

Определение адекватных стилей и методов управления персоналом, создание эффективных систем мотивации труда с учетом конкретных факторов внешней и внутренней среды предприятия являются одними из приоритетных задач для современных руководителей. Отечественные предприятия испытывают потребность в менеджерах, глубоко разбирающихся в основах кадровой политики, способные учитывать особенности людей, их потребности и возможности. Здесь нет универсальных рецептов. Каждый руководитель должен самостоятельно осуществить выбор оптимальных приемов и способов управления, исходя из принципов целесообразности и эффективности. Время и новые экономические отношения обуславливают необходимость совершенствования системы управления персоналом и приведения в соответствие всех ее элементов.

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Status of Counseling and Psychology in Kyrgyzstan

Country Background

The field of psychology in Kyrgyzstan can not be understood without a full exploration of the historical and social context. Kyrgyzstan's ambiguous relationship with Russia before the Communist Revolution of 1917, its shared communist history, unexpected independence after the collapse of the Soviet Union in 1991, and current political chaos have greatly influenced the development of a "national character", a complex identity informed by a hierarchy of values representing the Self in a sociocultural context. All of these circumstances contribute

to societal expectations of when it is appropriate for a Kyrgyz person to seek psychological help. General attitudes towards mental health reflect complex interrelations among historical background, cultural diversity, the political situation, the economic status of the country and even its landscape.

Geographic and Economic Data

Kyrgyzstan is a physically beautiful landlocked country in Central Asia, with an important geopolitical position for main world powers, such as Russia, China, and the U.S. The territory of the Kyrgyz Republic (KR) is 199,900 square kilometres, spreading from East to West for 900 km and from North to South for 425 km. Mountains constitute about 90% of the land, which is on average 1000 miles above sea level. Kyrgyzstan is located in the northeast of Central Asia and borders upon Uzbekistan in the west, Kazakhstan in the north, Tajikistan in the south and southwest, and has a wide border with China in the southeast.

Demographic Situation

As of May, 2007 the population was 5,222,000; 65% are of Kyrgyz ethnic background, while smaller percentages of Russian, Uzbek, Korean, and other Central Asian ethnicities are represented. Population growth is low and can be explained by historical events, migration processes, and decreasing rates of fertility. During the national liberation movement in 1916, prior to Kyrgyzstan becoming a Soviet Republic, approximately 54% of the adult population of Kyrgyzstan was killed; for some rural places (Naryn and Issyk-Kul provinces) this percentage was even greater at 72%. During The Second World War approximately 370,000 Kyrgyz people were sent to the battlefield to fight for the Allied Forces and a fourth of them were killed. Therefore, there is a sense of durability and stamina among Kyrgyz citizens who survived such hardship; this power of endurance is not compatible with help-seeking behaviors associated with contemporary psychology and counseling. Migration has also negatively impacted Kyrgyzstan: in 2001 there were 27,200 emigrants from Kyrgyzstan, mostly ethnic Russians (62%). Although the average life expectancy is 68.1 years, the level of maternal and infant mortality is quite high despite a birth rate consistent with other Asian States, where the number of children is the sign of health and happiness of the family (22.7 infants per 1000 people). Public health has been focused on children's health and reducing infant mortality, therefore, we can expect the fields of counseling and psychology to increasingly emphasize child development and mental health.

Political Structure

The official political structure of Kyrgyzstan is defined by the Constitution of 1993. According to this Fundamental Law, Kyrgyzstan is an independent, unitary, democratic, judicial state, which has a single Constitution, as well as legislative, executive and judicial systems. The legislative power is held by the Parliament (*Jogorku Kenesh*), executive power by the Prime Minister and his cabinet, and judicial authority is held by Constitutional, Supreme, and regional courts. There has been some decentralizing of power and transfer of authority to the municipal structures of cities and countries. The Constitution has been changed four times since 1993. Official political structure covers informal clan and tribal relationships, which play a much

more important role in power structures in Kyrgyzstan. Some years ago the term “*kyrgyzchylyk*” came into popular usage to criticize a system of promoting relatives in the sphere of public administration or bribing top people. The public health system, which includes mental health, is part of the system that was considered corrupt.

Cultural Diversity

One of the main characteristics of the geographical, political, and cultural context of Kyrgyzstan is “splitting,” sometimes referred to by mental health professionals as “social schizophrenia”. There are two regions (the North and the South) of Kyrgyzstan, which are quite different historically, religiously, politically and even psychologically. The capital of the Kyrgyz Republic is Bishkek, which is situated in the North. It is still heavily influenced by Russian culture and the majority of the Russian population in Kyrgyzstan is concentrated there. Kyrgyz people who live in Bishkek and its surrounding areas (the “urban Kyrgyz”) use Russian as their first language. The southern capital of Kyrgyzstan, Osh, is mostly under Uzbek influence, which makes it quite different from the North in tradition, cuisine and dress. In addition, a middle class is only just forming and the gap in socioeconomic level and quality of life between the Kyrgyz sociopolitical “elite” class and lower income citizens is immense. The official cost of groceries per person per month is 3000 som (about 80\$) though official salaries on average range from 2000 – 3500 som.

