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FAMILY VALUES OF CONTEMPORARY UKRAINIAN YOUTH IN ACROSS-CULTURAL CONTEXT*

Abstract. Family transformations in different countries have both common tendencies and differences that are reflected in young people's perceptions of the family and family values. The article purpose is to analyse the family values of contemporary Ukrainian youth, taking into account the cross-cultural context.

The performed analysis shows the similarity of family development trends in Ukraine and other European countries: moving away from the traditional family model, experimenting with other forms of relationships, postponing marriages and births of children etc., which is reflected in the family values of youth. At the same time, young people believe that an ideal family is rather a family with traditional structures and with a partner-type relationship, but with a certain imbalance in role distribution. The striking differences in family value perceptions characteristic for boys and girls testify to the significant influence of gender stereotypes. Keeping some of the traditional views, Ukrainian youth are actively experimenting with new forms of partnership/family. Young people's perceptions of the family are contradictory: the idealized traditional model is combined with their willingness to experiments; the focus on partnerships is mixed with gender stereotype influence.

Key words: family; family values; youth; cross-cultural research.

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The current state of the family as an institute is ambiguously interpreted by scientists. Some researchers claim that there is a family crisis because of a significant number of divorces, low birth rates, spread alternative forms of partnership, etc.; others see these changes as transformations of the family without losing its significance. There are many common trends in family development in different countries, and at the same time there is a lack of cross-cultural studies on the family in terms of current transformations of its functioning and values.

Social changes of the family as an institute affect the content and structure of the family values of youth, their motives for marriage. Today's society is characterized by a great diversity of values, norms and patterns of behaviour; it is true also for marital and family relations. Being in a situation of choice, young people are often not ready to make their own choices consciously and responsibly; their experiments often result in unsuccessful attempts of partnership practices. Therefore, studying the contemporary orientations and values of young people as for the family, both in the national and cross-cultural context, is an important pressing scientific problem.

The article **purpose** is to analyse the family values of contemporary Ukrainian youth, taking into account the cross-cultural context.

1. RESEARCH METHODS

The performed study:

– analysed the sociological and psychological studies conducted in Central and Western Europe;

– analysed the sociological survey «Family values of Ukrainian youth» conducted in April 2019 by the State Institute for Family and Youth Policy with the aim to identify attitudes and family values of modern youth. The survey was conducted with a questionnaire and covered 5 regions of Ukraine: Kyiv, Cherkasy, Sumy, Rivne and Kharkiv regions. The total number of respondents was 608 people aged 14-17 years (53% girls, 47% boys); 71% of them are students of general secondary schools, 26% are students of specialty schools and universities¹;

– used methods of mathematical statistics: using the OCA statistical analysis program for Windows, the statistical significance of the differences be-

¹ <https://www.facebook.com/dsmp.gov.ua/photos/a.697367453702373/2206156176156819/?type=3&theater> (accessed: 19.11.2019).

tween the different groups of subjects was checked using the Pearson χ^2 criterion. The significance level was calculated at $p < 0.01$ and $p < 0.05$.

2. CROSS-CULTURAL STUDIES OF FAMILY VALUES

The analysed studies show that similar trends in family transformation and functioning are being observed in many countries during the last 15-20 years. In the developed countries of the Western Europe, these changes started a little earlier than in the countries of the Central Europe, where the Catholic Church (Poland) has strong positions, and in the countries of the Eastern Europe, where, on the one hand, borders were fairly closed until recently, and on the other hand, powerful patriarchal traditions have still a significant influence (Ukraine, Belarus, Russia).

Thus, the survey on youth ideas about spouses and families (2006-2007), which included young people from different countries (Spain, South Korea, Lithuania, Germany, Poland) revealed that the family occupies a leading position among values of youth. Ethnic and cultural differences revealed that the most pro-family oriented were young Koreans (33.1% of the respondents thought that family was gaining more importance and 36.3% of them believed in declining of family values), whereas most young people in Germany (54.7%), Spain (54%) and Lithuania (49.3%) believed that family values were significantly lower in modern society; there were also quite a few sceptics among Polish youth (42.8%).²

The growing self-worth of marital relationships is a remarkable change in family values and perceptions of the family. In the most surveyed countries, between 69% and 85% of the surveyed young people stated that marital relationships were and would be of great importance. Obviously, this is due to the rethinking of the family value: if, before now, its reproductive and socializing function was valued the first and foremost, the modern world emphasis increasingly a person's psychological well-being, satisfaction of his/her individual needs, and the value of spouses or partners increases, but the forms of family existence are changed.

