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THE INFLUENCE OF THE HOLODOMOR ON WORLDVIEW GUIDELINES OF MODERN UKRAINIANS: PHILOSOPHICAL AND CULTURAL ANALYSIS

Світлана Білоус. ВПЛИВ ГОЛОДОМОРУ НА СВИТОГЛЯДНІ НАСТАНОВИ СУЧАСНИХ УКРАЇНЦІВ: ФІЛОСОФСЬКО-КУЛЬТУРОЛОГІЧНИЙ АНАЛІЗ. Голодомор як глибока психотравма, момент світоглядно-культурного зламу внаслідок знищення радянською владою українців фізично, морально, культурно потребує якісного пропрацювання. Це дозволить усвідомити досвід вимушеного безсилля смерті, відмовитися від «синдрому жертви», повернути українську світоглядно-культурну ідентичність, стратегію, майбутнє.

Соціологічні опитування 2018 і 2021 років показують готовність більшості українців визнати Голодомор як геноцид українського народу. Тому потрібна системна робота на світоглядно-культурологічному рівні у суспільстві, у особистісному рівні для нормалізації травмованих настанов і повернення розуміння власної цінності і свого культурного простору, української ідентичності.

Політпропаганда СРСР з 1920-х рр. розвивала теорії «боротьби двох культур» («вищої» міської, російської та «нижчої» сільської, української). Культурний простір України за радянської окупації суттєво змінився: українська культурна ідентичність системно знищувалася, насильно замінювалася радянською з домінуючою російською мовою, культурою, марксистсько-ленінського світогляду. Базова світоглядно-психічна настанова на «світ безпечний» замінилася після Голодомору на «світ ворожий, небезпечний». Радянськими репресіями руйнувався образ єдиної української спільноти. Соціальна, культурна ізоляція стає ще одним негативним наслідком Голодомору.

Реакцією людей на тоталітарне вбивче насилля стали втрата гідності, навчена безпорадність, слухняність, залежність від позиції та волі доміатора, загроза голоду, що є наслідком постійного вбивчого страху. Соціально прийнятною формою втечі від «неймовірної важкості, смертельної небезпечності світу» є залежності. Хімічні залежності стали дуже поширеними там, де був Голодомор і тривала радянська влада. Нащадки постраждалих теж підсвідомо і досить поширено вибирають таку форму відмови від життя. Тому зцілення психотравми Голодомору сприятиме й оздоровленню українського суспільства від залежностей як фізичних, так і психічних.

Важливо позбутися посттравматичної радянсько-російської залежності. Культурологічним елементом цих настанов є відновлення української ідентичності, культурної суб'єктності, стратегії, традиції та простору нашої культури.

Ключові слова: Голодомор, світоглядні настанови, сучасні українці, світоглядно-культурологічний аналіз.

Relevance of the study. On November 27, 2021, Ukraine and the world once again commemorated more than 10.5 million victims of the Holodomor. This year is the 100th anniversary of the tragedies of 1921-22, the 89th anniversary of 1932-33, and the 75th anniversary of 1946-7. In 2003, James Mace described Ukrainian society as «post-genocide». The Holodomor was committed by the Soviet totalitarian regime to destroy the Ukrainian village as a basis of resistance to the hostile occupation system and to pursue a policy of industrialization. The consequences of this tragic event are reflected on the worldview level (consciously or unconsciously) of the descendants of those Ukrainians who survived and/or were able to prolong their lives.

Historical and cultural memory is important. As said by J. Orwell: «Who controls the past controls the future: who controls the present controls the past». Psychological trauma of the Ukrainian nation in the 30-50s of the 20th century needs to be understood and studied, like the tragedy of the Jewish Holocaust. The totalitarian tradition of keeping silence in order to survive, inherent for «Soviet human», only deepens the problem. The memory of the Ukrainian nation about the Holodomor gives a chance to avoid ideological and political mistakes that led

to the tragedies in Ukraine under the occupation of Bolshevik Russia. Worldview-culturological removal of silence, speaking of «what is on the other side» of humanity will help to heal severe national trauma and to return cultural resources to modern Ukrainians and their descendants. It is necessary to return one's own dignity, subjectivity, culture, right to live, create one's own life and cultural space.

A nation lives and develops under the condition that its culture opens a space for self-development of this culture's subjects. Unifying, totalitarian Asian psychocultures have succeeded in the field of material culture and ended with the collapse of social intelligence and culture itself [3, p. 217]. Ukrainian individualism as a resource of cultural development has formed a natural immediacy and biopsychological orientation.

