

Existential Discourse and Communicative Strategy of Philosophical Journalism of Ukrainian Emigration after World War II

Vyacheslav Artyukh^{1*}, Volodymyr Sadivnychy², Olha Mitchuk³, Halyna Yatsenko⁴, Inna Sypchenko⁵, Natalia Zykun⁶

¹*Oleksandr Dovzhenko Hlukhiv National Pedagogical University, Hlukhiv, Ukraine*

²*Sumy State University, Sumy, Ukraine.*

³*National University of Water and Environmental Engineering, Rivne, Ukraine.*

⁴*Ivan Franko National University of Lviv, Lviv, Ukraine.*

⁵*Sumy State University, Sumy, Ukraine.*

⁶*State Tax University, Irpin, Kyiv region, Ukraine.*

*Corresponding Author: scientistua@ukr.net

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ABSTRACT

The article explores the existential dimension and communicative strategy of philosophical journalism of Ukrainian emigration after World War II. The hermeneutic-communicative methodology is used, which allows interpreting scientific, popular science and journalistic texts as an act of existential testimony and ethical statement. It is found that existentialism has become not only a philosophical trend, but a way of spiritual self-knowledge of the nation in conditions of exile. In the works of Yuriy Shevelyov, Ivan Koshelyvets, Yevhen Malanyuk, Gavriil Kostelnyk, Bohdan Tsybalytsky, Volodymyr Yaniv, and others, a combination of existential motives with national identity and Christian personalism is revealed. The communicative strategy of emigration journalism is characterized by dialogicity, authenticity of speech, ethical responsibility and resistance to silence. The results show that the existential journalism of Ukrainian emigration created a phenomenon of spiritual communication of the 20th century, which combined national memory, philosophy, and journalism as a space of freedom and being.

Keywords: Philosophy, Communication studies, Existentialism, Communication strategy, Philosophical journalism, Hermeneutics, Identity, Exile, Spiritual communication.

INTRODUCTION

The mass experience of tens of millions of people thrown into the maelstrom of world wars, revolutions, and concentration camps during the “short” 20th century became the prerequisite for the philosophy of existentialism of the 1920s-1950s. The understanding of this experience gave rise to the classics of existential philosophy (G. Marcel, M. Heidegger, K. Jaspers, J.-P. Sartre, A. Camus, N. Abagnano). When great totalitarian ideologies force people to “general mobilization” in favor of a class, nation, or race, when sacralized leaders demand willpower, steadfastness, loyalty, and self-sacrifice from their peoples, and instead of the promised paradise on earth, people die en masse in wars, political repression, and hunger, mass moods of disorientation, homelessness, and abandonment to the whims of fate arise. Man feels himself thrown into a world filled with mysterious, dangerous and all-consuming forces of being. However, against the background of such a description of the changeability, fragility, and finitude of human existence, existentialists (with the possible exception of Sartre) still try to find in man an existential layer, something authentic, originally true, which remains with man despite all cataclysms and forms the core of personal identity.

After World War II, those hundreds of thousands of Ukrainians who, by the will of fate, found themselves outside Ukraine, already having, on the one hand, the experience of building socialism with its collectivization, hunger strikes, repressions and, ultimately, the experience of a terrible war, and on the other hand, the ‘emigrant present’ with its isolation from the homeland, and, therefore, from the usual conditions of life, with being “thrown” into a foreign civilizational environment, could not help but reflect this tragic worldview. Ukrainian intellectuals who also found themselves in emigration first recorded this new experience in their texts, and then tried to comprehend it in terms of contemporary European philosophical thought and communicativity. In France, for example, the most popular trend, given the mass influence of its ideas, was existentialism led by the “left” J. P. Sartre and the “right” G. Marcel. Actually, in comprehending this trend, Ukrainian scientists, writers, and publicists sought to adapt it to the phenomenon of Ukrainianness, constructing an image of a possible national variant of Ukrainian existentialism. For them, such operations were also a confirmation of Ukrainian culture’s belonging to the circle of European cultures.

In this study, we aim to draw attention to the presence of a whole galaxy of Ukrainian intellectuals, who at that time found themselves in emigration, in the “gravitational field” of existentialist philosophy after World War II, and to reveal the communicative strategies of their philosophical journalism.

