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ВІДОМОСТІ ПРО АВТОРА

Наталія Ступницька – кандидат філологічних наук, доцент Харківського національного університету ім. В.Н. Каразіна.

Наукові інтереси: філологія.

INFORMATION ABOUT THE AUTHOR

Nataliia Stupnytska – associate professor, candidate of philological sciences, associate professor. V. N. Karazin Kharkiv National University.

Scientific interests: Philology.

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DISCOURSE OF NATIONAL IDENTITY IN HALYCHYNA IN 1932 – 1933 (BASED ON THE NEWSPAPER «DILO»)

Nataliia BAZYLEVYCH (Kherson, Ukraine)

e-mail: bazylevych.natali@gmail.com

БАЗИЛЕВИЧ Наталія «ДИСКУРС НАЦІОНАЛЬНОЇ ІДЕНТИЧНОСТІ НА ГАЛИЧИНІ В 1932 – 1933 РОКАХ (НА МАТЕРІАЛІ ГАЗЕТИ «ДІЛО»)

У статті досліджено чинники, що вплинули на формування дискурсу національної ідентичності на Галичині в 1932 – 1933 роках на матеріалі газети «Діло», першої української щоденної газети. Дискурс національної ідентичності розглядається як певний інформаційний код, що відображає почуття приналежності до великої нації та риси національного характеру, прагнення зберегти мову та національну культурну пам'ять.

Ключові слова: дискурс, національна ідентичність, Галичина, газета «Діло», екстралінгвістичні фактори, національна культурна пам'ять.

BAZYLEVYCH Nataliia. DISCOURSE OF NATIONAL IDENTITY IN HALYCHYNA IN 1932 – 1933 (BASED ON THE NEWSPAPER «DILO»)

The question of national identity is rather important because it does not only actualize originality of a nation but also reflects the modes of its construction. The present article explores how discourse of national identity was actualized in the newspaper «Dilo», published in Halychyna (Galicia) in 1932 – 1933. The discourse of national identity, in line with the ideas of Charles Pierce, is viewed as a form of language used in a particular real-time, which reflects values, beliefs, culture, customs, and traditions which have been formed during the whole period of the existence of a community. The given paper focuses on extralinguistic factors which influenced the formation of the national identity discourse in Halychyna in 1932 – 1933 (oppression of ethnic Ukrainians in Halychyna by Polish government, displacement of Ukrainians from their native territories by Bilshovyk government, suspension of Ukrainian schools and Ukrainian language, poverty and famine). Special emphasis has also been put on how Ukrainians of Halychyna distinguished themselves and internalized the symbols of their nation amidst complete intolerance and oppression from the side of government. It has been proved that discourse of national identity in Halychyna is a kind of informational code that reflects: the sense of belonging to the great nation, the traits of national character, perception of language and national cultural memory. The study has shown that unfavorable social and economic conditions couldn't destroy national self-esteem and consolidation of Galician people around the idea of a nation.

Key words: discourse, national identity, Halychyna, the newspaper «Dilo», extralinguistic factors, national cultural memory.

Identity is the central element of any culture and national identity is the foundation and structure of any national culture. The notions of identity, nation and culture have always been a central theme in a contemporary humanitarian paradigm (Z. Bauman, D. Martin, R. Emerson, Ch. Taylor, H. Tajfel, J. Turner, D. Martin and others).

In line with the ideas of Charles Pierce that no human language can be understood without reference to the world of discourse [17], it is quite reasonable that the discourse of national identity can be viewed as a form of language used in a particular real-time, which reflects values, beliefs, culture, customs, and traditions which have been formed during the whole period of the existence of a community. According to Wodak discourses are powerful in that they can construct, perpetuate, transform or dismantle national identities [31].

In Ukrainian linguistics the discourse of national identity has been studied in the works of S. Andrusiv (modus of national identity in Lviv texts of 30s of XX century), M. Studnits'ka (the discourse of national identity in ecclesiastical art of Galicia), S. Pylypshyn (the discourse of national identity in the works of O. Pypin, O. Ohonovskyi, I. Franko), A. Chernysh (the discourse of national identity in the works by Y. Andrukhovych) and others.

