

The philosophy of the Ukrainian ethnic group's destruction in the Soviet period

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ABSTRACT

The phenomenon of the destruction of the Ukrainian ethnic group during the Soviet times of the first half of the 20th century is analyzed. This phenomenon is represented as a consequence of the brutal violence and aggression of the Soviet authorities towards the Ukrainian ethnic group. In modern conditions, most studies of the violence phenomenon note that in the twentieth century mankind was faced with its unprecedented escalation. World War, Genocide, Holocaust, Terror - all these specific forms of violence have not only touched the Soviet Union but have also become an integral part of its history and culture. Violence has penetrated into all spheres of life and has become a universal means of resolving conflicts. However, the enlargement of violence does not yet determine the specificity of the present.

The analysis of historical events of this period is based on two methodological approaches: ethological and anthropological, which have become most widely used in the philosophical and anthropological discourse on violence. These research approaches link the phenomenon of culture with the phenomenon of violence and, therefore, unlike most other approaches, represent violence as the direct object of the study rather than treating it as a secondary phenomenon, resulting from the failure of a particular system.

In the last century, Soviet space was experiencing a powerful wave of radical socio-cultural transformations that changed the contextual conditions of human existence, which was stimulated by the rapid development of cultural and communicative technologies, socio-political disasters, and the existential significance of urban space was increasing. The tendencies of destruction, chaotization, the growth of uncertainty, the change of thinking, and value-semantic orientations of existence cause the disorientation of consciousness, which loses certain worldview points. On the one hand, there is the development of cutting-edge technologies that aim at rationalizing the processes of life-creation, and on the other hand, these technologies generate phenomena that offset the meaning of these values: from manipulation of consciousness to postmodernist the very discrediting idea of life. All this in the first half of the twentieth century in the territories of "underdeveloped communism" led to mass repressions and in fact, posed a threat to the destruction of the elite part of society. The research of the self-destruction problem of a person is not only in the empirical confirmation and statement of the anthropological destruction phenomenon but in the analysis of the foundations of the destruction in personality as one of the Soviet repression origins. The authors argue that the self-destruction of the individual is not only a socio-philosophical problem that is related to the corresponding forms of the society organization, its ideologies and technologies but also philosophical and anthropological, which emphasizes on the priorities of the human development concept as individuals with the expressed spiritual dominant in life.

KEYWORDS

violence, destruction, aggression, historical memory, commemoration, Ukrainian ethnicity, culture

Introduction

Researchers of the social phenomenon of violence note that in the twentieth century humanity faced its unprecedented escalation. World War, genocide, Holocaust, terrorism, terror - all these specific forms of violence not only affected Ukraine but also became an integral part of

its historical memory and culture. Violence has penetrated all spheres of life and has become a universal means of conflict resolution.

However, it is not the "explosion" of violence itself that defines the specifics of modernity. We can see similar outbursts of violence throughout the history of mankind.

But today, we should note the fact that violence began to be labeled as a problem of social and philosophical discourse. A powerful philosophical tradition of reflection on this phenomenon has emerged, influencing the general public opinion and changing the attitude toward violence. It is evidenced, in particular, by the emergence of movements calling for non-violence, numerous state and international programs to prevent violence, interest in the problem of domestic violence, etc.

In the last century, the Soviet space was experiencing a powerful wave of radical socio-cultural transformations that changed the contextual conditions of human existence, stimulated by the rapid development of cultural and communication technologies, socio-political cataclysms, and the growing existential significance of urban space. All this destabilizes the anthropological constants of a person's life-creation and requires a philosophical understanding of the factors of destruction and self-destruction in the individual and their extrapolation in a dramatic situation, which actualizes the problems of the article.

A review of historically formed approaches to the study of the violence phenomenon allows us to clearly distinguish two of them: ethological and anthropological, which are most common in the philosophical and anthropological discourse on violence.

According to the theory of K. Lorenz, aggression is a spontaneous intraspecific activity aimed at preserving the species by the mutual repulsion in individuals of the same species, which ensures optimal use of the biotope due to the uniform dispersal of individuals of this species in the territory occupied by them, as well as the development of protective properties of each individual. Despite the widespread popularity of K. Lorenz's theory in the scientific discourse on violence, the most significant emphases of his research, which revealed the connection between identity and aggression, remain insufficiently covered and are of particular interest to the philosophical anthropology of violence. These studies reveal the mechanism of the transformation of the instinct of aggression into interpersonal communication; demonstrate the correlation between the complexity of social relations and the level of aggression; allow us to consider anthropological and cultural aspects of violence (Lorenz, 1973).