Shifting gender roles in modern Kyrgyzstan are of great interest to international and local social organizations. Traditional Kyrgyz culture dictates a patriarchal structure for family and minimal involvement of women in the political and social life of the state. The strict hierarchical structure of a Kyrgyz family allows for “mild” forms of domestic violence that are considered necessary for keeping order among women and children who are in subordinate roles. The expression “*kizil kamcha*” (bloody lash) is often used to describe a man who is very controlling of his wife. The Russian proverb, “he beats her when he loves her” is also a popular saying in Kyrgyzstan and reinforces societal acceptance of violence to maintain order in relationships.

After the collapse of the Soviet Union the majority of men became unemployed and women became financially responsible for the family. During the transitional period following independence from the Soviet Union, women generally were more flexible than men in adjusting to the new market system. It was not uncommon to find a woman who was a secondary school teacher becoming an entrepreneur or a small business owner; such innovation on behalf of women contributed to family economic stability a great deal.

This reversal of gender roles has caused a tension between traditional and progressive views on the family; it has contributed to the perception of Kyrgyz women as potential leaders in the social development of the country as well as to strong resistance from those wishing to retain traditional family and social structures. Up until the elections of January 16th 2007 there was an evident discrepancy between the number of non-governmental organizations (NGOs) devoted to women’s rights and the absence of women in the Kyrgyz government. However, following a recent election, the number of women in the Kyrgyz parliament is now 25.4%, up from 0%.

Splitting also refers to differences between modern and official mental health services and ancient healing practices, between science and traditional understandings of consciousness, as well as between official organized religions and shamanism.

Cultural and Epistemological Assumptions and History of the Counseling and Psychotherapy Professions in Kyrgyzstan

There are two quite different streams of epistemological assumptions of psychotherapy and counseling in Kyrgyzstan: the first is closely connected with traditional healing practice and is referred to as “natural Kyrgyz folk psychotherapy”; the second is recognized by the official government and is rooted in universities and training academies with has its origins in Soviet and now Russian psychotherapy, which is less popular among Kyrgyz people.

One of the main challenges for specialists in psychology and counseling is the prestige of folk healing in Kyrgyzstan. For example, 89% of patients who visit the Psychotherapeutic clinic and approximately 100% of patients in the other mental health wards of the Kyrgyz Republic Center of Mental Health have met with traditional healers prior to seeking psychotherapy (E. Molchanova, G. Aitpaeva, 2008). Official Kyrgyz medical organizations try to discourage access to traditional healers by portraying “shamanism” as negative in the mass media, but statistical data show this to be ineffective: the number of traditional palm readers in the Issyk-Kul and Talas sacred sites has doubled since 2005 and psychological problems have been the main reasons cited by individuals seeking help (E. Molchanova, G. Aitpaeva, 2008).

Folk Healing

Folk healing is so embedded in the culture and appears so natural that its effectiveness does not require any proof or scientific explanation; people just *believe* the methods of folk healers. Belief in folk healing is supported by the apparent positive effects of healing therapies at *mazars* (sacred sites), described in oral histories of miraculous healings. Shared beliefs about the world, passed on through myths and oral histories, are typical ways of perceiving reality among Kyrgyz people and inform social attitudes and behaviors.

A unique combination of ancient beliefs and Islam is a characteristic feature of contemporary spiritual life in Kyrgyzstan (N. Light, 2008). Religious ideas of the ancient Middle East penetrated deep into Central Asia and significantly influenced Siberian and Central Asian shamanism, contributing to its contemporary practice. With the arrival of Islam as the main religion in Central Asia, the peoples of Kyrgyzstan chose to merge the two influences; there was a fusion of the official religious ideological system of Islam with local pagan religious philosophical systems. The overwhelming majority of rural Kyrgyz people and spiritual leaders consider themselves Muslims although they also practice a shamanistic spiritual life. This type of blended Islam with shamanism is typical and widespread in Kyrgyzstan, but not commonly recognized or acknowledged. Current Islamic leaders, however, consider this type of Islam “impure”.

Traditional healing in Kyrgyzstan is very heterogeneous. It includes ancient Turkic beliefs of shamanism within the traditional spiritual practices of *Umai-Ene* (Mother), *Kban-Tegri* (Father), a daemonic being of *Albarsta*, as well as worshiping spirits of predecessors and their mazars, and fetishization (worshiping) of traditional objects. The Kyrgyz continue to have some religious beliefs specific to paganism. Rites, rituals, and relics from prehistoric times as well as elements of totemism, animism, and shamanism are still preserved in Kyrgyz traditional culture. There are several types of healers, practicing at mazars to this day (D. Adylov, 2008).

A *Kuuchu*, which literally means “the one, who chases away”, is similar to a shaman due to their shared use of rituals. Shamans are able to communicate with spirits, by using altered states of consciousness to enter a “different” reality of the spirits. The ancient Kuuchu was a

combination of a pagan (priest) and a doctor (daryger), but unlike a shaman, a Kuuchu did not differ from other members of society in the clothes he wore or in his daily activities. Yet, the Kuuchu, was required to wear white clothing to be able to fully communicate with spirits during rituals. The Kuuchus are keepers of the Kyrgyz shamanistic traditions and are subdivided into “white”, which is associated in traditional Kyrgyz culture with purity, high status and good health and black, which does not have positive associations. The Kuuchus use a variety of symbols in their work. Stripes and pendants symbolize an image of the arbak, the protector. Pendants in the form of tails (candlestick) symbolize a strong mythical beast, looking like a bear. A knife or a kamcha (whip) are symbols of protection from evil spirits. The Kuuchus set rhythms during collective magic rituals with an *asataiyak* – a special stick, symbolizing life. Different household items and foods symbolize change. Kuuchus are rare, and live almost exclusively in rural areas.

