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THE PSYCHOLOGICAL STUDY OF TRAGEDY IN KEMEROVO "SAFETY ILLUSIONS" AND "ILLUSIONS OF JUSTICE"

Abstract. One of the first requirements, according to Maslow, is the need for safety. We build buildings, fortresses, gate to protect ourselves from danger. According to some researchers, the aspiration to reproduction is some protective mechanism too in the way to save us from death. However, the concept of safety is a beautiful demonstration of illusion where we feel comfortable. Historically it developed so that children represent as small angels, but till the middle of the 18th century, they were treated as adults. The Institute of the childhood gained the development since the beginning of industrial revolution. Then, the attention society concentrated on the protection of the childhood and the right of little citizens for safe existence. The tragedy in Kemerovo became 25.03.2018 one of the most shocking and terrifying. In peacetime 60 people, 42 of which children died. Children who did not survive in the place where everything made for the fan. In media, there was KEMEROVOMYSTOBOY flashmob. In our article, we tried to consider ways and methods of experience of loss, and the related sense of guilt. The fault of survivors, and the fault which did not save as a phenomenon of "illusion of justice" and experience of PTSD.

Keywords: the psychology of grief, the illusion of justice, safety illusion, childhood, PTSD, Kemerovo.

On March 25 dozens of children died in the fire in the Kemerovo shopping center "Winter Cherry." Many parents survived because they waited for children after the film session on other floors of the shopping center; some of them tried to break to the burning cinema halls, but could not. The modern history of Russia knows, perhaps, only one similar event – Beslan where terrorists occupied school at the beginning of September 2004.

Aman Tuleyev directed the Kemerovo region for nearly 21 years. The record-holder governor retired himself, a week later after the tragedy in "Winter cherry." Left with words that "it is impossible to work with such hardest freight." On March 25, 60 people, including 41 children died in the fire in the shopping center. "Winter cherry" is almost in the center of Kemerovo. Locals do not want to pass or pass constantly by the burned-down shopping center. The decision is already pleasant – it will demolish, and on its place there will be a square of memory. Demolition of the building will begin on May 15. It was decided to be done right after the Victory Day.

Due to the events to Kemerovo, we would like to write how the tragedy can affect on each of us. Perhaps, you remember the losses, losses today, let is not necessarily conscious, and at the level of physical feelings. The breast area can hurt you; there is heavy or faltering a breath, you can cry. And about those who were lost or suffered, or about itself.

The meeting with death is always a meeting with the mortality and with experience of the losses and losses. There are five stages of accommodation of grief: denial, rage, bargaining, depression, and acceptance.

Very often the person gets stuck on someone of them. Time from the moment of loss can pass enough to your measures, and all of you do not trust yet, are angry or endure a depression.

Very perhaps so it happened because for the moment of loss at you it was not given by a number of the necessary support. Especially at the first stage. Here it is most comfortable to be frozen and go to a chronic trauma. Caseworkers yesterday to parents of the lost children "Do not cry, tears still will be necessary, the most terrible ahead!"

The most awful that is the automatic reaction in our society. The person not only that loses the most precious – the child, and he still has to get itself it together, gather and protect itself (himself) from bureaucratic machine.

People went at once to Kemerovo to take a blood test; many psychologists started conducting free psychological consultations. Perhaps, and you will find something unique that will help you to feel the life, force, participation. You should not force yourself, only, if you feel in yourself a resource and energy to give, share. Perhaps, you only want to spend more time with the family and to feel your unification and each other value. And the most important is essential to living now any feelings which were stirred up. To give them space and time. Foreign death is always a meeting and with own life.

The grief is a reaction to the loss of the significant object, part of identity or the expected future. It is well-known that reaction to the loss of significant object - the specific mental process developing under the laws. The essence of this process is universal, invariable and does not depend on what was lost by the subject. Experience of grief always proceeds equally. Only its duration and intensity which depend on the importance of the lost object and features of the identity of the grieving person differ.

Grief that goes underground is deadly. The shutting down or pushing aside means that it will eventually back up on you. If you have had other losses that you never really grieved, both the tendency to do this and potential damage is even stronger, because losses all tend to be connected. If you find that you are seemingly out-of-touch with your feelings, if you're marching ahead with business as usual, if you are telling yourself that this was just meant to be or somehow is for the best, question yourself.

