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ADVICE AND PSYCHOTHERAPY****РОЗДІЛ: ТЕОРЕТИЧНІ ТА МЕТОДОЛОГІЧНІ ПРОБЛЕМИ ПСИХОЛОГІЧНОГО
КОНСУЛЬТУВАННЯ ТА ПСИХОТЕРАПІЇ****MASOCHISM THROUGH THE PRISM OF INTERCONNECTIONS WITH ARCHAIC
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We carried out the study, on which the article is based, in a psychodynamic paradigm in the relationship with the disclosure of the problem of archaic heritage of the humanity, which is manifested in the prallogical properties of thinking. The latter includes duality of the reality of the psyche (in the equivalence of the real and the imaginary), lack of contradictions and conformity subordination to law of involvement, etc. Masochism is a form of expression of subordination to the prallogical perception of reality while ignoring the contradictions between the tendency towards self-punishment and self-preservation instinct. The article proves the presence of Oedypal origin of masochistic initiatives in their illogicalness and subordination to the “other logic” - the logic of self-punishment. In-depth psycho-correction can free a person from illogical trends, aiming at energy self-preservation and actualization of prosocial self-realization processes.

Key words: *archaisms, in-depth psychocorrection, masochism, prallogical thinking.*

Problem Statement.

Masochism as a scientific problem has been many times studied in the literature and it has been interpreted as a **real paradox that brings illogical amendments into the efficiency of instincts, which have life-affirming orientation to continue the human race**. S. Freud interpreted masochism not only as a perversion, but as “something bigger”! The scientist paid attention to some people’s internal need (striving) of punishment and humiliation, who find satisfaction in this, and he called the term “moral masochism”. “The scientist explains the variety of such behaviour by a drive to death” [Laplanche, 1996, p. 346]. He was convinced that “elements of masochism in different forms originate from mother’s bosom and later they are manifested in child’s sexuality” [Laplanche, 1996, p. 222]. S. Freud referred to the derivations of suffering as “moral masochism”, when “a subject with an unrealizable

feeling of guilt, is inclined to take the position of a victim, which is not directly connected with sexual satisfaction” (emphasis T. Ya. [ibid]). This is why the sacrifice is often realized by a subject not as a punishment but as a prospect of reward.

Masochism was in the view not only of the classical psychoanalysis, but it was also analyzed in the humanistic psychology. In particular, its representative E. Fromm writes: “... masochist inclinations, aimed against oneself, are a mystery. How can one understand that people want to humiliate themselves, to weaken, to do harm to themselves and feel satisfaction of this? Does the phenomenon of masochism not contradict our entire understanding of a person’s psychic life, directed towards pleasure and self-preservation? How can one explain that some people are attracted by what we try to get rid of, that they themselves strive for pain and suffering?” [Fromm, 1989, p. 129].

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S. Freud referred to **striving for psychical suffering as moral masochism**. Later he clarified the notion of masochism through approximation to biological sources, stating the existence of biological prerequisites for the **tendency to ruin** (“to death”). This tendency can be directed at oneself (masochism) and at others (sadism). The mentioned gradation is approximate, as these phenomena – masochism and sadism – are subjected to the mechanism of “turning over”, when a change in positions is possible, or interpenetration of the characters’ (party’s) feelings through the mechanisms of identification, substitution, projection. S. Freud was convinced that sexual factor arises “only at the expense of **mixing an instinct of death with the sexual instinct**” (emphasis T. Ya. [Fromm, 1989, p. 130].

The need to clarify the motivation complex of masochism makes us take into consideration the **in-depth prerequisites of the irrational phenomena**. In fact masochistic tendencies do not solve anything, since the internal conflict, in all activity of “the masochistic behaviour”, remains unchanged, i.e. untouched (inviolable), that stipulates the actuality of the diagnostic-correctional process. *The difference between the moral masochism and the masochistic deviation is that in the latter case striving for refusal of oneself is manifested physically through the body and it is more connected with the tabooed sexual interest. Moral masochism, being also catalyzed by the Oedipal dependencies, makes an accent on Platonic-spiritual capitulation before the non-experientially set tendency to suffering, which can be non-defined in time.* The latter contributes to masking the masochistic inclinations, which remain beyond a person’s attention (beyond the depth cognition process) – they seem to be self-set, as a non-controlled reality. Invisibly for oneself a subject saves oneself by transferring (projecting) reasons of one’s own state to the other person. Under such circumstances the fact, that an offender could be real only during some period of life, remains beyond attention. And the consequential effects are set by traces and fixations, which are stabilized, and as everything unconscious, lack limitations “in time and space”. In other words, a diagnostic-correctional process constantly deals with the consequences of a subject’s experienced traumas, which are strengthened by the

archaic experience of the past generations. That is why in-depth cognition cannot be based on the formalized diagnostics with the ambiguous conclusions, mediated by “the arithmetics”. The main aspect of ASPC is procedural diagnostics based on the probability forecasts. If in the first case it is “either ... or ...”, then in the second case – it is “both ... and ...”. That is why it is so important to focus on the energetic priorities during ASPC.

Objective: to substantiate the archaic and in-depth sources of masochism as a motivational factor of a subject’s destructive activity.

Task: to deepen and clarify the idea of “moral masochism” associated with mental experiences.

Presentation of the main research material.

Analysis of the literature and empirical material proves that *masochism* is inevitably connected with sacrifice and slave-holding (slave-worship), with Oedipus complex and its accompanying phenomenon of guilt as their background, that totally catalyzes the tendency to self-punishment.

Closed nature of masochism proves the connection to it of “incest taboo” which generates guilt, that sets latent readiness of a person’s psyche to suffering. We are convinced that this latently warms up the general interest of the mankind to the phenomenon of masochism! We have tried to scientifically substantiate the phenomenon of masochism, taking into account its Oedipal source which also involve perinatal period of a subject’s development [Rubinstein, 1973].

Masochism in literature. Psychological dictionary presents masochism as “a kind of sexual deviation when satisfaction arises only under the conditions of a partner causing physical or moral suffering”, “synonym – suffering” [“Extensive Psychological”, 2008, p. 330]. This definition downplays a partner to some extent and brings the phenomenon under research closer to infancy. “Masochism is not always embodied in the real actions, for example, it is enough for some people just to *imagine* themselves dead or a victim of humiliating scenes. The mentioned dictionary gives interesting examples, namely: one masochist regularly visited his acquaintance and demanded from her to hide him in the wardrobe, imitating fear

(because of her husband's returning home) [ibid]. Later it is specified that "masochism is combined with exhibitionism" [ibid]. One more variation of masochism also seems to be interesting: "... Lydian tsar Candaules showed his sleeping wife to his friend ... A man's sexual pleasure when demonstrating a naked partner or her image" [ibid]. Thus Polish sexologist K. Imelinsky reasonably saw some manifestations of *candaulelism* (from the tsar's name) in Rubens' works.