Bakshys consider healing to be their main profession; they are religious men and women who observe all rites and teachings of Islam. Like the Kuuchus, Bakshy men wear white robes with long sleeves that cover the body and use an *asataiyak*, however, they also have beards. Female patients frequently give presents like headscarves to Bakshys in appreciation for their healing power. When engaged in healing processes, a Bakshy must wear a long white robe, which is the traditional national style. Men frequently wear a white tiubeteika (an embroidered skull cap) even when wearing ordinary clothes, while female Bakshys wear white headscarves. At times they wear medical robes. Wandering Bakshys (Duvanas) dress in old clothes, sometimes in rags. Like Kuuchus, Bakshys use oral folk stories, messages or poetry, develop their own style of language, and are known for skillfully introducing unique proverbs into their speech. These healers are believed to be endowed with eloquent poetic skills by the spirits. Many healers believe the first appearance of a spirit is indicated when a person gains the gift of poetic improvisation. Among the Kyrgyz, poetic talent is considered a gift endowed from above. By combining poetry and the knowledge of myths and healing folklore, Bakshy and Kuuchu shamans are skillful healers. Music and rhythm are important in healing rituals as well. The rhythm is set by an *asataiyak*, and many healers play *kumuz*, which is a traditional three-stringed instrument. The healing process starts with calling for spirits, and music and motet (singing songs) are used.

Asian medical traditions, such as Chinese, Korean, Tibetan, and other strongly influenced the healing practices of the *Tabibs*. A Tabob (Tabyb) or znahar’ (indicating doctor) is a healer, who uses medication alongside traditional and Islamic cures and is able to heal dislocated bones and fractures, using a diagnostic procedure based on testing the pulse. The Tabobs have their own classification of diseases (“cold and hot ones”), medications to cure them, as well as non-medicinal methods (such as acupuncture).

A *Kioz-achyk* is a clairvoyant (“the one, who sees visions”) man, who is considered able to foresee the future, solve something from the past and diagnose diseases. He works with people who are having difficulty making choices, who have been robbed, who struggle with interpersonal problems and those who have been diagnosed with a disease or illness. They engage in healing only on a part-time basis. Healers of this group are not considered by traditional healers to have as comprehensive practice as Bakshys or Tabibs. Typically they have an “opening (disclosing)” by spirits during their sleep or in a trance with a more experienced healer, but they have insufficient knowledge of mythology and of the basics of pagan Turkic and Islamic traditions for interpretation. Some engage in new forms of practice, actively

studying with more advanced healers, while others who may have completed training actively practice healing without sufficient experience and knowledge (D. Adylov, 2007). According to an ancient Turkic belief all healers possess an *arbak* (the spirit of an ancestor) who perceives by using a third eye, and is able to “see” human diseases.

Folk Healing Methods in Kyrgyzstan

The healing process goes in two directions – one is aimed at the patient, the second is aimed at the healer himself. It is not surprising that most frequently healers are the healthiest members of their community. A vital element of a healer’s practice with a client is mysteriousness, which has several components. In the dyad “healer – patient”, the former plays the role of the main source of information and emotional support, while the latter is in need and may be unsure and anxious. The healer reads prayers in Arabic, which are mysterious for Kyrgyz patients, whose ethnic language is Kyrgyz. The healer’s use of mythology, talismans (*tumars*), special places of healing (e.g., *yurts*), and ritual costumes are common and may contribute to the placebo effect of folk psychotherapy.

Exorcisms take place with the use of hypnotization. A healer looks closely into the left eye of a patient. This method has been in practice for a long time and it helps the healer to concentrate completely on expressing particular phrases while watching the patient. Fixing the gaze of the patient on the bridge of the healer’s nose produces the same effect. Experienced psychotherapists also use these methods when moving patients into trance. Other methods include fixing a patient’s gaze on a burning candle, sparkling item or on beads, or having a patient maintain a certain pose. For the enhancement of hypnotic impact, a healer can apply touch.

Officially-Recognized Psychotherapy and Psychological Counseling

There are two main psychotherapeutic schools of thought in post-Soviet Russia – the Moscow and Saint Petersburg traditions. The differences between these approaches to mental health services mirrors the difference between these two capitals of the former Soviet Union, the fundamentally scientific and centralized Moscow, which is relatively traditional in its approach, and the “window” to Europe, St. Petersburg, reasonably open to new approaches in psychiatry and psychotherapy.

