
Fluctuation of suicidal behavior of the North population of the Russian Federation

M.P. Dutkin

The article presents the research of dynamics of suicide in the Russian Federation and Republic Sakha (Yakutia). In the Russian Federation, now there is a pronounced downward trend in suicides, since 1996 year. Reducing mortality from suicide for the Russian Federation as a whole amounted to 35.4%. In Republic Sakha (Yakutia) in recent years the suicide rate is 47-48 per 100 thousand people that is not a steady downward trend. Archaic Pagan beliefs and Archetypes of the “collective unconscious” (K. Jung) as an ethnocultural factor in the origin of the suicides were researched.

Keywords: suicide, socio-economic factor, ethnocultural factor of suicide, the indigenous peoples of the North, the archaic Pagan beliefs, the Archetypes of the “collective unconscious”, K. Jung terminology.

French philosopher, founder of existential direction of modern psychology and philosophy, Camus A. believed that there is only one truly serious philosophical problem – the problem of suicide. Decide whether or not life is worth to survive means to answer the fundamental question of philosophy [5].

Recently, in many countries there has been an increase in the number of suicides (especially among young people). In the developed countries among the causes of death of adult suicide has one of the highest and second place among the causes of death of children, adolescents and young people. According to incomplete data from WHO (World Health Organization) in the world takes place each year more than 500 000 suicides and about 7 million. attempts. The highest rate of suicide in economically developed countries – Hungary – 46 cases per year per 100 000 population in the year 1984 in Denmark in 1980, 31.6, Finland-29 in 1992, the United States, in 1984, 12.4 [3]. In the Soviet Union after the Russian Revolution and civil war, the number of suicides increased dramatically. In the 1926 years in Moscow and Leningrad suicide rate reached 41.8 – men's, women's-19.5 [3].

Further, there were two jump suicides in 1937 (the consequences of political repression) and 1947 (the consequences of the great patriotic war), then some recession during Khrushchev's "thaw", and dramatic growth during the economic well-being of the "stagnant" years until 1984, (38.7 cases per 100 000 population), when the Soviet Union occupied the second place in the world in terms of the number of suicides, second only to Hungary.

During the "perestroika" suicide rate fell sharply to 23.1 (affected by psychological expectations of Soviet citizens to improve the life and impact of the public campaign for sober lifestyle "), but, since 1988, he begins to grow, and in 1995, rising to almost half (41.1 per 100 thousand of population). The extraordinary growth in the number of suicides (especially in our country) highlights the importance of essential deepening for suicide studies and at the same time, notes the lack of their theoretical level and their influence on the situation. There is a need to analyse the issue of suicide in modern material to effectively combat this scourge. Most suicide researchers, starting with E. Durkheim, the main cause of suicide is called the social factor.

Founder of sociological theories of origin E. Durkheim suicide considered suicide as a result of an individual's interpersonal gap, its exclusion from the social group to which he belonged for quite some time as a result of the socio-economic turmoil in the country [4].

The famous Russian psychiatrist Behterev V. article "on the causes of suicide and a possible fight with them», published in Saint Petersburg in 1912, has identified the following conditions contributing to suicides: rapid change in usual conditions of life for the worse; a large migration of people from rural to urban areas; alcoholism; frustration in the society; availability of guns of suicide; heredity; mental illness; loss of loved ones; sharp contradictions in their views and needs between spouses, senior and junior members of the family [cited by: 1].

This study served as a Material "Statistical Yearbook of the Russian Federation" of 2010, [11]. Methodological bases served as such methods are empirical research, observation, comparison, measurement, analysis and synthesis.

In the Russian Federation since 1996, there has been a tendency to reduce the number of suicides (peak of suicides took place in the year of 1995 on 100 thousand population, 41.1). In 2009 year that figure had decreased to 26.5 (table 1). Thus, the decline in deaths from suicide in the whole Russian Federation amounted to 35.4% (compared to 1996) in the Republic of Sakha (Yakutia), the number of suicides has no steady downward trend (Figure 1). The peak of suicides



took place in the year 2001-50.4. In 2007 and 2008, the rate of suicides was 48.3 and 48.5 respectively. In the year 2009 – 46.9. Suicide rate in three years in the Republic of Sakha (Yakutia) (2007, 2008 and 2009) exceed similar indicator in the all about 1.6 times. In 2010, there is a slight downward trend in the number of suicides is 40.8. Went down for the year-5.3%.