Analysis of the mentioned interpretations of masochism indicates that this phenomenon involves a rather wide range of human vital activities. Masochism can be based on imagination, wakening guest's (tsar Candaules') envy, which appear during the observation of the beautiful wife (wakening sensual drive to an inaccessible object). The basis of masochism can be the prohibition to demonstrate one's own genitals (exhibitionism), which nourishes interest, generates emotional intrigue when the prohibition is violated. It is not surprising that even Rubens, who drew naked beauties in his paintings, can be defined as related to masochism. We see that the category of "masochism" is evidently connected *both with guilt and violation of some prohibition*, which is determined by the social rules of a decent behaviour. Violation of rules might be followed by punishment. This is the *naive-Platonic self-sacrifice* with a tint of infancy.

Masochism remains the most mysterious phenomenon among the archaisms that we analyze. Perhaps, this is why the mentioned category unites and assimilates all of them [archaisms] in itself. The literature concerning masochism rather brings confusion to understanding this category than clarifies it. We still make an attempt to semantically generalize the viewpoint presented in the literature and structure the established terms, which define the semantics of the masochism category, namely:

- ignoring societal rules (regression);
- glorification of mother and downplaying the father (according to Zacher-Masoch) in contrast to the Oedipus complex (according to S. Freud);

- identification of a mother (woman) with a positive ideal image;
- doing actions incompatible with the sensual satisfaction with the latent orientation at orgasm, often beyond "the genital contact";
- transformation of suffering, which by itself is not a reason of satisfaction into its necessary prerequisite (due to accumulation of the mortido energy as "a turning point", a border for actualization of Eros energy);
- identification with the mother's bosom through the symbolism of suffering as a form of self-birth – "feeling of being reborn through suffering";
- "striving for punishment" in the form of suffering, which allows a masochist *to provide themselves with "satisfaction"* through **the mechanism of connecting the Eros energy** at the moment of culmination of the suffering (pain), etc.

It is well-known that the term "masochism" originates from the name of the writer Leopold von Sacher -Masoch, and it was introduced into a scientific use by *Richard von Krafft Ebbing* [Krafft-Ebbing, 2013]. People are inclined to put a label of sexual deviations on masochism, however, it is a broader, psychologically more complicated phenomenon, especially from the point of view of such variation as "moral masochism". Analysis of Sacher-Masoch's works allows to identify his two favourite male characters: an image of Cain (a symbol of *immortality* of suffering: "My punishment is too big for me to get accustomed to it") and an image of Jesus, who personifies *voluntariness* of one's own suffering – crucifixion.

It is important for Sacher-Masoch that the similarity to a father is eliminated in the person of Christ, which results in re-birth of the new, purified, ideal God. It is important for Sacher-Masoch, who psychologically devalued his father, that Christ is not a God's son, but a new Human, in whom everything similar to the father is cancelled*. He wrote about Jesus Christ: "... a person on a cross, without sexual love, without property, without motherland, without militancy..." [Sacher-Masoch, 1992, p. 37].

* From Wanda von Dunajew's memoirs about Sacher-Masoch in her work "How to Conquer a Husband": "... his (Masoch's) akin

love seemed not to be spread to the old man, who had never been either a tender father, or a loving husband" [Yatsenko, 2015].

Perhaps this is why a psychological phenomenon named **masochism** by R. Von Krafft Ebbing (in his work “Psychopathia Sexualis” (1876)) later (since 1886) spread beyond Galicia in Lemberg (now Lviv), as well as the category of “*voluntariness of suffering*”. **We are convinced that masochism has united in itself all archaic heritage of the humanity (the Oedipal dependence, guilt, sacrifice, self-punishment, slave-holding, slave subjugation).**

We can only wonder how Sacher-Masoch could synchronously enter the amplitude of the world synthesis of the motivational potential of “the archeheritage” mentioned above with his intimate-personal life and thus strengthen the attention to energetic power and strength of the archaic tendencies, expressing the psychological history of the humanity establishment (starting from the primitive people). *If pans of scales – culture and masochism – are balanced, this happens only due to the incognito of one of them, namely the one that involves archaic roots of the established masochism tendencies that people have.*

Thorough analysis of the masochism issue from the viewpoint of its presentation in the works of L. Sacher-Masoch [Sacher-Masoch, 1992,] and Wanda von Dunajew [Sacher-Masoch, 2016] proves restraint (reduction) of the sexual contact, inequality of positions, dominance of cruel treatment and humiliation of I. Thus is how desexualization happens in the female-male relations due to the transfer of accent on suffering, sacrifice, slave-worship etc. If this is the case, then sexual satisfaction (if it arises) can be reached only due to the defense mechanism of **Eros energy anaclisis**, and only *due to the appearance of the moment of the excessive mortido energy accumulation through pain, caused by cruel treatment*. Sensual satisfaction arises at the background of a person’s purification from guilt through the possible orgasm culmination.

We will consider in more detail the defense mechanism of “*anaclisis*”. S. Freud used this term to designate the initial connection of *sexual drives with*

the self-preservation functions. S. Freud describes close interconnection between a sexual drive and some body functions (first of all, mother’s breasts). He considered that “child’s sexuality is connected with the possibility of displacement and anaclisis of Eros energy to that “point” which matters for I” [Laplanche, 1996, p. 358]. It is important to mention that Sacher-Masoch had complicated attitude to breasts and later to a woman as well*.

The most important role of anaclisis is in the ability to connect and at the same time to oppose sexual drives and a drive to self-preservation (since Eros energy is divine, it is continuation of life on the Earth). The mechanism of **anaclisis is a form of side benefit from suffering**. Besides, S. Freud emphasized that **a sexual drive (instinct) can join anything**, and for him this was “*a stable dualism of drives*”. The latter was the reason to accuse S. Freud in *pansexuality*. Thus we consider *identification of masochism with “sexual deviation” incorrect*: if it exists, then it is an exception which hides guilt and, as a result – punishment, catalyzed by the mechanisms of the Oedipal origin. Masochism is a very complicated psychological phenomenon, which concerns, as our research proves, “*presexual*”(preverbal) *period in the establishment of a child’s psyche. It is usually connected with the motives of self-preservation*, that requires discharging of the mortido energy, generated by guilt.

The mechanism of anaclisis, as we have already mentioned, depends on the power of the energy tension, which is created by a person’s “suffering”, thus “*sexuality*” (in the context of masochism) gains *conditional sense, since it can take everything, any part of the body, as the initial (stimulating) item of Eros. This is later concentrated in suffering, the most common symbol of which is “a heart”, and this is confirmed in numerous psychodrawings. Hence we can draw a conclusion: efficiency of masochism “strives” (extraexperientially) not only to neutralize guilt, but also to get **satisfaction in a non-genital way** – through the mechanism of connection of Eros*

* “...My mother told me that already in the cradle I showed “supersensitiveness”: I did not accept a wet nurse’s healthy breasts, and they had to feed me with goat milk. Being a little boy I showed a mysterious timidity to women, which,

in fact, hid an abnormal drive to them ... I avoided any meeting with the fair sex – in other words I was supersensitive, up to madness” (see: [Sacher-Masoch, 1992, p. 18]).

(orgasm), determined by the accumulation of the physical pain in some parts of the body.