REVIEW OF LITERATURE

In the studies of national scholars of Ukrainian emigration in the period after World War II, concepts inherent in existentialism are increasingly addressed: freedom, choice, loneliness, borderline situation, responsibility. However, a clear study of how these motives are combined in the existential discourse and communicative strategy of philosophical journalism of Ukrainian emigration leaves a number of unexplored aspects.

In particular, in Ukrainian scientific thought, certain aspects of this problem have already been considered by Pavlychko (2002), Gundorova (2017), Bychko (1993), Vasylenko (2023), Zhylenko (2020), Artyukh (2013), and others.

Among other things, researchers note that Ukrainian existentialism often combines religious and moral reflection with themes of national identity. Thus, in the work “*Ukrainian Existentialism: Between Philosophy and Literature*”, Lysokolenko et al. (2021) analyzed how “within the framework of Ukrainian existentialism, ideas that arise and develop within the bosom of the European philosophical tradition are refracted”. They emphasize that existential themes in the Ukrainian cultural context are often syncretic: a mixture of literary/aesthetic and philosophical aspects, in particular, when a personal attitude to being intersects with the historical drama of emigration (Lysokolenko et al., 2021).

Also, studies of “existential visions” in the short prose of first-wave emigrants (1920s–30s) serve as a basis for comparison. In particular, Zhylenko (2020) showed how, through images of anxiety, loneliness, symbolism, and borderline situations, publicists and literary authors expressed the experience of emigration, which then resonated with the ideas of Camus, Sartre, and Jaspers.

English-language sources focus much less specifically on emigration journalism, but there are works of a comparative or conceptual nature in the scholarly discourse. For example, Yulia Kulish (2023) in her article “*For the “Global 1960s” in Literature: American, French, and Ukrainian Contexts*” draws attention to transnational and cross-cutting themes: how ideas of existentialism through literary and journalistic channels in the USA and France had similar themes to Ukrainian texts of those years: “dissent”, “existentialism”, “negative dialectics”. This provides a useful comparative perspective to see which ideas were common and which were constructions of national experience.

Special attention in modern research is paid to the problem of language as an existential space. As Mykola Ryabchuk notes, “for the emigrant author, the word becomes a refuge and a testimony of being – it replaces a territory that no longer exists” (Ryabchuk, 2002, p. 133). This brings Ukrainian journalism closer to the phenomenological dimension, where language appears not only as a means of communication, but also as the “house of being” (according to Heidegger).

In the collection “*Ukrainian Thought in Exile*” (Luckyj, 1979), it is emphasized that existentialist issues were not limited to philosophy – they penetrated journalism, literary criticism, and religious journalism. “Ukrainian emigre intellectuals were engaged in an existential dialogue with Europe, seeking to redefine humanism after totalitarianism” (Luckyj, 1979, p. 12). This “existential journalism” played the role of memory therapy, helping intellectuals to comprehend the trauma of war, loss, and exile.

In general, several main directions of research on the topic have been outlined in scientific and journalistic literature: historical and philosophical, which traces the reception of European existentialism (O. Hnatyuk, T. Gundorova); cultural, focused on the experience of exile as a form of existential consciousness (G. Luckyj, P. Wanner); religious and philosophical, which analyzes the synthesis of existential and Christian worldviews (B.

Tsymbalisty, V. Yaniv); media and journalistic, which considers the journalistic text as a space for philosophical reflection (M. Ryabchuk, Yu. Sherekh, I. Koshelivets).

The combination of these approaches shows that existentialism in post-war émigré journalism is not just a philosophical trend, but a way of self-knowledge of the nation through personal freedom and the tragedy of being. As Smith rightly notes, “in exile, philosophy becomes journalism of the soul – the attempt to write one’s being against nothingness” (Smith, 2016, p. 103).

METHODS

The specificity of our scientific approach to studying the problem of existential discourse and the communicative strategy of philosophical journalism of Ukrainian emigration after World War II lies in the orientation towards existentialism and communicativity regarding the cultivation of historiosophical ideas by Ukrainian intellectuals in the direction of the existential philosophy of history.

The methodology for analyzing existential discourse and communicative strategies of philosophical journalism by Ukrainian emigration authors involved the step-by-step application of both general scientific and special methods and approaches, which allowed achieving the research result; the sampling method – for the formation of empirical material; the comparative analysis method – for the analysis of common and distinctive features of communicative strategies used by different authors in a chronologically homogeneous political period.

