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Kirill Kryuchkov

**PRACTICING PSYCHOLOGISTS' ETHICAL NORMS
REPRESENTATIONS DURING THE PROFESSIONAL DILEMMAS SOLVING
PROCESS**

PhD Dissertation Summary

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Academic Supervisor:

Vadim A. Petrowskiy

Professor, Doctor of Science in Psychology

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GENERAL DESCRIPTION OF THE RESEARCH

Relevance. Ethics in psychology is a quite important factor. Psychological ethics is a very important construct. Recently, the discussion of ethical problems in the psychological community has been very active. Periodically, there are proposals to create a "single" ethical code. There have been at least three drafts of a "psychotherapy law" in the last five years. Moreover, the conference dedicated to professional psychological ethics in 2017 brought together more than a hundred participants and more than two dozen speakers. (see Kiselnikova et al. 2017). Despite this, the number of solid scientific and scientific-practical publications in Russia on this topic is insignificant. For example, in the period from 1992 to 2020, in the journal *Consultative Psychology and Psychotherapy*, only 17 articles were published that at least somehow mention ethics (see Garanyan et al., 2020). There are literally single empirical studies of ethics (see, for example: Garanyan et al., 2020).

It cannot be said that there are a significant number of textbooks on ethics in Russian, moreover, even in leading universities in there is often no separate course devoted to psychological ethics.

The problem of ethics in practical psychology can be called sufficiently developed as a whole. In foreign psychology, there is a sufficient number of works devoted to psychological ethics.

We can single out theoretical works on psychological ethics (Francis and Dugger 2014; Barnett 2014; Barnett and Molzon 2014; Yadegarfar and Bahramabadian 2014).

Numerous authors point to ethics as an essential component of the psychotherapist's practical competence (see: Cooper, 2006; Dueck & Parsons, 2007; Holmes, 1996; Pollard, 2011; Proctor, 2017; Snyman & Fasser, 2004).

It is worth highlighting works that reflect the content and structure of ethical codes (Clark, 2012; Dalal, 2014; Tudor, 2017; Younger, 2017).

Some authors reflect on ethics in terms of philosophy (see: Loewenthal, 2004; Samuels, 2006; G. Proctor, 2017).

Finally, a number of empirical studies can be distinguished. At the same time, however, the number of specifically empirical studies of ethics is relatively small. Notable authors include Linstrum (2009); Lambie, Ieva (2012), Boynton (2013), Stoll (2020); Maki (2022); Krystosek (2023).

A significant part of the authors define ethics solely as the content of "codes", reducing ethics to rules and regulations, but do not consider it, in fact, as a personal phenomenon. As an exception, one can single out, for example, the work of Lambie and Ieva (2012), whose authors consider the relationship of ethics with the concept of ego-maturity, as well as the work of Krystosek (2023), where the author explores the principles that hippo therapists are guided by when making ethical decisions.

In domestic psychological science, the number of works devoted to psychological ethics is generally small, empirical studies of ethics are, in principle, rare (see Garanyan et al., 2020), there is only one dissertation work devoted to psychological ethics (see: Armashova, 2018).

It should be noted that in recent years the situation has improved somewhat - dedicated to psychological ethics appear more and more often in domestic psychology, this can probably be attributed to one of the merits of the conference on ethics held in 2017 at the Psychological Institute of the Russian Academy of Education (see: Kiselnikova et al. ., 2017).

So, textbooks are published on the ethics of a psychologist, and on the ethics of related professions (see, for example: Nesterova, Suslova, 2020; Kalacheva, 2020; Protanskaya et al., 2020; Klyueva et al., 2022; Guryanova, 2016). However, the total number of works devoted to psychological ethics in Russian psychology is still relatively small.

Of the theoretical works devoted to ethics, we can highlight, for example, the work of I.G. Arkhipova, which draws a division between ethics and morality, similar to the philosophical division of ethics and morality - ethics as a set of written rules, and morality as behavior based on values (Arkhipova, 2022).

Papers by S.T. Posokhova (2010) and R.R. Gazizova, who correlate ethics with the competence of a psychotherapist (consultant) in general, are also quite significant.

Also of interest are the works of A.O. Orlova (2017), S.Yu. Mazura (2014), T.A. Rodermel and A.E. Tsareva (2022) reflective domestic and foreign codes of ethics.

