

O. Khmel, Yu. Samoilenko

Karazin Kharkiv National University

Manipulating of the state and ethnographic symbols in parliamentary elections in 2012

Khmel O., Samoilenko Yu. Manipulation of public and ethnographic symbolism in the parliamentary elections of 2012. The article deals with the manipulation of national symbols on an example of political advertising at the election campaign of 2012. The article demonstrates the reasons of the influence of the implicit ethnographical and state symbols on voters' subconscious. Particular attention is focused on the depth semantics of Ukrainian symbolism and juridical aspect of its usage.

Keywords: *parliamentary elections in 2012, political advertising, implicit information, manipulation, ethnographical and state symbols.*

Хмель О. С., Самойленко Ю. А. Маніпулювання державною та етнографічною символікою у парламентських виборах 2012 року. Досліджується маніпулювання національною символікою на прикладі політичної реклами у передвиборчій кампанії 2012 року. Аналізуються причини впливу імпліцитно представлених етнографічних і державних символів на підсвідомість виборців. Особлива увага зосереджена на глибинній семантиці української символіки і правовому аспекті її використання.

Ключові слова: *парламентські вибори–2012, політична реклама, імпліцитна інформація, маніпулювання, етнографічні та державні символи.*

Хмель О. С., Самойленко Ю. А. Манипулирование государственной и этнографической символикой в парламентских выборах 2012 года. Исследуется манипулирование национальной символикой на примере политической рекламы в предвыборной кампании 2012 года. Анализируются причины влияния импліцитно представленных этнографических и государственных символов на подсознание избирателей. Особое внимание сосредоточено на глубинной семантике украинской символики и правовом аспекте её использования.

Ключевые слова: *парламентские выборы–2012, политическая реклама, импліцитная информация, манипулирование, этнографические и государственные символы.*

Manipulation of voters during elections is common. One of the first works on the manipulation of consciousness is the book of German sociologist Herbert Franke, «Man, who is manipulated» (1964). The scientist gives this definition: «Manipulation in most cases can be understood as psychological impact that is secret and therefore to the detriment of those persons to whom it is directed» [op. and 4]. A variety of manipulative techniques are widely used in world politics. Among the scholars who have studied this perspective, can be called S. Kara-Murza, A. Tsuladze, A. Derkach, G. Pocheptsov.

In this article examines the using of public and ethnographic symbolism in implicit form in the parliamentary elections of 2012. Manipulative state symbols violating the laws of Ukraine and abuse ethnographic symbolism is unethical. That is the relevance of intelligence. The purpose envisaged is to analyze the legality of using of national symbols and impact on the electorate by ethnographic character.

Firstly, let's speak about using of state symbols in political advertising and its legal basis. According to art. 68 Law of Ukraine «About Elections of People's Deputies of Ukraine» political advertising is a disposition or distribution of campaign materials through public funds. It is a kind of campaign that can be made in any form and by any means, not inconsistent with the Constitution of Ukraine and laws of Ukraine. In turn, p. 8 of the Law of Ukraine «On Advertising» prohibits using of tools and technologies that operate on the subconscious consumer advertising and public use or imitate the characters. Ukraine as a sovereign and independent state has the own national state symbols: State Emblem of Ukraine, Ukraine National Flag and National Anthem of Ukraine.

Unfortunately, using of state symbols is quite widespread in political commercials of different political parties: «Freedom», Party of Regions, PA «Homeland» in the implicit or even explicit form. As you know, implicit information is information that is not explicitly expressed in the text, but it is in subtext and may be implied by the

consumer. Implicit information influences on human behavior, bypassing the mind and will of the consumer. The main thing in the lateral utterances always in the background and the user is taken as something obvious [1:118].

By implicitly represented state symbols include the yellow and blue colors, for example, party logo party «Ukraine — Go!» Or background commercials Party of Regions and the Communist Party (the blue sky and yellow wheat). In turn, the explicit using of the flag Ukraine is available for political parties rollers in «Freedom», the Party of Regions (where, incidentally, used outline the borders of Ukraine), «IMPACT» and «Homeland». In the parliamentary elections of 2012 there was a «classic» Coat of Arms of Ukraine have run through the image of the passport of a citizen of Ukraine. This method is used almost by all the political parties in «Freedom», the Party of Regions, the Communist Party, PA «Homeland». «Svoboda» implicitly portrayed Anthem of Ukraine by blending neutral music video for the people who sing and keep their right hand on the heart. By the way, red and black coloring logo of Radical Party Oleg Lyashko was used during the Second World War. Perhaps the Radical Party Oleg Lyashko's choice of these colors is trying to thicken an atmosphere of radical nationalism.

