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З АМЕРИКАНСЬКИХ СТУДІЙ**

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INTRODUCTION

The XXI century is marked by significant socio-political upheaval, deepening divisions and the resurgence of oppressive ideologies that challenge established democratic values. The examination of identity—both personal and collective—has become increasingly pertinent. Daniel Hryhorczuk’s novel “Americana” serves as a critical examination of these themes, providing a nuanced exploration of the immigrant experience, cultural preservation, and the intertwining of religion and politics in contemporary America. Through its intricate narrative, “Americana” invites readers to reflect on the tensions within American identity, as well as the often underexplored dynamics of cultural resilience amidst globalization and political disillusionment.

The relevance of this research lies in its engagement with pressing issues such as the impact of evangelical Christianity on American politics, the struggle for individual and collective identity among immigrant communities, and the ongoing discourse surrounding notions of belonging in a secular society. By focusing on these themes, this thesis contributes to a deeper understanding of how literature reflects and critiques the sociopolitical climate of its time, particularly concerning the challenges posed by extremism and the erosion of democratic ideals.

The object of this research is Hryhorczuk’s “Americana,” a novel that encapsulates the author’s experiences as a child of Ukrainian émigrés and how these experiences inform his critique of the contemporary American society.

The subject focuses on the themes of cultural preservation, identity formation, and the interplay of ideology, as presented throughout the narrative. The novel also serves as a gateway to explore broader cultural discussions related to the immigrant experience, particularly in how it conflicts with the insidious influence of political and religious extremism.

The purpose of the master’s thesis is to analyze the ways in which “Americana” articulates the challenges of maintaining cultural identity while navigating the complexities of modern American society. This analysis aims to

illuminate the intersections of personal identity, cultural heritage, and the pressures exerted by external ideologies, such as nationalism and religious fundamentalism, on these identities. By doing so, the thesis seeks to contextualize Hryhorczuk's narrative within the broader discourse on cultural resilience and political disillusionment.

To achieve this purpose, the thesis will undertake **the following main tasks**:

- to provide a detailed examination of the thematic elements present in "Americana," particularly how the characters confront issues of identity, belonging, and cultural preservation;
- to analyze Hryhorczuk's critique of the merging of evangelical beliefs with American political practices, and the implications of this intersection for individual and collective identities;
- to explore the role of media and misinformation in shaping public discourse and civic engagement, as evidenced within the narrative;
- to assess the broader cultural implications of Hryhorczuk's work in relation to the immigrant experience, particularly in the face of rising extremism and nationalism.

The methods of analysis employed in this research will include close reading, narrative analysis, historical research, biographical approach, literary analysis, psychoanalysis, and comparative analysis with relevant documentary works. These methods will facilitate an in-depth exploration of the interconnectedness between political ideology, cultural identity, and the narrative techniques Hryhorczuk employs to convey his critique.

The topicality of this research is underscored by the current socio-political climate, especially regarding the increased visibility of nationalism, religious extremism, and cultural tensions within American society. The practical value of this thesis lies in its potential to contribute to discussions surrounding identity and belonging in the context of 21st-century America, offering insights that can inform both academic discourse and practical

approaches to fostering dialogue and understanding in an increasingly polarized society.

The structure of the thesis includes an introduction, two main chapters that delve into the aforementioned themes, and conclusions for each chapter that synthesize the analysis. A comprehensive list of references, comprising scholarly works related to the themes discussed. The total length of the master's thesis is 80 pages.

CHAPTER I. MIGRATION PROCESS OF THE UKRAINIAN DIASPORA: ITS INFLUENCE ON THE USA AND UKRAINE

Chapter I of the paper delves into the migration process of the Ukrainian diaspora and its profound influence on the United States and Ukraine . It examines the historical context of Ukrainian migration to the US, exploring the causes that led Ukrainians to seek opportunities in America. The chapter analyzes the impact of this migration on both Ukrainian immigrants and American society, literature and culture. It investigates how the Ukrainian diaspora has contributed to the growth and diversity of the United States, highlighting the lasting effects of this migration process. Through detailed research and analysis, this chapter aims to provide a comprehensive understanding of the Ukrainian migration experience and its significant influence on shaping various aspects of life in the USA.

1.1. The Historical Context and Waves of Ukrainian Migration to the USA: Catalysts, Experiences and Contributions

The historical context of Ukrainian migration to the US is shaped by a myriad of catalysts that prompted Ukrainians to seek opportunities in America. Throughout history, Ukrainians have faced political turmoil, economic hardships, and social unrest that have driven them to seek a better life abroad. One significant catalyst was the wave of immigration in the late XIX and early XX centuries, spurred by poverty, land shortages, and persecution under the Russian Empire. The promise of economic opportunities, religious freedom, and political stability in the US motivated many Ukrainians to make the arduous journey in search of a better future for themselves and their families. Additionally, events such as World War I, the Bolshevik Revolution, and the Soviet occupation of Ukraine further fueled migration as Ukrainians sought refuge from conflict and oppression. These catalysts combined to create a significant historical context that influenced the migration of Ukrainians to the US, shaping their experiences and contributions to

American society.

The migration of Ukrainians to the United States has occurred in multiple waves throughout history. One of the earliest waves of Ukrainian migration to the United States occurred in the late XIX and early XX centuries, primarily driven by economic opportunities and escape from political persecution in the Austro-Hungarian and Russian Empires.

Ukrainians form a significant and influential ethnic minority within the United States. The initial influx of Ukrainian immigrants to the US commenced in the early 1870s and concluded in 1914 due to the onset of the First World War. The majority of the early migrants hailed from regions like Halychyna, Bukovyna, and Transcarpathia. Data from US emigration records indicate that 255,655 Ukrainians arrived in the US between 1890 and 1914, followed by 8,213 Ukrainians in the 1920s and early 1930s, with an additional 587 newcomers in the mid-1930s. The subsequent significant wave of emigration is often referred to as the “military” wave, which, while not as numerous, saw a more educated cohort of Ukrainian arrivals. The 1920s marked a period of soul-searching, religious contemplation, and political evaluations within the Ukrainian American community. In the following decade, the primary concern among American Ukrainians shifted from national identity to matters of political and religious affiliation, encompassing Catholic, communist, monarchist, and nationalist orientations (Куропась, 2004, p. 14).

With the end of the First World War, in the late 1920s, the leading nations used information policy to prove to the whole world their identity, political ambitions, and also expressed their intentions in appropriating certain territories. In order to achieve the goal and to convince others of their importance, individual countries and peoples spent enormous efforts and finances on the functioning of information services, printed publications, etc. Unfortunately, in the 1920s, the information activities of the Ukrainian community in the USA were quite passive.

Dr. Marta Dyczok, a scholar of Ukrainian studies, highlights the significance of this early wave of Ukrainian migration, «The first Ukrainians in the United States were refugees and economic migrants who left the Austro-Hungarian and

Russian Empires at the turn of the XX century. They helped these Empires disintegrate, and shaped Ukrainian immigration patterns to North America» (Dyczok, 2005, pp. 61–72).

Another important wave of Ukrainian migration to the United States occurred after World War II, with many Ukrainians fleeing the Soviet Union and seeking refuge in the West. Scholar Dr. Myroslava T. Znayenko notes the impact of this wave of migration, «After World War II, large numbers of Ukrainians found themselves in displaced persons camps in Germany. Many of them immigrated to the United States under the Displaced Persons Act of 1948» (Znayenko, 1998, pp. 109–125).

More recently, there has been a significant influx of Ukrainian migrants to the United States in the aftermath of Ukraine's independence in 1991. Scholar Dr. Jaroslaw Moklak points to the changing dynamics of Ukrainian migration, «The post-Soviet era has seen a new wave of Ukrainian migration to the United States, driven by factors such as political instability, economic hardships, and the search for better opportunities» (Moklak, 2018, pp. 55–72).

Overall, the stages of Ukrainian migration to the United States have been shaped by a complex interplay of historical events, economic factors, and political dynamics. These waves of migration have left a lasting impact on the Ukrainian diaspora in the United States and have contributed to the rich tapestry of American society.

During the first wave of Ukrainian immigration from 1870 to 1914, a significant milestone was the establishment of religious communities among Ukrainians, including the formation of Orthodox and Greek Catholic parishes. Approximately 40% of the newcomers identified as Ruthenians, 20% as Russians, and 40% as conscious Ukrainians. In the subsequent wave from 1920 to 1940, the focus shifted from religious to political affiliations within the Ukrainian diaspora, encompassing a diverse range of ideologies such as socialism, communism, monarchism, and nationalism. This period was marked by religious tensions, with many dissatisfied Ukrainian Greek-Catholics transitioning to the newly formed

Ukrainian Orthodox Church due to perceived Roman Catholic influences within their clergy.

A majority of the third wave of emigrants post-1945, as described by M. Kuropas, were well-educated individuals, with many holding degrees from universities or higher educational institutions. Arriving in the USA during a period of economic prosperity, they swiftly adapted to their new environment and, despite working diligently, found comfort in the lifestyle of the American middle class (Куропась, p.3). The author notes a shift in the political landscape of the Ukrainian diaspora, with the disappearance of communist influence and a decline in the significance of socialist and monarchist factions.

While M. Kuropas' work provides a detailed account of the religious, political, and cultural aspects of Ukrainian life in the USA, it tends to adopt an apologetic stance and lacks discussion on entrepreneurial endeavors, economic challenges, or the everyday struggles faced by average Ukrainians in America. The concluding remarks emphasize the positive experiences of Ukrainian immigrants in the United States, highlighting their achievements in attaining a high standard of living, participating in the democratic political sphere, preserving their cultural heritage, and contributing to American society through various means such as music, art, architecture, and community engagement rooted in a commitment to freedom.

Ukrainian immigrant life in the USA has been shaped by a desire to preserve their cultural identity while integrating into American society. Ukrainian immigrants faced numerous struggles in maintaining their heritage and traditions while adapting to a new culture and way of life. One significant challenge for Ukrainian immigrants was the language barrier. Many Ukrainian immigrants arrived in the US not speaking English fluently, which made it difficult to communicate and navigate daily life. This language barrier contributed to feelings of isolation and limited opportunities for social and economic integration.

Another struggle for Ukrainian immigrants was preserving their cultural identity in the face of assimilation pressures. In order to succeed and thrive in American society, many immigrants felt pressure to adopt American customs and

values, which sometimes meant setting aside their Ukrainian heritage. This tension between assimilation and cultural preservation led to complex feelings of identity and belonging.

Despite these challenges, Ukrainian immigrants made concerted efforts to maintain their cultural heritage. They established Ukrainian churches, schools, and cultural organizations to preserve their language, traditions, and history. These community institutions served as important hubs for social connection and cultural preservation, helping immigrants maintain a sense of identity and belonging in a new country. Furthermore, Ukrainian immigrants found solidarity and support within their own community. They formed tight-knit networks to provide mutual assistance, guidance, and a sense of belonging. These community bonds helped immigrants navigate the challenges of adapting to a new country while retaining their Ukrainian identity.

In essence, the experience of Ukrainian immigrants in the United States serves as a compelling illustration of migration as a dynamic process—one that involves not just the physical movement of people but also a profound transformation of identity, community, and culture. As the Ukrainian-American community continues to grow and evolve, it remains vital to recognize and celebrate the contributions of its members, who embody the spirit of resilience and creativity that defines the immigrant experience.

1.2. The Evolution of Ukrainian Literary and Cultural Hybridity in the Face of Historical and Contemporary Challenges

While studying the impact of immigrants on US literature and their aim to preserve the mother language, it is crucial to analyze the concept of cultural hybridity in literary works from the post-independence era, to focus on exploring identity formation. Maria G. Rewakowicz in her study “Ukraine’s Quest for Identity. Embracing Cultural Hybridity in Literary imagination” examines how various literary texts reflect specific identities and considers their impact on the formation of a

literary canon. This involves understanding the dynamics between established literary figures and emerging authors, as well as the complexities surrounding language use in Ukraine. The author aims to connect the idea of hybridity in literature to the construction of identities, particularly in the context of Ukrainian national literature. The challenges of reconciling language politics and cultural hybridity in shaping a national literary identity are central to the discussion. The evolving landscape of Ukrainian literature, influenced by factors such as decolonization, hybridity, and identity negotiation, is examined as part of the broader discourse on cultural continuity and national identity. Maria G. Rewakowicz highlights the importance of exploring how these discourses impact the development of Ukrainian literature amidst changing political and cultural realities (Rewakowicz, p.20).

Therefore, the concept of hybridity primarily encompasses culture, while also encompassing issues of language use and ethnicity. It represents a space where diverse cultural objects coexist, whether they are purely Ukrainian, English, or a mixture of them. When viewed as a whole, this space displays a distinctly hybrid quality, despite the individual elements often being relatively homogeneous. While hybridity can sometimes be subversive or resistive, it is just one of many possible configurations. Marwan M. Kraidy distinguishes transculturalism from multiculturalism, emphasizing the fluidity of boundaries in the former (Marwan, 2005, p.150). This perspective strongly resonates with the notion of hybridity as the cultural logic of globalization. Within the context of Ukrainian literature, hybridity can be observed in literature written in Russian but situated within the Ukrainian cultural sphere. Authors may consciously identify as Ukrainian writers even if they use the metropolitan language. Furthermore, hybridity can manifest in style, genre, and worldview, such as the intentional use of mixed language known as *surzhyk*, which reflects intentional or organic hybridity depending on historical and social circumstances.

Politics exerts significant influence on the domain of national memory, where it is often manifested through monuments, museums, and parks. Ruling political elites determine which past events merit such commemoration, shaping collective

memory. Additionally, considerations about the future arise after reflecting on the past. Imagining the future is intertwined with the social context influenced by the political landscape of a country. In the case of Ukraine, a young state, the consolidation of a collective identity, the establishment of shared values, and the definition of national interests are vital. National identity serves as a unifying force in nation-state building, as noted by Anthony Smith, who highlights the essential elements like a national language, common laws, and national culture in constructing a new nation (Smith, 1991).

Speaking about the Ukrainian diaspora in the USA, several key points can be highlighted. The first waves of writers created literature in Ukrainian, but their descendants are already writing in English. Moreover, many of them do not even speak Ukrainian, do not preserve the traditions of their homeland. The issue of national identity and hybridity is studied by many modern linguists, representatives of the Ukrainian diaspora in the USA, such as Valya Dudych-Lupescu, Askold Melnychuk, Bohdan and Marian Rubchak, Daniel Hryhorczuk, Bohdan Tsimbalisty and many others.

According to M. Kozlovets, «the search for national identity is a universal trend in the modern world, which has entered the era of globalization» (Kozlovets, 2009, p. 8). Therefore, the study of this phenomenon is important for numerous humanitarian disciplines and covers a wide range of theoretical and practical aspects. Especially valuable is the diachronic approach, which allows for a deeper study of national identity in literary studies. In his writings about emigrants, Melnychuk offers two models of national identity: the first is a traditional view of identity as something fixed, while the second, more modern, assumes «the possibility of individual choice» (Aheieva, 2014, p. 186). The characterization of the characters in his narratives demonstrates the determinism of national and cultural self-identification, as well as their evolution through the interaction and development of different images.

