

About Psychology and Psychotherapy of the Times of Globalization

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Abstract: Today's crisis of psychology and psychotherapy appears to be the most powerful in the short history, maybe, the last one. The reason of such heavy presentiments is hidden in radical change of human life under the influence of globalization. Globalization modifies mentality of a person. Without understanding what is Globalization, the Global Person, Global Interdependence, there is impossible to discuss problems of psychology and psychotherapy.

Principles and rules of the Ethical Code of psychologists form a border between the cruel and rational world of globalization and their clients being under globalization pressure. The client hopes for the help and protection of a psychologist or psychotherapist who should help him to find the place in the global world. If the psychologist and the psychotherapist follow the Ethical Code — they are on the side of the client, and if they don't — they're on the side of globalization. The Ethical Code is a handbook for psychologists and psychotherapists on self-control, self-regulation, self-management, self-education of their practice.

Key words: psychotherapy, globalization, the global person, the ethical code, psychologist's practice

1. Introduction

Since the psychology appeared, it's been spoken of the crisis of it. Psychotherapy also suffers from all diseases of psychological science, although it had recovered numerous times. The today's crisis of psychology and psychotherapy appears to be the most powerful in the short history, and could be also the last one. The reason of such heavy presentiments is hidden in radical change of human life under the influence of globalization. The uncertainty of the presentiments will come true, but only if the community of psychologists and psychotherapists is able to analyze fundamentally its present state and to compare it with the things happening beyond it.

In order to understand the idea of the present article, one will find it useful to remember the advice of S. L. Rubinshtein, who said: "There're not values that are primary. They are not the starting point of an analysis, as they are derived from the relation of a human and the world, expressing the existing in the world, including the things created by a human in the process of history" (Rubinshtein, 1997). In the process of history a human has created Globalization and a Global Person, for study of whom and work with whom, psychology, as it's taught in Russian colleges, is not enough. And one can't discuss the influence of the globalization to a person's consciousness and behavior without the understanding of what "global interdependence" is.

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2. The Existing in the World

There is globalization and a global person in the world, the fact which is not enough considered by psychologists and psychotherapists. The scholars of other sciences ignore psychology, which doesn't have its own interpretation of globalization, and relating it by mistake to political or economical phenomena. Human have created globalization, and it is what people are. That's why anti-globalists are unjust in their accusations of "globalists" that they intentionally created an instrument of control of the minority over the majority. They didn't create it; they just understood globalization and use it effectively for their purposes detrimentally to the others. Globalization, as the weather, doesn't have a place of residence, or a substratum. And, as the weather, it can't be now ruled by people, though it's hard to understand, as there was nothing of the kind in the history of human society. The society in common and psychologists in particular are unaware of the enormous capability and the scale of globalization.

Globalization is a planetary intellectual machine, which goes out of human control and performs a person's modification without their knowledge and understanding. It behaves, like some other person, possessing specific characteristics of an individual, a subject, a personality, individuality. It "knows", "understands", "is able to" and "is capable for" much more than a team of geniuses, our contemporaries, is. Globalization has materialized itself in the "world web" of informational, transport, energetic, cultural networks. These networks has absorbed all achievements of modern natural science, but they totally ignore achievements of humanitarian science, thus of ethical norms of influence. Globalization is rational and cruel. But, because of its complexity and the scale, it is beyond reach of "regulation" or "shutdown" by force of one or a group of the greatest contemporary scientists. The humanity is forced to "feed" globalization and to satisfy its "fancies", because a short-time cut-off of even a part of informational, energetic and transport networks threats to shutdown the whole system of society's life support and destroy the many.

Globalization is an independent subject in our life; it's the first "man-made phenomenon" of a planet scale in the history of humanity, compared with a planetary phenomenon of origin of a climatic zone. Slight changes in climate act through human somatic means to survival, alike the slightest changes of globalization inevitably influence human survival through their psychological resources. Globalization has already started on usage of people in its own interests, if one can view an attitude of the climate towards the future of freezing mammoths as "an interest". It's already been fulfilling a peculiar "world inventory" by defining which state of mind is good and which is bad. The results of global inventory can be compared with the aftermath of mythical World Revolution: the role, the place, the value of every country, every nation, person and thing is changed.

On the contrary to the widespread notion, globalization is owned by nobody and ruled by nobody, it lives for itself and according to its own laws, doesn't take in consideration the feelings of people, doesn't differentiate "ins and outs". Globalization is nobody's. It's dangerous because one can't establish conversation with it, like one can't establish conversation with the wind. It's everywhere and nowhere, it's an intellectual climate of the planet. Unfortunately, its influence hasn't been considered enough by psychologists and psychotherapists. XXI century began with the globalization, possessing the enormous totality of the possibilities implemented in it, starting to modify the human state of mind forcing them to serve its functioning. It happened that psychological science didn't give much regard to a prevision of S. L. Rubinshtein to study the "existing in the world" and "including the things created by human" (Rubinshtein, 1997).

