

POMIĘDZY Polsko-Ukraińskie Studia Interdyscyplinarne

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**POLSKO-UKRAIŃSKIE
STUDIA INTERDYSCYPLINARNE
2023, NR 2 (9)**

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BETWEEN

ZWISCHEN

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ENTRE

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**POLSKO-UKRAIŃSKIE
STUDIA INTERDYSCYPLINARNE**

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WSTĘP

Drodzy Czytelnicy,

z wielką przyjemnością oddajemy drugi numer w roku kalendarzowym 2023 czasopisma „Pomiędzy”. Niniejszy numer został podzielony na dwa działy: Polityka i Prawo oraz Studia Literaturoznawcze.

W dziale Polityka i Prawo czytelnicy będą mogli zapoznać się z artykułami poświęconymi m.in. lingwistyczno-pragmatycznemu aspektowi współczesnego ukraińskiego dyskursu politycznego oraz badaniu głównych strategii i taktyk komunikacyjnych. Jako studium przypadku w artykule autorstwa Darii Kharytonovoi posłużyło przemówienie prezydenta Ukrainy Wołodymyra Zełenskiego na spotkaniu Grupy Kontaktowej Obrony Ukrainy w formacie Ramstein. Autorka z całą stanowczością podkreśla, iż w instytucjonalnym dyskursie politycznym strategii i taktyki komunikacyjne można zakwalifikować jako bardzo potężne kategorie manipulacyjne. Ich identyfikację można przeprowadzić jedynie poprzez dogłębną analizę słownictwa, gramatyki, formowania zdań i kontekstu mówcy. Wykorzystanie strategii i taktyk w instytucjonalnym dyskursie politycznym pokazuje, jak silnie adresat może operować swoją wiedzą, wolą i emocjami. Z kolei manipulacyjne metastrategie i taktyki są wykorzystywane do wdrażania i realizacji komunikacyjnych celów i intencji mówcy. W tym dziale znajdziemy również analizę porównawczą wpływu informacji na dialog Ukraina–NATO w kontekście polskich doświadczeń związanych z drogą do członkostwa w Sojuszu Północnoatlantyckim. Jak przypomina Autor, Kyryło Mieliekiestsev, historia stosunków Ukraina–NATO znana jest z wysokiego upolitycznienia w ukraińskim

dyskursie społecznym kwestii ewentualnego członkostwa. Tymczasem dla krajów sąsiednich, takich jak chociażby Polska, integracja z Sojuszem Atlantycznym była uważana za integralną część systemu bezpieczeństwa narodowego. Badania obejmują wczesne lata współpracy Ukrainy i Polski w stosunkach dwustronnych w kontekście budowania polityki bezpieczeństwa. W artykule podkreślono również tendencje współpracy między Ukrainą a Rzeczpospolitą Polską w kontekście rozszerzenia NATO i różnych aspektów integracji atlantyckiej. Najważniejszym z nich była współpraca w dziedzinie bezpieczeństwa i obrony, zarówno dwustronna, jak i w ramach programu NATO Partnerstwo dla Pokoju. Niniejszy dział zamyka tekst autorstwa Tetyany Kuryło, który poświęcony jest analizie porównawczej państwowych systemów ochrony własności intelektualnej w Polsce i na Ukrainie. Należy zgodzić się z konstatacją Autorki, iż zaprezentowany temat jest istotny, ponieważ własność intelektualna stała się jednym z najpopularniejszych zagadnień we współczesnym świecie biznesu. Własność intelektualna jest wytworem ludzkiego umysłu, wynikiem kreatywności, który jest chroniony przez prawo. Ochrona praw własności intelektualnej staje się coraz ważniejsza wraz z rozwojem gospodarki i globalnym wzrostem handlu. Artykuł przedstawia główne aspekty państwowej ochrony praw własności intelektualnej przed domniemanymi naruszcicielami w Polsce; analizuje różne rodzaje ochrony praw własności intelektualnej w Polsce; identyfikuje organy państwowe i inne podmioty zaangażowane w ochronę praw własności intelektualnej w Ukrainie.

W ostatnim dziale *Studia Literaturoznawcze* znajdziemy publikacje poświęcone analizie roli pamiętników i wspomnień w przedstawianiu życia kulturalnego i religijnego Ukrainy w latach rewolucji 1917–1921 oraz badanie fenomenu zjawiska ustnej sztuki ludowej na przykładzie folklorystycznych nierytualnych tekstów liryczno-epickich.

Numer zamyka recenzja autorstwa Maksymiliana Krasonia z Uniwersyteu im. Adama Mickiewicza w Poznaniu. Autor przedstawia czytelnikom, wydaną w tym roku nakładem wydawnictwa Adam Marsza-

łek, monografię autorstwa Karola Kościelniaka zatytułowaną *Pola bitew w Poznaniu i okolicach, przewodnik historyczno-turystyczny*. Recenzowana publikacja, zdaniem M. Krasonia, ma szansę stać się ważnym narzędziem popularyzacji wiedzy historycznej wobec rosnącej aktywności wycieczkowej Polaków.

W imieniu Kolegium Redakcyjnego wyrażam nadzieję, iż niniejszy tom spotka się z zainteresowaniem i życzliwością Czytelników, zachęcając jednocześnie do dalszych naukowych eksploracji w obszarach tematycznych poruszanych na łamach czasopisma.

Redaktor Naczelny
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POMIĘDZY

**POLITYKA
I PRAWO**

**POLITICS
AND LAW**

Daria Kharytonova

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THE IMPLEMENTATION OF THE METASTRATEGY MINUS IN VOLODYMYR ZELENSKY'S SPEECH AT THE MEETING OF THE UKRAINE DEFENSE CONTACT GROUP IN THE RAMSTEIN FORMAT

Summary: The present study is devoted to the linguopragmatic aspect of the modern Ukrainian political discourse, investigation of the main communicative strategies and tactics based on the speech of current President of Ukraine V. Zelensky at the meeting of the Ukraine Defense Contact Group in the Ramstein format. In the institutional political discourse communicative strategies and tactics might be qualified as very powerful manipulative categories. Its identification can only be made by deep analysis of vocabulary, grammar, sentence formation and context of the speaker. The use of strategies and tactics in the institutional political discourse demonstrates how strong the addressee can operate his knowledge, will, and emotions. Manipulative metastrategies and tactics are called to implement and realize the communicative goals and intentions of the speaker. We offer our own classification of manipulative metastrategies and tactics through the framework of cognitive scenarios. All our metastrategies and tactics are implemented to create a positive image of the subject of the speech and a

negative representation of the opponent at the same time. The cognitive scenario represents the communicative situation. The analysed speech of V. Zelensky demonstrates the manipulative metastrategy of minus through combined scenarios. It means that the President tries to show his figure both in a positive self-presentation, a negative representation of the object and a theatrical action. A scenario of the theatrical action is represented by tactics of dramatization. The positive self-presentation is combined with a negative representation of the object. The tactics of irony and sarcasm, offending and warning belong there. In general, Ukrainian presidential style of the speech at the meeting of the Ukraine Defense Contact Group in the Ramstein format is rather emotional than neutral. That is because of the beginning of the war between Israel and Sector Gaza and the future threat of the illusion of World War III.

Keywords: institutional political discourse, presidential discourse, interaction, manipulation, the war in Ukraine and Israel

1. Introduction

Within the frames of the article types of communicative strategies and tactics of the main Ukrainian politician, the President, in the institutional political discourse as dynamic markers of “influence” and “manipulation” have been deeply studied.

The relevance of the research is determined 1) by the need in the investigation of the complicated nature of political discourse, especially presidential one, its impact on other politicians; 2) by lack of the comprehensive studies of the Ukrainian institutional political discourse in cognitive and linguopragmatic aspects.

The purpose of the study is to establish the features of the implementation of communicative strategies and tactics of the President of Ukraine.

Achieving the purpose involves solving **the following tasks**:

- 1) to substantiate the methodology of the institutional political discourse;
- 2) to find out the essential characteristics of presidential discourse, communicative strategies and tactics in the institutional political discourse;
- 3) to develop the author’s model of manipulation based on the classification of communicative strategies and tactics and to show their realization in the political speech of the current President of Ukraine V. Zelensky;
- 4) on the basis of the conducted analysis to make an attempt to characterize communicative strategies and tactics of the current President of Ukraine V. Zelensky.

The material of the paper consists of political speech by the President V. Zelensky at the meeting of the Ukraine Defense Contact Group in the Ramstein format that took place October 11, 2023. This format of the meeting is known as the meeting of Ukraine Defense Contact Group with defence ministers from Western-aligned nations aimed at developing new strategies and initiatives, accelerating the provision of military weapons to Ukraine initiated because of the Russian aggression started in 2021 (Hlushchenko, 2022).

2. Political discourse vs Presidential discourse

Institutional political discourse is a sphere where everything is under the influence and value categories.

«In most cases, an author of an institutional political text is not one person: it is a corporate author because there is an institution of speechwriting. A corporate author possesses psychological and linguistic skills and abilities required for the implementation of linguistic manipulation and is well acquainted with other political process participants, thereby allowing them to influence the target audience». (Golubovska, p. 31).

We understand the institutional political discourse as the discourse of the political institution. This discourse is based on certain standards of the behaviour of politicians (their speech behaviour and communication models), on the one hand. But on the other hand, it expresses the individual characteristics of the politicians, for instance the President or the Deputy President (Golubovska, p. 31).

A. Wiczorek distinguishes the figure of the President as open public speakers who is seen «as individuals wielding a great amount of power to affect reality with their ‘authoritative speech’, which makes him ‘more persuasive, more convincing and more attended to’ in their attempt to convince various audiences – local, national and international alike» (Wiczorek, p. 147).

Presidential speeches can be identified as those materials that manifest public values, cultural and economic orientations and, what is more, the dynamics of the public opinion (Kryvenko, p. 110).

As far as we concerned, the modern presidential discourse is and must be metaphorical and emotional to a certain extent. The world is all under the big changes, so for the Presidents as representatives of their countries it is impossible to claim the neutral position by using neutral vocabulary, structures and forms. It is they who the audience must recall through the times. This point of view we are deeply analysing in the following part.

3. Communicative strategies and tactics

In modern linguistics, communicative strategy is considered as a cognitive process that is transformed at the global level of situational awareness: the speaker must correlate his own communicative goal with specific means of linguistic expression that realize its achievement (Semenyuk, p. 172).

Each strategy involves its own set of tactics, which are defined as speech techniques used to achieve a certain communicative goal (Batsevych, p 120).

We offer our own classification of manipulative metastrategies and tactics through the framework of cognitive scenarios.

All our metastrategies and tactics are implemented either to create a positive image of the subject of the speech, or a negative representation of the opponent, which are often closely interrelated. The cognitive scenario represents the communicative situation.

The initial criterion of such classification (Table 1.) is the mode of application of the manipulative strategy: if it is achieved by logical, rational means of argumentation – such strategy qualifies as a plus. Manipulative metastrategy minus is realized by those tactics which are opposed to the rational proof (Kharytonova, 2018).

Table 1.

Manipulation

Metastrategy plus

- tactics of presenting objective information
- tactics of logical argumentation
- tactics of uniting with the opponent

Metastretagy minus

- tactics of calling for honesty
- tactics of absolution
- tactics of accusation
- tactics of confirmation of one's position
- tactics of offending
- tactics of giving advice
- tactics of warning
- tactics of positive self-presentation
- tactics of dramatization
- tactics of irony and sarcasm
- tactics of distortion of information
- combined tactics

Scenarios:

- positive self-presentation
- theatrical action
- negative representation
- combined scenario

4. Presidential tactics

The analysing speech of V. Zelensky demonstrates the manipulative metastrategy of minus through combined scenarios.

First of all, it is represented by **tactics of dramatization**. The President uses the syntactic anaphora *I know*, which gradually forms the mask of the so-called hero-expert. Only he and only he sees the future ways of ending the war: *«I know that NATO is ready and capable of protecting its members from external aggression. May we never have to experience this in reality. I know what steps can protect Europe and the world from the spread of Russian aggression. And I know what is needed to speed up the just end of this war – let me emphasize: a just end»* (Zelensky 2023).

The use of the intimation technique with the personal pronouns *you, we* in combination with *all* forms a syntactic anaphora, which, in turn, contributes to the implicit illusion of association with the addressee, shaping the tactics of joint reasoning and encouraging decisive actions: *«You all know that Moscow's ambitions have never been limited to Ukraine. And we all want these ambitions to be defeated in Ukraine – as soon as possible, this is the best opportunity – so that we don't have to look for shells and supply tanks to other countries in Europe, Asia or Africa that the Russian dictator may try to turn into ruins or seize into his crazy empire or zone of influence»* (Zelensky 2023). The politician successfully plays with semantic images of negative connotation, going from the micro *Moscow's ambitions, the Russian dictator* to the macro *his crazy empire, thus predicting the logical consequence of inaction* (failure to provide Ukraine with the necessary weapons: tanks, shells) in the context of the countries of Europe, Asia or Africa can be ruins.

V. Zelensky also implements **the tactics of warning** through the accumulation of such a syntactic device as parcellation. In this regard, N. Kondratenko notes that parcellation is «presentation of the statement dismembered, in the form of actualized components of one structural unit aimed at isolating the most important information from the content side» (Kondratenko, p. 320). In the case of the President, parcellation is structurally expressed in the form of one word (sometimes with a rhetorical exclamation aimed at strengthening the effect of emotional affirmation) or a simple sentence connected by a subor-

inating conjunction: *«Terrorists like Putin or Hamas seek to hold free and democratic nations as hostages. And they want power over those who seek freedom. The terrorists will not change. They just must lose. And that means we must win. We do! It requires patience. It requires steady and continuous support. We need to take the right steps. Steps that save lives. For real. Vital steps. And strengthen the defense. Significantly»* (Zelensky 2023). For the speaker, as someone who has been living in the war for almost two years, Putin and Hamas are terrorists. Knowing what can happen, V. Zelensky warns the world about it, focusing on methods of support, steps that can lead to the victory. In this fragment of the speech, the politician resorts to the formation of an antonymous pair “free, democratic nations – hostages”.

