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В УМОВАХ ВІЙНИ
ТА ГЛОБАЛЬНИХ ВИКЛИКІВ
XXI СТОЛІТТЯ**

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**TO THE PROBLEM OF UKRAINIAN-RUSSIAN RELATIONS
(ON THE EXAMPLE OF JOURNALISM
BY I. NECHUY-LEVYTSKYI)**

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Military events in Ukraine, aggression on the part of the Russian state have a clear trend – reinterpretation of Ukrainian-Russian relations through the prism of the work of the famous Ukrainian classicist I. Nechuy-Levytskyi.

The problem of the content of the national worldview, psychological characteristics of Ukrainians as a nation during the lifetime of I. Nechuy-Levytskyi was emphasized in a separate scientific field. The famous researcher of ethnology, Mykola Kostomarov, in the article “Two Russian nationalities” [1] first compared the ethnotypes of Ukrainians and Russians. “It was one of the first ethnographic works, – emphasizes modern researcher V. Doroshenko, – in which typological features of these peoples were determined on the basis of historical, ethnographic, and psychological data, and the historically formed differences between the national characters of Ukrainians and Russians were revealed” [2, p. 6].

I. Nechuy-Levytskyi was one of the first to start studying the processes of self-affirmation of the nation and the specifics of the ethnic self-awareness of his people. His work recorded a new concept of man and reality, Aesthetic consciousness, which clearly modeled the phenomenon of national identity and uniqueness of the Ukrainian ethnic group.

In numerous articles, essays, and reviews, the writer raised the issue of ethnic identity, peculiarities of the national character of our people. Observations, the results of the study of the issue, the writer used in his work during the artistic modeling of the behavior, worldview, lifestyle of literary characters. It is in these journalistic works that a certain system of the novelist’s views on the psychological characteristics of Ukrainians as a nation is laid out.

The directly mentioned issues are elaborated in the following works of I. Nechuy-Levytskyi: “Organs of Russian parties”, “Contemporary literary direction”, “Ukraine on literary challenges with Muscovite”, “Worldview of the Ukrainian people”.

The specificity of the publicist’s articles is the acutely relevant problem of Ukrainian-Russian relations at that time, more precisely, the problem of

Russian political imperialism and cultural chauvinism. Through the prism of this problem, the writer looked at the national revival.

The Ukrainian cultural philosophy of the national idea was formed as an opposition to the Russian linguistic, literary and general cultural onslaught and dictates. The social movement and the populist concept of national existence placed Ukraine as a separate phenomenon in the historical process, made it the subject of history. I. Nechui-Levytsky understood history itself in the aggregate of all its components: as the history of the social life of the people, the history of territorial organization, the history of forms of state life and spiritual self-expression (history = people + territory + state + spiritual life) in a socio-ethnic, populist sense.

The system of his political views, national beliefs and artistic principles I. Nechui-Levytsky most consistently laid out in the well-known article "Current Literary Direction". The publicist develops his understanding of the concept of "people's character" by refuting the view common among writers, as if individuality is not well developed among the people, since their life is monotonous and spontaneous, therefore "the poet will not find in it many types and characters" [3, p. 71]. A vivid example of the ethnographic and social differentiation of the people, the author writes, are the geographical conditions in which the Hutsuls, Lemkas, Boikas, Polishchuks and steppe Ukrainians live.

The writer also mentions the professional groups common in Ukraine, which were of different nationalities in composition: the clergy, government officials and professors. By the way, he subtly observes that foreigners, in particular Russians, have been living among Ukrainians for a long time and this has affected their ethnic identity, as they have "earned such a worldview that distinguishes them from their compatriots" [3, p. 72]. All the peoples of the empire experienced a disastrous denationalization.

I. Nechuy-Levytsky subtly noticed the factor of influence of ethnic self-awareness on the forms of social life of the people. As a result of such an influence, the "social spirit of the nation" emerged in Ukrainian life, as the researcher proves, extremely unique, not characteristic of other Slavic and European nations. "Deep democracy" is a genetic feature of the philosophy of existence of Ukrainian communities – family, village, Cossack army. Modern scientists believe that the defining feature of the national character is the contemplative-introverted type of psyche, which prevails in the Ukrainian ethnic group, in contrast to the Russian one [4, p. 296–297]. I. Nechuy-Levytsky characterizes the ethno-social characteristics of the character of a Ukrainian: a heightened sense of personal freedom ("national Ukrainian principle"), integral individualism.

Spouses, more precisely, manifestations of individual characters in family life, are a separate topic of I. Nechuy-Levytsky's thoughts. The

writer also idealizes the Ukrainian family in general. For example, claiming that “there is no scandalous swearing among the people”, what Russians are “famous for”, he later contradicted himself with the work “The Kaidash Family”. However, the problem here is deeper. The author’s observation concerns the ethical norms of social behavior in general. Russians, argues I. Nechuy-Levytskyi, are dominated by one type of behavior, regardless of the circumstances. A Ukrainian, for example, Kaidashikha, being able to adapt to different conditions, demonstrates the mobility of situational behavior. The writer explains this unconditionally acquired character trait by the “non-conservatism” of character, communicative and volitional factors.

Contemporary researcher V. Khramova agrees with I. Nechuy-Levytskyi that the defining feature of the Ukrainian temperament is its emotional-sensual character or cordocentricity. The Ukrainian psyche is mainly contemplative and reflective. The well-known individualism of Ukrainians is fundamentally different from the collectivist psychology of Russians, and this is due to the fact that Ukrainians form social structures (communities, groups) according to emotional-sensual, ideological principles, and not the principles of a single goal and subordination, as in Russians [5, p. 32]. The researcher also singles out a specific feature of family structure – “matriarchal style of family life” [5, p. 32]. This peculiarity of the psyche of Ukrainians is talentedly reproduced in the work of I. Nechuy-Levytskyi, clearly read in his character and biography.

So, the analysis of the problems of journalistic articles and investigations of I. Nechuy-Levytskyi, interpretations of the peculiarities of artistic character formation, give grounds to conclude: the writer was one of the first to offer an understanding of the differences in the psychological characteristics of Ukrainians and Russians. Modern researchers, in particular M. Chornopyskyi [6], consider the concept of artistic creation of the national mental and historical character of Ukrainians as an ethnos to be the core position of I. Nechuy-Levytskyi’s articles.

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