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DOI: [10.26565/2410-1249-2020-14-01](https://doi.org/10.26565/2410-1249-2020-14-01)**SECTION: THEORETICAL AND METHODOLOGICAL PROBLEMS OF PSYCHOLOGICAL
ADVICE AND PSYCHOTHERAPY****РОЗДІЛ: ТЕОРЕТИЧНІ ТА МЕТОДОЛОГІЧНІ ПРОБЛЕМИ ПСИХОЛОГІЧНОГО
КОНСУЛЬТУВАННЯ ТА ПСИХОТЕРАПІЇ****"PRALOGICAL" PARAMETERS OF THE PSYCHE IN-DEPTH COGNITION METHODOLOGY**ID **Tamara S. Yatsenko***Doctor of Psychology, Professor, Academician of the NAPS of Ukraine
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Cherkassy, Ukraine**E-mail: yacenkots@gmail.com, <https://orcid.org/0000-0002-1996-661X>**Facts and theories are related more closely,
than the traditional science recognizes,
and some facts are not accessible
except using
the alternatives to the established theories
S. Grof*

The works presents an actual problem for practicing psychologists, regarding both the nature of psyche phenomena, and the methodology for its cognition. We focused our research at the archaic heritage of the psyche, which allowed to state a special role of the pralogical thinking of the subject in the formation (and in objectification) of the inner, unconscious, stabilized contradictions of the psyche. The articles proves the impotence of logical thinking of the subject both at the level of detection of the personal problem in its destructive impact on the psyche, and possibilities for its resolution. The very existence of pralogical thinking processes, as well as its impact on the social and perceptual perception, is outside the consciousness of the subject. This context of the studies defined the formulation of the problems associated with the study of the characteristics of the pralogical psyche initiatives objectification in the observed plane when using visualized tools. The solution of the problem, set in the topic of the article, entailed the need to clarify the corresponding methodological and pralogical parameters of the ASPC process which create favorable conditions for in-depth cognition of non-experiential (archaic) formations. The study determines how the opportunities for the research of the pralogical determinants of the subject's personal problems, as well as diagnostic and corrective methods to resolve them; discloses the pralogical essence of the implicit order found when the respondent was ranking the visualized self-representations (especially topical psychodrawings and reproductions of paintings) according to their emotive significance. In-depth cognition of the psyche promotes the development of the subject's logical thinking due to the optimization of the social and perceptual intelligence.

Key words: archaic heritage of the psyche, archetype, in-depth cognition, pralogical thinking, logical thinking.

Background of the Problem. The in-depth cognition of the psyche is the subject of numerous analytical works, focused on the personal growth as a prerequisite for the person's prosocial development (Grof, 2000; Klix, 1983; Lewin, 2001; Yatsenko, 2019; Jung, 1994). K. Jung made a special contribution to the hiving off of the in-depth psychology from orthodox psychoanalysis due to his attention on the collective unconscious (alongside with individualized).

Scientific and practical basis of the in-depth cognition preserves the proximity to the orthodox psychoanalysis, especially in the **visualization of dreams**, highly appreciated by Z. Freud, the psychoanalysis of which he also called "the royal road to the truth".

The problem of a person being corrected (in mental health parameters) occupies a leading place in the in-depth cognition of the psyche. The representatives of the humanistic psychology

(A. Maslow, K. Rogers, etc.) were very specific about this in its orientation on the social self-realization of a person by actualization of the personal potential (Maslow, 1999; Rank, 1994).

First, our study (since 1979) was focused on the problem of optimizing the communication between a teacher and the students (Jung, 1996). Development of the active social-psychological training method (which is the initial name) assumed the update of the universal dynamic trends in the subject's psyche, which contributed to the expansion of the boundaries of the practical relevance of the method, regardless of the members population. At the same time, the emphasis was made on the destruction of the psyche, which creates barriers for personal self-development in any profession. The latter is especially important for those industries that are based on the social perception in the system: "people ↔ person". The specifics of the practicing psychologist profession is directly related to the interaction with another person, that escalates the problem of availability of the personal improvement.

The originality of scientific in-depth research is that for more than forty years we not only carry out group psychocorrection, but also constantly improve the in-depth cognition tools due to the refinement of the methodology as a prerequisite for the optimization of the diagnostic and corrective process. At the same time, we set a double task: (a) practical implications (method efficiency); (b) strengthening the scientific potential of the methodology of active socio-psychological cognition in the context of solving research problems of the psyche cognition in its entirety. The implementation of the method of active social-psychological training in the process of psychologists training is sanctioned by "Higher Education Industry Standard ..." (Yatsenko, 2005).

The development of the scientific school included the creation of a huge empirical data bank (audio and video records), as well as their scientific generalization was carried out, due to **structural and semantic analysis** of verbatim material of ASPC, that reflect the doctoral researches (42 candidate's dissertations and 3 PhD. theses). Focus of the in-depth cognition on the integrity of the psyche determines the research and practical

need to take into account the peculiarities of the manifestations as the sphere of the consciousness and the unconscious. Functional differences of the unconscious sphere (beyond time, sex and space) predetermine special requirements for the diagnostic and correctional process, characterized by the inherence of the diagnosis and correction, portion nature of the implementation and multi-level nature.

Research method – active socio-psychological cognition (ASPC) based on psychodynamic theory. The ASPC process is subordinate to the law of "**positive disintegration and secondary integration at a higher level of the psychological development**", which is described in the PhD. thesis of author of the work (Jung K.G. and modern psychoanalysis, 1996).

The in-depth cognition process of the psyche is based on the *use of visualized means, subject to the natural laws of the material world*. This provides the objective cognition platform in the field of contemplation and allows to detect distortions invariably produced by the system of psychological defenses. Everyone knows the definition of the psyche as "subjective image of the actual world". We have clearly set the *task of cognition of the objective determinants of the spontaneous activity of the psyche*, the meaning of which is unknown to the subject due to the latent preconception of archaic legacy that exists beyond time and preserves its invariance, independent of behavioral nuances.

The in-depth cognition methodology begins from the introduction on organizational principles of interaction between the ASPC group members, which catalyze their spontaneous and self-existing activity, established by **the aspects of the psyche beyond experience**.

The conditions of freedom, i.e. spontaneous behaviour in the ASPC group, are created to open the possibilities for the cognition of the latent determinants of the psyche (taking into account the activity of the archaic formations). Therefore, the necessary first pralogically reasonable parameter of the ASPC methodology is **to introduce a special prohumanistic principles** of organization of the behavior of in-depth cognition process participants, which **remove the contradiction**

between the behavioral spontaneity allowed in ASPC and prosocial requirements to it. Let's specify **the main principles of the organization of the interaction between the ASPC group members** (during its work): non-judgmental acceptance of another person (and oneself) as he/she is; trust to each other; sincerity of the emotional response to the situation "here and now"; absence of the categories of "good"/"bad" ("black-and-white value judgments); exception of academic terms for the qualification of what is happening (focus on the emotional response); absence of dispraise and encouragement, advice, recommendations, etc., which will be clarified gradually in the text below.

Since our task is to identify (in the field of observation) the pralogical determinants of the activity of the ASPC participants, the atmosphere in the group envisages non-judgmental, non-adversarial and consistent relations which are envisaged by mutual acceptance of each other "as is". The introduction of the above principles weakens (neutralizes) the control of the logical thinking over the pralogical¹, which stipulates the freedom of manifestation of the latter, also catalyzed by the subjectified means of representation.

The cognition of the pralogical component of the ASPC process participants was substantially supported by the introduction of the **complementarity principle** in the scientific use which forces the group leader to take into account both the sphere of the conscious, and the unconscious in their integrity and simultaneous functional asymmetry. The complementarity principle was borrowed from quantum physics (N. Bohr). However, given the subjectivity of the psychic reality (as opposed to physical), we represent it in the dual parameters: principle "from the other"² and principle of "the integrity of the spheres of consciousness and the unconscious".

By introducing the complementarity principle, we once again confirm the fact that an adequate cognition of the archaic legacy of the psyche is

possible only in the case of taking into account the integrity of the two spheres (consciousness/ the unconscious) in case of their functional asymmetry. Their separate cognition is impossible. The foregoing stipulated the use of both verbal (language of the consciousness), and non-verbal (language of the unconscious) means of in-depth cognition, which combine the interaction of the "Psychologist ↔ Respondent" system (hereinafter "P ↔ R").

Description of the study results. The Practicing psychologists, whose work we observed, follow the path of straight synthesis of academic and practical psychology, which, in our case, is excluded by the complementarity principle. The category of the "complementarity principle" is still insufficiently taken into account by the practicing psychologists and therefore it does not have a corresponding impact on their practice. The above organizational principles are discussed in separate training groups, but during the work itself, they are smoothed away, effaced and have no functional significance. Moreover, the depreciation of the need for objectification of the psyche in accordance with its nature, which is determined by the academic canons, in standardization parameters, rather than individualization.