In the beginning, the grief was part of the stages which are consistently replacing each other. The number of stages at different authors fluctuated from four to twelve. The psychotherapist helps the client to move from a stage to a stage. However, as it appeared, stages have no clear boundary and sometimes already lived stage recrudescens at stages of later. Besides, sometimes some stages were absent or were so severely expressed that they did not manage to be traced and respectively to work. Besides, manifestations of grief at all stages are very individual, therefore, often remained evident, on what psychotherapist tried to do. That is why the process of grief could be difficult and inconvenient.

Recently the new view for work with the grieving client offered by J. William Vorden was widely adopted. Vorden's concept, though not only, now remains to the most popular among the people working with loss. It is very convenient for diagnostics and work with real grief and also if it is necessary to deal with the grief which is not endured many years ago and opened during the therapy begun by entirely other inquiry.

According to Vorden grief's description consists not stages or phases, but four tasks which person has to solve. These tasks, in fact, are similar to those problems which are solved by the child in the process of a growing and separation from mother. Vorden considers this approach as the most convenient for clinical physicians and the closest to Freud's theory about work of grief.

Vorden believes that thought forms of a current of grief and their manifestation are very individual; however, the invariance of the content of process allows to allocate those universal steps which have to make a grieving person return to healthy living. It is quite essential to psychotherapist control this process. Problems of grief are invariably by the process, and forms and ways of their decision are individual and depend on personal and social features of the client. Four problems of grief could be by the subject consistently. It is convenient to understand, what psychological task is solved and what is – No, much more straightforward than to define poorly expressed grief stage. Besides, as it is clear that there is a solution to this task, it is clear where the psychotherapeutic process has to be directed.

If grieving client cannot solve a task, the grief will not develop further and to seek for the end which can cause problems in this regard even in many years. The reaction of grief can be blocked on any of tasks, and behind it, there can be a different level of pathology. The reaction stopped at any stage of grieving has specific symptomatology.

In this article, I would like to make a summary of four tasks which has to solve person, "The consultation and therapy of grief generally made according to the fundamental book of Vorden" on the example of reaction on the death of the loved one. This example it is most developed illustrates loss reaction, and it is important to remember that any reaction of loss will always develop similarly according to the contents, only duration and intensity differs. Forms of manifestation of the process are uniquely individual.

So, it is evident that it is impossible to start enduring loss until the fact of loss is not admitted. Thus, the first task – recognition of the fact of loss.

When someone dies, even in case of the expected death, the emergence of feeling as if it happened nothing is healthy. Therefore, first of all, it is necessary to admit the loss fact, to realize that darling died, it left and will never return. During this period, the same as the lost child looks for mother; the person mechanically tries to contact with the dead - mechanically dials his telephone number, "see" among passersby on the street, buys to its products, etc. This behavior of "search" described by Boulbi and Parks as communication restoration. In norm, this behavior has to be replaced by the behavior directed on the refusal of communication with the dead close. The person who makes the actions described above, in norm bethinks and speaks to himself: "That I do, after all, he (she) died." Quite often the opposite behavior – denial (denial) of an event meets. If the person does not overcome denial, then work of grief is blocked at the earliest stages. Denial can be used at the different levels and take the different forms, but as a rule, includes or denial of the fact of loss, either its importance or irreversibility.

Denial of the fact of loss can vary from natural frustration to massive psychotic forms when the person spends some days in the apartment with the dead before notices that that died. Gardiner and Pritcher described six such cases as extreme forms of psychotic reaction to death.

More often the meeting and less pathological form of manifestation of denial were called by the English author Gorer mummification. In such cases of people keeps everything as was at the dead all the time to be ready to his return. For example, parents keep rooms of the died children. It is normal if proceeds not for long, thus some "buffer" which has to soften the most difficult stage of experience and the adaptation to loss is created. However, if such behavior lasts for years, the experience of a grief stops and the person refuses to recognize those changes which happened in his life, "keeping everything as was" and without moving a little in mourning, is a manifestation of denial. The easier form of denial when the person "sees" the dead in somebody another – for example, the widowed woman sees the husband in the grandson." The poured-out grandfather". Such mechanism can alleviate loss pain, but seldom satisfies quite – the grandson after all not the grandfather and if "he continues to live in children," with them (children) all the same will not enter the same relations, as with the dead. Moreover, eventually, this situation comes to an end with acceptance of the reality of loss.