Recent publications review. The research of the Holodomor's impact on the lives of modern Ukrainians is carried out mostly in the psychological (T. Voropayeva, V. Horbunova, L. Hrydkovets, V. Klymchuk, L. Naidyonova et al.), less – in the psychopolitical (O. Donchenko, Yu. Romanenko), worldview and cultural aspects. Philologist and culturologist Iryna Reva has created a book «On the Other Side of Yourself: Socio-Psychological and Cultural Consequences of the Holodomor and Stalinist Repressions» within the project «Stockholm Syndrome in Ukraine» of the research group «Institute of Social Research» (2nd reissue in 2019). The sociological material is provided by the sociological group «Rating».

The research paper's objective is to study the impact of the Holodomor on the worldview guidelines of modern Ukrainians at the individual and social levels from a philosophical and cultural point of view to identify false negative guidelines caused by the Holodomor, and outline ways to restore respective natural healthy archetypes, worldview and cultural guidelines.

Discussion. Crisis events reconsidered by society give conclusions that should be successfully used in the future to prevent or address such cases. The first encounter with a yet unknown threat is the most painful and dangerous, as there is no knowledge, no experience of adequate reactions. This causes psychological trauma. Repeated trauma without understanding and using the latest experience in re-encounter with the traumatic factor will be a repeat of same experience.

The Holodomor is a highly traumatic event for the Ukrainian societal psyche (at the level of society, the macro level). In the moment of interaction with the distress factor, the individual and collective psyche could not «digest» it, and the traumatized elements disrupted the holistic system of relations in the socio-mental system. Rethinking past distress experience helps to restore normal integrity for the healthy functioning of the organism (person and society) in the world. Recognizing the reality of past traumas and rethinking them to form experience is the path to future success in life.

Sociological group «Rating» conducted a survey, according to which the majority of respondents, citizens of Ukraine, believe that the Holodomor of 1932-33 was a genocide of the Ukrainian people: 85 % say so, 13 % – deny it (November 26, 2021). For comparison, in 2018 there were 79 % of affirmative answers, which is three times more than in 2010. The majority of respondents were positive about the US Senate's recognition of the Holodomor as genocide of the Ukrainian people (2018 poll): 69 % of respondents, while 62 % of respondents said that Ukraine should gain more international support on this issue. In different year, these initiatives are more supported in the western and central macro-regions of Ukraine, by people from rural areas and Ukrainian-speaking citizens [2]. These data show the readiness of most Ukrainians to admit the psychological trauma of the Holodomor. Leading psychological and socio-psychological researches show that the third or fourth generation of descendants of traumatized people and communities have a good chance to investigate traumatic deformities and heal them.

We shall rethink the impact of the Holodomor on the worldview of modern Ukrainians through the prism of the concepts of «worldview guidelines», «cultural space», «cultural identity», «mass culture», «high culture», «cultural subject».

Worldview guideline (instruction, advice to act in a certain way) is a state of inclination of the subject (person, community) to a certain standardized reaction in similar situations related to issues of self-determination in the world, defining the world and one's place in it. A worldview guideline is a result of social interaction that is passed down through the generations. The quintessence of this phenomenon is the focus on life, health, love, creation, wisdom, success. The basic guidelines are «I am a worthy person, I have the right to live (continue, protect life)», «the world is safe», «I have my own good place in the world».

Inability to respond appropriately to the trauma at the time of its receipt causes the normal worldview guidelines or their elements to be replaced by those that worked in that difficult situation at least somehow. These traumatized elements are transmitted as normal and, as a result, fail in the qualitative reflection and understanding of reality. Let us consider the change in the worldview of Ukrainians under the influence of the Holodomor.

The cultural space of Ukraine changed drastically during the Soviet occupation in the 20^s of the 20th century. Ukrainian cultural identity was still preserved, while in the future it saw systematic destruction. Instead, the Soviet identity was formed with the dominance of the Russian language, culture, and Marxist-Leninist worldview. The guideline «Ukrainians are masters of their own land» (Shevchenko's «in one's house one's own truth, his strength and his will») was replaced by «Soviet man – an obedient gear in the party system». Against the background of the First and Second World Wars, the value of human life was significantly leveled, which also contributed to the ideological and cultural occupation of Ukrainians by the Soviet authorities. The Stalinist regime used Holodomor of 1932-33 to destroy about 4 million Ukrainians, who did not give birth to descendants, did not create cultural values, and did not protect their ancient achievements from destruction and looting. Culture as a humanizing tool changed to the cultural absorption of the enslaved lands and people by the Soviet-Russian Empire.

