

Synthesis of views and beliefs in the autobiographical literature of Dokia Humenna

Setting of a problem... The history of contemporary Ukrainian literature is remarkable for talented artists' names reappearance in «land» literature; they created the spiritual treasures outside their homeland, in exile, and who were effaced from the national cultural life because of political persecution and lawlessness of totalitarian regime. The theme was not widely analyzed from the point of view of the writer's spacious mind, who went through many hardships. Problematicity is in her artistic and aesthetic conflicts, searching for her individual self, her special ideological position. The means of this ideological position reflection are certainly D.Humenna's diaries (except for psychological, social and literary tasks completion) as they give an idea of her personality, particular characteristics of her nature, and therefore a self-concept, about her life's calling. Unfortunately, the journal kept at manuscripts and textology department of Shevchenko Literature Institute of NAS of Ukraine [1] have not been a target for researchers' scrutiny yet. Worldviews dominant ideas were transformed clearly in that journal. Mentioned criteria indicate relevance that is a comprehensive study of the writer's creative heritage.

The analyses of the latest researches and publications... Ukrainian expat community writer's artistic oeuvre became the subject of studying in the theory and history of Ukrainian literature in the works of H. Kostiuck, [5], Y. Shereh (Shevelyov) [13], A. Pohribnyi, [10], M. Mushynka, [7], V. Matsko, [6], P. Soroka, [11], V. Danylenko, [2], O. Kolomiets, [4], T. Nikoliuck, [8]. In different times D. Humenna's works were analyzed by emigrational researches such as Y. Boiko, V. Derzhavin, B. Romanenchuck, O. Chernova, Y. Mykolyn, V. Chaplenko, A. Yurynyak. Issue-related and genre-stylistic peculiarities of her prose works were envisaged by M. Vaskiv, V. Zhyla, L. Drazhevska, L. Onyshkevych etc. However there is certain preoccupation of analytical works to reveal not only the biography and her literary work's peculiarities but provide a rough idea of the writer's inside world and her views on her place in the world.

Setting goals of the article... The object of the article is the attempt to elucidate peculiarities of D. Humenna's worldview attitudes based on her journal.

Strategy statement... Dokia Humenna was born on the 23 of March in 1904 in the village of Zhashkiv Tarashchankyi region Kyiv region (now Cherkask region); graduated from two grades school, studied in Zvenygorodska gymnasium for a year. Then she entered a new pedagogical school in Stavyschi (1920), where urge to the art woke up. While studying at literature linguistic department of Kyiv INO in 1922-1926 Humenna published her first short stories in the magazines, she joined the union of rural writers «Pluh».

In 1928 the editorial staff of «Pluh» sent her to the southern regions of Ukraine as a special correspondent in order to display benefits of collective farming by the example of the functional communes. She set out on Dniepropetrovsk region, Zaporizhzhya and Cuban, where there was more of Ukrainian population. As a result of elaborate study of that region's life the cyclus of essays was published «Letters from Steppe Ukraine» («Pluh» 1928-1929) and «Eh, Cuban, corny Cuban!» («Chervonyi shlyah» 1929). These essays became rise and fall of the writer as they were written «completely and viscerally as it had been heard and seen» by the author.

The authorities reaction was blazing, there was a storm of abuse by the side of vulgar-ingratiante criticism, and as a result the writer wasn't admitted to the newly created Union of the writers of Ukraine and she was deprived of the opportunity to be published. Dokia Humenna had to work as a secretary, a stenographer in Kyiv institutions, she set out archeological expeditions. All this was reflected in the works, which were created by the writer as she had emigrated to Lviv in 1943 and then to Austria and Germany, since 1950 she moved to the USA for permanent residence [9].

Her own ideological position was started to form while studying at school when she constantly noted her thoughts about relations with the world and her place in it. Nevertheless a lot of these notes were destroyed her journal became inseparable fellow traveller for her. Being up in years in 1992 Dokia Humenna confessed in her letter to her friend Iryna Dybko-Phylypchack: «Now I am retyping my journal and I can do only this. I am still in the middle of it, but there are already 1700 pages have done. I don't know if it can be useful for anybody but I keep retyping and ... I have no idea how to store it...»[10].

World outlook is the base of personality as it forms the foundation for human intentions and plans. It creates important life values which can be used to form our behavior principles and life philosophy. World outlook allows a person to assert in the surroundings, it includes and produces a range of mental formations: values, beliefs, knowledge, desires, opinions, principles and life philosophy [12].

Concerned to knowledge and desires Dokia Humenna has known since her youth about her unordinary calling in this world. By her accounts she felt inner self which caused a clear desire to be a writer. Vadym Pepa calls it as «natural self-expression» and considers that Fate and the Force of Care led her through her life. He notes: «Humenna is so generate and naïveté clear in her writings that you really believe: this is involuntary or being blessed by that spiritual of nature origin which gives inspiration as well as the highest rise» [9].

In that very age the writer formed her own system of values that is set the goal which becomes a state and desirable form of acceptance. Starting from her first stories her main intention was to write frankly and honest, showing her sensibility and goodness of heart. Her colleague, V. Petrov, having perceptive faculties also noticed the writer's quality mentioned above, emphasizes: «You are honest! You get into a fire like salamander, because salamanders live in a fire». Though these humanity display and compassion of ordinary people fate were criticized roughly by the lapdogs of Bolshevistic regime, Humenna didn't bow her head. She was aware of her fate, following G. Skovoroda's words: «And my destiny is with the poor» and stood for their truth since her young age till the last breath.

Conclusion... Literary work of D. Humenna is one of the bright and distinctive phenomenon of Ukrainian literature of the XX century, her works attract a greater attention of literary historians, scholars, critics and general public. While thinking over the literary works of D. Humenna, one can remind her two words - «Love» and «Truth» [12]. Personally the writer confessed continually that she sees her destination in spreading the truth light among people, wake their conscience as the truth is always be and always will be the first commandment of an artist.

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