The domestic theoretical works performed at the intersection of jurisprudence and psychology are quite interesting. The book by S. Nagornaya and Sh. Khaziev, dedicated to psychological torture and the duty of a lawyer, deserves special attention (Nagornaya, Khaziev, 2020). It is interesting that the book was published in the same year as our work on the problem of psychological torture in American psychology was published (see: Kryuchkov, 2020). The above authors also refer to this US case, called the "Hoffman report".

The work of F.S. Safuanov, devoted to the problems of compliance with ethics in the conduct of psychological examination (Safuanov, 2014) also seems quite important.

Separately, we note domestic empirical works devoted to psychological ethics, for example, the study of ethical principles and ideas about ethics, carried out by A.A. Nesterova and Ya.V. Kuzmina (2018); analysis of the perception of ethical violations (Umnyasheva et al., 2016); interesting work by N.G. Garanyan et al., devoted to the study of the ethical beliefs of counseling psychologists (Garanyan et al., 2020).

Finally, one cannot fail to note the work of A.B. Armashova, who in her articles and dissertation on psychological ethics (today the only dissertation on this issue defended in Russia) introduces the construct of ethical vigilance, defining it as “the ability to recognize ethically complex situations and ethical dilemmas” (Armashova, 2018).

The above works touch upon important issues related to psychological ethics, but only a few of them (the works of A.B. Armashova, the study of A.A. Nesterova and Ya.V. Kuzmina, to some extent the study of N.G. Garanyan et al.) psychological ethics as a proper psychological phenomenon. The relationship between ethics and morality (which is pointed out, for example, by I.G. Arkhipova), in principle, the relationship between “written” ethics and proper ethical action, the ethical act of a particular person, is also not considered at the empirical level.

It is often assumed that the Code of Ethics and other documents seem to have a direct effect on the psychologist. Many authors consider documents as a kind of panacea for ethical violations (see, for example: Varga, 2013; Belobrykina, Dresvyannikov,

2016). However, an analysis of serious ethical violations committed not even at the level of an individual psychologist, but at the level of an entire organization, shows quite clearly that the existence of a code and developed institutions of ethical control (and even mandatory courses on ethics in all universities by default) does not prevent the commission of those very violations by those who, by virtue of their position, should stop them and serve as an example for others (see: Kryuchkov, 2018, 2020; Nagornaya, Khaziev, 2020).

It is important that in recent years various drafts of legislative regulation of the activities of psychologists have been regularly discussed (see, for example: Medvedeva, 2022; Shablotas, Babin, 2018). Obviously, such regulation cannot and should not be accepted without taking into account the psychological component of ethics itself, otherwise it is doomed to be methodologically “dead”, not taking into account reality (there are precedents already this year, see: Balunov, 2023).

So, the **relevance** of the study is ensured, firstly, by a small number of empirical works devoted to psychological ethics both in domestic and, in general, in the international psychology; secondly, an insignificant number of works in which psychological ethics is reflected as a proper psychological phenomenon, a personal quality of a psychologist, and not “observance of the points of codes”; thirdly, a weak reflection of the relationship between “written” ethics, ethics as a set of rules, and personal ethics, called “morality” by some authors (and labeled by us as internal ethics); finally, the topicality (?) of the very topic of psychological ethics in the light of discussions about the legal regulation of psychology, the increasing likelihood of the adoption of ethical documents and codes by the state or some body with state powers, which will become mandatory for all psychologists.

The purpose of the study: to study the psychological characteristics of the ideas of practicing psychologists about ethical standards when solving professional dilemmas.

Research questions.

Since the purpose of the study sets the style of the study itself as “descriptive”, we do not formulate a hypothesis, but the following research questions:

1) What is the theoretical structure of professional ethics as a psychological construct?

2) What is the relationship between ethics as a psychological construct and ethics as a set of norms and rules?

3) What are the features of the ideas about the norms of psychological ethics among practicing psychologists?

4) What are the psychological features of the application of the norms of psychological ethics by practicing psychologists when resolving professional dilemmas?

Research objectives.

1) To carry out the theoretical analysis of the literature and to analyze the structure and specifics of ethics in philosophy, science in general and psychology in particular.

2) Reveal and describe the theoretical structure of psychological ethics.

3) Explore and describe the relationship between ethics as a psychological, personal phenomenon and as a set of rules.

4) Explore and describe the features of the ideas of practicing psychologists about ethical standards.

5) Explore and describe the application of ethical standards by practicing psychologists in resolving professional dilemmas.

