

УДК 371(477)(092)

DOI: 10.32626/2309-7086.2024-21.30-37

Оксана Литвинюк

*ORCID ID 0000-0002-4428-9892,
кандидат філологічних наук,
старший викладач кафедри англійської мови,
Кам'янець-Подільський національний
університет імені Івана Огієнка*

Світлана Никитюк

*ORCID ID 0000-0002-2304-9291,
старший викладач кафедри англійської мови,
Кам'янець-Подільський національний
університет імені Івана Огієнка*

THE ROLE OF IVAN OHIIENKO IN ESTABLISHING UKRAINIAN IDENTITY THROUGH THE PRIZM OF UKRAINIAN-russian WAR

The article investigate how Ivan Ohiienko's life and heritage can be interpreted as a foundational reference for the current struggle for sovereignty and cultural integrity. Ohienko, a prominent linguist, theologian, and politician, emphasized the crucial role of language and culture in shaping Ukrainian identity. His advocacy for the Ukrainian language and the establishment of the Ukrainian Autocephalous Orthodox Church laid the groundwork for a distinct national consciousness, fostering a sense of unity and resilience among Ukrainians.

In the context of the current conflict, Ohiienko's vision resonates deeply as Ukrainians confront external aggression. The war has ignited a renewed sense of patriotism and cultural pride, with many citizens actively promoting the use of the Ukrainian language in daily life, education, and media. This linguistic revival is not just a matter of communication but a powerful symbol of resistance against cultural assimilation.

Moreover, the war has reinforced the importance of religion in the formation of national identity. Ohiienko's emphasis on spirituality and community aligns with the role of the Ukrainian Orthodox Church in providing moral support and solidarity during these challenging times. As the nation grapples with the effects of war, Ohiienko's legacy serves as a guiding light, inspiring Ukrainians to rally around their shared language, culture, and faith, ultimately fostering a strong sense of national identity amidst adversity.

Key words: Ukrainian identity, war, language, culture, patriotism, spirituality.

Bibliograph. Ivan Ohiienko, also known as Metropolitan Ilarion, played a pivotal role in shaping modern Ukrainian national identity through his contributions to education, language, culture, and religion. Born in 1882 in the Russian Empire (now Ukraine), Ohiienko lived during a time of significant cultural suppression when the Ukrainian language and identity were under threat from both Russian imperialism and Soviet policies. Despite these challenges, Ohiienko emerged as a key figure in advocating for the preservation and promotion of the Ukrainian language, culture, and religious independence. This article seeks to investigate Ohiienko's multifaceted role in establishing Ukrainian identity, investigate how his life and social activity resonance with current events in Ukraine. By examining his work as a scholar, educator, linguist, and church leader, we will explore how Ohiienko's intellectual contributions helped to solidify a distinct Ukrainian identity, which remains relevant in contemporary

Ukraine. The following Ukrainian scientists as A.O. Yevgrafova, O.M. Zavalniuk, G.Y. Nasminchuk, E.I. Sokhatska, M.S. Tymoshyk have studied Ohiienko's creative heritage [6]. Still the vast heritage left behind by I. Ohiienko will rise scholars' scientific interest. The facts above determine **the relevance** of the chosen topic.

The **subject** of the article is to investigate Ohiienko's multifaceted role in establishing Ukrainian identity. By examining his work as a scholar, educator, linguist, and church leader, we will explore how Ohiienko's intellectual contributions helped to solidify a distinct Ukrainian identity, which remains relevant in contemporary Ukraine, while Ukrainians are fighting in the war for their existence as a nation, as a sovereign country. The central objectives of this article are:

- 1) to examine Ivan Ohiienko's role in promoting the Ukrainian language and its connection to national identity;
- 2) to explore Ivan Ohiienko's contributions to the Ukrainian cultural renaissance;
- 3) to investigate Ohiienko's influence on Ukrainian religious life and its role in shaping national identity;
- 4) to assess Ivan Ohiienko's political and educational contributions in the context of Ukrainian self-determination;
- 5) to contextualize Ohiienko's legacy in modern Ukrainian geopolitical situation.