The tactic of offending, according to L. Zavalska, is a tactic of discrediting, which is marked by negatively colored vocabulary, words with a negative evaluation, the use of lexemes in a figurative sense with a negative connotation (Zavalska, p. 35). V. Zelensky uses the following tactics with the aim of not simply humiliating the object, but to fully show all its shortcomings and mistakes in actions: *«Russia has lost the initiative for today. We are putting pressure on it. We are! It is Ukrainian courage and your support that determine what is happening on the battlefield and, most importantly, what will happen on the battlefield. And although the occupiers are still trying to storm our positions, although our defense and counteroffensive actions are very difficult – it is still Ukraine, it is our soldiers who determine the course of events. Russia cannot handle this war on its own. You can see it. It needs Iran – Russia cannot succeed without the Shaheds and other help. It needs North Korea. Just imagine – for the first time in its history, Moscow has gone to Pyongyang to bow down. The Russian Black Sea Fleet is escaping our naval drones and missiles»* (Zelensky 2023). The intertwining of two tenses that is a combination of the present and the past forms with a modal verb *can*, a negative participle *cannot* and positive forms – Present Perfect *has lost, has gone* and Present Continuous *are still trying, cannot handle, cannot succeed, is escaping* – demonstrates a peculiar path of degradation of Russia. The rhetorical exclamation *We are!*, repetition *It is*, and moreover, the imperative mode *Just imagine*, the personification *Moscow has gone, The Russian*

Black Sea Fleet is escaping underline the illusion of the state as world-powerful one.

The tactic of irony and sarcasm acquired an expressive connotation, as evidenced by the rhetorical questions, rhetorical answers, and rhetorical exclamations used. Along with the implicit appeal to be honest, the politician uses the communicative technique of mockery, portraying Russia as 'a terrorist country that has violated the international order and is degrading': *«What is Russia's strength? Let's be honest. Only the fact that they can destroy lives. Russia is not capable of doing anything else. Is it a security donor? No. A supporter of development? No. A political pole? No. A source of economic growth? No. A terrorist? Yes. That is the only thing! That threatens Ukraine and many other nations. We need to get this instrument out of Russia's hands – the instrument of terror»* (Zelensky 2023).

5. Conclusions

The results show that V. Zelensky uses the manipulative metastrategy of minus with the combined scenarios. It means that the President tries to show his figure both in a positive self-presentation, a negative representation of the object and a theatrical action. A scenario of the theatrical action is represented by tactics of dramatization. The positive self-presentation is combined with a negative representation of the object. The tactics of irony and sarcasm, offending and warning belong there. In general, Ukrainian presidential style of the speech at the meeting of the Ukraine Defense Contact Group in the Ramstein format is rather emotional than neutral. That is because of the beginning of the war between Israel and Sector Gaza and the future threat of the illusion of World War III.

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BETWEEN MOSCOW AND WASHINGTON: INFORMATION INFLUENCES ON EARLY DIALOGUE WITH NATO IN POLAND AND UKRAINE (1991–1994)

Summary: The research covers the early years of Ukraine's and Poland's cooperation in their bilateral relations in the context of building up security policies between the NATO and the CSTO in 1991–1994. Various information influences from state and non-state actors, internal and external, made it so the processes of the search for security guarantees ended up quite different between the two neighboring countries. Covering sources and literature that provide evidence for influences from sources such as the Kremlin, the non-lustrated "old guard" former Communist party functionaries in Ukraine, and the former opposition in Poland, the research shows how the two countries' relations with the NATO differed, and why, though both countries joined the Partnership for Peace program at roughly the same time, Poland managed to start active Euro-Atlantic integration much earlier than Ukraine did. Using sources such as the text of the treaties, the establishing documents and legislature guidebooks of organization, public writings of diplomats and former policy makers, the research shows what exactly were the risks that the NATO assessed in the joining of

former Eastern Bloc countries (with the unstated reasons for the small number of contacts of those countries with NATO in the 1991–1994 relevant to the West's suspicion of post-Soviet intelligence and military), and which points of the first Ukraine-NATO proved "too much" for the former. Furthermore, Ukraine's early success with the number of NATO exercises it partook in during the first years of the Partnership for Peace became an example to other Eastern Europe countries seeking better relations with NATO and defense sector reforms, including the Republic of Poland. The paper also highlights the tendencies of cooperation between Ukraine and the Republic of Poland in the context of NATO enlargement and the various aspects of Atlantic integration. The most important among them was cooperation in security and defense, both bilateral and within the framework of the NATO Partnership for Peace Program.

Keywords: Foreign influence, information influences, information policy, information warfare, NATO, Republic of Poland, Ukraine

1. Introduction

The history of Ukraine-NATO relations is known for the high politicization of the issue of possible membership in Ukrainian societal discourse. Meanwhile, for the neighboring countries, former members of the “Eastern Bloc”, in particular in the Republic of Poland, integration into the Atlantic Alliance was considered an integral part of the national security system. The path of Ukrainians to such an assessment of the North Atlantic Treaty Organization was a much more tenuous one. Both the “neutral” and the openly pro-Moscow parties, such as the Communist Party of Ukraine, incited a sense of fear towards NATO in Ukrainian society, portrayed it as an aggressive force in the new world, threatened that joining the alliance would inevitably become a real betrayal, a “knife in the back” for the “Russian brothers.” Only the open aggression on the part of the Russian Federation forced the leading parties to reconsider their attitude to Atlantic integration and work to normalize the corresponding attitude in society. As it were, according to the results of surveys by the Razumkov Center in 2016, 72% of Ukrainians declared that they would vote in favour Ukraine joining the North Atlantic Treaty Organization if such a referendum was to take place (Naboka & Zhavoronkov, 2018). With the growth of public support for Ukraine’s NATO ascension a new question arose: how did some of Ukraine’s neighbors joined NATO earlier? A common answer was that they started building up relations with the organization much earlier, while Ukraine focused too much on adhering to the principles of neutrality. In this paper, we look into Poland and Ukraine’s relations with NATO in 1991–1994 to compare these early days of re-gained independence and see if there were indeed major differences in the approaches of the countries’ leadership. And if so, what were the information pushes that influenced said decision-makers, and how?

2. Literature review

Ukrainian historiography on relations with NATO is represented a plethora of works, both decades-old and printed in the last few years. A significant place in the historiographic review is occupied by developments

in cooperation with the EU and NATO to deepen integration and guarantee security. H. Perepelitsa was one of the first to develop this topic, considering the future accession to NATO as a result of Ukraine’s Euro-Atlantic choice, its significance for the reform of the country’s armed forces (Perepelytsia, 2001). The principles of Euro-Atlantic integration processes are meticulously described in the work titled “The North Atlantic Alliance: History, Functions, Structure, Relations with Ukraine”, edited by Professor D. Dzvinchuk (Dzvinchuk, 2012). Among the latter works, the collective monograph “Together or Separate? 20 years of Polish-Ukrainian relations” edited by O. Boryniak, M. Valiak and I. Hurak (Boryniak et al., 2013). Separately, we will highlight dissertation studies on the topic of relations between modern Ukraine and the Republic of Poland. They made up an important part of Ukrainian historiography of the second stage. Due to this, the preparation of the monograph was facilitated by familiarization with the developments of predecessors. The Polish experience for Ukraine and the prospects of Polish support for the Ukrainian course towards the EU and NATO are analyzed in I. Todorov’s monograph “Ukraine on the way to the European and Euro-Atlantic community” (Todorov, 2006). I. Todorov’s works cover aspects of the implementation of the EU’s Eastern Neighborhood policy in the regions of Ukraine, in particular using the examples of Donetsk region, Kherson region, Crimea, etc. The state and public levels of policy implementation are considered, the EU’s support for Ukraine on the path of reforms and democratic changes is proven (Todorov, 2013). The fundamental events in the development of relations between Ukraine and NATO are indicated, namely the Charter on a special partnership (July 1997) with the member states of the Alliance (Todorov, 2014). A broad review of sources and scientific literature is presented in the study by N. Chorna (Chorna, 2007). Multiple PhD theses of Ukrainian political scientists turned toward the peculiarities of the European and Euro-Atlantic integration dimension in the politics of Poland and Ukraine.

Polish researchers have been considering the peculiarities of Ukraine’s bilateral relations with Poland since the beginning of the 1990s. Considering the analyzed literature of the period, we believe that the work of Polish scientists is distinguished by a much higher level of validity of the conceptual foundations

of Eastern foreign policy. Therefore, we suggest starting the review of the first stage of historiography on the topic with the works of Polish scientists. The studies of B. Wizimirska (Wizimirska, 1991), J. Nowakowski (Nowakowski, 1991) and others have gained significance. J. Onyszkiewicz, in considering the new geopolitical and security strategy of Poland, highlighted the need for the activity of the Polish authorities in the Ukrainian direction, considering it a matter of exceptional importance (Onyszkiewicz, 1992). As noted by the Polish researcher J. Draus, at the turn of 1993–1994 there was a cooling of Ukrainian-Polish relations caused by the espionage scandal surrounding A. Lysenko and the signing by Poland of a controversial agreement with Russia regarding the construction of a gas pipeline that would bypass the territory of Ukraine. Draus outlines Moscow's influence on the Ukrainian-Polish discourse regarding NATO, for example, when the Kremlin "officially informed" the Ukrainian side that Poland allegedly offered Moscow to abandon support for Ukraine's independence in exchange for support for the Russian Federation's entry into NATO (Draus, 2010, p. 32–33). According to the Polish researcher K. Fedorowicz, the "cooling phase" of the Ukrainian-Polish cooperation on that matter was also connected with the discourse regarding mid-20th century events (Fedorowicz, 2011, p. 164).

3. Materials and methods

The processed source base is classified according to the following groups: legislative acts of higher state authorities, presidents, parliaments, governments; international acts: official documents of bilateral Ukrainian-Polish relations and cooperation in international organizations; journalism and official speeches, interviews, analysis of state and public figures; materials of Ukrainian and foreign periodicals.

An important theoretical basis of the research is the transformation of Ukrainian-Polish relations from bilateral to those that have signs of part of multilateral relations within the framework of Euro-Atlantic integration processes. The researched period covers the early 1990s, and so Ukraine's relations with foreign structures are defined by bilateralism, and thus Ukraine-NATO relations in this period contend to

differing trends from the 21st century ones. Since the first years of Ukraine's independence, Z. Brzeziński proposed a theoretical concept for the development of Ukrainian-Polish relations from bilateral to multilateral: "Poland can be considered a magnet that will attract other countries to the processes of European integration, as well as to the Euro-Atlantic Union" (Bzhezynski, 1998). On a related note, today we can talk about the partial implementation of such a concept on the examples of Ukrainian-Polish cooperation in European integration processes. With the strengthening of the role of Poland in Europe, the Ukrainian-Polish bilateral partnership formed in the 1990s became an integral part of the European and Atlantic integration processes.

In order to comply with the principle of historicism, special methods of historical research were used during the writing of the work. The comparative-historical method contributed to the awareness of the integrity, interdependence, as well as the problematic coexistence of Ukraine and Poland. Using the method, the role of the countries of Eastern Europe in the international arena in 1991–1994 was clarified, primarily in relation to the processes of NATO expansion to the east. It was also established common and different informational influences regarding the attitude of Ukraine and Poland to NATO, as well as various state and non-state actors' attitudes towards Ukraine's Euro-Atlantic aspirations.

4. Results of the research

The first milestones of Ukrainian-Polish cooperation in the context of Atlantic integration date back almost to the time of Ukraine's declaration of independence. The Advisory Committee of the Presidents of Ukraine and the Republic of Poland actively considered the issue of collective security, but the proposals of the President of Ukraine, Leonid Kravchuk, to create an independent Ukrainian-Polish military block protected by nuclear weapons, met with the disapproval of the Polish side, interested in Euro-Atlantic integration (Trofymovych, 2010, p. 124). The activity of the Republic of Poland in matters of Euro-Atlantic integration had already made the Ukrainian initiatives to create a joint security strategy in Eastern Europe irrelevant by early 1990s (Dzvinchuk, 2012,

p. 295). In 1989, diplomatic relations between Poland and NATO began, two years before the collapse of the USSR (Skubiszewski, 1991).

During 1989–1991, Warsaw conducted secret negotiations with NATO (Chorna, 2007, p. 309). The purpose of the negotiations was to coordinate the process of liquidation of the “descendants of the KGB” – the expulsion of the former Soviet agents from the defense sector (Buch, 1991, p. 17–18). The last units of the Soviet troops left the territory of Poland only on September 17, 1993 (Dylonhova, 2007, p. 191). For several years, on July 5, 1994, Poland signed the project on the Individual Partnership Program with the North Atlantic Alliance (Drozd, 1994, p. 110). In the same month, American President B. Clinton made an important statement that the USA supports the expansion of NATO to the east (Kozakevych, 1999, p. 87). Because of this, the period 1994–1997 marked the beginning of Atlantic integration for the Republic of Poland. This direction also interested Poland's bilateral partners: Lithuania, Hungary, the Czech Republic, and Ukraine (Mieliekiestsev, 2018, The allies...). Accordingly, the countries created opportunities for the exchange of information in the field of defense and security in their contractual framework of 1991–1994 (Mieliekiestsev, 2018, Tendentsii spivrobotnytstva).

Prior to 1994, Ukraine did not have any official agreements directly with NATO (NATO: dovidnyk, 2001). NATO, however, started “building bridges” since 1991, when the North Atlantic Cooperation Council (the predecessor of the Euro-Atlantic Partnership Council) was founded in response to the fall of the Soviet “Eastern Bloc.” NATO member states and nine countries of Central and Eastern Europe, which once belonged to the Warsaw Pact, became members of this organization from the first days of its existence. This organization constituted a de facto forum on security issues that would give NATO countries new mechanisms of communication with the countries of the former rival bloc. Among Ukraine's contacts with NATO before 1994, we can mention cooperation with the North Atlantic Cooperation Council. Namely, the official visit of NATO Secretary General M. Wörner to Kyiv on February 22–23, 1992, when he officially invited Ukraine to participate in the RPAS. Ukraine became an official member of this organization on March 10, 1992, the same year the President

of Ukraine L. Kravchuk visited Brussels with a visit to the NATO headquarters (Mieliekiestsev, 2018, Tendentsii spivrobotnytstva).