Another way with which people avoid the reality of loss, – denial of the importance of loss. In this case, they say something it seems "we were not close," "he was the bad father" or "I do not miss it." Sometimes people hasty clean all personal belongings of the dead, everything that can remind him, is the behavior opposite to mummification. Thus endured loss preserve themselves against facing face to face reality of loss. Those who show such behavior, treat a group of the risk of development of pathological reactions of grief.

Another manifestation of denial is "selective amnesia." In this case, the person forgets something, the concerning dead. For example, the man of years 35 who lost the father at fifteen-year age could not remember his appearance, even growth or hair color. After successfully carried out therapy of grief he remembered the appearance of the father, lived all feel connected with loss and could return to healthy living.

The third way to avoid loss understanding - denial of irreversibility of loss. Vorden gave an example from the practice – the woman who lost a mother and the twelve-year-old daughter at the fire, two years went on aloud, as a spell: "I do not want that you died." She told it as if her relatives did not die yet and she this spell can keep their life. Another example when after the death of the child parents console each other – "we will have other children, and everything will be good." We anew will give birth to the died child, and everything will be as was. The irrational hope again to reunite with the dead is standard in the first weeks after a loss when the behavior is directed on communication restoration, but if this hope becomes steady, it is abnormal. At religious people, such behavior looks a little differently as they have other picture of the world. Then the critical relation of the morning to the events will be the norm; he under-

stands that in this life already will never be together with the dead and will reunite with it only, having lived the life in this world as the kind Christian or the respectable Muslim has to live it. This expectation of reunion after death does not need to be destroyed as it enters a reasonable picture of the world of deeply religious people.

The second problem of grief, on Vorden, consists in enduring loss pain. Means that it is necessary to endure all complicated feelings which accompany loss.

If mourning cannot feel and live the pain of loss which is always, it has to be revealed and worked using the therapist, differently pain will prove in other forms, for example, through a psychosomatic or frustration of behavior.

Parks wrote: "If the grieving person has to feel loss pain so that work on overcoming of this loss was done, then everything that allows will avoid or suppress this pain to prolong mourning term." Reactions of pain are individual and not all feel the pain of equal force.

Clients on this stage often complaints about problems in contact not only with external reality but also with intimate experiences. "I feel like nothing, even it is strange," "I thought, it happens differently, some strong experiences, and here – anything." The pain of loss is felt not always, sometimes a loss is endured as apathy, the absence of feelings, but it has to be surely worked.

Performance of this task is complicated by people around. The people who are often nearby feel discomfort from client's severe pain and feelings, they do not know that with it to do and consciously or unconsciously report to it: "You should not grieve." This unexpressed wish of people around often enters an interaction with own psychological protection of the person who endured a loss that leads to denial of need or inevitability of a process of grief. Sometimes it even is put following into words: "I should not cry about it" or "I should not grieve," "Now not the time to grieve." The manifestations of grief are blocked, emotions will not be reacted and do not come to the logical end.

Avoiding of performance of the second task is reached in the different ways. It can be denial (negation) of existence of pain or other painful feelings. In other cases it can be avoiding of painful thoughts. For example, thoughts of the dead can be allowed only positive, "pleasant", according to Vorden, up to full idealization. It too helps to avoid the unpleasant experiences connected with death. Avoiding of all memories of the dead is possible. Some people start taking alcohol or drugs for this purpose. Others use "a geographical way" – continuous travel or continuous work with the big tension which does not allow to reflect on something, except daily affairs. I know a case when the person went for work in day of death of the mother thus that it was the lecturer. Such public work does not give the chance to relax for a second. He made the same in day of a funeral, and specially asked to reconstruct the schedule. It was very purposeful behavior allowing to avoid the experiences connected with death of mother. Parks described cases when euphoria was reaction to death. Usually it is connected with refusal to believe that the death occurred and is followed by constant feeling of presence deceased. These states usually unstable. Wrote Bulb: "Sooner or later everything who avoids the feelings connected with the experience of grief most often being depressed." One of the purposes of therapeutic work – to help people to solve this difficult problem of grieving with loss, to open and live pain, without collapsing before it. It needs to be lived not to bear through all life. If not to make it, therapy can be necessary later and will come back to these experiences more painfully and challenging, than at once to endure them. The delayed experience of pain is more difficult also because if pain of loss is endured later considerable time, the person cannot receive that sympathy and support any more from people around which usually appear right after loss and which help to cope with a grief.