When parents beat a child, they involuntarily make grounds for the development of sado-masochism*. Because of deprecation and beating *paradox* of masochism is formed – **“pleasure from displeasure”!** One can often observe how a child provokes parents’ punishment or just performs self-punishment when it is not controlled by I and gains autonomy, and this is a risk for the development of neurosis. To tell the truth people rarely understand the mentioned things as creating a platform for “pleasure through displeasure”.

Thus becoming closer to the understanding of the notion of “masochism” is connected with the existence of **“dua” in it:** “pleasure through displeasure”. We see that the masochistic-sadistic “*dua*” always has *inseparable interconnection*, like connected vessels – “love and punishment”, which proves interconnection (interflowing) of the libido and mortido energy (two sides of the same coin).

At the same time it is important to mention that it is impossible to determine this connection based on the observed signs, it masks itself, and, besides, Eros energy comes as God’s message – not at a person’s own will, but by itself (as it is characteristic for orgasm). Thus masochism is not characterized by *the guarantee of sexual “reward”*, and this once again proves *the secondary role of its erotic characteristic*, it’s another matter that all masochistic “manipulations” have intimate nature. The latter can be explained that masochism (and sadism, accompanying it) has its roots in the Oedipal-pre-natal factors (which we qualify as “the Oedipal completeness”) [Yatsenko, 2015], i.e. already existing connection to “inbreeding” (in its Oedipal

understanding) and connection to genitals (through the act of birth). We have observed many times a considerable influence of the relatives’ or mother’s stories about the childbearing problems, especially traumas, disease, etc., on the psyche (especially on the boys). This considerably strengthens feeling of **guilt**, which inevitably destructs the psyche with the tendency to self-punishment.

I remember the case when at ASPC sessions one student was extremely passive. After the psychologist’s remark he answered: “And I am like this in my life. I was not allowed to express my activity during childbearing (because of the Caesarean section) – and this is in me from that moment. I always think that people will do everything instead of me. Why should I hurry?”.

Let’s return to Oedipus. With the transition to the pre-speech period one can observe the formation of parents’ complex, which is later synthesized with the Oedipal tendencies, generated by the classical Oedipus complex (2 – 5 years old), which is connected with the realization of the first social law – “incest taboo”!

Any form of the Oedipal dependences (from the mentioned above) is catalyzed by **guilt**, and thus by **the tendency to self-punishment**. If so, then masochism permanently is a **forced act of breaking the libido contact with parents**. Under such conditions Eros (sexual energy) is realized due to the expansion of the prospects of *anaclisis to the objective fetishes* – hugs, washing a child, – and later it is catalyzed by alienation and punishment from parents. With the release from the erotic energy through its *anaclisis*, set by the physical troubles, *the degree of tension is reduced, which is set by the Oedipal feeling of guilt, that is increased due to the*

* In this context we will present a text fragment about Leopold von Sacher-Masoch: “When Leopold was 12, his family moved to Prague, where the boy learnt *German, which he later used to write his works*. In his parents’ home Leopold was brought up in the spirit of enlightenment and liberalism, that was characteristic for the ruling period of the emperor Franz-Joseph. Already in his childhood he showed his inclinations, which later made him famous. Sacher-Masoch was attracted by the situations of cruelty; he liked to look at the pictures demonstrating executions, and his favourite book was martyrology. A relative on his father’s side, countess Xenobia, who was simultaneously a very beautiful and extremely cruel woman, became an important personality in his childhood. Once, playing hide-and-seek with his sisters, he hid in

the countess’ bedroom. Thus he became a witness that at first the countess led there her lover, and some time later her husband burst into the bedroom with his two friends. *The countess beat and drove out three uninvited guests, her lover ran away and Leopold indiscreetly showed his presence, after that the countess beat him too. However the boy felt incomprehensible pleasure from her blows*. Her husband soon returned, and Leopold, after hiding behind the door, heard the blows of a whip and the count’s groans. Images of a whip and fur, the countess liked to wear, became the constant motives in Sacher-Masoch’s works, and he accepted women as beings, who should be loved and hated at the same time” [Access: https://uk.wikipedia.org/wiki/Леопольд_фон_Захер-Мазох (date of access: 10.05.2019)].

incest interest, which “warms up” the tendency to self-punishment.

Taking into account the phenomenon of the Oedipal completeness (i.e. blood-physiological connection to parents), the basal-archaic guilt is connected with the fact of “spermatozoid conception” as well as with the connection to the tabooed birth canals, through which a child passes when it is born. The latter proves the prejudice to the phenomenon mentioned above. Jesus Christ was conceived by the Holy Spirit, and he was born without breaking the Virgin Mary’s virtue. Evidently this explains the fact of approaching of the sexually burdened masochist to the Divine Greatness, that lessens guilt of the Oedipal origin, since satisfaction comes outside the genitals (the mechanism of Eros “anaclisis”). Thus, “the Oedipal guilt” is sterilized through suffering in a person’s psyche. Masochism brings a human closer to the image of Jesus Christ through suffering. This may be the reason why crucifixes are often seen in psychodrawings.

One of many psychodrawings of the ASPC participants that drew our attention was the drawing with the author’s title “Love?” (Fig. 1), which proves an archaism of masochism and its synthesizing mission, in particular we can observe slave-holding of a girl, who irritates a wound on boy’s leg, as well as slave-worship and suffering position of a boy, which is indicated by his heart in the girl’s hands.

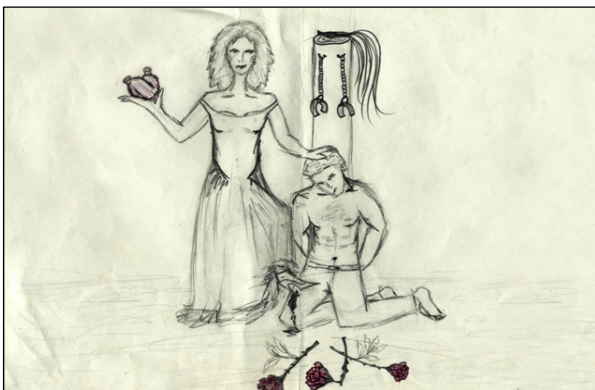


Fig. 1. Respondent N.’s psychodrawing. Love?

Such personified sacrifice (“taking out a heart”) was interpreted by the ancient Maya as the highest gift to the God, which resulted in specialized surgery

for sacrifice. An ASPC participant hardly knew about the existence of such type of sacrifice, but the efficiency of this archaism was supported by self-initiated* drawing. This is what impresses us.

When looking at the drawing one joins to the question put by the author – “Is it love?”. Perhaps, it is love but with the masochistic content, which should block the erotic sensibility, leaving space for pain and humiliation. But as S. Freud stated: “... nothing considerable happens in the body, which would not send its components for stimulation of the sexual drive” [Laplanche, 1996, p. 294].

