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Dialogue in deep knowledge of the subject's psyche

Діалог у глибинному пізнанні психіки суб'єкта

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Abstract

The article presents the results of the functioning of groups of active socio-psychological cognition, which is based on the dialogic interaction of the psychologist with the respondent. Dialogue is interconnected with the mechanism of participation (complicity), which is effective both for understanding the essence of psychoimages and the relationships between them. Objectification is a necessary prerequisite for ensuring the integrity of cognition of the subject's psyche, taking into account both the language of the conscious (word) and the language of the unconscious (objectified means of self-presentation). The article reveals the methodological prerequisites for conducting the psychoanalytic process (with the aim of harmonizing the conscious and unconscious factors of the psyche) in its diagnostic and corrective essence of obedience to the law: «positive disintegration of the psyche (weakening of destructive formations of the psyche) and its secondary integration on a more realistic basis».

The ASPC method expands the subject's adaptability reserves thanks to self-knowledge through the symbols of the objective world. In-depth knowledge contributes to the resolution of the internal stabilized contradiction of the psyche, which is a personal problem.



The dialogic interaction of the psychologist with the respondent in the «P ↔ P» system is subject to the methodology of in-depth knowledge of the psyche, in which the mechanisms of positive disintegration of the psyche and its secondary integration at a higher level of the subject's mental development play a leading role. The latter explains the dual task of actualizing mental processes by the ASPC method: on the one hand, the spontaneity of the behavior of the participants of in-depth knowledge, and on the other hand, the continuity of dialogic interaction between the psychologist and the respondent, which contributes to the weakening of distortions of socio-perceptual reality. The material of the article is based on the principle of determinism: nothing happens «just like that" in the psyche; the dialogic interaction of the psychologist with the respondent is aimed at «deciphering» the visualized self-presenters, with the aim of actualizing the processes of psychocorrection, which contributes to the optimization of the functioning of the psyche.

*The **purpose** of the article is to learn about the fixations of the psyche, which dominate the initiatives of the conscious in terms of energy activity. Dialogue in deep learning is the central chain that connects the visualized means of self-presentation of ASPC participants with their verbal interpretations in dialogue.*

*The **results** of future psychologists undergoing the diagnostic and corrective process in ASPC groups are related to their knowledge of the deep origins of the internal contradictions of the human psyche, which are manifested in different orientations of the «logic of the conscious» and the «logic of the unconscious». Recognizing and helping the subject solve the personal problems of the psyche revealed in ASPC requires the awakening of the instinct of self-preservation, which strengthens the adaptability of future psychologists to the realities of life and expands their opportunities for personal and professional self-realization.*

Conclusion. *Our research in ASPC groups proved the ability of the psyche to recode into visualized means by preserving informational equivalents; the prospects for further optimization of deep cognition in its diagnostic and corrective parameters are outlined, which is implemented through the psychologist's dialogue with the respondent. Our introduction of the fundamental principle of «visualized self-*



presentation of the psyche by the participants of the ASPC » creates objective prerequisites for dialogic interaction between the psychologist and the respondent, which is revealed in the article.

Keywords: *cognitive methodology, dialogue, correction, personal problem, diagnosis, conscious, unconscious, psychological protection, psychological problem, representative of psyche, symbol, informational equivalent, archetype.*

Анотація

Стаття презентує результати функціонування груп активного соціально-психологічного пізнання, котре спирається на діалогічну взаємодію психолога з респондентом. Діалог взаємопов'язаний з механізмом партиципації (співпричетності), який є дієвим як для розуміння сутності психомалюнків, так і взаємозв'язків між ними. Опредметнення є необхідною передумовою забезпечення цілісності пізнання психіки суб'єкта з врахуванням як мови свідомого (слово), так і мови несвідомого (опредметнені засоби самопрезентації). Стаття розкриває методологічні передумови ведення психоаналітичного процесу (з метою гармонізації свідомих та несвідомих чинників психіки) в його діагностико-корекційній сутності підкореності закону: «позитивної дезінтеграції психіки (ослабленню деструктивних утворень психіки) та вторинної її інтеграції на більш реалістичних засадах».

Метод АСПП розширює резерви адаптивності суб'єкта завдяки самопізнанню через символи об'єктивного світу. Глибинне пізнання сприяє розв'язанню внутрішньої стабілізованої суперечливості психіки, котра задається особистісною проблемою.