Such guarding behavior has the reasons, and with them, it is necessary to work separately before work with feelings. It is necessary to find out the reasons for which the person avoids the experiences connected with loss pain and at first to work them. For example, to work with fear of hard feelings. In other cases change of a stereotype of the behavior connected with the ban on the open manifestation of feelings which arose earlier is necessary or it is necessary to understand how to be about the resistance of people around which uncomfortable to be near the person in sharp grief.

The following task with which has to cope, client, is an adjustment of an environment where he felt the lack of the deceased. When the person loses close, he loses not only the addressed feelings object, and from which feelings turn out, he loses a specific tenor of life. The dead close participated in life, deman-

ded performance of some actions or individual behavior, execution of any roles, assumed part of duties. Moreover, it leaves together with it. This emptiness has to be filled.

The organization of a new environment means different things for different people, depending on those relations in which they were with the dead, and from those roles which the dead played their lives. Parks wrote: "In any grieving it is not always clear that loss represents. Loss of the husband, for example, can mean, for example, - or not to mean - loss of the sexual partner, partner, accountant, gardener, clown, etc., depending on those roles which were carried out usually by the husband". The client can realize or not realize those roles which the deceased played his lives. Even if the client does not realize these roles, the therapist needs for to plan that the client lost and as it can be filled. Sometimes it is worth pronouncing them with the client. Often the client spontaneously starts doing it during session. My client after death of mother, feeling very helpless and unprotected, began to argue - and what I lost? The tender word, a look, a voice, a touch – yes, it is irreplaceable. But a lot of things from this that were done for me by mother and that gave feeling of safety, I can do for myself. I can learn to sew – mother sheathed it, – I can learn to prepare and to create to myself comfortable conditions when I come from work – earlier mother met her with a dinner, - for example, the dinner can be put since morning in a microwave and it is necessary only to press the button. It so helped with our work that I began to use it as exercise with other clients. The grieving person has to gain new skills. The family can give support in their acquisition. Vorden cited as an example the client, the young widow. Her late husband treated that type of people who are inclined to assume all responsibility for the events and independently to solve all problems. The wife lived with it "absolutely safe". The husband did for it everything. After his death the widow became isolated and, without knowing how to interact with the outside world and to solve the problems arising beyond a limit of a family world, practically refused social activity. But when one of her children started behaving badly at school, its meetings with the staff of school and social workers were required. Willy-nilly it had to overcome the internal resistance and to leave the house in the outside world. She learned to interact with the staff of school, solved the arisen problem, and it gave it necessary experience and feeling that difficulties such are surmountable. Often at the grieving person new ways of overcoming the arisen difficulties are developed and before it new opportunities so there is a loss fact reformulation in something making also positive sense open. It is frequent option of a successful completion of the third task. For example, my client who lost mother with whom was in very close symbiotic connection told once: "Mother died, and now I started living. It did not allow me to become adult, and now I can build the life as I want. It is pleasant to me".

Except for the loss of the object, some people at the same time endure the feeling of loss of own personality. The last researches showed that the women are defining the identity through interactions with relatives or care of others, having lost object of care, endure the feeling of loss. Work with such client has to be much broader, than the small development of new skills and ability to cope with new roles.

The grief often leads the person to strong regress and perception of as helpless, incapable of coping with difficulties and inept, as the child. Attempt to carry out roles of the dead can fail, and it conducts to deeper regress and damage of a self-assessment. Then it is necessary to work with a negative image of at the client. It demands time, but gradually, leaning on the image of becoming more positive, the client learns successfully to work in those areas of life collision with which avoided earlier.

