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Reflective Interview

in Political and Organizational Environments

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“Maydan” as empirical model of protest mass

- **MAYDAN**: the 22-d of November, 2004 – the January, 2005 (the most mass 23.11 – 8.12 in Kyiv) is the date of mass political action in Ukraine, which named ‘orange revolution’. The movement of Maydans involved all the country, mass actions took place in all 27 regions of Ukraine (during the period of December, 2004 – January, 2005).
- Every fifth citizen took part in the mass actions, the total number of participants came to nearly 5 million people. The biggest mass action was held in Kyiv where in the streets simultaneously gathered together about 1,5 million citizens. During the two weeks the number varied within 500-700 thousands of participants.
- It was the protest mass actions that formally was directed against the falsifications of the president election results. Sense making potential of this action was in feeling the Ukrainian national identity.

“Maydan” as social psychological phenomenon

- MAYDAN: The events which change a usual life trajectory, transform the homeliness.**
 - All Kyivers were involved into the mass actions: all transactions (city transport, shops, cafes, meetings of friends, even colleges' talks in lunch hours) necessarily included the maydan topic.**
 - The new greetings raised "are you from maydan?", "are you going to maydan?", "what news are heard? (about maydan)", "what is going on? (at maydan)" etc.**
 - The new collective experience was created, constructed. There was people integration and confrontation of masses which came out of the limits of the political confrontation which involves the followers of two candidates for the president's post.**
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Research context and researchers' position

- ❑ **The context of investigation is the manifestation of a social position of a scientific researcher who cannot stand apart.**
 - ❑ **Researches' position is in psycho-historical mission – to fix, to understand the essence, to discover a psychological sense and the mechanisms of a collective experience formation.**
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Why Reflection and Maydan?

- **REFLECTION:** is the main topic of our earlier research in educational and organizational psychology (Naydonov, 1993; Grygorovska, 1995). Reflection is needed to create new experience of individual and group.
 - The research method is a reflexive interview. It is the qualitative method of gathering data and analyzing the discursive thinking in communication.
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The main idea is to investigate how the exact experience of a group subject is created:

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- How the stereotypes are re-interpreted, how they are filled with new emotions, knowledge, relationships.**
 - How exactly the identity (its emotional evaluation, the behaviour, the cognitive components) provides an experience of an inspiring – empowerment in mass actions.**
 - Whether there were the differences in the emergence of the participants' empowerment from the sides of the followers of different political forces.**
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The purpose are to determine how exactly the re-interpretation process of such a collective experience is realized.

- I PART. PARTICIPANTS' REFLECTION.**
The idea of investigation was in creating the communication channels as reflexive micro-environments in which self-investigation could be carried out. The reflection procedure was realized as a proposition to carry out a self-investigation during participation in the event.
- II. PART. Phenomenological analysis of creative personification from protest mass by reflective interviews on the base of professional group reflection.**

The investigation scheme:

- 1) reflexive interviews were carried out in the area directly during the mass actions in the course of the electoral events which took their name “the orange revolution” (in Kyiv and Donetsk);**
 - 2) The professional analysis and the discussion of the events by experts (4 expert groups).**
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A semantic basis of an interview structure at Maydan are in questions for a reflexive public self-investigation:

- 1) **What NEW appeared in your knowledge, experience and feelings** taking into account the context of the events a participant of which you are?
 - 2) If you could be plunged in thoughts and feelings of the **opposite camp representatives** (blue / orange) what NEW appeared in their knowledge, experience, relationships, feelings?
 - 3) What do **they think about you**? What do you **want to tell them** as to people?
 - 4) Your warnings and **requests for politicians**.
 - 5) You virtual present (toast, wish) to them.
 - The interviewer could diverge from the given questions keeping the reflexive trend of the interview as a whole
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The conditions of self-investigation

- ❑ **At the first stage an interviewer obtains a recipient's agreement to participate in the investigation. An information consent includes the receiving of an agreement to place a video interview in corpora in the Internet with the purpose of scientific researches.**
- ❑ **In the course of an agreement making a microenvironment for the reflection is created. The agreement for video interview destroys the anonymity. It is a channel for the self-personification, for the detachment from a mass, a chance to penetrate into the history.**
- ❑ **An interview becomes a particular part of the event, expands the range of behaviour in the mass context, the identification and the personification.**