The development of psychotherapy in Kyrgyzstan was influenced mainly by the St. Petersburg school and mostly associated with two individuals, Nikolay Kantorovich and Valery Solojenkin. To this day, there is no well-developed psychological counseling service in Kyrgyzstan; until the early 1980s the concepts of psychotherapy and psychological counseling were synonymous to what was referred to as “small psychiatry”, which was created by the division of disorders into “severe” and “mild” ones. Specialists in “small psychiatry” were dealing with “mild” or “neurotic” psychopathology, which mostly included neuroses, connected with stress and somatoform disorders (*F4* of ICD-10), personality disorders (*F6*), and eating disorders (*F5*). “Big” psychiatry included schizophrenia (now *F2*), dementia (*F0*), Bipolar Affective Disorder (*F3*), mental retardation (*F7*) and those disorders, which previously were associated with the aging processes including depression and paranoia. Now they are referred to as recurrent depressive disorder (also in *F3*) and chronic paranoid disorder (*F2*).

Until fifteen years ago, there was a clear distinction between “neurosis” and “psychosis” in the Kyrgyz mental health system.

Nikolay Kantorovich was the head of the department of psychiatry at the State Kyrgyz Medical University in the 1960s and 1970s and was a true follower of the St. Petersburg approach; his main interest was devoted to the psychological underpinnings of symptom formation more than the classification of psychopathological phenomena. He became the author of the first two monographs in psychology, published in the Kyrgyz Republic, “Medical Psychology” (1966) and “Psychogenesis” (1972). Kantorovich also founded the first psychotherapeutic department in the Republic Center of Mental Health. His former student, Galina Glotova, became the first head of this department, which was focused on “small psychiatry” or “neurosis”. On the one hand, the psychotherapeutic methods used in the department were acknowledged as psychotherapeutic approaches, but on the other hand, the department was housed within an organization that classified mental health disorders as pathology and used the medical model for treatment, so hospitalization there was common and was also considered a traumatic and stigmatizing experience. The transformation of psychotherapy over time is reflected in the evolving terminology used to describe the psychotherapeutic department for the more than 40 years it has been in service. At the very beginning it was referred to as a “sanatorium-and-spa treatment department”, in the 70s and early 80s it was transformed into the “department for hypnotization”, then in the 90s it was referred to as the “psychoanalytic department”, then it was informally renamed into the “psychotherapeutic” department, which it remains called to this day. However, there is still no difference between the concepts of “hypnotization”, “psychoanalysis” and “psychotherapy” in most people’s minds.

Proper psychotherapeutic treatment during Kantorovich’s period in Kyrgyz psychotherapy was represented by methods of formal hypnotherapy, meditation and so called “rational therapy”, which was a Soviet prototype of cognitive therapy and included Socratic dialog and other methods of changing patients’ cognitive structures.

Sultan Usupov, another follower of Nikolay Kantorovich, introduced group therapy methods into psychotherapy. He used Moreno’s psychodrama approach to the treatment of neurotic disorders and was one of the founders of so-called “collective-and-group psychotherapy”. The name of this particular method reflects the interactions between the group (collective) and the individual during the Soviet times; an individual was considered part of the group (Soviet collective) and adaptation processes were thought impossible without the development of collective interest. One can note some similarities between the concept of “collective interest” and “social interest” in Adler’s theory. However, during the cold war period there was no available information about mainstream world psychotherapy, so the psychotherapeutic approaches of the first specialists in Kyrgyzstan were based primarily on their own practice experience, and partly on tidbits of accessible information about “western” psychotherapeutic methods (V. Solojenkin, 1997).

The most important changes in the structure of Kyrgyz official psychotherapy were initiated by Valery V. Solojenkin. At the beginning of the 1990s psychotherapy services were centralized in the only psychotherapeutic department of the Republic Center of Mental Health. Solojenkin, who was the Chief psychiatrist and psychotherapist of the Kyrgyz Republic, was instrumental in the creation of psychotherapeutic centers in both urban and rural regions of Kyrgyzstan. As well, he developed the first theoretical model of psychotherapy in Kyrgyzstan – the concept of personality-and-environment interaction (V. Solojenkin, 1989), which was developed

on the basis of his own work with patients with psychosomatic disorders, mainly with myocardial infarction. Solojenkin's concept is quite close to the phenomenological approach in personology, a field of psychology study that deals with the nature of human personality, personality development and dynamics, and emphasizes the role of perceptual phenomena in personality development.

The state psychotherapeutic service is still perceived to be a part of psychiatry. Counseling as an approach to mental health service in the Kyrgyz Republic is just at the beginning of its development and there is no clear definition to distinguish between counseling and psychiatry or between "psychotherapist" and "psychiatrist", although these distinctions are understood by professionals.

Models of Official Psychotherapy and Counseling Employed in Modern Kyrgyzstan

During the last several years there have been several trends in the development of modern psychotherapy in Kyrgyzstan. There has been a gradual blending between schools and approaches so that many theories integrate concepts central to other theories, and at the same time, psychotherapists and psychologists increasingly practice from an eclectic approach. Even so, the primary approach used by practicing psychologists and psychotherapists is the "personal-and environment interaction" model, developed by V. Solojenkin, which considers both important and reciprocal the interaction of various social factors on the development and functioning of the person, as well as his or her ability to self-disclose and engage in self-reflection. During psychotherapeutic work the main focus is on changing life style and personal behavior, working with the "I-concept" and the individual's perspective of the world. The client-therapist relationship is characterized by collaboration.