Preservation of a passive, helpless position helps to avoid loneliness – friends and relatives have to help and participate in human life, endured the loss. At first, after the tragedy it is normal but further starts preventing to return to full-fledged life. Sometimes impracticality to the changed circumstances and helplessness serve a family. Other family members have to rally in care of someone on whom loss struck most strongly, and only thanks to it feel substantial and well-founded. Alternatively, the status quo remains - the family should not change the conduct of life. For example, the grandfather died after a long illness. While he was ill, in a family there was the specific conduct of life including care of the patient, and such situation for some reason all arranges. In this case, the family starts invalidation of the widowed grandmother, and with the best intentions. "You endured such tragedy. Why to you to work, we will support you".

The last, fourth task is to build the new attitude towards the dead and to continue to live. In the first works, Vorden formulated this task as "withdrawal of emotional energy from the former relations and its room in new communications." However later he refused this formulation, first, because of its some

mechanicalness and secondly because it was understood by many as the disappearance of the emotional attitude towards the dying loved one. Therefore Vorden considered necessary to explain that the solution of the fourth task assumes neither oblivion, nor lack of emotions, but only their reorganization. The emotional attitude towards the dead has to be changed so that there was an opportunity to continue to live, enter the new emotionally rich relations.

Many incorrectly understand this task and therefore need the therapeutic help for its decision, especially in case of death of one of the spouses. It seems to people that if their emotional communication with the dead will weaken, thereby they will offend his memory and it will be treachery. In some instances there can be a fear of that new close relations can end too and it is necessary to pass again through loss pain – such happens especially often if the feeling of loss is still fresh. In other cases the inner circle can oppose to a performance of this task, for example, the conflicts to children in case of new attachment at widowed mother begin. Behind it quite often there is an offense - mother for herself found the replacement to the dead husband, and for the child, there is no replacement for the dead father. Alternatively, on the contrary – if someone from children found to himself the partner, the widowed parent can have a protest, jealousy, feeling that the son or the daughter is going to conduct full-fledged life, and the father or mother remains alone. Often stirs performance of the fourth task passionate belief that love only once, and all the rest – is immoral. It is supported by culture, especially at women. Society approves the behavior of "the faithful widow." On Harvard researchers of grief only 25% of elderly widows entered repeated marriage, it is a little more than a percent of young widows and widowers. Moreover, this with the fact that 75% divorced enter repeated marriage.

Performance of this task interrupts a ban on love, fixing on last communication or avoiding of opportunity again to face the loss of the loved one. The sense of guilt follows all these barriers as a rule.

Sign of that this problem is not solved, the grief does not abate and the mourning period does not come to an end, often there is a feeling that "life stands still," "after his death I do not live," the concern increases. As completion of this task it is possible to consider the emergence of feeling that it is possible to love another person, the love to deceased did not become from it less, but after death, for example, the husband, it is possible to love another man. That it is possible to revere the memory of the lost friend, but thus to hold the opinion that in life there can be new friends. Vorden gives the letter of the girl who lost the father, written to mother from college as an example: "Other people can be loved. It does not mean that I love the father less".

The moment which can be considered as the end of mourning is evident. Some authors call concrete temporary terms – month, year or two. Vorden considers that it is impossible to determine the particular term throughout which loss experience will be developed. It can be considered complete when the person who endured loss takes all four steps, will solve all four problems of grief. Vorden considers as a sign of its ability to direct the most of feelings not deceased, but to other people, to be susceptible to new impressions and events of life, ability to speak about the dead without severe pain. The grief remains, it is natural when the person speaks or thinks of the one whom he loved and lost, but it already grief quiet, "light." Work of grief is complete when the one who endured loss is again capable of conducting a healthy life, he feels adapted when there is an interest in life, new roles are mastered, the new environment was created, and he can function in it adequately the social status and a warehouse of character.

We analyzed how often after tragedy in Kemerovo people requested or posted messages in social network as VK.

The statistical review of frequency of request "Kemerovo tragedy" in Russia shows that more than 3.5 billion people were affected by this terrible fire accident.

Why do so many people try to get information in social networks?