In particular, the topic implied: a comprehensive analytical and interpretative study in accordance with the identified issues; an inductive approach - for the formation of theoretical conclusions based on the analysis of empirical data; contextual analysis used to identify and clarify the features of application; analysis and synthesis - for the systematization and organization of research material; socio-communication analysis of the author’s speech; philological and culturological methods of analyzing scientific, popular science, artistic and journalistic texts, their historical, ideological, communicative, linguistic, and cultural foundations.

One of the leading employed approaches is the hermeneutic-communicative approach, which allows interpreting scientific, popular science, and journalistic texts as an act of existential testimony and ethical statement.

The outline of the theoretical and methodological space of philosophy and communication studies allowed identifying the patterns and features of existential discourse and communicative strategy of philosophical journalism. The study used elements of structural, functional, and sociological narrative analysis, content and discourse analysis, descriptive and structural methods.

When studying the selected texts, the authors applied the methodological principle of the scientific information approach, which involves considering the phenomena under study through the prism of information as a category.

The use of analytical methods of comparison and analogies in the study of journalistic texts allowed identifying a number of characteristic features that were formulated into generalized statements about the state of the environment and the role of the environment in influencing the social orientation of the authors belonging to the Ukrainian post-war emigration using the induction method.

RESULTS

The problem of the existential dimension in Ukrainian philosophical journalism of the post-war emigration is attracting increasing attention of researchers who are trying to comprehend the spiritual and intellectual experience of the “exiles”, who in difficult historical conditions formed the modern Ukrainian identity. In the works of Yuriy Shevelyov, Ivan Koshelivets, Yevhen Malanyuk, Gabriel Kostelnik, Bohdan Tsymbalisty, Volodymyr Yaniv, and other emigration thinkers, the comprehension of the existence of the nation, freedom, faith, and absurdity became not only a topic of literary reflection, but also a way of spiritual resistance to the totalitarian ideologies of the 20th century.

Researchers also point to the connection between Christian personalism and existential themes in émigré thought. Bohdan Tsymbalisty, a professor of philosophy in Philadelphia, wrote in his work “*The Religious Dimension of the Ukrainian Spirit*”: “Existential anxiety, when illuminated by faith, becomes the source of moral creativity rather than despair” (Tsymbalisty, 1972, p. 89). This approach also brings Ukrainian existentialism closer to the theistic version characteristic of G. Marcel. Thus, in the journalism of Tsymbalisty, Kostelnik, and Yaniv, one can trace the desire to integrate existential experience into the system of Christian anthropology.

The question of the “existential nation” became key one for Yuri Sherekh (Shevelev). In his essays “*Not for Children*” and “*The Third Watchman*,” he reflects on the boundary between cultural continuity and the personal loneliness of an emigrant. “We are a nation of lonely intellectuals, and this loneliness is not a tragedy, but a form of existence,” the author noted (Sherekh, 1959, p. 114). Researchers (Pavlychko, 1997; Grabovich, 2018) note that

this interpretation of a nation's existence through the experience of loneliness is one of the original contributions of Ukrainian emigration to European existentialism.

The communicative strategy of philosophical émigré journalism is, first of all, a strategy of dialogue: dialogue with the lost Motherland; dialogue with the world that does not understand the Ukrainian experience; dialogue between the past and the future. Thus, the journalism of Yuri Shevelev, Ulas Samchuk, Yuri Lavrinenko is based on the principle of the dialogic nature of culture, in the Bakhtinian sense - as a polyphonic interaction of voices. Their texts are often constructed as a polylogue, in which the journalist's inner freedom is realized through responsibility to history. In this dialogicity, there is an attempt to counteract the silence created by the Soviet system. For emigrants, silence becomes the greatest enemy, therefore, writing and publishing texts (primarily journalistic and popular science of philosophical sounding) is a way of survival through communication. Survival of both one's own (human) and the survival of the nation and the Motherland.

Based on this, it is not difficult to understand that at the heart of émigré journalism, there is the ethics of responsible speech. For Yevhen Malanyuk, Hryhoriy Kostyuk, Mykola Shlemkevych, communication is not manipulation or persuasion, but serving the truth, refusing of timeserving, being ready to be in the truth even alone. This is a kind of communicative resilience - the ability of words to resist non-existence. That is why the existential journalism of Ukrainian emigration not only records the experience of exile, but also creates a model of informational resistance - primarily moral, intellectual, worldview.