Also, along with the state symbols of political advertising widely uses ethnographic character. Their presence is not evident in the eye. Ethnographic symbols can be attributed to implicit information that may be implied recipient. Perception of information depends on the psychological structure of the individual. Psychological structure can be divided into five substructures: 1) biopsychical; 2) genetically psychological; 3) introindividual; 4) sociopsychological; 5) self-conscious [2:27]. In the context of manipulating of national symbols genetic and psychological substructure of personality is interesting, based on psychological heredity determines the behavior and experience of citizens. To the base of genetic and psychological substructure include a cultural material that formed during the historical development of the Ukrainian nation. It includes mythological, religious, domestic, scientific, philosophical characters. Psychological structure of the individual functions in the context of sociological hypothesis justifies the motives of attachment electorate. Sociological hypothesis argues that people find solidarity with their group during the vote [2:42]. Even the unconscious as a result of reading the semantics of national symbols can cause a person to associate themselves with a

particular political party or a more sympathetic attitude to the propaganda message.

The symbol of the church, which in most cases is the recipient feelings of charity and purity, spiritual connection, used in political commercials Party «IMPACT», «Ukraine — Go!», Party of Regions, PA «Homeland». Party «Homeland» that character reinforced the image of a candle as a metaphor of fire, sun, life, destiny, spiritual energy, purity of heart, warmth and love of God, a freewill offering, praying believer (former party leader Julia Tymoshenko holds a candle in the hands of the church). I must add that spark in traditional ceremonies, rituals, life is widely used, even at the funeral.

Against the monument to Taras Shevchenko in political commercials filmed party leaders «Ukraine — Go!», «Freedom», the Party of Regions, appealing to the cultural memory of the voters. Shevchenko is traditionally presented as a renowned Ukrainian national poet, a fighter for the rights of the lowest strata of society.

Leader of Party of Regions Viktor Yanukovych in one of the political commercials is greeted with «bread and salt» in embroidered towels. The concept of «bread and salt» in Ukrainian has an important symbolic value. Yes welcomed distinguished guests. This symbol Regions Party tried to arouse the electorate feeling that its leader is respect and loyalty among the people.

In general, bread is a symbol of prosperity and hospitality. This ceremonial mark, symbol, cultural, initial achievements of human life, holiness, joy, happiness, health and wealth. It is used in campaign commercials political parties «IMPACT», «Homeland», «Ukraine — Go!».

The image of the Dnieper River as one of the immediate symbols of Ukraine, the traditional object of pride of the Ukrainian people, sung in many works of art used in political commercials Party «Ukraine — Go!», Party of Regions, the Communist Party. Among other celebrated characters Ukraine includes cossacks, whose image and manipulate the party «Freedom» Party of Regions, PA «Homeland».

The image of the horse as a symbol of the sun while the other world, a magical helper, the cyclical development of masculinity used party «IMPACT» (horse, which he symbolized, won the race).

Radical Party Oleg Lyashko is a kind of «record» with the use of ethnographic symbols domestic nature. In electoral rollers of the party can meet traditional Ukrainian food and vegetables (pumpkin, potatoes, horseradish, cheese, milk, eggs), animals (chickens, cows, dogs) and tools (fork, spade). With these characters was an at-

tempt to show Oleg Lyashko as «most folksy», «simple» and «most native» candidate.

The image of the open palm is a symbol of human labor, defense, prayer, support, human relations, welfare. Humanity respects the hands as a symbol of work and welfare. Communist Party of Regions PA «Homeland» in their campaign commercials that were directed against opponents used the image of open palm, which lay bread crumbs or peanuts.

The most influential ethnographic character can be regarded as rye, which symbolizes life, fertility, continuity of family, spirituality. Rye — one of the oldest cereal crops on Earth. Corn, ears, sheaves, bread became ritual, symbolic since the time of Tripoli culture. The image of rye in different variations used in election advertising such parties as the CPU, the Party of Regions, PA «Homeland».

Other symbols used ethnographic include such household characters as Ukrainian folk costumes and hairstyles (Party of Regions, «Freedom», PA «Homeland»), house (PA «Homeland»), apples (Communist Party of Regions),

sunflowers (Communist Party of Regions), fence (CPU), cat (CPU), blue (CPU).

We can say that the system of using during the 2012 parliamentary elections characters (both public and ethnographic) is quite extensive. Political forces are actively manipulating national symbols in purely pragmatic purposes, causing the recipients on a conscious or unconscious level emotional response. Without a doubt, the official state symbols manipulation is the most influential. Although it is forbidden by the Constitution of Ukraine, anyway Emblem, Flag and Anthem of Ukraine freely used in the election campaign in 2012 implicitly and explicitly form. Along with their Ukrainian folk symbolism reinforced manipulative influence on voters by appealing to the «collective unconscious» by C. Jung.

Without a doubt, very promising future research in further manipulation of national symbols of political forces can, firstly, improve the legislation of Ukraine on the campaign, and secondly, protect every person from the manipulation of consciousness.

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