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PHILOLOGICAL SCIENCES

«САМОІДЕНТИФІКАЦІЯ ДЖЕНІС КУЛИК-КІФЕР (НА ПРИКЛАДІ КНИГИ СПОГАДІВ («HONEY AND ASHES»)»

“SELF-IDENTIFICATION BY JANICE KULYK KEEFER (USING MEMOIR BOOK (“HONEY AND ASHES”)”

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Introductions. Janice Kulyk Kiefer is a writer who was born in Toronto in 1952 and was educated in France and England, she lives in Ontario, perhaps she is not only the most prominent Canadian writer of Ukrainian origin, but also the one who integrated more deeply into Canadian society than others (Online 1).

Janice Kulyk Kiefer is a literary critic of Ukrainian origin, doctor of philosophy (1983), professor (1990). Literary awards named after Marian Angel (1999) and “Kobzar” (2008). She wrote about Canadian literature and modernism in the works “Under Eastern Eyes” (1987) and “Reading Mavis Gallant” (1989). Author of the books “The Green Library” (1996), “Honey and Ashes” (1998; all in Toronto), “Dark Ghost in the Corner: Imagining Ukrainian-Canadian Identity” (Saskatoon, 2005), “The Ladies Lending Library” (New York, 2007), in which she explores the themes of Ukrainian ethnicity and cultural heritage in Canada, aspects and problems of multiculturalism and modern transnationalism (Online 2).

Aim. The main aim of this paper is to identify and characterize the artistic methods and techniques of identity expression in prose by Janice Kulyk Kiefer. The research object of this thesis is memoir book “Honey and Ashes” by Janice Kulyk Kiefer as an expression of the author’s self-identification. Our reseluts are based on

the analysis of the original prose text of Janice Kulyk Kiefer.The research has three tasks. Firstly, to analyze the problem of national self-identification of Ukrainian-Canadians of the second generation in the writer's work. Secondly, to analyze features of the inner world of the author and understand how it reveals to the reader. Thirdly, to describe the language issue for Ukrainian emigrants in Canada (on the example of their Solowski family).

Materials and methods. According to Grekul L., "the feeling of the house of J. Kulyk Kiefer is more difficult to define, because it goes beyond the borders of the country and nation" (Шадріна, 2017). Canadian critics point out that the writer's success is the result of a break with the Ukrainian ethnic environment. The creativity of the writer attracts the attention of researchers, two dissertations were dedicated to her. She writes prose in English, her path to Ukrainian subjects is not easy. She resisted this for a long time, perceiving herself as a Canadian writer, which confirms Zhurzhenko's T. assumption that women writers can belong to two completely different currents - they can be nationally or anti-nationally oriented. The first book of poetry "White of the Lesser Angels" appeared in 1986. The writer's works (for example, "Express Paris – Naples", "Constellations") were published in 1980 - 1990. She is the author of several literary works. These books and articles were published in English, and finding something Ukrainian in them is a difficult and impossible task due to the complete absence of Ukrainian motifs (Online 1).

Results and discussion. The story in the book begins in 1900, when her grandfather Tomasz Solowski was born, continues through five generations of her family, and ends in 1997, when the author comes to the country of her ancestors to visit relatives in Poland and Ukraine (Online 3). The book of memories "Honey and ashes" reveals to the reader the inner world of the author Janice Kulyk Kiefer. The basis of the ethnic component of the memoir is the artist's attempts to understand and feel her identity. The author's goal is to understand "who am I?": Canadian or ethnic Ukrainian? It is this goal that guides Kulyk-Kiefer to begin his journey in the memories of grandmother Elena and grandfather Tomas Solovsky, who emigrated to

Canada in the 20th century from the small village of Staromishchyna, in the Ternopil region:

Example 1. My childhood was filled with rounding stories of the Old Place, stories that fed my experience of, my desire for, difference. If, with name like Kulyk, I didn't belong in a world of Smiths and Browns, then I longed for that place where I did belong to be something richer and fiber. When I left my parents' home, married, had children of my own, my dreams and wishes altered: the Old Place vanished from my consciousness the way a river travels underground. I was making a new life, a new self as distant as possible from what my childhood life and self had been. But over the last few years I've come to hear the river of the past, my family's and my own, more insistently than ever (Kulyk Keefer, 1998).

The author raises a number of issues that are quite important for the author herself - this is self-identification, the language issue for Ukrainian emigrants in Canada (using the example of her Solowski family), the thorny path of Ukrainians in emigration, humiliation of emigrants in Canada, gender issue (attitude towards women at the university etc). The Ukrainian language did not become native to the author herself because she was never native, because Janice Kulyk Kiefer was born, grew up and lived in Canada:

Example 2. …many times when I was a child, and my mother spoke in her own language that was never mine… (Kulyk Keefer, 1998).

The problem of the self-identity of the author herself is very closely intertwined with the language issue. That is, my native language - that is my people - that is my essence:

Example 3. I am, if not the only gentle, then the only Ukrainian. Not Ukrainian-Canadian: in this gathering, my carefully gauged identity drops away; I lose the hyphen that has always put time and distance between me and the Old Place, and what happened over there. I'm here to make some connection with these women who seem like me, yet come from a culture that my own background has decreed, often in the most violent way, to be Other (Kulyk Keefer, 1998).

We learn about internal conflicts with self-determination from the author after the words:

Example 4. I was born in Canada, which for my family meant a place as blank, as free, as the future itself. But I was born out of their lives as well, out of all they were and all they came from (Kulyk Keefer, 1998).

Staromishchyna is the place of self-identification of the author herself. That is why a trip to Ukraine, namely to her mother's homeland – Staromishchyna (Ternopil region, Ukraine), was so important for the author:

Example 5. I try to explain my obsession with Staromischyna, the need I feel to visit a place where there's no family left to greet me. I can see from Sofia's face that doesn't understand. "I want to see it for myself," I say, but my tongue slips, and what comes out instead is this: "I want to see myself" (Kulyk Keefer, 1998).

Conclusions. To sum up, Janice Kulyk Kiefer deals with her self-identification thanks to a trip with her husband to Ukraine, to the Motherland of her parents and ancestors. It is also important to note that the author also considers the language issue as one of the components of the nation's identity.

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