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**ERICH FROMM,
THE NEW TYPOLOGY
OF HUMAN BEINGS
AND GLOBALISTIC**


Издательство “ИВА”
СПб, ул. Аэродромная, д. 4, оф. 427

Санкт-Петербург
2002



FROMM Online



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Saint-Petersburg
2002

ББК 60.5
С 69

Sokolov E., Talanov V., Kulagin D. Erich Fromm, the new typology of human beings and globalistic. SPb., 2002.-32с.

The results of works in the field of psychoanalysis by E. Fromm and K. Jung are analyzed. The hypotheses concerning the typology of man are proposed. A comparison of the way the problems were approached by the schools of I. Pavlov, H. Eysenck and K. Jung is attempted. Several views of the life of mankind now and in the nearest future, and the ways of getting out of the global crisis are described.

This work is necessary for sociologists, psychologists and anyone interested in the global problems.

Анализируются результаты работ в области психоанализа Э. Фромма и К. Юнга. Выдвигаются гипотезы, связанные с типологией человека. Делается попытка сопоставления подходов научных школ И. Павлова, Г. Айзенка и К. Юнга. Описываются некоторые представления о жизни человечества в ближайшем будущем и путях его выхода из глобального кризиса.

Для социологов, психологов и лиц, интересующихся проблемами глобалистики.

PREFACE

The booklet is a short version of the manuscript presented to the International competition devoted to psychoanalysis in 2001. The last period of preparation of the manuscript took place in Germany where Mr. Topolyansky and his colleagues kindly helped us. The authors of the booklet would like to express their sincere gratitude to all of them.

We greatly appreciate Mr. F. Shubert who showed truly Christian qualities.

The authors dedicate their work to Anna Figlina (1912-1995) and Anton Kulagin (1906-1975), the parents of Dr. Kulagin. Anna Figlina was born in a Jewish family in Gomel (Belarus). In 1937 she graduated from Leningrad State University as a German philologist. Afterwards she taught the German language.

Anton Kulagin was a son of orthodox priest and grandson of orthodox priest of high rank. May be they symbolize though in the smallest degree unity of German, Russian and Jewish nations.



ISBN 5-7577-0167-6

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Кулагин Д., 2002.

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E. FROMM AND PSYCHOANALITICAL ENLIGHTENMENT

ERICH FROMM. LIFE, CREATIVITY AND WORLD OUTLOOK

Scientific and philosophical trend, connected with the works of Erich Fromm and some other psychologist, who were working during 1930-1970s, is referred to as "neofreudism" or "cultural freudism". They were moving away from psychology in the direction of culturology and ethnology. Unlike the psychoanalyst of so-called "first wave" (W. Reich, K.G. Jung, A. Adler), who tried to revise the Freud's theory, Erich Fromm did not intend to create his own version of psychoanalysis.

Fromm began his scientific activity in the period, when the scientific society – even in such fields as sociology and the humanities- was based on paradigms of experimental natural science. In times of 1920-1930s only a philosopher, who did not pretend to be scientifically strict, could write about "the human's soul", "the art of love", "the escape of the freedom". In Fromm's works the psychoanalysis is displayed Periled with Marxism, existentialism, philosophic anthropologies a component of a general science concerning a common problem of the human being and, even if it is possible say, of the philosophic publicism.

Erich Fromm was born in Frankfurt on March 23, 1900, in a Jewish family, where diligence, religious spirit and rites prevailed in internal atmosphere. His father was a successful businessman in the wine trade. The father's ancestor were rabbis. From the very childhood Fromm, however, did not like people whose aim was money. Never had he been on good terms with his father. His mother, Rose Krause, came from Russian emigrants. She loved his son tenderly and always encouraged him to form his sociable disposition, to believe in his own capabilities, and be always full of inexhaustible hope.





Erich was a well-educated man. He knew both ancient and new languages, was deeply interested in the Old Testament, oriental cultures, Zen-Buddhism. The picture of the world, which Jewish Prophets created in their imagination, where “a lion and a sheep were friendly neighbors” had been attracted him since he was a boy and gave rise to his thoughts about the reason of evil, aggression and of the grounds of peaceful human society. Being a convinced humanitarian, Fromm reacted painfully on the criminality and suicide growth, considering such facts to be in contradiction with the human nature. The First World War, which the very civilized European countries took part in, caused him a great protest and sincere incomprehension. Striving to settle these contradictions, Fromm got carried away by psychoanalysis.

In 1918 he enters the Frankfurt University and transfers later to Heidelberg University, where he studies psychology, philosophy, sociology. His teachers were Max Weber, Karl Jaspers, Heinrich Rikkert, Alfred Weber. At the age of 22 he has got a degree of Doctor of Philosophy. He finishes his education in Munich, then he has got a diploma in psychoanalysis in Berlin institute of the same name. After he becomes a doctor in 1925. He enlarges the complex of medical procedures based on psychoanalysis and thus turns it into a trusting, nearly friendly, communication with a patient. According to Fromm, the humanitarian psychoanalysis was to be necessary component of civilization, in addition to the existing system of upbringing and education. Fromm considered the psychoanalysis task not to be adapted to the society but to help every person to find them to choose their own proper way of life.

