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INFLUENCE OF UKRAINIAN MEDIA ON THE TRANSFORMATION OF “IDEOLOGY” UKRAINIAN FAMILY (IN THE PROCESS OF INFORMING SOCIAL UPHEAVAL IN UKRAINE IN 2013–2015 YEARS)

A research problem consists of that today sociologists spare insufficient attention to the study of processes of transformation of social institute of Ukrainian family, what be going on in the last three years in Ukraine under influence of social cataclysms (revolution on Maidan, shooting of protesting on February, 18–20, 2014 in Kyiv; undeclared Russian–Ukrainian war on East of Ukraine, begun with February, 28, 2014 and incessant until now).

As transformation changes of institute of family have influence on a structure and quality of social actions, co-operations and relations, it is necessary deeper and more detailed to study him with the purpose of prevention of negative processes expecting Ukrainian society in the future.

Research aim: to set the level of transformation of “ideology” of Ukrainian family under influence of social cataclysms of the last years (2013–2015) in Ukraine.

Methods: Archival method (will help to establish the ratio of canoes Ukrainian families to social upheavals in Ukraine for the period 2013–2015); content analysis (the unit of analysis – the theme, image, on dialogic accounts in social networks allow you to set the ideological component of the Ukrainian family members); survey method in the form of a standardized questionnaire of 250 respondents living in households in the 10 cities of Ukraine; quantitative and qualitative analysis, through which it will be possible to establish the exact relationship of the family members who support social change and those who opposed such changes in Ukrainian society.

Results of research: fixing of different levels of transformation of “ideology” of Ukrainian family under influence of social cataclysms of the last years (2013–2015) in Ukraine.

Key words: “ideology” of Ukrainian family, social cataclysms of the last years (2013–2015) in Ukraine, influence, mass-media.

I. Introduction

The relevance of research.

To date, the scientific community has a small number of publications devoted to the study of the transformation of “ideology” (a system of views and ideas, point of view) Ukrainian family influenced lighted in the media of social cataclysms 2013–2015 in Ukraine. Under the social cataclysms mentioned three years, we have in mind the tragic events of the following:

- 1) the forceful dispersal of peaceful demonstrators, students at Independence Square on November 29, 2013 in Kiev [11];
- 2) force the opposition demonstrators and the police near the building of the Presidential Administration of Ukraine on the street Bankova, 11 in Kyiv [11];
- 3) the shooting of peaceful demonstrators on 18–20 February 2014 on the str. Hrushevsky in Kyiv [11];
- 4) the beginning of the occupation of the Autonomous Republic of Crimea 20 February 2014 [7];
- 5) the beginning of the antiterrorist operation (ATO) in Kharkov (April 8 2014), the beginning of the ATO in the territory of Eastern Ukraine April 13, 2014 [2];
- 6) fight for Volnovaha where Ukrainian military lost 18 soldiers (22 May 2014) [6];

- 7) fights in the Donetsk airport (from 25 to 26 May 2014 – the first stage; September 28, 2014 – January 21, 2015 – the second stage: according to the Ukrainian side of the victims have counted 178 people and 564 injured, according to according to data DNR – killed 100 people, the wounded – 162 people, the two sides formally understated performance [3];
- 8) individual battles, air raids, shelling and attacks in the region of Donetsk (the end of spring 2014 – August 2014);
- 9) fights for Slavyansk (April 12 – July 5, 2014) (according to the Ministry of Defence and the rebels: the victims on both sides – 84 people wounded – 380 people, according to statements made by the information services of the warring parties: killed on both sides – 1170 people wounded – 1,500 [9];
- 10) armed conflict in Mariupol (May 7 – 13 June 2014);
- 11) the capture of the Donetsk airport (from 25 to 26 May 2014);
- 12) separate battles in Donetsk (from May to August 2014; autumn and early winter 2014);
- 13) fired the bus stop “Donetskgoramash” in Donetsk, which resulted death of 8 to 15 civilians and wounded 20 (01.22.2015) [1].