Girard's theory demonstrates how the threat of violence led to the emergence of the modern civilized order (Girard, 2001). Within the theory of R. Girard, the functions of ritual in the life of the community are identical to those performed in animals: reducing the level of violence and creating a community. In this case, the society is a structure formed around the figure of a sacred victim and resorts to ritual to prevent the possible escalation of violence in emerging conflicts. According to this hypothesis, the true essence of the Christian doctrine was reinterpreted in the Middle Ages as a directly opposite doctrine, the dominant of which was again sacrifice.

In ancient Greece, thanks to mythology, violence was ontologized and perceived as a manifestation of life itself, as evidenced by the ancient Greek texts of Sophocles and Homer. The concept of "violence" in the mind of the ancient Greeks meant the inexorability of fate and served as a manifestation of divine justice (Connolly, 2001).

The Roman representation of violence also retains a certain ambiguity due to the radical transformations associated with the spread of Christian doctrine. The early Christian representation of violence was based on maintaining the low social status of violence as a result of the change of regimes of the nation. However, by the XI-XII

century, the situation is changing and in the medieval theological treatises of Thomas Aquinas, Bernard of Clairvaux, Anselm of Canterbury, etc. the phenomenon of the "Papal Revolution" is reflected, which marks a turn to the ancient legitimations of violence through the resuscitation of Roman law: it penetrates theology and leads to the implementation of projects such as the Crusades and the Inquisition (Beard, 2015).

In violence, there is a change of horizontal direction, characteristic of aggression (competition) to vertical (hierarchy): there is a victim and a perpetrator, who are connected by asymmetric relations. The phenomenon of aggression is expressed as glossopoiesis, which leads from rational operations of interpretation to pure bodily experience.

Therefore, in history, there are different types of discursive representations of violence, covering the time period from antiquity to modern times. In the course of their analysis, we can identify the specific features that are inherent in each of these epochs and show their influence on the formation of modern society.

The genealogy of the concept of "violence" allowed us to identify a number of socio-historical representations of violence; to comprehend its philosophical and anthropological dimension and discursive representations on the example of historical repressions; to define and describe approaches to the study of violence, and to trace the philosophical reflection of this phenomenon.

Efforts to find the causes of self-destructive behavior of the individual and the cultural, anthropological, and socio-anthropological factors that cause them have a significant place in the modern philosophical and anthropological discourse. Destructive and self-destructive manifestations of human activity were considered in a narrow sense - in the context of socio-historical retrospective and were directly related either to the dominance of aggressive instincts according to S. Freud, or to the physiological characteristics of a person according to K. Lorenz (Freud, 2020, Lorenz, 1973).

Studies of the social phenomenon of violence have shown that in the twentieth century, humanity faced its unprecedented escalation. World War, genocide, Holocaust, terrorism, terror - all these specific forms of violence not only affected Ukraine but also became an integral part of its historical memory and culture. Violence has penetrated all spheres of life and has become a universal means of conflict resolution.

The studied problem of violence and aggression in the Ukrainian space is not only to reveal the causes and essential features of self-destruction, to determine its role and place in the structure of the personality but also to understand the ontological rootedness of self-destruction in the applied socio-historical aspect.

The problem of self-destruction of personality is especially relevant to Ukrainian Soviet society, which belonged to a number of transitional societies. At the same time, the study of the self-destruction problem of personality should begin not only with the empirically confirmed statement of the anthropological destruction phenomenon but also with the analysis of the personality self-destruction foundations.

The objective of the work.

Based on this, the work aimed to study the causes and possible consequences of violence and self-destructive practices of the Ukrainian ethnic group, which is an important prerequisite for the development of measures to prevent them in the future.

To achieve the objective, the following tasks were set in the work:

- comprehensive analysis and representation of anthropological dimensions of violence within the framework of philosophical and anthropological approach to this phenomenon;
- analysis of socio-historical events in Ukraine, in particular the 30-50s of the last century, marked by violence and aggression against the Ukrainian ethnos;
- determining the prerequisites for the development of strategies to prevent aggression and violence on the territory of Ukraine in the future.

Research methods

The study of the historical transformation of the concept of "violence" revealed the main types of discursive representations of violence in Soviet culture of the first half of the twentieth century.