Because all of us live in illusions. First, apparently, that it will never happen to us. Secondly, we do not think of the death (that is natural), are not ready to it. When there is such tragedy as in Kemerovo, our strongest deep fears come to light. It turns out that actually we vulnerable, not all-powerful – a lot of things in life occur at all not as we want. And, above all, we feel all injustice of the world. Innocent children died for what? All illusions fall. It only in fairy tales the good overcomes the evil. We remain in private with the fears. Also time that illusions "were restored" is necessary. It is normal reaction to abnormal events. And we should not prepare for them.

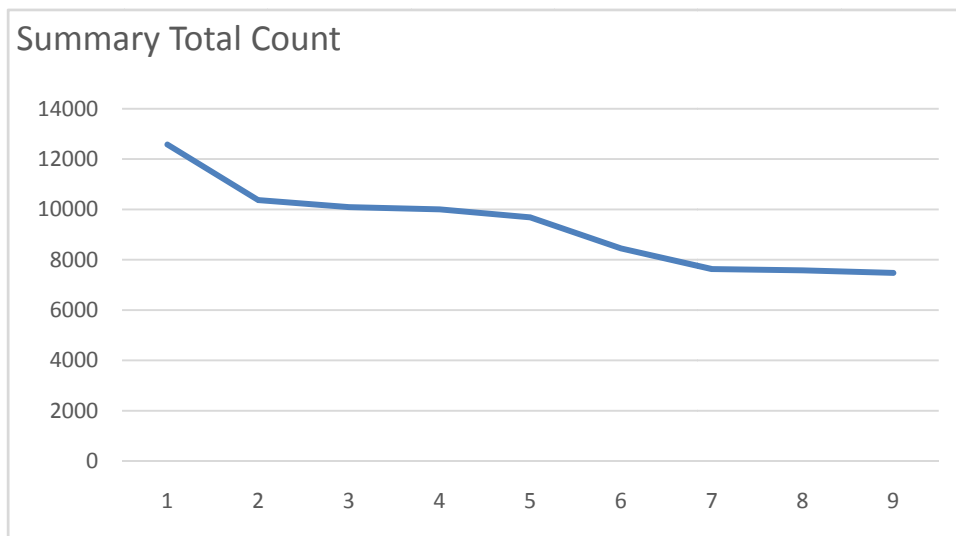


Figure 1 – The average number of requests of “Kemerovo” in VK

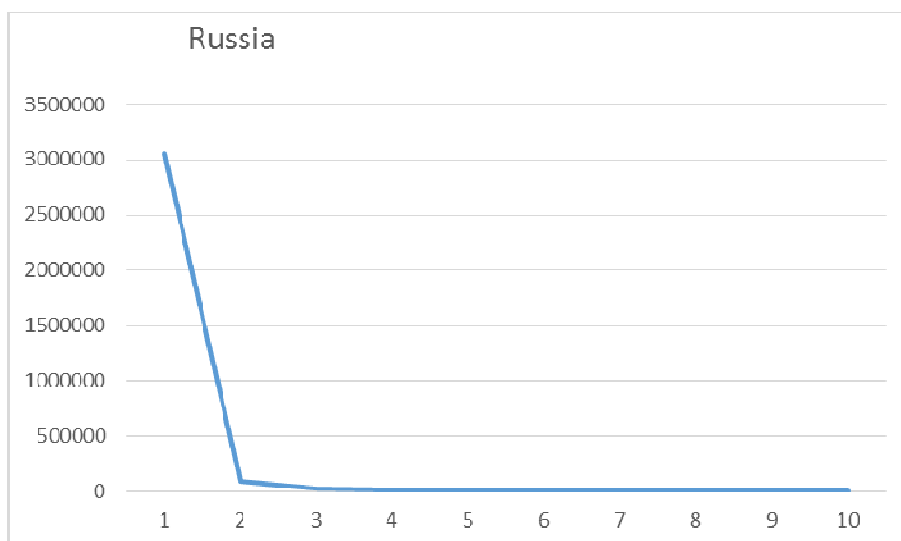


Figure 2 – How many people search for “Kemerovo tragedy” in Russia

Of course, there are in social networks also posts that Putin is guilty personally, and response remarks on "dancing on bones," allegedly arranged with his opponents. But there are also attempts to get to the bottom of causes of the tragedy at the "local" level. Write about dangers of the Russian shopping centers, about corruption at issue of construction licenses much, about negligence and notorious "a human factor" – someone locked doors at movie theaters at which children and fire escapes were lost.