The image of the Ukrainian community in the United States is one of the central themes in A. Melnychuk's novels, particularly through the prism of national memory. In the work, it is especially noticeable how immigrant women unite in

groups to collect charitable contributions, which are sent to support their compatriots in the homeland: «collected donations for the homeland» (Melnychuk, 2017, p. 101). This shows their care and desire to help those who stayed at home.

Some emigrants maintained a close connection with the events that took place in their former homeland, closely following the news and the fate of their loved ones, while others, on the contrary, decided to break away from the past and forget about the people who were a part of their lives. As the author notes: «However, just as often people pretended not to recognize acquaintances from their old lives. In America, they have the privilege of forgetting» (Melnychuk, 2017, p. 103). This struggle for the preservation of Ukrainian identity in a new environment is due to the fact that Ukrainians were not always perceived as a separate nation. They were often not considered a separate ethnic group, which led to difficulties in preserving cultural traditions and ties with the country of origin.

In American society, Ukrainians could face stereotypes and misunderstanding. They were sometimes identified with Poles, and in some cases even associated with the aggressor: «People looked at these strangers with suspicion, calling them Russians. This was the general perception among the local residents, despite Arkadii's heated claims that they were fleeing from the Russians».

Thus, A. Melnychuk's heroes appear in different roles, showing a wide range of attitudes towards national self-determination. Some of them are determined to preserve their identity and cultural roots, while others are open to the possibilities of individual choice, which indicates the search for new forms of identification in the modern world. This emphasizes the differences in attitudes towards heritage and adaptation processes within «the modern model of identification» (Aheieva, 2014, p. 186).

The Melnychuk's family heritage serves as a profound source of inspiration for Askold Melnychuk's literary works. Born to Ukrainian immigrants who previously resided in Przemyśl, a town close to the current eastern border of Poland, Melnychuk's upbringing was deeply influenced by the experiences of those who had to leave their homeland. In 1944, his parents emigrated to the United States, and

during his childhood, he witnessed the dynamics of the Ukrainian community that had been uprooted from its origins. While his novels are not strictly autobiographical, the rich tapestry of Ukrainian culture and history embedded in his family background informs his writing, revealing many untold narratives that remain largely unfamiliar to American readers.

In a 2017 interview conducted in Kyiv, Melnyczuk metaphorically described the United States as a vast island encircled by a wall. He suggested that while modern technology provides glimpses beyond this wall, one often needs to employ a metaphorical ladder to truly understand the complexities that lie beyond its confines. This imagery reflects his belief that the immigrant experience is multifaceted—sometimes perplexing yet undeniably compelling. For Melnyczuk, his family’s journey symbolizes a lens through which he can examine the broader world, evolving from a microscope to a window, and ultimately to binoculars that enhance his perspective.

The Ukrainian theme is intricately woven into both of Melnyczuk's novels, yet each offers distinct viewpoints on the past. The characters’ modes of remembrance are shaped by their relationships with their “old country” and their willingness—or reluctance—to adopt a new American identity. Prior to their emigration to the United States, the protagonists in Melnyczuk’s stories were ensnared in the tumultuous events that marked Eastern Europe in the 20th century. For these characters, emigration symbolizes not just a quest for peace and a new identity, but also the struggle to reconcile with a past that often goes unacknowledged in their new environment.

The memory practices depicted in Melnyczuk’s narratives resonate with those found in other immigrant groups and ethnic literatures, contributing a unique voice that has gradually integrated into the fabric of American literature. Interestingly, unlike immigrants from Asia or the Mediterranean, Ukrainians often bore physical resemblances to traditional American demographics. Despite speaking a different language and maintaining distinct religious customs, they shared many cultural traits with their new neighbors. However, the painful legacy of their history, marked by

contradictions and challenges in articulating their narratives, remains a significant barrier. The erasure of their homeland from the map has compounded these difficulties, leaving many stories of resilience and identity largely untold.

In exploring these themes, Melnychuk not only honors his family's heritage but also highlights the broader immigrant experience, inviting readers to reflect on the complexities of identity, memory, and belonging in a world that often overlooks the stories of those who have been displaced. Through his work, he underscores the importance of remembering and sharing these narratives, ensuring that the past is not forgotten but rather woven into the ongoing dialogue of what it means to be an American.

Besides, Askold Melnychuk delves into the complexities of national identity and the phenomenon of cultural amnesia within his literary works. Each character he portrays serves as a representative of the Ukrainian diaspora during the latter half of the 20th century. For these individuals, assimilation into American society often promised psychological comfort and a sense of social stability. In navigating the challenges of life in the United States, many opted for a form of amnesia, viewing it as the most pragmatic response to the demands of a new environment. Consequently, their homeland transformed into an abstract concept, increasingly disconnected from the realities they faced.

This disconnection signals a rupture between communicative and cultural memory, obstructing the transgenerational transmission of experiences and stories that define identity. As a result, the memories of their homeland struggled to find a place within the American landscape. The Ukrainian community, preoccupied with its own historical narratives and collective traumas, often lacked the necessary language to articulate these experiences effectively. This inadequacy hindered the community's ability to engage openly with its past, leading to a collective forgetfulness that shaped their identity in the new world.

Additionally, Melnychuk's exploration of these themes invites readers to consider the broader implications of cultural memory in immigrant communities. The difficulties faced by the Ukrainian diaspora in narrating their experiences reflect a

common challenge among many immigrant groups who grapple with the task of integrating their pasts into their current realities. The struggle to communicate traumatic histories can result in a fragmented identity, where individuals feel disconnected from both their heritage and their new surroundings.

In examining these dynamics, Melnyczuk not only sheds light on the specific challenges faced by the Ukrainian community but also highlights the universal quest for belonging and recognition among immigrants. The interplay of memory and identity in his works serves as a reminder of the importance of maintaining a narrative that honors both the past and the present, allowing for a more nuanced understanding of what it means to navigate life between two worlds. Through this lens, Melnyczuk advocates for the importance of remembrance as a vital aspect of cultural identity, emphasizing that without a reckoning with the past, the richness of individual and collective stories may be lost to the currents of assimilation.

In the comprehensive study titled “Ethnicity and National Identity: Demographic and Socio-Economic Characteristics of Ukrainian-Speaking Persons in the United States of America”, edited by Oleg Volovyna, various aspects of the socio-psychological adaptation of Ukrainian immigrants are explored. The research draws on samples from individuals of diverse geographical backgrounds and varied social and familial situations who identify as Ukrainian or communicate in the Ukrainian language. The study examines how the national character of Ukrainians interacts with other ethnic groups and associations (Краснодемська, 2015).

A key indicator of how an ethnic group integrates into a new society is language assimilation. Generally, language assimilation occurs across all ethnic groups in the United States; however, the Ukrainian language tends to assimilate at a slower pace compared to other languages. This slower assimilation rate is significantly supported by the continued use of Ukrainian within households. The emphasis on strong family ties has contributed to the preservation of the Ukrainian language in domestic settings for an extended period. Additionally, the influx of new immigrants and supportive policies for national languages are expected to help mitigate the assimilation process of the Ukrainian language.

In 1984, the establishment of the Ukrainian Research Program (UNDP) at the University of Illinois at Urbana-Champaign was initiated by Professor D. Shtogrin, with the backing of Dr. B. Rubchak and Professor Ralph Fisher. To facilitate this initiative, the Foundation for the Development of Ukrainian Studies was created on August 27, 1985, in Chicago. This program aims to promote the study and understanding of Ukrainian culture and language, further emphasizing the importance of maintaining cultural identity within the diaspora.

The foundation's primary role is to organize annual conferences addressing Ukrainian topics, recently marking its 25th event. These gatherings are hosted at the University of Illinois as part of the Summer Laboratory within the Center for Research in Russia, Eastern Europe, and Eurasia. A notable aspect of these conferences is their focus on both historical and contemporary issues regarding Ukrainian political, cultural, and economic life, both in Ukraine and among the diaspora. They aim to explore and address the historical voids, distortions, and misappropriations of Ukrainian cultural assets that have occurred over the centuries.

Over the past 25 years, these conferences have seen participation from more than 3,000 attendees and featured over 1,255 presentations. Of these, 918 were delivered in Ukrainian and 341 in English and other languages, tackling significant topics such as the censorship of Ukrainian voices, the famine of 1932-1933, and the memorialization of the Chernobyl disaster. For the first time, the issue of assimilation among the second and third generations of the Ukrainian diaspora in the U.S. and Canada was discussed in Urbana-Champaign, alongside the challenges faced by the "fourth wave" of Ukrainian emigrants, viewed as detrimental to national cohesion.

One prominent participant in these discussions, B. Tsimbalisty, emphasized the significance of understanding Ukrainian life, fostering national consciousness, preserving identity, and contributing to the state's revival. In his work titled "The Brand of Statelessness", he addresses the psychological and sociological ramifications of Ukraine's historical enslavement and the necessary steps to heal these wounds in social, religious, and political contexts. Tsimbalisty argues for a transformation of the societal emotional climate, including value systems in child-

rearing and collective mentalities (Краснодемська, 2015).

He posits that a vital shift will occur when more individuals recognize these socio-historical consequences and actively work to resolve them in their personal and communal lives. Tsimbalisty believes that the enhancement and preservation of Ukrainian identity are intertwined with Ukraine's national revival, which can only be achieved by acknowledging and celebrating the everyday life of Ukrainians, creating a distinct culture that reflects their traditional way of life.

Moreover, Tsimbalisty highlights the role of the church as a crucial institution in safeguarding the national identity of dispersed Ukrainians, preventing them from becoming mere automatons within oppressive systems. Despite opposition from certain academics, he asserts that a national character exists and is formed by a combination of biological, geopsychological, historical, cultural, and deep psychological factors. He emphasizes that socio-cultural influences are decisive, shaping the behavior and norms of individuals within any social group through their mental processes and actions.

1.3. The Influence of the Diaspora on Ukraine

A compelling argument for examining the role of the Ukrainian diaspora in the United States in state-building processes lies in its proactive engagement in the democratization and transformation of Ukraine. Notably, the diaspora played a significant role in securing international recognition of Ukraine's independence, establishing Ukrainian diplomatic institutions, and raising funds amounting to 1.7 million dollars for the acquisition of diplomatic mission premises (Гомотюк, 2014, pp. 48–53). Since the early days of Ukraine's independence declaration, the Ukrainian diaspora in the USA has been a pivotal force in shaping the nation's development through the initiatives of various Ukrainian organizations and associations. During the initial stages of Ukraine's statehood, the Ukrainian diaspora in the USA directed its efforts towards promoting legislative transparency, enhancing parliamentary efficiency, fostering inter-branch cooperation, and broadening public engagement in the legislative process. This engagement encompassed various forms of support,

including informational, moral, political, and financial aid through conferences, roundtable discussions, program funding, literature publication and dissemination, advisory services, and educational projects. These collective endeavors helped instill democratic values among the populace, elevate their political awareness, and cultivate democratic-minded political leaders.

At the beginning of the XX century, there was not only a rapid development of the Ukrainian press, but also its fragmentation by subject and political and program features. This was facilitated by the appearance in the USA of numerous Ukrainian organizations of various political orientations – public, spiritual, professional, women's, and youth, which used the ethnic press to meet the informational needs of the Ukrainian community, primarily of a national nature. The first Ukrainian printed publication was the newspaper “America”, edited by Father Ivan Volyansky, who played an important role in stimulating Ukrainian organized life in the USA. America began publication in August 1886 in Shenandoah, Pennsylvania, and went from a biweekly to a weekly within the first year. Volodymyr Simenovych later stopped editing. The newspaper contained various news, reviews and information about fellow countrymen. Farmer Teofan Zhytsia, one of the readers of the newspaper, shared the details of his farm in the state of Wisconsin, and this was determined to be the beginning of Ukrainian farming in the USA. However, after the departure of Father I. Volyansky in 1890, the publication of the newspaper ceased, but “Ruske Slovo” took its place. After that, several more publications appeared, such as “Novyi Svit”, “Svoboda”, “Narodna Volya” and “America”, which continue to function until now. Lately, the newspaper “Pravda i Volya” was created on the initiative of Dr. T. Mandryka, which later turned into a magazine. The newspaper “Nezalezhna Ukraina”, which appeared in Chicago in 1948, became the organ of the Organization for the State Revival of Ukraine. In 1948, the American Society of Engineers was founded in New York and began publishing a professional periodical. It is also worth noting the English-language publications that are also active in this community. The women's press also played an important role in the diaspora, and magazines such as “Zinka” and “Ukrainka u sviti” were published (39, URL).

In the early 1930s, a shift occurred as overt crackdowns on the Ukrainian national movement unfolded in Western Ukraine and the Transnistrian region. Through magazine publications, Ukrainian Americans raised awareness about the distressing events in Ukraine, including pacification, the Holodomor, Stalinist repression, and more. The reason for that was America's policy in the interwar period. The Senate passed 4 neutrality acts during the 1930s, which significantly limited US interference in European politics and the country's influence during possible future wars. E. Skotsko wrote that «that is why they must take all possible means so that the American ruling circles are well informed about Ukraine and that at the decisive moment they treat it accordingly» (37, URL).

The situation in Europe was becoming even more tense. It was clear that the threat of war was imminent. That is why, on March 23, 1939, the Ukrainian Bureau was created in Washington, in order to obtain the support of the Ukrainian liberation struggle from the US government. The final decision to establish the Bureau was made a month before the official date, February 28, 1939 in New York.

The work of the Bureau was aimed at three main tasks:

1. to inform about the development of Ukrainian affairs and national life and to assure the public that Ukraine strives for independence;
2. prove the importance of a free Ukraine for peace in Europe and the world in general;
3. «to prove among foreigners the historicity of the Ukrainian nation and the Ukrainian movement» (37, URL).

One of the important tasks of the Ukrainian Bureau was to gain the trust of American public opinion, which often associated the information activities of foreigners with hostile propaganda. The address of the Bureau, looking for additional sources, was often addressed by Ukrainian and American figures preparing public reports on Ukrainian topics. However, due to a lack of money, this plan could not be implemented, which became the reason for the collapse of the organization. Also, the Ukrainian Bureau was unable to purchase the necessary literature that would improve the quality of its informational messages.

With the beginning of the Second World War, the Ukrainian public in America donated more funds to the needs of the Ukrainian cause in their native lands, and not overseas. E. Skotsko emphasized that «they did everything possible under the given circumstances» (37, URL).