The object of the study is the ideas of practicing psychologists about the norms of psychological ethics (professional ethics of a psychologist). **The subject of the study** is the ideas of practicing psychologists about the norms of psychological ethics (professional ethics of a psychologist) when resolving professional dilemmas.

The theoretical and methodological basis of the study: personality psychology (S.L. Rubinshtein, A.G. Asmolov), personology, psychological personology of personality (G. Murray S. Maddy, E.B. Starovoitenko, V.A. Petrovsky), the theory of supra-situational activity (V.A. Petrovsky), the theory of action (M.K. Mamardashvili,

S.L. Rubinshtein, A.G. Asmolov), the concept of methodological analysis of concepts (F.E. Vasilyuk), the psychology of experience (F.E. Vasilyuk), the theory of "common factors" of psychotherapist success (Norcross, Imel, Wampold, Duncan, Lambert), experimental psychosemantics (V.F. Petrenko, A.O. Prokhorov, V.P. Serkin).

Research methods. In the course of empirical research, we used such data collection and analysis methods as the partial semantic differential (on the basis of this methodology, our own methodology was developed), the method of ethical "vignettes" (case studies), the method of expert assessments. For the analysis, mathematical methods were used - factor analysis, correlation analysis, Fisher z-transform, T-test.

In the first study, methods were similar to the partial semantic differential method, the data was processed using factor analysis. In the second and third studies, data collected using peer review methods and the method of ethical vignettes were processed mainly using correlation analysis.

Data collection was carried out mainly through Google Forms ©, statistical processing in SPSS 27 programm, in rare cases (eg: biserial correlation) in Microsoft Excel (c) using the built-in data analysis module and in Jamovi ©.

Empirical base of research (sample). The first study involved 89 respondents - practical psychologists, however, since seven people did not sign informed consent or answered all questions with an "empty" answer, the final sample consisted of 82 people (data on the sample in the form of diagrams are presented in Appendix 1). The average age of the participants was from 36 to 55 years. The survey did not ask for a specific age, only intervals. Four participants were 18-24 years old, 3 participants were 25-29 years old, 11 participants were 30-35 years old, 25 participants were 36-44 years old, 30 participants were 45-55 years old, eight participants were 56-64 years old, and one participant was in the 65+ age group. 56 - women, 25 - men; one participant declined to disclose their gender (there was a "don't wish to disclose gender" option).

102 people took part in the second and third studies. There were 80 women and 22 men among the subjects. At the same time, not a single subject chose the column "I do

not want to indicate the gender." The scatter by age was presented quite significantly, but the largest group consisted of people in the range of 39-46 years (34 people), in second place was the interval of 31-38 years (26 people).

Thus, **the total empirical base of the study = 191 people.**

Scientific novelty of the research.

1) For the first time, a division of psychological ethics has been proposed into external ethics (in relation to the subject of action - the psychologist) and internal (actually intrapersonal ethics, consisting of an ethical attitude and ethical action). For the first time, a description of ethical action as a supra-situational activity has been proposed.

2) For the first time, the relationship between external and internal ethics has been studied: it is shown exactly how the norms of "external" ethics are presented (represented) by psychologists, and the peculiarities of psychologists' perception of the norms of "written" ethics are shown.

3) For the first time, the features of internal ethics (as a personal, psychological phenomenon) were studied, the independence of the ethical attitude from psychological education, experience, the approach in which the psychologist works, and the relationship between the ethical attitude and ethical action were established.

Theoretical significance

1) The proposed theoretical scheme of ethics, external and internal, consisting of an ethical attitude, ethical action, which in turn is a non-adaptive, supra-situational activity, is a convenient heuristic scheme for research - both empirical and theoretical-methodological.

2) The obtained results of the study of the representation (conception) of the norms of psychological ethics allow us to judge the mediation of ethical norms by the properties of the ethical attitude, and not their immediate, direct impact on the behavior of the psychologist.

3) The identified features of ethical attitude and ethical action, in particular, the relationship to a greater extent with demographic (age), but not formal (education, psychotherapeutic approach) characteristics, expand the field for research in psychological ethics, allow us to raise questions about the relationship of internal ethics with deep personal constructs, and also opens up space for research in connection with other factors influencing the work of a psychologist (for example, general factors of psychotherapy).

4) The proposed theoretical models and the results of empirical research in general open up a wide space for further generalizations, both theoretical and empirical in the context of the study of psychological ethics.