The «alienation from Ukrainian values» and the decline of the Ukrainian village as a bearer of traditional values through the mass escape of villagers to the cities were the result of Soviet policies and subconscious defenses of people for whom surviving totalitarian trauma meant Russification and industrialization.

Since the 1920^s, Soviet political propaganda has developed theories of the «struggle of two cultures» («higher» urban, Russian, and «lower» rural, Ukrainian). After the collapse of the Soviet period of «Ukrainization», the Russian ethnic group in occupied Ukraine began to be perceived as higher, one that belonged to higher culture. A Russified worker was considered more civilized than a Ukrainian villager. Forgetting one's own Ukrainian identity and culture turned out to be safer. Members of the «weak» group moved to the «stronger» to improve their social status as a guarantee of survival. Hence the current high percentage of «Russian-speaking, Russian-cultural» Ukrainians who have lost their identity as a result of the Holodomor. The Holodomor led to the physical extinction of Ukrainians and to deep moral, mental and cultural traumas. The fear of death gave rise to the guidelines «to be Ukrainian is dangerous, it is death», «to survive is to submit to the aggressor, to lose one's own subjectivity, will, dignity». This explains the fact that the people who suffered from the communist regime, as well as their descendants, adopted the worldview of the occupier, rejecting the fact of Holodomor and other crimes of the totalitarian system. That is why millions of modern Russified Ukrainians subconsciously and unconsciously hold on to the imposed identity of others as «the right to live». A conscious return to ideological and cultural origins will heal the forcible renunciation of ancestral and national heritage, will restore one's own self, a healthy personal, national identity, take a worthy place among other nations in the world and allow to have the resources to continue being.

Traditional Christian values of Ukrainians, objects of culture as signs of cultural space were replaced by Soviet ones. Churches were looted and destroyed, gold and valuables were exported en masse to Russia. Christian symbols were replaced by Soviet ones. The religious worldview was denied, the atheistic one was asserted with a «pantheon of party gods», with appropriate cults, rituals, a clear totalitarian structure of relations. The newest cultural values were instilled through the ideological propaganda of mass culture and through art – literature, music, architecture, paintings and more.

The Soviet government's experiment in exterminating millions of Ukrainians is a crime against humanity and culture at the level of the Ukrainian nation and the world. V. Tilischak wrote: «The Holodomor is also a crime specially planned by the communist totalitarian regime to destroy Ukrainians as a national group that was aware of itself as a nation and was ready to declare independence under favorable conditions. At the same time, the Holodomor is a social engineering project aimed at changing the mentality and identity of tens of millions of people» [5, p. 5]. The millennial Ukrainian cultural stratum was ruthlessly destroyed and assimilated into the so-called «greater Russian culture», replaced by the artificial formation of «Soviet culture», which served the totalitarian system.

The basic worldview guideline on the «safe world» was replaced after the Holodomor by the «hostile, dangerous world». The feeling of constant threat was actualized, the confrontation against which took away most of the vital forces, leaving no resources for their own life and

culture. The guideline «I have the right to live, to be» has been replaced by «survive at any cost». This is reflected in the culturological perception of time: only the present is important, sometimes the nearest future as well, the past and the future are strategically unimportant.

The human psyche could not cope with the complete destruction of the picture of the world. The inability to explain the brutality of totalitarian Soviet murderers against innocent people has given rise to myths about «good Stalin, who knew nothing about tragedies», about «accidental mistakes». Adult Ukrainians passed into a state of childhood, mythological worldview, inability to create their own lives, family, nation. The forcible confiscation of livelihoods has turned hard-working independent masters into slaves of the red totalitarian system. The traumatic guideline is the refusal of quality work, as the results will be taken by the occupiers, who are exalted at this expense.