Methodology. To achieve these objectives, the article will draw upon a variety of primary and secondary sources, including Ohiienko's own writings, historical records, and scholarly analyses of his work. The research will focus on both his intellectual output and the historical context in which he lived, offering a comprehensive understanding of how Ohiienko's efforts shaped the formation of Ukrainian national identity.

Primary Sources: Ohiienko's major works, such as his translation of the Bible, his writings on Ukrainian language and culture, and his theological essays, provide direct insight into his thoughts and goals. **Secondary Sources:** Academic studies, biographies, and historical analyses of Ohiienko's work offer interpretations and contextualize his contributions within the broader Ukrainian national movement. **Comparative Analysis:** Ohiienko's role is seen through prominent Ukrainian events taking place in Ukraine and the world.

To fully understand Ivan Ohiienko's impact, it is essential to grasp the historical and political context of his time. The late 19th and early 20th centuries were marked by the suppression of Ukrainian culture and language under both the Russian Empire and, later, the Soviet Union. Ukrainian intellectuals and nationalists were fighting to assert their cultural identity and political autonomy in the face of russification policies.

Ohiienko's work emerged during the Ukrainian national revival, a period when there was a growing awareness of the need to preserve the Ukrainian language and culture. However, this was met with resistance from both Russian authorities and the Polish-dominated religious institutions in Western Ukraine. Ohiienko, as both a scholar and a church leader, was well-positioned to address these challenges and offer solutions that would help solidify a unified Ukrainian identity.

Ohiienko's extensive work in language advocacy, including his efforts to introduce Ukrainian into education, religious worship, and public life, marked a significant shift in how Ukrainians perceived their own identity. Ohiienko believed that language was not only a communication tool but also the vessel of a nation's spiritual and cultural soul. One of Ohiienko's most important contributions was his advocacy for the Ukrainian language as a key element of national identity. His famous maxim, «*The nation lives in its language*», encapsulates his belief that lan-

guage is not only a tool for communication but also a carrier of a nation's history, culture, and spirit [7].

Ohiienko worked tirelessly to promote the use of Ukrainian in education, the church, and public life. He argued that without the Ukrainian language, the Ukrainian people would lose their connection to their past and their right to self-determination. His translation of the Bible into Ukrainian was a landmark achievement, giving Ukrainians the opportunity to worship in their native language and strengthening their cultural autonomy.

Ohiienko was deeply committed to the idea that religion played a vital role in national life. His work to introduce the Ukrainian language into church services and his translation of religious texts into Ukrainian were revolutionary at a time when the Russian Orthodox Church was the dominant religious institution in Ukraine. By promoting Ukrainian Orthodoxy, Ohiienko not only aimed to bring the church closer to the Ukrainian people but also to establish religious independence, which he viewed as essential to the broader national struggle. As a leading figure in the Ukrainian Autocephalous Orthodox Church, he worked to establish a Ukrainian-speaking, independent church that would serve as a spiritual foundation for the nation. His belief that the church should reflect the language and culture of the people was revolutionary at a time when the Russian Orthodox Church sought to maintain control over Ukraine.

Ohiienko's efforts to Ukrainianize religious worship were part of his broader goal to create a culturally and spiritually independent Ukraine. He believed that religious independence was inseparable from national independence, and his reforms in the church were designed to align with his vision of a free and sovereign Ukrainian state. Ohiienko also played a key role in the Ukrainian cultural revival, a movement aimed at reviving and promoting Ukrainian history, literature, and folklore. His works on Ukrainian culture emphasized the distinctiveness of the Ukrainian national character and its divergence from Russian and Polish cultural influences.

In his writings, Ohiienko sought to restore pride in Ukraine's historical achievements, focusing on the cultural contributions of the Kyivan Rus' era and the Cossack period. By highlighting these aspects of Ukraine's past, he sought to instill a sense of national pride and continuity, essential for the formation of a modern national identity. During his time as Minister of Education in the Ukrainian People's Republic (1918), Ohiienko introduced significant reforms aimed at promoting Ukrainian-language education and fostering a sense of national pride among students. Ohiienko's educational policies contributed to the development of a modern Ukrainian identity and his political engagement during Ukraine's brief independence period in the early 20th century reflects his broader vision for Ukrainian sovereignty. Ohiienko's contributions extended beyond language to a broader cultural awakening. As an intellectual and educator, he wrote extensively on Ukrainian history, literature, and folklore, emphasizing the need for Ukrainians to reconnect with their cultural roots that emphasized Ukraine's distinctiveness from Russia and Poland, with whom its culture was historically entangled.

