

**Ethno-territorial heterogeneity of formation of
mental health problems in Russia**

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Eastern region of Russia with its expanded Siberian and Far Eastern territories where different in their social-economic and psychological “portraits” ethnoses live, is a superior polygon for performing comparative investigations of mental health and mental illnesses in various societies and cultures. Ethnic variability of population of the region is explained by adaptation of people to difficult climatic-geographic and social-economic conditions. Intensive use of natural resources of the region in recent decades (oil-processing industry, forestry, gold and diamonds mining) allowed full showing of a number of serious ethnocultural, ecological and social problems confronting scanty nationalities under influence of scientific-technical progress. In the epoch of industrialization, they inevitably experience breakdown in system of attitude, rites, life style, religion etc. This, in its turn, affects adversely social-psychological re-adaptation and entails state of chronic stress in the individual, whose negative consequence is formation of borderline and addictive states.

Role of the North in economic policy of our state is challenged by intensive industrial use of its rich natural resources with involvement into economic turnover that has determined unfavorable future of Yamal, Taymyr, Chukotka, and Low Tunguska and by a number of serious economic, social, ecological and ethnocultural problems. Under pressure of industrialization, indigenous population of Arctic has undergone a transformation in ideology of rites, traditions, religion and system of attitude. Involvement of indigenous people into industrial work leads to serious psychological *perestroika* of consciousness of former hunter (fisher, reindeer breeder) having become a worker. Such a *perestroika* affects adversely biological-psychophysiological re-adaptation and often leads to chronic stress. Experienced emotional stress, worsened by constant feeling of instability of his/her position in system of foreign for them production relations and moral values, often leads to quick social degradation. Loss of “religious-cultural-ecological roots” in nationalities of Far North is one of multiple causes of prevalence of alcoholism among them.

Above-mentioned evidence testifies to necessity of formation of new, pioneer directions in psychiatry – ethnopsychiatry and ethnoaddictology, being situated on the joint of medicine with ecology and human biology. They should be established and have overlapping zones with ethnography, demography, anthropology, biochemistry, medical and population genetic. The essence of ethnoaddictology and its basic problems may be briefly reduced to the thesis that specific research should be performed in order to understand psychiatric and addictological pathology (for its onset and course) taking into account of ethnogenesis, ethnoses of natural system and their adaptation both to

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extreme natural conditions and to psychophysiological re-adaptation to new, instable social-economic reforms. Cognition of specificity of other cultures facilitates comprehension by the subject of his/her own culture, allows achievement of objectivity in assessment of role of own social institutions, and differs social functions from natural models and relations.

Main problems of the modern ethnopsychology targeted at the third millennium are culturological ones including correlation of such concepts as “culture” and “personality”, “acculturation”, and study of possibilities of prevention of personality pathology provided by this culture, identification of adaptive possibilities of the individual to social environment.

Cross-cultural investigations put accents on comparison of mental symptoms and diseases in peoples and ethnoses with account for their sociocultural patterns and ethnographic data. Transcultural study is limited with comparative assessment of mental disorders, choice of treatments, organizing forms, psychological (or psychiatric) provision and other aspects of mental life of peoples on different continents. All is determined by integrity of studied ethnos – at what stage of ethnogenesis examined people, populations and peoples are, what is the dynamic of social development, of their safety in historical aspect.

Modern transculturology states about revision of rendering of psychological and psychotherapeutic help to indigenous population of eastern region of Russia directed at dialectic combination of principles of centralization and decentralization. Theoretic significance and practical value of distinguishing of “risk groups” and pre-nosological states, predictive criteria of progression of borderline and addictive personality disorders are outlined. During development of preventive activity, complex medico-social, socio-cultural interventions that have to be flexible and do not violate human rights should be taken into account.

In this special issue, we begin to show complex and multifaceted material, then we touch mental deviations, including alcoholism, associated with social-cultural reforms and changes, religious beliefs, cultural traditions and questions of prevention based on ethnocultural features of some peoples.