

**Shour V.G.**

**The All-Russian conference of humanitarian problems of psychology**

On August, 25-28, 2005 the First All-Russian conference «Humanitarian problems of modern psychology» took place in Taganrog. More than 130 people participated in the conference. The geography of participants was: Moscow, Lancaster (Great Britain), Kiev, Odessa (Ukraine), Tyumen, Vladivostok, Ryazan, Samara, Krasnodar, Rostov-on-Don, etc. Interest to the conference has evidently shown that researches of humanitarian problems, development of appropriate methods, methodology and philosophy become one of the main and more and more attractive directions in modern psychology and expectancies of personal identity's new understanding, value-sense self-determination of a person, questions of psychological health, problems of teaching, education and correction are connected with their development

The conference was opened with the report of the chairman of organizing committee B.S. Bratus (Moscow) «Philosophical, natural-science and humanitarian paradigms in psychology» in which an attempt to consider humanitarian psychology in a wide cultural-historical context was undertaken. It was shown that the psychology by virtue of a peculiar place and specificity of its initial bases had always depended on predominating directions in science, consistently replacing as these directions theology and philosophy, then natural sciences and now being guided by the sphere of humanitarian knowledge. The turn of interest from natural-science to humanitarian psychology observed now is connected to appealing of the latter to «the human in a human being», to value-sense, including both an image of limiting values, and metaphysical space of personal being. The main thing for it is becoming a question of adequacy of our available psychological representations with true scales of human being and freedom.

The meaning center of V.I. Slobodchikov's report (Moscow) – «Psychology of development anthropological horizons» – was the consideration of anthropological crisis of modern European culture in its three projections: a) the crisis of scientific model of a person; b) the crisis of humanitarian (first of all, psychological) knowledge; c) the crisis of humanitarian (first of all, educational) praxes. The crisis of modern

psychological knowledge was considered in more detail. The questions of its nature, sources and bases, provoking reasons and ways of its elimination in different types of public praxis were discussed. The fundamental discrepancy of ontological spaces of «knowledge» and «information», and, what is important, a consequence of this discrepancy for self-comprehension and self-knowledge of a person was mentioned.

The question about sources and bases of psychological knowledge was considered within the framework of historical stages of its formation: a) the classical knowledge – the natural-science period; b) the non-classical knowledge – in its two modifications: humanistic and cultural – historical psychologies; c) the post-non-classical – antropical (man-made), humanitarian psychology.

D.A. Leontyev (Moscow) began his report «Humanitarian psychology as a discourse of the possible» with an identification of classical psychology with natural-science one, and non-classical (in the broad sense of the word) psychology – with humanitarian one. If natural sciences study real and necessary things, the humanities study the possible. Psychology is a unique science which studies its object – a person – both from natural-science, and from humanitarian point of view – as a natural, regular being and as an artificial, possible one. The main problem consists in interfacing of these two aspects. Further the psychological mechanisms of transition of possible into real through a person activity based on responsible choice and an individual's openness to space of human senses, specifying a field possible have been analyzed.

In V.A. Labunskaya's (Rostov-on-Don) report it was marked that in modern researches of human expression, and his external shape it could be seen a contradictory interaction of natural-science and humanitarian paradigms. Human expression is interpreted as a multilevel formation, and in a wide humanitarian context it is defined as «the maximal being», presented in cultural values. In the report the circle of the problems concerning functions of expression and external shape not only in a history of mankind, but also in individual human life was outlined. In particular, the interrelation between social constructs of external shape (age, status, gender, etc.) and subjective image of one's external self should be examined not only as a general-humanitarian problem, actualizing in connection with «challenges» of the present, but also as a personal problem which solution is feasible as a movement from external to internal.