II. Problem definition

The study of the changes that are fixed in the Ukrainian families in the tragic two or three

years (2013–2015) enables us to state the relevance of our research. It should also be noted that the dynamics of the declaration in the media “ideology” of the family living in the Ukraine in the last 3 years (2013–2015), enough is changing rapidly due to the events of the political and social nature. Topical, we believe the planned research, as the results are focused on detailed forecasting of sentiment in a society that is experiencing a permanent crisis and social upheaval. The lack of results of such studies can lead to negative dynamics in the conduct of Ukraine’s upcoming fundamental reforms associated with the movement of the European Union.

The hypothesis of this study: Ukrainian mass media (the media) are displayed in the 2013–2015 social upheaval that took place in Kiev, the Crimea, in the east of Ukraine (in Donetsk and Lugansk regions), transformed the “ideology” of the Ukrainian family.

The *object* of the study, we chose the transformation of “ideology” (a system of views and ideas) Ukrainian family, the *subject* – the transformation of the “ideology” of the Ukrainian family influenced lighted in the media of social cataclysms 2013–2015 in Ukraine.

The purpose of the study, we have determined as follows: identify and describe the transformation of “ideology” (a system of views and ideas) Ukrainian family influenced lighted in the media of social cataclysms, from 29 November 2013 to 31 December 2015 in Ukraine (Kiev, Crimea and part of the Lugansk and Donetsk regions).

Methods to which we addressed, accounted for two groups: the first group included general and scientific methods, the second group consisted of the methods of theoretical and empirical research.

Common methods we carried the dialectical method, which involves adherence to three basic principles: 1) monism, 2) dialectic unity of being and thinking of the dialectic, and 3) the general communication and the overall development of the phenomena in the world.

Following named three principles of dialectics has enabled us to consider the processes of transformation of the “ideology” of the Ukrainian family as those that exist only in our world and do not involve the analysis of their existence in any other physical dimension (world). Following the principles of dialectics, we consider the “ideology” of the family as a system of views and ideas, which forms the unity of the social practices of family members and the formation of their ideas about the world. In line with the declaration of the third principle of the dialectic, we recognize the link between the developments of different systems in the world, in our case, we consider further study the dependence of emerging family of views and positions on external cir-

cumstances and internal conditions of coexistence of the family members.

By scientific methods, which we have addressed in their study should include these:

- *analysis* as a division of the whole subject matter (family) into components (family members, their views and opinions, attitudes and ideas that they are “infected” under the influence of the mass media);
- *synthesis* of how the union of the previously isolated parts of our (world picture of family members, the views of the “war”¹ (ATO), politics, economics, culture, education, sports, health and under) of the subject into a coherent whole (world of the family);
- *abstraction* as a distraction from a number of properties and relations (for example, the birth of family members in the USA or Kazakhstan) investigated the phenomenon and focus on the properties and relationships that are of interest to us in line with the purpose of our study (of the views of family members, which changes under the influence of the mass media in the light of the tragic events on the Maidan, in the Crimea, in the East of Ukraine in the period from 30 November 2013 to December 2015);
- *analogy* as the formulation of conclusions about the similarities and differences in the responses of the respondents who took part in the standardized questionnaire dedicated to the transformation of the “ideology” of the family, based on the similarities and differences of some signs of objects of study (outlook of the respondents), carrying such signs on the general idea for the study (ideology of the Ukrainian family);
- *classification* of the distribution of the objects of study (the responses to the questionnaire) into groups according to their characteristics and fixing natural connections between the groups in the sociology and social communication as a branch of scientific knowledge.

The second group of methods, we carried the theoretical and empirical methods.