² L. DYCZEWSKI, "Family and its Place in the Hierarchy of Values in the Young Generation of Europeans (Results of Sociological Studies)," in: *The Situation of the Family in Contemporary Society – Experiences of Middle Eastern Europe* (Lublin: Publishing House of Catholic University of Lublin, 2007), 29-45.

The spread of such forms of family that are now quite common in Ukraine was recorded in the Western Europe about 10-15 years ago:

Single means a deliberately chosen lone lifestyle, chosen by individuals with high professional ambitions, focused on success. The psychological basis for such a choice can be individualism, fear of entering into a close and long-term relationship, desire for the fullest possible self-realization;

Dinks means deliberately childless couples seeking a professional career, prefer convenience, travel, socializing;

Partnership without legal registration (concubinage, actual marriage). Some of these couples are convinced that a legal marriage registration is unnecessary or even harmful; some have obstacles to arrange it. But the most popular, in particular among young people, is a “trial marriage” that allows partners to look closer at each other. In the Western European countries, such arrangement is quite widespread, although it is regulated differently in different countries. Recently, the number of countries that recognize different forms of extramarital unions has been an increased (Norway, Iceland, France, Belgium, Spain, Germany, Sweden, Ukraine, etc.);

Guest marriage (LAT – living apart together, constant sexual relationships without common economy, partners live separately) is based on the idea that needs and freedom of each individual are the most important;

Homosexuality has been legalized in some Western European countries (Holland, Spain).³

What kind of family model do young people focus on? In the described above study, young people from different countries were asked to choose from several options (spouses with at least one child; spouses without children; a couple without marriage and with at least one child; a couple without marriage or children; a single mother with at least one child; a single father with at least one child, homosexual couples with at least one child) the one they consider to be a family. The young surveyed people believed mainly (from 94% in Korea to 98.87% in Germany) that a family means married people with at least one child; the choice of other forms of family life were significantly different in different countries: for example, unmarried couples were most often chosen by German youth; couples without marriage or children were least tolerated by German youth (19.4%) and most accepted by Spanish (59%). Concerning same-sex couples with a child, the least tolerance was expressed by Polish youth (17-18%), while the largest tolerance was expressed by Spanish (76-77%). Therefore, most young people chose

³ Ibidem.

the family model where children are raised by spouses, that is, the traditional model.⁴

The study of Slovak families found the following trends: a decreased number of full families with children, an increased number of single families and single households, a decreased number of marriages, delay of marriage, an increased number of unregistered (actual) marriages, transfer of child birth to a later time, falling birth rates, and children born out of wedlock.⁵

The described family trends intensified in Europe in the following years. Thus, according to Eurostat Statistics Explained, the number of couples with children is decreasing as a large proportion of people live separately and the number of couples without children is increasing. There is a trend towards a later transition of young people to independent life: for example, in 2016, on average, young people did not leave their parents' home until 27.1 years (men) and 25.1 years (women). The average age of first marriage has increased significantly over the last two decades: according to 2015 data, the average age of first-time married women was 29.9 years, that of men was 32.4 years (in 1995, these figures were 25.7 and 28.3 years respectively). The number of children born out of wedlock is increasing; this indicator increased from 21.6% in 1995 to 33.0% by 2005 and reached 42.0% in 2014.⁶

Almost all of these trends are characteristic for the modern Ukrainian family; they have aggravated over the last 10-15 years.⁷

What makes a couple successful? Answering this question, young people from different countries mentioned similar things: mutual respect and tolerance, emotional and sexual fidelity, the ability to apologize. At the same time, structural and functional factors (living conditions, co-operative economy) and cultural factors (common interests, religious and political beliefs) were less important than psychological.⁸

The issue of family roles remains difficult. Young people prefer mostly partnership, when a man and a woman perform their professional, educational and household duties together. At the same time, the views on what this role distribution should look like and the real state things are very different:

⁴ Ibidem.