In the report «Christian anthropology in space of humanitarian knowledge» Father Andrey Lorgus (Moscow) spoke that the Christian psychology was a new view on a person for the classical psychology. The Christian psychology is based on anthropological experience of theology and ascetic experience of devotees, and also on classical psychological theories reduced on the ideological bases. However, introduction of new or, rather, old categories, such as «soul», «experience», «hypostasis», distinctly does problematical the existing categorial field of classical psychology. The major category of soul has phenomena quite describable in psychology language, for example, such as creative activity, life as originality, aspiration to communication and knowledge, etc. The category of soul can be a category of psychology, as well as a concept of psychics. And the category of hypostasis, i.e. personality, is not less significant for psychology. Psychical means first of all original unique and individual personal for the christian psychology.

V.F. Petrenko (Moscow) based his report «Natural-science and humanitarian paradigms in psychology» on hermeneutic ideas of W. Dilthey, H.G. Gadamer, P. Riker, according to which the natural sciences were sciences about knowledge, while humanities (sciences about spirit) are about understanding. Psychology, in his opinion, includes both natural-science and humanitarian approaches, and methods of these two paradigms are so different that it is possible to speak about the whole conglomerate of sciences (homonymically named «psychology»), than about a single science. The humanitarian psychology does not so much learn a person, as creates culture originating outlook worlds, models of a person and social Utopias, and through the consciousness of person, absorbing it, forms also the being of a person. And at the same time the opportunity for transformation of a person's image of the world is given both through psychotechnological practices, and through formation of a conceptual language of the very psychological science. As G. Kelly, the founder of constructivism in psychology, wrote: «Human behaviour changes within the framework of the same constructs, in which events develop».

In the report of E.V. Subbotsky (Great Britain) «Communications and magic thinking» it was told that magic and usual forms of suggestion are based on the same psychological mechanism – participation. In two experiments children (6 and 9 years old) and adults were asked to imagine different types of objects, and then these objects were tried to change against the will of probationers by means of magic and usual suggestion. Experiments confirmed the hypothesis about the similarity of psychological mechanisms. It

gives grounds to believe that usual suggestion which is widely used in politics, advertising, therapy and other practices of manipulations with mass and individual consciousness, as well as magic suggestion, is based on participation.

In the report of A.N. Krichevets (Moscow) «The multi-storey psychological knowledge» it was told that the psychology was not a unified science according to a method of research. It is meaningful to define some levels, some pure forms of the attitude to the subject, intentional cognitive schemes (equally important for psychology). On the first level the psychological knowledge, organized on a natural-science pattern – objective knowledge, is placed. Its characteristic feature is stability and invariance of basic elements of ontological schemes. The second level is a level of humanitarian-critical knowledge. Here it is not a question of prognoses, but of understanding and interpretation. The third level is a level of humanitarian-existential knowledge. In contrast to the previous level, the psychologist refuses an preferred position of understanding and interpreting. He cooperates, at least, with the equal subject (individual, collective, society). As a consequence, the texts of this level basically are not descriptions of an objective reality. It is actually impossible to draw the border line separating psychological knowledge of this level from philosophical and theological knowledge.

In A.I. Sosland's report (Moscow) «The attractive-analysis and psychotherapy» the approach to the analysis of attraction of a scientific text being developed by him was discussed. The distinction between separate structural elements of attraction was implemented. The main aspects of a text attraction were connected by the author with «hedonistically oriented narrations», i.e. narrations about «changed states of consciousness», basing on a certain hedonistic experience. The psychotherapeutic literature was examined by the author from this point of view. Various psychotherapeutic approaches did not differ from each other in their efficiency. Therefore in practice of recruiting of clients and followers, first of all, they could rely on their strategy of attraction.

J.K. Strelkov (Moscow) in his report «Psychology of time» spoke that time is a form of process, complex, dynamical, inseparable from a person. It is characterized with a great number of temporal terms among which time length is one of the major. Time length «is kept by conscious volitional effort of the person». It gives the method and the tool for measurement of a choice, development, personal potential, and people's attitudes. Time length is lived, overcome, executed. It allows us to speak not only about space, but also about time of a person. Time length is a measure of understanding between people.

At the end of the second day the evening lecture read by B.S. Bratus was submitted to the attention of conferees. Basing on the fundamental difference between «the reality» of the world and an image of the world, its possible psychological models, it was shown that the considerable changes occurring now in the world brought up a question of creation new explanatory models, and, in particular, demanded the other understanding of the status of subjectivity, the verity (truth) in psychology, as well as the role of a personal-sense, author's component in construction of psychological knowledge.