Gestalt therapy has become more popular in Kyrgyzstan within the last 8-9 years. The group of psychotherapists working from this approach have been trained both in theory and practice by Gestalt psychotherapists of GATLA (the Gestalt Association of Los Angeles) and by Russian Gestalt practitioners from the Moscow Institute of Gestalt and Psycho drama directed by N. Dolgoplov and the Gestalt Institute of St.Petersburg headed by E. Ivanova. The Society of Gestalt Therapy Development in Kyrgyzstan is led by A.Eremeev, a GATLA certificated Gestalt-therapist.

As well, during the last several years NLP (Neuro-linguistic programming) has become increasingly more popular in Kyrgyzstan. The use of NLP is common for drug abuse problems, psychological dependencies, obsessive-compulsive disorders, phobias, and other disorders. The faculty of psychiatry and psychotherapy at the Kyrgyz Medical Academy and Slavic University offer training courses in NLP, and the majority of practicum sites offer training in NLP.

In Kyrgyzstan there are no official training opportunities in the fields of Spiritual Psychology or Transpersonal Psychology, although there are therapists who practice from these approaches. The largest private psychotherapeutic center in Kyrgyzstan ("Doctor Nazaraliev's Center") specializes in alcohol and drug abuse problems and has been using Transpersonal Psychology for the last two years. Though the preliminary results of the treatment program "The Seventh Sky" are very encouraging, research on its effectiveness is at the beginning stages.

Status of Psychological Research

The collapse of the Soviet Union, on the one hand, isolated local psychologists from the academic and research centers in Russia, but on the other hand, it opened up access to specialists from the West. As a result, Kyrgyz psychologists have had opportunities to visit their international counterparts, participate in international conferences and engage in joint research projects, and increasingly, publish their work in Western scholarly journals. Despite obstacles such as lack of language skills, lack of knowledge of how to publish in Western journals (e.g., APA style, ethical standards and procedures, etc.), scholarly work by Kyrgyz psychologists has contributed to the general pool of knowledge in counseling and psychology, including in the West. In the development of psychology as a science in the Kyrgyz Republic there have been influential studies published, which made their authors well-known locally and abroad. Among them is Aaron Brudny who published more than 300 articles, reports and books including: "The Semantics of Language and Human Psychology" (1972), "A Science to Understand" (1996), "A Space for Opportunities" (1999), "A Psychology of Hermeneutics" (1999), and, "Personetika" (2003). He has advanced the field in meaning and time perception as well as in political psychology.

Other famous psychologists include N. Palagina, who became well-known for her work in child psychology, and the psychology of ethnicity. Her publications include "The Psychology of Ethnicity: Theory and Methods" (2001), "Multi-Ethnic Education in Kyrgyzstan" (2003), "Games and Exercises in Early Childhood" (1985), "Preschool Play" (1989), and "Imagination at its Source" (1997). Other prominent Kyrgyz researchers include Aigul Aldasheva, Erik Orozaliev, Sergey Fateev, Chinara Shakeeva, as well as many others.

Common Research Methodologies in Kyrgyzstan

The current academic psychological community in Kyrgyzstan faces many challenges when it comes to conducting research. In some universities all the professors are required to publish a certain number of academic articles, in others there is no such minimum requirement for teaching psychologists. In the former case, it is common for a university professor to break his or her own dissertation into smaller pieces and publish them as separate articles to fulfill the requirement by the administration of a university. Thus, there can be one research project that spans out into a number of publications, despite the lack of original data. This may be explained by both lack of financial support to conduct new research and lack of time due to high teaching loads (e.g., the average teaching load is 44 hours per week of class time for Kyrgyz faculty). Teaching loads are typically four or five two-hours classes per day including Saturdays, excluding preparation time or research.

The research paradigm is firmly rooted in positivism in the current research community in Kyrgyzstan, which explains the prevalence of quantitative research studies over qualitative. A very small percentage of research is based on experimental methods. Again, this is understandable given the lack, if not absence, of resources, including well-equipped laboratories.

Ethical Issues

The Kyrgyz psychological community has only recently started making efforts to establish an ethical framework for teaching, practice and research. However, it is too early to speak about any

significant impact of these efforts on guiding the ethical practice of research and clinical work in Kyrgyzstan. Kyrgyz research in psychology, as well as in other social sciences, is not bound to any institutional ethical regulations. Exceptions, however, are those local research projects which are being managed or led by international scholars, who abide by the requirements of their in-country Institutional Review Boards. Local researchers, however, rely on their own conscientiousness and awareness of research ethics in conducting their studies. To date, there is no professional psychological agency or association in the country taking a leadership role in developing and implementing a code of ethics for the psychological community, therefore there is no guarantee that psychologists abide by international standards.

Among the efforts made in order to establish an ethical culture of research in psychology is a two year project (August 2005-June 2007) initiated by a group of psychologists from Kyrgyzstan (representing psychology departments from different universities, practicing psychologists, students and others) with facilitation from an American colleague and psychologist, Sharon Horne. Drawing on existing and developing ethical codes in Canada, the United Kingdom, the United States and Turkey, the group collaborated on a series of workshops and seminars on ethical issues in psychology, which resulted in a draft version of a Kyrgyz Code of Ethics. The Kyrgyz Code of Ethics is based on five general principles: Respect for the Rights of Man, Privacy, Professionalism and Competency, Responsibility, and Integrity. The working group now has a plan of action to further advance this document, ensure its effectiveness and, as an ultimate goal, create an organization (association, committee, or agency) to put it into effect.