Language was at the core of Ivan Ohiienko's intellectual and theological worldview. He believed that language was not only a tool for communication but also a sacred element that shaped national identity, preserved cultural heritage, and connected people to their spiritual roots. In his view, the Ukrainian language was a vital component of Ukrainian national identity, and its suppression under Russian imperial rule was a direct attack on the soul of the Ukrainian people.

Ohiienko's most famous work, «Ukrainian Culture» (1918), underscores his conviction that language and culture are inseparable from religion. In this work, he

argues that the Ukrainian language must be revived and promoted as a means of spiritual and national renewal. He saw the development of a standardized Ukrainian literary language as essential for the education of the masses, the preservation of Ukrainian culture, and the flourishing of the Ukrainian Orthodox Church [9].

In addition to his linguistic advocacy, Ohiienko devoted considerable attention to the preservation of Ukrainian religious and cultural traditions. He believed that the Ukrainian people's spiritual and cultural heritage was deeply rooted in their Orthodox Christian faith, and he saw the church as a key institution in maintaining national identity. His work often explored the intersections of faith, language, and culture, advocating for the use of Ukrainian in religious texts, sermons, and church services.

During the tumultuous years following the Russian Revolution and World War I, Ohiienko became actively involved in the Ukrainian national movement. He saw the church as a central institution for fostering national unity and preserving Ukrainian identity in the face of Russian imperial domination. In 1919, he was appointed Minister of Education in the government of the Ukrainian People's Republic, a position in which he worked to promote Ukrainian language and culture in the educational system.

In 1920, Ohiienko was ordained as a priest and soon became a leading figure in the Ukrainian Autocephalous Orthodox Church, which sought to establish an independent Ukrainian church free from Russian control. In 1940, he was consecrated as a bishop and took the ecclesiastical name.

For Ohiienko, language was the primary carrier of national identity. He believed that a nation's language is an expression of its unique spirit and history, a repository of collective memory, values, and traditions. The Ukrainian language, in his view, was not only a means of everyday communication but also a sacred tool through which the Ukrainian people could connect to their spiritual and cultural heritage.

Ohiienko argued that when a nation's language is suppressed or replaced by a foreign language, its cultural identity is at risk of being eroded. This was a key concern in his time, as the Russian Empire had long pursued policies aimed at Russifying Ukraine, including the imposition of the Russian language in schools, government, and the church. These policies, in Ohiienko's eyes, were not only political and cultural acts of domination but also spiritual assaults on the Ukrainian people.

To counteract this, Ohiienko dedicated much of his scholarly and ecclesiastical career to promoting the use of Ukrainian in all spheres of life, including religious practice. He believed that Ukrainians needed to reclaim their language to assert their independence, both spiritually and politically.

Ohiienko's most significant contribution to the religious life of Ukraine was his insistence on the use of the Ukrainian language in the liturgy and in the translation of sacred texts, including the Bible. At the time, church services in Ukraine were predominantly conducted in Church Slavonic or Russian, which many Ukrainians found difficult to understand. This alienated the common people from the spiritual life of the church, reinforcing the domination of Russian culture and Orthodoxy over Ukraine.

Ohiienko saw the introduction of the Ukrainian language into church services as a necessary step in reconnecting the Ukrainian people with their faith. He believed that worship in a native language allowed for a deeper, more personal connection to God and made religious teachings more accessible to the masses. His work to translate the Bible into Ukrainian, a task he dedicated many years of his life to, was aimed at giving Ukrainians direct access to the word of God in their own language, free from foreign influence.

His translation of the Bible, completed in the 1930s, was a monumental achievement in the history of Ukrainian culture and religious life. It not only pro-

vided a sacred text in the vernacular but also served as a statement of Ukrainian national and spiritual independence. Ohiienko argued that the use of Ukrainian in religious worship was both a religious and a national duty, as it affirmed the Ukrainian people's right to express their faith in their own cultural terms.