Analysis of suicide rates by place of residence revealed a trend of higher suicide rate of rural population compared to urban populations. Coefficient of suicidal behavior of villagers in "post-Soviet" period was 1.2 lower than city dwellers (table 2 and Figure 2). Since 2007, the death rate from suicide among rural population began to exceed the suicide rate of urban population (in 2009, in 1.03 times higher). This phenomenon is explained by socio-economic factors: high and growing gap in the level and quality of life of the urban and rural population, high unemployment and rapid urbanization (in most countries, more die from suicide than urban population rural population).

According to federal State statistics service for the 2009 year, leaders on the frequency of suicide among children-Tuva, Yakutia and Buryatia. At 100 thousand children aged 10 to 14 years there have consequently 15.6; 13.4 12.6 and suicides. These indicators are extremely high (3 times the Russian figures). In these same regions, there is the most unfavorable situation among teenagers 15-19 years: in Tuva-120.6 on 100 thousand, Buryatia-86.6 and Yakutia-74.2 (table 3). The high number of suicides in the national republics of the North of RUSSIA, particularly the adolescent and child suicides, reveal, apart from socio-economic factors, the so-called "itnokultural" factor in the origin of the suicide.

Itnokultural factor in the origin of the suicide in the first place there is the example of Hungary, which for a long time, until 1994, was leading by the number of suicides in the world. Hungarian language belongs to the Finno-Ugric language group. In terms of socio-economic development in Hungary was not behind its neighbors in "Kommunismus camp" – Poland, Romania and Czechoslovakia, where the suicide rate was much lower. In the Russian Federation regions, where mostly people related to the Finno-Ugric language group (Komi, Udmurt Republic, the Republic of Mari-El), have always been a high rate of suicide. Other foreign countries with Finno-Ugric population also give similar high rates of suicides: Finland – 100 thousand population at 20.3 (2004), Estonia – 20.3 (2005 year).

Doctor of medicine, psychiatrist Polozhy B. in his article "Suicide in the context of



«Ethnopsychiatry» writes that the study of the frequency of suicide in the Komi Republic found that persons of Finno-Ugric nationalities at 94.9 per 100 000 population, 2.2 times higher than the rate among the Slavs (41.5) at 100 thousand of population and 1.7 times the average for the Republic [9]. The prevalence of suicide among Finno-Ugric tribes has increased in recent years, 1.6 times, and among the Slavs remained stable. These figures, according to Polozhy B., convincingly show a great predisposition to Finno-Ugrians suicide response. The frequency of suicide in Finno-Ugric subpopulation higher among men (in 2.5 times) and women (in 2.7 times).

This confirms another researcher with suicidal behavior Terebihin V.: in 2008, the rate of mortality from suicides in the Russian Federation (number of deaths per 100 thousand of population) stood at 27, in the Komi Republic 42 [12]. For comparison: in the Republic of Sakha (Yakutia), the ratio amounted to 48.5 in 2008 year. Level of suicidal behavior in the Republic of Sakha (Yakutia) is higher than the average in the Russian Federation more than 1.8 times and nearly 2.5 times higher than the maximum thresholds, critical incidence of suicide, some experts from the World Health Organization (20 suicides per 100 000 population).

Consequently, suicidal behavior is widespread not only in those regions of the Russian Federation, where the population to Finno-Ugric origins, but also in the regions of the far North in particular, in the Republic of Sakha (Yakutia). The Republic of Northern Caucasus always show low rates of suicide, regardless of religious belief (the population of North Ossetia, mostly confessing Christianity, gives the same low rates of suicidal behavior, like the neighbouring republics, Muslim).