Diagnostic and Assessment Tools.

The International Classification of Disorders of the 10th edition, chapter “F” (mental and behavioral disorders) has been the basic diagnostic and assessment system of mental disorders in Kyrgyzstan since 1991. Other diagnostic and assessment instruments include a wide range of psychodiagnostic tools, which are available in Russian or were created by Russian psychologists. The most popular among psychotherapists and specialists in psychology are psychodiagnostic techniques which measure the level of affective symptoms, such as the Zung Depression Scale and the Spielberger & Khanin Anxiety Scale, Hamilton’s clinical scales, and others, and personality assessment tools, which were adopted for the Russian – speaking population by The V. Bekhterev Scientific Research Center in St. Petersburg. Among the most popular are the MMPI, adapted by Lidia Sobchik, the PF-16, and projective techniques, including the Rosenzweig Frustration Test, the Lusher Farbwahi Test, and the Draw a Person Test.

One of the challenges for researchers is the absence of standardized reliable and valid diagnostic and assessment tools in Kyrgyzstan. Kyrgyz psychologists resort to (1) working with non-verbal projective techniques and (2) to performing the procedure of back-to-back translation of the available tests while adhering to ethical guidelines for use with assessment tools.

Training Paradigms

There are no universal training paradigms for psychotherapy and counseling psychology in Kyrgyzstan. Each university in Kyrgyzstan has its own training paradigm and curriculum, which differ significantly from one another. Quite common for post-Soviet states is the proliferation in the quantity of universities, academies, and schools. There are 18 universities, 20 institutes and nine academies for higher education in the capital, Bishkek, alone; eight of them have their

own Psychology Department. Three universities (National State University, Slavic University in Kyrgyzstan, and American University in Central Asia) and The Kyrgyz State Medical Academy are worthy of special attention because these four represent the main training paradigms.

Both National State University (NSU) and Slavonic University (SU) offer a Specialists degree in Psychology (5 years of study), which is different from a Bachelor of Arts. After graduating from the University the specialist may continue his or her study at a graduate level ("Aspirantura") or begin to work as a psychologist in the field if he or she chooses. There is no specialization in counseling and all courses students take are required ones. Therefore, the focus is primarily on psychological theories and research and less attention is given to practice.

The Kyrgyz State Medical Academy offers a degree of specialization in psychotherapy. Specialists in general medicine can receive this specialization after graduating from a two-year course of post-graduate training following six years of general medical education. The American University in Central Asia Psychology Department offers a Bachelor of Arts in psychology modeled after an American degree-granting system; it includes three main tracks: counseling, industrial/organizational and general psychology. AUCA graduates work in organizations (e.g., crisis and AIDS centers, and the Republic Center of Mental Health) and in graduate programs in psychology, gender studies, and psychiatry in the U.S., Russia and Central Asia.

Professional Issues

Nikolay Kantorovich founded the society of Kyrgyz psychiatrists and medical psychologists in 1966; in 1996 it was renamed the Kyrgyz Psychiatry Association (KPA). KPA has a division of medical psychology and psychotherapy and Valery Solojenkin was the president of KPA from 1996 till 2006. Now A. Begmatov, the Director of the Republic Center of Mental Health, heads KPA. The main activities of the KPA are devoted to the destigmatization of patients with mental health disorders and to the development of mental health services in Kyrgyzstan. KPA is a non-profit organization that focuses primarily on educational activities and is less powerful than the Ministry of Health in Kyrgyzstan. Certification, licensure and other processes are under the control of the Ministry of Health and there are a lot of bureaucratic challenges that the counselor has to overcome in order to get a professional license. If a psychotherapist wishes to begin his own private practice or to open a private center, he or she must become licensed. If he or she is planning to work only in public mental health institutions, he or she only needs a medical or a specialists degree. There is no private psychiatry practice, but many psychiatrists have private practices as psychotherapists.

The first professional psychological (non-medical) association was founded in 1968 by Aaron Brudny (PhD), but with the collapse of the Soviet Union, the society had to stop its activities due to a lack of financial and social support. The association was called The Kyrgyz Department of Psychological Science of the USSR. The Department held regular meetings to discuss different issues of the science of psychology. Currently the Kyrgyz psychological community finds itself in the situation of trying to revive the psychological association, which will require renewal as an association and new sources of funding.

Views on Psychopathology among Kyrgyz Citizens

There are several cognitive models that inform different views on psychopathology in Kyrgyzstan (Solojenkin, 1997). The first, a "natural model of reality," includes belief in the

interconnectedness of human beings with nature. Therefore, man and nature are considered inseparable; however, if a separation occurs, the results are psychologically damaging. This model of reality includes a strong belief in the close connection between the health of Kyrgyz people and their spiritual practices. For example, talented poets, such as *akyns*, recite improvisational poetry while tellers of the ancient Kyrgyz epic “Manas” (“*manaschis*”), the guardians of sacred sites, are considered able to connect to the unseen world through different states of consciousness. All of them work within a sacred time (e.g., Thursday, which is traditionally considered to be a sacred day) marked by rituals and symbols. They understand this work as a calling to accept a spiritual mission, which diverges from the modern rational understanding of reality embedded in contemporary Western counseling. Many folk stories describe people afflicted with serious disorders or even death when they do not accept their spiritual mission.