Fromm's research thought was mostly stimulated by works of Z.Freud, K.Marx, J.Bachofen. The teaching of the latter about “maternal right” was for Fromm an important argument in his polemic with Freud's “sexual theory”. For about ten years (1930-1939) Fromm has been connected with the Frankfurt social research institute, headed by Max Horkheimer. There Fromm guides the social psychology department. As early as 1932, on the ground of his empirical research, he comes to conclusion, that Hitler will probably take power. In the spirit school and together with T. Adorno, G. Marcuse, M. Horkheimer, he develops the “critical sociology”, striving to combine the ideas of young Marx, his criticism of capitalism with existentialism, psychoanalysis and philosophic anthropology. Following Pascal, Nietzsche, Kasserer, Fromm analyses in his works a situation of a human being

in the world, underlining the openness, incompleteness, eccentric and tragic character of human existence. According to essence of the Fromm's anthropology, the instinctive biological features of the human being are considered as if they overcome by spontaneity and reasonableness, which later “recreate” the human being as a species. Going from the naturalism and positivism, Fromm searches for a support in ethics and religion, in which both he, however, always remained an anthropocentrist.

In 1933 Fromm moves to Chicago with Adorno and Marcuse, he leaves the Frankfurt school, that had been founded in the USA by that time. During 1950-1960s Fromm works in Mexico as a lecturer, publicist and psychoanalyst. He becomes a member of the Socialistic Party of the USA, appears as an author of the Party's program documents, in particular, of the “Socialistic Manifesto”. Coming out against the war in Vietnam, he proves to be in opposition to the American authorities.

The criticism of the bourgeois establishment, his socialistic views, existentialistic disposition and brilliant talent of the lecturer and publicist made of him a favorite of the youth and an ideologist of the “new left” of 1960s. In 1974 Fromm settles in Switzerland, where he lived for remainder of his life. He died of a heart attack in 1980, five days before his eighty. His posthumous collected works in 10 volumes has been published in the Federal Republic of Germany. Fromm bequeathed his archives to Rainer Funk, subsequently the President of the Erich Fromm World Society in Tübingen. Estimating merits and personal features of this outstanding thinker of 20th century, doctor Funk wrote about so typical of Fromm “indissolubility of thought and life”, “the written and the survived, conviction and nature”.

Publicistic enthusiasm of Fromm's works reflects the disposition of the Western radical- and humanitarian youth and intelligentsia in 1960s. It is connected with criticism of the estrangement – the society's mechanization, the consumer-and-market psychology. However, we find in his creative work also the “eternal problems”, ideas referring to the situation of a human being in the world, the sense of history, fight for freedom, justice, creative self-realization of human being. It is undoubtedly Fromm's merit, that he highlighted the mentioned problems in terms of psychoanalysis.

PSYCHOANALITICAL ENLIGHTENMENT

The works themselves ("Escape from freedom, "Man for himself", "Sound society", "Art of loving", "To have or to be?") – reveal the ethical and publicistic trend of the Fromm's creative work. He is not just a scientist, but also an enlightener of XX century, one of those, who sharply realized, that our time needs an enlightenment of a special kind. It may seem to be a paradox, but a contemporary person, in spite of all scientific successes, has proved to be less enlightened a relation to their time aims, needs, and opportunities, being compared to a person of pre-bourgeois and pre-enlightenment age. One should not identify the enlightenment with an epoch or a culture. It is inseparable element of the historical process and consists in more deep self-knowledge of the human being and the mankind, in working-out reasonable human principles of the world social structure, policy and the person's life strategy. For each epoch acquires the enlightenment a new trend and is realized with its own special methods. Not only the science is capable of enlightening people, but religion and philosophy too. The enlightenment is supported by the national and universal traditions. At the beginning of our era, the Christianity has enlightened the souls, having enriched the mankind with ideas of the immortality, brotherly love, hope, faith and equality of people before God. The European humanists- enlighteners of XVIII century accerted the ideas of sovereignty of the mind, progress and called to the freedom, justice, believing in natural kindness of the human beings, in an unselfish striving for the truth. In XIX century the Marxist enlightenment opened people's eyes to the role of exploitation, property and the class struggle, to the preconception and bias of the ruling ideologies. Today the enlightenment must bring together the economical, anthropological, ideological and psychological ideas, in order to make the human being to relize the bitter truth about the time and about himself. The scientists in the field the psychoanalysis who are capable of estimating the person's physical resources, are responsible and for the enlightenment in XX century. They call to the self-criticism, denying the calming illusions, to the sensible and courageous outlook on life. A sensible observer is astonished by the colossal scope of destroying tendencies, which are not realized as such, but are disguised by the ideologies of all kinds. Many of his books Fromm begins, analyzing the spiritual crisis of the civilization. The latter, becoming more and more powerful, but having been

deprived of the spiritual dimension, is now on its way to the self-destruction, the cowardice, egotism, spiritual and physic inertia prevent people from admitting a deep discrepancy between the ideas and real practice. The military confrontation, environmental crisis, crying economic inequality are combining with a naive belief in progress and with declaration of the human rights. Meanwhile, the human is being transformed into a part of the social media-machine; the life is getting more monotonous and deprived of the sense. The human is subtly skillfully manipulated, being not allowed to realize their creative abilities. The true life, based on reason, love and responsibility, is getting less and less possible. A new technology is needed as well as a new social science, such one that not only would research the physical and social "mechanics", but would help to build a sound society and train a creative cheerful person, oriented towards humanitarian valuables. Humanitarian psychoanalysis must become a foundation of the planning and arrangement of the new society. The psychoanalysis teaches to distinguish the initial thought, justified motive and their "rationalized" skill, presented in the ideology. The ideology serves simultaneously as expression of hidden strivings and, at the same time, a form of their suppression. The psychoanalytic enlightenment is aimed at the understanding of the social reality, lying beyond the common norms and notions.

