

# **EVROPSKÝ FILOZOFICKÝ A HISTORICKÝ DISKURZ**

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*Evropský filozofický a historický diskurz* – mezinárodní časopis věnovaný zkoumání aktuálních problémů moderní filosofie, dějin filozofického myšlení, teorie a filozofie dějin, analýzy historických procesů v různých světových regionech, včetně dějin střední a východní Evropy. Pro publikaci v časopisu přijímají se vysoce kvalitní články, což představují důležité inovativní, teoretické, koncepční, metodické a empirické příspěvky v příslušných oborech filozofie a historické vědy. V časopisu se uplatňuje systém anonymního recenzování (peer-review) pro ověření kvality vědeckých článků.

*Evropský filozofický a historický diskurz* má velký zájem zejména o mezioborové studie ve filozofickém a historickém směru. Uvítané jsou zejména zkoumání v rámci pokročilé a slibné oblasti historie, včetně výzkumu o ustní historie a historické informatiky.

*Evropský filozofický a historický diskurz* přijímá k publikaci jenom původní materiály a nebere v úvahu možnost zveřejňovat dříve otištěné články.

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## CONTEMPORARY CULTURE

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### TRANSFORMATION OF ETHNIC STEREOTYPE OF RUSSIANS AMONG ODESA STUDENTS, 2006–2017

This article attempts to reveal the transformation of ethnic stereotype of Russians in perception of Odesa students that has been taking place during 2006–2017. This work is based on the research conducted between these years using the projective drawing technique. Investigating the dynamics of identities and images of other, authors make a dividing between the concepts of “Russians of Russia”, “Russians of Ukraine”, “Ukrainians of Russia” and “Ukrainians of Ukraine”. The article demonstrates how the associative series concerning Russians of Russia has totally changed testifying to the process of distancing or “repulsion” from the image of a Russian and the growth of the sense of threat from Russians.

**Keywords:** ethnic stereotypes, image of other, projective drawing technique, dynamics of identities, image of Russians.

The investigation of ethnic stereotypes appeals to a wider problem of the constructing of identities. Human perception of the world is mythological, and therefore, creates a division of the world along the “us-them” line. A specific factor of mythological worldview is the creation of stereotypes, including ethnic ones, about oneself as part of the community and about others as representatives of another communities. The idea of the self as the representative of an ethnic group is an important part of identity. However, it is difficult for a person to say “who I am / we are”; much easier to understand “who I am not / we are not”. So, the image of others is an important part of identity.

The ethnic stereotype is usually understood to mean a certain number of characteristics attributed to one ethnic group by another (or their own). It contains a stable core and variable judgments. The exploration of the “stable core” and “variable judgments” in the structure of images of oneself and others gives an opportunity to get an example of the way in which identity is constructed. In other words, how do or do not the images of oneself / others change on the “grassroots” level under the influence of changes in the surrounding social reality. Proceeding from this, the purpose of this article is to explore changes in the image of Russians during 2006–2017. Tasks consist of the exploration of variable judgments through a comparative analysis of interviews among students conducted in 2006–2007<sup>1</sup>, 2014<sup>2</sup> and 2016–2017.

There are a significant number of researches of “image of other”, “foreigner”, “ethnic stereotypes” in different areas of humanitarian knowledge, due to the interdisciplinary nature of the phenomenon. The use of ethnic stereotypes has been studied by ethnologists mainly in relation to traditional culture<sup>3</sup>; some aspects of this phenomenon became the subject of attention of sociologists<sup>4</sup>, psychologists<sup>5</sup>, and

<sup>1</sup> Тхоржевська, Т.В. (2008) Етнічний стереотип українця в уявленні студентів-українців м. Одеса. *Етнічна історія народів Європи*, 25, 82-89

<sup>2</sup> Boguslavskaya, Y.Y., Tkhorzevska, T.V., (2014) Odessa: Dynamic of Ethnic stereotypes 2007-2014. *The Third International Congress on Social Sciences and Humanities. Proceedings of the Congress (November 15, 2014)*, 3-8.

<sup>3</sup> Сілецький, Ю.Р. (2009) Етнічні гетеростереотипи в традиційному світогляді українців. Автореферат дисертації на здобуття наукового ступеня кандидата історичних наук за спеціальністю: 07.00.05 – етнологія, 20.

<sup>4</sup> Московичи, С. (1995) Социальное представление: исторический взгляд. *Психологический журнал*, 1 (Т16), 3–18; 2 (Т.16), 3–13.

