

## Fostering Human Dignity as an Effective Social Measure Against Human Trafficking in Ukraine

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### Abstract

*Due to the 2022 invasion, there is a growing interest in Ukraine as human trafficking cases increase. Results of the study showed that the main victimising factor was not material difficulties as commonly believed. The transgenerational trauma identified by psychologists was caused by the Holodomor in Ukraine in 1932-1933. Also, one of the causes is the comparable consequences of other Soviet repressions against the Ukrainian people, including the destruction of the identity of Ukrainians across many generations. This study may be useful in the context of studying human trafficking, migration, refugees and the demographic consequences of the war in Ukraine.*

**Keywords:** *Ukrainian society; personality; information attack; migrants; transgenerational trauma*

### Introduction

During the first 20 years of Ukrainian independence (1991-2011), according to estimates by the International Organization for Migration (2022), more than 120 thousand Ukrainian women, men, and children suffered from human trafficking in Ukraine. Over the next 10 years, as of December 2021, the number of Ukrainian victims of trafficking has more than doubled and reached 300 thousand people. The information attack on human trafficking, launched in Ukraine by state and local authorities, educational institutions, public organisations, has certain results. The purpose of this attack is to draw attention to the problem of human trafficking, inform the population about basic safety rules when travelling or working abroad (Combating human trafficking..., 2022). According to a comparative study published in 2019 on the understanding of human trafficking in public opinion in the UK, Hungary, and Ukraine, the highest level of awareness was shown by respondents in Ukraine. Only 10% of Ukrainian respondents could not provide explanations on the essence of the questions asked, followed by the United Kingdom (18%) and Hungary (22%) (Sharapov, 2019).

The identified by a representative national study on migration, human trafficking, and other forms of immigrants' exploitation unwillingness of residents of Ukraine to give the employer their passport, mobile phone, or other personal belongings for the period of employment.

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The aim of this is to cross the border in an unregulated way can also be considered one of the results of active educational activities that have been conducted in Ukraine in recent years (Tokarchuk, 2019; International Organization for..., 2022). However, the above statistical indicators on the number of victims of human trafficking indicate the insufficient effectiveness of the measures taken by the state and society to combat human trafficking. Given that, as consistently stated in the International Organization for Migration (2022), “Ukraine is a country of origin, transit, and destination in trafficking in men, women, and children”, it plays a crucial role in generating human trafficking as a type of transnational organised crime. Therefore, the development of an effective strategy and tactics for combating human trafficking in Ukraine, which are based on scientifically grounded proposals for measures to prevent this type of crime, meets the needs of the entire civilised world and is of global importance (Senyk et al., 2021). As the well-known Ukrainian criminologist, A.P. Zakalyuk (2007), wrote: “Combating transnational crime, preventing its manifestations must begin within the country...”.

General social measures to prevent human trafficking have been presented in the studies of Ukrainian criminologists A.V. Lysoded (2002), V.V. Golina and V.S. Batirgareeva (2004), A.P. Zakalyuk (2007), A.V. Andrushko (2020). Without using well-established criminological terminology, social educators have also explored certain aspects of general social prevention of human trafficking, A.V. Andrushko (2020) recognises the general social measures to prevent human trafficking as of decisive and strategic importance. None of the researchers of human trafficking suggested that the prevention of this type of crime in Ukraine should rely on the fostering of dignity among Ukrainian citizens. No such recommendations were found in studies directly devoted to the legal aspect of human dignity. In the last three years, the periodicals indexed in the scientometric databases Scopus (2022) and Web of Science (2022) have not published a single publication devoted to the study of general social measures to prevent human trafficking in Ukraine.

### **Causes and conditions of human trafficking in Ukraine in the modern period**

Effective fight against crime or any of its types or manifestations is not possible without determining the causes and conditions of this phenomenon (Zakalyuk, 2007; Hemming et al., 2018). Therefore, a correct understanding of the determinants of human trafficking ensures the adequacy of measures to counteract and prevent the growth of this type of crime. Among the recognised causes of human trafficking in Ukraine, the overwhelming majority of modern researchers unanimously put forward economic factors: poverty, low wages and well-being of the population, high unemployment, “difficult financial situation and decline in living standards of people” (Lukach, 2016). This approach cannot be fully supported. These socio-economic factors are not specific to human trafficking, either at the domestic level or in the format of its existence as a type of transnational organised crime. They are the determinants of all manifestations of self-serving crime. In addition, there are no prospects for overcoming the problems in the socio-economic sphere in foreseeable future. Moreover, the media space is densely filled with disappointing forecasts about the impending recession in the global economy in 2022. In other words, there is no improvement in this area, and so the difficult economic situation will worsen. Therewith, Ukraine is the poorest state in Europe (Niebytov, 2019; Andrushko, 2020).