The aim of the article is to explore extralinguistic factors which influenced the formation of the national identity discourse in Halychyna in 1932 – 1933 and to define the topics which were employed to construct national sameness and uniqueness of Ukrainians.

First, let's briefly review the historical background of the period of 1932 – 1933. In Ukraine these were the years of great tragedy known as Holodomor which was caused by irregular introduction of the «black plank» regime in the first stage of the terror (November-December 1932), constant searches of peasant homesteads for hidden grain, sometimes with penalties in kind, confiscation of meat and potatoes (November-December 1932), confiscation of all kinds of food during the searches of homesteads, propaganda action aimed to stir up hate of starving townspeople towards «kulaks-saboteurs», and blockade of the Ukrainian Soviet Socialist Republic by Stalin's regime [9].

Some theorists agree that this terrible tragedy of genocide of Ukrainian people bypassed Halychyna (Galicia) because at that period its territory and some parts of the adjacent region of Volhynia were incorporated into Poland. Ignoring Ukrainians' desire for self-rule, the League of Nations recognized Polish sovereignty over these lands in 1923. However, the life of Galician people was not easy, especially for those, who were ethnic Ukrainians. The policy of Polish government was directed against Ukrainian people almost in all spheres of life: administrative, law, self-governing, economic, and cultural, the proof to it can be found on the pages of the newspaper «Dilo».

Founded by V. Barvins'ky in 1880, the newspaper «Dilo» was the first daily newspaper in Ukraine [23]. From the very start, the «Dilo» was conceived as an all-Ukrainian political printed body to serve the national needs and offer a platform for free discussion, not limited by party, institutional or personal interests [11]. The «Dilo» Editorial board called their newspaper «a diary» which served the interests of Ukrainian people. On the pages of this newspaper «a huge film of the Ukrainian national revival was brought out» [15, p. 1].

The methodological basis of our approach to the study of discourse of national identity is based on the discourse analysis, which focuses on the level of a sentence and a text as well as on the level of extralinguistic situation, and requires a description of social processes which give rise to its production.

The use of the method of cultural-historical analysis helped to define the context of the extralinguistic situation in which the discourse of national identity of Galician people was immersed in. Studies have proved that the following social processes gave rise to the production of the discourse of national identity in Halychyna in 1932 – 1933:

1) Oppression of ethnic Ukrainians in Halychyna by Polish government. It can be inferred from the following quotes: a) «There is actual cancellation of self-government in our lands, the removal of our national name *ukrainets'*, *ukrain's'kyi* (Ukrainian), and substitution by the words *rusins'ki* or the local, there is also punishment for singing of the national anthem or hanging out the national emblem» [18, p. 1].

b) «Arrests of local young people. There were hunts for illegal national literature» [21, p. 2].

c) «The laws of colonization and *osadnicy* (pol)/settlers were intended to undermine the foundations of economic development, and even the physical life of Ukrainian people» [14, p. 1].

2) Displacement of Ukrainians from native territories by Bilshovyk government. The proof is based on the following facts: a) «Since the last 5 months bilshovyk government had evicted about 60 thousand of Ukrainians. The displaced were the soldiers of Ukrainian national army who seized to fight against *Radians'ka vlada* and got amnesty as well as those who returned from emigration» [12, p. 3].

b) «Bilshovyk government issued a decree on mobilisation of all Ukrainians in Soviet Ukraine, who were born in 1905 – 1909 and retired from military service. The aim of mobilisation was the expulsion to the Far East, where the mobilized people had to build fortifications in the Amur region» [16, p. 5].

c) «A million of peasants fled from Ukraine in the hope to avoid famine, looking for bread in other countries» [13, p. 5].

d) «Awful repressions in *radians'ka* Ukraina. About 1000 families from Poltava region were sent out to Siberia and all their property was confiscated in favor of the state. From other districts of Ukraine about 20000 peasants were also evicted» [25, p. 5].

e) «Anti-Ukrainian policy in Transcarpathian region» [20, p.2].