⁵ M. KOLNIK, S. VOJTKO, "The Contemporary Slovak Family Current State of Research," in: *The Situation of the Family in Contemporary Society – Experiences of Middle Eastern Europe*, 62-67.

⁶ <https://www.facebook.com/dismp.gov.ua/photos/a.697367453702373/2206156176156819/?type=3&theater> (accessed: 19.11.2019).

⁷ T.M. YABLONSKA, *Rozvytok identichnosti dytyny vsystemi simeynyhvzaemyn* (Sumy: VydvoSumDPU im. A.S.Makarenka, 2013).

⁸ L. DYCZEWSKI, "Family and its Place in the Hierarchy of Values," 29-45.

it was found that mothers had a larger workload and did most of housework. Therefore, the current role model and the associated responsibilities are more likely to reflect the traditional family model with an asymmetrical division of labour.⁹

3. RESEARCH RESULTS

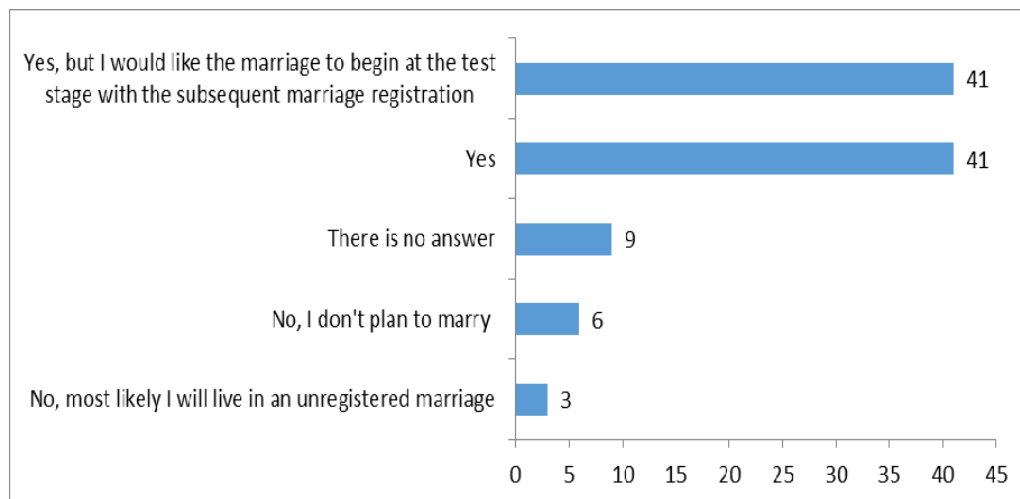
Ukrainian society as a whole can be characterized as oriented on cultural and historical traditions: although the Ukrainian family functioning is being increasingly transformed, the family remains an important value. This is eloquently evidenced by the results of sociological research made over the last 10 years, according to which the majority of Ukrainians (from 60% to 74%) see the main priority of their lives in family happiness.¹⁰

At the same time, Ukrainian families are no longer as strong as they once were. According to statistics, 229 thousand marriages were concluded in 2018, which are 20 thousands less than that in 2017. The number of divorces during this period increased for 21 thousands (54 thousands in 2018 compared to 33 thousands in 2017). These statistics cover only divorces registered by civil registration authorities when couples have no children under 18 or property disputes, which, according to experts, make up only 30% of the total divorces. The peak of divorces takes place during the first years of married life – from 3 months to 1.5 years, so the main problem is the unpreparedness of young people for marriage, the mismatch of mutual expectations.

⁹ Ibidem.

¹⁰ According to “Rating” sociological group, the greatest joy for Ukrainians is brought by family (74%) and children (63%). These positions are leading during the last 10 years, (Joy Rating Survey: August 2018, Ukraine 18+ Survey. The sample was representative by age, gender, region, and settlement type. The sample set: 2000 respondents. Personal formalized interview (face-to-face). A representativeness error: not higher than 2.2%). Source: http://ratinggroup.ua/research/ukraine/rejting_radosti_avgust_2018.html; According to the Youth of Ukraine 2018 Survey, the main life priorities for the most young people in 2018, as well as in 2017, were family happiness; 60% and 64% of the respondents respectively. (The survey was conducted by “First Rating System” LLC in July-August 2018 in 24 regions of Ukraine and Kyiv (except for the temporarily occupied territory of the Autonomous Republic of Crimea and Sevastopol and temporarily uncontrolled territories of Ukraine). The sample included 2001 respondents, which was representative for the population of Ukraine aged 14-34 years). Source: http://www.dsmsu.gov.ua/media/2019/01/08/9/Doslidjennya_broshyrya.pdf (accessed: 19.11.2019).