Considering the reality, proposals to greatly increase the material well-being of the population, reduce the unemployment rate, increase the level of wages, solve the problem of unemployment, and overcome poverty, and create socio-economic conditions for improving the standard of living seem utopian. The above issues will not be resolved soon. However, this does not mean that society and the state should be inactive in countering human trafficking. Other channels need to be found to combat this type of crime. An important, but not primary, role in the deterministic complex is given in the scientific literature to the moral and psychological determinants of such encroachments. With reference to an impressive list of studies of sociologists, A.V. Andrushko (2020) discusses the moral degradation of a part of Ukrainian society, the lack of respect for the rights and freedoms of other people: freedom and personal inviolability, the right to human dignity. loss of conventional value orientations by young people. Upon assessing the realities of this time, a negative selection of the population and the distortion of moral values in Ukraine were observed.

This position cannot be unequivocally supported. Considering moral and psychological determinants to be the main factors generating human trafficking, attention should be drawn to the fact that it was customary to complain about the decline in the morals of the younger generation at all times and among all peoples. According to sources, as early as five hundred years BC, Socrates said: "The children now love luxury; they have bad manners, contempt for authority; they show disrespect for elders. Children are now tyrants, not the servants of their households. They no longer rise when elders enter the room. They contradict their parents. In short, they are very bad". Earlier in 720 BC, Hesiod was even more radical: "I see no hope for the future of our people if they are dependent on frivolous youth of today.

For certainly all youth are reckless beyond words". This collection of statements of contemporaries about youth included two more quotations in addition to the above: the one of Egyptian priest Iluver in 1700 BC and an inscription on a clay pot dating back to about 3000 BC; and the speech of the famous British physician Ronald Gibson before the general meeting of the Medical Community of Portsmouth (Creative education of..., 2022). Listeners in 1971 thought that this was the statement of their contemporaries. Moreover, in 1876, T.H. Shevchenko (2020) stated: "The glorious great-grandfathers have bad great-grandchildren!" How much has surfaced after these words. How many feats were performed by representatives of different generations of people.

World history knows many examples when young people willingly went to certain death for the sake of God, their homeland. Moreover, even torture could not force a strong-minded person to betray their idea (Danilyshyn, 2011). The heroic standing and death of the defenders of Donetsk airport, the dignified behaviour of Kremlin prisoners, and the exploits of Ukrainian defenders at the front, who defended and are defending Ukrainian independence from Russian military aggression, are known to the world (August 29 commemoration..., 2020).

There are lesser known to the general public, but no less titanic manifestations of the power of the Spirit and the power of the Will. And the power of the idea. A striking example is the history of the national liberation struggle against Soviet occupation in Western Ukraine, which has so strengthened the national consciousness of the people in the perspective of several generations that more than half a century later this territory is undesirable to the aggressor. According to Bild's map of Russia's plan to seize Ukraine, Putin's hypothetical plans do not

include the annexation of Ukraine's western regions, as he considers the region's population a threat to his statehood (Bild showed the..., 2021).

After the restoration of Ukraine's state independence, eyewitnesses testified that they survived and were not crushed by the grindstones of the Soviet repressive machine due to the deep conspiracy and steadfastness of the leader of the OUN (Organisation of Ukrainian Nationalists) youth organisation "Mesnyky", which in 1949-1950 operated in Zhuravnov, Zhydachiv, Stryi districts of Drohobych region and Rohatyn district of Stanislav region, Yu. Kremin. The 20-year-old endured all torture and did not extradite anyone. O.V. Danilyshyn (2011) – one of the members of this organisation, who has survived to this day, said that after he was thrown into a cell in Drohobych prison, Yu. Kremin crawled up to him, crawled up because the encavedist executioners broke his joints during interrogations, and advised: "admit everything that you will be accused of so that they do not maim you. Just do not give anyone away!". At the trial, Yu. Kremin "protected his comrades as best he could, took the blame on himself". Admittedly, this is an extraordinary example of true heroism. Extraordinary, but not isolated. According to the same verdict, the leaders of the OUN youth organisation "Mesnyky" Yu. Kremin, Yo. Mykhailovych, and I. Merchuk were shot. A member of the same organisation "Liubomyr (Iabkovskiy), who fell into the hands of the encavedists, did not give up his comrades and all of them survived" (Mykhaylovych, 2008).