The psychodynamic paradigm pays special attention to the **implicit order** category, the pralogical essence of which is in its neutrality to the discrepancy of its components. Obviously, this could remain undiscovered, besides the implementation of the **principle of the ASPC participants' psyche visualization**, which stipulated the approach to the non-verbal nature of the language of the unconscious. That is why the process of the **psyche objectification is the route to the optimization of the in-depth cognition**. The psychodrawings (drawn by the participants) and reproductions of paintings provide a significant help in this process (Yatsenko, 2017). The pralogical nature of the psyche implicit order is manifested when the respondent determines the sequence of viewing of the selected (or drawn) drawings taking into account their emotional significance. To clarify and deepen the understanding of the pralogical

¹ Term of L. Levy-Bruhl (1930).

² This issue is described in more detail in a special article (Yatsenko, 2015).

nature of the psyche we will specify its basic features³:

- Subordination to the **empathy law**;
- activity of pro-associations, surpassing, preceding the subject's experience;
- indifference (neutrality) to discrepancies;
- integrity of emotionality in perception; intuition development degree;
- duality of perception: equalization of the supernatural and the real; the visible and the invisible; the material and the spiritual; the imaginary and the authentic;
- in case of possible ignoring of the natural causes of the natural phenomena - the ability to integrate them into the practical aspects;
- the priority of the supernatural in case of the unity of the visible and invisible worlds (the virtual) and the material (hard) world;
- readiness for subordination to secret hidden forces in case of the inconsistency with the intentions and the specific desires of the person;
- domination of the **pro-associations**, created by the collective archaic prerequisites, superpersonal experience;
- exception of the randomness of the events;
- causative connection is predominantly determined at the junction of **two adjacent planes**;
- tendency to ignore the logical facts of the situation, its replacement with emotive self-consciousness;
- the pralogical thinking is close to the mystic;
- pralogical thinking is neutral to discrepancies (ignores, does not notice them);
- main difference of the pralogical thinking from the logical is the subordination to the "other logic" asymmetric in its direction to "the logic of the consciousness";
- pralogical thinking excludes the "**purity**" of the **physical** facts: subjectified aspect of life is **animated** (spirited, psychologized), which expands the borders for its interpretation.

Of course, the above provisions are clearly expressed only in primitive thinking, as

L. Levy-Bruhl states (1930). With the development of the civilization, the logical thinking tends to deprive and keep under control the pralogical thinking, which, on the contrary, shows neutrality to the logical thinking.

The experience of in-depth cognition of the psyche allowed us to reframe I. Kant's question "**Is cognition possible?**" to "**How to ensure the adequacy of the psyche cognition?**". In this case, the problem of the relevance of the methods for the cognition of the in-depth sources of personal deformations of the subject is exacerbated.

The actual audio and video materials of the ASPC group practice allowed us to conduct theoretical generalizations and improvements helically (starting from 1979): "from practice ↔ to theory" (and vice versa). This helped to identify the leading role of the **projection and transposition mechanism**, the activity of which was identified and evaluated by Z. Freud (2006). We stated the special significance (when selecting the presentation from the number of art reproductions) of the **projective identification mechanism**. We are close the position of the orthodox psychoanalysis that the subject needs the embodied helpers as an objective support for the self-awareness process. In particular, Z. Freud wrote: "We can start to perceive the **thinking processes through return to visual residues**, and for many people this is the most acceptable method... Thinking in images... is closer to the unconscious processes, than thinking in words, and it, without a doubt, is older, than the latter, both ontogenically and phylogenically" (Jung, 1994, p. 154).

Visualization of the self-representation of a person in an ASPC group opens the possibility of approaching the cognition of own true nonconscious determinants of the behaviour, which despite their latency, exceed the rational regulation of the behaviour by its motivational strength. That is why it is important to take into account the **pralogical⁴ postulate**: "**the psyche of a person knows everything, it only does not know "I" (consciousness)**" (Yatsenko, 2018, p. 18).

³ The information is built upon the generalization of the literature sources covering this issue (Brudnyi, 2005; Levy-Bruhl, 1930; Levi-Strauss 1999; Rogers, 1994; Galperin, 1980).

⁴ "Pralogical" only in terms of academic psychology, which identifies knowledge with what is given from the outside.

It should be noted that the truth of the **“unconscious knowledge”** is also characteristic for the animals. This is what the encyclopedic dictionary says in the section “Thinking”: “... animals are capable of the thinking acts ... but they use non-verbal internal representations ..., some sources of sign and symbolic thinking are observed ... in the ability of the animals to the ritualization of their behavior” (Yatsenko, 2012, p. 533). The verbal communication of **sign and symbolic thinking** prevails in humans, but it took thousands of years to form it. This also left its trace in the **archaic thinking**, which “bears incomparably larger volume of hidden cognitive information” [ibid].

Aristotle referred the ability to think to the competence of the brain, **immortal “thinking part” of the soul**. Without a doubt, it refers to the archaic “thinking part” of the soul. The associationism principle offered by him is consistent with pralogical thinking - “pro-associations”, i.e., a priori given archaic information that precedes subject’s experience governed by the consciousness. The latter is confirmed by the ASPC process, where we can observe the absence of any difficulties in using figures for the participants: both in their selection (or topical drawing) and in determining the order of arrangement (in terms of their emotional importance).

The encyclopedic dictionary, revealing the essence of the cognitive approach to understanding the category of “cognition”, indicates the ability of the psyche to double coding (“verbum and image”) (Yatsenko, 2012, p. 536). In particular, R. Descartes stated that the consciousness (the “soul”) is an entity, which God has joined with the material body, and thinking is the property of the “rational soul” (Yatsenko, 2012, p. 534). The latter is confirmed by the efficiency of the dialogue analysis in in-depth cognition, which confirms the existence of **“two systems for coding, processing and storage of the cognitive information – graphic and verbal”** [ibid.] (emphasis added by me – T. Ya.). Cognitive mechanisms of archaic thinking are “based on the signals of the sense organs and generate the magic of the image” (Yatsenko, 2012, p. 536-537).

The *reflexive-archaic resources of the self-cognition motivation, linked to the impact of the pralogical⁵ legacy* awaken in in-depth cognition with the use of visualized representations. Thus, the prohumanistic *principles*, that we have specified above, *facilitate the organization of interaction of the ASPC groups participants, transforming into the methodological prerequisite of motivation (incentive) of the pralogical reflexions in own space of the soul*. The reflexive cognition of another person in a non-judgmental relationship in the group occurs outside the “good - bad” categorization, that catalyzes the disclosure of the unconscious aspects of the controversial nature of the psyche. Weakening of peripheral (situational) forms of defense is expected in APSC, due to the absence of value judgments (as well as condemnation of myself and others). All this anticipates the emergence of contradictions, creating a perspective of freedom of the expression of archaic motivational potential of the ASPC participants, which is represented in the basal forms of defense (which have archaic origin). In other words, **reduction of the peripheral defense actualizes the manifestation of its basal forms, which objectify the pralogical aspects of the psyche**. Many years of experience assures that the basal form of defense has *pralogical subordination to the leading (main) mechanism – empathy*, which is specified by L. Levy-Bruhl as the leading one in the formation of the ordered psyche (collective associations). The basal defense is **found in the neutrality to the contradictory nature of sense parameters** of the peripheral defense. For example, the feeling of “guilt” in the subject (which is part of the basal defense) contradicts the striving “to the prestige of I”. At the same time “I” cannot affect the “guilt” due to double adjacency of planes, manifestation of the psyche reality, for example conscious/unconscious; visible/latent, etc. Therefore, in-depth cognition suggests the dialogue analysis that catalyzes information combination of the specified spheres and contributes to the

⁵ “... logical” (in the term “pralogical”) indicates that nothing happens “for no reason” in the psyche. The archaic potential of the energy determines the formation of “a different logic” (see Model in Fig. 9).

development of social and perceptual intelligence. The subject becomes aware of the motivational factors that integrate the interests of both peripheral and basal defense. It should be noted that *supertemporal (archaic) formations of the psyche set the defensive "horizontal plane"*⁶. The "vertical plane" of the activity is always loaded with ontogenetical experience, synthesized with peripheral forms of defense.

The identification of the archaic heritage of the human being (Yatsenko, 2018) gave incentive to introduce to the ASPC system a method of psychological drawing of **Tattoo: "Guilt tattoo" and "Own tattoo"**. The next step, the selection of art reproductions to these psychodrawings (each separately) by the respondent with their arrangement together with the psychologist is also assumed. The method with the image of two Tattoos not only significantly catalyzed the in-depth cognition of the psyche, but also encouraged independent creativity of the ASPC participants. In particular, they have shown initiative in the selection of art reproductions and to their own topical psychodrawings⁷, which increases the objectivity of the in-depth cognition results. The mere fact that the selection of reproductions to psychodrawings (but not to own "I") weakens the peripheral forms of defense that increases the objectivity, and hence the effectiveness of in-depth cognition.