Actually, existential motives are clearly traced in texts describing the historical existence of man, that is, in existential historiography. After all, human existence itself in it appears as history, taken in a temporal context, because history is primarily the internal experience of a particular person of his existence in a specific historical situation. According to Martin Heidegger, a person cannot have a history, because he himself, as being-in-the-world, is already history, being rooted not only in the subjective time of consciousness, but also in being itself. After all, a person is historical in itself, internally, regardless of the periods of external (social) history. But Edmund Husserl, whose phenomenological method was adopted by German and French existentialists, in his work "*The Crisis of European Sciences and Transcendental Phenomenology*", states: "the historical world is primarily given in advance as a socio-historical world. But it is historical only because of the internal historicity of individuals" (cited in: Kosharny, 2005, p. 344).

DISCUSSION

The linguist and literary critic Yuriy Shevelyev (1908–2002), in his essay "*Farewell to Yesterday*" (1947), analyzing Yuriy Kosach's story "*Aeneas and the Lives of Others*" (1946), reflects on the prospects of existentialism among Ukrainians. He asks: "How organic is this philosophy in our circumstances? Isn't it simply an imitation of modern Western European fashion? One might think that the emergence of this philosophy in our circumstances has its roots. If we have identified existentialism in France as an important offshoot of the philosophy of the French Resistance (i.e., the resistance movement - *authors*), then atheism has its roots in the Ukrainian Resistance and in the crisis of the Ukrainian Resistance. The defeat of the Ukrainian Resistance in the war of 1939–1945 should have given rise to elements of pessimism and skepticism. The continuation of the Ukrainian resistance against all odds was due to the fact that the movement became mass, popular, giving this pessimism and skepticism an activist color. The decline, and in part the decay of the order-conspiracy system ("*Dontsovism*" - *authors*) naturally gave rise to atheism. Messianic notes and points characteristic of the Ukrainian liberation movement were superimposed on it from the very beginning" (Sherekh, 1952, pp. 19–20).

It should be borne in mind that with a light hand of Sartre himself, existentialism was connected with the French Resistance movement against fascism, as if this philosophy directly reflected the practice of political struggle. Thus, Shevelev, having similar premises, also connects the Ukrainian resistance movement that existed during and after World War II (OUN-UPA) with a possible Ukrainian existentialism. Defining its national specificity, Shevelyev adds the letter "n" to Sartre's atheistic existentialism and calls it aNtheistic. But such existentialism is completely inconsistent with its Sartrean version, since the latter is based on the idea of a person's detachment from any roots (especially social ones), while the giant Antaeus, as it is known, drew his strength from his connection with Mother Earth. This situation of uprootedness could perhaps best (in full agreement with Sartre) be characterized by another example - the title of Viktor Petrov's short story "*Without Ground*" (published in 1942), hence the term "groundlessness". Thus, within Sartre's paradigm, existentialism, which begins with "nothingness," must be dialectically "overcome", then its pessimism turns into activism ("activism of passivity"), and then emerges as a force and that positive worldview that calls for the struggle for the political independence of Ukraine. In addition, success in political struggle also presupposes the presence of faith in the success of one's cause, but this faith, which in its radical manifestations often takes on a messianic color tone, that is, appears in religious forms, is also not very compatible with Sartre's atheism. And it is precisely this image of the existential

fighter for the political independence of Ukraine Iryn, based on sarcasm, that Yuriy Kosach tries to portray in the story “*Aeneas and the Lives of Others*”.

In his opinion, Mykola Iryn – this wandering “Varangian”, “obsessed with the desire for freedom” and the understanding that evil in this world is invincible and human existence is hopeless – becomes evidence of a new period of the Ukrainian liberation movement. A similar question about the possibility of existentialism on Ukrainian soil is also raised by Yuriy Kosach (1908–1990), but in his case it concerns only the prospects of Ukrainian theater: “Can the paths of Ukrainian theater correspond to the paths of the theater of existentialism?” And he answers that existentialism can teach Ukrainians a lot: “the writer’s responsibility for every word”, it encourages “courage and originality in problematics, putting the edge of the current issues of the day at stake, perseverance in searching for new forms, but connected with our and the world tradition” (Kosach, 1947, p. 9).

