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WITH INTERNATIONAL PARTICIPATION*

“HEALTH – THE BASE OF HUMAN POTENTIAL: PROBLEMS AND WAYS TO SOLVE THEM”

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**PSYCHOLOGICAL AND PSYCHOANALYTIC ANALYSIS OF THE IMPACT
OF CURRENT GLOBAL CRISES ON THE IDENTITY OF PEOPLES
IN EUROPE AND RUSSIA³⁸**

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The question of recognition of identities and recognition itself (of oneself, of others) is one of the major coordinates for this new space problematized in psychological, psychoanalytical, political and social sciences. In fact, the concept of identity is essentially defined as the collective vision of a group of individuals who identify themselves in the same way, who share the same definition of what they are and how they relate to other groups. Each individual uses a variety of groups to define his or her identity and is at the meeting point of multiple appearances that characterise it and from which it is defined (e.g. family, professional environment, education, well-being, society, etc.). Identity is thus established from self-organizations and belonging groups as "the cognitive structure linked to representational thinking" (Zavalloni, 1978, p. 246). The term "identity referent" is used to describe the dimension on which the process is based to define the specific content of identity: language, religion, ethnicity, and place of habitation or any other indicator of categorization to designate an entity to which one is lending or displaying an identity (Baugnet, 2006, p. 130).

The dynamic construction of national identities is both a carrier of integration and intergroupales exclusion (between *Us* and *Them*). The individuals, assembled in the national groups, are in the perpetual interactions, during which they mentally treat in their discourses their similarities and differences by which they are approaching or removing to a distance from other national groups. As regards identities under which individuals in groups (nation, ethnic group, etc.) are reciprocally recognized in this form of interaction, they can only be counted as their identities if they are accepted or not accepted in a process of exchange of logical concessions, in order to achieve a mutually acceptable agreement. I think that "...reconciling negotiation activity and demand for recognition is quite logical, since all identity, by definition is relational and

³⁸ С. Радченко-Дрейлард Психологическая и психоаналитическая оценка влияния текущего международного кризиса на идентификацию личности людей в Европе и России.

intersubjective and individuals coordinate their actions from a standard of mutual recognition “. (Radtchenko-Draillard, 2012, p. 73) At the conclusion of the results of these negotiations the inclusion or the exclusion of others groups (strangers) is determined in national identities. In the knot of this positioning determine agreements or conflicts with other national groups. At present, the multifunctional dynamics of different societies and conflicting worlds are weighing heavily on the formation and activity of different national identities.

Thus, one can say that the individual works in the same way as a collective: it has a government that corresponds to what is called the self and, through intersubjective exchanges with other individuals, it is inserted into a larger national ensemble. When the external threat arises against the nation, the defence mechanisms of individuals are triggered to ensure the cohesion of individuals and their identifications (as structural elements of national identity). Freud writes in *Why War?* (1932): "We have seen that a community is help together by two things: the compelling force of violence and the emotional ties (identifications is the technical name) between its members. If one of the factors is absent, the community may possibly be held together by the other". (Freud, 1932, p.208). It should be clarified that the conflict is also an inevitable dimension of all human existence and there are limits to the capacity of its resolution at the level of individuals. These individual limits of conflict resolution are more significant in the societies that are going through the crisis. I specify that it is also specific to the crisis to leave no way of individual resolution so it scrambles all the chains of meaning identities and blocks the commitments in the binary system of self-assertion of individuals and the acceptance or refusal of the other groups.

In conflict international situations national security is also confronted with new global challenges and latent conflicts which, by *déterritorialising* the threat, go far beyond the traditional military dimension. The threat therefore takes on multiple figures and which are characterized by their dialectic of unlimited chains and translate, above all, by a multiplicity of wide risks, changing and uncertain.⁴ At the state level, Nations, which cannot avoid identity crises, are confronted with: the blocking of the economy, crises of government institutions, insecurity and terrorism, different discriminations, uncontrolled immigration and the complexity of their relationship with the ecologic and social environment. In each identity group the politics solutions and often illusions caress the minds of many populist leaders. In fact, in this identity debate, what is at stake is nationalism, and what provokes an ideological reversal is the critique of nationalism: nationalism defining itself as the refusal to concede to other peoples the right to seek what one claims for his own people: greatness and a true preeminence.

In opposing nationalism, some nations seek protection from threats in the broader globalization agenda that promotes all kinds of dissemination, exchange and communication between different peoples where the interaction occurs between the four levels: 1) the local, 2) the regional, 3) the national, 4) the international. According to the defenders of this globalization, one can build its identity to its local space, "tangible", oriented inward, and at the same time, it can extend this space outward. Western peoples of Europe consider "globalization" to be the possibility of enriching its identity, of learning to sell its products, of integrating into any national universe, of being appreciated everywhere and of locating their global ideas. From the Daubenton point of view, "for the peoples of Russia, globalization is associated with "standardization", "levelling" and "destroying" national identities". (Daubenton, 1999, p.299) In this sense, markets are very fragmented, "overcrowded" and competitive, and the individual in his or her identity feels fragile in the face of different types of threat. In this situation, one can also think that European identity is an ensemble in formation, inevitably raising the problems of its identity, its borders and its structures.