Globalization is a real threat to humanity, because it demands powerful potential of natural science for its

maintenance and “discharges” the knowledge of philosophy and ethical norms. Moreover, globalization started to dismantle humanitarian norms, which have been created by human for two thousand years, as useless. Though all previous systems of power were built on the achievements of humanitarian sciences, which are so complicated that can't be formalized in the terms of technical systems: sense, values, goals. Today globalization makes an effort to build a system of power basing only on achievements of natural sciences: logics, mathematics, physics, chemistry, medicine, i.e., post positivism. In fact, natural sciences don't excel humanitarian sciences, psychology in particular. V. G. Leibniz once created mathematical analysis for describing a human consciousness, and mathematical apparatus proved to be extremely insufficient for it (Leibniz, 1982).

It's necessary to supplement globalization with humanitarian sciences, because the loss by human of their sense, values, purpose of life means the loss of their consciousness. While losing consciousness, human beings lose their power on their free behaviour. Without possessing free behaviour, people, deprived of sense, values and aims, cease to obey the governing power. In this case, globalization leads to the world chaos, which was always deterred only by human consciousness, the intellect being only a part of it.

Is a person able to withstand the changes of his mind under the pressure of globalization — that is the main question for psychologists and psychotherapists. Or can a person, by improving himself, change the nature of globalization in the way, which is adequate to his predestination, history and prospects?

It's important to note here a decline of influence of psychologists and psychotherapists to society's understanding of what is human future to be. The most highly paid minds in the world are working now on the improving the natural basis of globalization. Managers of computer companies, being fabulously rich people, finance grandiose researches. On the other hand, the improvement of a human, who interact with globalization, is dealt with by enthusiasts possessing insignificantly small recourses. And serving the globalists in their advertising, personnel, electoral, informational campaigns, which promote globalization without regard to philosophy and ethics.

Globalists don't want to know that they owe everything to such humanitarians as John Comenius (1631), John Locke (1689), Helvetius (1715), Pestalozzi (1746), Herbart (1776), Diesterweg (1790), Ushinsky (1813), Makarenko (1888)... All today's achievements of humanity were fostered by these and many other prominent psychologists and pedagogues. Once, it were they who were the most notable and influential people, human being and life itself were created according to their “prescriptions”. The question arises, why the today's generation of psychologists and psychotherapists are not human and life trendsetters, as their great predecessors were?

3. The Things Created by A Human in the Process of History

In the process of history, periodically and drastically a human creates a new life of society, forcing all its members to change. That's why psychologists and psychotherapists have to adapt a person to rapidly changing realia of the time. Merely in the modern history, psychologists had to deal, firstly, with “religious monarchical person” of pre-1917 period, then with a “red person”, later — with a “Soviet person”, then with “a person of the sixties”, “democrats”, today they're dealing with “marketists”, both advocates and opponents market economy. These are psychologically different people, and they live in absolutely different worlds. Do psychologists and psychotherapists know these worlds, to the life in which they prepare their clients? Is a psychologist or a psychotherapist able to relax, to adapt their client to the real life, without preliminary study of its peculiarities and without regard to its changes? Or is there, from the point of view of psychology, some psychological constant

staying disregarding any changes in political and economical life that is suitable for all times and all life conditions? So, is a psychologist able to work correctly without regard to time and space, basing only on some psychological knowledge, like periodic table, without much regard to what's going on outside his cabinet? Are there enough researches in psychology that can be compared in influence to, e.g., researches of expert philologists and writers P. Vail and A. Genis (Vail P. L., Genis A. A., 2001)?

They quote Cuban poet Alejo Martinez: "A new art? A new poetry? A new painting? Good. And isn't it better to speak first of a New Person? Where do they keep a New Person, when they approve those new values, which will only then become truly new, when lead to emancipation of a New Person, renewed by a new course of nature?" P. Vail and A. Genis in their book "The sixties. The world of a Soviet person", which deserves attention of psychologists, describe psychological changes in human mind, which occurred within their memory. They use the memoirs of thinkers of the time: "A Sentimental Journey" by V. Shklovsky, "Story of a Life" by K. Paustovsky, "The grass of Oblivion" by V. Kataev, "People, Years, Life" by I. Ehrenburg, who actually give the name to the Khrushchev False Spring with his tale "False Spring". Their observations and conclusions are extremely useful for psychologists and psychotherapists not only of that time, but also of nowadays. The experience of psychologists' training in St. Petersburg State University showed that the new generations of psychologists haven't read these works, moreover, they read only psychological literature, which is apparently not enough.

