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**The image of a contemporary Ukrainian in publicistic works by Sophie Lambroschini (on the example of the book «Les Ukrainiens»)**

**Нечаєва Н. В., Фесенко О. М. Образ сучасного українця в публіцистиці Софі Ламброскіні (на прикладі книги «Les Ukrainiens»).** Стаття присвячена аналізу образу українця у французькій публіцистиці та його відповідності стереотипам в українській свідомості та інформаційному просторі. У роботі розглядається взаємозв'язок глобальної міжнародної комунікації та стереотипних образів представників різних країн та народів. Розглянуто місце публіцистики у процесі формування, поширення, зміни та руйнування стереотипів. Проведено аналіз публіцистичної книги Софі Ламброскіні «Les Ukrainiens» з точки зору висвітлення автором домінуючих рис українців, стереотипних уявлень про українців у зарубіжному інформаційному просторі. Описані позитивні характеристики створеного образу та можливості їх подальшого використання, а також ті негативні риси, які потребують їх корегування або урахування у процесі глобальної комунікації. У висновку статті висвітлено подальші перспективи дослідження образу українця в зарубіжній публіцистиці різних країн.

**Ключові слова:** публіцистика, інформаційна глобалізація, глобальна комунікація, стереотип, стереотипний образ, суспільна думка, інформаційний простір.

**Нечаева Н. В., Фесенко О. Н. Образ современного украинца в публицистике Софи Ламброскини (на примере книги «Les Ukrainiens»).** Статья посвящена анализу образа украинца во французской публицистике и его соответствия стереотипам в украинском сознании и информационном пространстве. В работе рассматривается взаимосвязь глобальной международной коммуникации и стереотипных образов представителей разных стран и народов. Рассмотрено место публицистики в процессе формирования, распространения, изменения и разрушения стереотипов. Проведен анализ публицистической книги Софи Ламброскини «Les Ukrainiens» с точки зрения освещения автором доминантных черт украинцев, стереотипных представлений об украинцах в зарубежном информационном пространстве. Описанные положительные характеристики созданного образа и возможности их дальнейшего использования, а также те негативные черты, которые требуют их корректировки или учета в процессе глобальной коммуникации. В заключение статьи освещены дальнейшие перспективы исследования образа украинца в зарубежной публицистике разных стран.

**Ключевые слова:** публицистика, информационная глобализация, глобальная коммуникация, стереотип, стереотипный образ, общественное мнение, информационное пространство.

**Nechaieva N., Fesenko O. The image of a contemporary Ukrainian in publicistic works by Sophie Lambroschini (on the example of the book «Les Ukrainiens»).** The article is devoted to the image of Ukrainians in French journalism and to stereotypes in the Ukrainian consciousness and information space. This paper examines the relationship between global communication and stereotyped images of representatives of different countries and peoples. The place of journalism in the process of formation, distribution, change, and

destruction of stereotypes is reviewed. The analysis of journalistic books by Sophie Lambroschini «Les Ukrainiens» is made from the point of view of the author who highlights the dominant traits of Ukrainians, stereotypes about Ukrainians in the foreign information space. Here are described positive characteristics of the created image and the possibility of their further use, as well as those negative traits that require adjustment or consideration of them in the process of global communication. In conclusion, we describe future prospects of studying of the image of a Ukrainian in foreign journalism of different countries.

**Keywords:** *journalism, information globalization, global communication, stereotype, stereotype, public opinion, information space.*

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Modern society, which is constantly immersed in the information space, is now passing through political, economic and, most importantly, informational globalization. The interethnic and international communication quickens, so the process of contact and communication becomes more difficult. Now, in order to interact with another society, another nation, you need to consider not only what we know about them, but also what they know about us, what they think about us, how we look in their eyes.

The significant indicator of this third-party opinion is the information about a particular nation or country in media and the way in which this information is presented. We can talk about this due to the fact that the media are one of the main mechanisms of influence on mass consciousness. The one especially succeeding in this is opinion-based journalism, operating a large set of expressive techniques and rhetorical figures, which provide strong emotional impact on the reader.

Here we consider opinion-based journalism as a social activity, whose main aim is «the formation of public opinion, the harmonization of human life in society, the correlation of forms of behavior and assessments system with established traditions and approved by the society of cultural norms» [2]. It's also the opinion – based journalism where the subjective attitude of the author to described phenomenon, event or person is much stronger. The degree of the author's opinions or feelings expressing may be different, but in opinion journalism it is obligatory. It should be considered that the views and attitudes of the writer have a large proportion of stereotypes, both personal and national (those that exist among the members of his nation or among the people in his country).