When after heavy experiences at people the related difficulties are observed, we speak about post-traumatic stress disorder (PTSD). People can pay attention that thoughts or memories of a traumatic event rush into their thoughts, influence their concentration during the day and appear as dreams at night.

Also, waking dreams are possible, and they can seem so real that the person can feel as if again ensures that traumatic experience. Sometimes such repeated experience is called as a psychopathological re-traumatization.

Psychopathological re-traumatization differs from each other and depend on nature psychological trauma. People with such re-traumatization usually have the sharpest symptoms of post-traumatic stressful frustration. One of the features of these experiences – persuasive memoirs and thoughts about traumatized. Patients usually remember sad events which they faced in the past, for example, death of other people.

Besides, it can be frightening memoirs because while receiving a psychological trauma of people usually feels strong fear. Sometimes memoirs of the past force the person to feel guilty, grief or fear. Even if the person does not remember especially, and faces merely something that reminds him of trauma, he starts feeling a tension, alarm, and vulnerability.

The main symptoms of post-traumatic stressful frustration – it is the notions of compulsion about traumatized, hyper excitement, and sometimes shame, fault. People cannot sometimes test emotion and behave as robots in everyday life.

In other words, people do not test any emotions or do not test any certain emotions like pleasure.

Besides, always it seems to them that they have to be protected, they stay in a condition of alarm, they observe some symptoms of depression. These are primary groups of symptoms of post-traumatic stressful frustration.

Its interesting fact that situation in Kemerovo cause different reaction in CIS. The number of requests was significantly less than in Russia.

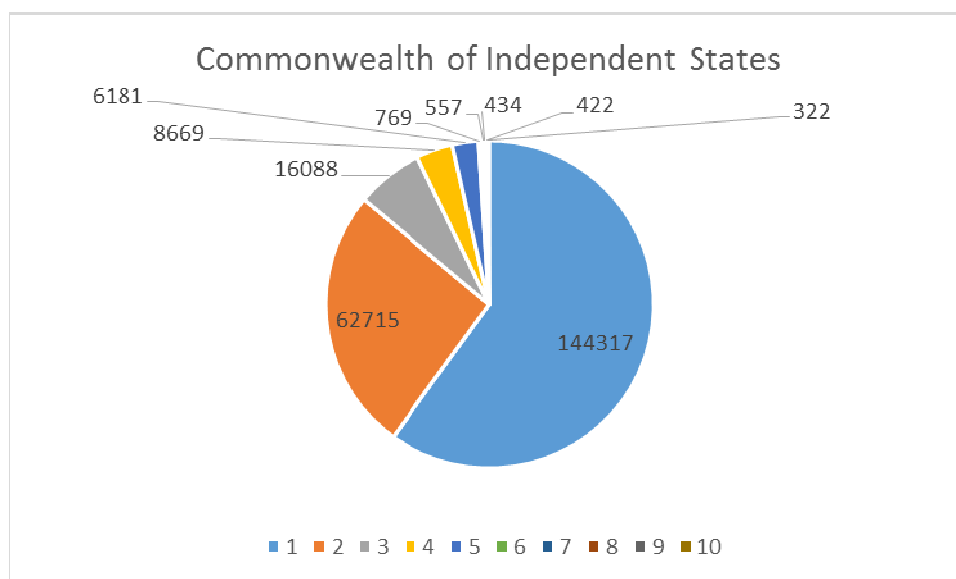


Figure 3 – How many people search for “Kemerovo tragedy” in CIS

We would like to pay attention on a fact that we couldn’t collect any information about number requests in USA cause of new State program for safety of personal information.

Conclusion. Despite different circumstances, the grief of any person, in general, it is universal. It develops on certain stages; in it, there are regularities, and the most critical – the grief of course. It gives hope that people will be able to cope, return with it to full-fledged life. Of course, the person will not forget those who lost. However, his grief will pass into slight grief over time. With it, it is possible to live further and to build the relations.

It is good to test grief – it even. There are cases when the person in every possible way denies irretrievability of loss and does not express emotion. Here such reaction just wrong, it is impossible to dull pain. Then it will, all the same, be shown, but, quite perhaps, in the form of diseases or severe mental deviations.