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Table of participants' quantity and an interview duration during the mass actions

Followers	Protocols (N)	Average time (in minutes)	refusals	Refusals (%)	Additional time	Public arrests of an interviewer
Kyiv oranges	254	4:58	17	7	0:00:00	0
Kyiv white-blues	54	3:38	8	15	0:00:00	0
Donetsk white-blues	72	3:56	13	18	0:25:25	4

Colour symbols

- ❑ The action under the white-blue and **orange** flags.
 - ❑ The criterion of the name of the colour – what the followers were guided by when they oriented on the place where the action was held, as such, where their requirement of joint protest could be satisfied.
 - ❑ The centre of the white-blue camp was Donetsk, Yanukovich's motherland. The center of orange Yuschenko's camp was Kiev.
 - ❑ And there began to arrive people from other cities and regions waiting for holding of such actions. But it means that the interviewed participants were all the followers of this colour, but it was really a predominant majority of the participants, especially in Donetsk, where the minority was more pressed (even up to physical assault, tents ruining, protesters massacre).
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General characteristic of the action:

- **organizational and self-organizational factors. Actions of both colours gather the people who came to stand up for justice, as they understood it.**
 - **In each of the camps their were organizers but the factor of mass action self-organization was very high.**
 - **The paradox was that the camp established for Yanukovich support was organized not by this candidate but by the other political forces (Vitrenko), which used self-organizational protest potential for their own purposes.**
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Similarity and difference of the reflexive interviews at different maydans

- The identity in Kyiv – the people 36%, the Ukrainian 14%, the nation 4%, people – 8%, only group indicators in the type of “we” pronouns without the indication of any categories use 18% of the respondents.
 - The watershed between we and the others – K: K a kind person from Yu’s side and impudent, insolent from YA’s side
 - The criterion of the division differs in K – moral,
 - The language in K:
 - Russian-speaking 25%,
 - Ukrainian-speaking 70%,
 - Change one language for another in the course of an interview - 5%
 - In Donetsk – people – 4% 8% - the group indicators of “we” the identity which is more political and group – with the leader.
 - D: here people are working, there they are striking;
 - The criterion of the division differs in D – political and economical.
 - The language in D:
 - Russian 95%,
 - Ukrainian 5%,
 - Russ-Ukr 0%,
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- An interview during the mass event is included into a circular reaction, the participants' infection takes place. One part of the participants joins to the talk unsolicitedly and is waiting for the possibility to express the opinion. Separate group foundations are created. The number of such groups was larger, the inheritance in the course of contact transmission was larger – concerning the participants of Kyiver actions.
 - Individual invitations
 - 89(D) 29(K)
 - Group invitations
 - 11(D) 71(K)
 - The contact between the interview participants in Kyiver actions was more developed as partners' addition and reinforcement, in Donetsk – as an interference with an absence of any co-ordination
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Similarity and difference of participants' reflection

- The results of the comparative content analysis.**
- What new – in emotions, knowledge, experience.**



KIEV

DONETSK

Knowledge

- I have never waited that such **an amount of people can gather simultaneously at the same place and can behave as people**, it is also the newest
 - I understood that our people is an European one
 - Very many people in reality support nobody
 - It is not the truth that The West doesn't love The East and The East doesn't love The West.
 - We became **more political**
 - We now know the names and surnames of all our politicians, all the delegates.
 - We just see that Yuschenko really isn't suitable for us
 - They have been getting ready for these events for tens, tens of years, understand?
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The emotions

- I am very glad and happy
 - The elated mood
 - I feel Joy
 - I am oppositely as if very attentive and strained in order all of us not to provoke something. 2. I am afraid, but what if you are taking a photo and this will stay just a dream. 3. I am afraid on the only thing, the division... the division of Ukraine
- The people became less indifferent, it is really pleasant. The people became less indifferent, it is really **pleasant**.
 - I was very surprised that I really so much support Yanukovich. ; there is a **joy** that in any case we have a very united people
 - The patriotism feeling appeared, which was absent at all.
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The experience