Here we present a fragment of psychoanalytic work with master's student T. (Bohdan Khmelnytsky Cherkasy National University, 2019)

Respondent T. made psychodrawings on the topics: "Own Tattoo" and "Guilt tattoo". He picked up art reproductions for them and arranged them according to their emotional significance.

P.: What tattoo psychodrawing you would like to start the analysis with?

T.: I'd like to start with own tattoo psychodrawing (Fig. 1), it is important for me.

P.: What does this image mean for you (Fig. 1)?

T.: This is a Superman's symbol, a cartoon hero, who saves people. I was fond of him from childhood, he "got stuck" in my memory.

P.: Does this hero have many positive traits? Is he an unusual person?

T.: Yes, **he possesses superhuman capabilities**, helps people, protects them. He has traits that I appreciate. **Superman is the embodiment of justice, protection and so on.** I chose the following drawing (Fig. 2) to this tattoo because I saw a figure looking to the sky. The drawing **symbolizes freedom, independence, love, feeling of space.** He can fly, so he has a real freedom.

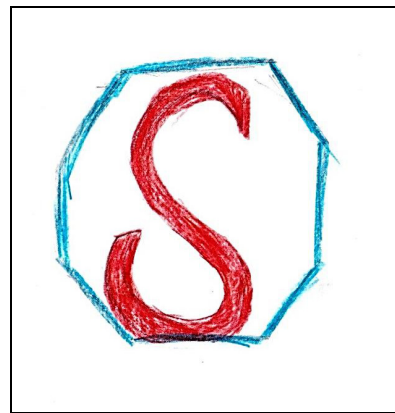


Figure 1 Own tattoo



Fig. 2 Author and title unknown.
The respondent's title - "Superman"

P.: Is he socially adapted and free at the same time?

T.: Yes, Fig. 2 transmits the internal harmony of the figure, its tranquility and confidence.

P.: But you said that this is a fictional artistic image, this character can fly, but a human being can not?! **Don't you feel, that such unrealistic "core motif" of the ideal can make your life more complicated? As there will always be something**

⁶ The basal form of defense, which integrates nonexperiential formations, belongs to "supertemporal", which is consistent with the K. Jung's statement about the "collective unconscious".

⁷ We speak about a set of topical psychodrawings (Yatsenko, 1996).

to be unhappy about, when you rely on such idealized benchmarks of the prosocial activity.

T.: Indeed, this “standard” is very high, and it is difficult to reach. If something goes wrong, it is unpleasant, distressing, but each person has an ideal to which they aspire. And I also have an ideal - here it is! Is it bad? He deserves respect.

P.: Did this image (symbol) come to you earlier (before the drawing) (Fig. 1)? And have you thought that you really have such a core motif?

T.: I knew the symbol earlier, but it really came to life in my imagination, and then in the tattoo drawing, when I was completing the task. I want to clarify: *I am the third child in the family, the youngest one. And attention to me was always increased.* I've always wanted independence, adulthood, and, of course, the desire to become stronger.

P.: Now you're an adult, but there's something of the childhood remaining in you.

T.: I live with my parents at the moment, and so far parental control is relevant for me, freedom is mostly just a dream.

P.: Next drawing (Fig. 3). This is a natural element, a huge wave that could destroy the ship? Something is not consistent with the noble intentions of the Superman?!



Figure 3. *I. Aivazovsky.*
Wrath of the Sea

T.: This drawing represents the force that not only the elements possess, but the Superman as well. It is such an irresistible force of the sea that symbolizes his power!

P.: The figure also shows signs of human culture: people in the boat on the left?!

T.: **I'd rather possess the power of the nature, than the human power, that's why I only see the element.**

P.: Does this mean that **you want to have more power, than your parents?** Do you want to move away from them and realize your potential? Do you agree?

T.: Yes. **If to abstract from the life realities in general, then indeed I do have the tendency to power, or I'd rather say, to superpower!**

P.: But in this case it seems that you want to be the element itself and focus on **the power of your feelings, rather than the rationale**, that's why your **position** can sometimes **disagree with the rationale**.

T.: Maybe so. But I want to stress out that these two paintings (Fig. 1, Fig. 3) have a common internal shaft, which is **the internal power represented in my confidence**. For me, this is the **desired result, the desired state for which I strive**.

P.: If you look at the picture of your tattoo (Fig. 1), the letter “S” has two ends (top and bottom). Can they be related to your parents? Do they have different perceptions of you or each other?

T.: Of course they have. My relations with parents (father - mother) are different. I would like to separate from them without upsetting them. I see Mom's image in the upper “tail” of the letter «S», and the father's - in the bottom one (Fig. 1).

P.: Mom has a leading position in the family?

T.: Yes, Dad was making money and was often away from home, and my mother was bringing us up.

P.: We see that the huge desire of freedom your psyche has restrictions (*pints to the frame around letter “S” on Fig. 1*). This is the **internal contradiction**, which needs to be worked out (clarified) for yourself. Let's proceed to the next drawing (Fig. 4).

T.: This drawing (Fig. 4) symbolizes **external and internal state of my psyche**.

P.: It is necessary to clarify, which of your **“dark” passions and feelings are stronger than the rationale**, if you placed the drawing like this: “dark” rider at the top?

T.: Dark rider is the reality where I exist, and the light one is the desired internal state of the superman, what's inside.

P.: We have just discussed, that **letter "S"** (Fig. 1) has **top and bottom parts** (bends), and the following drawing, picked up by you for the tattoo (Fig. 4), confirms it. And does it happen so that this configuration is "flipped" and the white horseman takes the priority position? What happens then, what changes in your soul?

T.: This happens very rarely. This is connected with the feeling **of the desired state of calmness, harmony, power, freedom** – this is when the light figure is at the top.



Figure 4. *J. Earl Bowser, title unknown*

P.: Then Fig. 4 shows that most often you are in the state of personal dissatisfaction?

T.: Yes, it's true. Conditionally it is possible to say, that **letter "S" represents my Mom and me** (obviously with personal connection to her womb), restrictions, or the frame around the letter "S" represent the father. He is the finances, and they always "establish the boundaries".

P.: In your case, the Superman is the ideal, and does this in any way coincide with your mother and your connection to her womb? It seems that you felt like a Superman when you were in the mother's womb. Then you were right when you determined

that the top curl in "S" is the mother, and the bottom one is you in the sense of being in her womb? Next drawing (Fig. 5).

T.: I have no objection to it: Fig. 5 is somewhat similar to the previous one - there are light and dark in it (see Fig. 4 and Fig. 5). One side is fighting the other, the unconscious with the conscious, sometimes it is noticeable.

P.: In Fig. 5 we see a figure, which appeals (by radiance) to the higher powers? We observed similar in Fig. 4 - a call to the elements, to the forces of nature. How are these two configurations different (*points at the left and right parts of Fig. 5*) from one another? What relates more to the father, and what - to the mother? Where do you feel yourself?



Figure 5. *Author and title unknown*

T.: These are the two sides that fight within me. The red horse on the left is the reality, the white horse on the right is the ideal to which I aspire. That's it!

P.: Does the left side of the drawing point to your emotional dependence on your mother (Fig. 5)?

T.: This is more of the dependence on the comfort zone, where I am, and which she creates for me. Let us analyze the drawing "Guilt tattoo" (Fig. 6). It is interesting that Fig. 6 resembles the drawing "Own tattoo" (Fig. 1) by the bending snake.

T.: When drawing the guilt tattoo, I remembered a story from the Bible. **Moses was in the desert with his people, who began to grumble. The God decided to punish people for grumbling and sent down poisonous snakes on them. After the people repented, the God told Moses to build a golden (in fact, the brazen)**

serpent, and anyone who looked at it, would recover from snake venom. I don't know, why this story came up, **but this pillar (Fig. 6) was the symbol of guilt for the Israeli people. People looked at it and knew they were guilty. It was a revival, repentance, cleansing for them, and this is the largest essence of guilt - it contributes to the spiritual growth!**

P.: Why, then, did you paint a golden serpent green Fig. 6?

T.: For me green is associated with the guilt more, than with gold.

P.: And is not there a hint of money, because the man - the father is associated with the money for you?

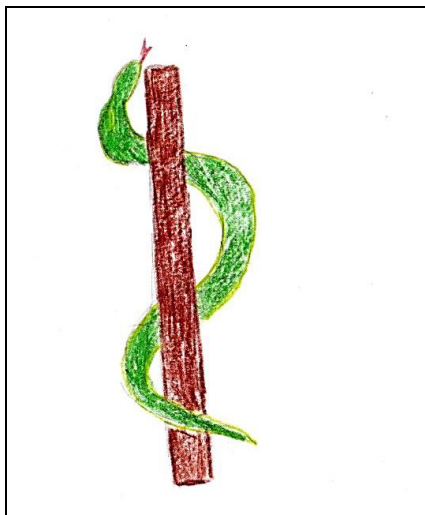


Figure 6. Guilt tattoo

T.: I don't know. Perhaps it is just the guilt.