In Fig. 1 we see passive masochism (a boy on the knees) and active sadism (represented by a girl). Absence of the heart is a hint on the psychological death, but this can “be compensated” with the possibilities of anaclisis to Eros, who “breathes life in”. S. Freud wrote: “*We do not deal with the drive to death or drive to life in a pure form, but always with different mixtures of the two...*” [Laplanche, 1996, p. 295]. Thus the metaphoric nature of this drawing helps us understand its informational-equivalent essence. The position of the psychoanalysis founder convinces that “**sexual excitement arises as a side effect of large energy concentration, that causes the moment of crossing the lines through the suffering intensity**” [Laplanche, 1996, p. 294]. Thus we can speak of masochism when satisfaction arises through dissatisfaction and, as a rule, outside “the genital way”. Everything else can be seen as the deviation forms, which can encompass any variations of a human behaviour however it is not the dominant essence sign of masochism, which is a considerably broader category in its contents due to the archaic heritage embodied in it!

The above Fig. 1 points to **the connection of love and cruelty**. Long-lasting psychocorrectional practice *proves that the Oedipal dependence sets a cunning motive that stimulates the activity to search the substitution of the libido object and simultaneously to block the sensual contact with it* (since the original initiative is sensually motivated by the drive to parents that is inseparable from “the

* In ASPC we always offer to make drawings on one’s own topic.

incest taboo"). And the more similar an intimate partner is to the initial libido partner, the more the "taboo" revives since "substitution" catalyzes the energy set by the sexually inaccessible object.

In masochism the activity of subordination can stimulate a tendency to ruining with the hidden motivation of approaching sadomasochism. In the author's psychodrawing (Fig. 1) we can see, on the one hand, kneeling and, on the other hand, slaveholding, feeling of dominance over another person, aggression (a spikeheel used by the girl to deepen the bleeding wound on the boy's hip). The broken roses symbolize abuse of tenderness by the Platonic feelings; "torn out heart" (in the girl's hand) is a symbol of the complete ruling over life (sacrifice on the verge of "life – death")

We are deeply convinced that nothing happens *on its own* in the psyche. Psychoanalysis of respondent N.'s personal material, who attended the ASPC group (2006), objectified her difficult childhood and her father's cruelty not only to her mother but also to her, which complicated the psychic unity with the people of the opposite sex through introjections (by her own psyche) of her father's cruelty. Introjections of the cruel force latently create an illusion of unity with her father (with similar behaviour), that causes the difficulties for correction. "Sensual unity" with her father generates dualism of senses and actions: on the one hand, "I am inseparable from my father by my psychological nature", and on the other hand - I long to revenge him for his cruel attitude, that generated unrealized need "to give him the granted". Thus the boy would get "for her father", as well as for the fact that "he is not him" (see Fig. 1), because he had a look of a weak person (in comparison with the cruel father) and did not deserve love. The latter proves formation of the false circle phenomenon. The above complicates reaching the desired harmony in the relations with the person of the opposite sex, the girl can only dream about this. N.'s personal problem is energetically stronger in comparison with the need of the harmonious relations. The presented material proves the power of behavioural introjects from the initial libido objects, who caused distancing from the parents in childhood.

We are sure, that the mechanisms for functioning of the unconscious do not allow the "gaps". Those

father' features which were energetically active (dominant), that caused distancing, are introjected. Unrealized relations with parents generates fixation of the mortido which tends to be transferred to the actual relations, especially with the intimately significant people. The motivation is usually polymodal – "revenge for mother and for oneself". At the same time the logic of the unconscious ensures "N.'s inseparability from the father in the cruelty of his behaviour". Besides, striving "to power" stimulates to surpass the partner. Therefore N. receives satisfaction (due to the substitution mechanism) with the power of dominance over the boy. At the same there is an identification with mother, confirmed by the tint of sacrifice as a captive of one's own aggression. "Satisfaction" (orgasm) at some point can join this action, but it is a derivative and it is neither unambiguous, nor homogeneous in the range of feelings. This case once again points to the Oedipal origin of masochism, since "satisfaction" outside the genital contact is a pure satisfaction from the sin and can be burdened only by the emotional after-pains in the soul (generated by the social canons). Therefore *masochism is accompanied by the ambivalent feelings* that complicate approaching *pure joy*.

We are convinced that masochism is closer to **the poles of life and death**, than to *erotic* or pragmatics. Thus, masochism is based on the **paradoxical satisfaction**. The route to receiving direct-sensual pleasure is hindered by the "traces" of the Oedipal dependence, in particular, *introjects of the destructive features of the initial libido object*. An effect of paradox forms in masochistic (male-female) relations: *striving for sensibility and, at the same time, involuntary blocking of it centering at the psychological suffering*.

Intensification of the **basal conflict "life↔ death"** in the process of masochism causes *energetic stimulation*, and the existence of personal problems (internal stabilized contradiction) breaks homeostasis, because the defense mechanism of "alteration" (masochism ↔ sadism) does not imply the natural **starting point**, which could promote to progressive dynamics. At the same time, we will emphasize the central link of the phenomenon in

masochism - **guilt**, which creates a tendency for self-punishment. The latter sets a closed false circle, that creates an effect similar to “the black hole” in the psyche, which is illustrated by the ASPC participants’ thematic psychodrawings (see Fig. 2 - 3), and art reproductions (Fig. 4) [Yatsenko, 2015].

Fig. 5 illustrates “the dead point” (stop) (see characters “he and she” “above” and “under” the water at the same oar), that can originate destructions. Available energetic asymmetry in the directed contradictory tendencies of the psyche “zeros out” the energy of I, causing appearance of “the black hole”. Internal blocade of the activity, its multidirectionality causes “stop” (statics) through *blocking of the energy* [Yatsenko, 2008]. Hence a need in shock arises irrespectively of its valency (“+” or “-”), which actualizes the manifestation of the blocked energy. Masochism in this context gives a hint to one’s own ability to lead the subject “from the

dead point” (stop); overcoming of the feelings mortification and some energy stagnation, caused by the delay of the parents’ (Oedipus) complex, which can block a person’s activity. It is reasonable that S. Hawking, who was not indifferent to the human psyche (he saw analogies in the quantum physics and the functioning of the unconscious sphere), stated that “The slogan of those who are falling into the black hole is: **“Think imaginary!”** [Hawking, 2014, p. 246]. Perhaps, this is why a person tends “to look for peace in storms” (whirlpool). The defense system which serves to preserve (“freeze”) the destructions received in childhood, masks them through the distortion of the self-perception reality. And all this is done to preserve a person’s inseparability with the initial libido objects (parents) through introjects. A person pays for this illusion with one’s disadaptivity through the regression of actions (at the background of the general maturity).



Fig. 2. The person I am afraid of



Fig. 3. I am in trouble



Fig. 4. R. Gonzales. Battle of Calypso. Respondent’s title - “My feeling of self”



Fig. 5. I. Morskykh. Separation

The mortified aspects of the psyche signal about the problems, which is illustrated in Fig. 6: barbed wire entangling a stem of an alive rose. The rose naturally “would like” to get rid of the wire. The person feels guilt to oneself, as in fact they create such self-restriction of any activity by themselves. It is important to trace the dead point which can initiate the tendencies of regression (see Fig. 5).