The practical significance of the study is expressed, firstly, in the ability to use the results obtained in the preparation of normative documents in the field of ethics - ethical codes, legalizations and other things, taking into account, the representation of ethical norms by psychologists, the peculiarities of internal ethics, attitudes. Secondly, the results obtained, both theoretical and empirical, can be used in teaching ethics to psychology students, student practitioners, in the preparation of both theoretical material and practical problems for solving. Thirdly, not only the results of the study are interesting from a practical point of view, but also the data we used for theoretical analysis, in particular, the case with the “Hoffman report”, this can also be used to teach psychology students ethics, the material provides rich soil for reflection. Finally, the results obtained can be used in the work of ethical commissions and committees of various psychological, psychotherapeutic associations, societies and institutions.

The reliability and validity of the results of the study are provided by the theoretical and methodological basis of the study, the use of the original design of the study, the representativeness of the sample, and the use of adequate methods of statistical analysis.

Key points for the defense.

1) The professional ethics of a psychologist (psychological ethics) can be represented as divided into “external” ethics (a set of written rules enshrined in sources external to the psychologist as a subject of action), and “internal” (the actual psychological, intrapersonal construct, consisting of ethical attitude and ethical action).

2) The norms of “external” ethics are not perceived directly by practicing psychologists, but are mediated by the personal qualities of the psychologist, including ethical attitudes. At the same time, norms are perceived depending on who they protect: a specific person (client) or the interests of the psychological community (or even society as a whole).

3) Ethical action is “based” on an ethical attitude. Namely, psychologists who have a more developed ethical attitude are more competent in the field of making ethical decisions (committing ethical actions).

4) Ethical attitude and ethical actions are intrapersonal qualities that depend to a greater extent on the personal and demographic characteristics of a person, such as age, and not on formal competencies, level of education, or psychotherapeutic approach. - People with greater life experience and greater professional experience are more capable of producing their own internal “norms” and attitudes, in other words, life and professional experience seem to force a person to construct his own scale of rules and values.

Approbation of the study. Dissertation was prepared in the National Research University Higher School of Economics, Department of Psychology, Center of the fundamental and counselling personology. The course and results of the research were discussed at the research seminar for postgraduate students of the Higher School of Economics, and were also presented at a number of domestic and foreign conferences.

- Problems of internal and external ethics in psychology / Abstracts of the conference Lomonosov 2020. Moscow State University, 2020;

- On the way to internal ethics: integration processes in counseling psychology and psychotherapy - ethical difficulties and their solutions / Abstracts of the Conference: Integration in psychology: theory, methodology, practice. YarSPU, 2020.

- An ethical act as a supra-situational activity / Abstracts of the conference "Psychology in a Changing World", SUSU, Chelyabinsk, 05/13/2021. Victory in the section: PSYCHOLOGICAL STUDIES OF PERSONALITY IN MULTI-PARADIGM PSYCHOLOGY;

- Report at the conference Ananiev Readings, St. Petersburg State University (20.10.2021).

- Report at the 64th MIPT All-Russian Conference (2021);

- Report at the conference "Psychology in a Changing World", SUSU, 2022 (winning in the section);

- Report "How Practitioners Really Perceive Professional Ethics? Empirical Pilot Study" at the International Conference PCE 2022, Copenhagen, July 2022

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The structure of the dissertation reflects the logic of the work and includes an introduction, three chapters, a conclusion, a list of references and 5 appendixes. The list of references includes 221 sources, of which 62 are in a foreign language (English). The research results are presented in 15 tables and 4 figures. The total text of the dissertation consists of 193 pages.

MAJOR CONTENT OF THE DISSERTATION

The introduction substantiates the relevance of the study, formulates the research problem, sets the goal and objectives of the study, identifies the object and subject of the

study, puts forward research hypotheses, describes the theoretical and methodological basis of the study, methods and techniques, empirical base, scientific novelty, theoretical significance, practical significance of the study, the reliability and reliability of the results, the provisions submitted for defense, the structure of the study is given.

The first chapter is devoted to a theoretical analysis of psychological ethics, as well as the rationale for the methodological basis of the study.

Section 1.1. "Ethics as a Phenomenon in Philosophy, Science and Life" is devoted to a general analysis of the concept of "ethics" in philosophy and in general in the humanities, including jurisprudence.