P.: Guilt, because you do not have high incomes yet?

T.: **This is a generalized image of guilt**, not something specific.

P.: It's interesting how archaisms work. So you're saying that if it is a common human guilt, then it also applies to you, because the mission of the father in the family is to earn money?!

T.: That's difficult question, I have not looked from this point.

P.: Then specify your guilt, you have painted it!?

T.: I will come back to the issue of the parents. When they manipulate me, I feel guilty, and this relationship is difficult to break. Communication with parents and guilt are somehow intertwined in my case.

P.: It turns out that we all have to be separated from our parents, but at the same time we condemn ourselves to a sense of guilt?

T.: That's right. *This feeling appears and destructs me, but I think it is something you have to fight.*

P.: Or perhaps you can just attribute it to the archaisms? And it will become easier. If you go back to the biblical parable, that you told, the God performs a dual mission in it: **he punished the people, and then saved them from the punishment and for that – “let's praise him”?** As if **the suffering results in anything good, in love and incentive?** For “he, who looks at the golden snake, will recover and revitalize”. **The suffering is sent, so that you receive benefits in the future.** And this is the baseline of masochism!

T.: Very interesting, I'm surprised that the semantics of masochism is so versatile that it can relate to religion.

P.: If this snake (Fig. 6) is green, it seems to me that you keep it alive. After all, your hand picked green - the color of life.

T.: Of course, I now have some guilt, and in different aspects. This is why the snake is alive (green).

P.: We see how the rationalization works. After all, you said that you could not draw this snake gold. **But to receive the God's grace, the God sent it those, who survived the snake bites. You also need to survive “these snakes” inside you.** What do you think about this hypothesis?

T.: So, **I curse myself to suffering** inside me?

P.: And now you **think right!** Do you feel, that **shattering your intentions of the “Superman” is caused by large spiritual attraction to the parents?** I'll be more specific: you have difficulty in combining in yourself **the image of a good son and the desire to have the own freedom of the Superman; desire to separate and be free faces the spiritual dependence on the family, especially your mother.** Something heavy, dark, strange dominates over you? If so, then the snake (Fig. 6) is “alive” for you, and therefore the guilt, too? It corrodes the soul and undermines your strength?!

T.: I feel that it's all true, I'm surprised with the accurate wording. I can only state that **dependence**

on parents restricts me, and “the snake” is, obviously, inside me. That’s why it’s not gold, but green - I agree with this! It lives inside me.

P.: How does the following drawing (Fig. 7) (chosen by you for “Guilt tattoo”) specifies what you say?

T.: This is some kind of a forest creature (having lost its human form) - barbed, unpleasant, and similar to guilt it is green. This drawing **reflects the unpleasant state of guilt, when the human form is lost. I’m an introvert, I’ll seclude myself: loneliness is the leitmotif of my life.** Here is another Fig. 8 to the theme “Guilt”. This drawing (Fig. 8) resembles the previous one (Fig. 7). **It reflects what I feel when I experience the guilt.** It is my guilt that limits my activity, this unpleasant state - passive, lost in myself, hopeless, and the figurine is all green (Fig. 7).

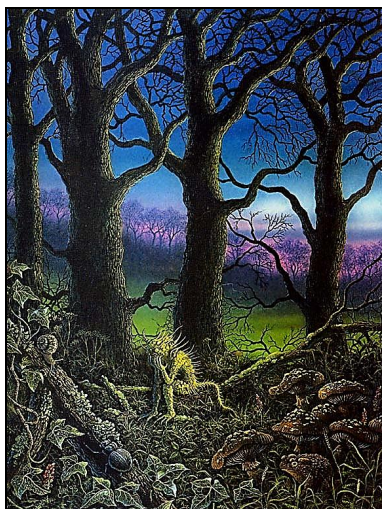


Fig. 7 S. Tron,
Emotional creatures

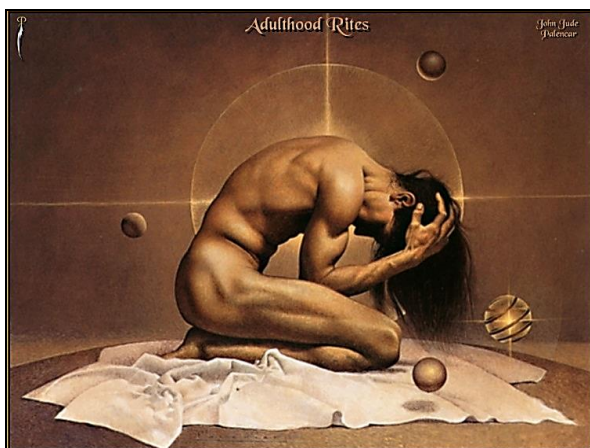


Fig. 8 J. J. Palenkar,
title unknown

P.: Fig. 8 illustrates the state (posture) of the delay in the “mother’s womb” - a spiritual relationship with the parents, and a person cannot be adequately active, cannot move independently in the direction of self-actualization. Guilt is a paralysis of activity. It should be understood that the guilt has the sensual attraction to the mother as its background, the given and belonging to the category of “Oedipus complex”. It is important to start making small steps towards yourself, and then you will be able to harmonize with the society, finding the desired power. Many thanks to you, that with a small number of drawings you gave so much information by both drawings and your words.

T.: Thank you. I have never expected that it is possible to adequately see, learn and “tell” using the drawings about oneself. The archaisms, which we are not aware of, are striking. I have learned a lot of valuable information for myself. Now I have information for reflection and I plan to take the initiative for corresponding actions, which, I hope, will gain confidence, because there is awareness, I received today. I am very pleased to have taken the journey into the mysteries of my psyche. It turns out that the depth of one’s own psyche can be very unexpected and interesting! Thank you so much!

The presented fragment of the psychoanalytical work with the use of visualized self-representation (own psychodrawings of Tattoo and selection of art reproductions for them) illustrates, how the use of psycho-corrective dialogue can allow to objectify the truths, important for the understanding of the personal problem of protagonist T., the essence of which is that respondent T. could never guess that his vital necessity – bringing to life the personal ideal – Superman (longing for *power*), establishes the formation of his *weakness*. This means that we are dealing with two adjacent realities: idealized – Superman (Fig. 1) and mundane – “porcupine” (Fig. 7), as well as the deprived person (Fig. 8), which do not link up in the consciousness of T. without external help. In this case it is not only the unrealistic image that plays a destructive role, but also the presence of Oedipus dependence, which limits the desired progress in reaching the image of

Superman. Oedipal dependence on the mother produces the tendency for self-punishment (Fig. 7) and self-deprivation (Fig. 8). The ideal, specified in the Tattoo (Fig. 1; 2), is established by the attraction to the mother and the desire to “return to the womb”. That is why striving for the Superman actually agrees with the tendency of striving for the state, which by its perception is similar to being in the mother’s womb (which is hinted at by the “gold” **shadow** of the rider (Fig. 4)). Such “infantile idealized desires” when meeting the “everyday life” generate regression of the psyche. According to T., this is determined by “guilt”, which creates a tendency to loneliness, self-isolation, weakness, inconsistency (Fig. 7; 8). It is very hard to find the link between these **two adjacent planes** outside the in-depth cognition (one may need to possess A. Einstein’s ability to look into the “other plane”).

The in-depth cognition unfreezes the personal problem, in the solution of which the logical thinking is impotent. In the case of T. we are talking about the stabilized internal conflict: the desire to return to “the mother’s womb” (see letter S is in the frame). Such restriction contradicts the omnipotence of the Superman. Double adjacency of the planes, defined by the consciousness and the unconscious, in itself does not assume linking - it is blocked by taboo-incest energy.

The empirical data indicates the blocked power, which can change the vector: reorientation takes place from the “ideal” against its carrier (T.). Diagnostic and corrective process helps to establish relations (by verbal and non-verbal means) between the conscious and the unconscious, that offers the prospect of the coveted “miracle”, which was metaphorically announced by Z. Freud: “**an evil spirit loses its power, when you name it!**”. The psychologist helps to objectify the sense of the spontaneously represented by the subject to the observation plane (“listening”). And this is the information, which **might have never existed** in this world: without the in-depth psycho-correction cognition, it could remain at the latent level. Thus, the in-depth cognition is not only an intellectual enlightenment, but also a strong-willed effort to deepening and expansion of self-reflection of social and perceptual experience.

Participation in ASPC allows the subject to be in harmony with their own desires and aspirations that branch out and are marked in the process of diagnostic and corrective changes from oedipal dependencies that have blocked them previously. This is the way, which can conditionally be called an energetic reorientation of the subject for social success!