In contrast to Shevelev, Ukrainian historian Borys Krupnytsky (1894–1956) writes about the “alienity” of Sartre’s atheistic existentialism to the “Ukrainian soul”. He explains this rejection by the fact that Ukrainians “lack the typically French Montaigne skepticism, which is the father of today’s Sartres. The Ukrainian spiritual type does not like extremes, nor does it like to walk over abysses, as the eminent Russian existentialist Dostoevsky so fondly did. The Ukrainian worldview [...] is rather a combination of antitheses. It reconciles, rather than exacerbates, and strives for harmony, while it is deeply Christian and does not break away from Christianity even where forces that are essentially hostile to Christianity operate” (Krupnytsky, 1955, p. 200). However, for both Krupnytsky and Shevelev, French existentialism is primarily a protest against German Nazism and, more broadly, a reaction to the inhuman practices of totalitarian political regimes of the 20th century. But as a person with Christian sentiments, he wants to see Ukrainian existentialism as close to Christianity. Therefore, for him, it is close to the “philosophy of the heart” of Søren Kierkegaard and Romano Guardini, which, in turn, is based on the philosophy of Blaise Pascal (Krupnytsky, 1955, p. 201). In addition, there is the personalism of Emmanuel Mounier. Namely their philosophy “cohere” with the strings of the Ukrainian soul (Krupnytsky, 1955, p. 201). Here we see that another evidence of the rejection of Sartrean existentialism is Krupnytsky’s approach to the positive perception of collective entities - the “Ukrainian soul”, the “Ukrainian spiritual type” - and the search for some kind of “existence” in them, and not in the states of consciousness of a single individual.

Boris Krupnytskyi reflects a lot on the crisis of modern man in a period that “can be called the age of tragic individualism”. And namely in existentialism and personalism, he finds those philosophies that, having placed man at the center of their philosophizing, intended to rediscover him in “this transitional epoch”.

Incidentally, the Ukrainian philosopher and ideologist of nationalism Julian Vassiyian (1894–1953), fully agreeing with the content of Husserl’s category of “lifeworld” (Lebenswelt), builds the structure of his category of “basic experience”, which appears to him as the a priori basis of human history (Vassiyian, 1957, p. 82). For him, these are a few simple feelings-affects: love, hunger, fear, curiosity. And it is their objectification and translation into the plane of empiricism that creates the possibility of the phenomenon of history itself (Vassiyian, 1957, p. 89).

The classic of existential philosophy, Jaspers, claims that transitional periods in history are analogs of the “borderline situations” of personal human life. A transitional period in history as a period of fundamental changes in the existence of certain communities makes human consciousness acutely feel time and historical events. The greatest clarity of consciousness, when a person most fully feels the world and himself in it, leads him to a state of special openness to interpersonal situations with their basic existential uncertainty and anxiety. Namely at the highest points of insight, the deepest unity of the meaning of history and its essence are revealed to a person. A history that has no meaning has no unity, and a history that has no purpose also has no meaning, because the purpose is the realization of this meaning. Therefore, great historical events have always taken place at points of transitional periods, claims Jaspers.

The moment of boundedness in transitional situations, which Jaspers spoke about, was clarified by the famous Ukrainian thinker of the mid-20th century Mykola Shlemkevych (1894–1966) in the following words: “This is not the end of the grief of the divided Ukrainian person. And here his confusion begins. Great tragedies, difficult experiences of the nation are often an impetus for the spirit, which is followed by deep discoveries” (Shlemkevych, 1954, p. 32).

Figuratively speaking, for Ukraine, the entire first half of the 20th century was a kind of through-and-through, continuous transitional period. The revolutionary events of 1905–1907, World War I, the February and October Revolutions of 1917, the struggle for Ukrainian statehood of 1917–1921, the establishment of the Bolshevik regime, the New Economic Policy (NEP), mass collectivization and industrialization, the Holodomor of 1932–1933, the terrible repressions of the 1930s, World War II, the reunification of Western Ukraine with Greater Ukraine, attempts to create Ukrainian statehood in 1939 in Transcarpathia (Carpathian Ukraine), and the Act of Proclamation of Ukrainian Statehood on June 30, 1941 – all these fateful events constantly and radically changed the worldview of those specific people who identified themselves with the Ukrainian people/nation, therefore, at the level of their personal lives, they were becoming borderline situations. Such social, economic, political, and

cultural crises also cause a corresponding crisis state of consciousness, which tends toward irrational ways of perceiving the world.