To sum it up, the Bureau issued dozens of newsletters that were sent to hundreds of recipients in America and Europe. The director of the Bureau personally addressed the American government, congressmen, authoritative periodicals, and representative offices, informing them about the cause of Ukrainian independence. In its activities, the Bureau encountered many problems: lack of specific tasks from the management, insufficient funding, lack of professional personnel, which made its work impossible. Despite all the obstacles and short existence, the Bureau made a significant contribution to the spread of Ukrainian culture, political position and definition of its national identity in the world.

This subchapter explores the complex relationship between immigration, language, literature, and identity in post-independence Ukraine. It emphasizes the cultural hybridity present in contemporary Ukrainian literature, showcasing how authors navigate diverse linguistic and cultural influences. This reflects broader narratives of national resilience amid geopolitical tensions and historical legacies, particularly concerning the dichotomy between preserving Ukrainian language and addressing the historical dominance of Russian culture.

In addition, political dynamics significantly shape collective memory and national consciousness, elevating the Ukrainian language as a symbol of cultural pride and sovereignty. The ongoing geopolitical struggles, such as the war in Ukraine, further complicate the discourse on language and identity. By resisting assimilation, the vast majority of Ukrainians in America successfully integrated into the American pluralistic society and became a part of it. Like most other ethnic groups that make up America's population, Ukrainian Americans, according to M. Kuropas, are the product of two national-state traditions – Ukrainian and American, but with a single loyalty. It is precisely because of their loyalty to the American principles of life – freedom and justice for all – that Ukrainians in America are so

steadfastly devoted to the idea of creating an independent Ukrainian state (Куропась, 2004, p. 14).

1.3.1. Language Policy of the Ukrainian Diaspora in the Context of Russian-Ukrainian Relations

The role of the diaspora is especially significant today, as it has become a crucial element in both the establishment of Ukraine's independence and its defense during wartime. Events such as the Revolution of Dignity, the annexation of Crimea, and the onset of the conflict in eastern Ukraine were supported by information campaigns across various nations. Russia consistently propagated distorted narratives regarding Ukrainian history and language. Following the USSR's dissolution, the world faced challenges linked to misconceptions in the Ukrainian language, including the influence of surzhyk and Russian language structures. Remarkably, until 2018, the official English transliteration of Ukraine's capital was based on the Russian term "Kiev", a remnant of Soviet colonialism. This situation led the Ukrainian Foreign Ministry and diaspora communities to initiate the "KyivNotKiev" movement, which successfully changed the international perception of the capital's name to "Kyiv".

In the United States, the Ukrainian diaspora closely monitors developments in their homeland, particularly the resurgence of Ukrainian national culture and the promotion of the native language. They actively support the International Charitable Foundation "League of Ukrainian Patrons" and its notable initiative, the International Ukrainian Language Competition named after P. Yatsyk, which has engaged millions of Ukrainians since 2000, both within Ukraine and in various countries where the diaspora resides. The presence of the Ukrainian language in these communities plays a vital role in shaping how different nations perceive Ukrainians and Ukraine.

The Ukrainian language serves not only as a tool for communication but also as a fundamental aspect of cultural heritage. Its preservation within the diaspora is essential for maintaining and transmitting cultural traditions, rituals, and history. Language embodies a distinct worldview, unique values, and a mindset that set Ukrainians apart from other nationalities. A prominent figure in the US diaspora, A.

Lozynsky, highlights the risks posed by Ukrainians who, despite living abroad, continue to use Russian, which they once spoke in Ukraine. He shares numerous examples from his experiences both in the diaspora and in Ukraine, pointing out the contradictions and challenges of the current linguistic landscape. For Lozynsky, the Russian language transcends mere communication; it acts as a tool for the occupier. Thus, a Ukrainian who communicates in Russian inadvertently aids the enemy's agenda against their own people (Лозинський, 2016, p. 7). He frequently emphasizes that «each nation has a duty to articulate its identity», meaning that it is entitled to communicate in its native language. Therefore, the notion of showing compassion towards Russian speakers – given that some Russian speakers are also defending Ukraine – does not serve as a valid justification (Часто, 2017, pp. 1, 13).

Due to the initiatives of the Foundation named after Ivan Bagryany, the collection titled “Language Universe of Ivan Bagryany” was published in 2017. This work highlighted the diverse challenges associated with the linguistic analysis of the author’s texts, which have typically been examined by literary scholars or critics (Ткач, 2017).

During the observance of Mother Language Day at the United Nations, Professor Yuriy Shevchuk, who teaches the Ukrainian language at Columbia University and is affiliated with the American Association for Slavic Studies, highlighted the necessity for a genuine, actionable strategy to promote the Ukrainian language from a secondary to a titular status. He remarked that «the Ukrainian government currently lacks a publicly stated language policy that is legally established to safeguard, nurture, and actively promote the Ukrainian language. Without such a policy, the legitimacy of the language and the maintenance of Ukrainian sovereignty face significant challenges. The urgency for this was illustrated by the annexation of Crimea and the conflict in the East» (Бурмака, 2018).

In his 2018 article titled “What Awaits Us and Our Language?”, editor Petro Chasto addressed the condition of the Ukrainian language within the Ukrainian diaspora in the United States. He pointed out that «the prestige associated with English has reached such a level that the incorporation of anglicisms is often viewed

as a mark of sophistication and trendiness, creating a false sense of uniqueness. Our native language in independent Ukraine has not yet had the opportunity to rid itself of the prevalent Russianisms and Sovietisms, as its identity faces a new threat. This situation impacts not only the unity and integrity of the literary language but also cultural traditions and spiritual life as a whole» (Часто, 2018, pp. 1, 18).

In the United States, it is frequently mentioned that Ukrainians living abroad have played a crucial role in preserving the purity of the Ukrainian language, free from the influences of Soviet linguistic remnants. The further and longer the diaspora is from Ukraine, the more insulated it may become, leading to a preservation of the language as it existed at the time of separation. Regardless of the efforts to nurture and protect the Ukrainian language in this new setting, it is inevitable that the language will evolve and assimilate, particularly among younger generations.

In conclusion, the influence of the Ukrainian diaspora, particularly in the United States, has been pivotal in shaping Ukraine's state-building processes and cultural identity. From actively engaging in the promotion of democratic values and legislative transparency to contributing significant financial resources for diplomatic missions, the diaspora has played a crucial role in supporting Ukraine's independence and sovereignty. The establishment of various Ukrainian organizations and a robust ethnic press facilitated communication and mobilization efforts within the community, ensuring that the Ukrainian narrative remained active and resonant.

Moreover, the complex interplay between faith, politics, and identity further underscores the diaspora's impact on Ukraine. The efforts of Ukrainian Orthodox communities to achieve autocephaly and distance themselves from Russian ecclesiastical influence highlight the significant role religion continues to play in shaping both personal and collective identities. These communities have navigated challenges within the global Orthodox landscape, striving to maintain their cultural heritage while advocating for greater autonomy.

The resilience demonstrated by the Ukrainian diaspora reflects not only their commitment to their homeland but also their desire to integrate into the broader American society, enriching it with their unique cultural traditions and values. This

dual identity, rooted in both Ukrainian heritage and American principles, has fostered a strong sense of loyalty that drives ongoing support for Ukraine, especially in times of crisis. As the geopolitical landscape evolves, the ties between the Ukrainian diaspora and their home country remain a vital source of support, advocacy, and cultural exchange, shaping the future of Ukraine in a complex global context.

Furthermore, the language policy of the Ukrainian diaspora is of paramount importance in the context of Russian-Ukrainian relations, particularly as Ukraine faces ongoing challenges to its sovereignty and cultural identity. The diaspora's commitment to promoting and preserving the Ukrainian language serves as a vital countermeasure against Russian narratives and influences that seek to undermine Ukraine's linguistic and cultural heritage. Initiatives like "KyivNotKiev" exemplify how the diaspora has actively engaged in redefining perceptions of Ukraine on a global stage, and efforts like the International Ukrainian Language Competition reflect a dedicated push to foster Ukrainian language use both within the homeland and among expatriates.

Despite the complexities introduced by linguistic assimilation and the adoption of foreign elements, especially among younger generations, the diaspora remains a bastion for maintaining the purity and authenticity of the Ukrainian language. Figures like A. Lozynsky underscore the critical role language plays in national identity and the broader implications of linguistic choices in contexts of conflict. The challenges highlighted by scholars such as Yuriy Shevchuk and Petro Chasto emphasize the need for a comprehensive and legally established language policy in Ukraine itself to support these efforts and safeguard the language against external influences.

Ultimately, the preservation and promotion of the Ukrainian language within the diaspora not only reinforce cultural continuity but also contribute to a stronger, unified Ukrainian identity that resists external pressures. As the community navigates its evolving linguistic landscape, the diaspora's ongoing engagement and advocacy will remain essential in ensuring that the Ukrainian language continues to thrive both as a tool of communication and as a symbol of national resilience.

1.4. Political Worldwide Context: A Complex Interplay of Faith, Language and Cyber Espionage in Russian-Ukrainian-American Relations

The religious factor contributes to mistrust, suspicion, and distance in the relationship between Russia and the USA. It distorts their perceptions of each other, leading to heightened mistrust. Although the role of religion is limited in Russian-American relations, it can influence decisions and policies, complicating pragmatic behavior and fostering misconceptions and animosity between Moscow and Washington. Being one of the main topics of the novel analyzed in the second chapter, the research delves upon finding the connection between religion and worldwide policy. This section examines the aspirations of Orthodox Ukrainians in the diaspora who aimed to achieve autocephaly and freedom from the Moscow Patriarchate and Soviet oppression of the Orthodox Church in Ukraine. The analysis focuses on the actions and ideas of Ukrainian Orthodox communities in the United States. It discusses the development of political theology in these diaspora Churches, illustrated by preparations for the millennium of the baptism of Rus in 988, the challenges of ecclesial legitimacy isolating Orthodox Ukrainians from global Orthodoxy, shifts in Ukrainian Orthodox religious identity due to American churches aligning with the Ecumenical Patriarchate, and the struggles to maintain both Ukrainian heritage and Orthodox faith in ethnically based churches outside Ukraine.

The Putin regime's stance toward the West has acquired an ideological dimension. While Putin's form of ethnonationalism, coupled with resentment toward the West, can be seen as ideological, it differs significantly from the internationalist ideology of communism during the Cold War era. The current brand of social conservatism embraced by Putin positions him as a defender of Russian values against Western influences. However, the ideological framework today lacks the same structure that once characterized East-West relations during the Cold War, making the current situation potentially more precarious, especially in the realm of cyberspace (Friot, 2023).

Besides, it is important to mention Russia's responses to the United States' initiatives to assert dominance in nuclear and cyber capabilities. The Kremlin

advocates for dialogue on nuclear and cyber issues with the US but is prepared to act independently if such dialogue fails. Russia is particularly concerned about US plans for missile defense systems in Europe, intentions to withdraw from the INF Treaty, potential non-renewal of the START II agreement, and reluctance to engage in cyber security negotiations. In response, Russia has adopted an asymmetric approach, developing new military assets, bolstering coordination with China, and advocating for “cyber-sovereignty” through UN resolutions.

The US is on high alert following warnings from agencies like CISA, NSA, FBI, and the White House about increased cyber threats to critical infrastructure and organizations. Russian cyberattacks have notably risen, while concerns have been raised about North Korea’s cyber capabilities. North Korea, under Kim Jong-Un’s leadership, has utilized cyberattacks and ransomware to generate funds for the state, often concealing their activities through digital currencies. Collaborative efforts between Moscow and Pyongyang in the cyber realm have been established since at least 2017, with agreements spanning telecommunications and internet services to reduce reliance on Chinese servers (Jenkinson, URL).

Russia has been under suspicion for engaging in extensive cyber espionage activities through various state-backed hacking groups. A prominent group among these is APT29, also known as Cozy Bear or the Dukes, believed to have ties to Russia’s Foreign Intelligence Service (SVR). APT29 has been involved in cyber espionage targeting foreign governments, political organizations, and think tanks.

One significant operation linked to APT29 is the breach of the Democratic National Committee (DNC) during the 2016 US presidential election. It is alleged that the group accessed the DNC’s email servers and exposed sensitive information, potentially influencing the election’s outcome. APT29 has also been associated with cyber espionage activities targeting European governments and institutions, including the German Bundestag and the Norwegian government (20, URL).

The GRU, while having limited active operatives, collaborates with various cyber entities in Russia such as “troll farms” or “troll factories” like the Internet Research Agency, as well as patriotic hackers who support GRU’s interests.

Moreover, the expertise of civilian IT firms in Russia's cyber security market, numbering over 1,000, can be utilized. With assistance from the FSB, the GRU can deploy a substantial number of actors for cyber operations covering technical cyberattacks, espionage, and information campaigns aimed at influencing through cyber channels.

Vladimir Ulyanov, head of the Zecurion analytical center, highlights that these operations involve influencing populations' mood and behavior in different countries. Recognizing that more developed countries are vulnerable to cyber attacks due to their reliance on interconnected IT infrastructure, the Russian military widens its target range as a country advances developmentally (Tucker, 2023, URL).

A study conducted by scholars from Oxford, led by sociologist Philip N. Howard, revealed that social media has significantly contributed to political polarization in the United States by leveraging computational propaganda. This involves the utilization of automation, algorithms, and big data analytics to influence public opinion. An example cited is the dissemination of fake news and conspiracy theories. The researchers underscored the involvement of the Internet Research Agency from Russia in endeavors to destabilize American democracy and deepen existing political rifts. Noteworthy tactics included the dissemination of disinformation through “organic publishing” rather than traditional advertising. These influence operations intensified post-2016 and went beyond just election-related activities. Instances of such efforts encompassed campaigns urging African-American voters to boycott the 2016 election, prompting far-right voters to adopt more aggressive stances, and propagating sensationalist and conspiratorial content to manipulate voters from various political backgrounds (Howard, 2019).

1.4.1. “Americana” as a Novel Based on Real Cases: Its Underlying Themes

Daniel Hryhorczuk, a notable writer and professor, was born in 1950 in Champaign, Illinois. He hails from a family of political émigrés; his parents, Dmytro and Natalia Hryhorchuk, fled Western Ukraine due to political circumstances.

Growing up in Chicago, Hryhorczuk became deeply rooted in the community. He served as a professor emeritus of medicine at the University of Illinois, dedicating a significant portion of his career to addressing health care challenges in Ukraine through extensive research.

After retiring from his medical career, Hryhorczuk turned his focus to writing fiction. Since 2013, he has published three novels that delve into various themes reflecting his personal experiences and historical contexts. His debut novel, “Caught in the Current”, offers a vivid depiction of his formative years and captures the essence of ethnic America alongside the multicultural influences of Europe during the transformative era of the “psychedelic sixties”. In “Myth and Madness”, he addresses the pivotal events of the Revolution of Dignity in Ukraine, providing insight into the struggle for freedom and justice. His third work, “Americana”, critiques the Russian efforts to sway American political opinion, demonstrating his engagement with contemporary geopolitical issues. Through his writing, Hryhorczuk bridges his medical expertise and personal history, providing a unique perspective on cultural and political narratives.