Analysis of the visualized representations shows that masochism, which “axiomatically” refers to the

sexual deviations, by itself, by its nature is **desexualized**. It yields to the orientation at the genital sexuality by its attributes, aimed at punishment (whip, handcuffs, blindfold etc.). Dynamics of masochism is connected with *balancing of the psyche on the verge of “life–death”*, which is a basal conflict. The latter is observed in the author’s self-presentations, in particular in the reproductions, selected by respondent O. (Fig. 7 – 8).



Fig. 6. Psychodrawing “Guilt tattoo” (A rose, entangled by barbed wire)



Fig. 7. Author unknown. Trap inside the mind.
Respondent O.’s title - “How I feel”



Fig. 8. Author and title are unknown.
Respondent O.’s title - “My portrait”

When we look at these drawings, we can understand that it is not about *sexual violence*, but rather the fact that the outline of family relations balances on the verge of “life – non-life” (psychological death). Respondent O her choice of reproductions (Fig. 7) as follows: “I experienced an increased upbringing attention and numerous restrictions of activity from my parents, which mortified my needs, strivings and desires. I felt like a soldier-slave. My dependence on mother is a cage (bars), which blocks my brain now.” (Fig. 7). A cage is an archetype of womb, but it is not childbearing and life-giving (there are no nourishing prerequisites – “water”). We want to remind that S. Freud named such form of masochism - “moral”, though from the humanistic positions it should rather be called immoral. We suggest the neutral name – **Platonic masochism**. Since a person is becoming unfortunate unconsciously and under the conditions

of **unrealized love** with parents. It is unrealized love with the initial libido object causes self-punishment (self-deprivation), stimulated by the mechanisms of the basal defense, which has no unsolved tasks. It is about the already stable defense construct (returning to the mother’s bosom), which is stronger than reality of “here and now”.

Such “metal” (mortified) restrictions prove O.’s big though unrealized desire to receive her mother’s love, and this is why the *psyche is subordinated to the “mother’s requirements”, ignoring her own needs*, which is proved by the self-presentation chosen by her (Fig. 8) titled “My portrait”. When we compare a rose with barbed wire in Fig. 6 with Fig. 8, we can observe strengthening of one’s own (the respondent’s) self-restrictions (“the barbed wire”) and the way how tendencies “to life” and “to death” are equaled in the opposition (asymmetry) resembling Yin-Yang (Fig. 8). The respondent

herself paid attention to the importance of the tangency line of the opposite sides in this picture (Fig. 8).

The foregoing proves that the tendencies to one's own self-punishment are set in the family by deprivation of a child's interests and needs. The paradox is in the way of solving the problem (desire) – "to be together with the parents". A child's psyche solves it through the unrealized process of introjection (absorption) of those requirements and features of the parents' behaviour, which *disconnected them, moved them apart. The unconscious has no unsolved problems, and this is just the prerequisite for moral masochism*, which cannot be presented in a pure form – it always causes both physical (physiological) wastes, which is indicated by the above drawings, and a need of a self-birth (to have a re-birth) (see Fig. 9), which simultaneously expresses a person's expectations to get rid of the problems set by the parents.



Fig. 9. Author and title are unknown.
Respondent O.'s title - "Prospects of self-birth"

Speaking about moral masochism, we often face double motivational tension: for example, on the one hand, a person actualizes the "barbed wire" as a defense (Fig. 6), that unites them with the parents (paradoxical unity with the masochistic filling, stimulated by the unrealized love), and on the other hand – a self-preservation instinct is triggered, a tendency to self-birth arises, i.e. "getting rid of the wire" (see Fig. 9).

The foregoing is manifested in the multidirectionality of the energy currents, that makes the psyche impotent and weakens a person's I. In other words, an adult person (who

seems to be independent from the parents) regresses himself/herself, blocks their own potential with restrictions, which set an internal lack of freedom, and also suffering, heteronomy and the indicated tendencies; and all these are the manifestations of the masochistic inclinations. *The mechanisms of the self-regulation restrictions (destructions) analyzed are in fact the substitution of the parents themselves.* This hides the in-depth prerequisites of the problems in a diagnostic-correctional process since it implies "stepping aside" from the troubles which show one's intergrowth with parents. Therefore we have to remind the statement of one foreign psychologist: **"It is not important what our parents have presented us – what matters is what we give ourselves!"**.

The foregoing gives us the grounds to formulate the conclusion: *the Oedipal dependence on the parents catalyzes the manifestations of masochism (a tendency to self-punishment), in which sexuality is tabooed (according to "the incest taboo"). Therefore guilt (an illusion of autonomy is created) becomes central, which explains the priority of generating a masochistic dramatism.* This is why a subject's personal problem (an internal stabilized contradiction) generates sado-masochistic tendencies in behaviour. "Sado" is catalyzed by striving to punish, which, invisibly for a person, is oriented towards self-punishment (Super-Ego is a part of this), and masochism is consequential. This is connected with the stabilization of the tendency for *suffering, blocked activity, limited prospects, regression of behaviour and lack of freedom.*

Analysis of the respondent O.'s drawings (Fig. 6 – 9) indicates that masochism is a broader concept, which concerns fixations of the internal feelings, characteristic for the early period of a person's life in the family, especially in the case of deprivation by the parents of the wishes, initiatives and needs, thus making the psyche impotent. *Masochism, against this background, can be some form of animation (activation) of "the mortified" (blocked) aspects of the psyche, which has some tint of paradox.*

As an example, we will present a fragment of work with respondent L. When modeling with

stones she has chose a “pale” heart (white), “dead heart”, which, as she states, gains life signs due to the blood drops (see red drops on the heart), which symbolize suffering (see Fig. 10).



Fig. 10. Stone model “My past”

The paradox of such masochistic tendencies is in the following: the power of the tabooed love for parents is comparable with self-punishment, thus “suffering revives the heart” (according to L.), as if in this way (“blood drops”) she reduces her guilt before her parents and therefore she is lit and gains both opportunities and grounds for their love. Perhaps this is the mystery why people are inclined to present their own “suffering” as “a merit” for compassion.

Can this phenomenon of “the psychic animation” be called masochism? It is evidently so! Since the destruction mechanisms conceal on the one hand an unrealized love to parents, and on the other hand – a tendency to self-punishment, correlated with love to them. Moral (Platonic) masochism exists in the dual correlation of two tendencies: (a) – “to completion of the unrealized love to parents”; (b) – “to self-punishment” by taboo in its realization. The signs of the moral masochism are inaccessible for self-reflection (beyond in-depth cognition of the psyche) through their latent nature, set by the Oedipal motives.

Tendencies of masochism, as the ASPC empirical evidence proves, are formed in a person’s early childhood. Its characteristic feature is causing either physical damage (sometimes children beat their heads against a wall or hurt themselves in some other way), or feeling of helplessness, which for an adult can be transformed into the feeling of a loser, unluck, feeling of a person followed by different troubles. Such people

can change the tendency “to success” into the tendency “to avoid failures”. They are often afraid of success because of the possible “falling” – this is the way to block a person’s potential. It is clear that under such circumstances a person loses sensitivity to the surrounding people, which hinders following the **ancient Greek thesis: “Place, extent and moment”**, which sets the behaviour optimum.