The state, represented by the party leadership, was recognized as the only subject of Soviet reality and culture. High culture is primarily a social property. It is almost impossible to implement socio-cultural projects at private expense. Therefore, the state power as an institution of citizens' allocation of resources for the realization of socially significant values, ensuring stability, development of society on the basis of the Constitution and laws has the function of promoting cultural creation. The Soviet occupation authorities in Ukraine has shown an inverted form of anti-government, killing citizens cynically and horribly – forcibly depriving them of food and life. Such a sick political phenomenon has led modern Ukrainians to consider authority as a potential danger, a source of threat to the anti-life level. The Holodomor was «brought» by the new government, which promised «heaven on earth» and staged a «real hell». This is one of the reasons why modern Ukrainian voters are afraid of a change of government.

The chaotic nature of the dependent relationship between the Soviet leadership and the enslaved Ukrainian people is explained in social psychology by the repetition of the stages of aggression: beating – compensation – «honeymoon». Russian folklore has a saying: «If he beats you – he loves you» – which illustrates the legitimacy of violence. Under normal circumstances, violence results in legal (criminal) liability. The products of modern mass culture of post-totalitarian Ukrainian society often reflect the Soviet violent paradigm, which is based on the devaluation of others, contempt, cruelty, descent to physiological analogies, only understood by those who chose model «survive, not live, be yourself» on the verge of life – death and passed it as a rule of life to descendants. This led to a loss of confidence in the government, the destruction of public relations. Children in Soviet schools were taught to report to their parents, even if there was bread at home during the Holodomor. The practice of forcible separation of family members and society of Ukrainians by the Soviet authorities in the 1940th was common.

Soviet repression destroyed the image of a united Ukrainian community. Social and cultural isolation is another negative consequence of the Holodomor. Holodomor witness Pavlo Makogon recalls: «... Activists called people day and night and convinced them that it would be heaven. But the villagers stubbornly refused to go to the collective farm, and no one listened to their propaganda. The authorities were convinced again that this would not go as fast as wanted, so they came up with a strategy. The villagers were divided into three classes: the kulaks, the middle peasants, and the poor, and they also made «sub-kulaks» to strengthen their work» [5, p. 142].

The traditional worldview and cultural guideline of Ukrainians to tolerance as respect for themselves, their own and others has been replaced by aggressive and sacrificial. This violent paradigm is expressed by Stalin's ambiguous expression «beating determines consciousness». The culture of respect for man has been replaced by an anti-culture of devaluation, destruction of people and values. Soviet ideology called for the destruction of the old and the construction of a «new world». Family traditions, customs, and rites were condemned and forcibly eradicated, so the connection with national identity and culture was deliberately destroyed. A derogatory term «bourgeois nationalist» as a synonym for the conscious Ukrainian activist sounded like a death sentence.

Generations of Soviet people grew up with a prohibition for their own thoughts and desires, which were replaced by «collective duty». Ukrainian culture has lost many unmanifested artists who grew up devalued with guidelines as «you are nobody, your opinion is unimportant», «what is right / valuable is approved only by the party and special services». The modern conflict between the Soviet and post-Soviet generations in Ukraine is widespread about the restoration of one's own dignity, will, and the right to live one's own life. Although citizens born in the restored Ukrainian state often repeat and spread totalitarian values and meanings deeply rooted in social institutions, constantly fueled by Russian propaganda as an

important element of the information war.

Culture is an independent work that avoids playing other people's roles or imitating others. The psyche traumatized by the Holodomor chooses conformism: «To save life is to adapt to another's opinion, will». According to a study of the mental qualities of victims of genocide, conducted by the Center for Ukrainian Studies of Taras Shevchenko National University of Kyiv, conformism was found in 75 % of respondents in the Holodomor (Poltava, Sumy, Kharkiv, Cherkasy, Zhytomyr, Vinnytsia, Odessa, Dnipropetrovsk, Donetsk and Luhansk regions), and 20 % of respondents in Ukrainian territories that did not suffer from this disaster (Lviv, Ternopil, Volyn regions and Transcarpathia) [5, p. 156].

The reaction of the people to the totalitarian murderous violence was the loss of dignity, learned helplessness, obedience, dependence on the position and will of the dominant oppressor, dread before famine, which is a result of constant murderous fear. People under fear of starvation and death betrayed, sided with the killers (enlisted in the grain detachments, reported disobedience). «Such people have repeatedly become the fiercest executioners, who ruthlessly fined their fellow villagers. And this is perhaps one of the most terrible consequences of the Holodomor – the loss of faith, conscience, morality... Depriving a person of the opportunity to meet one of the basic needs necessary for life, leads to the fact that the whole psychological superstructure is broken. The only dominant desire remained is to survive.. It is possible to speak in such cases about uncontrolled regression of an individual...», – writes the head of the psychotherapeutic center of the Lviv Regional Psychiatric Hospital, psychotherapist Serhiy Roslyuk [5, p. 104]. In combination with the Byzantine archetype of the «eternal disciple», adopted by the Ukrainian worldview with Christianity, there is an instruction on the loss of subjectivity, self-depreciation, meaninglessness, disbelief in the future. A frequent feature of modern Ukrainians is the lack of strategy, long-term tactics, personal planning as such. A person who is driven by fear does not have the strength to live fully in society, so they does not allow himself the luxury of creating. Loss of meaning takes away a creative resource that exceeds the domestic needs of the present or the near future.

