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**THE FUNCTIONING OF THE CORRELATIVE PAIR OF
INTERNATIONAL RELATIONS “UKRAINIANS AND THE FRENCH”
IN THE CONTEXT OF THE DIALOGUE OF CULTURES (BASED ON
THE MATERIAL OF THE NOVEL “ANNA OF KYIV”
BY REGINE DEFORGES)**

In connection with the expansion of the sphere of communication, there is a need to establish intercultural communication, which involves not only overcoming the language barrier, but also readiness for dialogue, understanding the cultural identity of other people and recognizing the legitimacy of other perceptions of reality.

The inevitable processes of globalization in the modern post-industrial world also inevitably sharpen the subjective sense of the value of one's national culture, explaining in its own way the objective self-worth and uniqueness of each other. The condition for finding a true identity is the reflective ability of an individual to compare, understand and accept the «otherness» of another – culture, tradition, thought, human personality [5]. This confirms that no one can adequately assess own culture, it is always necessary to compare it with another, but taking into account the cultural and historical conditions in which a certain ethnic group was in a specific period of its existence. The genesis of civilizational ideas as well as any other forms of collective identity presupposes the use of the method of implanting the «alien». Defining own civilizational image of «We» requires the creation of images of «Other» communities [7].

The imagological literary image is on the border of cultural, ideological, political or even genetic problems, but it cannot be considered an ideal reflection of the Other/Foreign, since it was created by an author who has his own cultural and mental characteristics. Examining the correlative pair of interethnic relations between Ukrainians and French depicted by Regine Deforges in the novel «Anna of Kyiv» we discovered that the author contrasts two cultures as diametrically different. The novel is based on the idea of an alliance between France, personified by Henry I, and Kyiv Rus, represented by Anna Yaroslavna.

According to the traditions of the time, a woman who got married had to

follow the cultural norms of the state to which her husband belonged. Anna did not just move to France, she had to become its queen, so it was important for her to understand all the intricacies of French culture. We can see that the princess began intensively studying French from the beginning of her trip, which indicates that the girl has an adequate understanding of her purpose and all the functions that she must perform as a future queen. In our opinion, the knowledge of the language of the receiving party is the most important factor affecting understanding, since a conversation through an interpreter cannot always accurately convey the content of the message. Henry I did not consider it necessary to learn the language spoken in Rus, so it can be concluded that he behaved as a representative of the dominant side.

It is significant that the representatives of the ruling Capetian dynasty knew about the power of Kyiv Rus and decided to conclude an alliance with it, and Yaroslav the Wise did not refuse, although his state at that time was more developed both economically and culturally. Perhaps he wanted to form a new and more positive image of a distant and rather unknown state – Kyiv Rus, which was located on the border with the «savage» East. This can be confirmed by the words of O. Musin, who emphasized that for the French society of that time this marriage was exotic, mysterious, incredible and incomprehensible [8]. The scientist also points out that in the 11th century Kyiv Rus had a significant influence on European politics, and representatives of the Capetian dynasty had to comply with the demand of the Pope, who forbade marrying close relatives and wanted to establish relations with the dynasty of Kievan princes.

For Anna French culture was Foreign, and until the end of her life she never became Her own or Other, although the queen assured those around her that she loved France. From the first days of the princess's stay on the territory of the new «Motherland», she critically perceived what she saw. Anna could not understand why the authorities were not interested in the standard of living of the population, which testified to the selfishness on the part of the king, which was not characteristic of the Kyiv ruler. Later, the author showed us that there was gender inequality in France at the time, as Henry I never consulted his wife, who was more educated than him and could afford to humiliate Anna by expressing her sexual feelings towards men. It was quite acceptable for European statesmen to marry for the sake of material or any other benefit, without observing any moral rules, unlike the princely family of Yaroslav the Wise, who loved his wife and tried to listen to her advice.

Anna, as a bearer of the developed culture of the Russian people, brought elements of her own to a foreign environment. The princess refused the clothes and jewellery offered to her at the French court, preferring robes brought from the Motherland. The author describes expensive dresses and capes encrusted with precious stones and trimmed with fur, which shows the good taste and excellent skills of Ukrainian women. At one time, abbot Sugerii, while creating a biography of the grandson of Anna and Henry I Louis IV, mentioned the precious ruby that the princess brought as a gift from Kyiv Rus, which later became part of the crown

of Louis the Saint [9, c. 276]. This testifies to the fact that France introduced something foreign, which belonged to the culture of Kyiv Rus, into its sacred traditions.

Author quite often emphasizes that Anna is served by Olena, who came with her from Kyiv Rus. Therefore, there is a possibility that some nuances of the women's toilet could also not meet the norms of France at that time. Regine Deforges described the queen's frequent baths, but never mentioned that Henry I washed, given that the author described his sex life in sufficient detail [1]. The writer wanted to show that for Anna, her own hygiene was more important than for the French. This can be confirmed by the queen's remarks about the appearance of her new people.

The importance of the first wedding night between Anna and Henry I cannot be overlooked, when the girl proved her innocence. In our opinion, the author emphasized this in order to show the Slavic traditions of premarital purity, which were not always followed in Europe. Of course, this did not apply to girls from simple families (Irina entered into sexual relations with many men), since their unions were important for the state as a whole.

Having done the analysis of the novel «Anna of Kyiv» through the prism of the dialogue of cultures, we claim that Regine Deforges tried to depict a developed and prosperous civilization – Kyiv Rus. Despite the fact that the writer is French, she was quite objective when comparing the two cultures, clearly giving preference to the Other. The author showed to the reader that France needed not only political help but some changes in culture. After coming to the throne Anna began to take care of the education and health of the population, which could not but affect the improvement of the situation of the country as a whole. Of course, Anna's culture, her language and traditions did not take root in the «new» Motherland, they remained Foreign, but she was able to give worthy heirs to the Capetian dynasty, and showed all of Europe that Kyiv Rus is a powerful state not only with a developed economy, but also culture [2].

Based on the author's reflections in the novel «Anna of Kyiv» we believe that Regine Deforges saw in Ukraine a state with its own history and culture, which was always inhabited by an original people, but due to certain circumstances. The author tried to show us, using the example of Anna of Kyiv, how it is possible to interact closely with the Other / Foreign culture, but not to transfer it to the status of own. However, there were times when our traditions took root abroad, such as the name Philippe in France.

At the beginning of its existence, Ukraine was known to the world under the name Kyiv Rus, which was famous for its power not only in the economic sphere, but also in the educational, cultural, and other spheres. It flourished most during the reign of Yaroslav the Wise, with whose family most of the European rulers of that time tried to conclude an alliance, which led to even greater popularity of the princely family and the state, since the world community could see with its own eyes the education, level of culture and wealth of representatives of the ruling elite of Kyiv Rus.

Ukraine has always been perceived as a state with its own culture and traditions, which the people managed to preserve from the period of Kyiv Rus to the present day, despite the fact that a fairly large number of neighboring countries tried to forcibly impose elements of their own culture on Ukrainians, which, of course, had a significant impact on some aspects of the formation of the Ukrainian mentality and national character.

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