- The large concentration of the people and that it behaved with **dignity**.
- The people sang the hymn with a **proud** for ... for their country, for their people.
- My outlook has changed; the new world comes, the new comes..., the new people come, the old ones go away
- That the **Ukrainian nation** do exists, and that gathering together it is a real force and can win.
- I have seen that the **Ukrainian people** is friendly, that they can support each other and go towards its aim by common affords If earlier we thought that we could change nothing, now we already think differently
- We united, we want **something better**, we want that it would be good in our country.
- We became **closer to the politics** at once.
- I have learnt to wave with a flag
- Under the Yanukovich's politics we, began **to live well**.
- We have broken with my son; He votes for Yuschenko and we have broken with him.

CONCLUSION I PART

- **Common in participant reflection is the same emotion, political experience, empowerment.**
 - Participants feel joy. There was empowerment and group identity developing.
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 - **Different: national or regional identification.**
 - **National identity** vs
 - Regional (local group) identity
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 - **The inter-group cognitive asymmetry enhances and intensifies the reflection of collective experience.**
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A) Phenomenological analysis of the creative personification from the protest mass by reflective interviews.

- Creative personification was explicit through:
 - Easy response to proposition to make self-investigation during mass action;
 - Using the “We” and “I” forms in speech, comparison with “they”;
 - Stop and make a distance between enduring state and feeling in mass and without mass;
 - Create a new content connection between different part of the experience;
 - Integrate personal experience “in past” (biography data) with novelty from mass experience as own personal significant result of participation.
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CONCLUSIONS II PART

A) Participants' Personification by Reflexive Interviews

- Asking participants about the novelty in their emotions, knowledge, experience gives the possibility to single out self from the mass.
 - The character of self-investigation and behaviors confirm the existing the participants' needs in personification from mass for own reflection during actions.
 - Format of interview for scientific research (as politically independent agents activity) was appropriated for actualization and narrative realization of the participants' needs.
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B) The phenomena of self regulation of a collective experience after the revolution (basing on the analysis of the professional reflection by psychologists):

- 1) during the period of a month and a half there were met the people who were wearing a symbolism; but there were such ones who advisedly put off all the coloured symbols immediately after the events at maydan were over. At this time the active communication and discussion of the experience of winter beginning is observed. We think of 6-7 weeks as of such time during which the reflection of the events is realized in the form of an action continuation or a counteraction development, a derivative from the comprehension of the event which is conducted along with an active communication. This is an interactive period of a collective experience reflection.**
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- **2) during the next 3-6 months the period of desired silence, the inner processing of the collective experience is marked. Because of the absence of organizational procedures of the experience inclusion into a direct participants' activity here arises the period of the complication of a public reflection :**
 - **The feeling of intimacy of the own experience, its significance, the necessity of time for the understanding of the event grandeur, the feeling that it is difficult to choose the right words for expression the opinion, the fear that unsuitable words will damage this intimate feeling.**
 - **A negative attitude to too active discussion and use of the maydan subject for own personal achievements. The wish to resist the devaluation of the events by "the rewarding of those who were not implicated".**
 - **This is a latency period of the reflection of a collective experience.**
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- 3) The maintenance of the peculiarities of participants' behavior during the whole year period of the different mass actions which took place on Kyiv's area (The New Year celebration, the concerts in the open air on the Day of Kyiv etc.) in the memory of maydan feeling. The absence of aggression, changing it for the discomfort because of an inadmissible behaviour, the awareness of the own dignity. This is a prolonged period of the reflection of a collective experience.**
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CONCLUSIONS

- ❑ **The professional analysis show: the reflection of collective experience continues in the interactive and latency form as well as by the way of the change of behavioural norms which make up the prolonged period of the reflection of collective experience.**
 - ❑ Reflection on the collective experience during mass action in form of the reflective interview as public self-investigation is the appropriative format for actualizing and realizing participants' personification needs.
 - ❑ It play positive role in the personal integration process and in the mass action results.
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THE PROPOSITION:

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- Welcome to collaboration and
joint research mass phenomena!**
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