Діалогічна взаємодія психолога з респондентом у системі «П ↔ Р» підкорена методології глибинного пізнання психіки в якому провідну роль відіграють механізми позитивної дезінтеграції психіки і вторинної її інтеграції на більш високому рівні психічного розвитку суб'єкта. Останнє пояснює подвійна заданість актуалізації психічних процесів методом АСПП: з одного боку, спонтанність поведінки учасників глибинного пізнання, а з іншого –



неперервність діалогічної взаємодії психолога з респондентом, яка сприяє ослабленню викривлень соціально-перцептивної реальності. Матеріал статті спирається на принцип детермінізму: у психіці «просто так» нічого не буває; діалогічна взаємодія психолога з респондентом спрямована на «дешифрування» візуалізованих самопрезентантів, з метою актуалізації процесів психокорекції, що сприяє оптимізації функціонування психіки.

***Метою статті** є пізнання фіксацій психіки, які за енергетичною активністю домінують над ініціативами свідомого. Діалог у глибинному пізнанні є центральним ланцюгом, який єднає візуалізовані засоби самопрезентації учасників АСПП з вербальними їх інтерпретаціями в діалозі.*

***Результати** проходження майбутніми психологами діагностико-корекційного процесу в групах АСПП пов'язані з пізнанням ними глибинних витоків внутрішніх суперечностей психіки людини, що виявляються в різнонаправленості «логіки свідомого» і «логіки несвідомого». Пізнання та сприяння розв'язанню суб'єктом виявленої в АСПП особистісної проблематики психіки потребує пробудження інстинкту самозбереження, який посилює адаптивність майбутніх психологів до реалій життя та розширює їх можливості особистісно-професійної самореалізації.*

***Висновок.** Проведені нами дослідження в групах АСПП засвідчили здатність психіки до перекодування у візуалізовані засоби за збереженням інформаційних еквівалентів; окреслено перспективи подальшої оптимізації глибинного пізнання в його діагностико-корекційних параметрах, що реалізується через діалог психолога з респондентом. Введення нами основоположного принципу «візуалізованої самопрезентації психіки учасниками АСПП» створює об'єктивні передумови для здійснення діалогічної взаємодії психолога з респондентом, що розкривається у статті.*

***Ключові слова:** методологія пізнання, діалог, корекція, особистісна проблема, діагностика, свідоме, несвідоме, психологічний захист, психологічна проблема, репрезентант психіки, символ, інформаційний еквівалент, архетип.*



Introduction

The psychoanalysis method was based mainly on verbal associations of a person. The basis for in-depth cognition of the psyche is: a) thematic visualization of the psyche by the subject (before the meeting with the psychologist) and arrangement of the representations (psycho-drawings) by their importance, which determines the sequence of their verbal-analytical interpretation; b) diagnostic and correctional process of ASPC is based on the *dialogue interaction of the psychologist with the respondent*. The connecting link for psychoanalysis and in-depth psychology is the problem of semiotics. Some scholars saw a prominent semiotician in S. Freud. In particular, J. Lacan believed that the model of the study of free speech is indeed confirmed by the fact that the *word* in the S. Freud's psychoanalytic procedure plays a leading role. As his patient Breyer said, psychoanalysis is a *talking cure*. No wonder S. Freud said that “the power of evil spirits disappears when their real name is called”.

The importance of the word in psychoanalysis was emphasized by J. Civitarese, who studied the role of the word in psychoanalytic dialogue (Civitarese&Foresti, 2008). The work (Podobnik, Jerman, & Selan, 2021) is also noteworthy, which reveals and scientifically substantiates the importance of dialogue with children in the analysis of their psychoanalytic drawings.

The category of “dialogic Self” testifies to the constructive function of language, which overcomes the “monological Self”, which is proved in the work of F. Muller (Muller, 2016). A number of scholars clarify the traditional verbal communication, characteristic of orthodox psychoanalysis, which is based on verbal coding of the psyche (Gadamer, 1980; Messer, Tishby&Spillman, 1992). The analysts take into account non-verbal formations mainly through dreams. The latter does not apply to the ASPC system due to the principle of “involving the conscious activity of the subject in the preparation of self-representation material” (in this paper we limit ourselves to drawings). Drawings must be consciously selected or created (drawn) by the respondent. S. Knoblauch's work demonstrates the method of interpretation of non-verbal products of a person by an analyst (Knoblauch, 1997).