In addition, for several years in a row in Ukraine, one in five children (20-22% of newborns) is born by an unmarried woman (compared to 10% in the early 1990s). A similar upward trend of children born in unregistered marriages is observed for a long period in many European countries. The lowest rate is registered in more patriarchal countries of the Southern Europe, in particular in Greece, and the highest rate is done in Scandinavian countries (about 60% of all newborns). The motive for such partnership is a probe, “a test of feelings” before the official marriage, as well as pragmatic considerations: children born out of wedlock are given state aid till their age of 16, so partners are not interested in marriage registering.¹¹



Pic. 1. Distribution the respondents' answers on the question 'Are you planning officially get married in the future?' (%)

According to the survey results «Family values of Ukrainian youth», the Ukrainian youth as a whole looks conservatively on the issues of family and marriage, perhaps, concerning their plans for the future: 82% of respondents plan to marry in the future, 84% plan to have children. At the same time, half of the respondents (41% of 82%) prefer to start their marriage form the test stage (marriage life without legal registration), but to legally formalize their relationship later (Pic. 1.).

¹¹ The sociology of love: how Ukrainians get married and why they divorce. Interview with Ludmila Slusar, a leading researcher at M.V. Ptukha Institute of Demography and Social Studies, the National Academy of Sciences, Ukraine. URL: <https://ukr.segodnya.ua/ukraine/sociologiya-lyubvikak-ukraincy-zaklyuchayut-braki-i-pochemu-razvodyatsya-1113755.html> (accessed: 19. 11.2019).

63% of the respondents believe that children should be born in a registered marriage, whereas for a third of the respondents, formal marriage is not a determining factor for child births. Boys hold this view more often (34%) than girls (26%). However, the vast majority of the respondents (87%), regardless of their gender, believe that, ideally, children should be brought up in a full family with both a mother and a father.

The main motives for marriage are love and birth of children; they have remained almost unchanged over recent years, as evidenced by the comparison of the survey data with the results of the Youth of Ukraine 2015 Survey.¹² At the same time, almost every second respondent (42%) believes that fear of loneliness is the reason for family starting. One in five (22%) perceive marriage as a way to legalize sexual intercourse and common housekeeping (20%). The motives of “fear of loneliness” and “legalization of sexual relations” are more often chosen by boys than by girls (Table 1).

Table 1. Motives for marriage, by gender (%)*

Motives	Among all	Boys	Girls	Significance of χ^2
To live with a loved person	85	77	92	p<0,01
For children's birth and education	70	66	74	p<0,05
Not to be alone	42	49	37	p<0,01
For legalization of sexual relations	22	25	18	p<0,05
For common housekeeping	20	19	20	p>0,05
For being independent from parents	18	18	18	p>0,05
For improving the financial support	16	18	14	p>0,05
for leisure activities	10	10	10	p>0,05
<i>Difficult to answer</i>	4	6	2	p<0,05

* The amount of the answers exceeds 100%, as respondents were able to choose several answer options.

¹² Molod' Ukrainy – 2015. MINISTERSTVO MOLODI I SPORTU UKRAINY (Kyiv: HFK Yukrein, 2015), 88, <https://ukraine.unfpa.org/sites/default/files/pub-pdf/-%D0%A3%D0%BA%D1%80%D0%B0%D1%97%D0%BD%D0%B8%20-%202015.pdf> (accessed: 19.11.2019).

For the vast majority of the surveyed young people, family values mean trust and love. The other thing necessary for a happy family life, according to young people believes, are: support, care; presence of children; respect for one another and a willingness to make decisions and be responsible for them; a willingness to change themselves for the sake of each other's good and happiness; the ability to find consensus. Every fifth respondent (21%) thinks that a happy family life is impossible without shared decision making, the ability to avoid or overcome conflicts; financial support and regular sex are also important (Table 2).