3) Poverty and famine in Ukraine. Evidence is arising from the following facts: a) «The Ukrainian press is flooded with more news about the terrible state of the Ukrainian village. These general data which still characterized the relations in the Ukrainian grain-farming world due to economic difficulties in Poland and in the whole world, < ... > nowadays there is more frequent occurrence of terrible poverty which is growing in breadth and depth and becoming a national catastrophe» [2, p. 1].

b) «There are poverty and hunger in the villages. <...> Hundreds of thousands of peasants are starving and the unemployed from towns, mainly from the Western parts of Poland, are roaming about the villages» [18, p. 1].

c) «Hunger in Podillia» [6, p.5].

d) «Hunger in Hutsul'shchyna» [7, p. 2].

e) «In his speeches Ambassador Gusnay spotted the criminal indifference of the agrarian administration of the Ministry of Transcarpathian region, which silenced the famine which captured most of the Ukrainian Transcarpathian people» [30, p. 1].

f) «Ukraine is in dying convulsions! The population dies of hunger» [27, p. 1].

4) Suspension of Ukrainian schools and Ukrainian language. The proof is in the following citations: a) «For us loss of our schools is relevant to the loss of bread» [29, p. 1].

b) «Ukrainian teachers can't get posts, but those who have received posts are commonly sent the farthest from Ukrainian population to the exclusively Polish ethnographic places. < ... > There are poverty and hunger in the villages. <...> Hundreds of thousands of peasants are starving and the unemployed from towns, mainly from the Western parts of Poland, are roaming about the villages» [18, p. 1].

c) «Polish teachers and Polish inspectors are against Ukrainians» [19, p. 2].

d) «Struggle for the rights of native language» [3, p. 1].

e) «The struggle for the autonomy of universities: However, the current reality is that the Polish political thought and the Polish state leaders do nothing to recognize the right of the great Ukrainian people for their own high school» [18, p. 1].

f) «Language laws, school curriculum laws, and the president's decree on societies were intended to curb the normal development of the Ukrainian people in the sphere of education and culture» [14, p. 1].

The contextual analysis of the variety of articles from the newspaper Dilo of 1932 – 1933 has shown that issues of Ukrainian national revival, the rise of the national consciousness of Ukrainians, the formation and strengthening of their national identity were of primary interest.

The discourse of national identity of Galician people realized through the articles of the newspaper Dilo is a special type of discourse, which we understand as a coherent text, actualized in combination with extralinguistic factors, which are necessary for understanding the text. It is a kind of informational code that reflects: 1) the sense of belonging to the great nation: «We considered themselves a part of the great nation that inhabited the richest territories of south-eastern Europe from Caucasus up to the river Sian (San in Polish)» [29, p.1]; «The only force that can withstand the pain of bilshovyzm lies with ourselves, namely, in creation of such a social structure among Ukrainian people that even political bilshovyzm could not destroy it» [4, p. 1].

2) Traits of national character: «people who had never been expansive and never encroached on other territories; moral power of the people; neither of the people so much thought and deepen into one's soul, character, and moral values, as we are» [8, p. 1], «Ukrainian creative spirit went, is still keep going and will go by its own natural way» [29, p. 1], «kind Naddnippians'ky kossack and educated and trained Galisian petty officer» [5, p. 1].

3) Perception of homeland as spiritually coherent, the richest land in Europe with various natural wealth: «Ukrainian lands within Poland are spiritually coherent, and Ukrainian people will not allow to break this integrity» [24, p. 1], «the richest territories of south-eastern Europe from Caucasus up to the river Sian (San) in Polish» [29, p. 1], «Volyn and Polissya are ethnographically purely Ukrainian lands with a huge percentage of Ukrainian rural population, which far exceeds the percentage of Ukrainian population in Galicia» [22, p. 1], «Fertile soil, enormous territory various natural wealth» [22, p. 1], «At present there are again times when the center of all-Ukrainian

spiritual and material values has moved to the west, to the Galician land, but the political center of Ukraine is in the Dnipro region» [28, p. 1], «Great Ukraine, this richest land in Europe» [2, p. 1];