It is noteworthy that the Republic of the Caucasus (Azerbaijan, where the population profess Islam, Armenia and Georgia, whose population professes Christianity) have always differed from the Russian Federation incomparably low rates of suicide, even when they were part of the Soviet Union. For example: in 2002, Azerbaijan gave 1.1 suicides per 100 000 population in 2003 year – the Armenia 1.8 and Georgia in 2001, 2.2 case.

Suicide researcher in pre-revolutionary Yakutia Dmitri Shepilov in 1928, by analyzing the historical data of the Yakut, wrote in his Suicide in Yakutia (study): "in Yakutia in the early 19th century, the number of suicides in 1809 and 1810, respectively 23 and 17, that is about three times higher than in Russia» [13]. According to Polozhy B., of the indigenous peoples of the North of the country, despite the influence of the Orthodox faith, still strong remain archaic Pagan beliefs

that belong to the этнокultural factor of suicidal behavior. They (the archaic ancient beliefs) are expressed in national traditions and customs [9]. It's symptoms. But, says Polozhy B., "remain the internal psychological or historical memory of the people." In our view, these "internal mental facilities are Archetypes of" collective unconscious "in the terminology of K. Jung.

In the foreword to the book by K. Jung's analytical psychology known Russian philosopher, psychoanalyst Rutkiewicz A. explains the essence of the teachings of ... the eminent psychologist, Jung gradually coming to the central point of his teachings, which he later would call teachings about archetypes collective unconscious: beyond the threshold of consciousness is eternal praformen, manifested at various times in various cultures. They are stored in the unconscious and passed down from generation to generation "[14].

K. Jung reveals the essence of the instincts "specifically designed motivating force that long before consciousness was inherent goal and continue to do so, despite any later than the achieved level of consciousness. Consequently, they are in a close analogy with Archetypes, so close that there are sufficient grounds to assume that the unconscious fantasies of archetypes instincts" [14].

K. Jung suicide problem was communicating with the unconscious desire for Spiritual rebirth. This is due to the updating of the collective unconscious. The archetype of the Renaissance is a mental image of the reward awaiting a person in the face of unbearable existence, and is associated with the archetype of the "Mother", which leads to metaphorical return into the womb the mother, where you can feel a welcome sense of security [15, 16].

Thus, when the problems of life impeded the realization of the personality of its actual capabilities are regressing the psyche with the revival of more ancient archaic archetypes collective unconscious, which in the past ensured the survival of the population. It is known, for example, that until the beginning of the 20th century old chukchi left voluntarily to die in the tundra to more food got its other brethren [2].

Famous ethnographer in the same custom Seroszewski W. suicide stated and Yakuts, "the old man and old woman Earlier if became too old or if someone very ill without hope of recovery, the people asked their children to be buried, and then transferred him to the forest's relative and suddenly pushing in advance prepared hole and dug it out alive" [10].

Old yakut Modžukan, says another famous Yakut researcher Kulakowski A., edge made his



coffin, dug a grave and says to his wife: "I grew old, and I have no previous mighty forces. Will my enemies and win me old man fainted. Then my glory is gone. So I decided to avoid that embarrassment, giving himself or herself voluntarily death "[6].

Platon Oyunsky, famous Yakut poet and philologist, noted: "cases of voluntary death in Yakut tales are also often" [8]. Describes the two types of suicide. In the first form, the elderly already have lived their working age, leaving behind an offspring, considered its existence unnecessary and disadvantageous to the family, so they went away from life, but without the hand. Their children were to bury them and make them a grave mound. Dying is usually given voluntarily swallow heart of cattle, and at a time when the heart is in my throat, the old stalls at throwing in a pit and buried. People who out of fear and pity couldn't do this over their fathers, raised to laughter: "coward has not executed the will of his father, gave him die like a beast." Another example of a voluntary death is the threat to be disgraced, desire to die is not defeated; the famous strongman, having reached old age, forced his wife and son to bury in prepared in advance the Tomb alive [ibid.].