In this section, we very briefly considered ethics and morality as philosophical concepts. Some very authoritative authors consider these concepts to be synonymous. However, we have found that there are a number of "watersheds" between ethics and morality. In particular, ethics is most often understood as either a philosophical discipline about morality, or a formal set of norms and rules, while morality is mainly personal attitudes and values shared by the community. As some authors point out, ethical rules are, as it were, independent of how people actually act, what they believe. If the rules come into conflict with the actions of people or with their beliefs, then this is always a mistake of people, but not a defect in the rules. At the same time, according to a number of authors, morality itself is a broader concept than ethics, since it includes personal choice and responsibility.

We also analyzed the relationship between ethics and law. The main difference we see is that the norms of law, in contrast to the norms of ethics, are "granted" and provided (in the sense of their implementation) by the state. There is also a similarity between "written" ethics and positive law - both of these concepts are, as it were, given by some external authority. At the same time, the definitions of morality that we have considered are close to the concept of natural law, a right inherent in a person by the fact of his involvement in the human race.

Finally, using the concept analysis methodology proposed by F.E. Vasilyuk (2003), in this section we examined a separate legal concept of good faith, noting that this concept, being closely related to the philosophical, ethical concepts of "justice", "good will", "honesty", "conscience" and historically being intertwined with religious beliefs, although it is woven into the system of law, written in laws, etc., but internally and meaningfully close rather to ethical and even moral concepts, based on the traditions and norms of the community.

Section 1.2. "Psychological ethics: theory, research, practice", devoted to the study of ethics in psychological science, conducted a literature review.

A number of conclusions were made from the literature review. Firstly, as we see, a significant number of both domestic and foreign authors pay attention to ethics as the provisions of codes. In empirical studies, ethics is also often understood as following exactly formal provisions (see, for example, Garanyan et al., 2020; Linstrum, 2009; Umnyashova, 2016).

It is not so often that authors turn directly to the psychological, intrapersonal content of ethics. From empirical studies, such works should include the dissertation of A.V. Armashova. At the theoretical level, the works of such authors as Dalal, G. Proctor, Samuels, Iranian authors, problematize ethics as a psychological phenomenon, but not as a set of code points, which is close to the definition of ethics as morality considered in the first section of this chapter.

Section 1.3. "Personological Approach to Ethics in Psychology: External and Internal Ethics" is devoted to substantiating the general research methodology used in this study.

In this section, we examined the provisions of personology as a general psychological science of personality, as well as a number of categories and constructs that are the theoretical basis for our study.

The most important of them are the concepts of supra-situation, non-adaptive activity, and deed.

We also made a theoretical division of ethics into "external" and "internal" ethics. External in relation to the subject of action, fixed in external sources (codes, rules, codes) and internal, as if born by the subject himself.

We believe that internal ethics is expressed in the ethical attitude of a person, and manifests itself in an observable form through an ethical act. An ethical act is always a supra-situational and non-adaptive activity. It goes, as it were, "beyond" the actual "here and now" situation, beyond the "requirements" of a person to himself, he is not aimed at satisfying the "here and now" needs.

Separately, it should be noted that we do not evaluate the very content of an ethical act. Outwardly, it can be assessed as a kind of terrible act, and vice versa. We gave an analysis of the situation with the "Hoffmann Report" as an example of the fact that external ethics is not a guarantor of proper ethical behavior. Based on philosophy, we pay special attention to internal ethics, as, in fact, the support of a person.

Section 1.4. "The generalized model of ethics and directions of empirical research" sums up the results of theoretical research and contains a generalized theoretical model of psychological ethics.

Ethics is divided into internal and external (in relation to the subject of action). The external one is fixed in sources external to the subject itself, while the norms of external ethics do not influence a person as a direct stimulus, but are mediated by internal conditions. Internal ethics consists of an ethical attitude (this concept is closer to the concept of attitude in the domestic psychological tradition than to the concept of attitude) and ethical action. An ethical attitude is a kind of positioning in relation to others, to the world, and it contains both affective and cognitive (reflective) components. Ethical standards are, as it were, "evaluated" through the prism of an attitude.

These provisions were also analyzed in relation to the principle of "external through internal" introduced by S.L. Rubinstein.

In addition, the properties of the ethical attitude were analyzed, it was noted that it is closer to the attitude than to the classical attitude according to D.N. Uznadze.

An ethical action is always a non-adaptive and supra-situational act, going beyond the scope of what is “ordinary” for a person, not aimed at satisfying a need here and now.

We also believe that the ethical attitude is connected with ethical action through ethical experience, and also has a connection with the sensory fabric of consciousness.

Also, this section suggests directions for empirical testing of theoretical propositions.

The conclusions from chapter 1 reflects the generalized content of all paragraphs of the first chapter.