This was only one of the thousands of OUN youth organisations liquidated by the NKVD (People's Commissariat of Internal Affairs), NKDB (People's Commissariat of State Security), MIA (Ministry of Internal Affairs), MGB (Ministry of State Security) in 1944-1955, which operated in the western regions of Ukraine (Ishchuk, 2011; Diekmann and Fröhlich, 2020). The average age of participants in these organisations was 18-20 years. No less persistent than the boys were young girls. "Ne vydala niakoho Kachaluba Serafyma, 1929 year of birth" – the title of a story about a young OUN liaison under the pseudonym "Sosna", who was arrested in 1947 (Mykhaylovych, 2008).

Yu. Kremin's own brother and associate, Yosyp, escaped capital punishment due to his minority. "In 10 years, 9 months, and 7 days, passed through 36 points of prisons and camps of the GULAG (Chief Administration of Correctional Labor Camps). He spent more than 40 days in solitary confinement. He was released by the decision of the Supreme Court of the USSR (Union of Soviet Socialist Republics) on April 8, 1961. On April 17, 1991, he was rehabilitated as a victim of communist repression against the Ukrainian people". After the restoration of Ukraine's state independence, Yo. Kremin worked tirelessly to strengthen it (Prokopets, 2008; Mulska et al., 2022).

From the first days of the Revolution of Dignity, he was on the Maidan, caught a cold, contracted pneumonia, and after two weeks of treatment at home returned to the Maidan. In 2014, with the beginning of the Russian military aggression, Yo. Kremin, born in 1932, came to one of the military units in Kryvyi Rih, with which he had close relations due to his patriotic and educational work, to enlist as a volunteer. He received a refusal: "Grandpa! At your age, you do not need to fight, but sit on the stove and eat kalach", which he did not accept: "Let's compete on our hands! Let's see who wins. I am strong in spirit. I am needed to maintain the patriotic spirit in our Armed Forces". Admittedly, the above refers to a special cohort of people hardened in the difficult circumstances of World War II, who lived in incredible poverty, as reflected in the sources. And in this poverty, they did not lose their dignity, they shared the latter with those who needed it (Mykhaylovych, 2008).



“During the Bolshevik terror, none of us dreamed of material well-being, no one thought about the benefits, rewards, and gratitude that could be received. We understood that victory was still far away, but, being young, we wanted to witness that the liberation struggle had not stopped, that the spirit of the people, their age-old aspirations for Independence, cannot be overcome by force”, wrote O.V. Danilyshyn (2016), a political prisoner, a member of “Mesnyky”, author of the books “Dzvony pamiati”, “Povstanskymy stezhkamy Zhydachivshchyny”. After spending the money raised from the sale of his own house on publishing a book of his memoirs and purchasing patriotic literature for military units in Kryvyi Rih, Yo. Kremin lived in a dorm room and for the rest of his life could not understand how material wealth could be more important than Ukraine for a Ukrainian.

These stories, like a ray of light in the dark, show that there are people to be proud of, someone to look up to, as a guide in determining life values. They went into eternity, leaving the idea of an independent Ukraine. It is symbolic that their efforts forced Soviet occupiers to salute the blue-and-yellow flag, which is national now, back in 1949 (Ishchuk, 2011). Their lives show that the main cause of human trafficking is not poverty. Thus, it can be stated that from the standpoint of morality, dignity, and virtue, Ukrainian society is not homogeneous. It is stratified between two extremes: baseness and heroism. It is advisable to consider the determinants (causes and conditions) of the flourishing of human trafficking in Ukraine from two perspectives: through the prism of their influence on the behaviour of the criminal and from a victimological standpoint. Despite the prevailing beliefs in the scientific literature that material difficulties and unemployment are the main motivating factors for human trafficking, this study shares the position of A.P. Zakalyuk (2007), who explained the rise of trafficking in human beings, especially women and children, which became a “public social problem” in the 1990s, could be caused by “the development of organised crime, which saw human trafficking and illegal migration as a means of rapid enrichment”. Firstly, the motivation of criminals to commit human trafficking is determined by the super-profitability of this type of crime. This so-called easy money effect, as “the possibility of achieving a high level of wealth by criminal means, destroys the market ideology in society, according to which success and material well-being must be ensured by hard work and entrepreneurship”.