Table 2. Conditions necessary for a happy family life, by gender (%)*

Conditions	Among all	Boys	Girls	Significance of χ^2
Confidence	81	77	85	p<0,01
Love	77	74	79	p>0,05
Support, care	40	38	42	p>0,05
Children	38	40	38	p>0,05
Respect	37	36	39	p>0,05
Willingness to take decisions and be responsible for them	37	35	38	p>0,05
Willingness to change for the sake of each other's good and happiness	33	31	34	p>0,05
Ability to yield to one another	28	21	33	p<0,01
Common decision making	21	21	21	p>0,05
Regular sex	21	28	14	p<0,01
Ability to overcome conflicts, including managing negative emotions	21	16	25	p<0,01
Financial support	20	19	20	p>0,05
Ability to communicate (without critique, neglect etc.)	16	13	18	p>0,05
Common spending time, leisure	15	14	15	p>0,05
Separate flat (house)	14	15	13	p>0,05
Common life values and priorities	14	13	14	p>0,05
Distribution of family responsibilities	11	14	8	p<0,05
Succession of generations, family traditions	5	8	3	p<0,05
Separate room for own space	2	3	2	p>0,05

* The amount of the answers exceeds 100%, as respondents were able to choose several answer options.

As Table 2 shows, in general, the emotional and psychological components of family values are more important for youth in comparison with the material one. At the same time, there are quite distinct differences between girls and boys regarding the emotional component of relationships; the emotional component is more important for girls, and it is manifested in love, trust, care, as well as orientation to interactions, willingness to concede, to overcome conflicts. Instead, boys are more focused on traditional values of marriage: share of family responsibilities, support of family traditions; regular sex is the most important component of their marital happiness (28% vs. 14%, $p < 0.01$).

What are the most important manifestations of love for young people? According to the majority of the respondents, they are support, help, attention to each other, as well as tactile manifestations such as hugs, kisses (56%-66%). There are also quite distinct differences between boys and girls: support and praise, helping each other, touching, hugging, or kissing are more important for girls. Boys are more pragmatic: emotional manifestations are less important to them, but sex and gift giving as manifestations of love are more important for boys (differences are significant at $p < 0.01$).

What type of family relationship is attractive to modern Ukrainian youth? The research shows that the most attractive type is a partnership in family relations: the overwhelming majority of the respondents prefer such form of family organization when spouses are equal and together plan their family future, raise children, and organize family leisure (Table 3).

Table 3. Distribution the respondents' answers 'Who from married couple should do the following?' (%)

Distribution the respondents' answers	Mostly husband	Mostly wife	Together	Difficult to answer
Planning the family's future	4	4	89	3
Children' education	2	9	87	2
For leisure activities	9	9	76	6
To start new and/or save parents' traditions, morals	6	6	69	19
For housekeeping, (cooking, tidying, washing, ironing, buying the products etc.)	1	36	61	2
Financially support the family	51	1	45	3

At the same time, despite the dominance of partnership perceptions, a significant number of young people are oriented towards gender stereotypes regarding financial, economic and nurturing functions. Thus, their attitude towards such an aspect of family functioning as “housekeeping” is still stereotypical: more than a third of the respondents (36%) believe that wives should be mainly engaged in housework. 40% of the boys and 34% of the girls are agree with this point of view.

As for family financial matters, there is no clear opinion on this issue among young people. Half of the respondents (51%) consider this to be a purely male responsibility (60% of the boys, 44% of the girls, $p < 0.05$). The other part of the respondents (45%) said that spouses should equally fill the family budget. This view was more commonly expressed by girls (54%) than boys (35%) (differences are significant at $p < 0.01$), which may be an indicator of their desire for gender equality. There are distinct differences between girls and boys as for perceptions of educational functions: 12% of boys and 7% of girls consider that education of their children should be the responsibility of women (differences do not reach significance level).

44% of respondents wish to start a family once in a life. At the same time, those who deny the possibility of divorce are mainly boys (53% versus 38% of the girls). At the same time, 36% of the respondents do not exclude the possibility of divorce; this percentage for the girls is almost twice as high as that of the boys (48% vs. 23%, $p < 0.01$). The main reason for the marriage dissolution is betrayal (82% of respondents); a significant gender difference was not found. Other reasons for divorce, according to youth are: violence (29%); lack of feelings (24%); divergence of views (22%); disrespectful attitude / humiliation (19%); distrust (14%); constant quarrels (9%); bad habits of one spouse (alcoholism, drug addiction, smoking) (7%); non-participation of one spouse in child-rearing (2%) (Table 4).