Ancient archetypes, which in the recent past to ensure the survival of the population, create in the minds of modern people irrational thinking and mystical experiences. According to the doctor of sociological science Nemyrivsky V. archaic ancient beliefs. Provide fertile breeding ground for the emergence and growth of the so-called magic mass consciousness [7]. He writes that the modern national ideology should be based on national mentality, socio-cultural traditions, sustainable, centuries manifestations in popular consciousness and behavior, motivations and values the archetypes in the depths of the mass unconscious of Russia. Nemirovsky V. notes that different levels of mass consciousness rises "magic" to the detriment of "realism". Monitoring studies indicate that over the past 16 years, the number of holders of the magic of mass consciousness, that is, the collective unconscious, has increased by about a quarter: currently, about 90 per cent of the population of Krasnoyarskiy State are native magical consciousness [7]. They believe the psychics, fortune telling, in the so called "corruption" in the horoscope. Speaking the language of psychoanalysis, in mass consciousness (unconscious) of our nation continues to dominate, and indeed strengthened, "tanatofiliб" – desire for death, writes Nemirovsky V.

An important element of this magical mass consciousness is the attribution of responsibility for everything that happens with the person or the society on external factors. It is actively

seeking an external enemy, xenophobia, paternalism. In a social setting these people hold passive behavior strategy, hoping for State assistance in solving any of life's problems, then there is a good ground for social apathy (it is well known that the income of the rural population in the North is several times smaller than the incomes of industrial districts). If it doesn't come, then the individual is often depressed.

This primitive form is schizophrenia and human behavior, when he knowingly or unknowingly is committed to its final end is death.

Diverse stress, trauma leads to a violation of the dynamic balance between the conscious and the unconscious in the form of neurosis. This results in the actualization of the archetypes of the collective unconscious, which the recent past, ensures the survival of the North Asien. Ancient archetypes, penetrating mind, his unusual appearance upset psyche. They generate awe, depression, and mystical experiences. Thus, according to K. Jung, there are “mystical” neuroses. And with a weak form of a person experiences unpleasant experiences, and with the strong form of neurosis appears mysterious fear. Consciousness is filled with mythological images, thinking becomes archaic, background mood down – depression begins.

Depression, explicit or scrambled is a major psychological factor in the origins of suicidal behavior.

Table 1. Mortality from suicide in RUSSIAN and Sakha Republik (number of deaths per 100000 inhabitants)

	1980	1985	1990	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
R F			26,5	41,1	39	38	35	39	38,8	40	39	36	34,3	32,2	30,1	29,1	27,1	26,5	
R S I	39,6	31,9	24,2	35,1	36,2	32,3	40,4	39,4	48,4	50,4	49,6	48,8	49,4	48,3	46,6	48,3	48,5	46,9	40,8

Figure 1. Mortality from suicides in the Russian Federation and the RS (I) (number of deaths per 100000 inhabitants)