The psychoanalysis reveals that the same deep drams of mind can feed the different and even hostile ideologies, and, on the contrary, the similar ideologies can cover the strivings, quite different by their sense and practical consequences. For example, such ideologies, as Calvinism, fascism, and communism, having, one would think, so little in common, arise, according to Fromm, out of the similar soul foundations, from such a type of person, that he calls authoritarian or "sadistic-masochistic". This type is characterized by the striving for power, the readiness to obey a force and authority, the inability to love and to think freely, the complexes of the fear and aggressions. An authoritarian character is formed in a patriarchal family with a despotic training and serves as a support of the totalitarian regime. A person with such a character is hostile to the democracy, demands "the strong hand", is ready to accept the dictator's rule.

The contemporary enlightenment is not only psychoanalytically but also existentially oriented. It does not mean that all the nations should have the same style of life. It supposes, however, a some uni-





versal for all people understanding of what is “genuine” being of the humans and what is “not genuine” one, and also clear discrimination of these two. This discrimination Fromm characterizes with number of dichotomies: “healthy” and “unhealthy” society, love for life and love for death, authoritarian and humanitarian religion and ethics, aggressive-destructive and loving-creative orientation of personality. Some critics reproach Fromm excessive schematizing and rationalizing the existential-and-sense-of life problems. Of course, it is hardly considered to be justifiable to spread so widely the understanding of the opposite orientations, such as “to be” and “to have”, on all the spheres of life, that is, the economics, policy, ethics, but Fromm’s interpretation of the sound, genuine way of life could be found objectionable. Fromm saves the classical enlightenment ideals – the truth, good, beauty-and believes in a positively to interpretate and substantiate them in the spirit of the present day, having avoided the modernist and postmodernist relativity, the ethical and religious nihilism.

A healthy, genuine way of life supposes the freedom of mind, receptivity to the other people’s sufferings and joys, love for others and for himself. It is not “to have”, but “to be”, in which the human must see the sense of life and their own dignity, to remain themselves under any circumstances and make their own choice. The enlightenment person does not try to avoid all the life’s problems and hide from any danger under protection of an authority. The neurotic way of life, unlightenment and not genuine as well is connected with refusal from the freedom and reveals itself in some narrow and false vision of life, in unwilling to give an account to yourself of the real motives of your actions.

(Sokolov, 1999).

2

THE TYPOLOGY OF HUMAN BEINGS. INTERDISCIPLINARY APPROACH

Many years have passed since Pavlov’s works have first published (Pavlov, 1935) and the theoretical concepts of the types of nervous activity, as established by Pavlov, have been changing. Yet, the set of the basic properties of the nervous system and their fundamental behavioral implications have remained unaltered, which seems surprising rather than natural. And the fact that the property of equilibrium has since then been treated by a number of researchs as an independent characteristic of the nervous system activity, while the “intellectual” and “artistic” types have been viewed in terms of hemispheric dominance, does not detract from Pavlov’s merit, but rather augment it.

In previous studies a hypothesis has been advanced that condition predisposing to the right hemisphere dominance are characteristic of a “strong” nervous system (n.s.), while the ns mobility is associated with conditions predisposing to the left hemispheric dominance (Kulagin, Talanov, 1988, 1990, Kulagin, Talanov, Bolondinsky, 1997).

There are some reasons to suggest a total of 16 higher nervous activity types, viz. (first and second words characterize the higher nervous activity type of the left and right hemispheres, respectively): 1) choleric, choleric; 2) choleric, sanguinic; 3) choleric, phlegmatic; 4) choleric, melancholic; 5) sanguinic, choleric; 6) sanguinic, sanguinic; 7) sanguinic, phlegmatic; 8) sanguinic, melancholic; 9) phlegmatic, choleric; 10) phlegmatic, sanguinic; 11) phlegmatic, 12) phlegmatic, melancholic; 13) melancholic, choleric; 14) melancholic, sanguinic; 15) melancholic, phlegmatic; 16) melancholic, melancholic.

In the work (Deglin, 1996) it is shown, that in the condition of depression of one hemisphere and the reciprocal facilitation of the activity of the other, one of two thinking mechanisms is realized: formal-logical, syntactic (left-hemispheric) or experienced-imaginal, semantic (right-hemispheric). These data can be interpreted in the terms

of thinking model, similar to the computer, containing two processor: more powerful and evolutionally older-graphical and evolutionary new, not so powerful, but more quick-working-symbolic (Kulagin, Lerner, 1997).

INDIVIDUAL DIFFERENCES IN MAGNITUDE AND DYNAMICS VISUAL ANGULAR ILLUSION (VAI) AT DIFFERENT LEVELS OF STIMULATION-COINCIDENCE WITH "THE THREE-FACTOR MODEL" H. EYSENCK

VAI is an effect of apparent deflection of a direction of a straight line at intersection it under an acute angle by accents, inducing illusion, (effect of an apparent broadening) of magnitude of an acute angle between its sides. One of hypothetical mechanisms which is accounting for illusion, is the offset of a maximal of the answer of oriented-responsive neurons in the side of opposite attitude of inducing accents, under affecting of laying of braker flanks of oriented neurons adequating to attitude of inducing accents. Magnitude of stimulate inducing illusion, is understood as contrast of inducing accents of constant length and attitude.