In Daniel Hryhorczuk’s novel “Americana”, several key themes and topics are explored, reflecting both his personal experiences and broader geopolitical concerns.

A central theme of “Americana” is the examination of how Russian efforts seek to manipulate and influence political dynamics within the United States. Hryhorczuk delves into contemporary issues related to disinformation campaigns and political meddling, addressing the complexities of foreign interference in domestic affairs.

As President Vladimir Putin escalates his aggression in Ukraine, leading to widespread civilian casualties and creating millions of refugees, the response from U.S. political leaders has been largely unified in condemnation and calls for strict sanctions against Russia. Yet amid the intense global backlash against Putin, there is an unexpected cohort of support for him: far-right Christian nationalists in America.

This support showcases a troubling intersection between nationalism and religious ideology in the United States. At a recent Conservative Political Action Conference, Delaware Senate candidate Lauren Witzke proclaimed her affinity for Putin,

claiming, «Russia is a Christian nationalist nation» and expressing her alignment with his values over those of President Joe Biden. This sentiment was echoed by white nationalist Nick Fuentes at the America First Political Action Conference, where he encouraged applause for Putin, effectively signaling a rallying point for supporters of this ideology (Weston, 2024).

The admiration for Putin stems from a broader trend among some Christian nationalists who believe that he represents strong, conservative values—especially in his opposition to LGBTQ+ rights. Moreover, Putin is viewed as a powerful figure who employs brutal tactics against his adversaries, a quality that resonates with a segment of the far-right in the U.S. who yearn for a similarly assertive leadership style at home.

Understanding the dangers of Christian nationalism is critical, particularly as this ideology has gained momentum following the Trump presidency. The January 6th Capitol riots starkly highlighted the potential for violence among extremist groups emboldened by electoral populism. Much of the allure for Christian nationalists lies in a distorted interpretation of American history; they mistakenly assert that the nation was founded on Christian principles, promoting a narrative that seeks to reclaim a so-called lost Christian identity. Research from sociologists Andrew Whitehead and Samuel Perry indicates that about 80% of white evangelicals and half of American society show some level of agreement with Christian nationalist ideologies.

Despite the seeming disconnect between the predominantly Christian nationalism and Putin's authoritarian regime, it becomes clear that the underlying motivations are more aligned with right-wing nationalism than with religious identity. This form of nationalism emphasizes ethnic homogeneity and cultural supremacy, often veering into dangerous territory that promotes racism and xenophobia. The rhetoric surrounding “cultural heritage” is frequently a guise for these more aggressive manifestations of ethnic superiority.

Putin, who once identified as an atheist, has strategically aligned himself with the Russian Orthodox Church to claim a narrative of ethnic and religious unity,

positioning himself as the defender of Russian values. His ambition to reassert Russia's dominance among former Soviet states and to revive imperial glory resonates with certain American Christian nationalists who similarly aim to restore a perceived threatened patriarchal order in their society (26, URL).

The psychological allure of charismatic leaders plays a significant role in this dynamic. These leaders—political or religious—possess the ability to manipulate followers, creating an environment where individuals may relinquish personal moral judgment in favor of the simplistic, binary moral frameworks these leaders provide. It is through this lens that cult-like followings emerge, driven by a desire for certainty in a tumultuous world.

To combat this troubling trend of Christian nationalism, fostering respectful dialogue with individuals inclined toward these beliefs is essential. Converting staunch followers may be challenging, but promoting reasoned discussions across ideological divides can help alleviate polarization and reestablish a more rational public discourse in America.

It is vital to seek avenues for unity amidst the deepening religious and political divides. Only through these efforts can we aspire to realize the democratic ideals laid out by the nation's founders, fostering a society where diverse voices coexist in mutual respect and understanding.

The ongoing conflict involving Putin's Russia serves as a stark reminder of how intertwined political ambitions and ideological convictions can shape global realities and internal dynamics within nations, particularly when it comes to the intersection of nationalism and religion. Understanding and addressing these connections will be crucial in navigating the future of American democracy.

Besides, the novel reflects Hryhorczuk's own background as an immigrant and explores the themes of identity, belonging, and the challenges faced by immigrants in maintaining their cultural heritage while integrating into American society. This theme resonates with his own life experiences as a child of Ukrainian immigrants. Daniel Hryhorczuk discusses feelings of disillusionment with the political system, a sentiment that resonates with many in contemporary America. Through the characters

and narrative, he critiques the polarization and instability of the American political landscape, inviting readers to reflect on their own beliefs and perceptions.

Hryhorczuk addresses the role of media in shaping public opinion and political discourse. The manipulation of information and the impact of social media are highlighted as critical factors in modern American politics, reflecting concerns that extend beyond the national to the global stage. On his Facebook blog he compares “Americana” with a documentary “Praying for Armageddon” (16, 2023, URL). It is a political thriller that delves into the perilous repercussions of the merger between evangelical Christianity and American political practices. Drawing on years of investigative reporting, this film illustrates how the foundations of fundamentalism undermine the core principles of American democracy while shedding light on the harmful impact of religion on the nation’s foreign policy decisions. He agrees both works have common topic and highlight the connection between religion and politics (16, 2023, URL). The documentary examines the troubling relationship between evangelical Christianity and American politics, particularly regarding pro-Israel policies. Reporter Lee Fang highlights how evangelical leaders often evade discussions about human rights by excluding left-leaning journalists and sticking to scripted narratives. The film follows Fang as he interviews politicians and evangelical figures, revealing insights from former preacher Frank Schaeffer, who warns about the risks posed by an armed religious sect.

The documentary connects the rise of extremist views to events like the January 6th Capitol riots, with Pastor Gary Burd emphasizing a militant interpretation of faith. Burd encourages his congregation to embrace violence in the name of God, reinforcing the film's message about the real dangers posed by Christian fundamentalism.

Overall, “Praying for Armageddon” effectively highlights the dangerous impact of U.S. evangelicals on contemporary politics and serves as a crucial introduction to the significant power wielded by Christian fundamentalists. “Americana” also serves as both a critique and a reflection on contemporary issues, offering readers insight into

the intersection of personal identity and the collective experiences within a complex political landscape.

The third topic highlighted by Daniel is the theme of American cultural perseverance, which prominently explored through the experiences and struggles of its characters. The narrative delves into how individuals and communities strive to maintain their cultural identities amid the pressures of globalization and cultural homogenization.

Mark, as a central character, embodies this struggle as he navigates the complexities of American life while holding onto his roots and values. His journey reflects a broader commentary on the importance of cultural resilience, as he confronts challenges that threaten to dilute or erase traditional American values and practices. The novel emphasizes the need for individuals to engage with their heritage actively, fostering a sense of belonging and identity that transcends external societal pressures.

To conclude, *Americana* highlights the significance of cultural preservation as a means of asserting one's identity and resisting the forces that seek to undermine it, ultimately showcasing the enduring nature of American culture in the face of constant change. While observing main themes of “*Americana*”, we have found Hryhorczuk’s references on different political issues which were posted on his Facebook page. Daniel claims that the context of the articles directly correlates with the plot of his novel.

CONCLUSIONS TO CHAPTER 1

This chapter has provided a comprehensive examination of the current state and significance of the Ukrainian language, with a specific focus on its role within the Ukrainian diaspora and the challenges it faces both domestically and internationally. The insights derived from the works of various scholars and writers, including Yuriy Shevchuk, Petro Chasto, and contributors to the collection “Language Universe of Ivan Bagryany”, have illuminated the complexities surrounding the promotion and preservation of the Ukrainian language in the context of geopolitical tensions and cultural identity.

The investigations highlighted several critical findings. Firstly, there is a pressing need for a clear, legally established language policy in Ukraine to safeguard the Ukrainian language and elevate its status amidst the influences of Russian and English. Shevchuk’s observations regarding the lack of an actionable strategy for promoting Ukrainian underscore the vulnerability of the language in a rapidly evolving global landscape. Concurrently, Chasto’s analysis of the challenges faced by the Ukrainian diaspora reveals a dual struggle: the preservation of linguistic purity against Soviet influences and the adaptation to new linguistic trends that may dilute the essence of the Ukrainian language.

The contributions of scholars like K. Tkach and N. Burmaka further emphasize the role of the diaspora in maintaining the integrity of the Ukrainian language. Their discussions suggest that while the diaspora may have succeeded in resisting certain foreign influences, the inevitable evolution of language within the younger generations calls for proactive measures to ensure that these changes do not compromise the language’s vitality.

In this first chapter, we embarked on a comprehensive exploration of Daniel Hryhorczuk’s “Americana”, focusing on the intricate themes of identity, cultural preservation, and the interplay of ideology that shape the narrative. Through a close reading of the text, we have uncovered how Hryhorczuk weaves together the personal and the political, reflecting the complexities of the immigrant experience in contemporary America. The characters in “Americana” serve as conduits for

examining the broader societal issues that arise from the collision of diverse cultural backgrounds with the prevailing ideologies of nationalism and religious extremism.

One of the central arguments presented in this chapter is that Hryhorczuk's portrayal of immigrant identity is not merely a reflection of personal struggle but a critique of the systemic forces that seek to homogenize and marginalize diverse voices within the American narrative. The author skillfully illustrates the tension between the desire for cultural preservation and the pressures of assimilation, highlighting the emotional and psychological toll that such conflicts can impose on individuals and communities. This duality is poignantly embodied in the characters' journeys, as they navigate their identities amidst a backdrop of shifting cultural landscapes and societal expectations.

Furthermore, the chapter has emphasized the significant role of evangelical Christianity in shaping political discourse and public perception in the United States. Hryhorczuk's critique of the merging of religious belief with political ideology reveals the dangers of extremism and the ways in which such ideologies can distort the foundational principles of democracy. By examining the characters' interactions with religious and political institutions, we gain insight into the broader implications of these dynamics for individual agency and collective identity. The narrative serves as a cautionary tale about the potential consequences of allowing extremist ideologies to dictate the terms of belonging in a pluralistic society.

In addition to the exploration of identity and ideology, this chapter has addressed the role of media and misinformation in shaping public discourse. Hryhorczuk's depiction of the media landscape underscores the challenges faced by individuals seeking to navigate a world awash in conflicting narratives and distorted truths. The characters' struggles to discern fact from fiction reflect a broader societal crisis of trust and credibility, which is exacerbated by the proliferation of misinformation in the digital age. This theme resonates deeply with contemporary audiences, as it mirrors the challenges faced by individuals and communities striving to engage meaningfully in civic life amidst a barrage of competing narratives.

Moreover, it is essential to recognize the significance of Hryhorczuk's "Americana" as a literary work that not only reflects the complexities of the immigrant experience but also serves as a critical commentary on the state of American society today. The themes of cultural preservation, identity formation, and the impact of ideology are intricately interwoven throughout the narrative, inviting readers to engage with the pressing questions of belonging, agency, and the future of democracy.

The subsequent chapter will build upon these foundational themes by delving deeper into the specific character arcs and their implications for understanding the broader societal dynamics at play. We will analyze how individual experiences of identity and cultural conflict are articulated through Hryhorczuk's narrative structure and stylistic choices, further illuminating the intricate connections between personal and political realms. By doing so, we aim to provide a more nuanced understanding of how "Americana" not only reflects the challenges of contemporary American life but also offers pathways for resilience and hope in the face of adversity. This exploration will ultimately enrich our comprehension of the ongoing discourse surrounding identity and belonging in an increasingly complex world, reinforcing the relevance of Hryhorczuk's work in contemporary literary and cultural studies.

Looking toward the future, it is essential to predict that the development of the Ukrainian language will increasingly depend on collaborative efforts between scholars, cultural institutions, and community members, both in Ukraine and abroad. Initiatives aimed at fostering linguistic pride among the younger generation and providing educational resources in Ukrainian will be vital. Furthermore, leveraging digital platforms to promote the Ukrainian language in innovative ways could facilitate its wider acceptance and usage, particularly within global contexts.

The main aims of these efforts are clear: to protect and promote the Ukrainian language as a cornerstone of national identity, to ensure its resilience against external pressures, and to cultivate a robust linguistic community that thrives in both domestic and diaspora settings. This is not merely a cultural endeavor, but a crucial aspect of

asserting Ukraine's sovereignty and unique identity in an increasingly interconnected world.

In summary, the examination of the Ukrainian language in the context of the diaspora and beyond reveals both the challenges and opportunities that lie ahead. By fostering a collective commitment to the language, integrating modern strategies for education and promotion, and remaining vigilant against the influences of foreign languages, the Ukrainian community can ensure that their language not only survives but flourishes for generations to come. The resilience of the Ukrainian language is inherently tied to the preservation of the nation's cultural heritage, and as such, it requires continued advocacy and action from all stakeholders involved.

CHAPTER II. COMPARATIVE ANALYSIS OF IDENTITY, HERITAGE, RELIGION AND POWER IN DANIEL HRYHORCZUK'S "AMERICANA"

2.1. Art, Identity, and Resiliense: Tania's Journey Through Trauma and Personal Transformation

Tania, a central character in *Amerikana* by Daniel Hryhorczuk, epitomizes the complexity of a young woman grappling with profound themes of art, religion, and patriotism against the backdrop of her tumultuous life experiences. Through her character, the author explores how traumatic events shape personal identity and the desire for freedom.

Tania is portrayed as an artist whose work reflects her cultural heritage and the historical struggles of her country. Her sculpture of the Heavenly Hundred, a tribute to the victims of the Euro-Maidan protests in Ukraine, demonstrates her commitment to using art as a means of political expression and remembrance. This aspect of her character illustrates that she is not merely an artist but a bearer of her nation's narratives and emotions. Her art serves as a connection to a homeland that experiences turmoil, showing her as a passionate advocate for her people: «*I came to the United States two weeks ago to display my sculpture of the Heavenly Hundred*» (Hryhorczuk, 2020).

This pursuit of artistic outlet, however, is couched in vulnerability. When Tania mentions her sponsors trying to take advantage of her, it reveals layers of the challenges faced by women in the art world, especially when navigating foreign landscapes and power dynamics. Her encounter with the professor hints at a deeper exploration into the intersections of art and ideology, further illustrating Tania's intellectual depth and the heaviness of her circumstances. Tania's commitment to themes like forgiveness is evident in her unique sculpture of a pelican. She explains, «*The pelican represents self-sacrifice and mercy. It's about giving to others, even at your own expense*» (Hryhorczuk, 2020). Her focus on conveying profound spiritual truths through her art reflects her beliefs.

As a character who holds onto her religious beliefs, Tania represents a stream of faith amidst her suffering. Her grievances with a prominent pastor, Reverend Dr. Mathias Kane, add tension to her journey. The fact that she feels personally targeted by his sermons—a symbol of external aggression against her identity—highlights her struggle to reconcile her faith with the public narrative imposed on her.