Table 4. Circumstances of married life which can lead to divorce, in youth' opinion (%)*

Circumstances of married life	<i>Among all</i>	<i>Boys</i>	<i>Girls</i>	Significance of χ^2
Betrayal	82	76	84	p<0,05
Violence	29	5	38	p<0,01
Lack of feelings	24	25	23	p>0,05
Significant difference in the opinions on the future	23	27	21	p>0,05
Disrespectful attitude	19	7	23	p<0,01
Lack of confidence	14	19	12	p<0,05
Constant conflicts	9	2	12	p<0,01
Bad habits of one of the married couple (alcoholism, narcotism, smoking)	8	2	10	p<0,01
One of the married couple does not pay attention to the children**	2	5	1	—
Disappointment in person**	1	-	1	—

* The amount of the answers exceeds 100%, as respondents were able to choose several answer options.

**The significance of the differences was not determined due to the low statistical content of the groups.

4. DISCUSSION

The revealed characteristics of young people's ideas about the family, reflecting the general tendencies of family development, as well as its ethno-specific features, are confirmed by studies of both Ukrainian scientists (M. Tereshchenko, K. Sedykh, etc.) and foreign colleagues (L. Dyczewski, J. Kulczyk, M. Wyzlic, J. Gorbaniuk, A. Kwak, M. Bieńko and others).

Thus, the studies of youth's perceptions of family values in Ukraine and other countries,¹³ revealed common characteristics: family importance in the respondents' systems of individual values, the idealized-romantic nature of a family image, importance of having children. The distinctions exist in the prevailing nature of family relationships (Ukrainians prefer partnerships with patriarchal and matriarchal elements); family solidarity is more im-

¹³ K.V. SEDYKH, *Psykhohiia vzaemodii system: «sim'ia ta osvithi instytutsii»* (Poltava: Dovkillia, K, 2008), 260.

portant for Ukrainians then autonomy, younger and older generations have closer links. The “family” construct of Ukrainians is determined by factors: parental care and responsibility for children, significant emotional involvement in children’s lives, especially from mothers’ side, high level of control over them, minimal participation of men in the children upbringing.

The study of young people’s premarital ideas on family life performed by M. Tereshchenko show that these ideas, both positive and negative, are substantially detached from reality (“many children mean that life is over”; “happy carefree relationships without problems and conflicts”; “always near to a loved one”). In addition, there is a paradox of marriage-family ideas, which means that there are significant differences in a desired life partner’s qualities and foreseen partners for everyday communication, from whom a loved one can be selected. So, the personal traits that are considered important for a husband/wife are not crucial at the real communication of young people.¹⁴

The attractiveness of actual informal marriages as a modern form of partnership and family is explained by psychologists by the fact that this form of relationship is perceived as “training,” where spouse’s deepness of love and compatibility is tested.¹⁵ At the same time, studies show that the benefits of this form, which is becoming increasingly popular among modern youth, are not so clear. The significant difference in perceptions of their marital status of men and women being in such relationships is particularly eloquent: most women perceive themselves as married, but men most often consider themselves unmarried. In addition, the study made by J. Kulczyk revealed different levels of anxiety characteristic for partners being in registered and unregistered marriages.¹⁶ Anxiety and ambivalence rates are significantly higher in unregistered marriages, which is associated with low self-esteem, anxiety, uncertainty, and emotional sensitivity. Earlier studies found that unregistered partners were more likely to have conflicts than legally registered couples.¹⁷

¹⁴ M.V. TERESHCHENKO, *Doshliubni uiavlennia pro simeine zhyttia yak chynnyk podruznoho vzaïmorozuminnia. Visnyk psykholohii i sotsialnoi pedahohiky: zbirnyk nauk. prats* (Moskva: Instytut psykholohii i sotsialnoi pedahohiky Kyivskogo universytetu im. Borysa Hrinchenka; Moskovskiyi humanitarnyi pedahohichnyi instytut. Vypusk 1, 2009).

¹⁵ L.B. SHNEIDER, *Semeinaia psykholohyia* (Moskva: Mysl, 2005), 765.