Among the forum initiatives of the RPAS supported by Ukraine at the time, we can single out the seminar of the North Atlantic Assembly “Ukraine and European Security,” which took place on June 20–23, 1993 in Kyiv. During this Ukraine-NATO dialogue, the problems of Ukraine's domestic and foreign policy were discussed, especially the issue of Ukraine's support for the proposal to eliminate the nuclear weapons of the former USSR located on its territory, as well as the implementation of economic and conversion programs in the future (Lipkevych, 2008, p. 165).

Such a neutral non-aligned paradigm, supported by the then head of the Ukrainian MFA, A. Zlenko, was dominant in the Ukrainian political community in 1991–1995, and extended to the principles of foreign policy (Zlenko, 2009). Similar to the foreign policy of Yugoslavia during the Cold War, Ukraine offered a neutral, isolated status to other countries “between Moscow and Washington” (Todorov, 2014). Ukraine, unlike other former Soviet republics such as Belarus and Kazakhstan, refused to sign the CIS statute and join the Collective Security Treaty Organization (CSTO), created on May 15, 1992 around Moscow. However, as noted above, Ukraine's proposals to maintain neutrality or even to form a bloc separate from NATO and the CSTO in Central Europe did not receive support in Poland.

The neutral, non-aligned paradigm of Ukrainian politics, supported by the then-head of the Ukrainian Foreign Ministry, A. Zlenko, was dominant in the Ukrainian political community in 1991–1995, and extended to the principles of foreign policy (Zlenko, 2009). Similar to the foreign policy of Yugoslavia during the Cold War, Ukraine offered this paradigm of a neutral, isolated status to other countries “between Moscow and Washington” (Todorov, 2014). Ukraine, unlike other former Soviet republics such as Belarus and Kazakhstan, refused to sign the CIS statute and join the Collective Security Treaty Organization (CSTO), created on May 15, 1992 around Moscow. However, as noted above, Ukraine's proposals to maintain neutrality or even to form a bloc separate from NATO and the CSTO in Central Europe did not receive support in Poland.

Unlike Ukraine, the Polish authorities unequivocally considered the “Soviet heritage” as the consequences of foreign control, de facto occupation, which is why they were preparing for Atlantic integration in opposition to former Soviet agents on their territories. At the same time, Ukraine preferred integration rather than lustration of old Soviet bureaucracy, due to which the governmental levels of trust in the Ukrainian state on the part of NATO was much lower than in the case of Poland (Zlenko, 2010). “Non-alignment” was not a panacea for Central Europe: Poland, Hungary, and the Czech Republic were looking for ways to prevent the possibility of the restoration of Moscow’s influence. Because of this, the choice in favor of the North Atlantic Treaty Organization was vital for the leaders of these countries.

On the other hand, the “Main directions of Ukraine’s foreign policy” approved by the Verkhovna Rada of Ukraine on July 2, 1993 determined the need to implement “the establishment of military-political cooperation with other, primarily neighboring states and international organizations, in particular NATO and the EU.” The document emphasized the importance of creating a pan-European security structure based on existing international institutions, namely NATO. Given the changes in the geopolitical situation in Europe after the collapse of the USSR, the declared intention of non-alignment was recognized as having to be adapted to new conditions. Non-alignment must not have become an obstacle to full-scale participation in the pan-European security structure (Verkhovna Rada of Ukraine (n.d.), Pro Osnovni...).

A contradiction in the law was thus created: on the one hand, the previously-stated “observance of the non-bloc status” was established, and on the other hand, orientation towards the created pan-European security systems in order to ensure the national security of Ukraine. In 2005, the Verkhovna Rada got rid of references to Ukraine’s non-aligned status in legislation, and in 2014, Ukraine was able to officially renounce its non-aligned status. However, in 1993, despite the contradictions in legislation, these documents had the status of law, which explains the absence of direct agreements with NATO. Instead, security issues were resolved through bilateral agreements, in particular with Poland. The founding “Treaty on good neighborliness between Ukraine and the Republic of Poland” of 1992 established cooperation

in the field of security and defense. On February 3, 1993, it was extended by the “Agreement between the Ministry of Defense of Ukraine and the Ministry of National Defense of the Republic of Poland on military cooperation” (Verkhovna Rada of Ukraine (n.d.) *Uhoda mizh...*).

The clauses of this agreement regarding the exchange of information on the organizational structures of the ministries of defense, cooperation in the rear and technical support of the troops, joint training of headquarters and troops, legal and scientific research activities in the armed forces were important for Ukraine’s first contacts with NATO. Thanks to the agreement, it became possible to involve Polish teachers in the training courses for officers of the multinational headquarters of the National Defense Academy of Ukraine. This allowed the Ukrainians to gain important experience from the Polish side regarding cooperation with NATO in various fields, in particular in the certification and production of weapons in accordance with NATO standards. This was an important experience for the military and defense industry of Ukraine, the export of which made up a significant part of the country’s income. However, the de facto implementation of the agreement became possible only in 1994 after Ukraine and Poland codified the regime of mutual air traffic in the controlled and operational space.

A major change came with the framework of NATO’s document of the “Partnership for Peace,” which was signed by the Minister of Foreign Affairs of Ukraine, A. Zlenko, on February 9, 1994. On May 25, 1994, he sent a presentation document on Ukraine’s participation in the program to NATO. “Partnership for Peace” offered such areas of activity as the expansion and activation of diplomatic and military cooperation in Europe, increasing the stability of the region, building stronger relations based on the principles of economic cooperation and democratic principles. In this way, the countries of Central and Eastern Europe were encouraged to further reforms. The implementation of the principles of the organization, the budget, the pace and scale of operations were made dependent on the personal position and capabilities of each of the participating states of the “Partnership for Peace” (Verkhovna Rada of Ukraine (n.d.) *Partnerstvo zarady...*).

During 1994–1995, Ukraine and the Republic of Poland cooperated with NATO to develop their first individual partnership programs. Both countries became a participant in the mechanism for exchanging information on issues of defense and budget planning in the direction of cooperation with the Alliance. The goal was to create a mechanism for NATO countries to assess their own forces for participation in combined operations. Thanks to the complex of measures, Ukraine and Poland received new opportunities to train their armed forces to participate in joint actions (such as peacekeeping operations, training, logistics) with NATO member states. In this way, the principle of “Partnership for Peace” on the openness of the military budgets of the states and the planning of collective security in Europe was embodied. Evidently, such NATO programs had a positive effect on the state of the Ukrainian defense sector: in the same 1994, the Armed Forces of Ukraine were already training in joint military exercises on the territory of Poland. The following year, units of the AFU also took part in 98 NATO events, including 13 military exercises. Accordingly, Ukrainian liaison officers were assigned to NATO headquarters and the Partnership Coordination Center. The following year, the results of the first Individual Ukraine-NATO partnership program were summarized, according to the results of which Ukraine fulfilled the program by 38%, participating in 113 NATO events out of 268 (Lipkevych, 2008, p. 165). Such results even exceeded the number of Poland–NATO events of 1995, which prompted the Polish side to further expand its participation in the Alliance in the following years. As a result, during 1998 (a year before Poland’s official accession to NATO), the number of events in which Poland took part reached almost 450, which was more than eleven times higher than in 1995 (Buhlai, 2016, p. 162).

However, these first initiatives met with opposition in the Ukrainian political community, the Ukraine–NATO partnership was under attack for “violation of the principles of non-alignment.” The fact that only on September 12, 2002, seven years after its signing, the “Security Agreement between the Government of Ukraine and NATO” was ratified. This important document regulated the issue of storage and mutual protection of information of limited use. The agreement was signed on March 13, 1995 by NATO Secretary General W. Claes together with

V. Vasylenko, the representative of Ukraine to the EU and NATO. The discussion was sparked by Ukraine’s obligation to grant access to security documents to all its citizens who need it while performing official duties (Verkhovna Rada of Ukraine (n.d.) *Uhoda pro...*). For post-Soviet Ukraine, accustomed to the secrecy of documents related to defense and security issues, such conditions were nonsense bordering on interference in internal affairs (even though NATO programs also covered non-military issues).

5. Conclusions

The research allowed to see that the differences in Poland’s and Ukraine’s relations with the North Atlantic Treaty Organization in 1991–1994 were, relatively, small. Both countries lacked any official treaty with the NATO until 1994, both went through neighbourly partnership, before even being allowed to approach the topic of integration into the alliance. However, Poland did get an early start for its talks with NATO in 1989, before even the breakup of the Soviet Union, and has proved itself more agreeable in its talks with the organization, compared to Ukraine’s concerns over certain parts of the dialogue that concerned sharing classified information with the alliance.

The results of Ukraine’s cooperation in the field of security for the 1991–1993 period, both with the Republic of Poland and with the North Atlantic Alliance, left much to be desired. Basic defense agreements were signed with Poland, the actual implementation of which took place during 1994–1999, and relations with NATO developed mostly at the initiative of the Alliance countries. The goal of the organization’s policy regarding Ukraine during this period was primarily to ensure peace in Europe and eliminate the nuclear potential of the post-Soviet countries. Before 1994, Ukraine could not expect real cooperation, and the position of Ukrainian politicians was mostly in favor of “neutrality” and “non-alignment.”

It is important to note why any movement towards Ukrainian partnership with NATO were characterized by such slowness during 1991–1994. Ukrainian foreign policy in the 1990s was characterized by the dominance of the search for the establishment of bilateral relations, particularly with the post-Soviet and neighboring countries. Exceptions to this rule were

participation in UN structures, cooperation with the European Commission, and the status of a founding country (but not an official member) of the post-Soviet Commonwealth of Independent States. However, for the most part, Ukraine acted by signing bilateral agreements with neighboring states, particularly in security matters.

The situation changed in 1994, when Ukraine became the first country from the Commonwealth of Independent States to join the NATO program “Partnership for Peace.” This new scheme of practical partnership ensured that NATO had a significant influence on the former “Eastern Bloc” countries even before they officially joined the Alliance. However, while Ukraine’s participation in the program could be considered, in a way, exemplary, the slow pace of progress in the previous years, and the mutual distrust between ex-Soviet bureaucracy and NATO, did not allow it to transform its PfP successes into quick Euro-Atlantic ascension results. On the other hand, Ukraine’s active participation in the PfP “energized” other countries that considered cooperation or integration with NATO, Poland among them.

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ДЕРЖАВНА СИСТЕМА ОХОРОНИ ПРАВ ІНТЕЛЕКТУАЛЬНОЇ ВЛАСНОСТІ В УКРАЇНІ ТА ПОЛЬЩІ

Анотація: Тема статті є актуальною, оскільки інтелектуальна власність стала однією з найпопулярніших тем, що обговорюються у сучасному діловому світі. Інтелектуальна власність є продуктом людського розуму, результатом творчості, що охороняється законом. Захист прав інтелектуальної власності стає більш актуальним за умов розвитку економіки та зростання торгівлі у світі. Через кордон Митного союзу переміщується дедалі більше товарів, що містять об'єкти інтелектуальної власності, частка яких становить значну частину вартості товарів. За деякими оцінками, до 80% світової торгівлі посідають товари, що містять інтелектуальну власність. На сучасному етапі існує тенденція усе більшого набуття результатами інтелектуальної діяльності товарного виміру. Й все частіше об'єкти інтелектуальної власності - продукти інтелектуальної праці створюються для успішно-

го функціонування на ринку. Щоб інтелектуальна власність могла стати повноцінним об'єктом угод, необхідно надати їй надійну правову оболонку, створити для неї зручне законодавче забезпечення, організувавши при цьому економічний захист. У статті представлено основні аспекти державного захисту прав інтелектуальної власності від імовірних порушників в Польщі; досліджено різні види захисту прав інтелектуальної власності в Польщі; виокремлено державні органи та інші суб'єкти, що здійснюють захист прав інтелектуальної власності в Україні.

Ключові слова: інтелектуальна власність, авторське право, основні суб'єкти державного захисту, державний захист прав інтелектуальної власності в Україні

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STATE SYSTEM OF INTELLECTUAL PROPERTY RIGHTS PROTECTION IN UKRAINE AND POLAND

Summary: The article's theme is relevant, as intellectual property has become one of the most popular issues discussed in the modern business world. Intellectual property is a product of the human mind, resulting from creativity protected by the law. Protecting intellectual property rights is increasingly crucial in economic development and trade growth. Many goods containing intellectual property objects are moving across the Customs Union border, and their share makes up a significant part of the value of goods. According to some estimates, up to 80% of global trade comprises intellectual property goods. At the present stage, there is a tendency for the results of intellectual activity to acquire an increasing commodity dimension. Moreover, increasingly, objects of intellectual property – products of intellectual labour are created for successful market

functioning. For intellectual property to become a full-fledged object of agreements, it is necessary to provide it with a reliable legal framework, create convenient legislative support for it, and, at the same time, organize economic protection. The article presents the main aspects of state protection of intellectual property rights from alleged infringers in Poland, examines various types of protection of intellectual property rights in Poland, and singles out state bodies and other entities protecting intellectual property rights in Ukraine.

Keywords: intellectual property, copyright, main subjects of state protection, state protection of intellectual property rights in Ukraine

1. Вступ

Значимість інтелектуальної власності на сьогодні важко переоцінити - вона є визначальним чинником в аспекті конкурентоспроможності окремих підприємств, та й загалом, розвитку економіки держави. Сьогодні у суспільстві усе більше усвідомлюють значення інтелектуальної власності - як найбільш цінний капіталу людства.

У статті порушено питання важливості інтелектуальної власності в Україні та Польщі, оскільки вона є вагомим чинником для конкурентоспроможності окремих компаній і для розвитку економіки тієї чи іншої держави. Польськими дослідниками E. Wesołowska (2015), M. Kołtuniak (2016), A. Dereń (2015), визнано, що інтелектуальна власність - найцінніше надбання людства, тому проблеми захисту інтелектуальної власності є темою багатьох наукових досліджень. Українські експерти у сфері інноваційної політики Є. Валь-

кова (2012), А. Ромашко (2014), В. Хома (2014) доводять, що інтелектуальна власність може стати реальним інструментом розвитку економіки, зокрема шляхом збільшення запасів технологічних знань та обміну ними між країнами.

