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RESEARCH NOTES

**VALUE ORIENTATION OF MINOR LAW-BREAKERS IN
THE REPUBLIC OF MALI**

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The system of values determines the meaningful side of the directivity of personality and composes the basis of its relations to the surrounding peace, to other people and to itself. It plays a great role in the formation of worldview, the nucleus, which motivates the vital activity, the basis of vital concept and the "philosophy of life".

For determining the value orientation of minor law-breakers, we have used the modified version of M. Rokeach's procedure based on the straight ranking of the list of values.

A list of 16 social-significant values was presented to minors. It was proposed to them to select the values, beginning with the most significant for them and ending with the least. Those social significant values are very useful to both the European and African (Malian) society. The list contains values such as health, studies, work, family, solidarity, respect for elders etc. We do not consider money and personal wealth as purely Eurocentric value. But we do not contest that the strengthening significance of personal wealth

in Malian society, especially in the urban areas, has a link with increasing individualism.

This research was conducted with 75 minors convicted for simple theft, swindle, infanticide, etc. 75 law-abiding minors between the age of 15 and 17 formed the control group. The term law-breakers we used here consist to group all the subjects, which conflicted with the law.

The results reveal that in the group of law-abiding adolescents, health holds a lead with 97% rating. That is, law abiding adolescents consider health, which also includes the healthy means of life, as the basis of all values. Their view conflicts with the view of law-breakers group, where health occupied only seventh place (58%). It is necessary to emphasize those socially significant values for this age such as studies, family, work and leisure obtained higher expression in law-abiding group. In this group of adolescents, studies, family, leisure and work occupied the second (93%), third (80%), fourth (78%) and sixth (58%) positions respectively.

Law-breaker minors gave preference to the values of self-realization. In the group of law-breakers (boys), value - money solidly occupies the first place - 60 %, while in the law-abiding group money occupied only fifth place (61%). Among the values, which occupied the first place, we observed various differences. For example, studies interest only 12 %, and the work only 4 % of law-breakers male minors. Obtaining practical education as a value, interests them. This value occupied the fourth and fifth places in 60 %, although 20 % of law-breakers placed it in the second place. The hierarchy of selection helps in understanding the

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main motives behind the commitment of offenses by minors, which in the overwhelming majority consist in the self-interest. Specifically, self-interest constitutes the motive of the majority of the crimes committed by minors.

Similar results are obtained by group of girl law-breakers, with exception of some special features. They consist in essence into higher place occupied by value - money - 72 %. Work occupies the second place on the significance. No one of them selected leisure as the component value in the first place, although 80 % of girls placed it in the fourth and fifth places. The girls realized more than the boys that for obtaining the money, it is necessary to work. They emphasized the need for work, and they saw it as the method of self-realization, whereas it is not observed as such in the minor of masculine sex.

In both groups of law-breakers, moral-humanitarian values, in spite of their large number in the proposed list, did not enter into the first five selected values. They are in the sixth and subsequent places. Minors consider that these values are not determining in their life. As asserted by V. V. Gavrilyuk and V. A. Trikoz, "general human values for many young people are only potential; they have a nature of sufficient abstract ideas of them".

Among the moral-humanitarian values, the family was rated highest, followed by the generation of child. Family and the generation of child in this case are perceived as the value in the future. The generation of child by minors is not naturally approved in the traditional Malian society but now this phenomenon is

largely developed in Mali, especially in the poor layer population. The tendency of minor law-breakers toward the creation of its own family can be interpreted as the expression of the psychological need for love from close ones. At that time when law-abiding adolescents give preference to parental family, law-breakers think about their own family. Searchers, who investigated value orientation of criminals, assert: "the difference between the criminals and the law-abiding citizens concerns the perception of such values as marriage, love, children and family". The socially significant value, as the respect for standards and rules, is located on the last place in both of groups. This index of the law-breaker minors in Mali confirms the conclusions of criminologists about the fact that the personality of a criminal is different from the personality of a law-abider in terms of the negative content of value- normative system. Numerous studies show that the criminals are characterized by low level of juridical consciousness (Ratinow A. R. 1981). The commitment of crime is as a result of general disrespect to the law.

This kind of behavior of minor law-breakers, who serve sentence in Mali, can also be explained by their desire to protest against their present situation. Tendency to protest against the dominant rules of the society, as known, is the characteristic property of the teenage period. The absence or insufficient moral ideological training of young people and the inability of supervision by the social institutes in Mali, are the causes of these teenage negative character and the absence moral humanitarian values. The moral consciousness, which is formed in childhood in the family, is that base on which in each of us, member of the organized society, develops lawful consciousness, so necessary for our adaptation in the contemporary society.

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In the traditional society of the Republic of Mali fairy tales told by our grandmothers and granddads to the children under the moonlight in villages, contain those necessary elements of morals about what is good and what is bad. By these fairy tales the child learns that the one who behaves well, obtains reward, and his behavior is encouraged, and the one who's behavior is bad, for example, doesn't obtain the approval of those surrounding him and he is punished. Such primary concept about the morals and the right are necessary to strengthen further legal conscience of a citizen. The system of the values of the nearest environment of child will naturally influence the development of legal conscience. Many of the minor law-breakers in the republic of Mali were not located in the medium, wherever this process of legal conscience would obtain proper direction and strengthening. Many of them were located out of the institutes, which are the components of this process: family, school, working group and the like. The numerous or split family, street, the unconscious teachers of the Koran could not fill this important void in the development of the personality of minor law-breakers. The first place of the values of economic nature is the expression of economic difficulties. The search for money and material goods became the means of life, for some categories of population in Mali. Studies show that many of Malians don't believe the fundamental principle of law, principle of equality. They believe that money makes the rich supreme above all, including law. Individualism and personal enrichment began to value in the society above all. Hypocrisy and conformism do not have place for the honesty in the spiritual life and in the social relations. The dynamics of these processes can be traced

through analysis of the individual value system of minor's personality.

There is no doubt that all these public phenomena influence negatively the forming personality and its directivity. This relates, first of all, to the "streets children» of all categories, to the household workers, exploited by rich and greedy mistresses and to the students, hopelessly working for their masters. This relates also to the children from the polygamous families where the head of family has lost control over his numerous descendants. There are countless examples, where parents or the people around, show bad model, which deprives children.

Our study shows that 45% of the minor law-breakers in the Republic of Mali were not located in the medium, wherever the process of socialization would obtain proper direction and strengthening. They were located out of the institutes, which are the undeniable components of this process: family, school, community, working group. It is clear that the numerous or split family, street, the Koran teachers are unable to fill this void in the process of socialization.

Defining the personality of criminal as the totality of different deformed properties of man, which guide him under specific conditions to the accomplishment of antisocial or criminal actions, we suppose that the system of values is an important component of this personality. Basic deformations of the criminal personality come to the value orientation, which as we suppose, plays a determinant role in the accomplishment of the criminal actions. In this condition it is necessary to emphasize on this particularity to elaborate individual prevention of juvenile delinquency.

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