F. Bromberg's article presents some reflections on the dissociation of the reality of the word with psychoanalytic listening. It also raises the issue of nonlinear dynamics in psychoanalytic thinking, as well as the problem of an analyst asking questions (Bromberg, 1994). A. Bazan writes about psychoanalysis, which is at the intersection with the exact sciences and liberal arts. The author draws attention to the unproductive fact that psychology is largely based on the academic scientific model in understanding the phenomenon of the psychic (Bazan, 2018). From this academic point of view, the *unpredictable mental states*, the prevention of which requires psychoanalytic intervention, remain behind the scenes. In particular, this problem is raised by M. Baranger and W. Baranger, who study the mechanism of counter-transfer, which creates a two-person field of pralogical nature, which is ignored in academic psychology (Baranger&Baranger, 2008). The work by E. Papiasvili and L. Mayers presents the relationship of psychoanalysis with art (Papiasvili&Mayers, 2011). The paper points out that after the centenary of publication of Freud's "Leonardo da Vinci's Memories of Childhood", the psychoanalysis focused on art theory, ignoring the artist's motivational conflict. This work is particularly significant due to the use of reproductions of paintings in the psychoanalytic process of ASPC.

Speaking of the unconscious, which is characterized by immensity in the variety of functional capabilities of involvement in the conscious, we will focus on one of the leading forms of defense – *displacement*. It is due to the displacement of both the neurotic and the mentally healthy person that he or she loses the opportunity to be aware of certain traumatic factors of the experience. The paradox of this type of mental defense is the latency of preserving the energy potential, which is autonomous, i.e. loses touch with the semantics of the trauma. Instead, the psyche acquires freedom in the aspect of energy catalysis of states and actions, which does not objectify the connection with the previous traumatic experience of the subject. That is why a risk in human life due to distorted interpretation of events appears. Therefore, the severity of the problem of psychoanalytic interpretation of the meaning of the displaced does not decrease. It is important to understand that meaning is never marked by the straightforwardness of representation in the observation field.



Therefore, the adequacy of in-depth cognition in ASPC groups requires the actualization of both the language of the conscious (word) and the language of the unconscious (symbol), i.e. non-verbal parameters of self-presentation. We want to remind that "... Einstein pointed out that he rarely thinks in words" (Prangishvili, Sherosia&Bassin, 1978 : 178; Bassin, 1985)].

The above indicates the justification for the introduction of non-verbal self-presentation in ASPC. The psyche visualization technique is based on its archaic ability to self-recoding into nonverbal forms with the preservation of informational equivalents. Visualized self-presentation of ASPC participants invariably implies thematic certainty. What is common with psychoanalysis is that the entire ASPC system envisages neutralization of the resistance of the subject, which S. Freud considered to be fundamental to the effectiveness of psychoanalysis. Thus, there are grounds to agree with J. Laplansch, J. Pontalis, S. Leclerc and others who argued that recoding the meanings of the psyche is the basis for psychoanalysis (Leclerc, 1978 : 160). Thus a whole psychoanalytic current of research was formed, which prompted the scientific community to move to *semiotic rethinking of S. Freud's theory and practice*.

Research methodology

We have been developing psychodynamic methodology, aimed at understanding the essence of the psyche phenomenon, for over forty years. The tools were improved in accordance with the theoretical and methodological clarifications of the problems of optimizing the psyche of future psychologists. The ASPC group method is subject to a single law of *positive disintegration of the psyche and its secondary integration at a higher level of mental development of a person*, which was justified in the doctoral dissertation of T. Yatsenko (Yatsenko, 1989). Compliance with this law in in-depth cognition is characterized by efficiency of the diagnostic and correction process by *minimizing the emotional costs of its participants*. The latter is a prerequisite for the relevance of the ASPC method in its ability to actualize the cognitive parameters of the psyche, optimization of which helps to minimize emotional stress. The methodology combines psychodynamic theory and the method of in-depth cognition of the psyche in its entirety (conscious/unconscious). Psychodynamic theory is presented in the



corresponding works (Yatsenko, 1989; Franchuk, 2015 ; Yatsenko&Bondar, 2016; Yatsenko, 2016; Yatsenko, 2017; Yatsenko, Bondar, Galushko, Kaminska&Pedchenko, 2018; Galushko, 2018; Yatsenko, 2019; Yatsenko, 2020; Yatsenko, 2021), the fundamentals of which is the psychoanalytic understanding of the psyche and the possibility of its recoding through the mechanisms of symbolization into objectified representatives, which is the basis for the objectivity of deep knowledge of the psyche.