Метою статті є висвітлення основних аспектів державного захисту прав інтелектуальної власності від ймовірних порушників в Польщі; дослідження різних видів захисту прав інтелектуальної власності в Польщі; аналіз системи державного захисту прав інтелектуальної власності в Україні.

2. Основні аспекти державного захисту прав інтелектуальної власності від ймовірних порушників в Польщі.

Державний захист прав інтелектуальної власності від ймовірних порушників можна отримати в Польщі через цивільне або кримінальне прова-

дження. Вирішення спору про порушення прав на об'єкт інтелектуальної власності в Польщі через цивільний процес регулюється Законом про промислову власність, Законом про авторське право та суміжні права і Законом про недобросовісну конкуренцію.

Перший встановлює випадки порушення прав інтелектуальної власності та можливі судові позови. Другий визначає об'єкти та суб'єкти авторських і суміжних прав. Третій регламентує дії недобросовісної конкуренції, до яких відноситься порушення прав на об'єкт інтелектуальної власності, що включає підтримку відкриття бізнесу. Відповідно до цих законів можливе об'єднання позовів у рамках процедури (Kołtuniak, 2016).

Порушення прав на товарний знак часто є актом недобросовісної конкуренції. Закон про промислову власність містить положення кримінального права щодо вирішення спорів відносно прав інтелектуальної власності у Польщі. З 1 липня 2020 року в цій країні працюють спеціалізовані суди з питань інтелектуальної власності.

Є п'ять судів першої інстанції (розташовані у Варшаві, Познані, Любліні, Гданську і Катовіцах) та два апеляційні суди у Варшаві та Познані. У цивільних справах позивач порушує питання про початок провадження, подає позов або клопоче про судову заборону (заборона, яка діє до рішення суду). Під час вирішення спору про порушення прав інтелектуальної власності в Польщі позивач і відповідач можуть подавати до суду різні види доказів.

Документи є важливим видом доказів, але свідків також можна викликати в суд (за винятком врегулювання торгових претензій у Польщі, де свідчення обмежені). Сторони можуть вимагати висновки експертів як докази. Роль експертів у вирішенні спорів про порушення прав інтелектуальної власності у Польщі передбачена Цивільно-процесуальним кодексом.

Відповідно, якщо потрібна конкретна інформація, суд, дослідивши клопотання сторін щодо кількості та відбору експертів, може запросити одного чи кількох із них для дачі показань (Ritala, 2015; Olander, 2015; Michailova, 2015).

Провадження щодо порушення прав на об'єкт інтелектуальної власності у Польщі в суді першої інстанції тривають до 2 років. Тому сторони

часто шукають позасудові способи вирішення міжнародних спорів (наприклад, переговори між сторонами). Як правило, власники прав інтелектуальної власності можуть оскаржити заяви про порушення.

Відповідно до Закону про промислову власність, ліцензіат може самостійно подати до суду позов, якщо ліцензійний договір дозволяє йому це зробити. Ліцензіати з ексклюзивною ліцензією можуть самостійно подавати заявки, якщо власник права інтелектуальної власності не зацікавлений у порушенні справи. Отримання судової заборони займає від двох до шести тижнів, залежно від суду.

Що стосується прикордонного контролю, доступні заходи прописані в Регламенті ЄС щодо забезпечення дотримання прав на інтелектуальну власність. Якщо існує ймовірність того, що імпортований товар порушує зареєстровану або дійсну в Польщі торгову марку, митник затримує товар на обмежений період часу та повідомляє про це власника.

Якщо порушник відмовляється знищити товар, власник може порушити цивільну або кримінальну справу.

Відповідно до Закону про комерційний правовий захист, строк позовної давності застосовується до вимог про порушення прав на об'єкт інтелектуальної власності становить три роки (з дати, коли правласнику стало відомо про порушення та особу, яка порушила), у будь-якому випадку претензія втрачає давність через п'ять років з моменту вчинення порушення (Wesołowska, 2015).

Сторона, яка програла, може подати апеляцію протягом двох тижнів після отримання рішення та обґрунтування. Суд апеляційної інстанції перевіряє, чи допустив суд першої інстанції процесуальні чи фактичні помилки. Залежно від ситуації апеляційний суд може повернути справу до суду першої інстанції для повторного розгляду або винести виправне рішення.

3. Різні види захисту прав інтелектуальної власності в Польщі

Закони передбачають різні види захисту, такі як: права попереднього використання, вичерпан-

ня прав на об'єкт інтелектуальної власності або використання товарного знаку лише в інформаційних цілях. Польське законодавство чітко передбачає, що заявник повинен використовувати товарний знак у комерційних операціях після його реєстрації в Польщі.

Відповідач може вимагати від позивача довести, що він дійсно використовував товарний знак протягом п'яти років, що передували позову. Якщо ви плануєте зареєструвати товарний знак в Польщі, вам слід взяти до уваги, що засоби правового захисту, доступні власникам прав інтелектуальної власності у разі порушення цих прав, перераховані в Законі про промислову власність.

Їх можна поділити на фінансові та нефінансові. Що стосується нефінансових засобів правового захисту, доступних під час врегулювання спору в Польщі, власники авторських прав можуть вимагати, щоб порушник публічно відмовився від будь-якої незаконно отриманої вигоди або вимоги про відшкодування збитків у порядку та в межах, визначених судом. Якщо вас цікавлять альтернативні методи вирішення спорів у Польщі, все більшого значення набувають позасудові переговори, які можливі на будь-якій стадії спору, та медіація (Chęcińska-Zauchna, 2017; Gródek-Szostak, 2017; Kajrunajtys, 2017).

Відповідно до Цивільно-процесуального кодексу, суди можуть на будь-якій стадії процесу направити сторони до врегулювання спору в Польщі шляхом медіації. Кожен учасник справи має право відмовитися від медіації. Крім того, під час слухання суд має повідомити сторонам про їхній вибір мирного вирішення спору, зокрема через медіацію.

Поправки до Цивільно-процесуального кодексу Польщі, які набули чинності 1 липня 2020 року, вносять важливі зміни до захисту прав інтелектуальної власності, зокрема комплексне регулювання судових проваджень у справах про порушення прав інтелектуальної власності. Створення спеціалізованих судів по вирішенню таких справ дозволило вдосконалити правову систему в питаннях захисту прав на товарні знаки в Польщі.

На думку А. Bielig (2014), у зв'язку з розвитком інформаційного суспільства та економіки знань нематеріальні блага набувають все більшого значення. До них належать, зокрема, товари

інтелектуального характеру (вони самі по собі не мають внутрішньої вартості), які захищені законодавством про інтелектуальну власність. Особливу роль у сучасних засобах масової інформації (далі – ЗМІ) відіграє авторське право, яке в Польщі регулюється Законом від 4 лютого 1994 р. Про авторське право та суміжні права .

Згідно твердження А. Dereń (2015), авторське право охороняє будь-який прояв творчої діяльності індивідуального характеру, зведений у будь-якій формі, незалежно від його значення, мети та засобів вираження. Останніми роками ми можемо спостерігати зміни в парадигмі захисту авторського права в Польщі та Європейському Союзі: по-перше, зміни в способах тлумачення цього права судами, по-друге, запровадження нових процедур захисту. Все це впливає на щоденне функціонування польських ЗМІ.

Найбільше на функціонування авторського права впливають законодавчі зміни. Серед них можна виділити запроваджені на рівні Європейського Союзу та на національному рівні. Минулого року польський законодавець помітно змінив принцип цитування творів, чітко допускаючи можливість використання творів з метою імітації та пародії, тобто унеможлиблюючи заходи, засновані на здійсненні стеження за ЗМІ.

Також запроваджено нові рішення (зокрема, у частині використання «творів-сиріт», тобто тих, авторів яких неможливо встановити. Причини змін, що відбуваються, можна побачити, зокрема, у динамічному розвитку Інтернету (який супроводжується неконтрольованістю надання контенту)), спостережуваному транскордонному характері порушень та труднощах, пов'язаних із застосуванням закону про авторське право приватними та державними установами для діагностики.

4. Система державного захисту прав інтелектуальної власності в Україні.

Важливість інтелектуальної власності сьогодні важко переоцінити - вона є вирішальним чинником для конкурентоспроможності окремих компаній і для конкурентоспроможності економіки держави в цілому. Суспільство вже визнає, що

інтелектуальна власність є найціннішим надбанням людства.

Аналіз інформації у сфері технологічного прогнозування та інноваційної політики, вважає Є. Валькова (2012), дає підстави стверджувати, що інтелектуальна власність може стати реальним інструментом розвитку економіки, зокрема шляхом збільшення запасів технологічних знань та обміну ними між країнами.

На думку В. Брижко (2013) на сучасному етапі розвитку України до найважливіших загроз можна віднести посягання на її національну та соціальну безпеку, стабільність (що охоплює: посягання на державний суверенітет України та її територіальну цілісність, територіальні претензії інших держав, поширення корупції, підкуп державних органів, економічна та політична взаємозалежність, організована злочинність тощо). При цьому, таку загрозу законодавець пов'язує з недосконалістю елементів захисту прав інтелектуальної власності.

Це яскраво свідчить про наявність прогалин у законодавстві про захист прав інтелектуальної власності. На думку А. Ромашко (2014) сьогодні є своєчасні та актуальні наукові дослідження як з питань інтелектуальної власності в цілому, так і з питань, які пов'язані із роллю митної служби України як одного із суб'єктів державної системи захисту інтелектуальної власності.

Перш за все, слід зазначити, що питаннями охорони інтелектуальної власності в Україні займається значна кількість органів та установ, до яких, зокрема, належать органи державної влади (наприклад, Департамент інтелектуальної власності Міністерства економічного розвитку і торгівлі України), наукові та освітні установи (наприклад, Український інститут науково-технічної та техніко-економічної інформації або Інститут інтелектуальної власності Національного університету «Одеська юридична академія») тощо.

Як зазначає В. Хома (2014), сьогодні в Україні важко знайти хоча б одну юридичну особу, яка б не займалася охороною інтелектуальної власності або захистом інтелектуальної власності хоча б локально, чи на рівні охорони комерційної таємниці. Тобто в найширшому розумінні до кола суб'єктів захисту або захисту інтелектуальної

власності належать усі юридичні та значна кількість фізичних осіб, діяльність яких так чи інакше пов'язана з інтелектуальною власністю.

На відміну від цього досить широкого кола організацій, які часто охороняють та/або захищають інтелектуальну власність, ми підкреслюємо, що в Україні існує досить розгалужена система державного захисту інтелектуальної власності. Ця система включає органи державної влади, які в силу своєї юрисдикції мають повноваження щодо захисту інтелектуальної власності. Правовий статус цих органів визначається насамперед Конституцією України та законами України.

Водночас зазначимо, що А. Шпак (2014) та О.Яра (2012) до державної системи охорони інтелектуальної власності в Україні включають досить широке коло владних органів. До останніх, окрім таких органів, як Верховна Рада України, Президент України, Кабінет Міністрів України, судових органів, належать, на думку авторів, такі органи, як: Український інститут промислової власності; Український центр інновацій та патентно-інформаційних послуг як філія Українського інституту промислової власності; Агентство з авторського права і суміжних прав України (державне підприємство); Державне підприємство «Інтелзахист», а також наукові установи та низка неурядових організацій - творчих громадських об'єднань та організацій, що спеціалізуються у сфері інтелектуальної власності (Nerubasska, 2020; Palshkov & Maksymchuk, 2020).

Разом з тим, О. Підпригора (2012) вважає, що державна система охорони інтелектуальної власності включає лише органи державної влади - Верховну Раду України, Кабінет Міністрів України, судові органи, прокуратуру тощо. Зазначена позиція підтверджується аналізом праць у галузі державно-правової теорії. Саме органи державної влади наділені повноваженнями спрямовувати суспільство на виконання завдань і функцій держави.

Це зумовлено правовим статусом цих суб'єктів та наявністю відповідних повноважень. Отже, згідно зі статтею 85 Конституції України повноваженнями Верховної Ради України є прийняття законів, що включають правове регулювання питань інтелектуальної власності. Відповідно до Постанови Верховної Ради України (25 грудня

2012 р. № 11- VII) було утворено Комітет з питань науки і освіти, до повноважень якого входить:

- підготовка до розгляду Верховною Радою України питань визначення шляхів розвитку та системи пріоритетів, спрямованих на захист інтелектуальної власності та інноваційної діяльності в Україні;
- розробка концепцій та законопроектів щодо захисту інтелектуальної власності в Україні;
- налагодження взаємовідносин України з іншими державами з питань охорони інтелектуальної власності;
- розробка пропозицій та рекомендацій щодо забезпечення гармонізації законодавчих актів України з іншими державами, що регулюють питання науки та освіти, захисту інтелектуальної власності та інноваційної діяльності тощо.

Суб'єктом державної системи охорони інтелектуальної власності, безперечно, є Президент України. Так, відповідно до Указу Президента України «Про заходи щодо охорони інтелектуальної власності в Україні» визначено заходи щодо розроблення та затвердження у встановленому порядку способів переміщення митним кордоном України товарів або об'єктів, на які поширюється право інтелектуальної власності.

Важливу роль відіграють також такі суб'єкти державної системи захисту інтелектуальної власності, як прокуратура та судові органи (Дукан, 2021; Pakharenko, 2021; Saienko, 2021).

Фактично прокуратурою України в межах покладених на неї Конституцією України завдань здійснюється контроль за дотриманням прав та свобод людини і громадянина, дотримання законів з цих питань органами виконавчої влади, органами місцевого самоврядування, державними органами, їх посадовими та службовими особами в усіх без винятку сферах життя суспільства і держави. Він функціонує як найважливіший центральний елемент державного нагляду у відповідній сфері.

