

## The ghostly light for the inmates serving a life sentence in Ukraine



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### **Formulation of the problem**

To analyze whether life imprisonment is the most severe form of punishment, or is it worth the state to provide a chance for this category of people to be released and will their society accept them in such a way?

Life imprisonment as an independent punishment in Ukraine was introduced in 2001. It was the result of the desire of the state to replace the death penalty with a more humane punishment. It is assumed that life imprisonment is the most severe form of punishment, this is judgment, and correction, and prevention. In recent times, there are more and more attempts have been made by Ukrainian law-givers to provide an opportunity for life-sentenced prisoners to go free. The

European Court of Human Rights: "No matter how long and well-deserved the terms of their imprisonment are, they still have the right to hope that they will one day be able to atone for their misdeeds. It is not worth completely depriving them of that hope. To deprive them of this feeling of hope would mean depriving them of a fundamental aspect of their human nature, and doing so would be humiliating for them. "The liberation of maniacs and murderers is a manifestation of humanism or

concern for society? Under what conditions is the idea of humane treatment of murderers able to penetrate the mass consciousness of society?

The life of ex-convicts is divided into "before" and "after". As though it would not be desirable, but in reality a person who seems to have redeemed his guilt after serving time in a colony very rarely returns to normal life, in the general sense of this meaning. [1,pg 91] And people who initially understand that they will spend the rest of their lives in prison walls have been oriented for many years to addiction, adaptation to such life and to life itself in the prison walls. The life of these people does not end with the passing of a sentence, a new stage begins, the participants who are themselves convicted and colony employees, especially psychologists.

You can live optimistically adjusted person, you can live and pessimist. Living in freedom, you always have a choice. It would seem that life in colony for people sentenced to life imprisonment. Depression, sadness, memories - for the most part not very good content, nightmares at night.

Personal observation, like the observation of representatives of the society, was reduced to the understanding that the human psyche was created by the Supreme. Watching women, (which further deepened the reflection on this topic) who are serving their sentence in the form of life imprisonment, came the feeling of understanding what it means to live by hope, what is seeing a ghostly light. Professional perception and use of numerous techniques for working with this category of convicts led to the conclusion that all these people went consciously to commit crimes. They killed their victims with cruelty, which only people have. In their lives at that time, negative human qualities dominated. The soul was seized by evil, blackness. Each of them passed this stage. The moment of the answer for the actions has come. Panic, fear, anger, hopelessness, anger. This is another stage. After - regret, someone has repentance. The psyche changed its appearance very quickly, its condition. The moment of emptiness has come. This is hell. Some of them remained there until the end of their days. But there is still an overwhelming number of convicts whose psyche included a protective shield and an oil painting was drawn...

These people live in a fictional world, they communicate with the outside world through letters, telephone conversations, and Internet communications. To some of them relatives come on dates. There are cases when women convicted to life imprisonment have married and this deserves a separate conversation. Communicating with close people, they ask about their health, they say that they love them. The shield of the fictional world is their thoughts about themselves, as about normal people. They think they know how to love!!! They think they love them. And this can not be a priori. It was all in their lives already, there, at large, they thought they loved someone. Doing terrible crimes, killing for the sake of money adults, including blood relatives, killing children, including their own, did they think they loved someone themselves? Was this feeling generally fundamental, vital and real? To love someone, first of all, do not hurt anyone you love. A person who is capable of love can not commit such crimes. Everything is interconnected. Having received such punishment - caused, one way or another, harm to an expensive person, depriving himself of the opportunity to be loved, including. No one loves them any more, the habit has remained. The habit of loving the mothers of these people, the children of these people. All the rest are condemned to some extent, afraid, hide behind some prism. They have nothing more in life. Why do they live? Will they understand what happened? Perhaps one life will not be enough to atone for guilt. Born in the next life and received in reward some physical disabilities or mental, or the murder of a beloved and an dear child. No one will ever understand why this happened in their lives. They will blame everyone and everything, but not themselves. So it can last for centuries. Will the understanding come through the prism of centuries? Discussing this subject, I wanted to express exactly our vision of the people we worked with, for whom were part of their lives during not one year. Considering the problem from the point of view of science and religion, from the point of view of public opinion, and from the point of view of jurisprudence, it is very difficult to find the line of separation? Execute or pardon?

It is fair to note that the penitentiary service, even having weighed all the risks of committing repeated crimes by former convicts, can not give an unambiguous

guarantee of no relapse. The European Committee for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment (CPT) argues that a long-term imprisonment may have a desocializing effect on prisoners. Convicts may feel a number of psychological problems (including loss of self-esteem and devaluation of social skills), and tend to distance themselves more and more from a society in which almost all they, in the end, can return. [2, pg 118] How much is needed to amend? In 1840, Napoleon Bonaparte after the announcement of life imprisonment asked: "Lifetime - this is how much in France?"

A study of the French penitentiary service showed that during the observation period from 3 to 13 years for the fate of 117 people sentenced to life imprisonment it turned out that 17 (5 of them women) were retried, which was 14.5%.

Today there are two institutions in Ukraine that can really perform the function of resocialization of the prisoner - a family and the state. [3, pg 65] And if there is no family? And then there is such a family that it would be better not to have it, which rather pushes the freed to relapse, than vice versa.

The state supports the convict while serving his sentence (education, obtaining professions demanded on the labor market, development of creative skills). After liberation (assistance in finding a job, purchasing accommodation, establishing useful social ties) rather it is in theory. In practice, in Ukraine it does not work. The development of the probation institute will yield results, providing that the state participates.

In the absence of assistance from the state, the former convict returns to the environment from which he left - and, as a rule, soon returns to prison. Conclusion: the future of people who were in prison, of course, exist. But they, like all of us, sometimes need a helping hand. Is there someone who will stretch out his hand? Is the Ukrainian society ready to accept the former convict to life imprisonment? Are we ready to take our attitude to these people from the negative, consciously transform into a more understanding, to accept and love? Are we ready to give them all kinds of support? To share with them joy and trust in sorrow? Are we ready to live in a neighborhood with people who have brutally and repeatedly killed their own kind?

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