The conclusion of A.V. Andrushko (2020) on hostage-taking can be extrapolated to human trafficking, namely that the commission of hostage crimes is “conditioned by the higher profitability of criminal activity compared to legal activity, rather than unemployment or poverty”. The state has not opposed the dizzying amounts of income from human trafficking with equivalent antagonistic means of combating crime. General social measures to prevent crime are no longer effective for people who have taken a criminal path, with rare exceptions that can be attributed to miracles (faith in God or boomerang law). They can only be stopped by death or fear of the inevitability of punishment. There is the most serious type of repression in the arsenal of the state in relation to persons who have committed a crime – criminal liability. Accordingly, special criminological measures to prevent crime should be applied to this category of persons. Their analysis is not conducted in this study.

As for victimological characteristics, they distinguish victims of human trafficking from victims of other crimes. Reduction of the level of vulnerability of Ukrainian citizens to human trafficking is declared as one of the goals of the national policy in the field of combating human trafficking in Ukraine and as an area for preventing human trafficking (Law of Ukraine..., 2011; The Government has..., 2021). According to researchers, the main reason

for the “vulnerable state of people who have become victims of human trafficking” is “the lack of work and a difficult financial situation caused by it”, “unemployment and poverty that victimise the population” (Andrushko, 2020; Posmitna, 2020). In other words, the emphasis is placed on socio-economic factors.

Socio-economic determinants of human trafficking play a key role in the victimisation of the population, which is confirmed by empirical studies. Thus, the national survey on migration, human trafficking, and other forms of exploitation of migrants showed that in 2021, 18% of respondents were ready to take serious risks and work without official employment abroad, against 11% in 2019, when the economic consequences of the Covid-19 pandemic did not appear. In 2021, 4% of respondents expressed their willingness to perform illegal work. In 2019, this figure was 0%. The share of Ukrainian migrants working abroad unofficially increased from 30% in 2019 to 42% in 2021 (International Organization for..., 2022). However, in motivating a potential victim of human trafficking, socio-economic factors are secondary to moral and psychological/socio-psychological, and their derivatives.

The study supports the opinion of V.V. Golina and V.S. Batirgareeva (2004) that “economic problems themselves, which usually contribute to the spread of human trafficking, are not the main causes of this phenomenon”. Moreover, they are not causes, but conditions that contribute to the action of the underlying cause. Of all the socio-economic factors, only prolonged hunger is an irresistible force that breaks the will of an ordinary person, can destroy one's dignity and lead to the loss of humaneness, which was well known to the Soviet elite. One of the goals of the Holodomor in Ukraine of 1932-1933 and the starvation of Soviet camp prisoners was the subjugation of the population. The effect of all other socio-economic factors is conditional (Nazarchuk, 2021; Information materials of..., 2021).

Even the instinct of self-preservation can be defeated by human will. In the 1990s, when salaries and pensions were not paid at all for six months or even longer in Ukraine, one newspaper reported the death from starvation of a lonely pensioner who had no means of subsistence but could not step over his dignity or pride and go begging in the streets. The moral-psychological/socio-psychological factors play the main and decisive role in victimising a person and turning them into a victim of human trafficking. “The moral degradation of the vast majority of potential victims of the sex industry, accompanied by increased selfishness” was considered one of the main causes of human trafficking by V.V. Golina and V.S. Batirgareeva (2004). It is in the socio-psychological sphere (the system of moral values) that the potential readiness to become a living commodity is rooted, which is fueled by the lack of dignity of the individual. In particular, upon considering the morale of women victims of human trafficking, A.P. Zakalyuk (2007) concluded that they return to Ukraine with a changed mentality, “believing that the work of a prostitute is a normal opportunity to earn money”, and they apply to law enforcement agencies only to return the money earned in this way. Criminologists have linked the surge in human trafficking in the 1990s to the decline of “ethical and moral criteria and values” as one of the determinants, but not of the first order. These studies were written about 20 years ago when the psychology of personality development has not yet reached its current level.

Modern psychological studies, in particular, “Holodomor-33: breaking the silence” by V. Klymchuk and V. Gorbunova, connect the presence of unconstructive strategies of survival in the collective and personal consciousness of Ukrainians in the totalitarian regime with transgenerational trauma, which was caused by the Holodomor in Ukraine in 1932-1933.



“People who survived the Great Famine, who saw suffering and death with their own eyes, themselves swelled up from hunger, changed their behaviour. Ukrainian peasants at the end of 1933 behaved differently than before collectivisation began in 1925” (Naumets, 2017). The consuls of Western states wrote about this in their reports.