Судова влада, в контексті даної роботи, характеризується не лише забезпеченням справедливості (у традиційному розумінні цього слова), а й юридичною здатністю активно впливати на дії та рішення законодавчої та виконавчої вла-

ди з метою їх «збалансування». Наприклад, за інформацією Державного управління юстиції України, у 2020 році місцеві загальні суди Рівненської області притягнули до адміністративної відповідальності за незаконне розповсюдження DVD-дисків 15 осіб, винних за ст.164-9 Кодексу України про адміністративні правопорушення (розповсюджувались диски, на упаковці яких не було контрольних марок (Tkachova, 2021; Saienko, 2021; Bezena, 2021).

5. Висновок

Державний захист прав інтелектуальної власності від ймовірних порушників в Польщі можна отримати через цивільне або кримінальне провадження. Вирішення спору про порушення прав на об'єкт інтелектуальної власності через цивільний процес регулюється Законом про промислову власність і Законом про недобросовісну конкуренцію. Польські закони передбачають, що заявник повинен використовувати товарний знак у комерційних операціях після його реєстрації в Польщі. Відповідно до Цивільно-процесуального кодексу Польщі, суди можуть на будь-якій стадії процесу направити сторони до врегулювання спору шляхом медіації.

Основними загрозами національної безпеки, політичної та економічної стабільності України на сучасному етапі є: посягання на її державний суверенітет територіальну цілісність, територіальні претензії інших держав, поширення корупції, підкуп державних органів, економічна та політична залежність, організована злочинність тощо. При цьому, зазначені загрози законодавець пов'язує і з недосконалістю елементів захисту прав інтелектуальної власності.

Суб'єктами, які здійснюють державний захист прав інтелектуальної власності в Україні є вищі органи державної влади (Верховна Рада України, Президент України, Кабінет Міністрів України) та інші державні органи (наприклад, Департамент інтелектуальної власності Міністерства економічного розвитку і торгівлі України, Державна митна служба України), правоохоронні органи (суди, прокуратура), а також наукові та

освітні установи (наприклад, Український інститут науково-технічної та техніко-економічної інформації), підприємницькі структури тощо.

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POMIĘDZY

**STUDIA
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LITERARY STUDIES

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REPRODUCTION OF CULTURAL AND RELIGIOUS LIFE IN UKRAINE DURING 1917–1921 IN MEMOIR LITERATURE

Summary: The article examines the role of memoirs in depicting the cultural and religious life of Ukraine during the revolutionary years of 1917–1921. The analysis focuses on memoirs written by contemporaries and participants of the Ukrainian Revolution. Memoirists drew attention to the issues of Ukrainian language, literature, art, and education. They depicted the efforts of cultural figures in supporting and developing Ukrainian culture, changes in the cultural environment, and society's reaction to these changes. The authors of memoirs discuss churches and religious organizations during the revolutionary period, describing the shifts in attitudes toward religion under the influence of political changes, the interaction between the church and political structures, and the persecution of priests and monks by the Bolsheviks. They share their thoughts on the impact of revolutionary events on their personal lives, perception of culture, and religion. The article analyzes the memoirists' accounts of meetings, communication, and collaboration with other prominent cultural and religious figures, as well as the exchange of ideas, discussions, and joint projects that contributed to the development of cultural and religious life.

It is revealed that the memoirs contain information about the state of societal culture and spirituality, including beliefs, customs, traditions, and moral values of that period. In the memoirs of many Ukrainian writers, artists, and other cultural figures, moments of Bolshevik presence are described as a time

of creative alienation and pressure on artistic expression. With their rise to power, Ukrainian culture became dependent on the ideology and policies of the new regime, leading to a decline in artistic quality and loss of authenticity. These cultural figures also depict the challenging living and working conditions during the revolutionary period in their memoirs. Many of them were forced to leave Ukraine or go into hiding due to political persecution. This led to a decrease in activity on the Ukrainian cultural scene and a reduction in the number of book publications. Despite the difficult circumstances, Ukrainian cultural figures continued to create and preserve cultural heritage. Many of them actively engaged in collecting and preserving Ukrainian cultural heritage, which suffered significant losses during the revolution.

A common tendency in the memoirs of contemporaries of the Ukrainian Revolution of 1917–1921 is the personal perspective on events and their impacts on the culture and religion of Ukraine during the periods of the Central Rada, the Hetmanate of P. Skoropadsky, and the Directorate. They provide a historical context and offer readers a unique insight into that period, helping to better understand its significance and consequences for the cultural and religious development of Ukraine.

Keywords: memoirs, education, culture, church, Ukrainian Revolution

1. Introduction

Ukrainian culture played a significant role in the society of the Ukrainian Revolution era of 1917–1921. This period was characterized by the emergence of new cultural movements and trends. Society began actively exercising its civil liberties, including engaging in political activities, organizing public gatherings, initiating periodical publications, and developing creative works using the Ukrainian language as a means of communication. The main objective was the transformation of the Ukrainian people from an ethnic community into a political nation. Throughout the years 1917–1921, Ukraine experienced a complex socio-political moment. Exploring the cultural and religious life of Ukraine during this period allows for a better understanding of the evolution of Ukrainian culture and religious identity. It is important to study the traditions, values, and practices that were significant to Ukrainian society at that time. An internal perspective on the events of that period is provided by memoir literature, as it contains personal testimonies of those who lived through that time. They offer valuable information about the experiences, thoughts, attitudes, and experiences of Ukrainian cultural and religious figures of that time. Researching the depiction of cultural and religious life in memoir literature is of great importance to the scholarly community. It allows for expanding knowledge of this period, conducting new interpretations, and filling possible gaps in the exploration of this topic.

The aim of the article is to determine the potential of memoir literature as a source for studying the cultural and religious life of Ukraine during the Ukrainian Revolution era of 1917–1921. The main research objectives in the article include analyzing and interpreting the works of memoirists to understand the depiction of Ukrainian cultural and religious life in them, identifying key thematic directions present in memoirs related to culture and religion. The research methodology is based on the principles of scientific objectivity, historicism, and systematic approach. It employs methods of analysis and synthesis, historical-comparative method, historical-genetic method, and the method of historical-cultural contextualization, which collectively contribute to achieving the objective.

2. Development of Ukrainian Education in the Time of Revolution

The revolutionary years of 1917–1921 were a critical period for Ukrainian culture. On one hand, there were opportunities for its development in national formats, but on the other hand, cultural progress faced objective difficulties of organizational and material nature. These contradictions particularly affected education. Many memoir authors emphasized the importance of its development for Ukraine, considering it as the foundation of the national political system. Vasyl Fedorko, a soldier of the Ukrainian People's Republic Army and a veteran of the 2nd Zaporizhzhia Regiment of the Ukrainian People's Republic Army, recalls that the Bolsheviks ruthlessly persecuted any national-cultural manifestations. The struggle for national-cultural revival became an important direction of the national liberation movement in Ukraine, and the construction of culture and education became an integral part of the state-building process (Fedorko, 1973, p. 4). S. Yefremov, a Ukrainian public and political figure, and literary critic, argued that a well-organized Ukrainian school could provide more for political autonomy than numerous demagogic treatises. He wrote that several generations educated in Ukrainian would "remain firm and unshakable in relation to political demagogues" (Yefremov, 2013). N. Polonska-Vasilenko left memoirs about the state of higher education at the beginning of the revolution. According to her recollections, there were no job opportunities for her in Kyiv because the university and higher women's courses were not functioning. Schools were filled with protests, and female students of the women's courses demanded political freedom for all professors, regardless of their political views (Polonska-Vasilenko, 2011, p. 110).

Memoirs testify that at the beginning of the revolution in Ukraine, there were over 30,000 schools where Russified teachers worked. Therefore, one of the main tasks of the revolution was the revival of Ukrainian education in the Ukrainian language and based on Ukrainian principles since the "Prosvitas" alone could not cope with this task. P. Pervukhin, a teacher of Ukrainian language and literature, recalls that Ukrainian society at that time was very vulnerable and susceptible to various influences, especially Russian and Jewish. He noted the limitations of the

rights and opportunities of Ukrainians during that period, providing numerous examples where Ukrainians demonstrated national consciousness, celebrated Ukrainian folk holidays, organized exhibitions of Ukrainian books and journals, and met with national leaders (Pervukhin, 1969).

M. Kovalevsky, a political figure, cooperater, publicist, and poet, points out that in early March 1917, the Ukrainian Society of School Education was established in Kyiv, which saw remarkable development under the leadership of Petro Kholodny, an outstanding Ukrainian statesman and public figure, a member of the Ukrainian Central Rada, Minister of Education of the Ukrainian People's Republic, artist, and educator. He became the director of the First Ukrainian Gymnasium named after Taras Shevchenko, which was solemnly opened in Kyiv on March 18, 1917. The memoirist also confirms the importance of the Ukrainian community in the development of the school system, particularly the Ukrainian Club "Rodina," which contributed to the opening of gymnasiums for children throughout Ukraine, including the gymnasium in Kharkiv. Club members invigorated the activities of the All-Ukrainian Teachers' Association, which had ceased under the influence of the 1905 revolution (Kovalevsky, 1960).

There is a lot of information available in the memoirs of S. Rusova (Rusova, 2004) regarding the functioning of this association and the life of the Ukrainian intelligentsia in general. She talks about the organization of "information bureaus" for educators, funding for courses and trips, the opening of schools and kindergartens with instruction in the native language. A significant contribution was made to the development of adult education. In her memoirs, S. Rusova emphasizes: "It is necessary to decisively and systematically fight against the general ignorance and spiritual emptiness of the Ukrainian people" (Rusova, 2004). She notes that the main force in this process was the instructors who promoted "intelligent cultural entertainment, literary readings, educational cinema, children's evenings, concerts, and performances" and distributed various manuals and practical advice. Prominent instructors mentioned include Lesya Staritska-Chernyakhivska, Kateryna Stetsenko, Volodymyr Zinkivsky, Maria Porsh, and Yevhen Perfetsky.

In January 1918, N. Hryhoriev became the Minister of Education in the government of the Ukrain-

ian People's Republic (UNR). He left memoirs titled "Memories of a 'Ruin-maker'" in which he described his activities during the Central Rada and Pavlo Skoropadsky's Hetmanate. The author stated that from the beginning of the revolutionary events, he focused on teaching history in schools. Through his efforts, the book "On Teaching Children Native History" was created, in which he presented his personal approach to the initial teaching of children's history. He wrote, "Language, arithmetic, and other sciences can be easily borrowed, but as for history, these methods need to be invented and thought out independently." N. Hryhoriev noted the low level of teaching the discipline and emphasized the need for children to feel that history influences their present lives. He suggested starting the study of history with the exploration of the child's family tree, the biographies of their parents, as well as the history of their city or village. He believed that children should memorize specific fragments of historical material and textbooks should be used for review (Hryhoriev, 1937). Thanks to his activities, schools and kindergartens with instruction in the native language were opened. N. Hryhoriev emphasized the importance of combating general unawareness and the darkness of the masses and supported the development of various cultural and educational events such as literary readings, educational cinema, children's evenings, concerts, and performances.

Significant for understanding the revolutionary era are the memoirs of P. Skoropadsky. He emphasized the importance of widespread Ukrainization (Skoropadsky, 1921, p. 318). According to Skoropadsky's memoirs, there was an uneven distribution of educational institutions in Kyiv, where instruction was conducted in both Ukrainian and Russian languages. He attempted to increase the number of schools where teaching was done in Ukrainian, both in Kyiv and throughout the country, although it was quite challenging. According to D. Doroshenko's memoirs, it was either necessary to transfer existing gymnasiums to the Ukrainian language, where instruction was conducted in Russian, or to open new Ukrainian-speaking gymnasiums without closing secondary education institutions with Russian as the language of instruction (Doroshenko, 1992, p. 355). According to the memoirist's testimony, P. Skoropadsky chose the second option, which allowed the gymnasiums to develop in parallel. This caused dissatisfaction among

Russian-speaking peasants, but the hetman managed to successfully overcome this resistance.

According to G. Hummerus, a Finnish politician who visited Kyiv in the summer of 1918, the intellectual life of the city was very active, especially in national circles. He noted that new educational institutions were constantly emerging, and when he arrived in Kyiv, the opening of the first Ukrainian university was being prepared (Hummerus, 1997).

Ukrainian historian and statesman V. Zenkovsky, in his memoirs, describes the period from May 15 to October 19, 1918, when he held the position of Minister of Education of the Ukrainian People's Republic. He recounts attempts to reform the education system in Ukraine, including the establishment of a new national school and support for Ukrainian science and culture. The author notes that these tasks were challenging due to the difficult political and economic situation. He describes various ways of increasing the budget for education and culture, highlighting the problem of attracting qualified professionals to national scientific and cultural institutions due to financial constraints. He writes, "It was difficult to find funds for national education when all the money was going to war. We struggled with financial difficulties but eventually found funds for our school reform and national culture" (Zenkovsky, 1995).

V. Vynnychenko was one of the memoirists who emphasized the unsatisfactory effectiveness of the hetman's reforms (Vynnychenko, 1990). He ironically wrote about the flaws in the process of Ukrainization and pointed out that only one or two ministers in the Cabinet knew the Ukrainian language, while others only listened to it during "Little Russian" performances. Vynnychenko even criticized the successful reforms of P. Skoropadsky, particularly in the field of education. However, he did not provide any arguments to support his words, indicating a personal negative opinion about the hetman.

During the revolutionary events in western Ukrainian territories, many questions arose in the field of education and science that required immediate resolution. According to M. Lozynskyi, most of them were addressed through the adoption of legislative documents such as "On the Language of State Institutions" and "On the Fundamentals of Schooling" (Lozynskyi, 1925, p. 65). Political opponents of the Galician government openly criticized their ac-

tivities, refuting their achievements while acknowledging some validity. In particular, they pointed out that compared to the situation in the Trans-Dnieper Ukraine, there were virtually no real reforms implemented in the western Ukrainian territories, with only the replacement of inscriptions on buildings in Kyiv.