In **the second chapter**, the results of two empirical studies conducted by us are described - research on the representation of ethical norms among practicing psychologists, research on ethical setting and ethical action (this research is presented in two sections).

Section 2.1. « Study of the psychological representation of ethical norms and rules », devoted to the investigation of the representation of ethical norms and rules among practicing psychologists. The research question was formulated as following: how are psychological norms and rules represented by psychologists in practice?

Methodology: The sample consisted of N=82 professionals (89 originally, 7 forms were excluded as incomplete) representing the wide range of psychotherapy approaches. The method was similar to those of semantic differential. Participants were asked to assess via Likert scales 19 rules from the ethical codes (codes of 3 ‘multimodal’ professional associations) using 10 criteria: relevance/irrelevance; feasibility / non-feasibility, agreement/disagreement; congruence with the own values/incongruence; reasonableness/unreasonableness; clarity/non-clarity; universality/specificity; justice/non-justice; usefulness/unusefulness; helpful at work / unhelpful at work. Results: Then, 19 ethical rules evaluated by 82 people using 10 criteria were converted into 820 ‘cases’. Primary factor analysis resulted in 5 factors though with little statistical power. When limited to 2 factors using PROMAX rotation the results were the following: The first factor accumulated rules such as integrity, responsibility; research activities. All

accumulated rules were formulated in the codes quite formally, for example integrity meant not only integrity for the client, but mainly for the professional community. The second factor accumulated rules such as confidentiality, responsibility for client and conscientiousness. Implications: As a result, we interpret this data as such; ethical rules are perceived subjectively as either protecting the well-being of the professional community (Factor 1) or protecting the well-being of the client (Factor 2).

Section 2.2. "Investigation of ethical actions" is devoted to the description of the procedure and results of the first part of the investigation of ethical actions (step) and ethical institutions.

On a sample of 102 people (80 women, 22 men) - practical psychologists - we studied the psychological structure and manifestation of ethical attitude by the method of vignettes (cases).

With the help of a group of experts (from five people, all experts with a basic psychological education not lower than the level of a specialist/master, two with academic degrees, all experts have training in any direction of psychotherapy, while one of the experts has a coaching level in one of directions) were developed 8 vignettes – ethically ambiguous situations. At the same time, these vignettes were developed in two versions without a proposed solution (for the subjects to independently propose a solution) and with a proposed solution.

These cases were offered to the examinees twice - for the solution, and also for the evaluation of the proposed solution according to the given criteria. The cases were offered in a semi-random order (to minimize the influence of one's own decision on the assessment and vice versa ("I evaluate not as I decide, I decide not as I estimate" and vice versa, respectively)). With the help of those experts, 8 criteria for evaluating cases were developed.

Испытуемым предлагалось оценить вышеописанные vignettes according to these criteria on a scale from 0 (completely not corresponding) to 6 (completely corresponding).

In addition, as an additional factor, we introduced the developed V.V. Latin index of ethical cynicism. This methodology is two questions, the answer to which is also graded from 0 to 6, according to the level of the examinee with the statements: «Bypassing the law, not violating it, is completely permissible». "If something "works", it's not important whether it's correct or not from a moral point of view" (Latynov, 2015).

The analysis was expressed as follows. To begin with, we asked a group of 8 experts, with a high level of training in both psychology and practical psychology (psychotherapy), with specific training (or marked competence) in the field of psychological ethics, to evaluate 8 proposed decision cases according to the same 8 criteria, according to which the examinees evaluated them.

Cronbach's alpha was calculated by us for these assessments. For all 8 cases, Cronbach's alpha for expert decisions was more than 0.85 for each case. This means that the experts came to a consensus regarding the assessment of the decision of each case. This allowed us to average the experts' ratings on each of the cases on each criterion, resulting in 64 ratings. Then the data scores were correlated with the scores given by the subjects, with the score given by each person using the Pearson correlation coefficient. Thus, 102 correlations were obtained each - between all the ratings given by the experts and all the ratings given by each person). For the approximation (simplification) of the distribution of the obtained correlations, z-transformation of Fisher was performed.

Thus, we obtained a column of data on how well the scores correspond to the average "ideal" scores of the examinees (estimates given by experts).

After this, the obtained data on such compliance were correlated with various demographic characteristics of the sample.

The most interesting results are that a significant weak negative correlation with age (-0.32) was found, significance at the 0.01 level. Thus, the older the examinee, the less his evaluations of ethical situations correspond to expert evaluations. Also, there is practically no significant correlation with the experience of therapeutic work (coefficient = -0.19, significant at $P=0.1$, so there is a very high probability of error).

