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## The Russian family as a resource and diagnostic criterion of counteraction to extremism and terrorism

*The modern Russian family as a live social system, on the one hand, forms personality, setting a system of moral values counteracting to extremism and terrorism; on the other hand, it is transformed under influence of experience of family and nonfamily violence; from the third party, quality of family relations can serve as a diagnostic criterion of its safety/danger for society.*

**Key words:** family, resource, nonviolent relations, violence in family, hostagehood, the Stockholm syndrome, terrorism, extremism.

It is known that the person as personality starts in the family. After all, in this unique small group there realizes his primary socialization at the expense of powerful personal potential of adults, first of all parents, by means of a child's training to family, national, cultural, confessional traditions; transferring to him of vital ideas of gender-role, national, cultural and other kinds of identification [1, 2, 9]. Under optimum circumstances in safe family conditions the child receives the first skills and experience of social perception – experience of perception and understanding of self, relatives and strange people; people similar to him and people different from him in some measure. In the family there are formed base values of the person (ideas of honor, dignity, respect, trust, tolerance, freedom for self and the others); here he learns to attitude carefully to self and to other people, gets qualities, skills and abilities without which a modern cultural person is inconceivable.

If the family doesn't carry out the named, vitally significant for the concrete person and the society as a whole functions or carries out them exaggeratedly, then in result of a such "brining up" there appears the individual not able to appreciate own and another's life, ready to interrupt artificially these lives for the sake of pseudo-values. Undoubtedly, exactly these people make a reserve for extremists and terrorists of any sense.

Regardless to their profession, for psychologists, teachers, citizens of the country it is necessary to realize under what conditions the modern family optimum copes with problems of brining up of a personally mature person, and what conditions considerably minimize his competence in this plan.

We are convinced that experience of a victim of house and nonfamily violence can in essential degree transform not only separate persons, their perception of the world, but can change systems of people relations, including rigid patriarchal relations. We will consider these ideas on the example of our experience with victims of family violence in Rostov, with victims of act of terrorism in Beslan.

We have undertook the empirical studying of violence in families of Rostov-on-Don: there have been interrogated 80 citizens at the age from 20 to 45 years having own families, people of different professions; 34,0 % of them are men and 66,0 % of



them are women [7]. The respondents were the persons who have experienced violence in various forms in parental families (basic group – 40 persons), and the ones not having similar experience (control group – 40 persons).

Methodical set of instruments: the tests of S. Rosenzweig and Bass-Darka, the questionnaire of A.I. Taschyova on research of violence in the family. Statistical processing of results was carried out by means of the Statgraf package (3.0) with use of the correlation factor of Brave-Pirson /r/ at reliability level  $p < 0,05$ .

The conducted research allows to make statistically trustworthy conclusions.

1. The respondents of both groups describe violence as any concrete kind of behavior, and don't give its general characteristic. The interrogated from the basic group more often apprehend as violence the behavior directed on harming and suffering of someone; and the control group respondents distinguish violence kinds more clearly and particular.
2. The respondents regard four principal forms of behavior as the violent act: physical violence, psychological violence, neglect, economic violence.
3. The respondents who have experienced violence in the parental family, allow violence in own families in 1,5 times more often than those who do not have similar experience (83,6 % of cases against 55,7 %).
4. Violence forms in parental and own families of respondents as a matter of fact are identical: constant scandals, orders, pressure, direct insults, compulsions (*psychological violence*); strapping, slaps in the face (*physical violence*); obstacle to earn own money, restriction in pocket money, control of expenditure (*economic violence*). The respondents of both groups don't use economic violence in own families.
5. The respondents' assumptions of violence reasons in parental and their own families coincide: "tyrant's" alcohol abuse; household problems; lack of mutual understanding between family members; discharge of own pressure; disagreements, distinctions in opinions.
6. There have been reviled 3 groups of features of the tyrant's behavior directly before fulfillment of an act of violence: *characteristics of nonverbal behavior* (change of a look of the "tyrant"; swinging hands; menacing gestures; "fling" of subjects, knock on any subject); paralinguistic behavior (increase of a voice tone; strained voice; silence) and verbal behavior (cavils, reproaches, mockeries; use of obscene expressions).
7. *Patterns of victims' reaction on violence*: "feeling sick", "sharp need for unburden his mind", "something to distract", "attempt to correct a situation", "reciprocal attack", "without changes".
8. Violence in own families of respondents is most frequently addressed to family members: to *near people* (children, spouses, other relatives); to *friends/acquaintance*; and also to *domestic animals/plants*.
9. *Laws in violence course in own families of respondents* can be reduced to the following: "habit" to apply violence; alcohol abusing; full or partial dependence on the tyrant; impunity of violence; contempt for the partner's rights.



10. According to the interrogated, *the family violence has expressed negative consequences* for all participants of the violent act: "tyrant" gets large confidence in correctness of own actions, experiences "pleasure of victory" and even more bitterness, can experience the sense of guilt before the victim; among victims they mark isolation, fear, aggressive behavior in relation to other people, insult, nervousness, suicide thoughts, plans, attempts; witnesses of violence feel awkwardness and discomfort of that they had seen, they are disappointed in the tyrant, feel pity and contempt for the victim.
11. *To the factors protecting the family from violence*, the interrogated of both groups have related love and careful attitude to each other; ability to forgive errors of others; desire to arrange something "peacefully"; mutual understanding between family members; tolerance.