In the philosophical discourse, the authors distinguish three main approaches to the study of the phenomenon of violence: sociological, psychological, and ethological. It is argued that these approaches emphasize the ethical aspect of violence, which leads to a shift from the object of study to its socially constructed representation. Thus, the anthropological foundations of ethics, which are essentially related to the phenomenon of violence, remain uncertain within these approaches.

This is why it is necessary to analyze the application and further development of the philosophy of violence, which would allow us to comprehend the philosophical and anthropological aspects of this phenomenon in the events of the repressions in the USSR.

Results and Discussion

The tragedy of collectivization was measured in millions of human lives. The study of this issue has shown that there is no unanimity in its interpretation among modern interpretations. The multidimensionality of the causes of this terrible catastrophe leads to different opinions. Some scientists believe that the Holodomor was caused by Ukrainian nationalism, while others take into account the influence of national and political factors, but the undeniable fact is that the famine was artificially organized. French researcher Alain Besançon emphasizes that it was the careful organization of the execution that gave the Ukrainian famine terror the character of genocide (*Besançon, 2022*).

The paper takes into account the phenomenon of violence in the analysis of discursive representations of anthropological practices. An example of such discursive practices is the communist repressions of the 30-50s of the twentieth century; comprehension of the anthropological aspects of violence associated with the reorientation of aggressive actions and the process of ritualization that arises on their basis.

In addition, the historical events of the Ukrainian Holodomor of 1932-33 served as an applied basis for the study. One of the many pictures of the empirical representation of the phenomenon of violence and aggression: a kind of special group with extraordinary powers, headed by the leader Molotov, comes to Ukraine, creating an atmosphere of fear, and encouraging mass repression (*Zhabrovets, 2003*). The Ukrainian national tragedy unfolded according to a planned scenario - through strict decrees, telegrams, and directives. You can see the orders in them: "in the Bolshevik order, organize the victory"; "Sabotaging the grain procurement, who allowed the

concealment and theft of bread and did not give the desired results - the organizers of sabotage, to remove these elements, to organize an expedited trial, and to publish the court verdict and its execution in the press"; "Storekeepers, accountants, etc. to arrest immediately and bring to trial..." (*Stakhorska, 2003*).

The largest scale of terror was in the Ukrainian village (*Kulchytskyi, 2003*). At that time, grain procurement was accompanied by punitive and repressive actions against the so-called saboteurs: peasants, members of collective farm boards, commissioners, senior staff of district party committees, and district executive committees. The repressions became a means of fulfilling economic tasks, a method of political management of social and economic relations, and an open and cynical extermination of "class-hostile elements".

The following visualization of the empirical representation of the violence phenomenon and aggression is: a massive form of political terror on social and national grounds, the so-called policy of dekulakization, which the Soviet state actively implemented. Physical violence, which was accompanied by bodily harm and murder, moral mockery of peasants, became the norm of everyday life in Ukrainian villages during the period of mass collectivization and dekulakization policy. The political term "dekulakization" actually meant the deprivation of large groups of the population, mainly Ukrainian farmers, of the means of subsistence, and the destruction of the nation's social foundations through repression and political terror (*Marochko, 2003*).

Therefore, the Ukrainian village resembled a social reservation, where farmers, teachers, and children were methodically and systematically exterminated, as evidenced by the horrific facts of mass mortality, cannibalism, corpse-eating, and other pathological shifts of the human psyche (*Marochko, 2003*).

The deep social crisis of the 30s in the twentieth century arose as a result of human activity initiated in the name of achieving narrowly utilitarian human needs. Under the influence of strong collective stress (revolutions, wars, natural disasters), which acted for a long time and practically did not stop, starting with nomadic raids and ending with Bolshevik experiments, the peasant mentality was manifested in the rejection of any existing authorities, except for their own. This resulted in a constant struggle of peasants against the existing authorities. The insurgency in the South of Ukraine had deep historical roots. It spread from those marginal territories, which were always attacked by enemies, and from the freedom-loving peasantry, which did not accept the imposed power (*Kotlyar, 2003*).

At the same time, Ukrainian Christian ethics distinguishes between the concepts of evil, sin, and the enemy, on the one hand, and the evil, sinful and hostile person, on the other. The Christian overcomes all evil, sinful and hostile deeds, however, does not overcome but loves the evil, sinful and hostile person. Out of love for him as a creature of God, the Christian overcomes evil and makes sure that he does not commit evil, sinful and hostile deeds. Therefore, love for enemies does not exclude self-defense against evil. "My power is shown in my weakness" (*Apostle Paul II Cor. 12.9*).