Psychoanalytic and physiological developments of scientists have shown the ability of the brain to recode meanings into observable forms with the preservation of information equivalents. This is confirmed by the work of physiologists: P. Anokhin (Anokhin, 1998), K. Sudakov (Sudakov, 2002), K. Pribram (Pribram, 1975) etc.

Of particular importance is the doctrine of information equivalents, which form the basis of mental reflection. These ideas are consistent with S. Freud's work "Interpretation of Dreams" (Freud, 1991), which revealed the basic mechanisms of recoding the ideal (mental) reality in the images of dreams, namely: *hint, thickening, displacement*, etc. The experience of in-depth cognition (in ASPC groups) confirms the universality of these mechanisms and opens up prospects for supplementing them, such as: spatial arrangement, size, shapes (their deformation) and color of figures, their size, as well as the use of shadows, traces.

The studies of L. Vygotsky were taken into account in the development of psychodynamic methodology. Vygotsky claimed: "The unconscious affects our actions, it is manifested in our behavior, and these traces and their manifestations allow us to learn to recognize the unconscious and the laws that govern them" (Vygotsky, 1982 : 94). The latter agrees with the position of A. Sheroziya, who wrote: "... an individual must and is able to conquer the nature, to some extent his consciousness must and is able to conquer the unconscious" (Prangishvili, Sheroziya&Bassin, 1978). This position is also supported by the works of D. Uznadze, who points out that "... conscious processes do not exhaust the entire content of the psyche, besides, a person does something else that takes place beyond consciousness, but has a significant impact on the content of mental life" (Prangishvili, Sheroziya&Bassin, 1985).



A review of the literature proves that conscious processes do not exhaust the content of the psyche, there is something in addition to them that bypasses the sphere of consciousness and thus uncontrollably affects the life of the individual. R. Jacobson emphasized that to ensure success in cognition of the psyche it is necessary to take note of the system of relations between the conscious and the unconscious, that “will open new perspectives in terms of language learning... subject to cooperation between psychologists and linguists, which will eliminate brake barriers – terminological inconsistencies and simplified schematics” (Jacobson, 1996). This finds its continuation in J. Bruner’s attitude, who believed that “the child's language activity should be sought in contractual acts” (Jacobson, 1996). The latter is confirmed by A. Einstein’s statement, who stated “that “conscious reflection”, “unconscious thoughts” played the leading role in his scientific discoveries”. All this suggests that the objectification of extra-conscious (unconscious) formations of the psyche requires taking into account both the verballity of the language of the conscious and the symbolism of objectification in the plane of observation of the unconscious (Bodalev, Zeigarnik&Leontyev, 1987). This requires proper tools of mental cognition, which must meet the requirements of the ASPC method.

Dialogue in in-depth cognition creates a central link of interaction between the psychologist and the respondent, which contributes to the disclosure of the essence of the internal stabilized contradiction of the psyche, which is determined by the trends of the conscious and the unconscious. The peculiarity of the inexperienced formations of the unconscious is that they retain energy potency, which acquires the dominant function of an unfavorable competitor to the conscious. This reality *is masked by peripheral defenses, which create the preconditions for the distorted perception of the subject's own Self* and the results of its activity. The latter is related to the asymmetry of the functioning of the conscious and unconscious spheres. *Socio-perceptual distortions* are invisible to the conscious Self, so *dialogue opens up the prospect for the objectification of the destructions of the psyche caused by them*. The dialogue relationship with the group leader in the ASPC process contributes to the effectiveness of cognition of the mental in the duality of its nature (conscious/unconscious). The



visualization of the psyche by the subject in the ASPC is based (as we have discovered) on its pralogical nature, which is characterized by duality: visible – invisible; rational – irrational; focused on the status of the Self – energetically dominant over Self; conscious (subject to the laws of the material world) – unconscious (subject to the laws of the universe: beyond time, space and sex).

The dialogue takes into account the extra-experiential (unconscious) formations of the psyche (uncontrolled “Self”) which are interconnected with defense mechanisms: displacement, rationalization, projection, transfer, replacement, catharsis, projective identification, etc. S. Freud explained the possibilities of cognition of the psyche by saying that “repressed desire in the unconscious continues to exist and waits only for the first opportunity to become active and assert itself in the conscious sphere of the distorted and unrecognizable, due to replacement” (Prangishvili, Sheroziya&Bassin1985).