The “natural model” of reality also maintains the existence of a minimum of two worlds. The first is our natural one, which is considered accessible to everyone. The second one is the reality of spirits (*arbaktar*) and only a few persons are able to communicate with them. Those persons have to exist between two realities and have to be mediators in communication between spirits and common people. According to these beliefs, psychopathology is the “result of a misunderstanding of the spirits’ demands”. For example, hypochondriasis is often interpreted as the spirit’s desire to help a person in the process of self-actualization and their task is to bring the person around to the right way. In some cases the person with a conversion disorder is considered to be “punished” by the spirits or to have the “devil eye on him or her”. An initial psychotic episode is usually considered a “spiritual emergence” and a patient generally has to visit with a number of traditional healers before a psychiatrist takes care of him or her.

The mechanical model considers psychopathology a result of brain destruction. Diagnosing psychopathology in such cases is quite difficult due to the presence of alexithymia and a general denial of psychological problems. For example, from this model, depressive symptoms are considered laziness and people who believe in this model seldom become clients of a psychotherapist. The quality of memory is perceived to be the main sign of human psychic health or disability. Those who subscribe to the “mechanical model” of reality and struggle with memory problems prefer to seek the help of neurologists rather than psychotherapists.

A “distress-model” of psychopathology is often subscribed to by urban citizens in Kyrgyzstan. According to the “distress-model” psychopathological symptoms are the result of traumatic or stressful events in everyday life and people who believe this particular model often use some psychological terminology to describe their conditions (i.e., stressful event, depression, anxiety). The common expression, “all disorders are due to feeling upset” highlights the root of psychopathological symptoms as resulting from stressful periods in life.

Presenting Problems and Attitudes about Help-Seeking & Help-Seeking Behaviors

Client’s presenting problems, like languages, reflect cognitive structures in the human mind: what people consider to be psychological disorders or problems are closely related to what they are capable of understanding. Language structures are a way of thinking and perceiving the world (Sapir & Whorf, 1929/1984), so presenting problems are dependent on the available lexicon.

The Kyrgyz language, like other languages, reflects the history and the complexity of the Kyrgyz people. For instance, Kyrgyz people have more than 130 definitions of ages of horses, cattle and sheep, many definitions for weather, and a rich lexicon for defining family relationships and qualities of family members. As nomads and stockbreeders in the past, cattle breeding is still the preferred occupation among rural Kyrgyz. Due to a history of manual labor, it's quite difficult for Kyrgyz people to express emotional states in their own language. There are no equivalents words for "mood", "depression", or "anxiety" in Kyrgyz; all of these concepts are captured by "I feel badly" without any clear definition of what, where and why this sense of feeling badly is. This phenomenon can be considered a cultural alexithymia, a lack of ability to express emotions verbally (Sifneous, 1978/2005), and makes diagnosing mental disorders difficult.

In combination with the cognitive models of reality previously discussed, the help-seeking behavior of Kyrgyz individuals in general is quite predictable: the first (and the last in a lot of cases) person whom they would like to see is a traditional healer. In some cases a traditional healer is the one person who can refer the client to a specialist in the mental health field. The types of psychological problems people present to traditional healers reflect the most important values of Kyrgyz society today ("Aigine" research center, 2007). The main cluster of problems is family difficulties; for example, complicated relationships between mothers and daughters-in-law, and infertility. Other presenting problems are alcohol-related or business failures. Somatic (or somatoform) symptoms often serve as the impetus for people to go to a traditional healer, after receiving ineffective treatment from general medical specialists. Psychotic symptoms rarely send a person to visit a traditional healer. But if there is a case, a qualified specialist in "natural folk medicine" usually advises a patient to see a mental health specialist. Based on a long term study of healers and their occupational activities, Duishen Adylov (D. Adylov, 2007) described the professional conduct of healers. The first and most important criterion is: "a patient who is really in need of help of a medical doctor is referred by a healer to a particular medical institution".

The situation in official psychotherapy, however, is different. The usual client of a psychotherapist or counselor is an urban citizen, who believes that he or she has a "psychological problem". It's important to say that this idea, so common in western culture, has only recently become a part of our contemporary usage (mainly due to the influence of mass media). Before the collapse of the Soviet Union people rarely used terms such as "stress", "frustration", or "breakdown". Such terminology was also rare in Soviet culture. For example, the words of a very popular Soviet song state that a Soviet person should have "a fiery motor instead of heart"; to be depressed or anxious meant to have a weak will, which was abnormal and shameful. It's understandable now that psychotherapists were the last people during Soviet times that people with affective symptoms were willing to see. The stereotype of help-seeking behavior usually included first visiting a medical doctor, then a neurologist, then some medical specialist (such as an endocrinologist or an oncologist), then a healer (as the "last hope") and only then a psychotherapist ("I have nothing to lose"). Close relatives of a patient usually initiated the visits to mental health specialists on behalf of the patient.

The situation has been changing during the last ten years. The terms "emotional stress", "feelings", "psychological problems" and even "intrapsychic conflict" have become more and more popular, and the professions of psychologist and psychotherapist are increasing in social prestige. Now there is a social need for qualified counselors, although a discrepancy

exists between the expectations people have of their problems being immediately solved by hypnosis and the actual outcomes and goals of counseling.