¹⁶ J. KULCZYK, “Empatia i styl przywiãzywania w kontekście bliskich zwiãzków młodych dorosłych,” *Acta Universitatis Lodzïensis. Folia Psychologica* 20(2016): 89-104. DOI: <https://doi.org/10.18778/1427-969X.20.06> (accessed: 19.11.2019).

¹⁷ E. THOMSON, U. COLELLE, “Cohabitation and Marital Stability: Quality or Commitment,” *Journal of Marriage and the Family* (1992), 54: 259-268.

M. Wyżlic, J. Gorbaniuk examined which of the marital models – Christian, secular or presented in TV serials – elected brides and lyceum students. They determined the preference of the Christian model, but at the same time the growing role of the mass media, which today has educative function, in particular, translate values and family models. The authors emphasize the need for special psychological help for the family because of the complexity and diversity of values and models in the modern world.¹⁸

5. CONCLUSIONS

Thus, the performed comparative analysis of family trends shows the similarity of family transformational processes in Ukraine and other European countries, which is reflected, in particular, in moving away from the traditional family model and marital relations, experimenting with other forms of relationships.

Keeping some of the traditional views of the family, Ukrainian youth are actively experimenting with new forms of partnership / family, which are reflected in their ideas about the family and make these ideas somewhat controversial. The survey found that most young people plan to marry and have children in the future. At the same time, the obtained results demonstrate the duality of young people's opinions regarding their ideas about family. On the one hand, the ideal family for young people is a family with an officially registered marriage, dominated by love, mutual respect and mutual assistance, where spouses have equal rights and responsibilities, together provide financial support for the family, resolve all major issues and problems and spend family leisure time together, etc. On the other hand, young people are open to experimenting with other forms of partnership, and formal marriage ceases to be a determining factor for child births.

In additions, many young people's ideas are still based on gender stereotypes, including the role of "family breadwinner," involvement in raising children, doing housework. Therefore, we can hardly speak of a harmonious distribution of responsibilities, partnership and equality.

¹⁸ M. WYŻLIC, J. GORBANIUK, "Preferowane modele małżeństwa i rodziny przez młodzież na etapie bliższego i bezpośredniego przygotowania do życia w małżeństwie i rodzinie," *Roczniki Nauk o Rodzinie* (2010), 2(57): 191-206, <http://czasopisma.tnku.pl/index.php/rnr/article/view/9330/9405> (accessed: 19.11.2019).

The necessity of psychological researches of the modern family features and wide educational work for youth for the formation of family values and for the creation of further harmonious family relationships is confirmed by the discussed results.

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WARTOŚCI RODZINNE WSPÓŁCZESNEJ MŁODZIEŻY UKRAIŃSKIEJ W KONTEKŚCIE MIĘDZYKULTUROWYM

STRESZCZENIE

Transformacje rodziny w różnych krajach mają zarówno wspólne tendencje, jak i różnice, odzwierciedlone w wartościach rodzinnych młodzieży. Celem artykułu jest analiza wartości rodzinnych współczesnej młodzieży ukraińskiej z uwzględnieniem kontekstu międzykulturowego.

Analiza pokazuje podobieństwo trendów rozwoju rodziny na Ukrainie oraz w innych krajach europejskich: odejście od tradycyjnego modelu rodziny, eksperymentowanie z innymi formami związków, opóźnianie zawarcia małżeństwa i narodzin dziecka, co znajduje swoje odzwierciedlenie w treści wartości rodzinnych młodzieży. Jednocześnie dla młodych ludzi idealna rodzina – to raczej rodzina o tradycyjnej strukturze z partnerskim stylem relacji, lecz z pewnym brakiem równowagi w podziale pełnionych ról. Różnice w opiniach dotyczących wartości rodzinnych mężczyzn i kobiet świadczą o znaczącym wpływie stereotypów dotyczących płci. Zachowując dość tradycyjne poglądy, ukraińska młodzież aktywnie eksperymentuje z nowymi formami partnerstwa/rodziny. Opinie młodych ludzi na temat rodziny są sprzeczne: idealizacja tradycyjnego modelu łączy się z gotowością eksperymentowania, ukierunkowaniem na relacje partnerskie będących pod wpływem stereotypów płciowych.

Słowa kluczowe: rodzina; wartości rodzinne; młodzież; badania międzykulturowe.