Masochism synthesizes all scope of the humanity’s archaic heritage, the drama of which is often shown in “the scene of one character” (Oedipus), whose failure occurred beyond his conscious participation and conscious intention. The fear of a failure is sometimes hyperbolized.

Thus, *the characteristic feature of the moral masochism is that a subject creates troubles for oneself*, which is caused by the fixed feeling of guilt before the libido object. This unrealized factor sets a tendency “to self-punishment”. A masochist has an inclination to self-destruction beyond one’s own conscious intention.

A subject’s sensible drive to the tabooed initial libido objects is inevitably integrated with one’s own guilt, which is set in the family. Since it is known that the more a child is inclined to “self-culpability”, *the higher is his/her status of “a good child”!*

Another peculiarity of the moral (Platonic) masochism is that it is not restricted in time and has neither defined beginning nor end. Masochistic inclinations are dissolved in a subject’s vital activity, but have an ability of synthesized manifestation in the society, in relations, in attitude to oneself and people. At the same time ASPC group process, based on the behavioural spontaneity, reveals the prospect to state the existence of the leading tendencies with the masochistic inclinations, in particular: to “the psychological death” and to “self-deprivation” [Yatsenko, 2008; Yatsenko, 2015].

The fragments of respondent O.’s empirical material (the drawings above) prove that she blocks meetings with boys due to the humane considerations, namely: “Not to transform their feelings, as well as their lives, into ash”. Her

statement once again proves that masochism is connected with the basal conflict “life ↔ death”, and also with the actualization of the mortido energy, which the subject turns on themselves, despite self-preservation instinct.

Thus, one of the main problems of masochism is that the libido energy **is blocked in the psyche by the mortido energy**, and it results **in self-deprivation, which can be expressed in the tendency of returning to womb**, a form of the psychological mortification. Empirical material of the ASPC group proves the hypothesis on the

appropriateness to introduce a category of “**Oedipal completion**” into scientific use. Incest taboo creates tension in a person’s psyche due to the feeling of sin for completing one’s sensual drive to parents.

Due to the presented life, a subject is familiar with the mother’s bosom which is associated with the feeling of protection. This is indicated by the artistic means used to visualize the tendencies of returning to the womb, illustrated by the numerous psychodrawings and art reproductions*, which have been chosen by the ASPC participants for self-presentation (see Fig. 11 – 20).

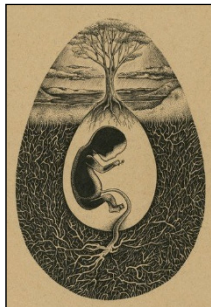


Fig. 11. Author unknown. Tree of life



Fig. 12. Feeling of loneliness



Fig. 13. I am approaching trouble

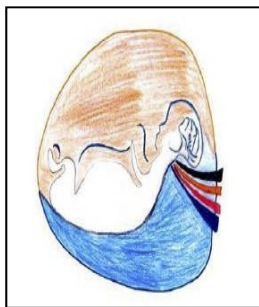


Fig. 14. My birth (Yin-Yang)



Fig. 15. Real I



Fig. 16. *Catie @SpiritYSol*. Art of birth



Fig. 17. *V. Kush*. Nut of Eden. The drawing chosen for self-presentation



Fig. 18. *R. and S. Parke Harrison*. Exploration of the Nest



Fig. 19. *A. Sargsyan*. Shell

* It is still a mystery – why people, namely artists, who have no relation to psychology, paint pictures, which archetypically

render pre-natal state. All this can be an additional proof of people having a tendency of returning to a womb.

Analysis of the verbatim record material from ASPC groups draws our attention to the expressed imperative of the tendency to return to the womb, and this often transforms into a form of escape from real social problems. We also saw that some respondents wish to create “their own bosom”, that is set by the in-depth striving of the psyche for self-renovation and need of self-birth. As a rule, the latter is connected with the tendency of demarcation from the parents with the purpose of self-establishment and social self-realization. We also observe the cases of searching for “the other half” to “be in the bosom”, for example, as in Fig. 17 and Fig. 20; or search for a person with “similar problems”. There is also a tendency to autonomy: everybody stays in “one’s own bosom” (Fig. 16; 18).



Fig. 20. *M. Cheval. Title unknown*

To sum up we want to say that masochism is supported by **the balance of feelings “pro” (libido) and “con” (mortido), which arise simultaneously and do not oppose each other, despite all their incompatibility**. And this generates the feeling that a person seems “to live” and “not to live” at the same time, strives for something and blocks this striving, etc. These facts are described in the book “Tendencies to Psychological Death” [Yatsenko, 2008]. Masochism in itself is a psychologically complicated phenomenon, but at the same time it is peculiar in the development of the humanity. This problem is not only interesting, but very actual against the background of life consciousness, neutralization of which, as we hope, will take place harmoniously, with the solution of the acute problems in the development of Ukraine, which requires correction of the psychic health of its citizens. Television cannot leave the audience indifferent, when some journalists are oriented at

unchangeable description of the events in Ukraine through the “negative” prism, that has a tint of “sado-maso”.

Life view at the phenomenon under analysis points to its non-neutral nature for people per se due to its emotive load and consequential-archaic mystery. Perhaps, this can explain the absence of the neutral attitude of people to the “masochism” phenomenon. However, on the one hand, there exist clubs of masochists, but on the other hand, they are hidden and function incognito. Evidently masochism unblocks the tabooed-libido energy, which suppresses realization of one’s potential. And one could not be surprised by the fact that one businessman, who came to the sessions in “the hidden club of masochists” stated, that those sessions pushed him to the development of business, which grew considerably: the potential of energy was unblocked, thus receiving the prospects for implementation (information from television).

The ASPC method, due to subordination of all its techniques to the mechanisms of the positive disintegration and secondary integration of the psyche on a higher level, in the effective part of the trainings takes away a person’s block of making the psyche impotent, which creates the barriers on the way to efficient self-realization.

In-depth correction using our methods contextually prevents the manifestations of masochism. At the same time it provides optimization of a subject’s psyche on the realistic, socially accepted bases for the prospects of prosocial self-realization due to the development of the social-perceptive (reflexive) intellect. It is important that the mentioned personal growth is implemented not through the “climax of pain” (like in masochism), but through the reconstruction of the social-perceptive intellect (including its development), through realization of self-blocking of one’s own personal potential based on the optimization of realistic perception of reverse information. In the ASPC groups the cognition of the “past” factors of activity (including archaisms) takes place, and due to this a person can cope with the present and make prospects for the future. Realization of the Oedipal prerequisites contributes to neutralization of the

tendencies of “the repetition compulsion”, “moving in a false circle” etc. As a result of psychocorrection, a person gains freedom of choice that catalyzes one’s social-perceptive potential. It is necessary to take into consideration **dua tendencies** – “*repetition compulsion*” of the destructive tendencies and simultaneously “*self-punishment for failure*”. The reasons of failure are unknown for a subject’s I, however one’s psyche knows everything, and we use it as the grounds for our the dialogue interaction within the limits of the entire ASPC procedure. Diagnostic-correctional process of ASPC awakens a self-preservation instinct, which contributes to strengthening of motivation to self-change – a prospect for the dominance of the rational actions appears, self-realization is expanded, contributing to the prevention of the masochistic inclinations.