EXTRAVERSION-INTROVERSION

High characteric incline curve (CIC) VAI (tangent of slope of dependence of forces of reaction from force of stimuli) "strength" of a nervous system on definition. The given index positively correlates with extraversion ($r=+0,28$, $N=350$). Other correlates among the psychological factors for CIC VAI in the given study are not revealed. Low CIC VAI (tangent of a slope of dependence of forces of reaction from force of stimuli), – "weakness" of a nervous system on definition. The correlate of low CIC VAI is an introversion.

According H. Eysenck, the introversion-extraversion is intimately connected to levels of cortical activation, as it shown by electroencephalographic studies introverts are more activated, extraverts tend to additional, more strong stimulation). H. Eysenck (1990) uses the term "activation" for identification of a degree of excitation changing the

magnitude from the lower extremum (for example, sleep) up to upper extremum (for example, state of a panic). Thus, activation is understood as a bandwidth of intensities of cortical reactions of the individual on stimulae. Apparently, such understanding of activation uniquely links it also to a characteristic incline of a curve dependence of magnitude of reacting from magnitude of stimulae. At the same time CIC is an index for measuring so-called "strength" of a nervous system at physiological school I. Pavlov-B. Teplov-V. Nebylitsin. Applied at calculus CIC VAI the procedure makes this magnitude identical as "strength of nervous system" in nomenclature I. Pavlov-B. Teplov-V. Nebylitsin as a cortical "activation" in a nomenclature H. Eysenck. The explorers of school I. Pavlov-B. Teplov-V. Nebylitsin shown that high CIC ("strong" n.s.) is combined with high lower threshold stimulae, moving off by a curve of reacting on stimuli in an area of intensive stimuli, with accordingly low responsiveness in the field of weak signals, with proportional increase of intensity of the reaction at growth of signal strength in a broad band of stimuli of middle and high force, with absence of transmarginal inhibition in substantial range of stimuli and, accordingly, with a low energetic exhaust of nervous processes. Low CIC ("weak" n.s.) is combined, as a rule, on the contrary, with low threshold stimulae, moving off curve of reacting in a field of stimuli with low intensity, with sharp response in the field of weak stimuli, availability of transmarginal inhibition of responses in the field of strong stimuli and, accordingly, high exhaustion of nervous processes at operation in field of sustantial (that is middle and strong) stimuli. According to H. Eysenck, introverts are extremely excited and consequently in a higher extent they are responsive to an acting stimulation-for this reason they escape situations excessively hardly acting on them. And on the contrary, extraverts are insufficiently excited and consequently are nonsensitive to an acting stimulation; accordingly, they are permanently searching situations, which can excite them. Introverts are searching for environment lower intensity of a stimulation.

NEUROTICISM-STABILITY

Low VAI in field of enough intensive stimuli (with eliminated influencing CIC) correlated in our study with fear, alert, tendency to a panic, irritability, high activation (however coefficient of correlation on sampling 350 test has compounded only +0,25).





High VAI (with eliminated influencing CIC) correlated with indifferent calmness, reliance, low activation. H. Eysenck suppose, that the individual differences of stability-neuroticism reflects force of reacting of an vegetative (“autonomous”) nervous system on stimuli. In particular he links this aspect with limbic system which influences over motivation and emotional behaviour. People with high level of neuroticism usually react on morbid (which was accompanied with low VAI in our experiment) unusual, causing concern and diverse stimuli faster, than more stable personalities. Such personalities (with high level of neuroticism) also reveal more longer reactions continuing stimuli even after vanishing of stimuli than personalities having high-level stability. Proceedings from results of our experiment and accepting conclusions of Eysenck it is necessary to suppose that the low VAI in the field of intensive stimuli (energizings VAI of oblique lines of high contrast) is connected with high activated of a vegetative (“autonomous”) nervous system (first of all a limbic system).

Then we give very short description of socionic (Talanov, 2000). The socionic is based upon the K. Jung typology, which was developed in the works of A. Augustinavichute, a Lithuanian scientist. According to Jung, there are 4 functions, namely: logics, emotions, sensories, and imagination. The most important psychological differences between people come from individual distinctions in habits and frequency of using these 4 functions. The socionics goes further: it names not just 4, but 8 functions, as each of mentioned 4 functions splits on extraverted and introverted one. So, there are 16 types of human beings: 1) logic-sensorical extravert 2) sensoric-logical introvert, 3) sensoric-logical extravert, 4) logic-sensorical introvert, 5) logic-intuitive extravert, 6) intuit-logical introvert, 7) intuit-logical extravert, 8) logic-intuitive introvert, 9) ethic -sensorial extravert, 10) sensor-ethical introvert, 11) sensor-ethical extravert, 12) ethic-sensorical introvert, 13) ethic-intuitive extravert, 14) intuit-ethical introvert, 15) intuit-ethical extravert, 16) ethic-intuitive introvert.

NATURAL FUNDAMENTALS OF INDIVIDUAL DIFFERENCES IN JUNG'S PSYCHOLOGY. HYPOTHESIS ABOUT ORIGIN OF THE LOGICIST

It is natural to suppose that sensing, emotional or ethical function is in the sence of evolution the primarily one. This supposition is

based on that assumption (generally speaking, not quite evident), that any ape is more emotional than a human, and any human is more logical than an ape.

If it is still so, then the vector of the evolution is directed to the development of the logical regulatory mechanisms (or if you like it, the ways of data processing and decision-making) – at the expense of weakening the role of the mechanisms, connected with the sensory function and with constantly “wailing” emotions.