Original relation to violent acts in the family we have found out among victims of the terrorism act in Beslan [3, etc.]. During centuries in the North Ossetia as a cultural norm there remained inviolable authority of adults, men, patriarchal character of families with authoritative type of mutual attitudes and closed, monologic character of communication. Degree of personal freedom of each of family members was defined by the father's ideas of admissible and possible manifestations of this freedom, and any attempt to break these ideas was suppressed by the father and all adult family members. Communicational process in traditional Ossetic families had a character of original curtain: it was not accepted to share feelings, information on health of each other; a closed type of communication was ordered to both men, and women in the family and out of it that in many families essentially complicated even care process of physical health of adults. This tradition could be broken only at communication of near relations of the same sex in the family. The "strict, but fair" father could apply physical punishments in relation to children, other family members, including the wife that was apprehended as the inevitable insuperable passing event. It was not accepted to feel sympathy for the guilty openly.

After the act of terrorism children-hostages, other children of Beslan, the Republic began to show obvious and not hidden neglect to parents, siblings, other relatives. Children of 7 years began to insist on own higher family status sthenically; children of 9–12 years tried to raise not only own position in the family, but also the status of the mother, the brother, the grandmother. Having defied obvious danger to be physically punished by the severe father, to pass for liars, "godless dreamers", they dared to enter the struggle against the imperious, rigid father.

Expressiveness of this symptom was defined by a degree of involvement of a child in the act of terrorism, age of children, their personal features, presence-absence of physical trauma during the act of terrorism, its weight, and also child's behaviour in the hostagehood situation, after discharge and so forth.

The most expressed changes in behavior have appeared among the tertiary victims (among inhabitants of Beslan; who, fortunately, haven't being himself the hostage and whose near relatives haven't being in the gym); in 3–4 times lower these



changes were among the secondary victims (among brothers and sisters of the children who have experienced the act of terrorism at the school); at last, in 2–2,5 times less expressed they were among the primary victims of the act of terrorism (among those who was in the school gym). Among the secondary and tertiary victims of the act of terrorism the described deviations were more aggressive, more often heterogeneous; were addressed mainly to the near, younger, weak and extraneous adults, and also to domestic animals and plants.

Deviations from the habitual, before accepted behaviour began to be demonstrative and provocative, not peculiar to the former system of relations in the North Ossetia as a whole, for example, public nihilism of teenagers in relation to some national traditions of communication with adult extraneous people, including men; obvious scorn of all relatives among the children from 7 years; truancies of studies unapproved by relatives; elements of attitude behavior, obvious rent attitudes; confidence of the children in the all-permitted “under the residence in Beslan”. Till now with special tragedy the adult Ossets apprehend children’s infringement of traditions of family relations.

Among 54,5 % of adult hostages and 18,2 % of children there has been fixed the Stockholm syndrome as the consequence of violent keeping which was closely connected with the previous to the act of terrorism victim’s experience of family and nonfamily. These people, precisely enough describing nightmares of 52 hours of imprisonment at the school and heavy experiences, said that with horror they expected even more terrorists’ aggression, than that they have shown. Examples of the “human” behavior of terrorists: “he told to wet linen under clothes, to suck it instead of water”, “he threw a chocolate to children”, “the terrorist rescued me during storm, having ordered to lay down behind the bodies killed and having covered with his jacket” ...

It is revealed that 86,7 % of these victims before and after the school events were exposed repeatedly to various kinds of violence: *house* (5 persons – physical, 7 – psychological; 3 – economic) and *nonhouse* (1 – physical; 3 – psychological; 1 – economic, 2 persons – sexual). Forms of the violence experienced before the act of terrorism usually were combined.

As it was marked above, the specified kinds of violence partially reflect the national family and generational relations in the North Ossetia, till autumn of 2004 they were accepted practically by all interrogated as reality, as standard behavior of the relatives sincerely caring of the future well-being of those to whom they applied violence.

Thus, it is possible to assume the appeared possibility of change of the character of interpersonal communication in the North Ossetia from closed, monologic – to more open, dialogical communication which reason were such dramatic events. However, till now these preconditions to dialogical character of communication are apprehended adequately and painfully by the majority of Ossetic adults as the obvious, causing deviation from cultural norm, as the destruction already because the act of terrorism became its source.



At the same time, the potentiality to dialogical communication is, in our opinion, the come true fact, a natural consequence, overcoming of which is extremely difficult and perhaps impossible, as many Ossets could feel or realize intuitively that the former, traditional character of communication in their families has appeared insufficiently well-founded in extreme, tragic circumstances in Beslan and after them. The experienced drama demanded more openness, and more mutual trust, and national and confessional traditions ordered to people the communication more reserved, more formal, one-sided which couldn't execute completely a psychotherapeutic function within the limits of household and professional psychological help. We believe that the described deviations of communication and the potentiality of their further transformation should be accepted as reality and by all means be considered in all spheres of life activity: up-brining, educational, psychotherapeutic and others.

Works of the predecessors, and also the adduced results of the described above and other researches of the author incontestably testify that, as a matter of fact, any displays of the experienced in childhood and adult age acts of family violence can change the person's relation to self ("it can be admitted more aggression to me, than that is shown now"), promoting formation of a victim behavior, create a specific scenario and laws of his violent behavior in own family and out of it [4, 5, 6, 8]. In turn, heavy nonfamily violence shown, for example, in wildness of the act of terrorism at the school, can have macrosocial consequences – to serve to transformation of mutual relations system, change of character of communication in many Beslan families, between representatives of various generations, various sex, different order of the child birth in the family, rigidly supported by national and confessional traditions of the people before [3, etc.]. And, at last, the family, with its nonviolent relations is capable to make the most powerful resource in formation of the personally mature person capable to creation, instead of destruction; valuing the life as the highest moral value, having positive generalization of perception of self, the near, other people; able to build productive positive relations with people.

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