We start from the classical, Lippmann's understanding of the stereotype as a special form of perception of the world, which affect our feelings before they are realized. The theorist explains this primarily by the way in which our minds try to simplify the «a huge variety of the facts», that we face throughout our lives. Also important in this context is the understanding of how «systems of stereotypes may be the core of our personal tradition, a way of protecting our position in society. Stereotypes serve as a

guarantee of our self-esteem; projecting the outside world to recognize our self-worth; protect our position in society and our rights» [1]. Though, according to Lippmann, stereotypes system can be a sustainable support for nation in its self-determination, it can also slow down its development, limit opportunities for cooperation with other nations, towards whom it has developed a persistent stereotype or, on the contrary, who have developed certain stereotypes towards it. And if the communication participants do not understand, do not take into account these features, the communication process can be disrupted and in the future may result in conflict.

In the context of European integration of Ukraine it is necessary to see what the image of Ukrainians is, which currently exists in the minds of Europeans. This image can be recreated through opinion journalism, using and creating for its audience certain stereotypes about people of a different nationality. Journalistic texts can not only reflect the state of public opinion, but also create it, modify existing role models, offer a new way of thinking and attitude to reality.

The purpose of this article is to analyze the image of Ukrainians, presented in the opinion-journalistic book of the French journalist Sophie Lambroschini «Ukrainians» («Les Ukrainiens») relatively to existing stereotypes in the Ukrainian information space, and their characteristics, as the author considers them to be. The object is the journalistic book by Sophie Lambroschini «Ukrainians» («Les Ukrainiens»). The subject is the features of the stereotypical image of contemporary Ukrainian in the mass consciousness of Europeans.

Sophie Lambroschini is a correspondent for the newspapers «Libération», «Le Point» and radio «Radio Free Europe» in Russia and Ukraine. In 1993–1994 she received a master's degree at the Paris Institute of Political Studies in the History and Economics of East European countries, which were part of the Soviet Union. She lives in Kiev since 2005.

In her work Sophie Lambroschini describes the Ukrainian society in the context of the events of the Maidan and the armed conflict at the Donbass. In the beginning of the book she gives brief

historical information about Ukraine, as well as an interview with the Ukrainian historian A. Portnov. In this chapter, she also supplies information about the Second World War, the independence of Ukraine through the episodes, told by a Ukrainian journalist Mykola Veresen, nuclear disarmament and the current attitude of Ukrainians to the military action, illustrating the story by the officers' comments. In the following chapters the author describes the language situation in the country, confessions, represented in Ukraine, and characteristics of the population in the Donbass, Crimea and Odessa. In general, the text of the publicist is a set of semantic features, symbols and facts, which the author interprets according to the European understanding of them, and connects them into a universal image of Ukraine and Ukrainians, their role in the history and the perspectives for further development.

Describing Ukraine, its history, main events, and territorial features and illustrating this by the stories of ordinary people, the journalist provides their own observations, outlines those features of the Ukrainians which she considers to be important and impressive.

The quintessence of Ukraine in her text becomes a little old country house «mazanka», which she bought for family holidays. Sophie Lambroschini describes with admiration a simple, ramshackle house with a chaff roof, changing little by little. The main perspective feature of this hut for Sophie is the ability to withstand the winter cold. And the Ukrainians, she says, are like this house, having withstood all trials of the twentieth century, and having hardened will, optimism and persistence too [4:8].

Author creates quite stereotyped pastoral image of a Ukrainian-villager in the description of the Ukrainian's affection to the land and his place, generously decorating it with traditional for the foreigner passages about the wonderful climate, warm sun and rich earth: «*Altogether, it's a sort of Slavic country "with milk and honey" (fairy land of abundance)*» [4:9]. Wherein this villager, according to Sophie Lambroschini, is a pronounced individualist, who «*cultivates his garden*» («*qui cultive son jardin*»). The same individualism she associates with high rates of entrepreneurship (small and medium business) in Ukraine (she tells the figure of three million individual entrepreneurs).

Such sentimental and philosophical attitude of Ukrainians to their land Sophie Lambroschini notes, describing the situation with the Crimea. The peninsula is depicted as a «paradise», a

phantom oasis, bathed by the warm sea, warmed by the hot sun and the sweet wine included in the sanatorium voucher. So it was for millions of citizens of the Soviet Union and, in principle, so it remained for the Ukrainians: «*This "imaginary" Crimea, in the minds of people from Ukraine to the Far East of Russia, was creating over many centuries*» [4:69]. So here we got ambivalent attitude to the loss of the Crimea: not only as historical-political disaster, but also as a metaphysical realization of the «paradise on earth» loss.