List of *theoretical methods* consisted of the following:

- the *axiomatic method*, involving the extension of the provisions that do not require evidence (these include a provision stating that the ATO in fact a war of Russia against Ukraine), and elimination based on these theses, which created the axiomatic theory (e. g., the theory of the negative impact of opposition fighters DNR (so-called “Donetsk People’s Republic”) and LC (so-called “Luhansk People’s Republic”), as well as

¹ “Wars” we cannot call those actions that do not have the legal status; Ukrainian management actions aimed at the destruction of the living and the technical power of the enemy in the period from February 2014 to December 2015, called Anti-Terrorist Operation (short – ATO).

forces of the Interior Ministry of Ukraine (Ministry of Internal Affairs) and UAF (Ukrainian Armed Forces), providing the ATO (Anti-Terrorist Operation) in eastern Ukraine the transformation of attitudes and values of the Ukrainian family in the period 2013–2015);

- *statistical methods* (method of statistical observation in the form of specially organized monitoring – a standardized discontinuous single survey in different regions of Ukraine (Kiev, Zaporozhye, Lvov, Vinnitsa, Ternopol) and standardized continuous survey in the electronic system “Gugle +”; method of reducing the data grouping method; text and tabular methods, the method of statistical charts/graphs) in which of the mean value of the responses of respondents characterizing the totality of the phenomena studied (in our case – the transformation of the “ideology” of Ukrainian families by social cataclysms 2013–2015 in Ukraine reflected in the media);
- *hypothetical-deductive method*, which was necessary for us to hypothesizing that the transformation of the “ideology” of the Ukrainian family was influenced by social upheavals 2013–2015 years, took place in the east of Ukraine, as reflected in the media, and the evidence of the truth/falsity extended hypothesis using the method of deduction/induction.

Among the empirical methods we have chosen are:

- monitoring that helped us focused and organized to perceive the processes of transformation of the “ideology” of Ukrainian families that have taken place in the course covered in the media of social upheavals in these three years in Kiev, Crimea, Donetsk and Lugansk regions of Ukraine;
- a description of how the fixation of the results of observation;
- measurement, during which we received in the survey were compared with the figures, which were obtained by researchers at the polls, close to our content and held up social upheavals 2013–2015 years in Kiev, Crimea and eastern Ukraine.

History of the problem

Consideration of the results obtained by sociologists in the last five years, will allow us to evidence-based form to declare the virtual absence (at the time of writing the text) publications, which reflects the results of studies of transformation processes “ideology” Ukrainian family influenced lighted in the media of social upheavals that have occurred in Between 2013 and 2015, in Kiev, the Crimea and eastern Ukraine. However, some questions in those surveys that were carried out by our colleagues-sociologists, we found less and offer them an annotated review.

According to the results of a sociological survey conducted by the Fund “Democratic initiatives named Ilko Kucheriv” and the Kiev International Institute of Sociology on the eve of parliamentary elections in 2014, 31% of Ukrainians believes that events in EuroMaidan in 2014 were a coup d'état. It is interesting to note that 16% of respondents believe that the coup was prepared by the political opposition, 15% of respondents believe that the coup was supported by the Western countries. Quite different attitude to the events recorded in the EuroMaidan family's respondents living in the South of Ukraine: 20% of respondents believe that the protest of the rebels was aware, 22% of respondents think that the protest was spontaneous. According to a press release of the fund “Democratic initiatives named Ilko Kucheriv” and the Kiev International Institute of Sociology, the residents of East Ukraine 20% believes that the protest on EuroMaidan was aware, 24% – natural. But in the Donetsk region 72% of respondents claim that EuroMaidan was a coup, including 51% of respondents believe that the coup was committed with the support of the West, and 21% – with the support of the opposition. Only 11% of respondents said they believe EuroMaidan struggle of citizens for their rights [10].

Among the views that existed in society in the period 2014–2015, and including components of the ideology of Ukrainian families celebrated requests coming to power of radical political forces that are configured on militarism. About this fact tells the founder of R & B Group Eugene Kopatko commentary for the Ukrainian publication ForUm: “Ukrainians are ready to actively vote for radical parties..., in which there are militaristic rhetoric appeals”. At the same time, Ukraine discussed the period fixed “mass riots against the next war mobilization and the Donbas”. To all, “those who have tasted the bitter bread of war, war are no longer wanting”. Sociologist E. Kopatko mentions in his commentary that the militarist sentiment in Ukraine, supported by media tycoons S. Lyovochkin and D. Firtash (which were directly related to the so-called “Yanukovych's team” – our note – A. Kh.) [12].