Why – “at the expense of”? This statement is, in turn, based on the observations, according to which “the ethical” and “logical” ways of data processing and decision-making are conflicting within the limits of the consciousness of one human-at least, the typical “logistics” differ with weak, undeveloped and quickly exhaustible “feeling” function (in a nomenclature of the Jung), and the typical “ethics” – undeveloped logic. These observations allow to suggest, that the neurophysiological mechanisms, supporting the “ethics” and the “the logic” are incompatible, or in view of competitive character of these mechanisms, or in view of availability of the certain factor (of substratum or formal-dynamic neuron property), exerting a modulating influence, the simultaneous one but acting in opposite directions, on both of the mentioned mechanisms. The truth, is possible also diverse argument “of antagonism of relationships”: it is connected with reorganization of different directions information- and energetic streams and also with forming the neuronal communications in an individual ontogenesis. In this case, a hereditary logic-ethic component can consist not in initial preferred forming of the relevant mechanism (ethical or logic), and in the hereditary task of the relevant vector of ontogenetic development. A certain basis for such a supposition could serve the fact, that the little children have had an evidently more developed the “feeling function”, and the ethic as well the mentioned function getting weakening it for the benefit of “cold logic” by age practically for all test.

What can the antagonism of neurophysiological mechanisms, supporting separately the ethical-feeling and logical functions, be connected with?

a) We shall suspect, that for “ethics” easily there is a natural emotional response, prone to a generalization of the neuronal excitement. This can and must prevent from the work of the “neutral” logic mechanism, which first as a consecutive way of data processing does not like the generalization of excitement, and, second, which (the



above mentioned mechanism), being a consecutive way of processing the weak neutral signals, lining up consecutively in conditionally-reflex associative chains, does not like the premature emotional estimates and conclusions. A general sense of similar mechanism represents as a content hindrance – in the activity of the logical function, the one directed from the substratum of the ethical function. It is also possible to speak, as a version, about a neuronal substratum, one for both of the functions, where the different level of threshold and intensity of neuron's reacting, as well as their inclination to the generalization of excitement gives a favorite background for; one estimating function to act either the logical or the emotional one. In confirmation of this version of differences in hypothetical neurophysiological mechanism, the version which connected with inclination of the ethics to generalize of excitement, there is data of a number of authors, witnessing to a high activation and liability of the nervous system, to prevailing the excitement over inhibition, that is characteristic of the representatives of the "first signal system" (artistic, ethical) and, consequently for the representatives of "the second signal system" (thinking, logical type) – the low activation, inactive nervous system, prevailing the inhibition over excitement (Borisova, 1956, Golubeva, 1994, Libin, 2000).

b) The second possible explanation is connected with hypothetical "weakness" for the potential "logics" and with accelerated energetical exhaustibility of neurons, reacting on another's emotions. The "weakness" can be interpreted, in this case, as a quite sloping of the working section of the reaction curve for emotionally-sensible neurons or their pools, that leads to their bad "distinctive ability", the "weakness" being revealed also as the output of the curve working section to the area of transmarginai inhibition. The linear section of the curve falls into an area of weak and overweak emotional stimuli (low thresholds of reacting). It is so, then the "logics" must differ with increased empathy to the weak emotiogenic stimuli, particularly to the signals of pain coming from another human being.

c) The third hypothetical explanation connects together the ethical and logical mechanisms, simply with different neuronal substrata, which can be represented, assume, as variations cortex areas, spread along the occipital-frontal and left-right axes. In this case, the competition of these mechanisms can be explained just of competing distribution between these areas of energy-securing and activating influences. Let's admit, that such an explanation seems to be not

exhaustive, as it does not explain an antagonistic correlation, and rather expressed one, namely, between the logic and the ethic, but not suppose, between the logic and the sensoric. Of course, both of them, simultaneously, the logic and the ethic, are "estimating" functions, while the sensoric and the intuition – are not. Yes, of course... Well, and what then? At the same time, one should not ignore the data about the predomination of the right hemisphere mechanisms – for the "ethical" and the left ones – for the "logics". In addition, one needs to remember: this functional asymmetry is only shown in a tendency and by no means hundred percent (in fact, one can speak of about 5 per cent asymmetry).

d) One should not ignore also the hypotheses about the "origin of logic" appealing to the explanations of another level. So, people initially dominating negative emotions and disforical responses (fear, melancholy), strive, naturally, "restrain" their sensual sphere, to drive it deeper into subconsciousness. "Better no senses than such". Are not they the people with high anxiety and disforical disposition, those ones, who become logic? In our own researches we have also repeatedly been receiving positive correlations between the successfulness in solving the logical tasks and the indexes of the personal anxiety. The well known data about the artificial selection in several generations of rats, in accordance with the index of high successfulness in the labyrinth methods, represent an indirect confirmation of similar relations. The authors have become a generation of rats with extremely high level of anxiety instead of the generation of the rats with heightened level of the intellect.

To make this question more clear in details, some more wide research is required of the correlations between the sensory and logical functions, on the one hand, and – between the depression scales, neuroticism, anxiety and disforical reactions – on the other hand.

It is easy to see that all the enumerated hypothetical explanations contradict each other, and also have some internal counterpoints. Apparently, our ideas about the differences, even though hypothetical ones, between "logic" and "ethics", between the representatives of the "second signal thinking" type and the "primary signal or artistic" type and "second signal thinking" type of a person (according to I.P. Pavlov's terminology) could not be considered to be perfect, for the present.