To sum up, we will define *four factors of masochism*: archaically-Oedipal motives, which are characteristic for a person “from embryo”, and their accompanying guilt; pre-natal period of a subject’s development (“Oedipal completion”); pre-speech (parents’) complex; classical Oedipus complex, that is formed at the age from 2 to 5 years old, which integrates the effects of all previous stages in the establishment of the Oedipal dependences.

The material presented above allows us to more adequately explain the phenomenon of *masochism* in its participation to forming a subject’s personal problem (internal stabilized contradiction of the psyche), which is first of all manifested in simultaneous feeling of **power and helplessness**. A great variety of views on masochism, presented in literature, is explained not only by the specifics of every individual’s ontogenetic development, but also by the integrative-archaic semantic capacity of this phenomenon, connected with the onto-philogenetic acquirement of the humanity, individualized in every person’s psyche.

Perhaps this is why one can observe ambivalent attitude of people to masochism. And this is understandable, since it is connected with sacrifice, heteronomy, suffering etc., which everybody wants to avoid. We would like to cite O. Hriboyedov’s

words: “Минуй нас больше всех печалей и барский гнев, и барская любовь*” [Gorobets, 2008, p. 8].

Masochism, which makes an accent on the dynamics of the libido and mortido energies, is directly correlated to the following feelings: “power / weakness”; “position on the top / sacrifice”; “slave-holding / slave-worship”; “joy / suffering”; “cruelty / depression”; “sensible satisfaction / blocking of sensibility”; “neutralization of guilt / actualization of guilt”; “tendency to life / tendency to psychological death”; “pain, suffering / satisfaction” etc. Appearance of discharge through *the mechanism of “anaclisis”* of Eros energy is like “God’s blessing”. *Suffering* in masochism is nonexperientially set by the need to repent guilt. Therefore one can consider that masochism is connected with both cleansing of the soul from guilt, and striving for love, which has been blocked (unrealized) due to some reasons during the life. In “Lectures on the Introduction to Psychoanalysis” S. Freud explains masochism as “... a struggle between satisfaction and opposition to it” [“Psychoanalysis. Masochism”, 2011 p. 25]. The scientist underlines that “**confrontation of wish and prohibition**” forms the basis of masochism, [ibid], which is the hint on the existence of *the leading motivation*, set by the Oedipus complex, which is somewhere in between “pro...” and “con...”.

Masochism gains some signs of a game of life with death (elimination of guilt by suffering). A subject is unconsciously striving to free the psyche from the internal burden – “pain”, feeling of “albatross around one’s neck”. Attending sessions in ASPC groups opens new and effective ways for self-realization for a person, which are supported by the highest gift of nature to humanity – Intellect! ASPC promotes the development of social-perceptive (reflexive) intellect, which is implemented through objectification and solution of the personal problems, set by the traces (fixations) of the past experience.

The above material is an attempt to explain the phenomenon of moral masochism in its participation to every person’s psyche from the viewpoint of

* Russian: Omit us lord’s anger and love more than any grief.

weakening self-preservation due to the tendency for “to self-punishment”. Masochism assimilates various life troubles and dramas of the psychic passions, set by subject’s Oedipal dependences. Thus there are some grounds to assert that masochism is caused by the pre-history of the humanity development in the synthesis of traces (fixations) of the emotional loads, generated by the moral-ethical restrictions, with the Oedipus complex being the leading one among them (“incest taboo”). Strong emotional shocks of the humanity actualize the archaic constituent of a subject’s psyche, which stimulates the tendency to self-punishment, which can be expressed in sadomasochistic initiatives. Under these conditions, a person realizes the personal potential through the sublimational channels of a human development (self-development) in accordance with the progress of the society.



Photo 1. Monument to Leopold von Sacher Masoch, sculptor V. Tsyarusuk, Lviv

The contents treasury of understanding the masochism phenomenon can include the fact, that in Ukraine, in Lviv (earlier - Lemberg), where Leopold von Sacher-Masoch was born (at the age 12 he moved with his family to Prague) a coffee-shop “Masoch-cafe” was opened (April 2008). At the entrance there is a full-length monument to Sacher-Masoch (see photo 1 and its fragments, photos 2-5).

The sculpture to Leopold von Sacher-Masoch (photo 1, 2) allows to speak about his male beauty, delicacy and nobility. He maintained not only tenderness, patience and ability to kneel before a woman (Mother), but also his own literature talent (see “Venus in Furs” [Sacher-Masoch, 1992]).

L. Sacher-Masoch managed to raise an image of a Woman (Mother) to the unreachable and unsurpassed height, due to the pedestal made from his own transcendental suffering, for unrealized boundless and saint Love, he had carried in his soul throughout his life!

Prospects for the study of the problem of “masochism”

This article presents a new, wider view on the understanding of the “masochism” category in its integration with the archaic heritage. At the same time, the issue of the relations of the problem of masochism with pralological thinking remained uncovered, which, according to our conviction, is a mediator between the onto- and philo- formations of the psyche (and of masochism, in particular), which is the prospect for our further research.

Statement of the issue of pralological thinking brings us closer to adequate perception and explanation of masochism. The works of L. Levy-Bruhl about primitive (pralological) thinking provide considerable support*. L. Levy-Bruhl’s opinion is initially related to the concept of “collective perceptions”, which in its essence is synchronized with the collective unconscious of K. Jung. The latter has a link with archaic heritage, which is dominated by Oedipal motives of behavior. At the same time, an Oedipal motive (due to the taboo) cannot be so openly stated in the subject’s behavior.

* Levy-Bruhl L. Primitive thinking. 1930. 344 p.

Therefore, it is important to understand the guilt as the function of the Oedipal dependence of the subject's psyche mechanisms.

At the same time, the *guilt* is an integral component of the education system, in which its Oedipal shade fades away. The category of guilt, due to the "educational load", began to acquire semantic autonomy, which allows it to elude the Oedipal field of its observation.

Speaking about the category of "pralogical thinking", it is important to note the inherent double adjacency of the planes, which become equal in the subject's perception through the feeling of reality (both "there", and "there"). At the same time, the subjectivity of reality perception is present in *the observed and in the imaginary*. The psychocorrection effect is to find the truth hidden, as we are convinced, in the linking element, the

meaning of which is the task of cognition of the truth by a psychologist.

If we speak about the Oedipal complex, the link between sensual attraction to the primary libidinal object and its taboo nature is the self-punishment. The depiction of the latter is the history of Jesus Christ's suffering: whose image, although being beyond the incestuous sinfulness (conception from "the Holy Spirit", virginity of the Virgin Mary is not broken at birth), nevertheless, he himself accepted the guilt, thereby condemning himself to suffering (as the form of redemption of the guilt of others). This is where the archaic origins of the fact that every person knows the feeling of "innocent victim" lies. Alongside, the paradoxicality of the initiation trend (internally or externally) of self-punishment is found, which is often observed even in everyday life, starting from early childhood.