<sup>5</sup> Иванова, Т.В. (1998) Изучение этнических стереотипов с помощью проективных рисунков. *Вопросы психологии*, 2, 71–82.

linguists<sup>1</sup>. A classic example of the research of dynamics of ethnic stereotypes is the research conducted in Princeton in 1933, 1951, 1969<sup>2</sup>. Among the studies in Ukraine, one can mention the research of dynamics of identities of the inhabitants of Lviv and Donetsk in 1994–2004. In particular, N. Chernysh and O. Malanchuk raised the problem of “changing the old and constructing new identities” while “society stays in a state of anomie”<sup>3</sup>. However, research of dynamics of “image of other” remains an urgent problem.

**Research methodology.** The image of a Russians was investigated using the projective drawing technique<sup>4</sup>: participants were invited to draw a Ukrainian, a Russian, a Jew and a Bulgarian, reflecting, if possible, the most typical features. In which form should be an image – either figurative or symbolic – was not conditioned. According to the methodology, on the basis of the preliminary analysis of the drawings, there were allocated meaningful groups, which can be conventionally defined as separate components of an ethnic stereotype: a person, particular individual elements of appearance, food, drinks, alcohol, state symbols, cultural and everyday symbols, work in everyday life, economic life of society, animals, plants, demonstration of strength, machinery, negative symbols, intelligence. The interpretation of the drawings was carried out with the help of these groups. Then, the number of images for each content group was calculated. Quantity indexes were initially calculated separately for each group.

The method of social distance (Bogardus scale) and the method of associations were also used. The research blank was compiled based on the methodology proposed by V. Pavlenko<sup>5</sup>. Using the blank of an ethnopsychological research in the form of a table, the participants of the questionnaire had to rotate the representatives of ethnic groups according to their own priorities in the field of personal communication, economic cooperation, and the possibility of family ties and a sense of threat. In addition, according to the association method, it was supposed to write any associative reactions to ethnonyms – representations, images, symbols, concepts. Ethnic groups were provided based on the proposed methodology and taking into account the specifics of the Odesa region: Ukrainians of the East, Ukrainians of the West, Russians of Ukraine, Russians of Russia, Jews, Crimean Tatars, Bulgarians, Gypsies, Germans, Englishmen, Frenchmen, Americans – 12 positions in total.

The research, using a projective drawing 2006–2007, gave the following picture: the images were mostly anthropomorphic, Russian clothing was fundamentally different from those of Ukrainians. There were almost no national (or peasant) clothes. The Russians were depicted mainly in “urban” clothes. In the group of girls quite often, there were images of Russian women in expensive and fashionable clothes. In the image of a Russian in 2006–2007, in comparison with the image of a Ukrainian, there was less food and more alcohol. In addition, there was a Soviet symbols – sickle with a hammer, a red flag, inscriptions “USSR”. The position “economic life of society” was presented much better than in the image of a Ukrainian (images of cars, mobile phones, money). The presence of chains, weapons, and sticks showed up a “demonstration of strength”.

In the drawings of 2014, the number of anthropomorphic images in the image of Russians has been reduced in favor of symbols. For example, drawings like this – fig.1<sup>6</sup>, fig.2<sup>7</sup> – became more common

The situation with clothes in 2014 is changing significantly: the proportion of images of sundresses and kokoshniks increases, there are a lot of hats, earrings, jackets (fig.3<sup>8</sup>, fig.4<sup>9</sup>).

<sup>1</sup> Белова, О.В. (2006) Этнические стереотипы по данным языка и народной культуры славян: *автореф. дис. на соискание уч. степени докт. филолог. наук*, Москва: РАН Институт славяноведения 48.

<sup>2</sup> The Princeton Trilogy. *AP Psychology* <[https://www.appsychology.com/IB%20Psych/IBcontent/Studies/princeton\\_trilogy.htm](https://www.appsychology.com/IB%20Psych/IBcontent/Studies/princeton_trilogy.htm)> (2019, January 19).

<sup>3</sup> Черниш, Н., Маланчук, О. (2007) Динаміка ідентичностей мешканців Львова і Донецька: компаративний аналіз (1994 – 2004 рр.). *Україна модерна*, 12 (2), 61-92.

<sup>4</sup> Иванова, Т.В. (1998) Изучение этнических стереотипов с помощью проективных рисунков. *Вопросы психологии*, 2, 71–82.

<sup>5</sup> Гнатенко, П.И., Павленко, В.И. (1995) *Этническая установка и этнические стереотипы*. Днепропетровск: ДГУ, 300.