Soldier of the Ukrainian National Republic Army and veteran of the 2nd Zaporizhzhia Regiment of the Ukrainian National Republic Army, V. Fedorko, notes that at the beginning of the revolution in Ukraine, there was no accessible higher military education, only small military schools existed (Fedorko, 1975, p. 4). Tetiana Mykhailivska-Tsimbal, a student at an Odessa gymnasium, witnessed the revolutionary events in her city. In her memoirs, she mentions that with the onset of the revolution, science began to lose its significance in the gymnasium, and regular lessons were replaced by hurried final exams (Mykhailivska-Tsimbal, 1977, p. 69). She asserts that students were strictly isolated from all events, which prevented them from receiving information about the events in the Russian Empire.

Interesting facts about the state of education in the western regions of Ukraine during the revolutionary period can be found in the memoirs of V. Barahura, who witnessed the Ukrainian-Polish War in 1918-1919. In his book "Kalynovy Mist" (The Guelder Rose Bridge), he talks about his education in the Gymnasium in Yavoriv (Barahura, 1982, p. 53). He recalls that the financial situation of the school was very low because the Gymnasium's budget chronically lacked funds. When V. Barahura went to school, he not only carried textbooks but also a few pieces of firewood: "We studied on maps with holes, on which cigarettes were smoked, which our restless teachers diligently patched up and added new details to. We made various devices and instruments for physics lessons, and in the fields and meadows, you could often see students hunting for butterflies and insects to replenish the natural science cabinet. We sat on creaking desks that did not meet sanitary standards and were uncomfortable in a practical sense" (Barahura, 1982, p.69). V. Barahura also notes that over time, the financial situation of the school improved thanks to the activities of Prince Vasyl Voloshynsky and responsible directors of the Yavoriv Gymnasium, including Mykola Chaikovsky and Markiyan Terletsky. He recalls that the Gymnasium taught world history and the science of mod-

ern Poland, while the history of Ukraine was studied only within the framework of world history. However, the teachers tried to encourage students to study the history of their native land and the Ukrainian people.

3. Ukrainian Cultural Advancement

Considerable attention is given by memoirists to the state of the cultural sphere. According to S. Rusova's memoirs, there was a Department of Art in the General Secretariat (Rusova, 2004). It consisted of departments for the preservation of art and antiquities, theater, arts and crafts, library and archives, and visual arts. Thanks to the initiative of the latter, the Ukrainian Academy of Arts was established in Kyiv, which was the only multi-profile institution of higher artistic education in Ukraine. It trained specialists in various fields of art, such as sculpture, painting, graphics, architecture, theater and set design, art restoration, art history, and even art management (Antonovych, 1966, p.69). On December 18, 1917, the Central Rada adopted a law regulating the activities of the Ukrainian Academy of Arts. K. Antonovych recalls the development of the statute of the Committee for the establishment of the Ukrainian Academy of Arts, together with her husband's sister, H. Antonovych.

In the thematic section "Revolution," Ukrainian public figure N. Surovtsova talks about the development of theater during the revolutionary period: "A performance took place on the steppe near a solitary hut. The audience sat on the ground, and the actors performed on a small hill" (Surovtsova, 1966, p. 66). S. Rusova mentions that there were cultural and literary circles in cities where young people and older individuals together created plays, sang folk songs in a choir, and read Ukrainian literary works. It is interesting to note the perception of the youth towards the first Ukrainian "Young Theater" in Kyiv: "We, the youth, visited it with great interest, although the older generation sometimes criticized it" (Rusova, 2004, p. 76). According to S. Rusova, this theater was Les Kurbas' first attempt to "break away from classical domestic theater," which particularly appealed to the Ukrainian youth. She recalls that young people attended educational lectures in the Ukrainian Free University in the evenings because they were taught in Ukrainian (Rusova, 2004, p. 77).

Memoirists have provided information not only about cultural achievements but also about cultural vandalism caused by the Bolsheviks. M. Tereshchenko recounts that during the revolutionary events, a significant portion of his art collection, located in his house on Bibikivsky Boulevard in Kyiv, was destroyed. He describes the extent of the devastation: remnants of magnificent paintings by renowned artists were torn into pieces or needlessly destroyed with a saber, some canvases were cut out of frames with knives or sabers, and the upholstery of chairs and armchairs was torn apart. Thanks to M. Tereshchenko's mother, Yelizaveta, some artworks were preserved by being transferred to the Municipal Museum of Antiquities and Art. His aunt, Varvara Khanenko, entrusted her collections to the Academy of Sciences of Ukraine, hoping that they would be better preserved. Unfortunately, the Academy burned down on December 14, 1918. Varvara Khanenko had the opportunity to take the art treasures to Germany, but she declined because she had always dreamed of these works of art, collected throughout her lifetime, remaining in Kyiv for educational purposes and bringing joy to Ukrainians (Tereshchenko, 2013).

In 1917, all bans and restrictions on the Ukrainian press were lifted. Over the following years, the government structures of Ukraine—the Central Rada, the government of Hetman Pavlo Skoropadsky, the Directorate of the Ukrainian National Republic—established control over the press and provided assistance in organizing journals. This was achieved through the issuance of resolutions, laws, instructions, and other documents.

Yevhen Tyshchenko-Siryi, a prominent figure in the Ukrainian publishing and national-cultural movement, and a writer, describes the development of the publishing industry during the revolutionary years in his memoirs "From Memories of Ukrainian Publishers." He recalls that due to the urgent need for school textbooks in 1917, a branch called "Ridna Shkola" (Native School) was established at the "Dzvin" publishing house, where notable editors such as S. Rusova, Ya. Chepiga, and S. Cherkasenko worked. Despite having funds for publishing textbooks, there was a shortage of paper since it was imported from Finland. The situation improved under Pavlo Skoropadsky's rule. The Ministry of Education in Kyiv ordered hundreds of thousands of copies to implement

the textbooks of the “Ridna Shkola” publishing house. The printing of textbooks took place in Austria. Before the start of the academic year, Yevhen Tyshchenko-Siryi managed to deliver 25,000 copies of O. Kovalenko’s geometry textbook, his own authored book “Life of Plants,” as well as 100,000 copies of two parts of Ya. Chepiga’s arithmetic. Additionally, 200,000 readers and 250,000 copies of S. Cherkasenko’s primer were prepared (Tyshchenko-Siryi, 1949, p. 12).

According to Z. Kuzela, who was a Ukrainian linguist, journalist, historian, public figure, and publisher, several publishing houses existed in Kyiv during the summer to autumn of 1918. These included “Serp i Molot” (Sickle and Hammer), “Knyhozbornia” (Book Collection), the publishing cooperative “Hromadska Dumka” (Public Opinion), and “Istorychna Beletrystyka” (Historical Fiction). In Kharkiv, there were publishing houses such as “Luna,” “Rukh,” “Literaturni Zshytky” (Literary Notebooks), and “Hrunt” (Soil) (Kuzela, 1918, pp. 15–16). Volodymyr Vynnychenko discussed the situation with publishing during the hetmanate, stating, “...poor Russian officials who occupied positions became scared and hastily began to learn the Ukrainian language. Ukrainian and non-Ukrainian bookstores sold Ukrainian dictionaries and grammars the best during those strange times when Russian reaction spread quickly in Ukrainian” (Vynnychenko, 1980, p. 120).

4. Reflection of Religious Life in Memoirs

During the process of Ukrainian state-building in the revolutionary era, the issue of the status of the Ukrainian Orthodox Church became relevant. Its significance had canonical, organizational, and political dimensions. The increased attention to the needs of the Orthodox Church emphasized its special status in society.

Valuable sources for understanding religious life are the memoirs of Archbishop of Volyn and Zhytomyr, Metropolitan Yevlohiy, titled “The Path of My Life: Memoirs.” The author draws attention to the changes in church life immediately after the fall of autocracy. Following the events in St. Petersburg, questions arose for Metropolitan Yevlohiy regarding whom and how to commemorate during worship. He recalls the pressure from the Ukrainian community as

a church figure of Russian orientation: “From the very first day, a campaign against me began. I still traveled in the episcopal fiat. From time to time, hostile cries reached me: ‘You won’t be traveling anymore!’” However, during Easter visits to the hospitals, Yevlohiy did not feel hatred or hostility from the soldiers: “When I went to the hospitals with a basket of red eggs for Easter, the soldiers still bid me farewell with Christian greetings, but the Sisters of Mercy complained that there was dissatisfaction among the wounded” (Yevlohiy, 1994).

In his memoirs, Ivan Ohiyenko, the Minister of Religion of the Ukrainian National Republic, notes that Ukrainian groups sought to transfer the Church’s problems to the responsibility of state authorities in order to ensure success in the process of Ukrainianizing the Church and obtaining autocephaly. To achieve this, it was necessary to go through the Ukrainianization of the Church, which was supposed to be guided by a “true Ukrainian.” According to Ohiyenko’s recollections, Archbishop Oleksiy was such a person, with whom he discussed the creation of a Church Council that would deal with the affairs of the Ukrainian Church since “the episcopate will not be able to accomplish this because they do not understand this matter well, and most of them are not on our side” (Ohiyenko, 1968). In the memoirs “Krut. Chronicle of the Red Viburnum,” Ivan Losky emphasizes the importance of the Church in the social life of that time, stating that it was the center of spiritual life and provided stability and unity for Ukrainian society (Losky, 1932, p. 12).

During the period of the Hetmanate, the main initiative in state policy regarding the church and religion was led by ministers of denominations, who served as the primary source of information regarding church life in Ukraine and beyond, maintaining direct communication with church leadership. The first person to hold this position was Vasyl Zinkivsky, a professor at the Kyiv University of Saint Volodymyr. In his memoirs, he noted the general indifference of the village towards the Ukrainian church movement. In such a situation, Metropolitan Volodymyr continued to convene the Episcopal Council, which contributed to the activation of the Ukrainian church movement. Zinkivsky supported the autonomy of the Ukrainian church but not autocephaly. According to his recollections, at that time, everyone con-

sidered this issue a church-political one. However, he did not deny the possibility that autocephaly could become a reality for Ukraine in the future. He supported the Ukrainianization of worship, considering the church barriers to the language of worship inappropriate (Zinkivsky, 1995). Zinkivsky left an impression of the state of spiritual education during the Directory. According to him, changes took place in this sphere because there were outdated stereotypes that had transferred from old Russia. The spiritual academies suffered because the higher spiritual authority had full control over educational institutions: “Close subordination to the state led to the fact that gifted and educated spiritual leaders were rarely encountered within the church hierarchy - more often, there were practical administrators or individuals who exhibited piety and worthiness in this aspect” (Zinkivsky, 1995, p. 90). At the same time, active work was being carried out to establish theological faculties at universities. One of the best examples is the theological faculty of the Kamianets-Podilskyi State University, headed by Rector I. Ohienko.

O. Lototsky, upon becoming the next Minister of Confessions, took on the task of implementing the idea of autocephaly for the Ukrainian Church. He successfully convinced the Council of Ministers of the fallacy of its church tactics and rejected the autonomy project, proclaiming the autocephaly of the Ukrainian Church at the Council. O. Lototsky led the embassy to Tsargrad (Constantinople) for the recognition of the autocephaly of the Ukrainian Church. He believed that Ukrainians could not ignore the religious aspect in their lives, as the church interests of the people were linked to civic, national, and even state needs. In his memoirs, the activist wrote that the church should not only be a personal matter but also a political institution. He condemned the refusal of Russian church circles to recognize Ukrainian identity. O. Lototsky was interested in the development of spiritual education and sought to reform the old system by developing new principles and principles. He remained the Minister of Confessions during the Directory. Regarding this period, he mentioned the arrest of Yevlogiy and Antonyi, whom he was instructed to execute. However, it was possible to convince Y. Konovalts of the inappropriateness of such action (Lototsky, 1966).

Metropolitan V. Lypkivskyi notes that after the capture of Kyiv by the Denikinets, some Ukrainian

church figures had to leave Kyiv and move to Kamianets-Podilskyi, where the Directory continued its work. The Kyrylo-Methodian Brotherhood, which included many government officials, also moved there and became the center of supporters of Ukrainian revival. At one of the brotherhood meetings, it was announced that Ukrainian parishes had been established in Kyiv and a new All-Ukrainian Church Council had been elected. However, the activities of the brotherhood encountered obstacles due to the actions of Bishop Pimen, who prohibited the clergy and monks who joined the brotherhood from participating in it and conducting worship services. Ivan Mazepa recalled, “We could not overcome such a national enemy as the Kamianets bishop Pimen. He was a bitter enemy of Ukrainians and conducted explicit anti-Ukrainian propaganda” (Lypkivskyi, 1961, pp. 58–59).

In his memoirs “On My Life’s Path,” published in Zurich in 1978, I. Luchishin recounts the persecution of the church by the Soviet authorities, also mentioning other religions in Ukraine, including Greek Catholicism and Judaism (Luchishin, 1978).

5. Conclusions

Memoir literature encompasses a wide range of impressions and evaluative judgments regarding Ukrainian culture and religious-church life during the revolutionary years of 1917–1921. Among its authors are political figures, prominent entrepreneurs, activists, church officials, scholars, educators, and journalists. Each of them, from their own standpoint, provided a characterization of the situation in the cultural and spiritual sphere against the backdrop of political upheavals. Memoirists demonstrated the understanding of the importance of education by the Ukrainian government bodies in the establishment of the Ukrainian state, drawing attention to its material support. Despite the difficulties, school buildings were constructed and repaired, efforts were made to create comfortable conditions for students and teachers. The significant contribution of the public to the development of Ukrainian schools is also noted.

The analysis of memoirs has revealed that contemporaries of the Ukrainian Revolution almost unanimously positively assess the achievements of the Central Rada, the Ukrainian State under hetman

rule, and the Directorate of the Ukrainian People's Republic in the field of culture. Emphasis is particularly placed on measures aimed at reviving national consciousness among Ukrainians as the foundation for state-building. Despite challenging conditions, Ukrainian cultural figures continued to create and preserve the cultural heritage, which suffered significant losses during the military-political confrontation. Likewise, the authors express solidarity in condemning the destructive actions of the Bolsheviks towards cultural objects. Many Ukrainian writers, artists, and other cultural figures note that Ukrainian culture became dependent on the ideology and politics of Soviet power, leading to the loss of its authenticity. Many cultural figures were forced to emigrate.