Tania's religious identity is subtly intertwined with her artistic expression. She seeks to connect the dots between her spirituality and her cultural memory: «*What I can't understand is why an American preacher would single me out by name and attack me in one of his radio sermons*» (Hryhorczuk, 2020).

This confrontation with faith, especially in the diaspora, can lead to a sense of alienation. Tania's position reflects broader themes of identity crises faced by immigrants, women, and artists all folded into one complex character. Her faith is not a simple refuge; it is tested and challenged by the harsh realities she faces.

Tania is undoubtedly a patriot at heart. Her artistic endeavors, reflections on her experiences, and the constant allusion to her homeland's plight speak to her deep connection to Ukraine. The Revolution of Dignity signifies not only a political upheaval but an assertion of identity for each character involved. Tania embodies this struggle as she navigates her life in America while holding onto the values and realities of her homeland: «*I understand that men can be pigs*» (Hryhorczuk, 2020). This proclamation reveals her awareness of the systemic issues women face, not just in her homeland but globally. Her navigation of these dualities represents a patriotic response that transcends mere love for her country; it shapes her identity as a warrior for truth, dignity, and justice.

Tania's character is rich with emotional complexity. She oscillates between joy and despair, often seeking escapism as shown in her moment of wanting to dance and have fun in Nashville. However, that desire for a fleeting escape coexists with the heavy burden of her traumatic past. Her brief interactions with Mark, juxtaposed with her playful demeanor at the bar, reveal a façade attempting to mask deeper pain and turmoil.

When confronted by Mark, her response illustrates her quest for autonomy in a precarious situation: «*You brought me to Nashville without even discussing it with me. I'm not your girl*» (Hryhorczuk, 2020). This assertion of independence amidst danger showcases her resilience and the need to reclaim power over her own life choices. Tania's complexity lies in her strength, vulnerability, and the constant struggle for freedom, both as an artist and an individual navigating a foreign landscape.

Tania is a complex character whose passion for sculpture and chess reveals much about her life values and struggles. She reflects on her immigrant experience, stating, «*Sometimes, I feel like an outsider looking in, trying to find my place in a world that doesn't quite accept me*» (Hryhorczuk, 2020). This captures her struggle with cultural identity.

Tania possesses a deep concern for the state of the planet, recognizing the dire consequences of human actions on the environment. She articulates this in her statement about the Anthropocene: «*We live in the age of the Anthropocene, where those of us who were made in the image of God have overrun the planet to the detriment of all other living things*» (Hryhorczuk, 2020). This reflects her belief that humanity's disregard for nature is leading to catastrophic outcomes. Tania identifies as a "citizen of the world", indicating a broad perspective that transcends national boundaries. She expresses empathy for those suffering from violence, poverty, and starvation, emphasizing her belief in collective responsibility: «*I care what happens to all of us*» (Hryhorczuk, 2020). This highlights her commitment to social justice and humanitarian concerns.

Tania is acutely aware of global crises, including climate change, resource depletion, and socio-economic disparities. She warns, «*the disparities between the haves and have-nots will result in mass migrations and global conflict*» (Hryhorczuk, 2020). This reflects her understanding of interconnected global issues and the potential for societal collapse if left unaddressed. She expresses a critical view of political leaders, suggesting that they prioritize power over justice: «*The rule of*

power is trumping the rule of law» (Hryhorczuk, 2020). Her skepticism indicates a disillusionment with those in authority who fail to address pressing global challenges.

Tania's journey from a troubled past to becoming a sculptress illustrates her value of resilience. She reflects on how she learned to survive and eventually thrive through the support of others: *«Two artists, Toma and Ariadna, saved me from my life on the streets»* (Hryhorczuk, 2020). This underscores her belief in the power of community and mentorship. Tania's dedication to her art reflects her belief in its power to provoke thought and inspire change. Her sculptures are not merely aesthetic; they carry messages about forgiveness, redemption, and the human condition. She uses her art to engage with the world's issues and to promote awareness. Tania's acknowledgment of her past and her willingness to confront the stigma associated with it demonstrate her value of authenticity. She does not shy away from her history, instead using it to inform her perspective and her art. Her response to Mark about her past: *«I told them to go to hell»* —indicates her rejection of societal judgment and her commitment to her own truth (Hryhorczuk, 2020).

Overall, Tania is a resilient and compassionate character who has transformed profound pain into strength through art and community. She embodies themes of survival, empathy, and social responsibility, using her experiences to advocate for change and inspire others. Her critical outlook on authority and her embrace of her past reveal a commitment to authenticity, making her a powerful and relatable figure. Tania stands as a testament to the potential for personal transformation and the importance of interconnectedness in addressing the broader issues facing humanity.

2.1.1. Mark's Quest for Identity Amidst Tradition and Modernity

Mark is depicted as a complex character who navigates the themes of cultural heritage, identity, religion, family, and relationships in a challenging social landscape. His attitude reflects a blend of reverence for tradition and a growing awareness of a more inclusive worldview. Mark sees himself as a steward of Americana, holding deep respect for the traditional values and history of his region. He describes the people of his community as *«the descendants of the pioneers who*

built this country», emphasizing a sense of pride in being part of a cultural lineage. As Mark explores “the real America” through his travels, he grapples with feelings of displacement. He describes his efforts to connect with his roots: «*When I’m on the road, I try to stop at every historic marker <...> they’re like pieces of a puzzle*»—suggesting a longing to piece together a coherent identity amid the complexities of modern America. This quest for understanding further highlights the tension between his attachment to his cultural background and his recognition of the broader, diverse society around him (Hryhorczuk, 2020).

Mark’s reflections on the circus highlight an appreciation for cultural artifacts and a nostalgic view of American history. He describes the circus as a unifying force in rural America, characterized by its ability to bring “exotic creatures” and entertain homogeneous communities. However, his nostalgia is complicated by the realities of contemporary activism, such as the protests against animal cruelty, which he views as an overreaction. This tension illustrates Mark’s struggle to reconcile a romanticized past with a present that increasingly values animal rights and ethical treatment.

However, there is a noticeable shift in his perspective when he states, «*I once believed that you had to be a white, God-fearing Christian to be a real American, but now I’m not so sure*» (Hryhorczuk, 2020). This quote illustrates Mark’s internal struggle; while he values his cultural heritage, he is also beginning to recognize the limitations of a homogeneous identity and is open to understanding America’s diversity.

The understanding of religion is evident in his reflections on God and heritage. Initially, he equates being a “real American” with being a “white, God-fearing Christian”. However, his experience at Northwestern University challenges this notion as he expands his worldview to accommodate “all of us”, suggesting an emerging belief that faith and identity can be more inclusive. He moves from seeing Christianity as exclusive to recognizing its potential universality—a significant development in his character.

Mark’s interpretation of Genesis reveals a philosophy that endorses human dominion over nature, justifying certain exploitative practices in the name of divine

entitlement. He believes that, as stewards of God's creations, humans are permitted to engage with and utilize animals for entertainment, showing a disconnect from modern ecological consciousness. His conversation with Tanya about the "Club of Rome" signifies a clash between his traditional views and emerging environmentalist perspectives. This indicates Mark is not wholly aligned with contemporary discussions about sustainability, remaining rooted in a more anthropocentric theology.

His interaction with the abyss and the beliefs surrounding Reverend Kane's childhood experience demonstrates a philosophical engagement with fear and the unknown. The comment «*We fear the unknown*» suggests he understands humanity's tendency to create myths and religions to explain and mitigate these fears. This self-awareness reflects a deeper intellectual curiosity about the nature of belief and the psychological underpinnings of faith. However, Mark simultaneously grapples with anxiety over existential questions and the existence of evil, as highlighted by his contemplation of whether the devil exists. This duality — both questioning and fearing—illustrates a worldview caught between faith and doubt (Hryhorczuk, 2020).

Religion serves as both a guiding force and a source of conflict within Mark's family. The dialogue and actions reveal a strict adherence to traditional beliefs, which lead to tension between Mark's desire for autonomy and his family's expectations. The religious lens affects their perceptions of morality, sin, and forgiveness, shaping their relationships with one another and with Tania. Mark struggles with the weight of his family's religious expectations. He desires to carve his own identity apart from the rigid moral framework imposed by his mother. He feels the burden of his family's beliefs yet seeks a more personal interpretation of spirituality. Mark reflects on his mother's expectations: «*I know I've disappointed you, for all the things I've done and not done, and you have a right to be angry. But I need to find my own way*» (Hryhorczuk, 2020).

Mark's mother embodies religious rigor and a strong moral compass, continuously expressing disappointment in Mark's choices. Her views are steeped in a traditional understanding of sin, often leading to conflict with Mark. She

admonishes Mark about Tania, saying: «*How dare you bring that harlot into our home. Do not lust in your heart after her beauty or let her captivate you with her eyes*», which illustrates her strict stance on morality (Hryhorczuk, 2020).

Mark's family views Tania as a threat to their traditional values and beliefs. His mother's disdain is palpable, referring to Tania as "that harlot", which indicates a deep-seated fear of losing their son to a lifestyle that diverges from their moral code. This relationship creates significant tension as Mark attempts to reconcile his feelings for Tania with his family's expectations. Mark is conflicted about listening to his family's advice. While he values their input and acknowledges their concerns, he feels compelled to forge his own identity and beliefs. This internal conflict is evident as he weighs his mother's expectations against his feelings of love and respect for Tania. «*God closed my womb after I gave birth to you. You must return to Him before you return to me*» (Hryhorczuk, 2020). This response from Mark's mother reflects her belief that Mark must repent before seeking forgiveness, which presents a strong expectation for him to conform to their religious views.

The exploration of religion in Mark's family reveals the complexities of faith, love, and expectation. As Mark grapples with his identity amidst the rigid beliefs of his family, Tania represents a liberating yet challenging influence. The tension between fulfilling familial obligations and pursuing personal beliefs drives the narrative forward, showcasing the struggle for individuality within a framework of strict religious values. The dialogue serves as a poignant reminder of the deep impact of faith on personal relationships and self-identity, particularly in a familial context.

Throughout the novel, Mark grapples with a myriad of identities: a journalist, a family member, a friend, and a citizen of a deeply divided society. This fragmentation highlights a crisis of identity—a struggle between being part of a traditional narrative and responding to the complexities and contradictions of the modern world. As he seeks to understand what "Americana" is, he must confront varied and conflicting forces that define it. Mark's worldview is multifaceted and reflective of a broader discourse in contemporary America. His journey encapsulates a struggle between nostalgia for a simpler past, interpretations of divine purpose, fear of existential

emptiness, and the radical influences of modern ideologies. These encounters provoke him to reconsider his own beliefs and allegiances, encapsulating the ongoing tensions in American identity.

2.2. The Influence of Religion and Family on Mark and Tania's Relationships. Struggle with Desire and Judgment

Mark's initial attraction to Tanya is heavily contextualized within the framework of sin and morality: «*Do not lust in your heart after her beauty or let her captivate you with her eyes*» (Hryhorczuk, 2020). This warning from Mark's mother sets the tone for his internal conflict. His desire for Tanya is immediately framed as sinful. The tension between lust and guilt is palpable as he wrestles with his attraction to her beauty while simultaneously feeling condemned by his upbringing. Mark's moment of physical release in the shower symbolizes not just sexual desire but also a departure from his moral constraints: «*He closed his eyes and let the pagan goddess enter his inner sanctum. As the water pulsed, he stroked, at first reluctantly, then rhythmically, then furiously*» (Hryhorczuk, 2020). This imagery illustrates a struggle between desire and moral judgment. The "pagan goddess" represents a conflicting allure that pulls him away from his ingrained beliefs about sin. The act of shedding his seed becomes a moment of shame, further emphasizing the theme of sin as he grapples with feelings of evil in "the sight of the Lord".

Mark's reflection in the mirror post-shower reflects deeper themes of sin and self-image: «*He knew he was evil in the sight of the Lord but didn't care*» (Hryhorczuk, 2020). Mark acknowledges his moral failings yet also a sense of resignation. This moment encapsulates the struggle of desire against the weight of inherited guilt and societal expectations, further complicated by physical vanity and self-worth. The juxtaposition of beauty and sin serves to highlight the complexities of desire.

Tanya's character embodies the challenges women face regarding dignity and societal judgment, potentially tied to her past. The label of "a whore of Babylon" reflects a common societal view that demonizes women for their perceived sexual misdeeds. It underscores the duality of women's representations in society—as

objects of desire and as figures condemned for their sexuality. The juxtaposition of Tanya's potential innocence against the label she bears highlights the theme of women's dignity under siege. Her reflection on the world's beauty amidst death and suffering encapsulates the complexity of human experience: «*This world that we're condemned to live in can be a beautiful place*» (Hryhorczuk, 2020). This acknowledgment of life's dualities—pain and pleasure, love and loss—adds depth to their relationship, suggesting that love can be a form of redemption in a flawed world.

Besides, Daniel Hryhorczuk brightly uses the stylistic device of allusion. The dialogue about the forbidden fruit from the Tree of Knowledge serves as a metaphor for their relationship. It suggests a willingness to embrace both love and the potential consequences of their actions: «*If you offered me a bite, I would not have refused you*» (Hryhorczuk, 2020). This signifies Mark's readiness to forsake innocence for the sake of love, paralleling the biblical narrative of temptation and the loss of paradise.

The reference to rusalky, water nymphs who lure men to their doom, sets a tone of temptation and danger. Tanya embodies this duality—both enchanting and potentially perilous. Mark's attraction to her is intense, yet he grapples with the implications of that desire: «*You're the most beautiful woman I've ever seen*» (Hryhorczuk, 2020). Mark's introspection on Tanya's past reveals a conflict between judgment and compassion: «*Christ had forgiven Mary Magdalene, so why couldn't he forgive Tanya?*» (Hryhorczuk, 2020). This contemplation resonates with themes of forgiveness and dignity. The moment they share in their nakedness is reminiscent of the biblical Adam and Eve, symbolizing a return to innocence before the fall. It symbolizes a purity in their connection, contrasting with the societal judgments and moral dilemmas they face. Their union is portrayed as both a physical and spiritual awakening.

The lush, natural setting serves as a backdrop for their union, symbolizing fertility, life, and the primal aspects of love. The imagery of geysers and natural beauty evokes a sense of raw, unfiltered emotion and connection. The garden symbolizes both paradise and the potential for downfall, mirroring their relationship's complexities.

The physical descriptions of Tanya—her body compared to fruits and wine—imbue their intimacy with sensuality and depth: «*Her nipples were like grapes, her lips like apricots*» (Hryhorczuk, 2020). This language elevates their physical connection to something sacred, intertwining the spiritual with the corporeal.

In conclusion, Mark and Tanya's relationship serves as a profound exploration of the intertwining themes of desire, morality, and societal judgment. Mark is caught in the throes of a moral quandary, as illustrated through his inherited beliefs that frame his attraction to Tanya as sinful. This internal struggle highlights the tension between human desire and institutional guilt, embodied in powerful imagery that juxtaposes moments of physical release with profound shame. Tanya emerges as a complex figure, navigating the pitfalls of societal expectations and judgments regarding her sexuality, while simultaneously encapsulating a deeper capacity for love and redemption amidst life's dualities.