<sup>6</sup> Fig. 1. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/24KTbLe>> (2019, March 30)

<sup>7</sup> Fig. 2. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2eguVZo>> (2019, March 30)

<sup>8</sup> Fig. 3. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/24KTbHD>> (2019, March 30)

<sup>9</sup> Fig. 4. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2eguVYG>> (2019, March 30)

Cultural and everyday symbols in the image of a Russian in 2014 are represented by the image of birch, plait, sometimes by kokoshnik, balalaika, harmonica, bathhouse and broom. Along with the Soviet symbols there is a Russian tricolor; a new symbol of a Russian becomes the ribbon of Saint George (fig.5<sup>1</sup>). Instead of cars, mobile phones and money, depicted in 2007, the main symbol in 2014 is the image of a gas pipe (fig.6<sup>2</sup>).

The positions of “demonstration of strength” and “negative symbols” appeal to the events of 2014 (fig.7<sup>3</sup>, fig.8<sup>4</sup>), or to the established “vodka-stereotype” (fig. 9<sup>5</sup>). Negative symbols become more common than in the research in 2006–2007.

Nonetheless, one can not deny the availability of “peaceful” images of Russians in 2014, similar to those of 2006–2007.

In 2016–2017, the image of Russians changed both in comparison with 2006 and in comparison with 2014. Thus, the number of drawn alcohol decreased in 2014 compared to 2006–2007 and increased by 2.5 times in 2016–2017; images of state symbols (Soviet coat-of-arms, Russian “tricolor”), which were significantly increased in 2014, are lower in the latest research than in the first one (2006–2007). Instead, the number of cultural and household symbols (birch, balalaika, bears) has increased significantly. It is also worth to note that the negative symbols, which significantly increased in 2014 compared to 2006–2007, in the latest research are represented by a small number of images.

The growth of negative symbols in 2014 was predicted and conditioned by the occupation of the Crimea and the beginning of a military conflict in the East of Ukraine. However, along with negative symbols, one can distinguish in 2014 the tendency of increase the cultural and everyday symbols. In the research in 2016–2017, we are disclosing a further growth of cultural characters, especially bears and balalaika. In many cases, the bear is depicted instead of a person, sometimes along with a man (fig.10<sup>6</sup>, fig.11<sup>7</sup>, fig.12<sup>8</sup>).

**The tabl. 1** shows the use of particular elements of the image of Russians in drawings, and the percent of the number of participants in three time segments.

Consequently, the growth of the “ethnographic” image of Russians is the main result of the research conducted by the projective drawing method in three time measurements.

Substantial specifications has been provided by the research using the method of social distance and analysis of the associations of two separate images – “Russians of Ukraine” and “Russians of Russia”.

First of all, it should be noted that the number of those, who would choose Russians of Ukraine for personal communication, economic cooperation and family ties, is reduced. For Russians of Russia, the reduction occurred in two out of three indicators.

Changes took place in the perception of the threat: there is an increase in the number of those who feel they are threatened by Russians of Ukraine in the first, second and third priorities and the decrease in those who feel it in the 9th,10th,11th,12th priorities.

Regarding the Russians, it is particularly noticeable to see an increase in the number of those who perceive a threat from them above all. At the same time, the number of those who feel they are threatened by them last of all has increased (from 2 to 8.2%). It is worth to pay attention to the fact that this number correlates with the dynamics of the number of those who are primarily threatened by Ukrainians in the West (from 3 to 8.9%)<sup>9</sup>.

<sup>1</sup> Fig. 5. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/24KTbET>> (2019, March 30)

<sup>2</sup> Fig. 6. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2eguVXE>> (2019, March 30)

<sup>3</sup> Fig. 7. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/24KTbDR>> (2019, March 30)

<sup>4</sup> Fig. 8. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2eguVWC>> (2019, March 30)

<sup>5</sup> Fig. 9. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2fhM5hC>> (2019, March 30)

<sup>6</sup> Fig. 10. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/24KTbqp>> (2019, March 30)

<sup>7</sup> Fig. 11. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2fhM5fy>> (2019, March 30)

<sup>8</sup> Fig. 12. Transformation of ethnic stereotype of Russians among Odesa students, 2006–2017. *Flickr*. <<https://flic.kr/p/2fhM5ew>> (2019, March 30)

<sup>9</sup> Тхоржевська Т. (2017) Про сало і балалайку або зміни в образі «типового українця» в уявленнях одеських студентів. *Емінак. Науковий щоквартальник*, 3 (19), 41-46.



