

## SELF-AWARENESS, SELF, THE SOUL - ILLUSION OR ULTIMATE REALITY

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Throughout history, question of the relationship between body and the soul, and the question of the nature of the soul, was the subject of interest of religion and philosophy, while with the emergence of psychological theories term soul is replaced with the self - term that includes conscious I. Self as part of the collective unconscious is described by C.G. Jung, while others used term self with reduced significance. There are two opposing views on the question of the nature of the soul-self: the Buddhist perspective, as well as the attitude of some scientists from neuropsychanalysis, and some psychoanalysts - that the self is an illusion, and the opposite, Judeo-Christian, Hindu perspective and understanding of C.G. Jung - that the self is real, that it is a phenomenon that has other than psychological, some characteristics of the ultimate reality that at the current stage of development of science is not yet comprehended, but which becomes somewhat more understandable if we take into account a point of view on the relationship of depth psychology and quantum physics, with as hift away from reductive-materialistic view of the world.

## SAMOSVIJEST, SELF, DUŠA - ILUZIJA ILI KRAJNJA REALNOST

Tijekom povijesti pitanje odnosa duše i tijela, te pitanje naravi duše, bilo je predmet interesa religije i filozofije, dok se s pojavom psiholoških teorija izraz duša često zamjenjuje sa sebstvom- pojmom koji u smislu potpunosti obuhvaća svjesno ja. Sebstvo je kao dio kolektivno nesvjesnog najviše opisivao C.G. Jung, dok su ga drugi koristili s reduciranim značenjem. Postoje dva suprotna gledišta o pitanju naravi duše-sebstva: budističko shvaćanje, kao i stav nekih znanstvenika koji se bave neuropsihoanalizom, te nekih psihoanalitičara-da je sebstvo iluzorno, i suprotno, židovsko-kršćansko, hinduističko i shvaćanje C.G. Junga-da je sebstvo realno, da je ono fenomen koji posjeduje osim psiholoških, i neke karakteristike krajnje realnosti koja na sadašnjem stupnju razvoja znanosti još nije pojmljiva, ali koja postaje nešto razumljivija ako se uzmu u obzir neka gledišta na odnos dubinske psihologije i kvantne fizike, uz odmak od redukcionističko-materijalističkog pogleda na svijet.

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## EPIDEMIOLOGICAL STUDY OF MENTAL HEALTH IN THE CHILDREN AND ADOLESCENT POPULATION IN THE SARATOV REGION IN 2000-2016

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**Introduction:** In recent decades, the highest incidence rates in the Russian Federation have been observed in the child and adolescent population, ranging from 3.0 to 5.5% of the population of these age groups, which deserve special attention to the organization and development of mental health services for children and adolescents as at the federal and regional levels.

**Objectives:** The epidemiological study of total and primary incidence of mental disorders in the child and adolescent population of the Saratov Region in comparison with similar indicators for Russian Federation and the Volga Federal District for period from 2000 to 2016.

**Methods:** The analysis of statistical data of reporting forms № 30 «Information on the health care system» and № 36 «Information on the contingent of mentally ill patients» in the Saratov region for 2000 - 2016 was carried out. The main methods used were: epidemiological, demographic and mathematical-statistical.

**Results:** In the Saratov region in 2000-2016 the indicators of both general and primary morbidity in children and adolescents significantly exceed those of the adult population, which is consistent with statistical data for Russian Federation in general and for the Volga Federal District in particular. In the children's population of the region, during the study period, there was a slight decrease in the overall morbidity rate (growth rate -2.29%), which is slightly less than in Russia as a whole. However, among adolescents, an increase in the indicators of the general incidence of mental disorders by 2016 in comparison with 2000 (an increase rate of 18.06%) is registered.

The indicator of primary childhood morbidity in the Saratov region by 2016 decreased by 25.95%, as well as in the Volga Federal District. Trends in the dynamics of primary morbidity in the adolescent population are similar to those in children. During the study period, the primary incidence of mental disorders among adolescents in the region also decreased, and more significantly than in the Volga Federal District and the Russian Federation as a whole (growth rate -31.07%).

**Conclusion:** The epidemiological data obtained as a result of the analysis indicate the need to improve the system of prevention and active detection of mental disorders at the earliest stages of the disease both in Russian Federation in general and in the Saratov region in particular. In addition to improving the outpatient psychiatric service, this can be facilitated by combating the stigmatization of a psychiatric diagnosis by informing the public about the problems and achievements of psychiatry and conducting psychoeducational conversations with both patients and their relatives.

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## DEPERSONALIZATION AS THE MANIFESTATION OF SCHIZOPHRENIA, DEPRESSION AND DESIRE OF IMMORTALITY

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Depersonalization is described since 19<sup>th</sup> century. L. Dugas and L. Dugas, F. Moutier, and means loss, change in the perception of one's self-identity introduced this term. B.D. Friedman believed that the word "depersonalization" reflects the alienation of one's self-identity. This paper states relative nosological neutrality of the above mentioned phenomenon: manifestations of depersonalization are likely in case of schizophrenia, depression and as a conscious / subconscious alienation from death (in absence of signs of mental pathology). 127 people were investigated: 58 patients with paranoid schizophrenia, 43 - with psychogenic depressions and 26 healthy individuals whose words worried their relatives. During the clinical interview, the following methods were used: anamnestic, MMPI, modified Rorschach test, the PSP and SADS scales. Auto-, somato-, allopsychic clinical variants of delusional depersonalization (as well as its neurotic imitation) are identified.

32 patients with paranoid schizophrenia phenomenologically demonstrated depersonalization in the initial period of the disorder as a feeling of an uncertain or definite change of their "self", accompanied by an affect of fear or anxiety and in most cases with phenomena of mental automatism; or as an opinion that his/her personality became unrelated to his/her body, moved into another body and so now he/she is partly another person. In such cases the patients felt that they now were inseparably connected with this person (alive or dead) and are obliged to help him/her. Some observations showed that patients had a feeling of being completely outside of one's body, a belief in the death of one's physical self, a sense of schism. Other patients had a feeling of change in their body on the whole. It seemed to them that less and less of the world around them stayed the same. Therefore, many were scared to live, to wake up in the morning.

The psychopathological mechanisms of the described problems are based on delusional autopsychic depersonalization with elements of derealization. During the period of frank psychotic episodes depersonalization manifested itself in 10 schizophrenia patients and appeared for the first time during this period along other symptoms: in 8 of them it was in many respects similar to the initial period and in 2 other patients it was characterized by a deeper level of disorder (identification with an animal and with an inanimate object). In 11 cases, depersonalization was manifested by ideas of greatness including seeing oneself as completely different personality. Some of the patients had a feeling of violation of the integrity of the body. 5 patients showed depersonalization during the period of remission start, but the phenomenon was less intense than at the initial and manifest stages. Depersonalization was reduced to the experience of certain changes in one's "self": indifference to the environment, to one's own destiny. A number of patients demonstrated auto- or heterodestructive behavior. The syndrome of depersonalization in schizophrenia has always been supplemented by other syndromes.

In depressive disorders, depersonalization basically remained on a neurosis-like level (only in few cases it led to delusion). Depersonalization while seeking to remove internal conflict and reduce psychological discomfort caused by obsessive fear of death (in anxious or hysterical personalities), appropriated beliefs and values of representatives of another culture (Eastern ethnicity), which denies death or religious concepts of reincarnation. In individual observations it was possible to state a sensual fusion with a beloved animal or plant, whose dying is «conditional» (almost identical being will appear later). At the same time their habitual acceptable socialization stayed intact.