However, this traditional identity in Europe is eroding, and seems to be transferred to the European Union level, and on the other hand it is committed to the interior of the European States, accompanied by a revival and a resurgence of Regional national movements. New channels are being formed to establish direct links between the regions and the institutions of the European Union. It is in its summit that the new dimensions of European identity are drafted, including economic and social processes, democracy and human rights, etc. However, the many crises of identity in the many countries of the European Union with the coming to power of populist leaders in some countries, the strengthening of nationalist parties in others or disillusion with the Union European Union and in particular the Brexit in Great Britain are very strongly fracturing the dimensions of this European identity. As far as Russia is concerned, it is a constituent part of Europe but also of Asia: it occupies a huge Eurasian space. The basis of this original identity lies in the methods of appropriation of the European system of values and representations, in the specificity of the politico-social development, and in the Eurasian natural geographical and economic conditions. But at the same time, it is undoubtedly Europe that serves as a reference point for Russian society to define its cultural identity. If in Europe, with the development and deepening of integration, the national identity gradually loses its emotional burden mobilizing and is progressively mingled with the European multi-ethnic and heterogeneous identity, the vector of the development of the society of Russia is rather in the opposite direction, towards national homogeneous consolidation. Christian Orthodoxy and the tradition of

national community structure are the fundamental bases of Russian identity.

National stereotypes, considered as a set of shared or widespread beliefs in an ethnic group, greatly influence the formation and functioning of the national identity of each people. These stereotypes in identity structures, although they are obstacles to intercultural understanding between Europeans and the peoples of Russia, can also give important clues. In the interactions between the European and the peoples of Russia, they could be influenced by the degree of application of national stereotypes (more positive or negative content) of his nation and at the same time it can retain its own vision on the other. The stereotypes of the peoples of Europe towards the peoples of Russia still remain dependent on their mentality of the Cold war era, and on the other hand, the stereotypes of the peoples of Russia towards the peoples of Europe are still imbued with the Soviet mentality. From the viewpoint of Radtchenko-Draillard: "The individuals, who are independent of their stereotypes, show greater intellectual efficiency, more maturity in making their decision, with less feelings of inferiority of others and stiffness in the control of his ethnic group; they also show a certain freedom with regard to rules, an attraction for new ideas and proposals, a tendency to respect themselves and others. On the other hand, individuals who are more dependent on stereotypes declare themselves in favour of laws and strict rules, testify to a great need for certainty and they often feel latent anxiety and a defiance in other peoples in international relations". (Radtchenko-Draillard, 2014, p.56)

It should be added that in two cases they are also dependent on the development of cooperation between Russia and the European Union. Precisely, the first partnership and cooperation agreement between the European Union and Russia has also illustrated the force of illusion among European leaders. Concluded in 1994, at a time when Russia was the weakest and most eager to become attached to the West, it was the almost exclusive reflection of the mistrust of the European Union's foreign policy. The European leaders really wanted to see Russia under its influence. By making this objective as essential in their policy and an almost prerequisite for their willingness to cooperate strategically with Russia, they nevertheless condemned themselves to failure. The gradual evolution of Russia was therefore interpreted as a sign of the inefficiency of this European strategy, which had the effect of blocking the *decision-makers* of the European Commission and casting a shadow of suspicion on the other areas of the Russian-European cooperation. Today Russia maintains the traditional goals of international economic and military power and also defines its policy according to its own objectives. The partnership between the European Union and Russia is therefore difficult, but the prospects for its strengthening are quite possible

and absolutely necessary.

In conclusion, much of the future in the world probably depends on a review of the rigid and habitual actions of the World Vision (*Weltanschauung*), of politics, economy, education and culture in Europe and Russia, in order to reduce the potential of manifest and latent conflicts. And when necessary, we must act collectively to prevent aggression, conflicts, human trauma, and negative transformation of the morality. Freud writes in *The Disillusionment of the War*: “But a little more truthfulness and honesty on all sides- in the relation of men to one another and between them and their rulers- should also smooth the way for this transformation” (Freud, 1915, p.288). In conclusion, the current concern, in the resolution of number of conflicts where problems of aggravation of disagreements, vengeance, contempt of others or rejection of the recognition of various identities are raised, is therefore in favour of a closer look at these issues-which cannot to encourage innovative methods in the education, psychology and moral development of peoples in Europe and Russia.

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