Based on the data of opinion polls and a separate opinion sociologist E. Kopatko, we conclude that the “ideology” of Ukrainian families had in the period from November 2013 to December 2015 quite different directions, sometimes opposite to one another. Last differentiation motivated as the geographic location of residence of Ukrainian families, and the political orientation of their members.

According to the Kiev International Institute of Sociology, among 1539 respondents Ukrainians (prior to the tragic events in Kiev, Crimea and eastern Ukraine in the period from November 2013 to December 2015) 61% on the

first place in my life, “put” the family, 23% – work and only 7% gave the first place to rest. Consequently, in the ideology of families in Ukraine referred to the tragic events of the work was in second place. Every fourth or fifth of the respondents included in the value of work. The family was well though in the first place, but the response rate testified to the fact that only slightly more than half of the respondents, it (the family) was part of the values that constitute its ideology.

In some ways the confirmation of the results and trends recorded in previous years, sociologists, and our study is described below.

III. Results

Research Methodology

To identify and describe the transformation of the “ideology” (a system of views and ideas, point of view) Ukrainian family influenced lighted in the media of social cataclysms from 30 November 2013 to 31 December 2015 in Ukraine (Kiev, Crimea and part of the Lugansk and Donetsk regions) we organized and conducted standardized discontinuous one-time surveys in different regions of Ukraine (Kiev, Zaporozhye, Lvov, Vinnitsa (Donetsk), Ternopil) and standardized discontinuous survey (238 respondents) and standardized continuous survey in the electronic system “Google+” (sample – 79 respondents). There were interviewed 317 respondents (at $P = 0.954$ error was 5.1). Thus, according to the geographical indicators, we have covered the East (Donetsk), Southeast (Zaporozhye), West (Lviv, Ternopil), North (Kiev) and the Center (Vinnitsa) of Ukraine, which allows to establish the representativeness of our survey.

Respondents were offered a standardized questionnaire consisting of 12 questions and statements. For each question, proposed the approval of 3–6 options. Respondents were asked to mark one answer that is close to him. The questionnaire was drawn up in the Ukrainian language. The conclusions of a survey conducted during the period from 4 November to 16 November 2015 (Kiev, Zaporozhye, Lvov, Ternopol) and from 13 to 22 November 2015 (Vinnitsa, all Ukraine), we offer further.

IV. Conclusions

At the beginning of the study, we hypothesized that the transformation of ideology (a system of views) Ukrainian occurred under the influence of the family reflected in the media of social upheavals 2013–2015, which took place in Kiev, Crimea, in the East of Ukraine (on the territory of the Donetsk and Lugansk part areas).

Our hypothesis was confirmed.

The aim of our study was the identification and description of the transformation of ideology (system of views and ideas, outlook) Ukrainian family influenced lighted in the me-

dia of social cataclysms, from 29 November 2013 to 31 December 2015 in Ukraine (Kiev, Crimea and part of the Lugansk and Donetsk areas).

The goal was achieved in full.

1. In particular, we have proved that the tragic events in Ukraine are covered in the period from 2013 to 2015 in the mass media, had an impact on ideology (a system of views) Ukrainian family.
2. Said impact recorded on eight criteria:
 - 1) criterion “discussed / is not discussed in the family that is covered in the media,” it found that most families negotiate the event, and in every fifth family is a “discussion of hot” and in each 12-th family that discussion comes to a quarrel;
 - 2) the criterion of “quarreled / no quarrel family members to coverage in the mass media the tragic events of 2013–2015 in Ukraine” was recorded the vast majority of families who lived quietly and did not quarrel about the news in the media;
 - 3) the criterion of “close-knit / not close-knit had family in the views of the motherland during the coverage in the media of the tragic events of the intervention period in Ukraine” we have evidence that a third of today’s Ukrainian families rallied around half of the respondents declared that the solidarity in their families and was before the tragic events;
 - 4) on the criterion of “Change / family has not changed the attitude to Russia as the aggressor country” was recorded most of these families, in which changes were for the worse, and in every fifth family attitude towards Russia has changed in the period under discussion;
 - 5) according to the criterion of “conflict / non-conflict had a family before / after the start of coverage in the media the tragic events of 2013–2015 in Ukraine,” we have found that the coverage in the mass media discussed the tragic events in the mentioned period of time led to an increase in the number of families in which their members perceive information calmly and do not conflict; as evidenced by reduction rate quarrels and conflicts within families;
 - 6) the criterion of “Change / not changed ideology (belief system) family in the coverage of the media of the tragic events of the discussion period in Ukraine” has been found that in 3/4 cases of modern Ukrainian family “changed” or “in some ways changed” their ideology;
 - 7) on the criterion of “The role of mass media in Ukraine” half of the survey participants indicated that the mass media play the role of “information bulletin”, and one in eight modern Ukrainian family believes the media “destroyer of peace in the family”; while al-