The positions of a person's psyche hidden for them are interconnected with both *peripheral* and *basal* defense mechanisms. Basal defense, although related to situational defenses, retains the priority of the energy potential of the dominant motivation, which is set archaically. Identification of non-experiential formations that are synthesized by the dominant motivation requires longitudinal-linear analysis, which is ensured by the temporality of the professional dialogue with a psychologist. The duality of the subject's defense system (situational and basal) testifies to its pralogical, i.e. two-plane, essence (Yatsenko, 2017; Yatsenko, 2021). The synthesis of the above types of defense system is: horizontal (basal defenses), vertical (peripheral). These defenses participate in the creation of an integrative field of diagnostic and correctional process, which is expressed in *senses* that can be understood only through the dialogue interaction in the Psychologist ↔ Respondent system (“P ↔ R”). Given the integrity of the psyche, its semantic aspects are synthesized in meanings that assimilate the interests of the both types of defenses. This is exactly what reveals a professional skill of leading a dialogue, which requires from the ASPC leader the ability to focus on senses (in the dynamics of their manifestation), to which the psychologist’s questions contribute, through which the procedural diagnosis takes place. At the same time, in the process of



“dialogue cognition” of the psyche, we do not directly touch on the problem of defenses, but cognize them indirectly, contextually. Diagnostic and corrective work in ASPC groups is carried out by asking questions (by the psychologist leading the group) based on visualized material, which is declared by the respondent at their own initiative in the perception and observation plane.

The task of the psychologist is to professionally ask questions that would help to objectify the problematic parameters of the current situation in the ASPC group. Psychologist's questions are aimed at catalyzing the respondent's activity in objectifying the unconscious aspects of their psyche. The introduction of humanistic principles of behavior regulation (spontaneity, absence of criticism, remarks, categories “right”, “wrong”, “better”, “worse”, etc.) in ASPC contributes to the leveling of situational defenses, which opens up prospects for learning their basic forms. In other words, leveling *the preconditions for actualization of situational defenses* in ASPC groups (by creating the atmosphere of accepting plane as is, without criticism and condemnation) opens up prospects for bringing the subject closer to cognizing the basic defenses, which, due to the synthesis with their *peripheral* forms are inaccessible to contemplation, however, they are available for cognition by longitudinal analysis of the developed material. Iterative behavior, invariance, recurrence makes it possible to identify unconscious factors that catalyze a person's behavior in a situation of uncertainty. The humanistic atmosphere of relations in the ASPC groups reduces the activity of situational defenses and, at the same time, catalyzes the objectification of the archaic nature of the basal defenses. Our experience shows that the recoding of information into a picture occurs by the same mechanisms that cause dreams.

The tasks of the psychoanalyst are to identify the links between the observed and hidden characteristics of the psyche, which hide its semantic parameters, which catalyze their reconstruction by the subject under the conditions of comprehension by the consciousness.

Main body of the presentation of research results

The ASPC process is structured in such a way that any respondent's action takes

place at their conscious choice, although spontaneous activity is one of the basic principles of the group work. Dreams (on which the traditional psychoanalysis focused its attention) are presented in ASPC very rarely and their role is close to a psychodrawing.

The presence of a psychologist in the dialogue interaction with the respondent is manifested in the stimulation, “revival” of visualized representations, which means filling them with individualized emotional meaning. The latter becomes a reality due to the mechanisms of projective identification, which explains the fact that one and the same image can be used by many people in the uniqueness of its interpretation due to the individualization of projections by each person.

We agree with S. Freud that *the unconscious functions according to clear laws, like the reality of being*. The process of recoding the subject's internally hidden meanings in the drawing often symbolizes the presence of personal problems, which are masked by deviations from objective reality. We illustrate this phenomenon using several drawings (Fig. 1 – 3). Drawings show deviations from the laws of the material world (“this is impossible”).

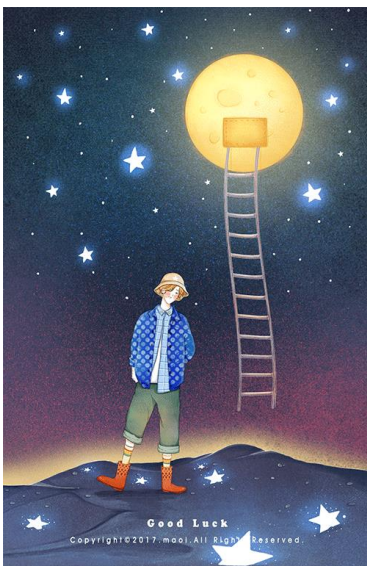


Fig. 1.