This puts the emphasis on the ability of ASPC to provide help to the subject by expanding their self-awareness, which stipulates the detection of their internal stabilized controversy that was beyond the understanding due to its pralological nature. If destructive formations are not corrected, it can result in the effects of the “black hole” that absorbs energy, which leads to a tendency of self-punishment. The analysis of the empirical data with respondent T. confirmed the effectiveness of in-depth cognition, based on leveling the pralological disguises of the presence of a personal problem and awakening of logical abilities of the protagonist in understanding of its causes. The in-depth cognition assists logical thinking in acquiring the status of the “master in its own house”! Only under such conditions the perspective for the harmonization of the “desired” for the respondent with the “real”, i.e. with what is characteristic for the psyche at a given moment, is detected.

The in-depth cognition of the psyche is realistic, first of all, due to the materialized self-representation means, and to the specifics of revealing the unconscious contents through their **iterative nature (repeatability), invariance, permanence of the tendencies, which contradict the desires and expectations declared by the subject.**

The mechanism (law) of the “**positive disintegration of the psyche**”, which on its own **causes the integration** plays the determining role in ensuring the results of the diagnostics and correction process. This helps to reduce the activity of automated peripheral defenses of the psyche, as well as provides an incremental and multilevel procedural diagnosis (in its unity with correction), which ultimately extends the self-consciousness and predetermines the integration of the psyche at a higher level of its development. Participation of the subject in ASPC group deepens

and expands their own competence in the sphere of social and perceptual perception in the system “man ↔ man”, that promotes personal growth. The in-depth cognition is controlled using the psychologist’s questions, based on senses, which should be understood not only based on the actual answers of the respondent, but also due to interpretative generalization of the obtained material. Understanding the meanings can be metaphorically defined as the professional having the “third ear” and the “third eye”. Meanings are behind the observed, the seen and the heard.

The psychologist should also understand the structural and dynamic aspects of the psyche, which is supported by the “Model of the internal dynamics of the psyche” created by us (the “Model”) (Fig. 9). Structure of the psyche in its dynamic and energetic parameters presents the trends of of the subject’s activity, which are in their energetic opposition, as indicated by vector arrows 2 and 5. On the one hand - the desire for social success, “the value of the ideal - I” (arrow 2), and on the other - the activity generated by “core values” (arrow 5).

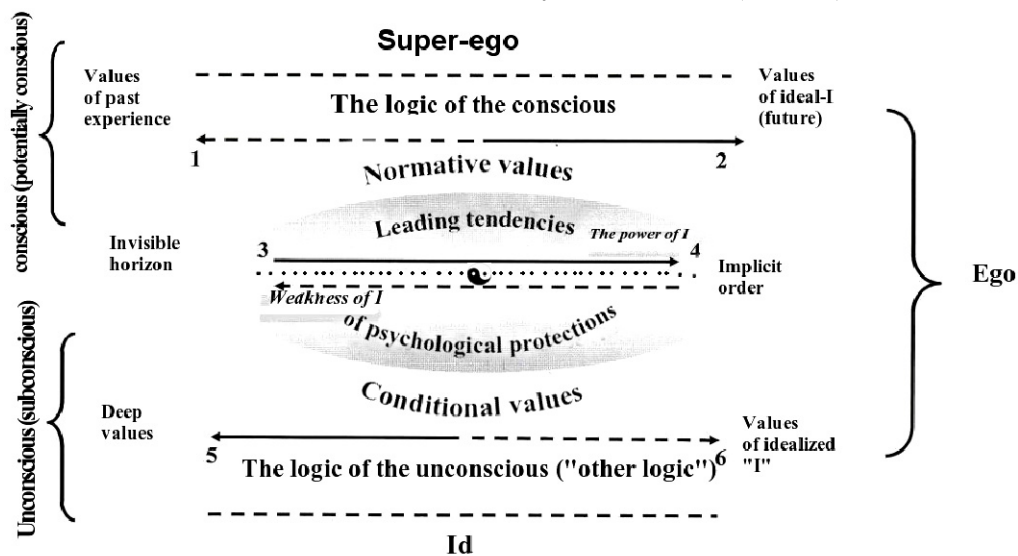


Figure 9. Model of the internal dynamics of the psyche

The research and practical results of managing the in-depth cognition depend on understanding the functional subsystems of the psyche in their energetic multidirectionality (Andrushchenko, 2012; Yatsenko, 2003). The psychological defense is presented as a link that connects both the conscious and unconscious spheres (see “Model”, ellipse).

Practicing psychologist should take into account the double adjacency of the defense system planes, as indicated by Yin-Yang symbol (in the “Model”). Let us specify this double adjacency:

a) coexistence of two types of psychological defenses of a person – **peripheral and basal**;

b) **any form of defense** (basal or peripheral) differs by the **tendency “to power”**, the meaning of the power depends on the values, related to them: “conditional” - peripheral defense and in-depth (“unfinished childhood businesses”) - basal defense;

c) act of the subject’s spontaneous behavior is naturally caused by the energetic dynamics of the peripheral and basal forms of defense, which adjoin in the intersection “point” of the “vertical” and the “horizontal”;

d) the basal forms of defense (“horizontal”) pursue the interests of the archaic heritage of the psyche (as non-experiential formations), which can be implemented through the involvement with peripheral defense (“vertical”), guarding the actual problems of the subject’s “I”;

e) the “intersection point” implies a compromise of the interests of both defenses.

The latter points to the fact that in practice the basal and peripheral defenses merge in one. This explains the fact that the term “psychological defense” (many do not even know about the “basal”) is most often used. That is how it ensures the deviations from the reality desired for prosocial

intentions of “I”. This refers to the defensive confirmation of the “Idealized I”. Thus the psyche of a modern person approaches the pralogical nature of self-perception, longing for unsurpassed strength, excellence and other merits. Most importantly, the mentioned illusion is accepted by the logical thinking, which thus subjectively eliminates the sensitivity to contradictions (“resemblance of the truth”), which is its weakness. This context is well supported by the words from William Shakespeare's play “Macbeth”:

*That trusted home
Might yet enkindle you unto the crown,
Besides the thane of Cawdor. But 'tis strange:
And oftentimes, to win us to our harm, The
instruments of darkness tell us truths,
Win us with honest trifles, to betray's In deepest
consequence.*

Another important discovery in the psychodynamic theory was determining the value of the in-depth cognition of the pralogical (archaic) essence of the “**implicit order**”. The specified category is related to the “**invisible horizon**”⁸, which is characterized by **neutrality to the activity of the conscious and unconscious spheres**. This fact confirms the implicit order by the neutrality of its functionally asymmetric (in meaning) components. Neutrality of the implicit order to the contrariety of its components confirms its pralogical (archaic) nature, which is based on the **empathy law**, which reconciles both spheres in the external presentation (the seem to be “measured” only by the energy in the context of parameters “life – death”. The latter can be traced in the drawings of respondent T. (in the above fragment of the empirics) that the drawings illustrate. All psychocorrection procedure is to divert the “mortido” “river” to “libido” - to self-realization. This is the value of the implicit order of the psyche, discovered by us, as well as its subordination to the empathy law, discovered by L. Levy-Bruhl on the basis of the archaic thinking study.

The above elaboration of the pralogical parameters of the in-depth cognition methodology

allowed to specify the category of the “**psyche integrity**”, irrespective of the continuity of the **laws of asymmetry of the spheres of the consciousness and the unconscious**. It is important to give at least a brief description of the holographic understanding of the brain activity, presented by K. Pribram (1971) in his work “Languages of the Brain”. His views are consistent with the Fourier theorem, which clarifies the fact that any most complex pattern can be decomposed into a series of regular waves. But, “there exists a reverse transformation, which transforms the wave pattern back to the picture” (Grof, 2000, p. 105).

The “invisible horizon” is characterized by neutrality to what is happening in its zone (according to S. Hawking's interpretation). Therefore, the “wave pattern” has an internal coherence in each system. And seeing the coherence between the systems is the professional task of the psychologist through catching the **senses**. The hypothesis arises in this context: reading the meanings can follow the connection line “yin-yang”. Therefore, the foundation of the meaning is the semantic reality of the presence of functionally conflicting elements (consciousness / unconsciousness). It can be read objectively only by using the subjectified means. This hypothesis is consistent with holographic hypothesis that “localization of functions largely depends on the connections between the brain and the peripheral structures; what they determine, **what** is coded... in each system, and this coherence determines **how** the events become a code” (Grof, 2000, p. 105).