And in his book *“The Lost Ukrainian Man”* (1954), describing the existential worldview of a Ukrainian emigrant thrown into the situation of mass American society, Mykola Shlemkevych seeks to make the historical identity of such a Ukrainian a factor of salvation from the “stupid complacency” of the mass person. At the same time, knowledge of the history of the Ukrainian people, or “external history” in existentialist terminology, is transferred to the plane of “internal history” and becomes a component of the identity of a particular person. And although history creates collective (national) layers of human identity, in the tradition of existentialism, existence itself is still not reduced to any collective entities, because here a person appears not in the guise of a collective being, but as a person as such. Meanwhile, Heidegger, in his lectures of the mid-1930s, already attributed existence (Dasein) to the entire German people. In our case, however, there is no such thing as the “existence of the people”, but there is the existence of an individual person, and in the structure of his “Self” there are precisely collective layers that participate in the creation of a unique human individuality. At the same time, a person within the Ukrainian collective still reveals his own isolated side.

The national past of each “Self” is his personal past, the experience of which through “borderline situations” leads to the fact that a person seems to touch the very core of his being, discovering within himself that state of authentic existence. Thus, the “Ukrainian person” responds to the demands of the inauthenticity of the existence of the mass American person of the consumer era, while preserving his individual and collective identity. However, in another interpretation, history can not only save, but also create a situation of “existential horror”, from which, for example, the Romanian traditionalist Mircea Eliade (1907–1986) simultaneously offers an escape to the sacred world of myths (Eliade, 1998, pp. 215–249).

Ukrainian historian, archaeologist, and literary critic Viktor Petrov (1894–1969), although being skeptical of Sartre’s existentialism (Petrov, 2013, p. 883), at the same time also demonstrated existential processes of thought in his historiosophical articles. Thus, striving to understand the specifics of the modern era, he argued, for example, that the image of linear progress, developed by the philosophical and historical thought of the 19th century, no longer “works”, since it does not allow to adequately understand the modernity that came after the Second World War. If to talk about some internal mechanisms or laws that drive the era, then they should be identical to its constant crises and states of catastrophism and tragedy. After all, “our era has shifted the center of gravity from the study of connections and time to ruptures. Until now, historians have ignored the function of catastrophe; they have sought temporal continuity, instead of considering that history is not only continuous, but also discontinuous” (Petrov, 2013, p. 815).

So, in his opinion, the order of modern history is more consistent with “breaks” in the timeline. But “rupture” destroys and devalues. As a result, a fragmentary vision of the entire historical process arises, which “splits” it, and no images of “continuous continuity”, “linearity” or “traditional continuity” can be applied to history perceived in this way.

Boris Krupnytsky also writes about this, referring to “jumps”, “spasms”, and “zigzags” as internal impulses of the historical process (Krupnytsky, 1959, pp. 147-149). In addition, this émigré historian reflects on man as the central figure of history with his reactions to external and internal circumstances. Not only does external history change the inner world of the individual, but man himself can radically transform the external historical foreground. Thus, history is not driven by any objectively existing laws (people are assigned the role of passive observers), but by specific historical individuals. It is with the diversity of possibilities, the contradictions of reactions to the outside world, and the connection with the creative activity of a historical person that Borys Krupnytskyi associates the “jumping” impulsiveness of the historical process.

Thus, the spiritual quest of existentialist philosophers, who were supposed to lead post-war Europe out of crisis, was also close to Ukrainian intellectuals-emigrants. They sought to embody their belief in Ukraine’s belonging to European civilization, developing a Ukrainian version of existentialism.

If to turn attention to the communicative strategy of philosophical journalism of Ukrainian emigration in the period after World War II, it is also worth emphasizing that, although it developed under the influence of European existentialism (Sartre, Camus, Jaspers), it has its own ethno-cultural and traumatic coloring. For thinkers and publicists of that time (Ivan Kostyuk, Mykola Shlemkevych, Yuriy Shevelev, Yevhen Malanyuk, Ulas Samchuk, Ivan Bahryanyi, etc.), the issue of personal choice, freedom, and responsibility was inseparable from the problem of national communication - preserving the voice of Ukraine in a world that did not hear or did not want to hear.

It is also worth remembering that the emigration experience gave rise to a specific existential chronotope of journalism: a sense of temporality, uncertainty, exile, in which the word becomes the only space of being. This determines a special tone of speech - tense, full of pain, but at the same time - aimed at coexistence, at dialogue with a spiritual community that no longer exists in real space.