The informational and process differences between the ethical and logical estimations are more understood. The ethical estimation is



connected with the growing generalized emotional excitement, being compared with the simultaneous complete image-pattern of a situation. As regards the logical estimation, it is developed by the way of an associative and emotionally neutral movement of thought between the symbol, the neuronal “traces” fast fading, and the movement itself is checked and directed by some rules. These rules are represented in the consciousness and subconsciousness as a number of prohibiting criteria or constant little “beacons”, giving some criteria for the selection of being associatively searched and attracted symbols and canalizing both them and the whole automatized units-chains of the associations into even more long chains, – according to certain rules and for the sake of a certain aim, also given by a criterion.

The role such intermediate formal aim more often, probably, plays the striving: to carry out “total” search of the factors-symbols, associatively connected with the stimuli, to make of them the version of logical reasoning, taking account of everything and not missing any alternative possibilities, to put then in order the logical networks, checking them illogical statements, to carry out search and “marking” new non-trivial conclusions in the memory, to set them the conclusions after that as the stimuli-starting points for new reasoning etc.

The general task is considered to be fulfilled, when the associative field proves to be rather “tramped”, and the thought begins to return repeatedly to the ways, having been already passed. The only emotion, that enlightens visual images, audible, visible by “internal” hearing, and similar to waking dreams or eidetical pseudohallucinations before falling asleep. An intuit-logics is on friendly terms with his own subconsciousness, even not realized that am being in a blissful silence. He constantly puts his hand into “dark sack” and takes from there a heap of fresh associations, ways and versions of the development of any situation. For intuit-ethic, these associations do not more often remain – the “thoughts twisted in a hard knot”, but become visible and audible, sensed directly, entering the consciousness in a sensoric way. The common for all intuists consist their closeness to their subconscious sphere, in easeness and automatic continuity of extracting associations from it. Actually, the imagination is not based on it, therefore a developed fantasy, dreaminess, as well as absent-mindedness, a special style of probability thinking, involvement in their associative process, capability of a branched forecast, love to colorization of any thought with figurative examples – frequently from the spheres rather distant from an immediate subject – these qualities

just making practically difference between an intuists and an sensoric. Thus, unconscious sphere really bears no relation to it, because the associations are evoked just in a subconscious mind, and an intuitist takes them prepared from there. But it would not be correct to affirm, that heuristic solutions and forecasts of an intuit is a fruit of something unconscious. All conclusions are made and monitored by an intuitist in the consciousness, where an usual conscious, estimating kitchen works-for the logics as a logical function, looking over the scenario, for the the way of the logical reasonings, “bursting into flames” from time to time, with different force-is an entailing emotion of the “novelty”, encouraging some new unexpected conclusions and the ways, which have not yet been passed. At least, it just the case with the authors, while writing this paragraph. Thus, the instinct of curiosity, inquisitiveness to is leading in process of the logical reasoning something “new” as the of process logical reasonings itself it is line the work of a goal-prospector or a field-engineer, who examines carefully the environment of a thought, near some initial landmark, and sets some new ones, of different colours and height (so that they were noticeable from a long way off). Some of those new landmarks could be initial for new logical search. Further, the logical thinking is closely tied to speech, that delivers material for the landmark-symbols. There is a difference is the logical process between the sensorics and the intuitist: the former usually think “aloud” much easier and faster, whereas for the latter the internal or written speech, including on the computer’s screen, is habitual. The second difference is, probably, connected with “diffusiveness” and width of function of associative search – for the intuitists the search is carried out “in various directions” and in accordance with much more soft criterion, whereas for the sensorics the criteria of forming the associative-logical chains are more strict and sensor-concrete. The third difference comes from previous and connected, probably, with a degree of abstraction: for the intuitists “tents with landmarks” above the accosiative fields are higher and wider, encompassing classes of the phenomena, where from height the small details disappear, and their logic operates divisions disappear, and their logic operates divisions and armies with high global abstractions of high level. The sensorics, however, marshal some small and not high tents, on their though field, with concrete alive people and facts, logically combined and moved just like chessmen, being well visible under those tents.

HYPOTHESES ABOUT ORIGIN OF INTUITS

We are inclined to suppose that the term “intuition” uplising to K. Jung, is not too successful. K. Jung separated intuition from imagination, but the scales of the questionnaires for diagnostics of intuition, created in the frameworks of Jung’s school, frankly mix these two notions. It seems that the writers of the questionnaires are right. We attempt nevertheless to understand what the “intuits” means.

For a sensoric only that exist, that is perceived at the last moment. The contact with his own subconsciousness is a poor one, therefore his imagination is also weak, working traditionally just with the near threshold stimuli, extracted from his memory. For an intuist something always appears from his subcosciousness, for the intuistic process remaining completely “in shadow”, while a logic takes from there a ready association as if he mentally puts his hand into a “dark sack”. The thinking of logics is, as a rule, soundless, he does not listen to his thoughts and does not notice them, until he concentrates on their observation and catches himself that he as though mutters with reduced movements of tonque and vocal choras, pronounces words. For inuists-ethics the images of subconsciousness, on the contrary, quite often into voices and ethics – as a feeling function, integrating and generating the emotional estimates. Only “a transport service” delivering to an intuist these associations to out from the subconsciousness on the first demand, works for the intuit, unlike the sensoric, uncomparable better.

Having described a picture, we try to understand, what its neurophysiological mechanism, distinqishing the intuitis from sensorics, can consist in. Our hypothesis consists in, that the intuitis have a “weak nervous system” concerning the incoming sensoric stimuli. It means low threshold of perception, high sensoric sensibility in the field of stimuli of low intensity, and also transmarginal inhibition in the field of sensory signals of high intensity. High sensory sensitivity makes an intuit more close to his subconsciousness, of which weak impulses, as a result, penetrate the consciousness easier. On the other hand, same sharp response makes the intuitis more distant from the sensory focusing on brilliancy and diversity of colours of real world, of which the intensive sensory stimuli cause intuist an energetic exchaustment of sensory neurons.