Fragments of the sculpture to Leopold von Sacher-Masoch



Photo 2. Portrait of Zacher-Masoch



Photo 3. The locket (below the bow tie) – photo of Wanda von Dunajew

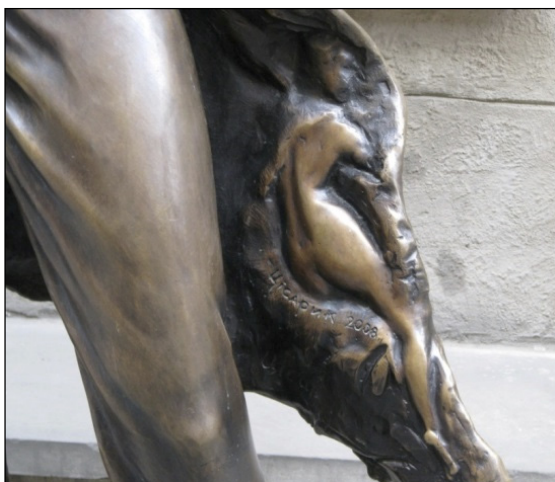


Photo 4. A figure of a woman on the raincoat of the sculpture (on the right)



Photo 5. A pocket in the trousers of the sculpture

Masochist inclinations catalyze the approach to the image of Jesus Christ that a person has sensual pleasure somewhat spontaneously, beyond genital activity, while *the peak of physical suffering* is the harbinger. The contours of the logic are: when living the guilt in suffering, an orgasm is a reward. The energy intensity of physical suffering activates the protective mechanism of *energy adjoining*. It is important to pay attention to the fact that *the physiology of orgasmic pleasure in masochism avoids the naturalness of genital contact*, bringing a person closer to the image of Jesus Christ by removing the load of the guilt, set by the Oedipal complex.

The specifics of the pralogical thinking invariably are the deviations from reality, at least by doubling it, beyond the control of the consciousness. This kind of thinking is incapable of establishing the relations on the *basis of logical relations between objects* - they are all aligned in subordination to the *empathy law*. This law implies the transfer of properties (information) from one subject (phenomenon) to another through *contact, an emotional impression, infection, taking possession of it*, etc.

In-depth cognition of the psyche by the ASPC method confirms the L. Levy-Bruhl's idea that the above two types of thinking have differences: the logical relies on the concepts, categories, axioms, postulates - abstracted from real phenomenology, and its pralogical form is characterized by the direct predetermination of the "live" interaction of the subject with the object. While logical thinking is focused on the objective planes of the reality, the pralogical one focuses on its duality, the double plane reality (both "that", and "that"). Everything would have been perfect, if the logical thinking in the sphere of relations "person ↔ person" did not fall under an invisible influence of pralogical formations, which obviously interfere with the essence of the perceived.

It is important to note the fact that the pralogical thinking is not inclined to ignore the objective planes of the reality, for example, reference points by the Sun, etc., which provides focus, involuntary taking into accounting the laws of nature. In short, primitive

thinking does not lose reference points that contribute to survival. This is always based on *sensory facts of the immediate, sensual experience*, but not the conceptual (mediated) concept of knowledge, which is characteristic of the logical thinking. Therefore, if one can make analogies, they will be characterized by an overbalance towards the individualization of pralogical thinking over the basic abstractions and depersonalization of logical thinking.

One should bear in mind that pralogical thinking cannot to be substituted (or replaced) with logical thinking. These are the types of thinking (but not the steps), which coexist in the human psyche, although the academic psychology does not take this into account, which affects the methods of the psyche cognition. The pralogical structure of thought is not the fruit of reflection, but it is based on the development of the *6th sense, intuition, probabilistic forecasting and "blind skills"*, which exist in the personal potential of a person, regardless of the profession and intellectual development level.

L. Levy-Bruhl states: "... collective representations that express intensively experienced empathy will always be preserved..."*. Psychological science is still not able to clearly divide these two types of thinking. When it comes to masochism, this is a certain autonomous aspect of the psyche, which ignores the self-preservation instinct, which is manifested in the ignorance concerning the contradictions of the psyche, which (according to the laws of logic) should be registered by the logical thinking. In the ASPC process, we found that *the logical thinking* blindly "does not see" the existence of contradictions in the plots of paintings or psychodrawings. To arm the "I" with vision, we must ensure a psychoanalytic process. We are convinced that this is also facilitated by the fact of introducing the ASPC group functioning principles, according to which criticism of the respondent against the background of accepting them as they are is not encouraged. Spontaneously selected material is the basis for diagnostic and correctional work against the background of acceptance of any forms of behavior acceptable for the respondent, including forms of illustrative self-representation.

* Reader on the history of psychology. Moscow, 1980. 296 p. P. 248

Thus, the in-depth cognition method, developed by us, cannot be implemented outside the possibilities of actualization of pralogical abilities of the psyche, and in the case when this process is deprived of the dialogue interaction (“psychologist ↔ respondent”). Therefore, the *dualism of the in-depth cognition essence* is associated with the effective objectification of the synthesis of the two forms of thinking: logical and pralogical. When studying masochism, we are forced to deal with both forms of thinking to understand the fact of the *psyche humility* (logical thinking) with the illogicalness of incentive to self-punishment *contradicting the self-preservation instinct?! Masochism provides “double plane” pralogical reality: suffering and pleasure that turn out to have an internal relationship.*

The latter shows that the pralogical thinking is burdened by the *dominant motivation*, which has an archaic powerful potential for the energy of Oedipal origin. This testifies to the initial dualism of the psyche: *sensual attraction to the primary libidinal object and, at the same time, its blocking.* The latter is associated with the sense of punishment, self-punishment. Thus, masochism is not only a vivid proof of the Oedipal dependence existence, but also an illustration of the form of its elimination by self-punishment, catalyzed by the activity (energy) of archaic-Oedipal origin. There is a tendency to connect

masochism with intimate (which is associated with the name L. Zacher-Masoch), even though it is a broader phenomenon that we will try to show in this subsection, although we will limit ourselves only to the form of moral (S. Freud’s term) masochism.

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МАЗОХІЗМ КРИЗЬ ПРИЗМУ ВЗАЄМОЗВ’ЯЗКІВ З АРХАЙЧНИМ СПАДКОМ ЛЮДСТВА

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Дослідження, що покладено в основу статті, здійснено нами у психодинамічній парадигмі у взаємозв’язку із розкриттям проблеми архаїчного спадку людства, що виявляється у пралогічних характеристиках мислення. До останніх відноситься подвійність реальності психіки (у рівнозначності справжнього і уявного), відсутність суперечностей та підкореність закону співпричетності тощо. Мазохізм є формою вираження підлеглих пралогічному сприйняттю реальності в моменті ігнорування суперечності між тенденцією до самопокарання та інстинктом самозбереження. Зміст статті доводить наявність Едіпального походження мазохістських ініціатив у їхній алогічності та підкореності «іншій логіці» – логіці самопокарання. Глибинна психокорекція спроможна вивільнити людину від алогічних тенденцій, з метою енергетичної самозбереженості та актуалізації процесів просоціальної самореалізації.

Ключові слова: *архаїзми, глибинна психокорекція, мазохізм, пралогічне мислення.*