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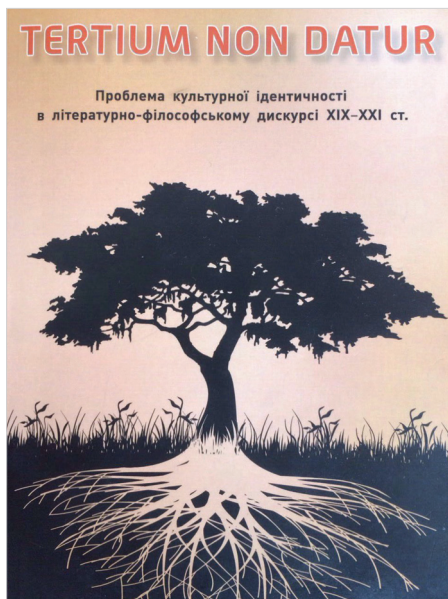
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Volodymyr Morenets, ed.

Tertium non datur. Problema kulturnoi identychnosti v literaturno-filosofskomu dyskursi XIX–XXI st.

[Tertium Non Datur: Issues of Cultural Identity in Literary-Philosophical Discourse of the 19th and 21 st Centuries].

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Reviewed by Lyudmyla Zaporozhtseva

Identity investigation is a highly charged and sensitive matter that can be considered along with concerns such as safety, unpredictability, and ecological challenges in the contemporary world. Moreover, Ukrainian anguish over this issue acquired new relevance with the Euromaidan events of 2013 and the consequent social crisis. Everyone in Ukraine was affected by issues of identity choice, responsibility, and a departure from the mind's comfort zone. Still, in directly encountering matters of existential and ontological choice in everyday life at every step, at times lost in the challenges of human nature and one's own boundaries, we require strategies and reflections on these issues.

The multi-authored collection *Tertium Non Datur* is a timely example of a multidimensional outlook and an attempt at an urgent response to eternal questions concerning identity choice. This collection of papers has brought together the best experts in the philosophical, literary and cultural fields, some of whom are also experts on identity. Among the twenty plus authors are professors of the Department of Literature and the Department of Philosophy and Religious Studies of the National University of Kyiv-Mohyla Academy, as well as doctoral students and other scholars.

The main idea uniting all of the authors is a belief that identity choice should be precise, with no boundary between responsibility and irresponsibility, thus *tertium non datur*. Volodymyr Morenets opens the collection with a probing essay of the same title. More reflections of other authors on topics of historical, philosophical, literary, and cultural horizons of identity, utilizing a multidimensional methodological approach, follow. A macro perspective is provided by an investigation of European identity (Castillo), national identity (Skórczewski), and national philosophy (Lysyi, Hrabovskiy). In addition, intercultural issues are addressed in articles by Ukrainian writers and philosophers (Ivaniuk, Panchenko, Lysyi). Present also are reflections on national history and identity choice (Morenets). Last but not least, theoretical

issues of hermeneutical experience (Kryvoruchka), self-identification (Ageyeva), and self vs. alien (Semenova) represent a micro focus in the chosen research field.

The collection consists of three chapters. The first chapter scrutinizes the theoretical foundations of cultural identity. Articles are focused on topics of cosmopolitanism vs. patriotism and nationalism, boundaries of identity in regard to the existential questions of humanity (Morenets), the notion of identity from a philosophical perspective (Lysyi), the hermeneutics of identity explications (Kryvoruchka), the borderlands question through the optics of the Ukrainian-Polish issue (Ilnytskyi), laughter as a marker of identity (Semkiv), and the notion of nation in the discursive field of Central-Eastern European studies (Skórczewski).

The second chapter is represented by a collection of essays on literary studies in the finest traditions of the national school. Writers Mykola Kulish (Ivaniuk), Mykola Zerov (Panchenko), Taras Melnychuk (Laiuk), Viktor Domontovych (Hryhorenko-Demchyk), Maryna and Serhii Diachenko (Lebedivna), and important issues of their writings are thoroughly analyzed. Contributors highlight the shaping of cultural identity in unique cases of personal choice as well as on the general scale of socialist realism in literature (Ksionczyk), and its further influence on Ukrainian literature and culture in general (Ageyeva). This chapter presents issues relating to the preservation and rejection of inherited identity and the manifestation of humanity through identity.

The third chapter is dedicated to cultural issues of national identity from other points of view through the notion of national philosophy (Lysyi), a historical overview of the Ukrainian philosophical school (Hrabovskyi). Included are investigations of the representatives of this school (Yurkevych and Lavrinenko), and several puzzles of identity reconstruction in a cultural-historical retrospective (Lysyi, Shestopalova). The reader will also enjoy a fascinating philosophical polemic addressing the issue of the national affiliation of philosophy (Lysyi). Among other concerns of contributors are identity matters presented through the approach of mass culture studies and its relation to the concepts of pop culture, kitsch, camp, national mythology (Liutyi), and advertising (Pronkevych), as well as the topical and open issue of what it means to be European (Castillo).

Among the strengths of this collection is its set of diverse notions providing a multiparametric investigation of the chosen topic. Additionally, the different backgrounds and experiences of the contributors provide a good balance in this multi-authored book. It is also worth noting that different levels of identity scrutiny are presented by the authors. A complete picture of the announced topic is provided by an intricate machinery of literary and mass cultural case analysis, on the one hand, and by an extended overview of the universal concepts related to identity matter, on the other. Moreover, the conclusions of most of the contributors are not only scholarly and dry, but are saturated with their own personal anguish over the Ukrainian historical condition.

However, although the diversity presented in this collection is beneficial, it may present a challenge to readers who are committed to a more traditional approach. Another limitation of the collection is in its imbalance of methodological presentation. Along with the vast variety of case analyses and insightful philosophical deliberations, the reader may have expectations of finding additional essays on culture studies in the third chapter.

Despite this, the collection will be of interest to a wide range of scholars and those interested in timely and important issues concerning Ukrainian culture and society. This multi-authored collection will provoke many questions and will stimulate a desire to reread the mentioned texts. For example, the judgemental rhetoric of Volodymyr Morenets functions as a cold lancet opening an abscess on the social-humanities crisis of the Ukrainian body, and may provoke acute discussion. Its pronounced polemical style will not leave anyone indifferent. Another article that will stimulate discussion is Serhii Ivaniuk's fascinating presentation of Mykola Kulish's literary vision. The main crux of this analysis is that Kulish's oeuvre has not been adequately approached from a theoretical point of view, with no discussion of issues involving national identity. Ivaniuk argues that a concern with identity was an issue of utmost importance for Kulish.

To sum up, the collection is convincing in showing that enough theoretical potential exists, both in the Western and Ukrainian traditions, to stimulate continued research on national, cultural, philosophical, and, finally, personal identity. Nevertheless, matters requiring additional scholarly research remain, which bears out Ericson's idea that identity is not a result but rather a process. As is obvious from the collection *Tertium Non Datur*, there is no right answer or right choice of identity outside of the process of the investigation itself.