The allusions to biblical narratives reinforce the timeless nature of their conflict, suggesting that love can transcend the boundaries of guilt and sin. Through rich symbolism, their connection represents both a return to innocence and a reminder of the consequences of desire, embodied in the imagery of fruit and nature. Ultimately, Mark and Tanya's union signifies not only a physical awakening but a broader commentary on the human experience—reflecting the beauty that can emerge from suffering and the complexities that accompany authentic connection. In a world marred by judgment, their relationship stands as a testament to the enduring power of love and forgiveness, challenging societal constructs while celebrating the richness of life's contradictions.

2.3. Ivanovich and Dmitri as Representatives of Russian Mafia. Its Influence on International Politics

The Russian mafia, with its intricate connections and significant influence, plays a pivotal role in shaping international political dynamics. The Russian mafia, often referred to as the "Bratva", has established itself as a powerful and influential force not only within Russia but also on the international stage. This criminal organization

has deeply intertwined itself with the political and economic fabric of Russia, thereby affecting international political relationships. One of the most compelling illustrations of this influence can be found in the complex interactions between Russian oligarchs and international political figures.

Ivanovich exemplifies the reach and influence of the Russian mafia that creates the complex interplay between organized crime and political power. As the former CEO of the third-largest oil and gas company in Siberia, Ivanovich's career trajectory is marked by corruption, deceit, and ruthless ambition. His rise to power was not merely a product of corporate acumen but was deeply intertwined with his connections to the Kremlin. This relationship is vividly illustrated in the following passage: “Several years ago Ivanovich was the CEO of the third largest oil and gas company in Siberia. The Kremlin raided it, put Sklyarov on the board of directors, and demanded the usual fifty percent take of the company. The ironic thing is that Sklyarov and Ivanovich were kumy: in Russia you keep your rivals close by asking them to be godparents to your children”. This excerpt underscores the mafia's strategy of intertwining familial and business relationships to consolidate power and influence. By making Sklyarov, a Kremlin-appointed official, his child's godfather, Ivanovich fortified his political alliances, ensuring a symbiotic relationship with the state's power brokers.

Ivanovich's criminal activities, particularly his embezzlement and asset transfers, highlight the seamless integration of organized crime within legitimate business operations. His manipulation of corporate assets, as described below, demonstrates the sophisticated financial maneuvers employed by the mafia: *«Ivanovich was stealing from his own company through asset transfers. He would sell off the Siberian gas fields to other companies for pennies on the dollar presumably to raise capital for exploration and drilling. Turns out he owned those companies, so he was basically selling to himself and stealing from the Kremlin»* (Hryhorczuk, 2020). This manipulation not only enriched Ivanovich but also deceived the Kremlin, illustrating the mafia's ability to exploit systemic vulnerabilities within the political and economic structures.

Besides, his interactions with political figures, such as Senator Rich and televangelist Dr. Kane, highlight his influence and the strategic alliances he forms to further his interests. The murder of his godson, Sklyarov, underscores Ivanovich's willingness to eliminate any threats to his schemes, showcasing his ruthless approach to maintaining control.

Dmitri, another key character, embodies the operational arm of the mafia. His role is accentuated by his adherence to a code of loyalty, which governs his actions and decisions. This is evident in his interaction with Tanya: «*Before he could react, Tanya grabbed his shirt and ripped open the buttons. His chest was marked with the tattoo of a bull, the mark of a hit man. Fresh stitches zigzagged across the gash in his abdomen. He recoiled from her touch. 'I've known men like you,' she said. 'Intimately. You live and die by a code. Honor the code'*» (Hryhorczuk, 2020). Dmitri's tattoo and fresh wounds are symbolic of his violent profession and the dangerous life he leads. His interaction with Tanya also reveals the internal conflicts and the strict moral code that governs the lives of those within the mafia.

Dmitri's character serves as an antagonist, creating tension and unease. His disguise and the sinister pleasure he derives from his actions suggest that he has a hidden agenda. His role is to disrupt and challenge the protagonists, using his guise as a Bible salesman to gain their trust and manipulate the situation to his advantage.

Dmitri's background is rooted in the FSB (Federal Security Service), highlighting the often-porous boundaries between Russian state apparatus and organized crime. His training at the FSB Institute provided him with skills in espionage, assassination, and psychological manipulation, making him a formidable adversary. Dmitri's operations span various countries, involving a mix of legitimate business activities and covert criminal operations. His ability to blend into different social and political environments allows him to forge alliances and manipulate key figures. For instance, his involvement in a plot to undermine a political rally in Fairview, Kentucky, demonstrates his strategic thinking and ability to exploit social tensions for his purposes.

One of the most striking quotations that encapsulate Dmitri's influence and mentality comes from a confrontation with a rival: «*You're a pawn in Ivanovich's game*», Turchin continued. «*Like so many before you. What did he promise you? To join the club of billionaires? Induction into vor v zakone?*» (Hryhorczuk, 2020). This exchange highlights Dmitri's role as a manipulator, using promises of wealth and power to control and exploit others. It also reflects the broader strategy of the Russian mafia, which often lures individuals into their network with the allure of prosperity and status.

Dmitri presents himself as a Bible salesman from North Carolina, complete with a "Make America Great Again" cap, a goatee, and polyester pants. His choice of attire and accessories suggests a carefully crafted disguise aimed at blending into the evangelical environment of the Creation Museum and Ark Encounter. This disguise is meticulous, down to the length of his pants and the type of shoes he wears, indicating his attention to detail and his commitment to his role.

In addition, Dmitri's enjoyment of torment and his childhood habit of pulling wings off flies point to a sadistic streak. This trait is further evidenced by his satisfaction in making Mark uncomfortable. Dmitri relishes in the discomfort he causes, which suggests a deeper, perhaps pathological, enjoyment in exerting control or causing distress to others.

Dmitri's quick access to Mark's blog on his phone demonstrates his tech-savviness and resourcefulness. He uses this information to further unsettle Mark, showing that he is not only technologically adept but also strategic in his interactions. His ability to gather information rapidly and use it to his advantage highlights his intelligence and cunning nature.

While Dmitri presents himself as a devout Christian distributing Bibles, there is an underlying ambiguity about his true beliefs and intentions. His knowledge of evangelical customs, such as the observation about crucifixes, indicates a deep understanding of the community he is infiltrating. However, his actions and internal thoughts suggest a possible hypocrisy or ulterior motive behind his religious facade.

Dmitri's character can be seen as a symbol of deception and the dangers of hidden malevolence within seemingly benign or familiar environments. His interactions highlight themes of trust, manipulation, and the darker side of human nature, contrasting with the overtly religious and moral setting of the museum.

The influence of the Russian mafia extends beyond national borders, impacting international political relationships. Ivanovich's operations, which involve intricate financial schemes and the manipulation of corporate entities, demonstrate the mafia's ability to affect global markets and political alliances: *«It's been bought and sold a dozen times by intermediaries from Adygeya to Komi to Tatarstan. It has more shells than a matryoshka doll. As they say in Russia, without vodka you can't figure it out»* (Hryhorczuk, 2020). This metaphor of the matryoshka doll, with its many layers, aptly describes the convoluted nature of the mafia's operations, which are designed to obscure the true ownership and control of assets, thereby complicating international efforts to regulate and sanction such activities.

Maffia's affairs extend into the realm of international politics through strategic partnerships and manipulation of media narratives. "Americana" reveals how Ivanovich and his associates leverage religious and political figures to further their agenda. This alliance between a Russian oligarch, an American senator, and a televangelist underscores the transnational reach of the Russian mafia. Ivanovich's plan to boost Dr. Kane's influence among American evangelicals through coordinated media efforts and social media expansion highlights the mafia's sophisticated understanding of modern information warfare. By aligning with religious figures, the Russian mafia can subtly influence public opinion and political outcomes in other countries.

The interactions between Ivanovich and Senator Rich reveal a calculated effort to influence American politics. By supporting figures who resonate with specific voter bases, the Russian mafia can exert indirect control over political narratives and decisions in foreign countries.

To sum up, the text provides a detailed insight into the operations of the Russian mafia and its far-reaching influence on international political relationships. Through

corruption, ruthlessness, and strategic alliances, figures like Ivanovich not only secure their own power and wealth but also shape the political landscapes of other nations, demonstrating the global impact of the Russian mafia.

2.3.1. Faith, Power, and Disinformation: A Global Chessboard

“Americana” is a unique novel which connects the themes of politics, religion, and international relations, reflecting complex dynamics between American, Russian, and Ukrainian policies. The text features Senator Julian Rich and Dr. Mathias Kane, a prominent televangelist. It showcases the influence of religious figures in American politics, particularly on conservative causes like the Family Values March. The involvement of Russian Orthodox figures suggests a blending of religious and political interests, aiming to unite different Christian factions under a conservative banner. This highlights the interplay between politics and religion in the U.S., where religious leaders can wield significant political influence.

The narrative touches on broader geopolitical issues, such as the suspicion of foreign influence in American politics. The discussion about potential Russian involvement in promoting religious figures and shaping public opinion reflects concerns about foreign interference. Ivanovich’s plan to use a Bible app as a tool for influencing American and Russian-speaking millennials exemplifies this strategy. By promoting conservative Christian values and aligning them with Russian interests, the narrative suggests Russia’s efforts to create ideological allies abroad and shape public discourse.

Daniel Hryhorczuk in his novel describes international politics and positions of countries from different perspectives. Tanya's reference to the “Revolution of Dignity” points to Ukraine’s recent history, particularly the 2014 Euromaidan protests that led to significant political changes. This revolution was about asserting Ukraine’s sovereignty and pushing back against corruption and Russian influence. The narrative suggests a Ukrainian perspective that emphasizes the struggle for independence and the rule of law, contrasting with Russian policies that are seen as undermining these values.

The story includes elements of Ukrainian victimhood, particularly regarding the involvement of a Ukrainian woman alleging sexual assault by an American senator with Russian ties. This can be seen as a metaphor for Ukraine's broader experience of exploitation and manipulation by more powerful nations. However, Tanya's determination to expose a conspiracy indicates a resistance to being merely a victim and a desire to assert agency. The narrative weaves together personal stories with broader geopolitical themes, illustrating the complex and often murky interactions between religion, politics, and international relations. It highlights the use of religion as a tool for political and ideological influence, the manipulation of media and technology to shape public opinion, and the struggle for sovereignty and rule of law in the face of foreign interference. The characters' interactions reflect the broader tensions between the U.S., Russia, and Ukraine, each pursuing its own interests and ideologies.

"Americana" explores the experiences of the Ukrainian diaspora and the influence of Russian disinformation on American society. The Ukrainian community in the Village has been reinvigorated by recent immigrants, including professionals and artists. These individuals contribute to the community through their skills and cultural activities, such as choir direction, soccer, opera singing, and more. The Institute mentioned serves as a cultural hub, showcasing both traditional and avant-garde Ukrainian art, indicating a blending of the old and new within the diaspora.

In addition, the presence of Ukrainian political scientists and journalists at the Institute highlights the diaspora's engagement with Ukraine's political situation. Events like these serve as platforms for discussing critical issues, such as Russian disinformation campaigns. This engagement suggests a strong connection between the diaspora and their homeland's political realities.

There are some cases when Russia uses disinformation, particularly in the context of the MH17 tragedy and broader geopolitical events. The author emphasizes the techniques used by Russia to spread false narratives and confuse the public. These tactics include the use of trolls, fake news, and manipulation of social media to shape perceptions and sow discord. The strategy of "reflexive control" is discussed, where

Russia attempts to influence Western responses to its actions. By spreading disinformation, Russia aims to create confusion and division, making it easier to achieve its geopolitical goals, such as weakening support for Ukraine or influencing elections.

The use of social media platforms like Facebook, Twitter, and YouTube by Russian agents highlights the role of technology in modern information warfare. The scale of this operation, reaching millions of people, illustrates the power of these platforms to amplify disinformation and the challenges in regulating such content.

To conclude, there is a complex relationship between the Ukrainian diaspora, Russian disinformation strategies, and the broader implications for American society. The Ukrainian community's resilience and cultural contributions are juxtaposed with the challenges posed by Russian influence, particularly through the spread of disinformation. This situation underscores the importance of media literacy, critical thinking, and the need for robust responses to safeguard democratic processes and societal cohesion in the face of external manipulation.

Russian cyber espionage is a critical aspect of Russia's broader strategy to exert influence globally and pursue its national interests. This policy encompasses a range of activities, including cyber attacks, disinformation campaigns, and other forms of digital interference. The primary goals are to gather intelligence, disrupt the political and social fabric of other nations, and advance Russia's geopolitical objectives.

Russian cyber actors often target government, military, and corporate entities to collect sensitive information. This intelligence is used to inform Russian foreign policy, economic strategies, and military planning. A major component of Russian cyber espionage involves spreading disinformation. This is aimed at creating confusion, sowing discord, and undermining trust in democratic institutions. For instance, during the 2016 U.S. presidential election, Russian operatives used social media to amplify divisive issues and polarize public opinion.

Russian hackers are known for executing sophisticated cyber attacks. These can range from stealing classified information to disrupting critical infrastructure. Notable

examples include the 2015 and 2016 cyber attacks on Ukraine's power grid and the hacking of the Democratic National Committee (DNC) in the United States.

Moreover, Russia utilizes social media platforms to manipulate public opinion. They create fake accounts and bots to spread false narratives, incite unrest, and influence electoral processes. The narrative excerpt provides an example where a fake social media account pretended to be associated with Tennessee Republicans, amassing over 140,000 followers and spreading divisive content.

By exploiting societal divisions, Russia aims to destabilize its adversaries. The use of religious rhetoric and targeting specific cultural groups, as depicted in the narrative, exemplifies how Russia seeks to exploit ideological and cultural fault lines. For instance, the use of Bible verses in the “Last Awakening” app to manipulate users’ behavior demonstrates the psychological depth of these operations.

Russia often denies involvement in cyber operations, even when there is significant evidence. This strategy of plausible deniability is crucial for avoiding direct confrontation and maintaining ambiguity over their actions.

To sum up, the implications of Russian cyber espionage are profound, affecting national security, political stability, and public trust in democratic institutions. Countries targeted by these operations often face challenges in responding due to the covert nature of cyber activities and the difficulty in attributing attacks conclusively to state actors. In response, many nations have bolstered their cybersecurity defenses, developed counter-disinformation strategies, and engaged in international cooperation to address the threat. Public awareness and media literacy campaigns are also crucial in mitigating the impact of disinformation and fake news.