It is clear that above view does not accept the linear correspondence between the structures (which is the basis for the academic psychology). In the **holographic hypothesis** there is no linear correlation or, in other words, “there is no linear identity between the representation in the brain and the phenomenal experience, as well as there is no linear correlation between the structure of the hologram and picture in case of correct projection of the film” [ibid]. Taking into account the functional asymmetry of the spheres of the consciousness and the unconscious, the conclusion drawn by K. Pribram that “neural impulses act as **binary “yes – no”**; the slow potentials form the

⁸ The term “invisible horizon” is borrowed from S. Hawking (neutral zone between the “black hole” and the “luminescence” above it) [Hawking, 2014].

uninterrupted waves on the connections between the neurons, is important for us. Conventionally, this can be related to the functioning of the unconscious, which is characterized by **“both this and that”**. This is why the whole ASPC process is characterized by the dynamics from “polysemy” → to “monosemy”; from “diffuse” → to “specification an determinacy”.

Let's return to the “Model” which shows “an invisible horizon”, associated with the category of the “implicate order”. We are sure that **the order is synchronously interrelated with the archetypes**. The understanding of the archetype by S. Grof (2000, p. 108) is close for us: “In holonomic theory the archetypes can be understood as the phenomena *sui generis*, as the cosmic principles inwoven in the fabric of the **implicit order**” (underlined by us – *T. S.*). We are confident that the “order” is a category relating to the various areas, which is proven by the research carried out by I. Prigozhyn (1986) “order through fluctuations”, and the Bohm theory on the implicit and explicit order. We will present more detailed information on the “order” in a separate paragraph. Let's return to the ASPC experience, in which the procedure of “arranging” the visualized self-representations is characterized by the individualization and uniqueness of the standardized reproductions ranking sequence, which are offered for selection by the ASPC participants. Every participant fast and easy copes the arrangement, but cannot explain, why they arranged the selected reproductions in that specific order. The answer is: “That's how my hand put it”. According to Levy-Bruhl, the human hand has an archaic “blind skill”.

One gets the impression that the psyche has enough “autonomized space” for both spheres (for “binary”) in its “inherence”.

The presentation of the problem stated in the article requires covering the pralological functional aspects of the defense system of the subject's psyche. Basal defense **“animates” the repressed deprived aspects of the psyche**, that have oedipal motifs, and the situational form of defense aims to ensure the social prestige of the “I”. The latter requires withdrawal from the reality and more often uses the **rationalization** mechanism, which is

pointed out by Z. Freud. This fact proves the pralological component not only in the basal defenses, but also in the peripheral defense, as the psyche in the subject's **striving to social self-affirmation** is ready to leave unnoticed the controversies, between “I - real” and “I - ideal”, and this creates freedom for the peripheral defense to distort. Thus, if the psychological defense is called the **integrator of the psyche, it is important to understand at what price the “integrative tranquility of the “I” is reached?** In matters of withdrawal from reality the defense is at the mercy of the pralological formations.

Thus, the peripheral defense ensures the integration of the subject's state only in case of the compliance of their feelings with the requirements of the idealized “I”. There are grounds to state that: the peripheral defense is a *specific integrator*, which for the sake of the “I's” prestige subordinates the logical thinking to the unstoppable desire to reach the desired image. In this case, the logical thinking invisibly to itself is likened to the pralological, as **as the desired is taken for true, as well as possible is taken for real**. This explains why the fairy tale “about the emperor's new clothes” always remains valid.

The contradiction between the “idealized” and the “real I” can be explained as follows: logical thinking ignores the reality, unfavorable for the “I”, thus creating the double adjacency of the planes of “I” - it “knows” and “does not know”. We can recall the words of A. Pushkin:

*“Oh, it takes little to deceive me!..
I cannot wait to be deceived!”*

Or the words from M. Tanich's poem “Knot”:

*“I made him up of what I had
And what I had, I fell in love with”*

Any person is able to create reality to fit their desires and take it for true, with individualized colouring with own feelings. Is this not a convincing example of the common nature of the animation (spiritualization) of the world by the primitive people and the deviations from the social and perceptual reality for a modern person for the sake of the “idealized I”. Noone simply pays attention to this. Now, for known reasons, – all of us are subject to the influence of the archaic heritage, which can come into contradiction with the requirements of the society. This imperceptible,

invisible controversy of double plane realities stipulates our *weakness* (“personal problem”). William Shakespeare in his “Othello” beautifully described this:

*“But, O, what damned minutes tells he o’er,
Who dotes, yet doubts, suspects, yet strongly loves!”*

Hasn’t Vladimir Vysotsky emphasized the weakness of our (logical) mind with one sentence:

*“When you die, then you understand,
What life is...”*

We can also recall a widely used expression: *“Live and learn, and die a fool”*. The above words have a pralogical context – they hint at the universal wisdom, “presented” to a human being by the nature, only formalization of the logical thinking, making the adequacy of perception of the personal experience more complicated. This explains the feasibility of introducing the principles of the ASPC functioning.

This may explain the fact that when Z. Freud presented the person with the results, the truth, discovered during the hours of sessions, that person might have answered: “Ah, actually I knew it before”.

During many years of practice, we have seen that truly **“the psyche knows it all”**, only the subject’s consciousness does not know it. And this is the very essence of the pralogical essence of the psyche (duality): on the one hand – **“it knows”**, and on the other – **it doesn’t know**. The psyche does not know **“what exactly it knows?”**. The latter points to the importance of in-depth cognition by a person, which can reorient the power of the **logical thinking to the cognition of oneself**, which will allow the person not to freeze the controversies, but to solve them, so that the **“logical thinking” became the master in its own house**.

A holistic approach to the cognition of the psyche was implemented by Z. Freud, but it was limited only to neurotic persons and was centered on the symptoms of the disease. The master himself said: “I have a biologization approach, the psychological one is still waiting for the solution” (Freud, 1991).

In our case, a person coming to a group does not mean the existence of dysfunctions - it is rather the process of practical cognition of the psyche - of their own and that of the other people. After all, each member of ASPC either learns, or works and improves skills. We think that the introduction of

the *“implicit order”* category in the scientific use is the most significant discovery, to which the **classical psychoanalysis** only came close to by determining the “logical chain”, the interaction of free associations⁹. This “chain” is actually a prototype of the “implicit order”.

Let us clarify the main aspects of the classical psychoanalysis:

a) concentration on the neurotic person symptoms;

b) predominant use of verbal means (free associations);

c) absence of a conscious choice of the analysis means for self-presentation (just “had a dream”, “it crossed the mind”);

d) lack of orientation at the joint work (dialogue) using the visualized material (except dreams). The latter is a distinguishing characteristic for author’s in-depth cognition methodology: eventually the change takes place only through the involvement of the consciousness in the cognition process, and then the willpower joins in as the correction prerequisite.

A distinctive feature of the in-depth cognition as compared with orthodox psychoanalysis is focus on the neutral horizon, where the actions occur, preset by both spheres of the psyche. Explanation: the archaic determinants are always latently present, so a psychologist’s offer to select representation(s) implies the *actualization of the consciousness in the selection process*, which opens up the prospects for equality in the dialogue. Functioning of the ASPC group implements purely the **psychological approach** to the organization of dialogue and analytical help for people, who are within the limits of psychological health. The empirical data of the psychocorrection process opens the possibility for the in-depth cognition by actualization of **cognitive-pralogical peculiarities of the subject’s psyche**. Therefore, the leitmotif of ASPC procedures is cognition. At the same time, we rely on the fact that, - “There is nothing in the mind that would not have existed in the senses” (Grof, 2000, p. 39). Therefore, the expression of own emotional reactions to what is happening by the ASPC participants is the

⁹ The metaphoric symbol is the “couch”.

primary element to the principle consistently present in the in-depth cognition.

We are confident that the latency (invisibility) exists only at a descriptive level, but not at the dynamic one, which energetically objectifies the motivational activity and offers reliable prospects to ensure the objective effectiveness of the in-depth cognition.

The objectively observable attributes of classical psychoanalysis are well-known: slips of pen, slips of tongue, dreams etc., seemingly insignificant for the psyche, behind which Z. Freud (2014) brilliantly found the hidden meanings. Our studies prove semantical similarity of dreams and drawings symbolism [Yatsenko, 1989]. The fact that the reproductions, selected by ASPC participants, frequently contain the “withdrawal from reality”, which contradict the objective laws of nature (which do not hinder them from making the choice) becomes of interest. This is exactly where the **actual** and

objective source of information capabilities of revealing the meanings of the unconscious determinants of the psyche of a specific person are hidden. In other words, the “deforming” aspects of the drawings (withdrawal from reality according to the laws of the material world) *latently contain the essential information about the psyche of the respondent*, who selected this (or that) representation. If the slips of the pen and of the tongue conveyed information due to direct interpretation by Z. Freud, the art reproductions suggest that dialogue interaction with the respondent with her interpretive generalizations is required to obtain such information. In any case we observe the appeal *to the rational, to the logical thinking of the respondent, which stipulates the strengthening of the respondent’s rationality (logic of thinking)*. Below we present some of the art reproductions, images of which illustrate the withdrawal from the “earth laws” (criterion - “this cannot happen...”) (see. Fig. 10 – 24).