The last day of the conference began with the report of A.P. Nazaretyan, S.N. Enikolopov, V.A. Litvinenko and O.O. Serdjukova (Moscow) «The evolution of violence and the dynamics of compromises» in which the hypothesis of techno-humanitarian balance as well as ways of its empirical verification were stated. For the examination of non-trivial consequences of the hypothesis it was used the cross-cultural formula of coefficient of bloodshed, expressing the ratio of an average number of calculated homicides in a unit of time to population size. The calculations show that in a long-term historical outlook with the growth of weapon's destructive power and demographic density this coefficient was unstably reduced. According to the discussed hypothesis this paradoxical effect is caused by the consecutive rejection of decompensated aggressive societies along the whole length of the human history and prehistory.

N.L. Karpova (Moscow) presented the popular-science film «The person can do everything – 2, or 15 years later» about the technique of family group logopsychotherapy which was based on and continued J.B. Nekrasova's approach to the treatment of serious cases of psellism at teenagers and adults. The shown technique is an evident illustration of the humanitarian approach in psychology – such categories, as mercy, kindness and humanity, tenderness and co-authorship are represented here. It is a true transcendental practice which discovers a way out of a person beyond the limits of his capabilities.

T.P. Skripkina's report (Rostov-on-Don) was devoted to the search of an answer to the question: why the confidence is a universal condition of existence of many social-psychological phenomena. The confidence is related to the phenomenon of belief what has been fixed in Russian as trust. Two kinds of belief can be determined: that one which is called the true belief and which does not know the difference between S (subject) and O (object) of belief. Therefore the true belief defies studying by means of classical thinking. The other kind is a circumstantial belief. In this case S and O of belief are different, and a distance between them is unremovable in principle. Here it means the future, but not yet the real.

This kind of belief is submitted to the study by means of a natural-science paradigm. One thing is to be in a state of belief and absolutely another is to be in the

attitude to the belief. In the first case the belief is constructed on the act of accepting something for a fact, here the content of belief becomes the content of consciousness, and that is why it does not demand an empirical examination. In the second case the belief is constructed on the attitude to something as to the truth that demands an empirical examination. The confidence can be interpreted as a case of the circumstantial belief connected with the valuable attitude to someone.

In the report of A.V. Nepomnyaschy (Taganrog) «The humanitarian aspect of the methodological bases of modern psychology» the possibility of finding by the humanities, and first of all psychology, of that level of «exactness» which had been achieved in a number of natural sciences was discussed. Strictly speaking, the spaces of «subjective self » и «subjective we» are inaccessible for the classical science, because it is impossible to describe the infinite with help of finite means of the language. However in opinion of science's methodologists the fourth scientific revolution which essence consists in the integration of natural-science and humanitarian knowledge is conducting today. In the first place, a researcher's deliberate use of a subjective way of knowledge, in the second place, so-called human measurement without which not only humanitarian systems, but also technical systems cannot do any more are assumed as a basis of integration. In the field of psychology the similar integration is successfully carried out, for example, in engineering psychology by virtue of specificity of the objects and subjects of investigation.

The conferees continued the discussion of problems mentioned in reports at the «round tables»: «The philosophical bases of humanitarian psychology», «Challenges of the present and a problem of psychological health», «Christian psychology».

The general result of these discussions and the conference on the whole can be reduced to the following: 1) domination of an economic principle in management of social systems, as it is now, over a principle of development of a person and a society has already led to the prevailing development of a technosphere, to uncontrollable growth of number and scales of ecological and humanitarian catastrophes, to uncontrollable use of the informational weapon acting as the main means of masses' management, etc., 2) formation of a humanitarian paradigm in psychology allows us to start the productive solution of a critical problem of the present – the problem of development and protection «actually human in a human being».

The materials of the conference are published in a thematic release of the magazine «Proceedings of Taganrog Radio-Technical University» (Taganrog: Publishing house TRTU, 2005. № 7, 208 p.).