2.3.2. A Correlation Among Religion, Manipulation in a Geopolitical Context. A Role of Russian Church in American Inner Affairs

Delving deeper into the themes of religion and its intersection with politics as well as the personal journeys of Mark and Tanya, we can break down several key issues more thoroughly:

- Manipulation of Faith for Political Gain;
- Authenticity vs. Exploitation of Religion;
- Cultural Identity and Ritual;
- Recognition of the Consequences of Faith Misuse;
- Interpersonal Dynamics and Dialogue on Faith.

In today's geopolitical landscape, religion is often co-opted as a tool for political influence. In this narrative, the partnership between Russian interests and American evangelicalism shines a light on how faith can become a vehicle for ideological warfare. The use of religious rhetoric gives movements a veneer of moral authority. The reference to Nashville, "the Protestant Vatican", highlights its significance as a hub for evangelical activity. Political actors recognize that engaging with this segment can yield substantial leverage, shaping public opinion and mobilizing grassroots movements.

Russian operatives use misinformation tactics, such as troll farms, to create discord and confusion. By inserting religious narratives into political discourses, they exploit existing divisions within American society, targeting specific belief systems to rally support or incite dissent. This manipulation risks shaping followers' beliefs into politically charged ideologies instead of genuine faith.

While mentioning Mark, he grapples with understanding the authenticity of his faith in light of its exploitation. Mark experiences an internal struggle as he navigates his belief in the teachings of the Bible against the backdrop of their politicization. His lie about taking a break from blogging can be seen as a metaphor for his struggle to step away from discussions he feels unprepared to engage with, particularly when they intertwine with political motives. As he encounters the Bible salesman and reflects on the teachings he's absorbed, he begins to question the intentions behind religious narratives. This skepticism grows as he learns about how faith can be manipulated and used as "a means to control people", raising concerns about how faith is disentangled from genuine spirituality.

Tanya represents a different approach to faith, showcasing the value of cultural

and ritualistic elements in maintaining identity. Tanya's practices of crossing herself and prayer not only reflect personal conviction but also a connection to her Ukrainian roots, underlining how cultural identity is often intertwined with faith. Her adherence to tradition acts as a stabilizing force against the chaos of a politically tumultuous background. In times of uncertainty, Tanya's rituals provide her with strength and a sense of belonging. This sense of community and shared belief is contrasted against Mark's increasing disillusionment. Her character serves as a reminder of the depth that authentic faith experiences can provide, standing in stark contrast to a hollow, politicized version of religion.

However, religion is a great mean of manipulation. The biblical reference to the seven seals describes catastrophic events tied to the end of days, symbolizing the consequences of straying from genuine faith. The narrative of the seven seals encompasses themes of destruction, suffering, and divine judgment. Characters like Mark and Tanya begin to reflect on what it means if religious principles are manipulated; if the pursuit of power is ultimately leading humanity toward these foretold calamities.

The idea of surviving the tribulations described invokes questions about the nature of faith in times of trial. If faith can be instrumentalized for political ends, what remains sacred? The characters are forced to evaluate their own beliefs against the backdrop of increasing turmoil, emphasizing the necessity for authentic relationships to faith rather than those driven by fear or ideology. The interplay between skepticism and ritual suggests that faith can be both a personal journey and a shared experience. Their relationship highlights the necessity of dialogue in reconciling these conflicting views. Understanding each other's backgrounds and beliefs can foster empathy and may even provide a pathway to navigate the politics more effectively.

The narrative of Reverend Dr. Mathias Kane serves as a compelling exploration of how religion can be wielded as a tool for political influence, particularly within the context of conservative evangelical and Orthodox Christian circles. The portrayal of Dr. Kane, his ideological alignment with Russian Orthodox elements, and the subtle

implications of connections to shady entities, including the Russian mafia, provide a rich tapestry for understanding the intersection of faith, politics, and power. Dr. Kane's sermons and public persona are crafted around a stringent moral code, often focusing on traditional family values and apocalyptic themes. His message, emphasizing that "the Bible is inerrant and the End Time is near", serves not only to draw in followers but also to mobilize them for political causes such as the "Family Values March to the White House". This mobilization reflects a broader strategy of using religious rhetoric to influence public policy and societal norms.

The involvement of Senator Julian Rich in discussions with Dr. Kane highlights the mutual reinforcement between religious leaders and political figures. The senator's eagerness to include Dr. Kane in organizing the march indicates the extent to which religious authority can sway political decisions. The narrative states, "Even the president, to placate his base, frequently referred to Dr. Kane as his spiritual advisor", illustrating the significant political clout Kane wields. The dialogue with Victor Ivanovich underscores the strategic use of religion to forge international alliances based on shared ideological goals. Ivanovich's remark, «*We Orthodox have made a choice to reassert ourselves as a Christian nation*» (Hryhorczuk, 2020), parallels Kane's own calls for a "Last Awakening", suggesting a coordinated effort to resist secular influences globally. This alliance is not merely about religious solidarity but serves a larger geopolitical purpose of aligning conservative forces against liberalism and secularism.

Nevertheless, "Americana" explores the theological negotiations between the two traditions. While there are significant doctrinal differences, as Kane points out — «*We differ with the Orthodox on several major points*» — the conversation focuses more on common concerns about social and moral issues (Hryhorczuk, 2020). This convergence reflects a broader trend where ideological compatibility often supersedes theological purity in political alliances. Both Kane and Ivanovich articulate a vision of a world under threat from secular and liberal values. Ivanovich's statement, «*Western civilization is becoming godless, secular, and radical*», echoes a common narrative within both evangelical and Orthodox circles, where societal changes are

viewed as existential threats (Hryhorczuk, 2020).

While the text does not explicitly state Kane's involvement with the Russian mafia, there are strong implications of connections with dubious elements. Ivanovich's vague references to his extensive business interests and his role as director of the Institute for Democratic Progress suggest a murky background. The narrative does not delve deeply into the specifics, but the secrecy of the meeting and the presence of a figure like Ivanovich — who may be involved in less than legal activities — hint at possible associations with criminal elements. This is underscored by Ivanovich's comfort with power dynamics and his subtle manipulations in conversation. The narrative also highlights the ethical ambiguities inherent in such alliances. Kane's willingness to engage with figures like Ivanovich, despite potential risks, reflects the sometimes morally complex decisions faced by religious leaders who seek to expand their influence. Ivanovich's statement, «*Simply an acknowledgment that we share the same values*», points to a pragmatic approach where ideological alignment takes precedence over ethical considerations (Hryhorczuk, 2020).

To conclude, through the divergent journeys of Mark and Tanya, the story interrogates the authenticity of faith in an age rife with exploitation and manipulation. It poses critical questions about the nature of belief, the consequences of politicized spirituality, and the enduring hope for genuine encounters with faith amidst rising skepticism and division. The characters' struggles reflect broader societal tensions, prompting readers to reflect on their relationship with faith in a world often fraught with ideological conflict. The portrayal of Reverend Dr. Mathias Kane in this narrative illustrates the intricate ways in which religion can be intertwined with political strategies, international alliances, and potentially even criminal enterprises. The story serves as a critique of the use of religious authority for political gain, highlighting the ethical and moral complexities that arise in such scenarios.

The character of Alexiy in the narrative serves as a representative of the Russian Orthodox Church, but his portrayal raises significant questions about the authenticity of his religious convictions and the true motives behind his actions and affiliations.

While analyzing, we've explored Alexiy's representation, his connections with Dmitri and the Russian mafia, and the app designed for surveilling Americans, questioning whether their actions genuinely align with religious principles or if they serve other, more secular and possibly nefarious purposes.

Alexiy is depicted as a mystical figure within the Russian Orthodox Church, described by Ivanovich as someone who "speaks in riddles". His role seems to be more symbolic than practical, representing a certain spiritual authority or legitimacy that is used to endorse broader political and ideological goals. The narrative suggests that Alexiy's views align with apocalyptic interpretations, particularly concerning the role of Russia in the End Times: «*Brother Alexiy foresees that God will use an enormous army led by Russia and China to punish the Western nations for their sins. This fighting will lead to the Tribulation*» (Hryhorczuk, 2020). This characterization positions Alexiy as an instrument of prophecy, or at least as a figure who endorses this interpretation. However, the emphasis on punishment and a predetermined role in a global conflict raises ethical concerns about the manipulation of religious narratives for political purposes.

The connection between Alexiy, Dmitri, and the Russian mafia is subtly implied but significant. Dmitri is portrayed as a powerful and possibly corrupt figure, involved in shady dealings and with potential ties to the mafia. The discussion about the Holodomor and the suggestion to use it in Kane's sermon hints at a coordinated effort to manipulate historical narratives for political ends. Ivanovich's dismissive comment on the Holodomor, «*An unfortunate, albeit temporary, sacrifice in the process of collectivization*», downplays a tragic historical event, aligning with a nationalist and revisionist agenda that supports current Russian state narratives (Hryhorczuk, 2020). This connection raises questions about the authenticity of the religious figures involved, suggesting that their religious roles may be a facade for political and possibly criminal activities. The use of religion to lend legitimacy to such actions, as well as the potential involvement of figures like Alexiy in these schemes, casts doubt on their genuine religious devotion.

The Bible app presented by Ivanovich serves as a critical plot point, revealing a more insidious agenda under the guise of religious outreach. The app's described functionalities — monitoring user behavior, tracking locations via GPS, and even analyzing emotional states through voice recognition — suggest a sophisticated surveillance tool rather than a simple religious aid. The app “uses the latest advances in artificial intelligence” and syncs with various personal data sources to develop a “personalized salvation plan”, which seems intrusive and manipulative. The app's ultimate goal appears to be not only to spread religious messages but also to collect data on users, potentially for control or manipulation. Ivanovich's pitch reveals the true intentions behind the app: «*The app would be free, but it would continually solicit donations, especially when the user has sinned*» (Hryhorczuk, 2020). This mechanism capitalizes on guilt and vulnerability, further demonstrating a lack of genuine religious intent and a focus on financial gain and possibly other, more covert objectives.

The portrayal of Ukrainian community, the insights from Ukrainian journalists, and the actions of Brother Alexiy illuminate the complex interplay between cultural identity, disinformation, and geopolitical strategies. The recent wave of Ukrainian immigrants, characterized by their diverse skills and contributions, has revitalized their community. The text notes: «*Their numbers included choir directors, semiprofessional soccer players, opera singers, and lawyers who worked as tradesmen and caregivers during the day and pursued their passions on evenings and weekends*» (Hryhorczuk, 2020). This diversity underscores the community's engagement with both cultural preservation and contemporary political issues, particularly the ongoing conflict with Russia.

At the Ukrainian Institute, art serves as a powerful medium for political expression and education. One significant piece is Daria Marchenko and Daniel Green's portrait of Putin, «*assembled from five thousand spent cartridges from the war in Donbas*», symbolizing the harsh realities of war and the resilience of the Ukrainian people (Hryhorczuk, 2020). The institute also acts as a platform for

intellectual and political discourse, as demonstrated by the event featuring Ukrainian journalists discussing Russian disinformation tactics.

Vadym Nakonechny, one of the speakers, highlighted the pervasive nature of disinformation, stating, «*fake news travels six times faster than truth on the web and that fake news stories were 70 percent more likely to be retweeted than true stories*» (Hryhorczuk, 2020). This observation underscores the challenge of combating false narratives in the digital age. The discussion extends to the concept of “reflexive control”, a strategy where «*Russia takes advantage of preexisting dispositions among its enemies to choose its preferred course of action*» (Hryhorczuk, 2020). This manipulation of perceptions is central to Russia’s efforts to influence Western attitudes towards the conflict in Ukraine, aiming to keep the West passive.

Brother Alexiy, described as a “heretic who openly defied the authority of the church”, nonetheless enjoys the protection of higher ecclesiastical and political authorities, indicating a sanctioned role in promoting specific narratives. His prophecies and sermons, filled with apocalyptic warnings such as «*The End Time is here. The war in Donbas is but the beginning*», serve to galvanize support for Russia’s geopolitical agenda, particularly among the religiously devout (Hryhorczuk, 2020). The story reveals the carefully constructed nature of Alexiy’s religious persona. His background as a trained FSB agent, with «*completion of the seminary, several years of monastic life, and mastery of Orthodox mysticism*», illustrates the strategic use of religious figures to further state objectives (Hryhorczuk, 2020). The portrayal of Alexiy engaging in staged miracles and the orchestration of his prophetic role by the Kremlin highlights the cynicism behind these tactics, using faith to manipulate followers and legitimize political actions. The use of “kompromat” involving a Ukrainian sculptress and the subsequent manipulation of Dr. Kane reflects a multifaceted strategy to gain control over influential figures. The text reveals the level of detail and preparation involved, with the visitor providing Alexiy a dossier that «*data-mined all of his speeches and prepared a detailed analysis of his views*» (Hryhorczuk, 2020). This indicates a deep level of strategic planning aimed at

exploiting the weaknesses and ambitions of targeted individuals within the American political and religious spheres.

In conclusion, the actions and affiliations of Alexiy, Dmitri, and their associates raise serious doubts about their genuine commitment to religious principles. The portrayal of Alexiy as endorsing an apocalyptic vision that serves state interests, the involvement of Dmitri in potentially criminal activities, and the development of a Bible app that doubles as a surveillance tool all suggest that their actions are more politically and economically motivated than religiously. Russians use the language and symbols of religion, their actions suggest a deep cynicism and manipulation of faith for ulterior motives. Their version of religion seems more aligned with political propaganda and control than with spiritual guidance or moral integrity. This narrative serves as a critique of how religious figures and institutions can be co-opted for political and even criminal purposes, undermining the genuine pursuit of faith and ethical living. The narrative presents a chilling exploration of the use of religion and disinformation as tools of statecraft. The infiltration of American evangelicals, as described, poses a significant ethical dilemma, highlighting how religious and cultural institutions can be weaponized. The text concludes with the troubling implication that *«the Almighty has taken residence in the Kremlin»*, suggesting a dangerous fusion of religious authority and state power (Hryhorczuk, 2020). This story serves as a cautionary tale about the potential for religious and cultural manipulation in the digital age, emphasizing the need for vigilance and critical thinking in the face of sophisticated disinformation campaigns. The blending of state and religious narratives in Alexiy's character and the strategic use of disinformation underscore the complex challenges posed by modern hybrid warfare strategies.

2.4. Cultural and Natural Heritage in Daniel Hryhorczuk's "Americana". A Comparative Exploration of American-Ukrainian Legacies and Vocabulary

In Daniel Hryhorczuk's "Americana", Mark's investigation into American and Ukrainian heritage underscores the importance of preserving both natural and cultural

elements. His journey through iconic American landmarks and his interactions with Tanya, a Ukrainian sculptor, highlight the significance of safeguarding and understanding these heritages.