4) National cultural memory: «Ukrainian culture is not new as it is stated in some historical literary documents. The evidence and the proof of it is this year's celebration of the 100 th jubilee of the Mohyla Academy in Kyiv, built in 1631, or Ostroh Academy of Sciences since 1570. < ... > The most ancient creators of Ukrainian culture began their great work with advocacy of the school in the 10th century, and in the Middle Ages, when other peoples developed military skills, the Ukrainian people laid down monasteries, built churches, and within them schools, to refine their own souls» [29, p. 1], «Three hundred years have passed since the foundation of the school-college in Kyiv, which later became known as the Academy, because one of the most important pages of the history of the Ukrainian culture was connected with it. It is interesting that among the various foreign languages taught at Kiev Academy, by 1765 there was no Russian language at all» [32, p. 1].

We support R. Trask's [26] point of view that one of the most important aspects of national identity is language, because it helps provide a powerful way of maintaining and demonstrating group membership. Thus, language is a strong determinant of national identity.

5) Perception of language. Analysis of newspaper articles has proved that language occupied a high position on the scale of national values of people of Halychyna. Speaking native language was interpreted as being patriotic, because «Language is a nation's sanctity. < ... > Language is the achievement of culture, it is the internal value of the nation» [3, p. 1]. There is a great number of articles focusing on advocacy of Ukrainian language and literature, for example, in the newspaper article «Klopoty z ridnoyu movoyu» (Troubles with native language) there was an appeal to be careful with the native language «oberezhnishe povodytysia z ridnoyu movoyu» [10, p. 3]. The newspaper «Dilo» contained a special column called «Kutok movy» (Language corner) where readers were given some pieces of advice on correct use of certain Ukrainian words and phrases, for example: «instead of the word popertia in the phrase politychne popertia the word pidderzhka must be used, because «poperty» in our language means «nastupaty», «ybigty»; polozhyla kinets' borot'bi (polish) is used instead of polozhyla kraj borot'bi; speculiatsia bula mul'noyu instead of hubnoyu/pomytkovoyu...» [10, p. 5].

6) The role of Ukrainian songs was also reflected, because spiritual development of children in Halychyna, as well as in other parts of Ukraine, was closely connected with lullabies and folk songs as an integral element of national culture. Here is the proof: «Everything starts with songs. < ... > Just when a Ukrainian child hears Ukrainian song they change internally» [1, p. 1].

To sum up, Ukrainian people in Halychyna in 1932 – 1933 constructed their discourse of national identity against the background of complete intolerance and oppression from the side of government. But those hardships couldn't prevent them from protesting against the plunder of their fate, because they identified themselves as a part of a great nation that inhabited the richest territories, with rich old cultural and educational traditions, their own language, whose people had never been expansive and never encroached on other territories, and that's why deserved better life.

The perspective of our work can be the study of metaphorical constructions of Ukrainian national identity.

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ВІДОМОСТІ ПРО АВТОРА

Наталія Базилевич – кандидат філологічних наук, старший викладач кафедри англійської мови та методики її викладання Херсонського державного університету.

Науківі інтереси: когнітивна лінгвістика, дискурс аналіз, літературна творчість та ораторське мистецтво В. Черчилля.

INFORMATION ABOUT THE AUTHOR

Nataliia Bazylevych – PhD in Philology, Senior Teacher at the Department of English Language and Methods of Teaching at Kherson State University.

Scientific interests: cognitive linguistics, discourse analysis, literary creativity and W. Churchill's art of public speaking.

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ПРЕДСТАВЛЕННЯ ДИСКУРСУ ДЕРЖАВНОГО УПРАВЛІННЯ НА УРЯДОВИХ ПОРТАЛАХ УКРАЇНИ, ВЕЛИКОБРИТАНІЇ ТА ФРАНЦІЇ

Богдана СТОЙКА (Львів, Україна)

e-mail: bogdanastoila@gmail.com

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Стаття присвячена розгляді поняття дискурсу державного управління (ДДУ) та особливостям його представлення на урядових порталах. Пропонується розглядати ДДУ як єдиність системно організованих знаків, які моделюють породжені державою світоглядні орієнтири і принципи державотворення. ДДУ слугує засобом формування основних концепцій,