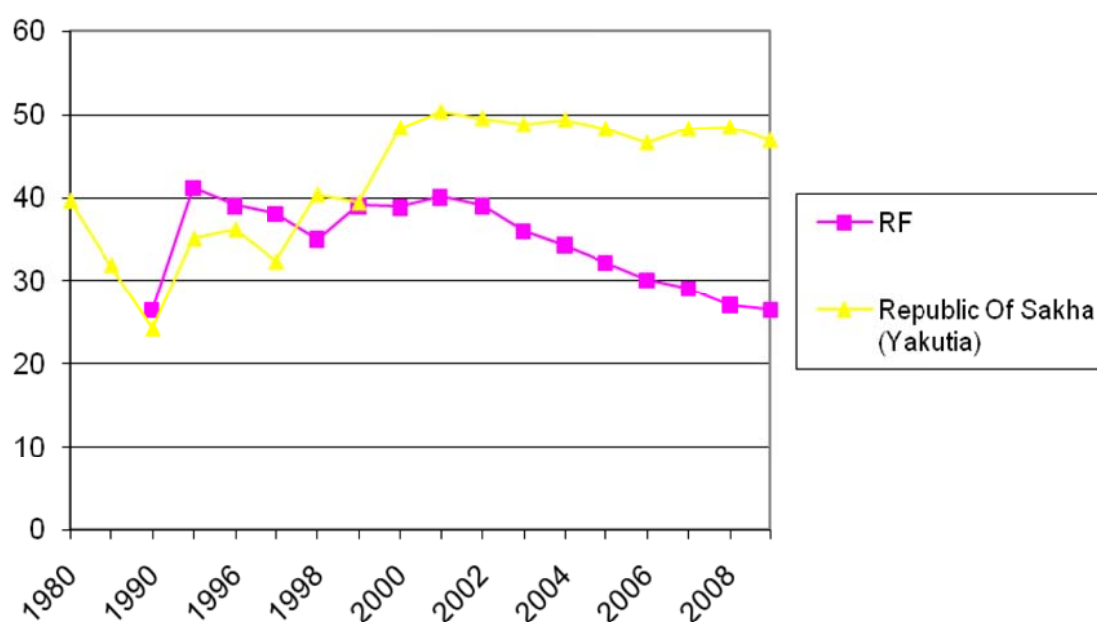


Table 2. Mortality population of suicides in the Republic of Sakha (Yakutia)

	1995 г	2000 г	2004 г	2005 г	2006 г	2007 г	2008 г	2009 г
Urban	195	259	246	244	240	205	233	219
Agriculture	166	206	223	215	203	254	228	226

Figure 2. Rural and urban population, mortality from suicides in the Republic of Sakha (Yakutia)

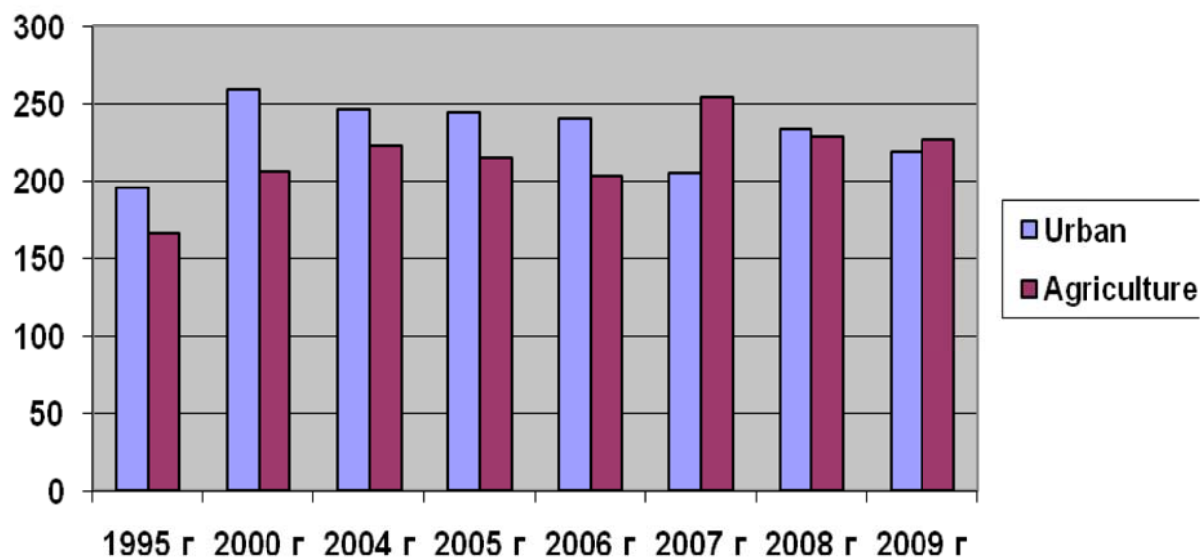


Table 3. Teen suicide, 15-19 years (100 thousand) for the 2010 year:

The Subject Of The Federation	R. Sakha Yakuti a	R. Tuva	Rep. Buryatiya	Republic Of Khakassia	Respublik a Kalmykiy a	In RUSSIAN FEDERAT ION
Teenagers 15-19 years	74,2	120,6	86,6	50,3	51,2	19,8
Children up to 15 years	13,4	15,6	12,6	7,3	5,6	3,5

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Author:

Dutkin Maxim Petrovich – PhD (Philosophy), psychotherapist, docent of the Medical Institute NEFU named after M.K. Ammosov, Yakutsk, Republic Sakha (Yakutia), Russian Federation, maksdutkin@mail.ru.