A person is called to be a bearer of values in life: religious, intellectual, moral, aesthetic. The Soviet repressions deformed these values, defining the primary material and devotion to the ideas of Marxism-Leninism, in the name of which millions of innocent people could be de-

stroyed. Repressions violated the dignity of the individual. The etymology of the word «dignity» - to carry God in oneself. Dignity is the source of all moral principles.

Human dignity is a transcendent characteristic of people. Dignity is the norm by which the conformity of all forms of human behavior is assessed. Terror has become the realization of deontonomism, according to which the criterion and source of morality is the order of the relevant authority. Repressions caused the wrong orders of the human will when fear or violence excessively affected the body, feelings, and they - will, and mind. People were in a state of external captivity, from which it was only possible to get out when fear or violence completely disappeared. In Soviet times, fear as a means of repression and terror lasted long enough (*Okhirkko, 2003*).

Discussion of the research results. The implementation of a systematic analysis of various scientific approaches to understanding the self-destruction of the individual and its origins, the identification of the determinants of self-destruction in social life permits to trace the evolution of the problem and related destructive processes in society, as well as to analyze the phenomenon of the individual's self-destruction in the context of socio-cultural transformations during the genocide in the Ukrainian village of 1932-1933 and 1950s.

The tendencies of destruction, chaos, the growth of uncertainty, the change of thinking, and value-semantic orientations of life cause disorientation of the individual's consciousness, who has lost clearly defined worldview proposals. On the one hand, there is the development of the latest technologies aimed at rationalizing the processes of life creation. On the other hand, these technologies create phenomena that negate the meaning of these values: from technologies of consciousness manipulation to postmodern discrediting of the very idea of life.

The process of uncontrolled fragmentation of the cultural environment, which is a reflection of social uproar, generates a sense of insecurity at the national level, forcing people to unite on an irrational basis to protect themselves and their culture, which provokes fanaticism, isolationism, xenophobia, civil conflicts, etc.

In the first half of the twentieth century, mass repressions took place in the Ukrainian territories of "undeveloped communism", which actually threatened to destroy the elite part of society. Economic relations were introduced, under which all citizens became economically dependent on the state. At the same time, the state was being built based on the structure of a political party, which allowed it to exert total control over the people. The system, which had to meet the needs of the political regime, was built with many deviations from the plans. This system did not meet the interests of the vast majority of the population and therefore was held on repression and state terror.

Self-destruction of the personality is not only a socio-philosophical problem associated with the appropriate forms of society organization of, its ideologemes, and technologies, but also a philosophical and anthropological one, which emphasizes the priorities of the human development concept as a personality with distinct spiritual dominants in life.

Philosophical comprehension of the manifestations of violence and aggression in its genesis permitted to develop certain scientific approaches and defined self-destruction as a specific socio-psychological practice, which is realized in order to deny life and its semantic structures and values or as a false strategy of self-

realization, self-testing, self-assertion, protection of one's honor and dignity. The historical evolution of the phenomena of aggression and destruction is characterized by the tendency of consistent replacement of biological models with sociological and psychological models, designated as the middle constructs of drive theories (*Lozovoi, 2003*).

In the works of domestic authors, the phenomenon of self-destruction is not the subject of a special study because it is subordinated to solving problems of purely criminological, psychological, pedagogical, social and moral, and ethical plan. The history of mankind shows that the uniqueness of man as a biological species lies not only in the abstract understanding and conscious and creative activity but also in the fact that being at the highest stage of the evolution of the biosphere, man has entered into a fundamental contradiction with his environment. Therefore, it can be assumed that man is the only creature that is not adapted to his environment.

Analysis of the existential rootedness of self-destruction of the individual using the works of representatives of existentialism shows that an individual in a sick society is a sick reality, a broken individuality, a personality that correlates with society (*Korostoliev, Tsering, 2010*). In these concepts of a dehumanized society, the emergence of a person both ontogenetically and phylogenetically is filled with a negative meaning.