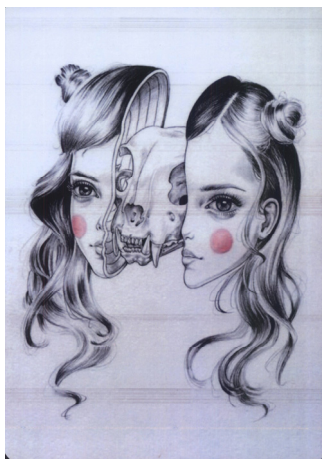


Figure 10. Yu. Filipenko,
Catwomen Don't Cry

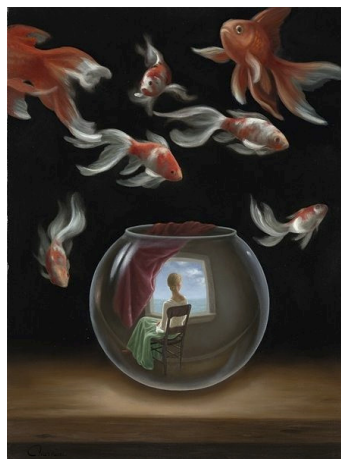


Figure 11. S. Chernine,
The Sea Inside



Figure 12. Author and title unknown

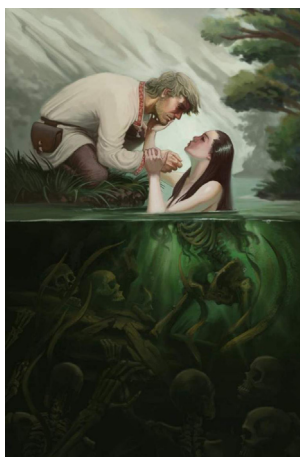


Figure 13. Author and title
unknown



Figure 14. I. Morsky,
Divorce



Figure 15. J. Earl Bowser, title
unknown

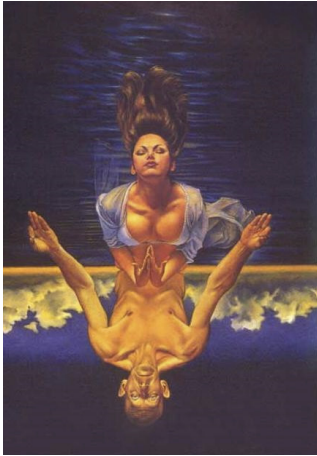


Fig. 16 J. Devito,
Challenge



Fig. 17 V. Syudmak,
Evolution



Fig. 18 V. Gozhev,
Today



Fig. 19 V. and M. Remenar,
My Rose



Fig. 20 Author unknown,
Sea Maiden



Fig. 21 Author and title unknown



Fig. 22 Author and title unknown



Fig. 23 Author and title unknown



Fig. 24 Author and title unknown

Withdrawal from the reality was also observed in the fragment of the transcript of the psychoanalytical work with respondent T.: declaring himself as a Superman (Fig. 1.) and, at the same time limiting with a frame (which contradicts the essence of the image), - in life, T. represents himself a “porcupine in the forest” (Fig. 7), which shows a striking difference between the desired and the actually felt. We become more confident, that when we speak about the cognition of pralogical aspects of the psyche, it is hard to work without the visualized means.

The virtuous ability of the authors of classic works to figurative and symbolic expression of the “mental problems”, which helps to visualize relevantly the drama of the human soul, is astonishing, and this creates the tremendous potential for the in-depth cognition of the psyche.

The sensual and emotional response of the ASPC participants to the art reproduction **is the beginning of the its individual “animation”, which is connected to ensuring, in the process of personalization (uniqueness) analysis of the**

emotive content of the drawing, which specifies the properties of the specific subject's psyche. At the same time the process of **the psyche subjectification has a generalized, collective, archaic nature, which predetermines a reliable (objective) way for the optimization of the in-depth cognition process**. The use of the art reproductions is gradually gaining the status of ASPC attribute.

Self-visualization has rendered help in solving the issue, important to ensure the efficiency of the in-depth cognition practice: **how to achieve the relevance and reliability of the results at the lowest emotional expenditure?! The answer is the compliance of the ASPC process to the law of "positive disintegration of the psyche and its secondary integration at a higher level of development"**, to which all procedures without exception are subordinate. Let us point out the basic requirements of this law:

- a) inseparability of diagnostics and psychocorrection;
- b) portion and multilevel nature of the diagnostic-correction process;
- c) mediation of the in-depth cognition by objectified means;
- d) dialogue interaction of a psychologist with a respondent;
- e) emotive excitement of the objectified representations, filling them with individualized (personalized) content, which facilitates the transition of the presentation to the status of the representation of the respondent's own experience;
- f) expansion of the respondent's self-awareness due to dialogue and analysis process within the "P ↔ R" system with intermediate, final and generalizing interpretations etc.

The foregoing suggests that the pralogical aspects of the psyche that are particularly presentable in their artistic and archetypal image help us to obtain personalized results due to dialogue analysis.

Special attention should be paid to work in large rooms (100 and more people, Photo 1, 2) when the process is shown on the screen, especially what is happening "on the psychologist's worktable" (Photo 2). We were able to present seven author

schools (each lasting one week) in the corresponding books (for example: (Stoyanova, 2007; Yatsenko, 2010). The ability of a large audience to connect to the work of the psychologist with one person has remained a major mystery for us for a long period of time. The recent discoveries of archaic heritage and understanding of the pralogical parameters of the ASPC methodology in its organizational and functional aspects allowed to understand the true causes of the human ability for the collective in-depth cognition. The archaic heritage (Yatsenko, 2018) establishes the energetic and motivational potential of the **pralogical thinking**¹⁰.

For more than 15 years we have been conducting ASPC groups in large rooms (1-2 times per year), but the methodological grounds of such success received its scientific substantiation only due to research outcome to archaisms and pralogical thinking. The positive experience of work in large rooms is the evidence that **thinking of a modern person in the sphere of social and perceptive reflexion** is not free from the collective (generalized) conceptualization, which are animated due to pra-associations of the catalyzed visualizations of the process. A high emotional-rational background is created for the ASPC participants working in a large auditorium. At the same time people are united by both a common archaic perception, and pralogical-archetypal versatility of drawings symbolism that have the potential to stimulate the latent motivation for self-cognition. Collective work does not hinder its **individualization**: everyone "finds his/her own" in the emotive experience, stimulated by the screen. Thus, personalization of in-depth cognition in a large auditorium is spontaneous. The energetically universal catalyst of the activity of the attendees in the large auditorium are the archaisms: Oedipus complex, guilt, sacrifice, tendency to use, slave-owning and slave-subordination, masochistic tendencies, etc. The unifying factor is the pralogical nature of perceptions, based on the collective views.

¹⁰ Philosophy-encyclopedic dictionary gives the name of the primitive thinking as **archaic**, which **L. Levy-Bruhl** called **pralogical, primitive** thinking, and **L. Levi-Strauss** – **mythological** (Yatsenko, 2012, p. 535).

The latter are interrelated not only with the experience of the primitive generations, but also with the person's ability to animate (emotive animation) the objectified means, which catalyze the process of work individualization of each attendee.

L. Levy-Bruhl (1930, p. 236) states: “The mind of the primitive people is not different from ours... The pralogical thinking represents a special structure, which functions together with the structure of logical thought ...”.



Photo 1. Author's school of the academician of the NAPS of Ukraine T. S. Yatsenko. Pavlo Tychyna State Pedagogical University in Uman, 2017.



Photo 2. Psychoanalytical work of the academician of the NAPS of Ukraine T. S. Yatsenko. Crimean University of Humanitarian Sciences, Yalta, 2011.

We have attempted to identify the reasons due to which the in-depth cognition preserves the emotive connection and common understanding by the ASPC participants of what is happening in a large auditorium:

a) ability **to animate** (spiritualization, psycholozation) of the objectified world, which creates the prerequisite (“food”) for pralogical thinking;

б) the archaic properties of the psyche, characteristic of every person, expressed in emotive connection with the experiences of the protagonist, which is catalyzed by artistic paintings (psychodrawings) and psychoanalysis (illustrated on the screen);

в) actualization (animation) of the traces of the collectively experienced, emotionally meaningful experiences, determines the development of

intuition and probabilistic forecasting of the subject's personal problems;

r) subordination of the APSC process to the laws of positive disintegration of the psyche and its secondary integration at a higher level of the subject's mental development develops the skills for future professional work of psychologists;

д) portion nature and optimal emotive loads (regardless of the number of participants in the in-depth cognition process);

e) involvement of each participant in the in-depth process due to the individualization of their projective identification mechanisms, and personal insights by actualization of their own problems;

ж) the in-depth cognition is not only acceptable, understandable and accessible to all participants, but is also carried out at an optimal motivational and emotional background that contributes to the intellectual processing of in-depth sources of a personal problem, both for the protagonist, and for every participant. This facilitates the subsequent individualized, personalized work with a psychologist.