In case the given hypothesis is true, then appearance of two “sorts” of intuitis – separetely sensitive to sound and visible perception

must be expected and searched (taking in mind the partiality of properties of the nervous system, and, therefore, partial independence of the value of sensory thresholds for different analyzers).

Let’s risk to put forward a supposition, that the intuitis are more often met among the northern people, where, on boundless spaces with sensory-poor nature, silence and dull lighting, the high sensory sensitivity is an evolutionary favorable factor.

Let’s also risk to suppose that for any person fantasy and “intuition” are boosted and work better in the evening and at night, when by virtue of a daily cycle the sensory sensitivity is increased, fitting the perception of a person to requirements of silence and low lighting intensity.

Our experiments have shown, that the patients with paranoia schizophrenia (the sensorics, according to number of psychotherapists of Jung’s school) have a strong type of the nervous system concerning so-called “the visional angle illusion”(VAI), but the patients with neurosolike schizophrenia (in our opinion, mostly – the intuitis) have, vice-versa, a “weak” nervous system concerning experience with VAI. In any case, it does not contradict the above mentioned hypothesis about the nature of differences between the sensorics and the intuitis. But this hypothesis, nevertheless, required more carefully experimental checking.

(Talanov, Kulagin, 2001).





GLOBALISTIC

SOCIAL NORMS, PROHIBITION AND STIMULI OF ACTIVITY IN WORLD COMMUNITY OF XXI CENTURY

We are all witnesses of the events of the last time: the victory of capitalism all over the world; the fact of establishing world converted currency; world financial crisis. We have become witnesses of wars in Iraq, Kosovo, Chechnya. It is a pity but we can say, what we understand completely all their economical and political backdoors affairs, and, of course, we can say nothing about their probable results. All these facts may only tell us that the world order formed in the middle of the XX century was seriously undermined. Its basic principles are rudely violated.

At the same time we can clearly realize the breathing of unknown forces, that play their leaving role in spite of the fact that they are not yet completely formed. But the fact is that forces in the nearest future will become the basis of the world order of the XXI century: they will certainly become the distributive centers of powers, creative activity; co-ordination of power structures, the rules of distribution of resources and welfares. Besides it's important to point out that these powers will be in great need in keeping the world order, as well as in reproducing of some allword stereotypes of culture, and methods suppression of diverging forms of behavior and so on.

It must be pointed out, that mankind is now in a state of surviving of the bifurcation point in its development. In order words the point of uncertainty, that could equally turn round as "stability" of the world Chaos or all over the world GULAG on the contrary this bifurcation point may turn round as an alternative civilization. The processes leading the mankind to its ruin or global catastrophe will be certainly speeded up and enforced. The dangerous demographical,

economical and ecological prognoses, made by the authors of the reports to Rome Club in 60-70 years, are not yet denied anybody up to this day. But we can not also say that any kind of coordinational measures for preventing prognosised misfortunes were not adopted. The great tendencies, which determinate for today the direction of civilization development, are not yet analyzed. They have not yet initiated the corresponding cultural responses. These responses are capable to provide survival and development of the world society, accumulated by many censures of highest spiritual values.

However we can not say that all possibilities are set in order to turn the events to the direction of their most possible ruling, forecasting, humanization of the world order. It would be very important for Russia as well as for the other countries to understand in what direction all these processes are going to, and what measures should be adopted and with what baggage we could enter into XXI century.

In order to build plans, projects, tragedy, we must have at our disposal the image of the future, so we can understand the peculiarities of the world in which we would live in. But it is not an easy matter to reach this understanding. Let us point out several principal difficulties of global forecasting and projecting, which are nowadays the subject of the newborn science called globalistic.

This science investigates the common rules and tendencies of the development of the mankind as a kind of biosphere formation. Their scientific investigation is determined by the demands of surviving and exit of crisis as well as working out the global stragedy for all mankind. Up to this time historical, cultural and biosphere investigations took place in the limits of different sciences. And we must unite in one science so called globalistic the methods which are necessary to be established...

Even the most evident and strict tendencies, taking out of isolation from others could not determine the matter which is of great significance for us if we want to for cast our future. Evidently, for example, that population of the world is constantly increasing. However we do not know exactly the result of such an increasing process. We can not imagine: the new forms of communication; inforing of conflicts, unity, inflation of the cost of human life or on the contrary its increasing; foundation of cruel norms morality and justice? The question is if the future will be more or less humanitarian than ours?

Many modern world tendencies lead to a single conclusion about the inevitable of the global catastrophe up to the end of the XXI





century. But theoretically we could certainly imagine sharp turn of the world history. For example it could take place new Chernobyl and after that the world conference, where the new decisions would be adopted, and due to these measures the new world order would be radically changed. In that case all competeness of power would be transferred to the World Government, which would base on the science and World Council of the scientists, taking for granted the interests of all the countries and nations. It would certainly find out effective and at same time humanitarian measures of fulfilling of this stragedy into life. The world government would put an end to all finds of conflicts, which could arise, when the energy of socium and fundamental ideology had to step aside and give place to rational coordinated of countries and nations. Theoretically it could certainly be imagined. But if we recall what kinds of difficulties would be met by the reformers, trying to make an attempt for introducing in life even simplest reforms, embracing local fields of innovation life, involuntary you accept pessimism. We must point out, in 60-70 years prevailed optimistic moods due to the achievements of scientific-technical revolution. Then were discussed seriously projects of passing to the clean technologies and to the new days of producing; to decreasing of consumption of resources and energy, so to say called it informative society. However we could affirm that nowadays this optimism has already exhausted. Among the lowest stratas of mankind may be clearly seen desire to struggle for the new distribution of power, resources, capital and territories. We could admit the new burst of energy leading to wars and terrorism. But the consciousness of intellectual strata is now in the state of deep frustration and political weakness.