Self-destruction of the personality correlates with critical processes in the society. The loss of the sense of being is associated with the split of one's own "I", the "dying" of the soul, which is reduced to a lower rank, overloaded, and polluted by informational violence and propaganda of immorality. Various factors, both character and opportunistic, influence the behavior of a dictator. When he is balancing on the brink of an abyss, he stops at nothing. Weakening of terror would be deadly for him. Therefore, tyrants tightened the screws even on members of their own families and on each other. Using deceit to destroy their rivals, the leader himself was captive to deceit, intrigue, and denunciation. The destruction of the individual, the destruction of classes and nations are embedded in their program. Eternal purges, arrests, replacement of personnel are survival tactics. The negative principle laid in their basis is contrary to stability. "...We exaggerate the importance of character. An executioner is not a character but a craft. His life is hellish. But he fits into history with the most terrible crimes..." (*Sverstyuk, 2003*).

Aggressive ethnocentric tendencies are intensifying, as well as the spread of loyal attitudes to necrophilia and necrophilic orientation in the behavior of people whose development is influenced by various crisis situations - economic, cultural, personal, which generate an organic connection with nationalism, ethnocentrism, extremism, xenophobia (for example, anti-Semitism).

The self-destruction of the individual is closely connected with the events of repression that took place against the background of the socio-cultural space and were caused by the crisis of the main safeguards of human existence. Here, the factors of self-destruction were economic, social and spiritual factors that focused on the spread of confrontation between man and power, as well as socio-political tension between different human communities, in particular nations, ethnic groups, religious confessions, in the field of geopolitics - for political and economic dominance. Self-destruction of personality as a social phenomenon is progressing against the background of crisis and decay of social formations. It should be noted that self-destruction of

the personality is a complex social phenomenon, which is one of the forms of self-movement and self-changing aimed at antisocial values. In such a system of values, the personality becomes disoriented. Self-destruction of a personality is carried out both in spontaneous unconscious forms, when an individual does not set the goal of his own destruction and in conscious forms (conscious choice of an asocial form of life) when a person purposefully consciously destroys his spiritual and physical component. This is due to the fact that public discourse is the very first representation of violence, and therefore the "rhetoric of violence", which calls some types of behavior and events "violence" and ignores others, thereby constructing the objects and subjects of violence, and consequently violence as a social fact.

The results of the study of the phenomenon of violence and self-destruction of the individual in the context of historical events of the 30s and 50s. XX century, events of repression and violence permit to state the following. The Soviet form of repressions and genocide of the Ukrainian people did achieve its goal: although it did not lead to the complete physical extermination of Ukrainians, however, it gave birth to many spiritually degraded fatherless people among them and as a result, caused an extremely long and humiliating isolation of Ukraine from the civilized world.

The main reason for the tragedy of Soviet repressions is, first of all, the loss of our ethnic group of the cultural layer that formed the nation's spirituality, its patriotism.

Self-destruction of the individual is a multifunctional, social, multidimensional phenomenon, and the realization of self-destructive aspirations of the individual depends on the conditions of the socio-psychological environment and the spiritual atmosphere of society.

Conceptual approaches in the development of the problem of self-destruction of the personality cover a wide range of research on this problem. Philosophy, in its genesis, has developed scientific approaches and defined self-destruction as a specific socio-psychological action to eliminate life.

Self-destruction has a specific historical character. The multidimensional socio-historical space is a field where a person not only creates and strives for happiness and love but, at the same time, avoids life, destroys himself and the world around him, devalues his mind, and reduces it to an instrument of self-destruction.

Philosophical and anthropological reflection proves that self-destruction of the personality is a social phenomenon of human culture, but at the same time, it is a social disease, a pathology of society. The problem of self-destruction of the personality can be traced at all times of historical and cultural development, has its own emphases, trends, and with the further development of civilization, self-destructive phenomena in culture do not disappear.

In modern society, there is a contradiction, a gap between the level of democracy and individual freedom, and the ability of individuals to live and fulfill themselves in accordance with democratic standards and limits of freedoms. The dominance of the individual-biological psyche in certain individuals comes into conflict with the collective-social and individual-social psyche in individual and social life. Increased social control over the behavior and activities of such individuals by government institutions and the public is required.

A sick society produces a sick personality who tends to self-destruction, spiritual and cultural decline. Social crises hinder the realization of the constructive capabilities of the individual; there are processes of political and social experimentation, ideological manipulation, psychological zombification. Especially there is a need for new integration symbols that would contribute to forming new meaningful contexts: universal trends and cultural manifestations. At the practical level, it is a search for mechanisms and measures of social regulation of social and individual relations, prevention of the gap between the individual and the collective.