The emergence of the author-creator, the subject of culture requires personal dignity and cultural space open to creativity. That is why the strength of the Ukrainian spirit, which showed free artists even in the times of totalitarianism, is fascinating. They created against the system, in forced internal or external migration. A striking example is the artistic protest of the generation of the «sixtiers». However, most of Ukraine's cultural elite was physically or socially destroyed or Sovietized.

Loss of dignity and social interaction is the loss of the basis of positive life experience, the culture of free and quality life. The restoration of this experience is the basis for the recovery of the current generation and the transmission of vital forms to posterity. Getting rid of the fear of life will give you the strength to live well with dignity. Hunger and constant fear created social and cultural degradation. Those who survived the Holodomor, due to the trauma of the authorities, chose animalistic individualism: focusing on their own lives, family, family, close friends. The proverb «My house is to the side – I meet the enemy first» has become «My house is to the side, I know nothing».

The unformed psyche of a child or the traumatized psyche of dependent adults includes a protective property: if the dominant aggressor (authoritarian parents, totalitarian rule) denies the facts of abuse of the victim, then it never happened and we must forget it. Another challenge is to remember what «should not be done» from the aggressor's position to avoid punishment. Such differently vectored orientations against the background of worldview guidelines «the world is dangerous», «I am a bad, insignificant, unworthy person», such an escape from reality into illusion creates a distorted worldview of reality and its own place in it. In the case of a high degree of conflict, it is possible to split the psyche into several individuals. To relieve tension, modern Ukrainians use pseudo-tolerance of loathing to self, personal and national dignity, culture, and history to avoid punishment. This position of a child or a victim only deepens the conflict, because it expands the space for the conquest by the aggressor.

Dependencies are a more socially acceptable form of escape from the «incredible severity, mortal danger of the world». The World Health Organization defines chemical dependencies as forms of suicidal behavior. «Mass consumption of moonshine and its production», according to O. Stasyuk, comes after the Holodomor [5, p. 158]. Alcoholism is more common in the eastern regions of Ukraine, where the Sovietization of man was longer. Escape to alcohol as a way to overcome their internal imbalance and unwillingness to live is natural in modern Ukrainians. Alcoholism and drug addiction have even become an attribute of an artist who can overcome the

conflict between the real and the desirable in a totalitarian and post-totalitarian society. This has led to many degradations of creative personalities, their early deaths – creative and physical. Psychotherapist L. Grydkovets considers the epidemic of alcoholism and drug addiction in the second half of 20th century a direct consequence of the mental breakdown of the ancestors of dependent Ukrainians in the 1930s. [5, p. 158]. Escape to chemical dependencies is designed to compensate for fears: to live, realize, respond, create, make mistakes, defend their own dignity, pride. Psychiatrist Leonid Sauta writes that the addict has a complex of inferiority, avoidant behavior, fear of living, they kills the own «I» in themselves. It remains «I», which they want to be...» [5, p. 161]. To make the population dependent is to block their creative potential and a decent life. Therefore, healing the psychological trauma of the Holodomor will help restoring the life and creative potential of Ukrainians.

Such a descent to the lower levels of worldview and cultural development of man and society has created guidelines «might makes right», «the world is a jungle in which the stronger survives». The next stage of growth, where the Ukrainian community as a social organism was before the Soviet occupation, must have been «the world has rules, norms based on social justice, religion, morality». The strength of the unity of the Ukrainian community, which choose its own strategy, choose who and how is leading on the basis of delegated powers with transparent accountability with the recognition of the value of each person, which is important, – is a modern stage of successful synergy. The restoration of subjectivity, «We are the feeling» took place on the Maidan in 2014, which became an important event in the history of universal freedom.