Peasants became passive, reconciled with the collective farms, and many of them were dominated by fear. The main thing was to survive on their own and for their children to survive. Hidden fear, according to Holodomor researchers, remains in the descendants of the victims of this tragedy. “Mykola Petrenko, a Ukrainian writer who is now deceased, witnessed the Holodomor and told Radio Svoboda about the tragedy, saying that famine degenerated all that good in people's souls and instilled hatred for people. Many witnesses said that they were afraid to give birth to children, they were afraid of their own shadow” (Tereshchuk, 2021). Researchers, based on a survey of more than 1000 descendants of Holodomor survivors, found a propensity to suffer and do nothing to end the Holodomor in the genetic memory of Ukrainians (Injuries of Ukrainians..., 2018). And these are the core features of victim syndrome.

Such consequences of the Holodomor-related trauma as the belief in the minds of Ukrainians that: “we must run away from here because nothing good will happen”, “no one can be trusted, especially the authorities”, “a better life should be sought in other countries” greatly complement the portrait of a potential victim of human trafficking. The presence of such traits is characteristic of victims of human trafficking. If the main goal of existence is to survive – a life credo, which according to researchers, was given to Ukrainians by the Holodomor, dignity has no place in such an existence (Tereshchuk, 2021). The genetic memory of the Holodomor, the fear that erupted from the depths of memory can explain the surge in the trafficking of women for sexual exploitation in the 1990s, when the prospect of famine seemed very real due to the non-payment of salaries and pensions in Ukraine, and the mass loss of citizens' savings. Rampant crime and the incapability of the authorities complemented the picture of the hopelessness of the situation in Ukraine at that time. It is possible to predict an increase in the level of this type of crime in 2022 due to the expected recession of the global economy.

Despite its ominous murderous uniqueness, the Holodomor of 1932-1933 was similar to the repressions that residents of western Ukraine experienced after World War II – a person was on the verge or beyond of life and death in a desperate situation and without hope of improvement. The participants of the national liberation struggle were in camps with prison terms lasting, at best, a quarter of a century. Their families: women with small children were taken out in cattle cars and left in an open field in Kazakhstan or Siberia in the middle of winter without food or means of subsistence (Prokopets, 2008). For that reason, the residents of western Ukraine, who were not subjected to the Holodomor of 1932-1933, suffered from the total repression of the Soviet “liberators”, suffered trauma, the consequences of which are comparable to the consequences of the Holodomor of 1932-1933. Ultimately, both the Holodomor of 1932-1933 and the mass deportation of the population are recognised as genocide (Decision of the..., 2010).

*Causa causae est causa causati* (the cause of the cause is the cause of the result) (Temnov, 2003). Thus, the Holodomor of 1932-1933, Soviet pre-war repressions, World War II, and repressions that exterminated the best and greatly undermined the Ukrainian gene pool

became the cause of the vulnerability of a large part of Ukraine's population to becoming victims of human trafficking (Nazarchuk, 2021; Information materials of..., 2021). Those who survived had to adapt, lie, and raise their children with such hypocritical morals. Ingratitude to its saviours, which was characteristic of both the USSR and independent Ukraine, continued the moral degeneration in society. Instead, respect for one's heroes, for their memory, is one of the moral foundations of American society, a nation that does not have an inferiority complex. The Day of Remembrance of the Defenders of Ukraine who died in the struggle for independence, sovereignty, and territorial integrity of Ukraine was established by the Decree of the President of Ukraine No. 621 "On the Day of Remembrance of Defenders of Ukraine who died in the struggle for independence, sovereignty and territorial integrity of Ukraine" (2019).

### **General social measures to prevent human trafficking**

Considering the identified fundamental reasons for the victimisation of the population of Ukraine, the most effective measures to prevent human trafficking are measures of socio-psychological influence. The essence of these measures lies in the fact that their implementation would simultaneously have a two-vector effect: reduction of the victimisation of Ukrainians and creation of obstacles to the development of the identity of a criminal who commits human trafficking. The above refers to the development of a system of personal values based on the principle of dignity.

A developed sense of dignity is inextricably linked with respect for the dignity of other people. Therefore, fostering the dignity of a person from early childhood is a key general social measure to prevent human trafficking and one of the tasks of the state. The dignity of the person as an awareness of self-worth, which naturally follows from the very fact of man's arrival in this world. Dignity is recognised as "a profound characteristic of the individual, the core of its structure, which is the result of self-awareness, self-authenticity, socio-moral self-esteem, grounds for self-respect". "The attributes of dignity, freedom, and responsibility are the result of holistic personal development in the context of the overall level of development of civilisation, society, the level of education". The concept of human dignity is at the heart of the modern discourse on human rights.

