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Influence of Adverse Childhood Experiences in Indigenous Populations on the Propensity to Recidivism

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Abstract

Based on a study of international experience, it is shown that the key problem of both primary and repeated offenses among the indigenous population is the archetypal ideas about the state as the cause of unfavorable living conditions in one's own life, as well as one's family and community, and the lack of an idea of social capital for the observance of law and order. Some of these ideas exist among many representatives of the indigenous population. Meanwhile, only offenders lack a sufficiently developed mechanism of psychological adaptation. That is, the commission of crimes is a compensatory tool for experiencing adverse living conditions. Solving the problem of recidivism among representatives of the indigenous population requires the use of a number of psychological adaptation programs used within the penitentiary system and during the period of post-penitentiary adaptation, the implementation of which is possible, including through telemedicine tools. It is concluded that they can include group and individual programs for overcoming childhood traumas through the development of adaptive mechanisms and positive

compensation (for example, rationalization). In addition to what was proposed, it is necessary to form a motivation to respect the rule of law and seek compromises in protecting one's economic interests.

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Keywords

Indigenous population, psychological support, psychology of childhood trauma, recidivism, violent crimes, psychological support.

Introduction

A significant number of international studies have shown that indigenous people often receive longer prison terms than urban populations. This position is confirmed by the conclusions made in relation to the legal systems of the United States, Canada, Australia and other countries. Similarly, this situation is typical for recidivism, which allows us to conclude that there is a stable pattern of behavior towards representatives of indigenous peoples both in the judiciary and in the social group under study.

However, historically, these countries were characterized by the transformation of institutional models of interaction between society, state institutions and the population that supports the traditional way of life. Since the end of the colonial regimes of governance, the institutions of interaction between the indigenous population and society have not reached the optimal provision of rights, at the same time, even in the post-colonial era, one can say that there are a significant number of socio-economic problems among the indigenous population. In particular, the negative consequences of such a relationship include the following:

- lack of rights to preserve the family, in particular such forms as the artificial removal of children from the family to continue education;
- taking away the rights to the lands on which the traditional way of activity is carried out;
- restriction of rights to resources located on the lands of compact residence of the indigenous population;
- Prohibition of traditional forms of economic management, related, for example, to catching aquatic biological resources, reindeer grazing;
- restriction of access to water resources, a direct ban on land irrigation;
- provision of preferences for conducting socially dangerous activities that lead to the criminalization of the life of the indigenous community;
- insufficient level of restrictions on the use of alcohol, or vice versa, its uncontrolled distribution, especially among the population with a genetic predisposition to alcoholism due to a lack of an enzyme that breaks down alcohol;
- Significant deterioration of the environment in places where the indigenous population is densely populated, limiting the possibilities of leading a traditional way of life.

It should be noted that all these factors are characteristic of the relationship between the state and indigenous people in the last 50 years. Partially, the problems were resolved as a result of the

implementation of the provisions of the UN Convention in the national legislation and the protection of the rights of indigenous peoples, but in general, not all negative factors have been eliminated at present, and in addition, social problems among representatives of indigenous peoples of the youth and middle age have not been resolved. .

Thus, a significant part of the indigenous population experienced significant trauma in childhood associated with the destruction of family and community ties, the lack of the opportunity to lead a traditional way of life, lack of confidence in the possibility of obtaining sufficient resources for a prosperous life, and the development of parental addiction to alcohol. Therefore, the search for ways to institutionalize the provision of psychological assistance to representatives of the indigenous population who are primarily in the penitentiary system is a significant topic of research.

Main content

Modern research in the field of sociology, psychology and law indicates that representatives of the indigenous population are more prone to recidivism of violent crimes. Panel studies from Canada and Australia indicate that all Aboriginal reconvicts, both men and women, experienced significant trauma during childhood and adolescence. In order to overcome the existing situation, a significant amount of research has been carried out to identify possible reasons for the presence in the justice system of a significant number of men and women - representatives of the indigenous population. However, the research data did not lead to the proper result, in addition, later studies showed that adaptation programs that take into account only socio-economic factors are not effective. In addition, the wide coverage of this problem in the public space has led to the fact that judges have become less likely to assign prison terms to representatives of the indigenous population, which has not reduced, but increased the number of violent crimes by their representatives. As a result, negative attitudes towards representatives of indigenous peoples as potentially dangerous began to increase, the number of social contacts would decrease, and the opportunities for socialization for those representatives who would like to effectively interact with society were reduced. In this regard, the issue of studying this problem from the point of view of psychology is more significant. So, at present, the provisions are recognized that the totality of life situations can form a stable pattern of behavior. The research data were tested on a significant number of various population groups such as combatants; structural unemployed; children of divorced parents; people who have survived cancer; pensioners with many years of teaching experience at school. Obviously, we can talk about the possibility of considering the indigenous population from 20 to 60 years old in post-colonial countries as a social group of people who have experienced trauma to some extent associated with the inability to maintain the existing way of life, the lack of opportunities for socialization due to lack of labor skills. At the same time, it is obvious that these factors had a negative impact on recidivist offenders, the consequences are typical for the entire indigenous population.