Modern Ukrainians are descendants of genocide victims in the second and fourth generation. Quite common «traumatic legacy» is the «victim syndrome», a sense of helplessness before fate, fear of the future. A person in the position of a victim in difficult life situations decides that the reason is in their «badness, unworthiness to live» and chooses a guideline to death. The frequency of suicides, alcohol and drug addictions in areas where the Holodomor occurred and the Soviet government has dominated longer is higher in the eastern regions of Ukraine, in rural areas [5, pp. 162-164]. Overcoming this syndrome is the task of the current generation of parents. This will allow us to return our own subjectivity, a guideline to the security of society as our own «macro-home», to a successful and healthy future. A state strategy, the activities of public organizations, personal growth of Ukrainian citizens are needed.

Conclusions. Modern Ukrainians, as descendants of Holodomor victims, have inherited traumatized worldview and culturological guidelines that need to be healed. The main areas of healing are the restoration of the guidelines «I am a person worthy to live, to succeed, to have a good desirable future», «the world is safe», «state authorities performs the function of stabilization and normal development of society», «it is normal to be yourself, to have resources for life», «a Ukrainian has his own place in the world». It is important to get rid of post-traumatic Soviet-Russian dependence. The culturological element of these guidelines is the restoration of Ukrainian identity, cultural subjectivity, strategy, tradition and space of our culture.

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ABSTRACT

The Holodomor as a deep psychological trauma, the turning point in for national culture and ideology as a result of the destruction of Ukrainians by the Soviet authorities physically, morally, and culturally requires qualitative study. This will allow us to realize and refuse the experience of forced feeling of impotence before death, reject «victim syndrome», return the Ukrainian worldview and cultural identity, strategy, future.

The reaction of the people to the totalitarian murderous violence was the loss of dignity, learned helplessness, obedience, dependence on the position and will of the dominant oppressor, dread before hunger, which is a result of constant murderous fear. Dependence is a socially acceptable form of escape from the «incredible severity, mortal danger of the world». Chemical dependencies became very common where the Holodomor and Soviet rule took place. Descendants of the victims also subconsciously and quite often choose this form of rejection of life. Therefore, the healing of the Holodomor psychological trauma will contribute to the recovery of Ukrainian society from both physical and mental dependencies. It is important to get rid of post-traumatic Soviet-Russian dependence. The culturological elements of these guidelines are the restoration of Ukrainian identity, cultural subjectivity, strategy, tradition and space of our culture.

Keywords: *Holodomor, worldview guidelines, modern Ukrainians, worldview and cultural analysis.*

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ЄВРОПЕЙСЬКИЙ ДОСВІД МЕДИЧНОГО ЗАБЕЗПЕЧЕННЯ ПОЛІЦЕЙСЬКИХ: АДМІНІСТРАТИВНО-ПРАВОВІ АСПЕКТИ

У дослідженні йдеться про основні тенденції та напрями в системі медичного забезпечення різних країн Європи. Зазначено, що немає єдиної практики або універсальної моделі фінансово-правового регулювання медичного забезпечення поліцейських. Наголошено на переході в Україні та Європі поліції як інституції від милітаризованої до цивільної, що відображається на медичному забезпеченні також. Зазначено, що у Франції поліцейські підлягають медичному забезпеченню на загальних підставах за державною програмою медичного страхування. Висвітлено питання необхідності урахування гендерної проблематики щодо медичного забезпечення. Акцентовано, що в системі медичного забезпечення поліцейських у Польщі позитивним є відсутність спеціально утвореного підрозділу, аналогом якого в Україні є Департамент охорони здоров'я та реабілітації МВС України. Розглянуто досвід поліції європейських держав щодо забезпечення поліцією карантинних і протиепідемічних заходів. Підсумовано, що основними напрямками поліпшення ситуації із реформою медичного забезпечення поліцейських є: 1) перехід до страхової медицини і надання «пакетів» медичного страхування для поліцейських; 2) інтеграція відомчих закладів до загальної системи охорони здоров'я; 3) дотримання під час реалізації права на медичне забезпечення принципу гендерної рівності (у сенсі рівних можливостей доступу до та таких прав).

Ключові слова: *поліція, медичне страхування, охорона здоров'я, зарубіжний досвід, цивільна служба.*

Постановка проблеми. Протягом останніх років, особливо з 2014 р., загалом в органах виконавчої влади України, в структурі Міністерства внутрішніх справ, відбувається процес реформування відповідно до євроінтеграційних вимог та прагнень

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