In modern Ukrainian society, the disorganization of spiritual and moral norms is also possible, which leads to the devastation of the world of values, resulting in the filling of social space with antisocial values. Due to the rupture of social ties and the lack of self-identification of the individual with a certain socio-cultural community, there are manifestations of self-destructive activity in the social system, which has become an urgent task of our time. Solving the problem of self-destruction will help to overcome the social alienation of the individual and avoid repressive and violent mechanisms of social existence in social experience.

Conclusions

The novelty of the work lies in the study of the specific phenomenon of violence not separately but as a subject of philosophical reflection in parallel with an attempt to substantiate alternative approaches to the representation of these social disasters. Philosophical comprehension of the phenomenon of violence and self-destruction of the personality showed that it is a complex, multidimensional phenomenon. It has also become a subject of study in various discourses, such as sociological, psychological, legal, political science, etc., where violence is positioned as a direct object of study and not treated as a secondary phenomenon resulting from the failure of a particular system (exchange of gifts, institutions of political power, unconscious). Each of the models of violence can be used as a kind of tool in the analysis of certain actual events, their causes, and the prediction of consequences.

Retrospective studies of the events of communist repression contribute to a deeper understanding of the philosophical problems of the violence phenomenon. The results of the study allow us to understand this phenomenon as a source of anti-culture. The obtained results form the basis for further reflection on the phenomenon of violence.

The problems of personality formation and self-development to some extent, reflect prognostic models of overcoming self-destruction, self-violence, and ways to limit these manifestations and transform self-destruction into a creative process.

Analysis and study of the problem of self-destruction in the personality are actualized in Ukrainian society, requiring generalization of socio-historical experience in the context of globalization, overcoming the crisis, reassessment of meanings, and search for arguments for life-affirming guidelines.

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Філософія руйнації українського етносу в радянський період

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Проаналізовано феномен руйнації українського етносу за радянських часів першої половини ХХ століття. Дане явище репрезентується як наслідок жорстокого насильства та агресії радянської влади по відношенню до українського етносу. Більшість досліджень явища насильства відзначають, що у ХХ столітті людство зіткнулося з його безпрецедентною ескалацією. Світова війна, геноцид, голокост, терор – усі ці специфічні форми насильства не лише торкнулися Радянського Союзу, а й стали невід'ємною частиною його історії та культури. Насильство проникло в усі сфери життя і стало універсальним засобом вирішення конфліктів. Однак зростання насильства ще не визначає специфіку сьогодення. Прориви насильства спостерігаються протягом усієї історії людства.

Аналіз історичних подій радянського періоду в Україні базується на двох методологічних підходах: етологічному та антропологічному, які набули найбільшого поширення у філософсько-антропологічному дискурсі про насильство. Ці дослідницькі підходи пов'язують феномен культури з феноменом насильства і, отже, на відміну від більшості інших підходів, представляють насильство як безпосередній об'єкт дослідження, а не розглядають його як вторинне явище. У минулому столітті радянський простір переживає потужну хвилю радикальних соціокультурних трансформацій, які змінюють контекстуальні умови існування людини, що стимулюється стрімким розвитком культурно-комунікативних технологій, соціально-політичними катаклізмами, екзистенційною значущістю урбаністики. Тенденції деструкції, хаотизації, зростання невизначеності, зміна мислення та ціннісно-сміслових орієнтирів буття спричинюють дезорієнтацію свідомості, яка втрачає певні світоглядні позиції. З одного боку, є розвиток передових технологій, спрямованих на раціоналізацію процесів життєтворчості, а з іншого, ці технології породжують явища, які нівелюють значення цінностей даного процесу, від маніпуляції свідомістю до постмодерністської дискредитації уявлення про життя. Все це в першій половині ХХ століття на теренах «нерозвинутого комунізму» призводить до масових репресій і фактично створює загрозу знищення елітарної частини суспільства.

Дослідження проблеми самодеструкції особистості полягає не лише в емпіричному підтвердженні та констатації феномену антропологічної деструкції, а в аналізі засад деструкції особистості як одного з витоків радянських репресій в Україні. Автори вважають, що самознищення особистості є не лише соціально-філософською проблемою, яка пов'язана з відповідними формами організації суспільства, його ідеологіями та технологіями, а й філософсько-антропологічною, яка акцентує увагу на пріоритетах концепції розвитку людини як особистості з вираженою духовною домінантою життя.

Ключові слова: насилля, руйнування, агресія, історична пам'ять, комеморація, українська національність, культура.

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Складні проблеми історичної пам'яті в філософських та історичних інтерпретаціях