For Ukrainian existentialists of emigration, the word ceases to be just a means of influence - it becomes an act of being. Yevhen Malanyuk in his journalism treats the word as a “weapon of the spirit” designed to save the

nation from spiritual decline. In the texts of Mykola Shlemkevych (“*Ethics and Politics*”, “*Nation and Culture*”), an understanding of language as a moral act, as a means of “returning oneself through the word” can be traced. Ivan Kostyuk, analyzing the phenomenon of Ukrainian spirituality, emphasizes: true communication is possible only in freedom, and, therefore, the communicative act becomes an ethical act.

Thus, the existential strategy of testimony is formed - the word spoken in emigration is not just a message, but a way to confirm: “I exist”, “We exist”, “Ukraine exists”.

In turn, in the international context, Ukrainian emigre existentialism is viewed as part of a broader process of “existential awakening of stateless nations”. As Wanner emphasizes in the article “*Existentialism and the Exile Mind*” (published in *Journal of East European Thought* in 2018), “the experience of exile transforms national identity into an existential question – to be or not to be as a culture” (Wanner, 2018, p. 54). This approach accurately reflects the intellectual mood of the Ukrainian emigration, for which exile became a test of the meaning of being.

Yevhen Malanyuk in numerous essays (“*Essays on the History of Our Culture*”, “*Book of Observations*”) developed the idea of “the existence of culture”, emphasizing spiritual continuity as a way of survival of the nation. He wrote: “To be Ukrainian is not a case of birth, but a choice of the spirit” (Malanyuk, 1954, p. 27). This statement acquired symbolic meaning for the emigration discourse, in which the freedom and authenticity of the individual were associated with responsibility for national existence. Literary critic Gundorova emphasizes that in Malanyuk “existential ethics is combined with the heroic myth of the “man of action”, who opposes meaninglessness” (Gundorova, 2009, p. 178).

No less important is the figure of Ivan Koshelivets, who in the collection “*Literature and Totalitarianism*” (1955) analyzed the spiritual state of a writer in forced freedom. Koshelivets rejected any “aesthetics of irresponsibility”, noting: “Creativity, if it is genuine, is always an act of existence on the border – between fear and faith” (Koshelivets, 1955, p. 42). His position is often compared to the ideas of Camus and Sartre, but the Ukrainian context determined the moral and national dimension of this existence. As Hnatyuk writes, “Ukrainian émigré thinkers accepted European existentialism not as a philosophical fashion, but as a way of saving the “self” in conditions of statelessness” (Hnatyuk, 2015, p. 64).

CONCLUSION

The “Ukrainian man’s” loss of perspective in the ideological foundations of his existence ultimately leads him to attempt to overcome this crisis situation by launching the mechanism of existential historicity. Ukrainian intellectuals see the solution in transforming “external” history into “internal” one, that is, in transforming certain historical facts and meanings into components of personal identity.

It should be noted that in Soviet Ukraine, where in the 1930s–50s a dogmatic version of Marxist-Leninist philosophy prevailed, not only existentialist philosophy, but even its study was impossible. Of course, the communist government could not control the level of mass sentiments that could be considered existential, but at that time this was not reflected in the spheres of fiction and philosophy that it controlled. Therefore, Ukrainian intellectuals who found themselves in emigration “saved” the situation by introducing the ideas of existentialism into the Ukrainian national discourse. In this way, they built another line of communication between Ukrainian and European spiritual traditions.

Actually, the communicative strategy of the existential journalism of the Ukrainian emigration of the 1940s–1970s is based on several principles: authenticity of speech – the word as a manifestation of personal truth; dialogicity – the desire to restore destroyed semantic connections between a person, a nation, and the world; ethics of communication – responsibility for the content and consequences of what is said; resistance to silence – creating a space for spiritual communication even in exile; symbolic return of the nation to the world discourse – through the word as a carrier of memory and testimony.

Existentialism in the post-war Ukrainian emigration was not only an artistic or literary phenomenon, but an active theoretical and moral reflection through journalism, religion, national memory and identity.

In general, the existential journalism of the Ukrainian emigration is a unique phenomenon of spiritual communication of the 20th century. It not only records the tragedy of homelessness, but also affirms the word as a form of being and freedom, creating an intellectual bridge between the Ukraine of the lost past and the Ukraine that is emerging in the future.

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