The great thinkers Ehrenburg, Kataev, Shklovsky, Paustovsky made a desperate attempt "to be a citizen without giving up a red passport, preserving the moral of pre-Revolutionary intellect without breaking soviet laws". They achieved the acknowledgement of Voloshin, Tsvetaeva, Mandelstam, Andrei Bely, Remizov, Meyerhold, French painting, Italian cinema, American prose, the view of life according to the standards of Decembrists', Chekhov, Mayakovsky. They initiated a new life, which demanded new people; they actually formed a new post-Stalin soviet person, who became an object of study of psychologists later. It's important to note that psychologists only made studies, and the project of a New Person was developed by other people. Not psychologists, but P. Vail and A. Genis wrote: "Formerly, the abolition of private property, by depriving people of the very idea of "own" and thus leveling them with social surroundings, also deprived of their "own", ultimately entailed the total change of human structure — psychological, and one even may say, biological one", and "The commandments of Moral Code of a builder of Communism and the Commandments of Holy Scripture have substantial difference: Christianity appeal to a person, and Communism — to a collective" (Vail P. L., Genis A. A., 2001). A psychology of people of the sixties and its connection with the psychology of that time could be chosen as an example.

It's justified, as 60s and 70s were the time of prosperity of soviet psychology and psychotherapy, when they had to deal with a completely new psychological group of people — "the people of the sixties". Some psychological problems had gone then, the other had appeared. P. Vail and A. Genis assert that this generation was formed as affected by Hemingway. In appearance it manifested itself in a roughly knit sweater, a beard and half-military half-sports clothes. It's marked indifference to clothes. The refusal from a standard costume meant a disregard to outward gloss. They write that "a Soviet person had long lived in the environment rich in idealism. It was ideas and not things that built life... Solemn meetings, red calico tablecloths, speeches read from notes began to seem foolishly outdated". Without reading Hemingway, Remarque, Graham Green and etc. a psychologist is hardly able to analyze the origins of some problems of their clients. And many of them don't read these authors, not speaking of domestic classics.

Nevertheless, psychologists had to deal with a completely new world of Hemingway, rich in objects which

don't contain ideas within them. They constantly drink, eat, fish, kill bulls, ride cars, make love, fight, and hunt in Hemingway's books. They eat because it's tasty. Some clarity of life-being came to USSR with Hemingway. The argument between the body and soul was found for the body. Coarseness became fashion; not only the lack of sentimentality, but also deliberate simplification: there's something that is, and there's nothing more. Anti-intellectualism became prestigious, the cult of romantic ignorance appeared. But the hero of the 60s could look fool only until people around him understood he's playing fool. Ethics built on negative material gave a great freedom of tactics. Due to it, the community of "ins" united very different people. The "outs" said there's always a place for heroic deed in life. The "ins" noticed melancholically they liked an olive in their cocktail. Comparison of these notes shows that the "people of 60s" gave much work to psychologists and psychotherapists, but how could a cultural line be differentiate from a natural one?

The next one. Friendship as the emotion occupied the 60s became the source of independent public opinion. Unofficial authority was valued more than official one and was more difficult to obtain. Alcohol intemperance appeared then, as there was no sufficient difference between drunkenness and soberness in Hemingway's stories. Drunkenness wasn't viewed as a vice, but as a way of interacting with the world, society and friends. Drinking party supposed the participants to be merely people, without any social role. The model of the inside-out universe was created, where only the unimportant was important and only the unspoken was true. It's natural, that the ideal of Hemingway's heroes merged in the USSR with the criminal one — the hero of 60s stayed the same, with his beard, guitar and a glass. But looking closely, one may recognize in him not Hemingway, but Vysotsky. The tide of semi-criminal culture overflowed the country. The heroes of Vysotsky's songs despised book knowledge; they were interested only in material basis. They despised hypocrisy, baloney, ostentation. They ran risks, were considered odd people and were pleased being social outcast. A semi-criminal became the hero of the epoch, an illegitimate son of Russian Hemingway. That's what P. Vail and A. Genis write of the 60s and that people in short (Vail P. L., Genis A. A., 2001). But that's also what psychologists and psychotherapists dealt with that time, and what had grown into the generation of "democrats" and "marketists".