It should be noted that at present, rehabilitation programs are offered, which are conducted by professionally trained representatives of the indigenous population. However, as the results of the implementation of this approach show, this does not significantly change the situation, since, perhaps, the same representatives who provide psychological counseling themselves are carriers of the "stigma" of the native, and may, on the one hand, not be interested in overcoming the negative attitude towards state institutions, and on the other hand, they may not be accepted as carriers of a "foreign" culture, people who have ceased to be "their own".

In this regard, there is a methodological problem in the preparation of psychological adaptation

programs in order to overcome the traumatic situation, which should be carried out at a high professional level and, first of all, be focused on the formation of an internal locus of control in an individual representative, indicate the rigidity of actions aimed at "revenge" for the transferred trauma from the current system to individual members of society, to form value orientations to overcome the negative impacts of incorrect actions of public administration in relation to the indigenous population. In this regard, it is possible to use the tools of the psychology of crisis states, implemented primarily by professional specialists, regardless of their ethnicity. However, at the same time, punishments for already committed crimes must be implemented in accordance with the current legislation in order for indigenous peoples to be recognized as a social group of the population that is fully responsible for illegal actions. Therefore, the reasons for solving the problem of recidivism among the indigenous population of postcolonial countries must be sought in the field of solving psychological problems. At the same time, the scale of this task may make it possible to form scientifically based instruments of psychological assistance to the indigenous population.

Conclusion

Thus, the key problem of both primary and re-offending among the indigenous population is the archetypal perception of the state as the cause of adverse living conditions in one's own life, as well as one's family and community, and a lack of conception of social capital for maintaining the rule of law. Often, such ideas exist among many representatives of the indigenous population, however, it is the offenders who do not have a sufficiently developed mechanism of psychological adaptation and the commission of crimes is a compensatory tool for experiencing adverse living conditions.

To overcome the problem of recidivism among representatives of the indigenous population, it is necessary to use a number of psychological adaptation programs used within the penitentiary system and during the period of post-penitentiary adaptation, the implementation of which is possible, including through telemedicine tools.

In particular, they can include group and individual programs for overcoming childhood traumas through the development of adaptive mechanisms and positive compensation (for example, rationalization). In addition, it is necessary to form a motivation to comply with the rule of law and seek compromises in protecting their economic interests.

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Влияние неблагоприятного детского опыта у коренного населения на склонность к рецидивизму

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Аннотация

На основании исследования международного опыта показано, что ключевой проблемой как первичного, так и повторных правонарушений среди коренного населения является архетипические представления о государстве как причины неблагоприятных условий жизни в собственной жизни, а также своей семьи и общины и отсутствие представления о социальном капитале за соблюдение правопорядка. Часть такие представления существуют у многих представителей коренного населения. Между тем, только у правонарушителей отсутствует в достаточной мере развитый механизм психологической адаптации. То есть, совершение преступлений является компенсационным инструментом переживания

неблагоприятных условий жизни. Решение проблемы рецидивизма среди представителей коренного населения необходимо применение ряда программ психологической адаптации, применяемых в рамках пенитенциарной системы и в период постпенитенциарной адаптации, реализация которых возможна, в том числе, посредством инструментов телемедицины. Делается вывод о том, что к ним возможно отнести групповые и индивидуальные программы преодоления детских травм посредством развития адаптационных механизмов и позитивной компенсации (например, рационализации). В дополнение к предложенному, необходимо сформировать мотивацию к соблюдению правопорядка и поиска компромиссов при защите своих экономических интересов.

Для цитирования в научных исследованиях

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Ключевые слова

Коренное население, психологическая поддержка, психология детских травм, рецидивизм, насильственные преступления, психологическая поддержка

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