ASPC process awakens activity along two directions: cognition and self-cognition, which are specifically interdependent. Therefore, the work of a psychologist with one person creates "emotional concern" for a large audience of participants. At the same time the individualization of the diagnostic and correction work basis occurs invisibly and uniquely on the internal (externally uncontrolled) plane. This demonstrates both the universality of the archaic origins of activity inherited by the mankind, and the concern of the psyche (in its system organization) to self-perfection, in the approach to pro-social ideal. A human being is a social "creature", and therefore during ASPC the desire to adapt and self-preserve awakens.

Obviously, the opportunities for the psychologization of drawings images by ASPC participants are universally being formed since childhood, fitting into the fabric of the pralogical thinking development. A drawing removes stress, relaxes the ASPC participants, providing mediation, metaphoricity and context of the cognition of oneself and the others. The dialogue psychoanalysis broadens and deepens the self-awareness for both

the protagonist, and the attendees, due to the universality of the underlying determinants. The success of social and perceptive cognition in large auditoriums facilitates group **integration of the participants, catalyzing the pralogical and logical components of the reflexive thinking: "from image to word" and vice versa.**

Spatial and conceptual thinking (to which the pralogical form also belongs) **uses prototypes, foretypes (archetypes), while being indifferent to the controversies. This happens due to equalization of the "possible" with the "impossible", "mundane" with "cosmic", "real" with "supernatural".**

The pralogical thinking uses non-verbal and pre-verbal archetypal **symbols to convey significant information.** In this case the **meaning**, being visualized, is transmitted irrespective of the variability of the symbols, that have latent interconnection. The latter was characteristic not only for the ancient populations, but also for the developed civilizations. Therefore, we can rightfully speak about the evolution of the archaic (pralogical) thinking and its discreet integration in the reflexive form of a modern person's thinking. The archaic ability of the psyche to visualize the most complex psychological nuances, as well as the actualization of the nonexperiential formations, **open new horizons for the scientific evidentiality and the efficiency of the in-depth cognition in large auditoriums.** Many years of practice in ASPC widened our ability to reveal the **destructive tendencies of the psyche, which lead a person away from the life-assuring positions, creating energy expenditure due to the dominating tendency for self-punishment, importing and self-deprivation of the psyche** (Yatsenko, 2015; Yatsenko, 2019).

A practicing psychologist who claims to be a professional, cannot ignore the true nature of psyche phenomenon, including both its logical and pralogical forms. This contributes to an adequate understanding of the empirical basis in the visualized form, which contains landmarks for the sacred having motivational archaic potential.

We have no hesitation that **the in-depth cognition is impossible within the academic**

approach to understanding the nature of the psyche, which does not take into account the functional asymmetry of the two spheres (consciousness/ the subconscious), motivational and energetic potential of the archaic heritage of the humanity, the value of the implicit order for the understanding of the psyche integrity and the motivational potency of its nonexperiential formations, etc.

Conclusions. Many years of the research of the psyche in its integrity (consciousness/ the unconscious) allowed us not only to reveal its functional peculiarities, but also to acknowledge the influence of the archaic heritage:

- the study of specific determinants of the psyche, established by the archaisms, allow to highlight the basic ones: Oedipus complex, guilt, sacrifice, slave-owning and slave-subordination, etc.;

- we determined that the motivation of the pralogical thinking is energetically stimulated by archaisms;

- we identified the characteristics of the pralogical thinking: neutrality to contradictions, subordination to the empathy law, intuitive potency of the proassociations activity (surpassing and preceding personal experience), collective (commun) views, ability to animate the objective world, connection to double adjacent planes of the psychic reality, etc.;

- we determined that the pralogical thinking does not disappear in the process of the civilization formation and development, but still it is muffled by the control of the logical thinking;

- the in-depth cognition process is based on , such organizational prerequisites, which stipulate the objectification of the pralogical potential¹¹ of the subject's psyche. This means the introduction of specific principles for the organization of ASPC participants interaction, which neutralize the conflict with the requirements for prosocial behavior. The need for the the peripheral defenses is reduced in the psyche, and this opens the

perspectives for the actualization of **their basal forms, which are the target of the in-depth cognition.**

The above provisions explain the need (the the research justifiability) **of the use of pralogical parameters in the methodology for the in-depth cognition of the psyche**, organization of practice, which stipulates the objectification of the genuine essence of the subject's psyche. The main result is laid down in the dynamics of the group ASPC process, which awakens the subject's logical thinking in solving their own personal problems.

ASPC practice proves that the existence of a personal problem (stabilized internal controversy) is always connected with the loss of energy. Contextually this speaks about the weakness of logical thinking in the understanding of oneself and solution of existing problems, but invisible contradictions that create the personal problems.

Participation in the ASPC of the in-depth correction expands their scope for the implementation of logical thinking abilities in relations with themselves, that brings closer to the internal homeostasis and wisdom. That is why **the dynamics of the group ASPC process is aimed at the development and strengthening the logical thinking (in its reflexive aspects)**, which is specifically facilitated by group social and perceptive cognition.

Let us specify **the main properties of the dynamics in the successfully functioning ASPC group: from multiple meaning → to single meaning; from the invisible → to the visible, cognizable; from the presumptive → to the predictable; from the intuitively and emotionally perceptible → to logically understandable, reasonable; from anxiety → to homeostasis; from emotional → to rational.**

The pralogical thinking, which is actualized in the ASPC process, opens prospects for its analysis and identification of the commonness with reflexive thinking of modern person, who is characterized by the withdrawal from the reality, provided by the peripheral protection for the sake of the "idealized I".

Attending the ASPC group by a future psychologist harmonizes aspiration of the subject to

¹¹ The term "pralogical potential" is wider than the "pralogical thinking", and we include in it the archaic heritage (Oedipus, guilt, sacrifice, etc.), which define the energetic potency of the pralogical thinking motivation.

social self-realization using the means for their achievement, thereby leveling the difference between the expectations, desires and conscious intentions of the subject.

Thus, the entire ASPC system, which is originally built on the grounds of an adequate understanding of the psyche in the synthesis of its archaic and ontogenetic features, contributes to its [psyche] genuine cognition.

The in-depth cognition is built upon the nature of the psyche, seeks (and implements) the possibilities to approximate it through the analysis of the pralogical behaviour data. **So far we do not know any other better, more loyal and emotionally-saving way to approximate the future psychologists to their profession.**

We are convinced that the training of future psychologists in universities should not be limited to broadening and deepening the academic knowledge. **The academic approach with its initial focus on the formation of logical thinking is helpless because of the interference, latently established by pralogical formations, which remain out of his attention.** Practical work of a psychologist graduate in this case can face such the formation of internal problems of another person's psyche, the solution of which will require not the conceptual and categorical competence, but the skills of the probabilistic prediction based on the development of social and perceptual intelligence that provides a course of in-depth cognition of the psyche in ASPC groups.

We see the research prospects in clarification of the pralogical essence of psychological defenses both in their basal and peripheral forms.

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«ПРАЛОГІЧНІ» ПАРАМЕТРИ МЕТОДОЛОГІЇ ГЛИБИННОГО ПІЗНАННЯ

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Стаття репрезентує актуальну проблему для практичних психологів, що стосується як природи феномена психічного, так і методології його пізнання. Ми зосредили дослідницьку увагу на архаїчному спадку психіки, що дало змогу констатувати особливу роль пралогічного мислення суб'єкта у формуванні (як і в об'єктивуванні) внутрішньої, неусвідомлюваної, стабілізованої суперечності, що є для нього особистісною проблемою. У роботі доводиться неспроможність логічного мислення суб'єкта як на рівні можливостей виявлення особистісної проблеми у її деструктивності впливу на психіку, так і перспектив її вирішення. За межами свідомості знаходиться і сам факт наявності процесів пралогічного мислення та його вплив на соціально-перцептивне сприйняття. Зазначений контекст дослідження визначив його завдання, які пов'язані з вивченням особливостей об'єктивування пралогічних ініціатив психіки в спостережувану площину з використанням візуалізованих засобів. Вирішення проблеми, заявленої в темі статті, зумовило необхідність уточнення відповідних методологічно-пралогічних параметрів процесу АСПП, що створюють сприятливі умови для глибинного пізнання позадосвідних (архаїчних) утворень. Робота визначає як можливості дослідження пралогічних детермінант особистісних проблем суб'єкта, так і діагностико-корекційні способи їхнього вирішення; у ній розкрито пралогічну сутність імпліцитного порядку, виявленого в процесі ранжування респондентом візуалізованих самопрезентантів з огляду на їхню емотивну значущість. Глибинне пізнання психіки сприяє розвитку логічного мислення суб'єкта завдяки оптимізації соціально-перцептивного інтелекту.

Ключові слова: архаїчний спадок психіки, архетип, глибинне пізнання, пралогічне мислення, логічне мислення.