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*Psychological ideas of the development of patriotism in the versed
“Testament” of Dm. Nytchenko*

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 made it possible to specify the concept of patriotism and to speculate the factors of patriotism development.

Keywords: Instinct of self protection, national identity, patriotism,

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]. 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 as these people are said to be nationally conscientious people who have defined national identity [1]. 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]. To view the author's intentions while decoding the sense of text fulfillment, the methods of intent analysis and narrative discourse analysis were used.

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 tryvozhno 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 audial 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 pliantively) “*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 nevhamovni 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 podzvonyt’,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).

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 prokliattiam 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 liubyy 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 miy tezh 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 holy 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 tiy 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 hvyliuities, Galochko, blagaiu, 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. The analysis of Dm. Nytchenko’s ‘Testament’ provides enough evidence that patriotism is the responsibility for love, the sources of which is the trust in God, the value of the family and the devotion to one’s mission, which is understood by the author as a way to praise Ukraine in his literary works. The indexes of verbal diversity of the chosen categories in the context of the problem of formation and development of patriotism can be ranged in their relation to the general number of the words in the testament (315 words): Bible motives (4.1%), connection (3.8%), self identification (3.49%), time (3.17%), home (2.5%), addressing object (2.22%), another /‘stranger’ (negative connotation) (1.9%), opportunity (1.6%), crossing (1.26%), addressing authoritative friends (1.26%), Ukraine (0.95%), the activity of another / stranger (0.63%), Ganna (0.63%), anoher / stranger (0.3%), closely related (0.3%). Thus the most representative concepts in the testament are Bible

motives, connection and self identification. The qualitative analysis proves and accomplishes the above mentioned explanation of patriotism by the concepts of its development that are the relation to the world, the responsibility for the qualitative life fulfillment and the acceptance of the existential values, the energy of which, according to I. Yalom, can be used to make some personal changes and influence one's development [10]. Dm. Nytchenko managed to find the means to realize his intentions to visit independent Ukraine. The basic verbal units that are used with the negative particle "not" (do not cry, do not worry) makes it possible to hope for the better future of the country. Optimism and the sense of humour are the examples of this. The following researches are to be realized in the author's epistolary heritage investigation.

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