Significant attention in the memoirs is devoted to the issues of religion and church life during the Ukrainian Revolution. The authors reveal its ideological, moral, and meaningful aspects. They analyze the activities of religious and church leaders, raise the question of Ukrainian autocephaly, and discuss state measures regarding the recognition of the Ukrainian national church and its political status.

Thanks to memoirs, we gain a deeper understanding of the experiences and thoughts of creative figures who went through difficult times and made a significant contribution to the development of Ukrainian culture. Although memoirs bear a distinct subjective character, it is precisely this that gives them uniqueness and makes them an important source of information. When combined with other types of sources, their analysis adds value to the study of Ukrainian society during the revolutionary period of 1917–1921.

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MORALITY AS A FORM OF HUMAN SOCIO-CULTURAL BEING IN ORAL FOLK POETRY

Summary: The article examines moral responsibility as a specific subjective-objective phenomenon of oral folk art using the example of folklore non-ritual lyric-epic texts. It is analyzed the conceptual dilemma of responsibility – irresponsibility and its role in implementing the functions of oral traditional culture. The authors focus on the correlation between the concepts of individual and social responsibility. In addition, the problem of social responsibility as an evident form of the relations between the individual and society driven by the need to comply with coexistence rules is actualized. Folk consciousness accumulates knowledge about responsibility as one of the forms of social relations, which objectively exists, is reflected in the psychological and spiritual aspects, and hence is an internal (towards oneself) and external (towards the community and humanity as a whole) manifestation of responsibility.

Essential characteristics and forms of textualization of moral responsibility in folk songs are outlined: every time a practical act is compared with a proper one in real life, i.e., a moral ideal, through the reflection of the characters of a folklore work and the manifestation of behavior in a particular life situation. It is established that morality in oral literature appears simultaneously as a regulatory structure and a system of meanings of the subject and society as a whole. The imperativeness in-

herent in the belief system of a traditional work becomes not only a statement of a particular position but also a request for understanding the idea of life purpose at the author-audience level. The tragic event reinterpreted by folk consciousness transfers the axiological content of the depicted act to the collective memory. The essence of the responsibility-irresponsibility dilemma unfolds through a specific human reality.

The analysis of non-ritual lyric-epic songs highlights a crucial axiom: moral responsibility is, first of all, the affirmation of the view of life, beliefs, and principles of a person who perceives these moments as own, imagined, and suffered. Having separated temptations of the empirical world, the essential from the insignificant, a person isolates the dominant landmarks of their existence, often leveling out the possibility of personal happiness, acting for the benefit of others. A folklore work conceives the relevance of individual and social consciousness since the depicted folk event raises the current problem to the level of collective comprehension, highlighting the imperative of human life value.

Keywords: anthropological model, moral responsibility, ballad, emigrant song, lyrical song, plot, motive

1. Introduction

The processes of structuring the anthropological model of the non-ritual lyric-epic folklore of Ukrainians are inextricably linked with the formation and spread of knowledge about an individual, their life world, and a range of values, moral, aesthetic, and rhetorical imperatives. First, the specific world is rendered in folk consciousness and then moves towards transmitting particular ideas via artistic images and systems. The entire potential of knowledge, which is rendered through various events and semiotic forms, becomes a guide in socio-practical interaction inherited by future generations as a set of principles for a harmonious life. First of all, knowledge about a person and their essence is an effect of understanding the responsibility category as a specific subjective-objective phenomenon both in individual and social senses.

The responsibility issue in non-ritual lyric and epic folklore is undoubtedly of interdisciplinary nature and is distinguished in different dimensions: axiological, epistemological, methodological, etc. Knowledge of manifestations and essential evaluation of responsibility is formed through analysis of artistic images in the presented life situations, i.e., living knowledge in a subjective form, and retranslated in the collective consciousness. In particular, a folklore work actualizes the problem of social responsibility as an evident form of the relations between the individual and society driven by the need to comply with coexistence rules. Folk consciousness accumulates knowledge about responsibility as one of the objectively available forms of social relations, which is rendered in psychological and spiritual aspects. Thus, there are internal (toward oneself) and external (toward the community and humanity as a whole) manifestations of responsibility.

The purpose of the article is to study moral responsibility as the dynamics of world transformation using works of Ukrainian non-ritual lyric-epic folklore.

The research is based on general scientific methods of analysis and synthesis, deduction and induction, conceptual, dialectical, axiological, comparative, and socio-cultural approaches. The methodology, which has relied on the integrative model of cognition, involves the complexity of the analysis of moral

responsibility and its role in structuring the anthropological model of traditional oral culture.

2. The essence of the responsibility–irresponsibility dilemma in non-ritual lyric-epic folklore

The works of traditional oral culture interpret the morality concept as a system of formed conventional principles which focus on the harmonization of society, in particular, individual and social interests. At the same time, morality is understood as mutual obligations represented in folk consciousness as an example of the proper, how it should be following established norms and requirements. Every time a real act is compared with a proper one, i.e., a moral ideal, through the reflection of the characters of a folklore work and the manifestation of behavior in a life situation. Thus, morality appears simultaneously as a regulatory system and a system of meanings of the subject and society. The imperativeness inherent in the belief system of a traditional work becomes not only a statement of a particular position but also a request for understanding the idea of life purpose at the author–audience level.

The concept of moral responsibility correlates with other categories of moral consciousness: good and evil, duty, justice, happiness, reason for being, etc. For example, in the ballad song “Ой пив Роман цілий тиждень”, the responsibility category is represented through an essential interaction with the category of moral duty. The sibling, whose duty is to care for and protect his sister, demonstrates irresponsibility by selling her to the Turks: “пропив сестру Аннунечку”, “склонив на стіл головочку” (Dei, 1983: 37–38).

Roman advises Anna to “йти по водицю”, “в чисте поле у керницю”, but the sister, sensing trouble, has decided to return and beg her brother to hide her. Despite dressing up as a woman cook, the Turks (“турчаноньки”) eventually penetrate the deception, forcing Roman to give them the girl (Dei, 1983: 37–38).

The moral responsibility of the folk female protagonist – Anna – becomes the main one in the entire moral-ethical concept of the work. Analysis of

the artistic macrosphere determines that honor and dignity as the dominant factors of existence induce the individual to defend her under any circumstances, even at the expense of her life. The female protagonist, fleeing from the outrage of enemies, stabs a knife in her heart.

In the work's poetic space, traditional artistic means are distinguished, including the number three: "ідуть гору, ідуть *другу*, / а на *третій* стали спочивати»; «жде годину та жде й *другу* / а на *третій* вже й сам пішов»".

А на *третій* вже й сам пішов,
Анні в серцю ножа знайшов.
– Най ми пісок очі точить,
Най ні нелюб не толочить! (Dei, 1983: 37–38).

The poetic technique of "triple gradation" can also be noticed in calendar and ritual songs. According to the conclusions of the modern folklorist H. Koval, such numerical constructions are applied not only to visualize some phenomena and events but also as one of the compositional methods of structuring functional segments of folk lyrics. Therefore, the pragmatics of the number three is quite polyaspect in ritual songs: it can indicate the number of characters participating in the ritual ("три королі", "три рибалки", "три сторожі"); astral objects and atmospheric phenomena ("яснее сонечко", "ясен місячик", "дробен дожджик"); spatial images in the sense of "country, state" ("три землейки" – угерська, турецька, московська); three roads ("на Литвоньку", "на Україноньку", "на Волощиноньку"; "три городенька", "три містенька", "три села"; "три сади"; Christian concepts ("три об'явлення"); abstract concepts ("три долі", "три недолі"), etc. (Koval, 2020: 270–275).

Analyzing the non-ritual lyric-epic song "Ой пив Роман цілий тиждень", one can mark that here, just as in the texts of ritual folklore, the counting technique is employed to reproduce features of the time-space continuum – it refers to three mountains and three hours – and increase in the emotionality of the relevant folklore event. The enumeration models in a traditional work are, among other things, compositional and ideological, since they are applied to convey the bottom line of the triad of responsibility – shame – conscience.

The triad's peculiarities can be analyzed using the ballad "Жила вдова на Подолі". The tragic event reinterpreted by folk consciousness transfers the axiological representation of the depicted act to the collective memory. The essence of the responsibility–irresponsibility dilemma opens through a specific human reality: the involvement of eight widowed sons in robbers; the marriage of the daughter, Halia, with a wealthy shopkeeper; the robbery of the shopkeeper's family by eight brothers; the murder of the shopkeeper; repentance and the liberation of Halia:

Взяли шваґра, поховали,
Галі руки розв'язали.
Галі руки розв'язали,
Срібло й злото повертали (Yaremenko, 1970: 301).

As we see, "in the poetic text, it is not the sequence of events but the sequence of meanings that "elucidates" the general content of the work matters" (Kopanytsia, 2016: 35).

Analyzing features of the text production of lyrical songs, L. Kopanytsia uses the expression "semi-finished" because plots and motifs in such genre varieties eventually become metaphors, saturating the existing communicative space with information. In the scholar's opinion, they ensure the completeness of aphoristic presentation via different types of codes of a single culture-building process: from mythological, ritual, and psychological to social and national (Kopanytsia, 2016: 35).

According to the secular, non-religious understanding of morality, the responsibility concept is directly related to the moral choice of the act performed: "If there is no freedom of choice, we cannot consider the individual morally responsible for what happened to him and around him" (Lozovyi, 2007: 111). The analyzed texts highlight that, having freedom of choice, the characters of a folklore work act following their worldview: some do not think about the consequences of what they have done, imagining the result otherwise than under the proper principle and hence running into danger both themselves and other members of the family or team. Others, defending their values (honor, dignity, love, faith, etc.), neutralize empirical temptations and lay down their lives.

3. The responsibility paradox in the artistic space of an emigrant song

Lyrics of lyric-epic folklore, including emigrant songs, reveal the so-called paradoxes of responsibility. On the one hand, there is freedom of choice: to go or not to go to faraway undiscovered lands? And on the other hand, complete impoverishment and hopelessness confirm the inevitability of a particular decision and make it impossible to bear further responsibility for those close and dear people who need it.

The modern researcher of emigrant songs, O. Lutsko, gives examples of folklore texts which name the reasons for the departure of Ukrainians to other countries. Numerous songs about Canada prove the first wave of emigration to the distant overseas country was for financial reasons. Emigrant songs contain frequent phrases like “мене біда виганяє”, “тай зароблю троха грошей”, which clarify the main reason for emigration: economic difficulties, political reasons, involving an unfair electoral system, civil strife, and various personal factors, e.g., desertion, etc. (Lutsko, 2010: 441).

The lexical-semantic system of the song “Сиджу я кінець стола та й думку гадаю” is subject to the reproduction of the moment of “choice without choice”. It begins with a detailed description of the worker’s farewell to his family:

Діти плачут і батько плаче, а жінка – тоскує:

– Свою землю покидаєш, в чужий край мандруєш.
Не їдь, не їдь, чоловіче, в Америку горувати,
А хто буде дома малих діток годувати? (Hrytsa, 1975: 414).

Consequently, the husband asks his wife not to despair but to take care of their children regardless of the current circumstances. Thus, it is about guidelines on moral responsibility.

The lyrics of emigrant songs reflect the worldview and world perception of the ethnic group based on personal life circle. The philosopher E. Husserl considers the world of an ethnic group and the world of being to be identical concepts. At the same time, the ethnic group should be characterized through an understanding of the ontological space where the personality and the environment of one’s existence are

conceived simultaneously. The values of the life world where a person is from birth help navigate in being, differentiate various phenomena, events, objects, and subjects, preserve the core of his spiritual essence, and prioritize preferences, intentions, and actions (Skrynnyk, 2010: 204).

In some emigrant works, including the song “Ой чого я нещаслива, нащо мені жити”, the moral responsibility of the wife is opposed to the irresponsibility of her husband, who went to faraway countries leaving his family at home. The moral and ethical aspect of labor migration is presented through manifestations of irresponsibility (“Маю мужа в Америці, десять літ немає, / Ні до мене, ні до дітей вже ся не признає”) and responsibility (“Ті доляри, що ти прислав, я їх не пропила, / То я діти годувала, ще й поля купила. /– Мама поля накупила, поставила хату, / Та приїздить вже додому, наш рідненький тату”) (Hrytsa, 1975: 471). In the end, as in many other emigrant songs, there is a sad refrain – a warning about the deceptiveness of happiness the family hoped for:

– Мої діти, рідненькіі, тато вас не знає,
Бо наш тато в Америці другу маму має (Hrytsa, 1975: 471).

In addition to the motives of sadness, despair, dependency, and sorrow, emigrant songs also have motives for adjusting to a new environment, an equivalent attitude to representatives of different nationalities. Joining society without class discrimination, the joy of wishful social freedom, when everyone is his own boss, fills folklore lyrics with major notes and hence the positive attitude of the labor migrant is objectified via lexemes derived from the word “воля” (liberty):

Тут Канада земля *вільна*.
В ній *вільній* люде (Lutsko, 2010: 446).

In the chronicle songs from O. Dei’s collection, one can also find episodes about the arrangement of Ukrainian emigrants in Canada, where life seems better than at home, and, most importantly, it is possible to find freedom, be independent of masters, tolerating abuse and working for them for peanuts. The song even emphasizes the solemn glorification

of *найвищого Бога* (the supreme God) helping the emigrant move to this faraway country:

Побув же я оден рік тут і побудувався:
 Слава *Богу найвищому*, що я ту дістав ся:
 Є ту фармів ще багато і є звідки жити,
 Вже не будуть мої діти панські воли бити.
 Є ту досить сіна, ліса і всього до сита,
 Но *Господа найвищого* здоровля просити
 (Hnatiuk, 1902: 49).

In the context of the responsibility issue, representatives of modern humanities stress that a person who exercises self-restraint acts in a reasoned and balanced manner and, as a representative of an ethical society, is endowed with a higher degree of freedom. It is about the presence in these processes of “communicative rationality” with its capacity to generate pragmatic and authentic thinking. According to that sort of understanding, a person can feel like a full member of the community and simultaneously act freely following the norms and ideals developed during life, which emphasize his individuality (Karas, 2016: 20).