There is also a weak correlation with the gender of the subjects (coefficient = -0.22 significant at $p = 0.05$). Interpreting biserial correlation, it is not meaningful to analyze its sign (negative or positive) (Ermiolaev-Tomim, 2017). We believe that the presence of this, albeit insignificant, correlation is connected with the fact that most of the test subjects are women. Most of the experts are also women. Probably, there is some insignificant effect of gender on ethical judgments.

It is not related to the level of psychological education, psychotherapeutic education, professional experience or approach practiced by the specialist.

Strangely enough, there is no correlation between the correspondence scale and the ethical cynicism index (none of the two scales).

Based on the results obtained above, it can be assumed that although formal expertise (training in the field of therapy, experience, preparation in the field of ethics) leaves an imprint on making ethical judgments, the ethical attitude is to a greater extent an intrapersonal construct that depends on the degrees precisely from personal characteristics of a person, and not from formal competences. The existence of relationship with age shows names.

Section 2.3. "Research on ethical actions" is devoted to the second part of the above-mentioned study, on the investigation of ethical actions. The solutions tested by the above vignettes were evaluated by 8 criteria by 5 qualified experts.

Cronbach's alpha of experts' ratings on all cases (generalized on all cases) exceeds 0.8, which means that the experts assessed the subjects in agreement. Thus, it is possible to average the experts' ratings. Then, we analyzed the obtained average rating of the «quality» of decisions (essence, ethical action) in connection with other characteristics.

First of all, we analyzed with the help of the correlation coefficient the relationship between the data of the average evaluations of experts and the scale of "consistency" of evaluations by subjects and experts of ethical cases. The correlation coefficient was equal to 0.593236149, which is significant at a significance level of 0.01. Thus, we see that those subjects who have a more developed ethical attitude (evaluate the given decision

close to the «ideal» expert evaluations) receive higher marks for their ethical actions, in other words, are more competent in the field of ethical decisions, which is consistent with our theoretical position regarding the fact that ethical action is somehow «based» on ethical installation.

Also, it is important that we got a negative correlation (albeit a weak one) between the index of ethical cynicism and the scores obtained by the examinees (-0.2 (significant at the 0.05 level) with the statement that if "something" it works", it's not important, it's correct or not from a moral point of view", -0.19 (significant only at the level of 0.1) with the provision that "Bypassing the law without breaking it is completely permissible"). It seems quite logical that for subjects who have high ratings for their ethical actions, it is not the same as how morally correct it is that "works".

As in the case of the ethical establishment, we did not find significant correlations with the therapeutic approach used by the subjects. What, in our opinion, partly confirms the intrapersonal nature of the ethical setting and the action based on it.

Conclusions from chapter 2 represent generalized conclusions based on the results of empirical studies.

Chapter 3 is dedicated to the general discussion of research results and their implementation.

Section 3.1. «Discussion of the results», dedicated to the general discussion of the results of theoretical and empirical studies.

In general, discussing the results of the study, it can be concluded that the thesis postulated by us that psychological ethics is a psychological or personal phenomenon has been confirmed to a certain level. Empirical connection with age, personal experience, absence of connection with professional and formal properties confirms this.

Section 3.2. "Perspectives of implementation of research results and directions of further studies" devoted to the question of "applicability" of research results.

We conducted a brief analysis of the issues of legislative and formal regulation of psychological practice. The results of our research, especially the representation of ethical norms among practicing psychologists, can be applied in the development of ethical codes and similar documents, at least as a certain guiding or helping principle.

In addition, the results of our research may be implemented into the further research of the therapy efficacy. In our opinion, it is quite possible to connect the ethical setting (ethics in general) with the effectiveness of psychotherapy, with the general factors of the psychotherapist – the personal qualities of the therapist, which make the work successful.

Finally, we believe that the study of ethical experience as a separate psychological phenomenon can be a promising direction of research. Ethical experience can theoretically be considered as a mediating link between ethical establishment and ethical action.

Conclusions from chapter 3 represent generalized conclusions from this chapter.

In the **Conclusion**, the general result of the conducted dissertation research is described, it is indicated that the most important result of our analysis is the division of ethics into "external" and "internal" - external in relation to the subject of action (the specialist himself) and internal - internal to the given subject. At the same time, as the analysis of real serious cases of ethical violations showed, external ethics does not always guarantee the actual ethics of actions.