It's hardly possible to work with such client without studying the fundamental documents of perestroika, which ruined the psychology of a Soviet person alongside with that of "people of the sixties". Did psychologists and psychotherapists study such sources as "To Comprehend the Personality Cult" (edited by Kh. Kobo), "The pulse of reforms" (compound by Yu M. Baturin), "In human dimation" (edited by A. G. Vishnevsky), "Understanding" (edited by F. M. Borodkin and others) and so on? They tell about the measure of all things, narcissism, self-justification and responsibility, intellectuals and marginal people, family, public health, justice, humanism and etc., which appeared in front of psychologists and psychotherapists in the real consciousness and behaviour. As "the people of sixties" didn't look back in the past and didn't care for future, their successors, "democrats", valued ephemeral pleasures of friendly communication much more than real, but cumbersome achievements of career or salary. It seemed, and it really was much more important to be in the society of "ins", than to possess any official comforts. If "the people of sixties" pretended they didn't know and understand, then "marketers" don't read classics, but watch TV-series, and if read anything, it's a gutter press. The market brought a man with a clip thinking, clip memory, dominating of involuntary attention, a man who despise humanism. There were attempts to compare, according to tests of Eysenk, Cattell, Minnesota, Raven, Rosenzweig etc., the average data of "a Soviet person", "a person of sixties", "a democrat" and "a marketist", and no meaningful difference was found, though the experience of many years of work proved them to be fundamentally different people. Initially, psychology was a science of soul, which couldn't be measured by tests. It describes a humanitarian component of

a person and their life, which is being decidedly displaced by globalization. Psychology may be tied to the chariot of globalization, becoming similar to it in rational and digital description of a human and losing its main object — a human soul, implemented in the purport of life, aim of life, and the values of life.

4. The Meaning of the Ethical Code to Psychology and Psychotherapy

The values of the correlation between the world and the human are implemented in the Ethical Code of psychologists and psychotherapists. The principles and rules of the Ethical Code of psychologists form a border between a cruel and rational world of globalization and their client being under the pressure of globalization. The client hopes for the help and protection of a psychologist or psychotherapist who should help him to find the place in the global world. If the psychologist and the psychotherapist follow the Ethical Code — they are on the side of the client, and if they don't — they're on the side of globalization. The Ethical Code is a handbook for psychologists and psychotherapists on self-control, self-regulation, self-management, self-education of their practice.

5. Conclusion

The abovementioned could look unconvincing, if one doesn't show curiosity and interest in the works of the nearest rivals of psychology and psychotherapy, thus of biology, physiology, mathematics, logics. And it will prove that they went far ahead on the way of formalized quantitative study of a rational part of human mind. Like Mercedes Benz car from Zhiguli. Most of the phenomena, which are described in psychology traditionally and indefinitely, are brilliantly explained and simulated at biochemical and neurophysiological levels. From the point of view of reliability of the result and the efficiency of its achievement, these sciences went far ahead of psychology. Actually, they could make psychology unnecessary everywhere, where human behaviour is to be explained and regulated: exactly, fast, reliably and cheaply.

In some moment the psychological science lost its direction of studies and actually stopped in its development. If to compare the leap of development of digital technologies, communication means, pharmacology, appearance of computer tomography and magnetic resonance diagnostic, the psychology seems standing still. It survives only at the expense of manipulating the human consciousness by suggestive methods in advertising, TV-propaganda, personnel management, but that leads it far from its humanitarian orientation and diverge much from the expectations of society. Actually, the psychology after B. G. Ananyev and A. N. Leontyev has lost its direction and started to play “away matches” with sociology, physiology of higher nervous activity, neurophysiology, biology of behaviour, logics, mathematical programming, etc. And has lost everything. It was called by society to describe not the rational, which can be understood even without it, but the irrational, which is dealt with by no other science — the human soul, which can't be measured by positivist methods. Conscience, duty, honor, justice, love, loyalty, sense and aim — these and many more were acknowledged as non-psychological notions, thought it's they that implement a humanitarian component of a person's mind, which is destroyed by rational and practical globalization.

The only way to return the psychological to psychology is to follow the Ethical Code. The situation, that emerged today in Russian psychology, which is clogged by near-psychological pretenders and is being behind of time and often ruled by pseudoscientific pedants, reveals the Ethical Code not only to preserve its importance, but also to be the beginning of the solution of all the problems accumulated by psychological science. The text of

Ethical Code adopted at the third convent of Russian Psychological society in St. Petersburg in 2003 is not a perfect one and needs a serious improvement, all the psychological community should take part in it. Only then, when this most important scientific document is adopted by consensus decision-making, one will be able to speak of licensing and other administrative actions, which should be done by psychologists basing to the Code. That is why I think it useful to return to this text, which should become the starting point of the return of the psychology to its lawful place and influence in Russian society.

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