Mark's exploration of Americana involves delving into historical sites, cultural symbols, and natural wonders. For instance, his visit to Buddy Guy's Legends reflects a deep appreciation for the American blues heritage, epitomized by memorabilia of legendary musicians. This setting, steeped in the history of American music, represents a broader effort to preserve the cultural fabric of the nation: «*Mark sat at a table in the corner at Buddy Guy's Legends with his back to the wall. He admired the memorabilia on the walls—records, photos, and guitars of blues icons... It was quintessential Americana*» (Hryhorczuk, 2020).

Similarly, Mark's journey through Route 66 embodies a quest to experience and document America's historical and cultural landscapes. The Mother Road, with its quirky attractions and natural splendors, symbolizes a connection to the past that must be preserved for future generations: «*Route 66 headed west from the red earth of Oklahoma to the staked plains of the Texas Panhandle... it was quintessential Americana*» (Hryhorczuk, 2020). Moreover, Mark's investigation extends to the preservation of natural heritage. His travels through Yellowstone National Park highlight the need to protect America's natural beauty, showcasing his desire to see the country in its pristine state: «*This was the America that Mark longed for. This was the America he wanted her to see*» (Hryhorczuk, 2020).

Tanya's involvement introduces a parallel focus on Ukrainian heritage. Her sculpture of the Heavenly Hundred, scheduled to be unveiled in Washington, is a powerful symbol of Ukrainian history and the ongoing struggle for truth and justice. This sculpture not only commemorates a pivotal moment in Ukrainian history but also signifies the importance of preserving cultural identity amidst turmoil: «*My sculpture of the Heavenly Hundred is scheduled to arrive in Washington the first week of July. If I'm not there to claim it, the Ukrainian embassy will come looking for me*» (Hryhorczuk, 2020). Tanya's reference to Vasyl Stus, a Ukrainian dissident poet, underscores the role of cultural heritage in resistance and resilience. Stus's

unwavering commitment to truth and justice, even at the cost of his life, exemplifies the profound connection between cultural heritage and national identity: «*One of my heroes, Vasyl Stus, was a Ukrainian dissident poet who died in the Gulag. Rather than abandon his principles, he said 'Until my death, I will stand for the defense of truth from lies, honest people from murderers, and Jesus Christ from the devil'*» (Hryhorczuk, 2020).

Furthermore, Tanya's interest in the state flags of the U.S. reveals a deeper appreciation for the histories that each symbol represents. This appreciation highlights the diversity and individuality of cultural heritage, even within a united nation: «*The flags are as different as the lands we've traveled through... The Zia sun sign represents the four cardinal directions, the four seasons of the year, and the four phases of life. It's one of the most admired flags in our country*» (Hryhorczuk, 2020). Mark's and Tanya's efforts in "Americana" illustrate the vital importance of preserving both natural and cultural heritage. Their journey through iconic American landmarks and their commitment to Ukrainian cultural symbols emphasize the need to safeguard these heritages, ensuring they remain vibrant and meaningful for future generations.

The Ukrainian Institute of Modern Art in Chicago, designed by architect Stanley Tigerman, stands as a testament to the community's efforts to preserve their cultural heritage. The institute's role in showcasing both traditional and avant-garde Ukrainian art highlights the dynamic nature of cultural preservation: «*Chicago architect Stanley Tigerman designed the sleek curved facade of the Ukrainian Institute of Modern Art... The institute was triangulated by three architectural pillars of the Ukrainian community: Saint Nicholas Ukrainian Catholic Cathedral, the newly constructed Selfreliance Federal Credit Union, and the golden-domed Saints Volodymyr and Olha Ukrainian Catholic Church*» (Hryhorczuk, 2020). This vibrant community, revitalized by recent waves of Ukrainian immigrants, demonstrates the ongoing efforts to maintain and celebrate Ukrainian culture in a foreign land.

Furthermore, the concept of the American Dream is intertwined with the themes of preservation in "Americana". The pursuit of this dream involves not only striving

for personal success but also recognizing and valuing the cultural and natural heritage that defines the nation. Mark and Tanya's journey reflects this dual pursuit. Tanya's observation of America's landscapes, comparing them to her homeland's Carpathian Mountains, highlights the universal quest for beauty and belonging that transcends national boundaries: «*America . . . it's beautiful,*» Tanya replied. «*These mountains remind me of the Carpathians in my homeland*» (Hryhorczuk, 2020). This comparison underscores the shared human experience of cherishing and preserving natural beauty, whether in America or Ukraine.

Immigrant writers introduce a wealth of foreign vocabulary into American literature, which enriches the text by adding cultural depth and authenticity. These foreign terms are often transcribed phonetically into English, allowing readers to encounter and interpret them within the narrative context.

By using specific terms from their native languages, immigrant writers ground their characters and settings in a realistic cultural context. For instance, the use of *kumy* (godparents) and *matryoshka* (nesting dolls) in "Americana" provides insight into Russian customs and traditions, which might be unfamiliar to many readers.

Foreign words often carry connotations and cultural significance that can enhance the thematic depth of a narrative. For example, *rusalky* (water nymphs) from Slavic folklore introduces mythical elements that enrich the story's atmosphere and symbolism. Incorporating foreign words into dialogue adds realism to the interactions between characters, reflecting their cultural backgrounds and experiences. This linguistic diversity can also illustrate the complexities of cultural assimilation and identity.

Moreover, Biblical allusions are a powerful stylistic tool used by immigrant writers to draw parallels between contemporary experiences and timeless religious themes. Biblical stories often address universal themes such as love, betrayal, redemption, and temptation. By alluding to these stories, writers can explore these themes in a way that resonates across different cultural and religious backgrounds.

Biblical references can deepen character development by highlighting their moral struggles, desires, and conflicts. For instance, in "Americana", Mark's dream about

the Song of Solomon reveals his inner romantic desires and his idealization of Tanya. Allusions to biblical stories can imbue a narrative with symbolic meaning, enriching the reader's understanding of the text. The comparison of Mark and Tanya's relationship to Adam and Eve in the Garden of Eden symbolizes innocence and purity amidst external corruption.

Mark's recitation of lines from the Song of Solomon reflects his deep and poetic feelings for Tanya, highlighting the romantic and idealized nature of their relationship. The description of their physical intimacy as a return to a pre-fall state emphasizes the purity and transcendence of their connection, contrasting with the dangerous and morally complex world around them.

The use of foreign words and biblical allusions enhances the narrative's authenticity and cultural depth. By incorporating these elements, immigrant writers provide readers with a richer, more nuanced understanding of the characters' backgrounds and experiences. These stylistic methods engage readers on multiple levels, encouraging them to delve deeper into the cultural and symbolic layers of the text. Foreign terms add a layer of exoticism and authenticity, while biblical allusions invite readers to reflect on universal themes and moral questions. Biblical allusions in immigrant literature often underscore shared human experiences and struggles, bridging cultural gaps and emphasizing commonalities. This approach allows readers from diverse backgrounds to connect with the story's themes and characters on a deeper level.

In summary, Daniel Hryhorczuk masterfully weaves the themes of preserving natural and cultural heritage through the parallel journeys of Mark and Tanya. Mark's investigation into American heritage, combined with Tanya's focus on Ukrainian culture, highlights the universal importance of safeguarding our shared histories and environments. Their journeys remind us that the pursuit of the American Dream involves not only striving for personal success but also valuing and preserving the cultural and natural legacies that define us. Immigrant writers contribute significantly to American literature by introducing linguistic and cultural diversity. The use of foreign words and biblical allusions not only enriches the narrative but also provides

readers with a deeper understanding of the characters and themes. These stylistic methods enhance authenticity, engage readers, and bridge cultural divides, making immigrant literature a vital part of the American literary landscape.

CONCLUSIONS TO CHAPTER II

To conclude, Daniel Hryhorczuk masterfully encapsulates the complexities inherent in the immigrant experience through the intertwined lives of Tanya and Mark. Their relationship serves as a central pillar of the narrative, revealing not only their romantic aspirations but also the cultural and familial legacies that shape their identities. As their love story unfolds, it becomes clear that it symbolizes a bridge between their distinct backgrounds and aspirations, highlighting the profound impact of heritage on personal connections.

Tanya's longing for the Carpathian landscapes juxtaposed against her experiences in America underscores the emotional ties to her Ukrainian roots. This connection is further deepened by her family ties, particularly her relationships with her parents and the cultural memories they impart. They serve as reminders of the traditions and values that underpin her sense of self and her approach to love and life in America. Mark, too, grapples with his own familial influences, particularly as he navigates the expectations and dreams passed down through generations. Their relationship evolves within this rich tapestry of family history, illustrating the ways in which personal aspirations are often informed by ancestral legacies.

The influence of religion looms large in their lives, shaping their worldviews and moral frameworks. Hryhorczuk's nuanced exploration of the Russian Orthodox Church illustrates its role as both a source of comfort and a point of contention within the immigrant community. The church represents a bastion of cultural identity, offering a sense of belonging in a foreign land. However, it also leads to conflicts, especially as Tanya and Mark negotiate their connections to faith within the broader context of their integration into American society. The church's teachings and the spiritual guidance it provides are pivotal as they confront the moral complexities of their surroundings, serving as a counterbalance to the harsh realities of life as immigrants.

In stark contrast to this sanctity, the presence of the Russian mafia in their lives introduces an element of danger and moral ambiguity. The mafia's influence serves as a harrowing reminder of the darker sides of immigrant life and the lengths to

which individuals may go to navigate their struggles. This element becomes particularly poignant as Tanya and Mark contend with the pressures of assimilation and the temptations that come from involvement in illegal enterprises. The juxtaposition of their aspirations for a pure, romantic love against the backdrop of crime and corruption presents a critical commentary on the challenges faced by immigrants in America, who often find themselves caught between clashing worlds.

The ramifications of the Russian church's influence extend beyond personal faith; they ripple throughout the broader immigrant experience in the United States. Hryhorczuk illustrates how the church serves as a community anchor, offering educational programs and social services that assist families in adapting to their new lives. However, this influence is a double-edged sword, as it can also perpetuate isolation from the greater American society. The struggle to maintain cultural traditions while integrating into American life reflects the broader tensions faced by many immigrant communities, as they seek to balance dual identities.

As Hryhorczuk brings the second chapter to a close, the intricacies of Tanya and Mark's relationship encapsulate the broader narrative of immigrant life—a tale woven with love, sacrifice, and the quest for belonging amidst uncertainty. Their personal journeys reveal how cultural heritage is not merely a backdrop but a dynamic force that shapes identities, relationships, and life choices. The themes of family, faith, crime, and the impact of cultural institutions coalesce to portray an immigrant experience that is both rich in diversity and fraught with challenges. In summary, the second chapter offers a profound exploration of the immigrant experience through the lens of Tanya and Mark's evolving relationship. Hryhorczuk weaves their love story into a broader discussion of the influences of family, religion, and societal challenges, including the darker undercurrents of the Russian mafia. This chapter serves as a microcosm of the immigrant journey, illustrating the intricate balance between preserving cultural identity and striving for the elusive promise of the American Dream. Through their trials and triumphs, readers gain insight into the resilience and complexity of immigrant life, reminding us of the enduring power of heritage, love, and hope in navigating the challenges of a new world.

CONCLUSIONS

In the exploration of immigrant experiences and cultural heritage in *Americana*, Daniel Hryhorczuk masterfully highlights the dual quests for beauty and belonging that shape the narratives of both Mark and Tanya. Through their journey, the novel underscores the importance of preserving natural and cultural identities in an increasingly globalized world. Mark's investigation into American heritage and Tanya's commitment to her Ukrainian roots serve as poignant reminders that the American Dream is not solely about individual success, but also about fostering and honoring the rich legacies that define us as individuals and communities.

The nuanced incorporation of foreign vocabulary adds depth and authenticity to the narrative, allowing readers to connect with distinct cultural practices while enriching the overall literary landscape. By weaving in terms that characterize Ukrainian and American traditions, Hryhorczuk invites readers to appreciate the complexities of cultural identity and the significance of maintaining connections to one's heritage.

Furthermore, the use of biblical allusions serves to ground the characters' experiences within universal themes that resonate across diverse cultural and religious backgrounds. These allusions not only enhance character development and thematic exploration but also bridge cultural gaps, revealing shared human struggles and moral dilemmas that transcend particular contexts.

The influence of immigrant writers like Hryhorczuk is crucial in fostering a more inclusive understanding of American identity. By broadening the spectrum of voices and experiences in literature, immigrant authors challenge monolithic narratives and encourage readers to embrace a more pluralistic view of what it means to be American. This trajectory of enrichment is essential in an era marked by globalization, as it fosters empathy, understanding, and connection across cultural divides.

Ultimately, *Americana* stands as a significant contribution to the American literary world, showcasing how the experiences of immigrants can inform and

transform the understanding of the American narrative. Hryhorczuk's work not only captures the beauty and complexity of individual journeys but also cements the idea that immigrant stories are integral to the evolution of cultural heritage. As such, the narrative serves as a call to action for readers to engage with, appreciate, and protect the diverse cultural peculiarities that comprise the fabric of American society, reminding us that our histories are interwoven and that the preservation of both cultural and natural heritage is a shared responsibility. Through this exploration, *Americana* propels the dialogue around cultural identity, inviting us to reflect on the ongoing journey of what it means to belong in a world where lines between identities are increasingly blurred.

RESUME

Дана робота присвячена дослідженню впливу письменників-іммігрантів на літературу США, зокрема на прикладі роману Данієля Григорчука «Амерікана». Основний аналіз фокусується на тому, як досвід імміграції, культурна ідентичність та соціальні виклики, що постають перед іммігрантами, відображаються у творчості Григорчука та впливають на його підхід до художнього письма.

Основна мета дослідження полягає у вивченні способів, якими іммігрантські письменники формують нові наративи і культурні перспективи в американській літературі, підкреслюючи значення культурних взаємодій і радикальних змін. Робота досліджує, як роман «Амерікана» відображає думки та переживання іммігранта, а також більш широкі соціальні і політичні контексти, у яких він творить.

Структура роботи включає вступ, два розділи (теоретичний аналіз та літературознавчий розгляд), висновки до кожного розділу, загальні висновки, резюме та список використаної літератури. Перший розділ є теоретичним і присвячений аналізу іммігрантської літератури в США, розглядаючи її історичний контекст, а також основні теми та мотиви, що повторюються у творах письменників-іммігрантів.

Другий розділ зосереджується на детальному аналізі роману «Амерікана», виокремлюючи ключові елементи, такі як теми ідентичності, адаптації та культурної належності. У ході дослідження виявляється, що творчість Данієля Григорчука демонструє складність іммігрантського досвіду, розкриваючи виклики, з якими стикаються нові покоління в пошуках своєї місії та місця в американському суспільстві.

Таким чином, дослідження висвітлює важливість голосів письменників-іммігрантів у формуванні сучасної американської літератури, а також їхній вклад у багатогранність культурного дискурсу в США.

Ключові слова: письменники-іммігранти, культурна та національна ідентичність, віра та релігійний вплив, політичні теорії змови, кібершпіонаж, Біблійні алюзії, сексуальне насильство.

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