Beyond his work on language, Ohiienko was deeply committed to the broader preservation of Ukrainian culture. He understood culture in a holistic sense, encompassing literature, art, history, and religious traditions. For Ohiienko, Ukrainian culture was not just a collection of artifacts or customs but a living expression of the national spirit, shaped by centuries of shared experiences, struggles, and aspirations.

Ohiienko emphasized the importance of education in preserving and promoting Ukrainian culture. He believed that a national education system, taught in the Ukrainian language and focused on Ukrainian history, literature, and religious traditions, was essential for the formation of a strong national consciousness. His work as Minister of Education in the government of the Ukrainian People's Republic was guided by this conviction, as he sought to reform the educational system to reflect the cultural and spiritual needs of the Ukrainian people.

Ohiienko's advocacy for Ukrainian language and culture was not without its challenges. Throughout his life, he faced opposition from Russian imperial authorities, who saw the promotion of Ukrainian as a threat to their control over Ukraine. The Russian Empire had long pursued a policy of suppressing non-Russian languages, especially Ukrainian, in an effort to solidify its power. This was seen most clearly in the Ems Ukaz of 1876, which banned the publication and teaching of Ukrainian and severely restricted its use in public life [1].

Ohiienko understood that language suppression was a political tool used to undermine Ukrainian national identity. He worked tirelessly to counter these policies through his scholarship, translations, and public advocacy. His efforts to promote the Ukrainian language in the church, schools, and government were part of a broader struggle for Ukrainian self-determination, both politically and spiritually.

Despite the obstacles, Ohiienko's vision of a Ukrainian-speaking, culturally distinct nation persisted. His works inspired future generations of Ukrainian scholars, clergy, and activists who continued the fight for linguistic and cultural rights, even during the darkest periods of Soviet repression.

Ohiienko's ideas about the role of language and culture in shaping national and spiritual identity have had a profound and lasting impact on Ukrainian society. His work laid the foundation for the development of modern Ukrainian language standards and helped to establish the importance of the Ukrainian language in both secular and religious life.

Nowadays Ohiienko is remembered not only for his scholarly achievements but also for his unwavering commitment to the Ukrainian cause. His belief that language is the key to national and spiritual renewal continues to resonate in contemporary Ukraine, particularly in the ongoing efforts to assert the primacy of the Ukrainian language in public life and to reclaim Ukraine's cultural and religious heritage from foreign domination.

His translation of the Bible into Ukrainian remains a landmark achievement, symbolizing the inseparability of language, culture, and faith. Ohiienko's vision of a Ukraine where the people are free to worship, learn, and express themselves in their own language has become a reality in the post-Soviet era, as the Ukrainian language and culture have experienced a revival.

Ivan Ohiienko's thought on language and culture was grounded in his belief that they are the twin pillars of national identity and spiritual life. Through his tireless

work as a scholar, translator, and church leader, he fought to ensure that the Ukrainian people could speak, worship, and learn in their own language, free from the pressures of russification. His legacy lives on in the continued promotion of the Ukrainian language and the preservation of Ukraine's rich cultural and religious heritage [7].

In conclusion, Ivan Ohiienko's role in establishing Ukrainian identity was multifaceted, encompassing linguistic, cultural, religious, and political contributions. Through his work, he laid the intellectual and spiritual foundations for a Ukrainian national consciousness that would endure despite the political and cultural challenges of his time. His legacy continues to influence contemporary Ukraine, as the country seeks to assert its identity in the face of ongoing external threats and internal transformations.

By investigating Ohiienko's contributions, this article highlights the enduring importance of language, culture, and religion in the formation of national identity, and the lasting impact of Ohiienko's work on the Ukrainian national project. Finally, his vision of a linguistically and culturally distinct Ukrainian nation continues to influence discussions on national identity, particularly in light of Ukraine's ongoing struggles with Russian aggression and its quest to strengthen its national identity in the post-Soviet era.