most every fourth family “cannot determine” the role of the media coverage during the period of the tragic events in Ukraine;

- 8) by the criterion of “Ideology (as a system of views) modern Ukrainian family has changed / not changed under the influence of light in the media the tragic events of 2013–2015 in Ukraine”, the answers of the respondents were reduced to such groups domination, testifying to the transformation of the system of views of families:
- a) half of the respondents believe that the entry of Ukraine into the European Union “to make development” country;
 - b) less than half (48%) of Ukrainian families believe that Ukraine should join NATO;
 - c) more than two-thirds (67%) of Ukrainian families are confident that when the Soviet Union was “bad” or “bad times” live;
 - d) the vast majority (88%) of respondents consider politicians “dishonest” or “sometimes dishonest”;
 - e) 83% of the representatives of modern Ukrainian families are confident that reforms in Ukraine are “necessary” or “something must be reformed”;
 - f) the majority (77%) of families are convinced that the family is strong when it has children;
 - g) in modern Ukrainian families are considered to be major health (26%), love (24%) and children (16%).

3. Among the respondents, amicable family, according to their own estimates, 63%. The transformation of the ideology of family is reflected in the choice of the answer is “my family is a new way to the world” (22%).

Thus, we have proved that the Ukrainian mass media, highlighting the tragic events in Ukraine have taken place in the period from 30 November 2013 to 23 November 2015, transformed the ideology (belief system) modern Ukrainian family.

Prospects for research

In the course of the study, we plan to establish the degree of change for the worse (inmutation) and better (mutation) ideology of the modern Ukrainian family after the undeclared war of Russia against Ukraine.

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Холод А. М. Вплив українських мас-медіа на трансформацію “ідеології” української сім’ї (в процесі інформування соціальних потрясінь в Україні в 2013–2015 роках)

Мета дослідження: встановити рівень впливу мас-медіа на трансформацію “ідеології” української сім’ї в процесі соціальних катаклізмів останніх трьох років (2013–2015) в Україні.

Методи дослідження: архівний метод (допоможе встановити відношення членів українських сімей до соціальних катаклізмів в Україні за період 2013–2015 рр.); контент-аналіз; метод опитування у формі стандартизованого анкетування 250 респондентів, які проживають у сім’ях 10 міст України.

Ключові слова: мас-медіа, соціальні катаклізми, трансформація “ідеології” сім’ї.

Холод А. М. Влияние украинских масс-медиа на трансформацию “идеологии” украинской семьи (в процессе информирования социальных потрясений в Украине в 2013–2015 годах)

Цель исследования: установить уровень влияния масс-медиа на трансформацию “идеологии” украинской семьи в процессе социальных катаклизмов последних трех лет (2013–2015) в Украине.

Методы исследования: архивный метод (поможет установить отношение членов украинских семей к социальным катаклизмам в Украине в 2013–2015 гг.); контент-анализ; метод опроса в форме стандартизованного анкетирования 250 респондентов, проживающих в семьях в 10 городах Украины.

Ключевые слова: масс-медиа, социальные катаклизмы, трансформация “идеологии” семьи.