Globalistic contents in itself the source of moral hope for the scientists. We could out that culture mostly in great degree has already substituted to the man the ways instinctive-biological adaptation and inner-gender regulation. But the questions why it has happened? Why does not the culture work in a proper way? Why are not huge resources and knowledge accumulated by science and technique going on the building of rational and just society? Why are resources destroyed foolishly useless wars? Why are foolishly lost? This is priority task of the science called globalistic.

It is supposed that new civilization could include some important peculiarities:

1. The restriction of the national – state sovereignties.

2. Unified socio-cultural space.
3. Hierarphical system of the states.
4. The development of transnational corporations.
5. Isolation culture from native ground.
6. Regionalisation.
7. The development of mentality.

(Sokolov, 2000).

CONCLUSIONS

Three problems should be first pointed out: 1. ILLUSIONS AND REALITY. In our study VAI phenomenon given from the points of psychophysiology. However, we did not consider the question about the mechanisms of totalitarian consciousness, what had had been brilliantly done by Erich Fromm and prof. Deglin. Prof. V. Deglin (1996) wrote: “Millions of people (I mean first of all, Russia and Germany) believed in fictions, adoured fictions, took fictions (ideological, class, race and so on) for the reality many years. At the same time the awful reality was ignored. It took its shape in consciousness as the form of fictions. “And prof. Deglin continued: “As a matter of fact, we must speak about phenomenon of psychological defense: about an attempt of reserving psychological comfort under conditions of huge deceit and terrible terror.” (p.6).

In spite of the world-scale destruction of the totalitarianism, this problem remains today as an actual one (for example, totalitarian sects).

Fromm pointed, that weakened people create pseudoreality. Futher Fromm noted, that the society of entertainment, advantures, an information society, have one common quality – escaping from reality.

2. We consider that revolution in psychology in XX century was first of all connected with works H. Eysenck and Erich Fromm, as well as creation of new science called socionic. For decades there were no discussions on the friendly terms between the schools of I. Pavlov and H. Eysenck, on one hand, and psychoanalytical schools, on the other hand. Today this situation has been changing, and this chapter, as we think, could be considered as a modest attempt of “building the bridges” between these scientific schools.

This one of the main aims and the idea this work.



We used in Chapter 2 an interdisciplinary approach and made as well an attempt to overcome the borders of scientific schools. As it seems to us, Erich Fromm was Apostle of such approach.

3. There are, in the field of our knowledge, three projects, of a new civilization, namely: by E. Fromm, by E. Sokolov and by M. Basin, these three not excluding each other. The project of E. Fromm is mentioned in Chapter 1, the project of E. Sokolov in Chapter 3. Here we say some words about the project of M. Basin. (Basin, 2000). He makes his approach on the basis of new science- synergetics. He puts forward the following aims:

1. to develop the grounds of social synergetics;
2. to create a information-dynamical theory of the human society;
3. to determine main parameters (leading modes), characterising the development of mankind;
4. to find adequate measures of these parameters;
5. to work out the principles of the theory, allowing the predictions of possible scenario of the future;
6. to work out the main criteria of the development, of the human human society and environment (field);
7. to determine the place and role of science in dynamics of human population in the nearest future and for long-term prospects;
8. to solve the problem of relationship between main components of cultural wealth of the human society: science-art-religion. (p.139)

It need noted, that were three projects being, according A. Konovalov, being carried out by the mankind in 20th century: the first – communistic, the second – national-socialistic and the third one – liberal-democratic. The former two have come to catastrophe, the latter one has won. The communist catastrophe, however, did not mean the death of Marx's theory. According to prof. V.G. Ovchinnikov, from 10 to 30 percent of the world's sociological thought is connected with works of Karl Marx. The methodology of Hegel-Marx to be especially promising for XXI century's (personal communication, January 2001).

It is very important note, that the liberal-democratic system prevailing nowadays, nevertheless, as Erich Fromm stated of a new type civilization that is able to resist to global ecological crisis and to support positive tendencies in spiritual development of human beings.

Prof. E. Sokolov wrote about Erich Fromm: "he naturally linked psychoanalysis with ethic, anthropology and sociology. Fromm is wonderfully modern. The meeting with him is always stimulating thought and gives us an impulse or optimism" (1999, p.316).

And to the end we give 3 slogans, which reflect our emotional relation to the problem:

1. STOP SLIDING TO THE GLOBAL CATASTROPHE !
2. DOWN WITH "KAPPUTALISM" !
3. LONG LIVE A NEW TYPE OF CIVILIZATION !

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(на английском языке)

В авторской редакции
Компьютерный дизайн, верстка
ИВА-дизайн

Подписано в печать 05.02.02. Формат А5. Бумага офсетная.
Отпечатано на ризографе. Тираж 200 экз. Заказ № 87.

Издательство “ИВА”
Лицензия ИД № 00705 от 17.01.2000
197348, СПб, ул. Аэродромная, 4, оф. 427