Predictions for the Future of Psychology and Counseling in Kyrgyzstan.

There are some trends in the development of Kyrgyz psychotherapy and counseling that make it possible to predict its direction in the near future should it continue on the same trajectory. They are influenced by both “western” and “eastern” models of helping.

The first trend is the development of cognitive and eclectic approaches to counseling. Increasingly, there is integration between different branches of psychological counseling in modern Kyrgyzstan, therefore eclecticism is becoming a common approach. The appearance of a new generation of counselors with Western educational degrees makes it possible to connect with Western specialists in psychotherapy and to enter into world psychological societies. Therefore, Kyrgyz psychology will continue to be shaped by Western developments.

A second trend is the conflict over how to resolve the presence of two healing traditions. “Folk counseling” (traditional healing practice) and official psychology and psychotherapy in Kyrgyzstan are sometimes viewed as opposing poles of how mental phenomena are perceived and understood. A rapprochement of the two different perspectives has been considered problematic. There have been movements to render the official mental health service the dominant approach in Kyrgyz society and relegate traditional healing practice to the past. Given the popularity of traditional healing in Kyrgyzstan, however, this seems to be an impossible aim for the near future.

One of the ways of solving this problem is well known by the patients of the Republic Center of Public Health, who used to seek help from both doctors and traditional healers. They separated the cause of a disorder from its symptoms. The cause of the disorder is usually explained within the framework of a traditional mystical paradigm (for example as the disturbance of the connection between nature and man), so only a traditional healer is able to help with the initial suffering. The symptoms of the disorder, however, continue even after a healer’s intervention, thus necessitating the help of a mental health professional. Patients make sense of this by maintaining that the cause of their disorder is spiritual, but the medical practitioner or psychotherapist may be able to help with the “extracted roots” of the disorder. This compromise between the folk and official psychotherapy is important in treatment for patients who find themselves in both worlds.

Another way of integrating the two is using the methods of traditional healers in scientific applications of mental health. Milton Ericson’s method of informational overload as a transformation technique serves as a good example. This method was observed in Latin American “magic” techniques, is used by psychologists and is considered to be effective. Such inclusion of folk methods requires research of the treatment components of folk psychotherapy and, then, determining the mechanisms of their effectiveness within a scientific paradigm. This method is far from ideal, because it excludes a major component of the healing process, the mystical belief system of the healer and his or her healing rituals. For example, the rhythmic knocks of an *asatayak* (special stick) would not be taken seriously in the context of a formal counseling session.

Another possibility is to appreciate the positive aspects of “folk counseling” and to try to use them in contemporary mental health practice. An example of this is The Therapist –Spiritist

Training Project in Puerto –Rico. (Koss-Chioino, 2005). This project brings together two world views on healing; one of the results of the project was a description of the emotional regulation mechanisms that are used during the interaction between a medium–healer and patient. This confluence of different perspectives on treatment, results in training each other how to practice from each perspective, fosters dialogue between the two views and challenges stereotypes. This approach could lead to the dissolution of false borders between “natural” and “formal” counseling in Kyrgyzstan, and create a culturally relevant form of helping for Kyrgyzstan.

Conclusion

Psychological counseling is a rather new branch of mental health service in Kyrgyzstan. During the cold war period Soviet academic psychology and Western psychotherapeutic approaches were developing separately. The concept of “psychological counseling” did not exist until the middle of the 1990s. The influence of the official Russian school on the one hand, and the prestige of traditional folk healing practice on the other, are creating a unique prototype of Kyrgyz psychological counseling, which is a product of both “psychotherapy” and “traditional healing.”

The integration of contemporary Kyrgyz helping methods with modern scientific applications dictates the development of new and progressive techniques of psychological help. For example, crisis phone lines, which are nonexistent in Kyrgyzstan, should be developed. Such new helping methods will require cooperation between Kyrgyz and Western health care specialists, who have greater experience in this area.

Another area of development is the growing importance of PTSD treatment. Centers that can help with the treatment of PTSD will be important due to the unstable political situation in Kyrgyzstan, and because the country serves as a place of refuge for people escaping the political crises of Afghanistan, Tajikistan and Chechnya. Domestic violence is increasingly being viewed as a psychological issue; several crisis centers were established during the last couple of years in Bishkek and they are gaining in popularity among Kyrgyz citizens.

The status of counseling in Kyrgyzstan has been evolving for the last few years. This sphere of mental health service is facing a lot of challenges, connected with both its cultural specificity and the Soviet past. Because counseling is not as stigmatized as “psychiatry” or “psychotherapy” and it is integrating aspects of folk counseling and Western approaches, it is in a good position to move forward as an important field in Kyrgyzstan. In addition, because of its rich tradition in informing Soviet and post-communist science, Kyrgyz counseling and psychology will continue to make important contributions to world psychology.

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*Правовое обеспечение безопасности экономики и бизнеса в современном Кыргызстане**

В условиях радикальных экономических преобразований все большее значение приобретает обеспечение экономической безопасности и безопасности ведения бизнеса в Кыргызстане, разработка их критериев и предъявляемых в настоящем и будущем требований. Экономическая безопасность страны является необходимым и одним из основных принципов поддержания устойчивости экономического и социального

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