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"ҚАУІПСІЗДІК ЕЛЕСІН" ЖӘНЕ "ӘДІЛДІК ЕЛЕСІН" ПСИХОЛОГИЯЛЫҚ ЗЕРТТЕУ КЕМЕРОВОДАҒЫ ҚАСІРЕТ

Аннотация. Маслоу бойынша, қауіпсіздікті қажетсіну, бірінші негізгі қажеттіліктерінің бірі болып табылады. Біз, өзімізді қауіптен қорғау үшін, ғимараттар, қамалдар, қақпалар соғамыз. Кейбір зерттеушілердің пікірі бойынша, ұрпақ жалғастыруға ынталану да, өзінше бір қорғаныс механизмі, өзін өлімнен құтқарудың тәсілі болып табылады. Бірақ, қауіпсіздік ұғымы, елестің бірқилы манифестациясы болып табылады, біз белгілі бір уақытқа дейін өзімізді онда ыңғайлы сезінеміз. Тарихтың қалыптасуы барысында, балалар әрқашан кішкене періштелер ретінде қабылдана берген жоқ, 18 ғасырдың ортасына дейін оларға үлкендерге сияқты қарайтын болған. Балалық шақ институты өндірістік төңкерістен кейін дами бастаған. Дәл сол кезден бастап, қоғамның назары балалық шақты қорғау және кішкене азаматтардың қауіпсіз өмір

сүру құқықтарына шоғырланды. Кемероводағы, 25.03.2018 жылы болған қасірет, ең қорқынышты және жан түршігерлік оқиғалардың бірі болды. Бейбітшілік уақытында 60 адам қаза тапты, оның ішінде 42 бала болды. Барлығы олардың ермегі үшін салынған жердегі, құтқару мүмкін емес болған балалар. БАҚ-та КЕМЕРОВО БІЗ СЕНИМЕН БІРГЕМІЗ атты флешмоб пайда болды. Біздің мақаламызда біз жоғалтуға байланысты күйзелістің тәсілдері мен әдістерін және оған байланысты кінә сезімін қарастыруға тырыстық. Тірі қалғандар кінәсі және құтқара алмағандар кінәсі – "әділдік елесінің" феномені ретінде және ЖКСБ (жарақаттан кейінгі стресстік бұзылыстар) бастан өткізу. Біздің зерттеуіміздің аясында, біз контент-сараптаманы пайдаландық (БАҚ және әлеуметтік желілер).

Түйін сөздер: психология, қайғыны бастан өткізу, эмпатия, әділдік елесі, қауіпсіздік елесі, балалық шақ, ЖКСБ, Кемерово.

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ПСИХОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ «ИЛЛЮЗИИ БЕЗОПАСНОСТИ» И «ИЛЛЮЗИИ СПРАВЕДЛИВОСТИ» – ТРАГЕДИЯ В КЕМЕРОВО

Аннотация. Одной из первых базовых потребностей, согласно Маслоу, является потребность в безопасности. Мы строим здания, крепости, ворота, чтобы оградить себя от опасности. По мнению некоторых исследователей, стремление к продолжению рода, тоже является своего рода защитным механизмом способом спасти себя от смерти. Однако само понятие безопасности является своеобразной манифестацией иллюзии, в которой мы себя комфортно чувствуем до определенного времени. Исторически сложилось так, что дети не всегда воспринимались как маленькие ангелы, до середины 18 века к ним относились как к взрослым. Институт детства получил свое развитие с начала промышленной революции. Именно тогда, внимание общество сконцентрировалось на защите детства и праве маленьких граждан на безопасное существование. Трагедия в Кемерово, 25.03.2018 г. стала одной из самых шокирующих и ужасающих. В мирное время погибло 60 человек, 42 из которых дети. Дети, которых не удалось спасти там где все построено для их развлечения. В СМИ возник флешмоб КЕМЕРОВОМЫСТОБОЙ. В нашей статье мы попытались рассмотреть способы и методы переживания потери, и связанное с ними чувство вины. Вины выживших, и вины не спасших как феномен «иллюзии справедливости» и переживания ПТСР.

Ключевые слова: психология переживания горя, иллюзия справедливости, иллюзия безопасности, детство, ПТСР, Кемерово.

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