However, further chapters give the reader understanding that the notorious sincerity, sentimentality of the Ukrainians is not only a benefit, but also a great disadvantage. The most keenly this obsession with the metaphysical problems of existence of the nation is felt in the context of Ukrainians' vision of historical processes: «*It would be even more fair to say that past forms – here, perhaps even a little more than in other countries – modern personal, political and cultural discourse. Past in Ukraine, in a certain way, models the future*» [4:10–11]. In Ukraine, as Sophie Lambroschini sees, it is impossible to establish a unified vision for the future development of the country and people, because there is an unsolvable dualism of understanding of the Ukraine's past: «*The Ukrainian nation is also the bearer of different historical memory (about the same events) what can simply create problems*» [4:15]. The result is a permanent historical discussion was a sort of personalized at the dawn of the Ukrainian state, if we remember that its first president was the historian M. Hrushevskyi [4:10-11].

Describing the situation in Crimea and the Donbass, Sophie Lambroschini reinforces previously expressed thought about the «problems» caused by the different perception of history among people of different generations or from different regions. On the example of Donbass region a writer tries to analyze the impact of new historical, political and economic trends on its inhabitants to understand their nostalgia for the Soviet era: «*Stuck in the industrial reality of another time, existing in small towns with one big city-forming enterprise, many people living in the Donbass can't get out of this themselves, so they continue to seek the Savior*» [4:67].

In general, the mental relationship of Ukrainians with the past Soviet reality is constantly actualized by the French journalist. She captures, perhaps, denied by Ukrainians themselves, sadness about the lost opportunities,

the political and military power, which Ukraine had in the USSR. Significant for the publicist is the example of the Budapest Memorandum, which is often remembered in Ukraine in recent years after Maidan and according to which the country has voluntarily abandoned inherited nuclear weapons in order to receive international recognition.

The Ukraine's independence Sophie Lambroschini calls «the surprise of the unexpected, but favorably accepted» by the Ukrainians. However she notes that in the context of current events in Ukraine, the attitude to the Budapest Memorandum, signed in 1994 and related to the appearance of the young country at the international arena, has changed dramatically: «*The annexation of Crimea by Russia in March 2014 has been seen by Kiev as a Moscow's direct breach of its obligations under the Budapest Memorandum. So it's not a surprise, that now in Ukraine you can hear the regrets about abandoning the nuclear weapon and also doubts about the possibility of the old launching sites (for military development) reactivation*» [4:38–39].

Those, who express their dissatisfaction especially patently, are the soldiers. The officers have changed, according to the observations of Sophie, their tone from pacifist, «politically mature» to the irritated, disappointed, expressing the idea that the leaders of the country made a bad bargain, abandoning the most effective mean for influence at the Kremlin – nuclear weapon [4:42].

As a result, the author of the exploration mistrusts the successful resolution of the controversial problems of common, as it would seem, history, for example about the role of the Second World War or independence. And now Ukrainians are doomed only to look back and not to the future.

Not less keenly Sophie Lambroschini describes other fundamental problems for Ukrainians: language, religion and ethnic diversity.

The author notes the Ukrainians' anxious, in a certain sense painful attitude to their language: «*The question of languages – Ukrainian and Russian – in Ukraine overtops all others: the symbols, politics or identity. However, language and ethnicity are not identical: many Ukrainians say that Russian is their communication language and Ukrainian – native, and they do not consider language to be a factor of cultural identification. But Ukrainian as the single state language (since 1989) reflects the traditional connection between language and nation, but also some fear that the Ukrainian language, still fragile and badly rooted, would be crushed by the Russian, which remains*

*the dominant language in the business world, as well as in a number of distinct regions*» [4:54–55].