Under the conceptual approaches of representatives of utilitarianism ethics, every moral act and any manifestation of the behavior of a particular person affects the lives of other members of the community and allows for internal positive changes and transformations. At the same time, the essence of the lexical unit “benefit” is understood only through effects of the corresponding activity, and the means chosen by the individual to achieve his goal are undoubtedly essential. As you know, every act receives a moral evaluation, and the outcomes of moral activity are partly determined by one’s axiological model. The very norm of morality appears in the form of a “caused imperative” (Manuilov, 2014: 32).

4. Conclusions

The analysis of non-ritual lyric-epic songs highlights a crucial axiom: moral responsibility is, first of all, the affirmation of the worldview, beliefs, and principles of a person who is aware of these moments as his own, desired, and hard-won. Having separated

temptations of the empirical world, the essential from the insignificant, the “wheat from the chaff”, a person distinguishes the dominant landmarks of his existence, often leveling out the possibility of personal happiness, acting for the benefit of others. The core of a lyric-epic work is a life situation that encourages a person to make a vital choice, which is a challenge to freedom in psychological, philosophical, and ethical senses.

In lyric-epic folklore texts, the responsibility category arises through the synthesis of diverse manifestations: epistemological, which concerns the awareness of the responsibility essence and the ways of its implementation; induced as a result of the awareness of the need and intention of implementation; practical, that is, the real act of the individual as a morally responsible member of the community; consecutive as an understanding of the consequences of activities, as well as direct influence within the translator-receiver interaction. The axiological scope of the responsibility concept is more vividly conveyed in texts of lyric-epic folklore through the presentation of its antinomies – irresponsibility and indifference.

The texts of non-ritual lyric-epic folklore allow analyzing the particularities of the sociocode of a specific person with inherent worldview, a range of moral imperatives, practical activity, essential assessment, comprehension of the ambivalence of the universe and an ethnic group with its centuries-old history, traditions, customs, beliefs, a system of moral and ethical principles, ideals, and attitudes. By synthesizing the individual and the social in traditional non-ritual poetry, the sociocode of all mankind is also manifested in terms of the differentiation of good and evil, truth and lie, justice and injustice.

The communicative effectiveness of folklore lyrics finds expression not only at the level of cognition of individuals, events, and phenomena but also at the practical level when the act is assessed in terms of responsibility–irresponsibility. Representation of various behavioral manifestations expresses the semantic and semiotic component of the “responsibility” concept revealing the deep essence of “culture” as the core of collective memory.

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POMIĘDZY

**RECENZJE
SPRAWOZDANIA
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**REVIEWS
REPORTS
COMMENTS**

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RECENZJA

K. Kościelniak, *Pola bitew w Poznaniu i okolicach, przewodnik historyczno-turystyczny*, Toruń 2023, ss. 333

W 2023 roku, dzięki inicjatywie historyka wojskowości dr. Karola Kościelniaka¹, nakładem Wydawnictwa Adam Marszałek z Torunia ukazał się pierwszy poznański przewodnik turystyczny *stricto* poświęcony lokalnej historii militarnej. Jest to praca zbiorowa, w której, co istotne, walny udział jako autorzy mieli studenci Wydziału Historii Uniwersytetu im. Adama Mickiewicza² w Poznaniu oraz uczniowie III Liceum Ogólnokształcącego im. Jana Kantego w Poznaniu. Istotny wkład w jej powstanie wniosła

także współpraca z Marcinem Lutomskim, szefem firmy „Walhalla. Inscenizacje Historyczne”, dzięki której możliwe było stworzenie atrakcyjnej oprawy graficznej. Przedsięwzięcie wykonane w ramach projektu *Militarne znaczenie Poznania dla historii regionu – przewodnik historyczno-turystyczny* (nr rej. Nds/529049/2021/2021) zostało sfinansowane dzięki funduszom pozyskanym ze środków publicznych w ramach programu Ministra Edukacji i Nauki pt. *Nauka dla społeczeństwa* (Kościelniak, 2023, s. 5).

¹ Karol Kościelniak jest pracownikiem badawczo-dydaktycznym Pracowni Historii Wojskowej na Wydziale Historii Uniwersytetu im. Adama Mickiewicza w Poznaniu. Jego zainteresowania badawcze oscylują wokół tematyki związanej z wojskowością nowożytną, szczególnie w okresie III wojny północnej (1700–1721). Kościelniak, poza recenzowaną pracą, jest autorem m.in. analizy: *Kadra oficerska w wojsku koronnym w latach 1576–1648. Studia nad zawodem wojskowym*, Toruń 2011, współautorem pracy: *Fenomen walki partyzantkiej. Aspekt historyczno-wojskowy [The phenomenon of guerilla warfare. historical and military aspect]*, Toruń 2014, którą napisał wraz z Jarosławem Piątkiem, i ważnej publikacji poświęconej lokalnej historii militarnej: *Wojenny Poznań. Fortyfikacje i walki o miasto do XVIII wieku*, Poznań 2017, powstałej przy współpracy ze Zbigniewem Pilarczykiem i Marcinem Danielewskim.

² Szczególną zasługę ma tutaj współpraca z Sekcją Studentów Historyków Wojskowości, Koła Naukowego Historyków UAM im. prof. Gerarda Labudy, działających na tymże Uniwersytecie.

Jak podkreślił to Kościelniak, celem przyświecającym niniejszej pracy jest popularyzacja wiedzy historycznej i badań naukowych wśród mieszkańców regionu Poznania oraz turystów. Autor zdecydował się na, jego zdaniem, atrakcyjną formę przewodnika, pozwalającą wykorzystać aktywność turystyczną do poszerzenia świadomości zainteresowanych na temat dziejów militarnych tej części województwa wielkopolskiego. Zdaniem Kościelniaka praca na wybranym wycinku ziem Polski pozwala nie tylko uświadamiać wagę tego regionu w kontekście historycznym, podkreślając przy tym, iż częstokroć podzielał on losy całego kraju, ale także promować jego atrakcyjność jako miejsca wartego ujęcia w planowanych destinacjach (Kościelniak, 2023, s. 5–6). Co interesujące, czytelnik mający w ręce tę publikację jest zachęcony do nie pozostawiania biernym wobec jego treści. W celu jego aktywizacji położenie każdej miejsco-

wości przedstawione jest na mapie, pozwalającej samemu rozrysować przebieg starć, jakie odbywały się w jej okolicy. Ponadto autor promuje społeczne działania, mającej na celu godne upamiętnienie opisywanych starć, gdyż – jak zauważył – duża część z nich jeszcze się tego nie doczekała. Zapewnił przy tym, iż gotowy jest udzielić wsparcia merytorycznego takim inicjatywom. Jak informuje autor (Kościelniak, 2023, s. 7–9), w polskiej historiografii niewiele jest przykładów przewodników historyczno-turystycznych szlakiem wydarzeń militarnych, a inspiracją do napisania tego był *Przewodnik po polach bitew wojny polsko-rosyjskiej 1830–1831* autorstwa Ottona Laskowskiego (Laskowski, 1931) wydany w 1931 roku. Co jednak wyraźnie zaznaczył, a czytelnik może się przekonać już z informacji zawartych we wstępie, *Pola bitew w Poznaniu i okolicach...* to publikacja zupełnie nowatorska (Kościelniak, 2023, s. 7).

Praca *Pola bitew w Poznaniu i okolicach...*, liczy łącznie 333 strony. Składa się z: *Wstępu* (s. 5–9), zawierającego informacje o kulisach jej powstania, charakterze pracy, jej inspiracjach i celach, *Wprowadzenia* (s. 10–53), zawierającego szkic wszystkich konfliktów zbrojnych, w ramach których miały miejsce starcia opisane w dalszej części, wykaz kryptonimów autorskich (s. 54), chronologicznie ułożone *Kalendarium bitew i potyczek Poznania i okolic* (s. 55–56), mapy je obrazującej (s. 57), bibliografii (s. 58–62) i właściwej części merytorycznej (s. 63–333). Ta, oprócz wspomnianego wprowadzenia, składa się z uszeregowanych alfabetycznie miejscowości, przy których przedstawione zostały związane z nimi walki uszeregowane w porządku historycznym. Opisując strukturę dzieła, podkreślić należy bogatą szatę graficzną, składającą się przede wszystkim z map i fotografii ukazujących scenki odgrywane przez rekonstruktorów, mające w pewien sposób odzwierciedlać prezentowane wydarzenia.

Analizując niniejszą pracę, podzielić należy słuszność założeń tego projektu, a także jego realizację. Przewodniki historyczno-turystyczne mają w Polsce długą tradycję, sięgających jeszcze czasów przedwojennych, czego przykład przedstawił jako swoją inspirację K. Kościelniak³. Można stwierdzić zatem, że

sama koncepcja propozycji opierania wypraw turystycznych na kontekście historycznym czy nauki poprzez podróże nie jest niczym nowym. Błędne jednakże byłoby stwierdzenie, że *Pola bitew w Poznaniu i okolicach...* to li tylko kolejna pozycja poszerzająca wątlą pod takim kątem historiografię polską, nie wnosząca do niej żadnej świeżości. Zgodzić należy się z autorem, że stanowi ona pewne *novum*, przede wszystkim dzięki zachęce czytelnika do interakcji, w postaci możliwości samodzielnego rozrysowania działań taktycznych, w oparciu o zamieszczoną treść. Docenić w tym względzie należy także taki szczegół, jak dobór papieru, z jakiego wykonane są strony (w tym mapy), ułatwiającego posługiwanie się ołówkiem czy kredką⁴. Chciałoby się stwierdzić, że jest to pomysł na tyle trafny, że warto by go było rozwinąć. Co do samej treści, zdecydowanie *in plus* potraktować należy szeroki wachlarz 30 zaprezentowanych miejsc i 69 starć, jakie miały miejsce w ich okolicach. Jak zaznaczył autor, punktem wyjścia do jego skompletowania było wytyczenie „regionu Poznania”, sięgającego nie dalej niż 50 km od centrum miasta (Kościelniak, 2023, s. 5). Tym bardziej wrażenie robi ogrom materiału, jaki udało się zgromadzić. Co cenne, każda przywoływana miejscowość na stronie tytułowej ma mapę⁵ wraz z krótką informacją dotyczącą dróg dojazdowych, co niewątpliwie jest użyteczne dla turystów poruszających się własnym środkiem lokomocji. Kończąc część związaną ze stroną wizualną przewodnika, należy poświęcić kilka słów zamieszczonym fotografiom. Współpraca z firmą „Walhalla. Inscenizacje Historyczne”, tak jak było wspomniane, zaowocowała sesją zdjęciową, której efekty widoczne są w postaci oprawy graficznej. Podkreślić w tym miejscu należy nie walor *stricte* „rekonstrukcyjny” tychże, gdyż nie przystają one do takiej ramy, ale symboliczny i estetyczny. Scenki utrzymane w konwencji minimalistycznej (są one głównie 3–4-osobowe) mają na celu ogólnikowo przedstawić czytelnikowi typowe wyposażenie walczących stron i czysto symbolicznie przekazać charakter opisywanych działań. Są one też utrzymane generalnie w dość luźnej atmosferze, co niewątpliwie sprawia, że są miłe dla oka. Inną cechą

³ Spośród tego typu dzieł można wymienić także: J. Moszczeński, T. Pelczarski, A. Lenkiewicz, *Szlakiem II brygady legionów polskich w Karpatach wschodnich*, Warszawa 1937.

⁴ Przeważnie tego typu prace wydawane są na papierze kredowym, nieprzyjaznym wobec wszelkich szkieł.

⁵ Którą można następnie wykorzystać do sporządzenia rysunków działań.

charakterystyczną, na jaką koniecznie trzeba zwrócić uwagę, jest częste wykorzystywanie współczesnej przestrzeni (np. aglomeracji miejskich) jako tła, co również podnosi ich atrakcyjność. Czytelnik zauważwszy ten zabieg może w pewien sposób potraktować je jako swoisty “wehikuł czasu”, obrazujący, jak bardzo przez stu- czy dziesięciolecia zmienił się krajobraz kulturowy. Ważne także jest, że przemożną część pozujących postaci odgrywali studenci, co można pochwalić jako przejaw (jeden z dwóch) aktywizacji ich na polu popularyzatorskim i naukowym. Kolejnym przykładem tego jest, nadmieniona na początku, współpraca w zakresie tworzenia szkiców poszczególnych bitew. Opisy starć zamieszczone w przewodniku są zadowalające pod kątem merytorycznym i zdecydowanie łatwo przyswajalne oraz użyteczne dla czytelników, co jednoznacznie oznacza, iż autorzy dobrze wywiązali się ze swojego zadania. Zaangażowanie studentów w tym projekcie, co należy jeszcze raz wyraźnie zaznaczyć, to trafny i szlachetny pomysł, gdyż w ten sposób mogą oni wykazać się swoją wiedzą i umiejętnościami z zakresu pracy historyka, a publikacja taka jak ta może posłużyć jako motywacja do dalszego rozwoju naukowego⁶.

⁶ Zaangażowani uczniowie mogą natomiast przekonać się, czy mogą nie uwzględnić w planach swojej dalszej edukacji studiów historycznych.

Przewodnik jako całość, biorąc pod uwagę jego prostą, logiczną formę, przy zachowaniu atrakcyjności koniecznej dla tego typu publikacji, ocenić należy jako pozytywny rezultat dobrze przemyślanego pomysłu. Warto nadmienić, że recenzentami tej pracy byli profesorowie Zbigniew Pilarczyk i Danuta Konieczka-Śliwińska, zasłużeni dydaktycy oraz badacze dziejów regionu Wielkopolski, co niewątpliwie traktować trzeba jako wyraz pozytywnego odzewu środowiska naukowego. Konkludując, publikacja *Pola bitew w Poznaniu i okolicach. Przewodnik historyczno-turystyczny* w opracowaniu Karola Kościelniaka to innowacyjna pozycja, którą warto polecić szerokiemu gronu odbiorców. Żywić należy także nadzieje, że wytyczy ona nową ścieżkę w przestrzeni przewodników historyczno-turystycznych, które to wobec obecnej, dużej aktywności wycieczkowej Polaków, są ważnym narzędziem popularyzacji wiedzy historycznej.

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