Список використаних джерел та літератури:

1. Хохітва І. Роздумвання про духовність людини. Нові Дні. Toronto, 1982.
2. Тимошик М.С. Українська культура. Київ: Наша культура і наука, 2001. 342 с.
3. A Brief History of the Ukrainian Orthodox Church of Canada. URL: <https://www.uocc.ca/about/history/>
4. Gerus O. Metropolitan Ilarion Ohienko and the Ukrainian Greek Orthodox Church of Canada, (Ed), Millennium of Christianity. Winnipeg, 1989. P. 988-1988.
5. Jarmus S. Spirituality of the Ukrainian people. Winnipeg, 1989.
6. Metropolitan Ilarion (Ohienko) URL: https://orthodoxcanada.ca/Metropolitan_Ilarion_I_%28Ohienko%29
7. Ohiienko I. Українська церква: Нариси з історії української православної церкви, Київ: Україна, 1993.
8. Ukrainian Orthodox Church the Holy Orthodox Church and its Doctrine, published by St. Vladimir's Ukrainian Greek Orthodox Church, Toronto. URL: <https://diasporiana.org.ua/religiya/7080-ukrainian-orthodox-church-the-holy-orthodox-church-and-its-doctrine/>
9. Yereniuk R. A short historical outline of the Ukrainian Orthodox Church of Canada (UOCC). Toronto, 2004.

References:

1. Khokhitva, I. (1982). Rozdumuvannia pro dukhovnist lyudyny. [Some thoughts about human spirituality]. Novi Dni. [New Days]. Toronto. (in Ukr.)
2. Tymoshyk M.S. Ukrainiska kultura. [Ukrainian culture]. Kiyv: Nashakultura i nauka, 2001. 342 p.
3. A Brief History of the Ukrainian Orthodox Church of Canada. URL: <https://www.uocc.ca/about/history/>
4. Gerus, O. (1989). Metropolitan Ilarion Ohienko and the Ukrainian Greek Orthodox Church of Canada, (Ed), Millennium of Christianity, 988-1988. Winnipeg.
5. Jarmus, S. (1989). Spirituality of the Ukrainian people, Winnipeg.
6. Metropolitan Ilarion (Ohienko). URL: https://orthodoxcanada.ca/Metropolitan_Ilarion_I_%28Ohienko%29
7. Ohiienko, I. (1993). Ukrainiska tserkva: Narysy z istorii Ukrainiskoi pravoslavnoi tserkvy. [Ukrainian church. A brief history of Ukrainian Orthodox church]. Kyiv: Ukraina. 284. (in Ukr.)

8. Ukrainian Orthodox Church the Holy Orthodox Church and its Doctrine, published by St. Vladimir's Ukrainian Greek Orthodox Church, Toronto. URL: <https://diasporiana.org.ua/religiya/7080-ukrainian-orthodox-church-the-holy-orthodox-church-and-its-doctrine/>
9. Yereniuk, R. (2004). A short historical outline of the Ukrainian Orthodox Church of Canada (UOCC), Toronto.

Оксана Литвинюк, Світлана Никитюк

РОЛЬ ІВАНА ОГІЄНКА У СТАНОВЛЕННІ УКРАЇНСЬКОЇ ІДЕНТИЧНОСТІ ЧЕРЕЗ ПРИЗМУ УКРАЇНСЬКО-РОСІЙСЬКОЇ ВІЙНИ

Всесвітньо відома постать Івана Огієнка, поета і прозаїка, есеїста і мовознавця, полігота і теоретика канонічного права, вченого-професора і перекладача Біблії та релігійної літератури, ієрарха Української автокефальної православної церкви, енциклопедиста відіграє значущу роль у формуванні української національної ідентичності через призму його внеску в освіту, мову та релігію.

Так, є метою цієї статті є дослідити багатогранну роль Івана Огієнка у становленні української ідентичності у надскладний для України період із допомогою його праць як освітнього та релігійного діяча, перекладача, публіциста.

Працями та величною постаттю Івана Огієнка цікавилися й досліджували такі вітчизняні вчені, як А.О. Євграфова, О.М. Завальнюк, Г.Й. Насмінчук, С.І. Сохацька, М.С. Тимошик.

Огієнко, як лінгвіст, теолог та політик, наголошував на рішучій ролі мови та культури у формуванні української ідентичності та стверджував, що Автокефальна православна церква заклала підґрунтя для виразної національної свідомості, плекання почуття єдності та стійкості серед українців.

