to the enemies of Ukraine Dm. Nytchenko sublimates in the lines "i proklyatiam slavte vorogiv" (and praise your enemies with curse). The relation to his nation is demonstrated by the use of the pronoun "our". However, the nation is characterized as the one that is made of industrious people. The love of the writer to his land, as if it was his real mother, can be seen as a way of how he managed to appease his anger and to cope with it. From some biographic facts it becomes clear that Dm. Nytchenko spent some time researching the literary works of Taras Shevchenko. The preposition "abo" (or) in the testament plays a specific role as it reflects T. Shevchenko's love to Ukraine, which did not resemble the one of anybody else "Vy liubit ii iuak ridnu matir, abo tak, iak nash liubiv Taras" (you should love it as if it was your mother or the same way as it was loved by Taras). Even though this part of the verse includes some of the sentences the context of which indicates the social orientation of the author, the main symbols are realized by means of such main verbal units as "berezhit'" (take care), "slavte" (praise), "liubit'" (love). The fear of losing encourages the writer to value, protect and praise everything that is of such a great importance for him. His call to praise the enemies with curse can be viewed as a rousing speech to act directly while protecting the land, which can be demonstrated by the indexes of emotional assessment of the words 'grand' (7.5) and strong, courageous (7.8). It should be done when the time comes, so that it is honoured on the territories of other countries and is never ashamed. It is the main idea of the verse and the main aim of the life of Dm. Nytchenko.

In 'Dmytro Nytchenko is the man of ideas' the testament is finished with the words that call for the actions which were discussed above [6, pp.188-189]. 'Testament' which was published in 'Novyi obriy' (with the reflections on the Ganna Cherin's 'Posthumous poem') includes the third part which starts with the so-called summary of the righteous life that makes it possible for the author to get to Paradise "duh my tezhe opynetsia vgori" (my spirit will get the height). At the same time, the pitiful feeling of loss of friends and colleagues, who had a righteous life as well to get to the same holly place, can be vividly observed in the testament "vzhe Galan tam z Bogom rozmovliaie, i Tarnavskiy, i Samchuk Ulas" (Halan, Tarnavsky and Ulas Samchuk are all talking to God). Particularly in this part of the 'Testament' the image of Ukrainian female poet Ganna Cherin (Galyna Pankiv) is used as a collective symbol of Ukrainian women "mozhe I Gannu v tyy pori" (I may meet Ganna at that time). Private letters of Dm. Nytchenko's daughter Lesia Bohuslavets (received on August 26, 2014), provide the information about the epistolary communication of the writer with Ganna Cherin at the beginning of

80s when she visited Australia while performing at the literary meeting in Sydney. Now, supported by Ukrainian National Women's League of America, she is living in Florida and is known for her literary works. In the 'Testament' Ganna is associated with mimosa "*a vona zh tam kvitne iak mimosa*" (she is blooming as mimosa there) which is known as a symbol of feminism and 8th of March. It can be assumed that Dm. Nytchenko, a man who adored humour, could possibly be used this comparison to highlight the peculiarities of her character. To emphasize that she was an ambitious person, he used metaphors that are typical of Ukrainian ethnicity "*i na hmari plava iak v chovni*" (and she swims on the cloud as if she were in the boat) and phraseological units "*zadravshy nosa*" (looking down her nose). Optimistic way of addressing Ganna underlines the strength of the writer and his belief in his actions "*ne hvyliuies, Galochko, blagau, shche tam druziv strinete ne raz*" (do not worry, Galochko, as you will meet your friends there more than once). Even though Dm. Nytchenko realized himself in the writing activity, the last lines of the testaments speaks volumes about the activities that are not yet complete. Lesia Bohuslavets (in the letter received on September 2, 2014) explains that by the fact that the writers tend to hope to write more. By his last lines the writer possibly wanted to inform about his intention of continuing his mission, praising Ukraine by his literary works "*mozhna y tam zhyttia tvoryt' kulturne...mozhna y kliub stvoryt' literaturnyi*" (it becomes possible to have a cultural life there and to create a literary club).

Thus, the classic interrelation between the categories "I" and "Others", "I" and "Strangers" (Enemies) appears clear in the 'Testament' in the light of national identity. The main reason of the writer's separation with his country is understood as an immigration. However, the categories "connection" and "time" are used to enable the transformation of the category "I" into "We" that serves as a symbol of unity with Ukrainian nation. Reconstruction of sense of the verse accomplishes the general definition of the concept 'patriotism' which can generally be expressed as the complex of two components, such as love and obligation.

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Gandzilevska G.B. Psychological and Hermeneutic Analyses of the Versed "Testament" of Dmytro Nytchenko

Аннотация. Актуализация чувства патриотизма среди представителей украинского народа может рассматриваться с разных сторон. Однако, в основе его, очевидно, находится инстинкт самозащиты. Как ценность, патриотизм воплощается в самоотверженной любви к своему народу и земле. Однако, одним из наиболее важных факторов развития патриотизма, как показателя формирования национальной идентичности, является евро пропаганда исторической памяти народа. Возможность реконструкции действительности через анализ художественных произведений делает необходимым проанализировать сочинения писателей, представителей третьей волны Диаспоры, поскольку именно они являются национально сознательными представителями людей с четкой национальной идентичностью. Именно исходя из вышесказанного, внимание исследователя, автора научной

статьи, привлечено к личности активного социального деятеля украинской диаспоры в Австралии Дмитрия Нитченка (Дмитрия Чуба).

Научный анализ литературного произведения «Заповит» («Завещание») был осуществлен посредством использования следующих исследовательских методов: контент-анализ, интен-анализ, нарративный анализ, дискурс-анализ, герменевтический анализ. Использование выше упомянутых методов при анализе произведения Дмитрия Нитченка сделало возможным определить три его части: в первой говорится о жизни поэта, вторая включает установки, данные преемникам, а третья часть является проекцией автора своей жизни после смерти. Таким образом, в первой части через употребление местоимений автор подчеркивает собственное переживание конечности человеческой жизни. Переживания, связанные со своей жизнью и жизнью близких людей, переплетены с ощущениями одиночества, жалости и печали. Произведение преисполнено выражениями любви к своему народу, семье, которые определены как показатели патриотизма. Особенно выраженной является ценность отношений писателя с дочками.

Во второй части произведения очевидной является трансформация духа, эмоционально заражающая и читателей. Автор четко идентифицирует свою потребность служить во благо своего народа, страны, семьи, что, безусловно, является показателями проявления патриотизма. Автор побуждает к действиям, ориентированным на защиту родины тогда, когда это будет необходимо, прославляя свою страну за ее пределами. Третья часть произведения преисполнена чувства печали от утраты близких друзей и коллег, которые совершенно точно должны попасть на небеса ввиду их достойно прожитых жизней. В этой части проявляется интенция писателя прославлять Украину через литературную деятельность, которая, понимается Дм. Нитченком как его миссия. В процессе анализа поэзии, патриотизм рассматривается автором статьи как ответственность за любовь, источником которой является вера в Бога, семейные ценности, преданность своей миссии. Согласно вербальной наполненности выделенных автором статьи категорий было определено следующие группы: библейные мотивы, связь, самоидентификация, время, дом, обращение, чужой, возможность, Украина и т.д. Количественный результат, ранжированный по категориям, подтверждает понимание патриотизма как понятия, которое включает доверие к миру, ответственность за качественное наполнение своей жизни и принятие экзистенциальных ценностей, результатом эффективного протекания которых является личностный рост и развитие.

Ключевые слова: *инстинкт самозащиты, национальная идентичность, патриотизм, формирование национальной идентичности*