Where and who should cultivate a sense of dignity in Ukrainian citizens. As is known from pedagogy, four factors develop a person: family, religion, education, and society. "Teachers recognise the family as the leading micro factor of a child's upbringing and socialisation, because it is the child's natural environment at the initial stage, a source of material and emotional support" (Andrushko, 2020). Modern psychological studies determine a common socio-psychological problem in the upbringing of children in post-Soviet countries. This is the devaluation of the child in the process of upbringing, especially in families that are prosperous outwardly. Disadvantaged families where parents suffer from drug, alcohol, or other addictions, physical violence against children, forced prostitution, or child pornography are a separate issue that is not addressed in this study. Overcaring parents, unaware that they are committing mental violence, apply educational stereotypes from previous generations to their children, denying them the right to be recognised as persons entitled to respect, including their freedom of will. Parents consider themselves wiser only based on seniority and deprive children of the right to have their own opinion, forgetting that since printed books became





available, especially in the age of the Internet, older age does not indicate higher wisdom or greater human experience (Niewiarowska, 2021).

Psychologist M. Lindholm (2011) was one of the first to draw attention to the causes of the problem of mothers and daughters in the media space. Later, other psychologists explained the lack of happiness in adult personal life by the devaluation of the child in the family, lack of respect for the dignity of the child and attitude to it as a complete person. Psychologists consider the fostering of dignity in children as the basis for personal happiness in relationships. This study extrapolates this approach to preventing the emergence of vulnerability, the tendency to become a victim of human trafficking. “Children who have grown up in a full family and happy environment by the age of 7 cannot be manipulated”.

Therefore, parents need to be taught to love their children. The introduction of mandatory special training on “parents' recognition of the value of a child's personality – the basis of the child's happy adult life” would be useful for many parents who want, but do not know how to show their love correctly. The creation and dissemination of these intellectual products for parents can be a breakthrough in the upbringing of a holistic, harmonious personality, which under no circumstances would be ready to lose its own dignity and value, become a victim of human trafficking, and generate corruption.

The content of such training is a matter for professionals: psychologists, psychoanalysts, teachers, and philosophers (Kravchenko, 2021). Its introduction should be provided for by the Concept of the State Targeted Social Program to Combat Trafficking in Human Beings until 2025 (Order of the... 2021). The obligation of such parental education should be enshrined in law and can be ensured by making it a condition for receiving child benefits. Such training can be provided on various platforms: educational internet portals and in educational institutions.

## **Conclusions**

It is not easy, if not impossible, to manipulate people full of dignity. They are prone to civil disobedience, as shown by two Ukrainian Maidan events. However, it is possible to develop statehood, protect independence, and counteract corruption and human trafficking by relying on such people. The state of uneducated citizens deprived of dignity can only count on taking the role of a donor in the global distribution – the territory of origin, transit of raw materials: primary agricultural products, wood, minerals, people: men, women, children.

Fostering of dignity is impossible without overcoming the consequences of the psychological traumas of Ukrainians (the Holodomor of 1932-1933, other artificial famines and repressions by the Soviet regime), which begins with their recognition. It is crucial that the international community recognises the Holodomor of 1932-1933 as a genocide of the Ukrainian people. The broad dissemination of information about the Holodomor of 1932-1933 along with the results of studies that determined its impact on changes in the perception of Ukrainian people and human trafficking would show Ukrainians in a different light to the world community. Ukraine is not a nation of slaves and prostitutes. The total famine, which at one time destroyed, as recent studies proved, the powerful civilisations of antiquity (the Old Kingdom in Egypt, the Maya) did not demolish the Ukrainians. The most important thing is to spread these ideas in Ukraine.

The course of basics of psychology should become one of the subjects in secondary schools. Moreover, the course of personal growth should be a mandatory component that develops general competencies in educational programmes of higher education institutions. In addition to the main goal, the introduction of the above academic discipline in higher education institutions would distract interested young people from the so-called “Personal growth courses”, which are common on the Internet space. “Coaches” in such courses are often people without proper education and skill level. The affirmation of a person's dignity depends not only on the family but also on the attitude of the state towards its citizens. These are important steps in eliminating the mentality of sacrifice and the ingrained habit of the suffering of Ukrainians. Studies in this field should continue.

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