Наразі, коли українці протистоять зовнішній агресії, бачення Огієнка глибоко резонують сучасній його інтерпретації. Війна відродила почуття патріотизму та культурної гордості, і багато громадян активно сприяли використанню української мови в повсякденному житті, освіті та ЗМІ. Це мовне відродження є не просто питанням комунікації, а потужним символом опору культурній асиміляції.

Окрім того, війна посилила значення релігії у формуванні національної ідентичності. Те, що Огієнко наголошував на духовності та об'єднанні, узгоджується з роллю української Православної церкви у наданні моральної підтримки та єдності в ці складні часи.

Велика робота Огієнка в мовній пропаганді, включно з його зусиллями запровадити українську мову в освіті, релігійному культі та громадському житті, ознаменувала значну зміну у сприйнятті українцями власної ідентичності. Огієнко вважав, що мова є не лише засобом спілкування, а й джерелом духовної й культурної спадщини народу. Одним із найважливіших внесків Огієнка було його відстоювання української мови як ключового елементу національної ідентичності.

Його відома сентенція «Нація живе своєю мовою» переконує, що мова є не лише засобом спілкування, а й носієм історії, культури та духу нації.

Огієнкові зусилля з українізації релігійної культури були частиною його глобальної мети створити культурну та духовну незалежну Україну. Він вважав, що релігійна незалежність невіддільна від національної незалежності, а його реформи в церкві були спрямовані на узгодження з його баченням вільної та суверенної української держави.

У праці «Українська культура» (1918) Огієнко сформулював своє бачення культури як морально-духовної основи нації. Він стверджував, що нація без власної виразної культури знаходиться під загрозою втрати своєї ідентичності та асиміляції в інші, більш домінуючі культури.

Його переклад Біблії українською мовою залишається знаковим досягненням, що символізує нерозривність мови, культури та віри. Бачення Огієнка України, де люди можуть вільно молитися, навчатися та висловлюватися своєю мовою, стало реальністю в пострадянську добу.

Незважаючи на перешкоди, бачення Огієнка україномовної, незалежної нації збереглося. Його праці надихали майбутні покоління українських науковців, духовенства та активістів, які продовжували боротьбу за мовні та культурні права навіть у найтемніші періоди радянських репресій.

Поки нація бореться з наслідками війни, спадщина Огієнка слугує дороговказом, надихаючи українців об'єднуватися навколо спільної мови, культури та віри, зрештою сприяючи сильному почуттю національної ідентичності серед лиховісної війни.

Ключові слова: національна ідентичність, війна, мова, культура, патріотизм, духовність.

Отримано: 2.10.2024 р.

УДК 811.161.2'37:821.161.2-3

DOI: 10.32626/2309-7086.2024-21.37-44

Людмила Марчук

*ORCID 0000-0002-9022-2103,
доктор філологічних наук, професор,
завідувач кафедри журналістики,
Кам'янець-Подільський національний
університет імені Івана Огієнка*

Уляна Чайковська

*ORCID 0009-0001-1419-7938,
асистент кафедри української мови,
заклад вищої освіти «Подільський державний університет»*

КОНЦЕПТ «ВІРА» ТА ЙОГО КОНТРАРНІ АНТИПОДИ (на матеріалі української художньої прози)

Аналіз основних концептів, що входять в мовну картину світу, дозволяє проникнути в сферу мовної свідомості особистості й етносу в цілому, визначити ступінь співвідношень мови і особистості, особистості і народної культури. Мова завжди відображає національний характер мислення, вона, по суті, є об'єднаною духовною енергією народу. Ця духовна енергія, або душа народу, утілюється в окремих елементах мови і таким чином складає своєрідну мовну картину світу, яка, в свою чергу базується як з комплементарних, так і на контрарних відношеннях.

Ключові слова: мовна картина світу, контрарні відношення, комплементарні відношення, концепт, категорія людського буття, когніція, когнітивна метафора.

Постановка проблеми. Концептуалізація здійснюється у процесі соціалізації людини і починається із засвоєння довкілля спершу чуттєвою сферою, згодом – шляхом формування цілісних образів і відповідної мисленнєвої обробки отриманої інформації. За рахунок такого процесу термін «картина світу» віддзеркалює багатовимірність вияву когніцій людини в різних сферах, вияв експансіонізму, тобто вихід лінгвістики за межі науки. Разом із тим