The publicist also traces connection of some language features at certain Ukrainian regions with the neighboring territories or with geographic features of regions' cultural development. Thus, for her the internal heterogeneity of the Ukrainians appears in linguistic diversity: for her the obvious things are the presence of the Hungarian language in Transcarpathia, Romanian in Bukovyna, Jewish and many others in the Odessa region, Ukrainian or Russian in different regions. This makes the Ukrainian state European owing to its capacity of various ethnic groups' coexistence in mono-ethnic country, even more than the European due to the specialty of language mixing without clear territorial borderlines within which the language native speakers live: «*In Ukraine there are no geographic or ethnic borderlines between Russian-speakers and Ukrainian-speakers. In Kiev, people choose their language of communication according to the situation, not according to their ethnic origin. In the regions of Dnipropetrovsk and Kharkiv, at the South and East of the country the dominating language in cities is Russian, while in villages – Ukrainian. In these regions, the Ukrainian language is considered "less prestigious" and is still considered as the language of the village. ... This is a very interesting situation and very different from Switzerland or Belgium, where the language borderlines correspond exactly to geographic areas*» [4:53].

Thereby especially amazing for Sophie Lambroschini is the relationship between language and religious identity of Ukrainians: «*Ukrainian contemporary nation is quite interesting, because it speaks two languages and prays in many competing orthodox churches*» [4:15]. The researcher saw the depth of the crisis of national identity, implemented in the multi-confessional character of the Byzantine rite church, that reflects not only in accessory to Moscow or Kiev Patriarchates. The last proves the existence of the Ukrainian Autocephalous Church. And, as is clearly seen, each of the churches, as fairly sums up the author of the book, «*appeal to different elements of Ukrainian identity*» [4:74].

Speaking of the Orthodox Church of two Patriarchates: the Ukrainian Autocephalous Orthodox Church-Kyiv Patriarchate and the Ukrainian Church of the Moscow Patriarchate, the author also notes: «*Both of them are difficult to distinguish visually – saints, rites, iconostases are similar, though the liturgical languages are different – and many Ukrainians are indifferent,*

which of the two Orthodox churches to visit» [4:74]. However, Sophie Lambroschini raised the issue of the impossibility of Church union in one national Church. She explained it by political correctness of Ukrainians, who in this pluralism of beliefs and multilingualism see the way to prevent the governmental usurpation of the spiritual sphere. In this situation she also sees the basis for future nationwide dialogue, national unity: «Can we talk about society, fractured with all this diversity? I think, there is rather a multitude of contradictory realities, than real fractures. ... But this pluralism is also necessary for the maturation of the future Ukrainian identity from these contradictions» [4:54].

Here we come, perhaps, to the main message of the Sophie Lambroschini's analysis – the conditions, under which European transformations of the Ukrainian society would be successful: «In my opinion, post-Soviet Ukraine still needs to understand itself, to understand what does it actually consists of, considering the recent events. In addition, Ukrainians have to think about the state forms that would satisfy the diversity of their country the best» [4:16]. Thus, according to the journalist, the problem for the future development of the Ukrainian society can become an obsession with past historical conflicts or controversial events that cause discord in society; the attempts of language and religion unification across all the country.

For Sophie Lambroschini, as for a person of European type of mind and education, the most important things are the tolerant attitude to the representatives of all peoples and religions, taking account of the opinions and views of all national minorities by the local authorities. It should be noted that in her book, in spite of the current military conflicts in Ukraine, Russians are not presented as absolute antagonists of Ukrainians. On the contrary, the journalist emphasizes the mutual contribution of the Russian and Ukrainian

culture, and because of this becomes clear her appeal to respectful and deliberated attitude to any other nationalities, be it Poles, Russians or Jews.

It should also be mentioned that the multinationality, social and ethnic diversity of the Ukrainian population, positively distinguished by the author, are opposed to the stereotyped idea of two separate types of Ukrainians: from the East and from the West, that are dominant in the Ukrainian press and national consciousness. Talking about some changes in the image of a Ukrainian, noticed by the publicist, the only thing that she emphasizes is a deviation from the image of the peaceful Ukrainian peasants, militaristic mood intensification and a population's desire to strengthen the military power of the country that is connected with contemporary political events. It is important to clarify that it is difficult to understand from the text whether the author's attitude to such ideas are positive or negative: she rather just states the fact, not shows her own position.

Thus, we can conclude that the analysis of the Ukrainians image created by foreign publicists is a perspective direction in the study of foreign journalism. Such issues as: the dynamics of changes of this image in the context of contemporary political events, the prevalence of different kinds of stereotypes in this image and the possible practical application of the obtained information can be considered strategically important in the conditions of Ukraine's intention towards the Eurointegration. Especially useful would be strengthening of scientific interest to the Ukrainians' image in opinion-journalistic discourse of such developed European countries as France, UK, and Germany. Taking into account their own national features, geographical and historical specialties, we will be able to facilitate the understanding of different societies in the process of global communication, and, consequently, to strengthen international and inter-ethnic contacts of our country.

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