A series of empirical studies conducted by us also gave uninteresting results. Examining the representation of the norms of external ethics among practicing psychologists, we found that it is possible to separate the internal representation of ethical rules among practicing psychologists, referring to two poles - the pole of the good of the "client" and the pole of the good of the "community / "psychological community". "Written rules" are not directly recognized as those that influence the behavior of psychologists, but psychologists relate to them in a certain way.

The study of the ethical attitude showed that the ethical attitude is an intrapersonal quality, independent neither of the approach in which the specialist works, nor of his level

of education or therapeutic training, nor of the approach in which the specialist works, but depends to a greater extent precisely on the personality characteristics of the person, and not from formal competences, which is confirmed in particular by the installation with age. Finally, the study of ethical action has shown that ethical action is «based» on ethical setting. Those specialists who have a more developed ethical attitude are more competent in the field of ethical decisions.

Ethical action, as well as ethical attitude, is to a greater extent a personal quality, rather than a "professional" quality acquired through education and training.

GENERAL CONCLUSIONS FROM RESEARCH RESULTS

1. There is a series of «watersheds» between ethics and morals. In particular, ethics is often understood as either a philosophical discipline or morals, or a formal set of norms and rules, while morals are primarily personal values and values shared by the community. Morality according to the opinion of a number of authors is wider than "ethics", it also includes personal properties.
2. From the analysis of the literature, it can be concluded that a significant number of both domestic and foreign authors pay attention to ethics as provisions of codes, ethics "written". In empirical studies, ethics is also often understood as following precisely formal provisions, rules, paragraphs of codes.
3. Ethics can be divided into "external" and "internal". External action in relation to the subject, fixed in external sources (codes, rules, codes) and internal, as if generated by the subject himself. Inner ethics is expressed in the ethical attitude of a person, and it manifests itself in an observable form through ethical behavior
4. "External ethics" is far from always a "guarantor" of proper ethical behavior, compliance with ethical norms.
5. An acceptable theoretical basis for further research in ethics is first and foremost the personality of the person, its constructs «oversituation», «non-adaptive activity», «behavior» are critically important for our research.

6. Internal representation of ethical rules (principles) by practical psychologists is possible to dedicate to one of the two poles - the pole of the good "client" and the pole of the good "community / "psychological community".
7. "Written rules" are not directly recognized as those that influence the behavior of psychologists, but psychologists refer to them in a certain way. In other words, it is the internal attitude that determines the actions of a professional.
8. Ethical attitude is an intrapersonal quality, independent neither of the approach in which the specialist works, nor of his level of education or therapeutic training, nor of the approach in which the specialist works, but depends to a greater extent precisely on the personal characteristics of the person, and not on formal competences, which are confirmed in particular in connection with age.
9. Working as a private practitioner to a greater degree than working in any institution forces a specialist to work out, develop his own norms and rules, develop and hone his ethical attitude.
10. Ethical action is «based» on ethical setting. Namely, examinees who have a more developed ethical attitude (evaluate the given solution close to «ideal» expert evaluations) receive higher marks for their ethical actions, in other words, more competent in the field of ethical decisions.
11. Ethical cynicism does not affect ethical attitude significantly but affects ethical action. There is a weak negative relationship between ethical action (its quality) and ethical cynicism.
12. Ethical action, as well as ethical attitude, is to a greater extent a personal quality, rather than a "professional" quality acquired through education and training. People with great life experience and great professional experience are more capable of producing their own internal "norms" and attitudes, in other words, life and professional experience somehow make a person construct their own scale of rules and values.

**THE MAIN CONTENT OF THE DISSERTATION IS REPRESENTED IN
THE FOLLOWING PUBLICATIONS**

- 1) Kryuchkov K.S. Hoffman report and tortures. Ethical lesson for psychologists // Counseling psychology and psychotherapy (Russia) 2020. Tom 28. № 1. C. 148–165. doi:10.17759/cpp.2020280109
- 2) Kryuchkov, K. (2021). The Hoffman report: The lesson we learned (?). *Psychotherapy & Politics International*, 19(2). Retrieved from <https://ojs.aut.ac.nz/psychotherapy-politics-international/article/view/657>
- 3) Kryuchkov, K. (2023). How practitioners perceive ethics in psychology: The pilot study. *Psychotherapy & Politics International*, 21(1 & 2), 1-14. <https://doi.org/10.24135/ppi.v21i1and2.08>

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