Table 1

**The use of particular elements of the image of Russians in drawings**

Content groups	2006–2007	2014	2016–2017
1. A person. Particular individual elements of appearance	86	66,9	76
2. Food, drinks	7,1	1,9	1,8
3. Alcohol	19,6	12,6	29
4. State and political symbols	10,3	15,5	5,2
5. Cultural and everyday symbols	<b>16,3</b>	<b>32</b>	<b>47,7</b>
6. Work in everyday life	3,2	0	0
7. Economic life of society	7,1	6,7	3,7
8. Animals, plants	8,7	10,6	17,5
9. Demonstration of aggression and strength	<b>22,9</b>	<b>8,7</b>	<b>8,2</b>
10. Machinery	6	0	2,6
11. Negative symbols	<b>8,1</b>	<b>24,2</b>	<b>4,8</b>
12. Intelligence	1,09	1,9	0,7

Table 2

**Number of participants of the questionnaire (% of the total number of participants) who have chosen in “the first place” for:**

	Personal communication		Economic cooperation		Family ties	
	2006–07	2016–17	2006–07	2016–17	2006–07	2016–17
Russians of Ukraine	18,7	13,8	12,5	7	21,8	12,6
Russians of Russia	7,8	9,7	15,6	7,8	17	8,2

Table 3

**A sense of threat from Russians of Ukraine**

2006–2007	2016–2017
In the first priority – 0 %	In the first priority – 8,5 %
In the second priority – 2%	In the second priority – 9,3 %
In the third priority – 4%	In the third priority – 11,9%
In the 9 <sup>th</sup> priority – 15%	In the 9 <sup>th</sup> priority – 3,3%
In the 10 <sup>th</sup> priority – 28%	In the 10 <sup>th</sup> priority – 11,9%
In the 11 <sup>th</sup> priority – 14%	In the 11 <sup>th</sup> priority – 7,8%
In the 12 <sup>th</sup> priority – 9%	In the 12 <sup>th</sup> priority – 7,4%

Table 4

**A feeling of a threat from Russians of Russia**

2006–2007	2016–2017
In the first priority – 0%	<i>In the first priority – 18,2%</i>
In the second priority – 6,8%	In the second priority – 14%
In the third priority – 6,8%	In the third priority – 10,%
In the 9 <sup>th</sup> priority – 17%	In the 9 <sup>th</sup> priority – 8,5%
In the 10 <sup>th</sup> priority – 15%	In the 10 <sup>th</sup> priority – 4,4%
In the 11 <sup>th</sup> priority – 9%	In the 11 <sup>th</sup> priority – 2,2%
In the 12 <sup>th</sup> priority – 2%	In the 12 <sup>th</sup> priority – 8,2%

According to the association method, the image of “Russians of Ukraine” according to the results of the research in 2006–2007 was harmonized and generally positive. The most common characteristic associations at that time were friendliness (9.3%), drunkenness (7.8%), “ordinary people” (6.2%), cheerful (4%). In the research in 2016–2017, the image of “Russians of Ukraine” is conversely the most unharmonized, uncertain. 2.6% of students associate Russians of Ukraine with vodka; 2.2% consider them as “normal people”; 1.8% associate them with separatism. Such small percentages testify to the incoherence of the stereotype, the absence of common images. Perhaps it is related with the fact that most students perceive concepts of “Ukrainian” and “Russian” as a sign of state affiliation, as citizenship, and not as an ethnic belonging. That is why the phrase “Russians of Ukraine” may not be fully understood. Although these issues, of course, require a more thorough study.

The image of “Russians of Russia” has changed completely, none of the associations that were representative during the first research, does not repeat at least at the level of 3%, it means, there is obvious existing of the increase in distance.

Table 5

**Association concerning “Russians of Russia”**

2006–2007	2016–2017
Cheerful – 6.2%	Vodka, alcoholism – 10.8%
Friendly – 6.2%	Balalaika – 3.7%
Arrogant – 6.2%	Bear – 3.3%
Ordinary people – 4.6%	Putin – 3.3%
Successful, fit to work – 4.6%	Aggressive – 3%
Neighbors, friends, brothers – 4.6%	

Consequently, comparing the results of these two researches demonstrates the process of distancing, “repulsion” from the image of a Russian, as evidenced, firstly, by the growth of “ethnographicism” and schematism of the image of Russians in drawings; secondly, the increase in the number of those who feel they are threatened by Russians above all; and thirdly, the entire change in the associative series concerning Russians of Russia.

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