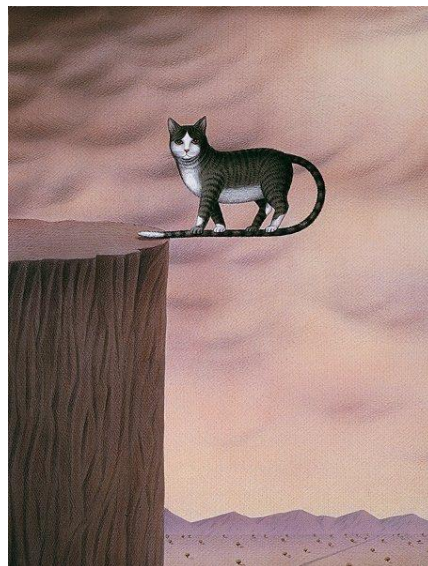


Fig. 2.

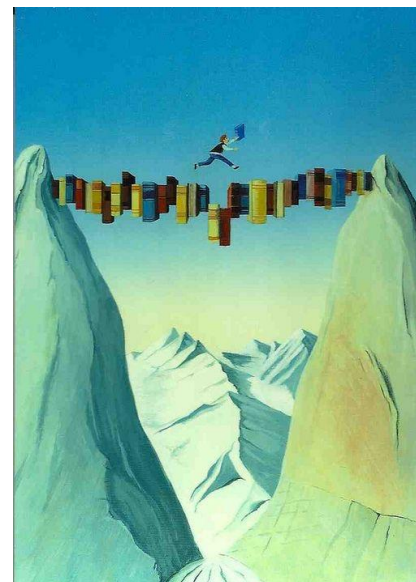


Fig. 3.

Deviations from reality in in-depth cognition, like in traditional psychoanalysis (slips of pen, slips of tongue, uncontrolled gestures, etc.), are filled with individualized content set by personal problems. Longitudinal analysis can be performed under the



conditions of quantitative accumulation of behavioral material. That is why, for the ASPC process to be relevant, we cannot limit ourselves to a single fragment of work - or a single drawing. ASPC participants (in case of short-term classes with students) are asked to choose a significant number of drawings (at least 10-15), which allow to objectify a certain individualized trend. The effectiveness of psychoanalysis of picture representations (drawings) also includes the determination of the sequence how the respondent considers them (by emotional significance).

Deviations from reality are informative and inherent in either verbal material (as in S. Freud's psychoanalysis), or object-representative – for mentally healthy people (students of psychological departments). In both cases, the action (activity) is driven by the energy potential of displacement, which integrates with the archaic heritage and retains the desire to extrapolate to the outside. Among The leading role in the archaic heritage, which affects the nature of the spontaneous activity of each subject is played by the Oedipus complex and its consequent tendencies, such as: guilt, suffering, sacrifice, etc. These *archaic tendencies are motivationally synthesized with pralogical thinking* (Yatsenko, 2019; Yatsenko, 2021). Under these circumstances, the visualized means are the Ariadne's thread in the cognitive system of the ASPC, primarily due to the subordination of images to the laws of the earthly (material) world, consideration of which helps to reveal the latent meanings of the psyche. It is the dialogue interaction with the respondent (which is professionally conducted by a psychologist) that makes it possible to reveal the meaning of the illogicalities of the psyche through visualized self-presentation.

Scientific and analytical review of the literature gives grounds to assert the commonality of the basic understanding of the phenomenon of the psyche in conscious and unconscious manifestations with S. Freud's traditional psychoanalysis. Therefore, the “Model of the internal dynamics of the psyche” developed by us (Fig. 4) contains the components of the structure of the psyche, introduced by S. Freud (Ego, Super-Ego, Id).

The beginning of humanity was obviously not connected with prohibitions on activity, but with the dominance of the problems of physical survival, therefore the

Oedipal variations of problems, as already indicated above, did not yet acquire relevance for humanity at that time. In the pre-Oedipal period, freedom, will, and food were the priority, but not obedience to the “principle of reality” with Oedipal restrictions.

The “principle of reality” became effective only during the introduction period - the “taboo on incest”. The latter, without a doubt, catalyzed the formation of two spheres of the psyche (“conscious/unconscious”). *The mechanism of displacing forbidden drives contributes to the partial release of free energy, which was spontaneously synthesized from “Id”*. This is why the “Id” has a certain “prosocial awareness”, which is confirmed by the manifestation in psychodrawings, beyond the obedience to the “principle of reality” in earthly realities. The displaced energy has not completely passed into the **resistance** to any activity motivated by incest motives (Fig. 4).

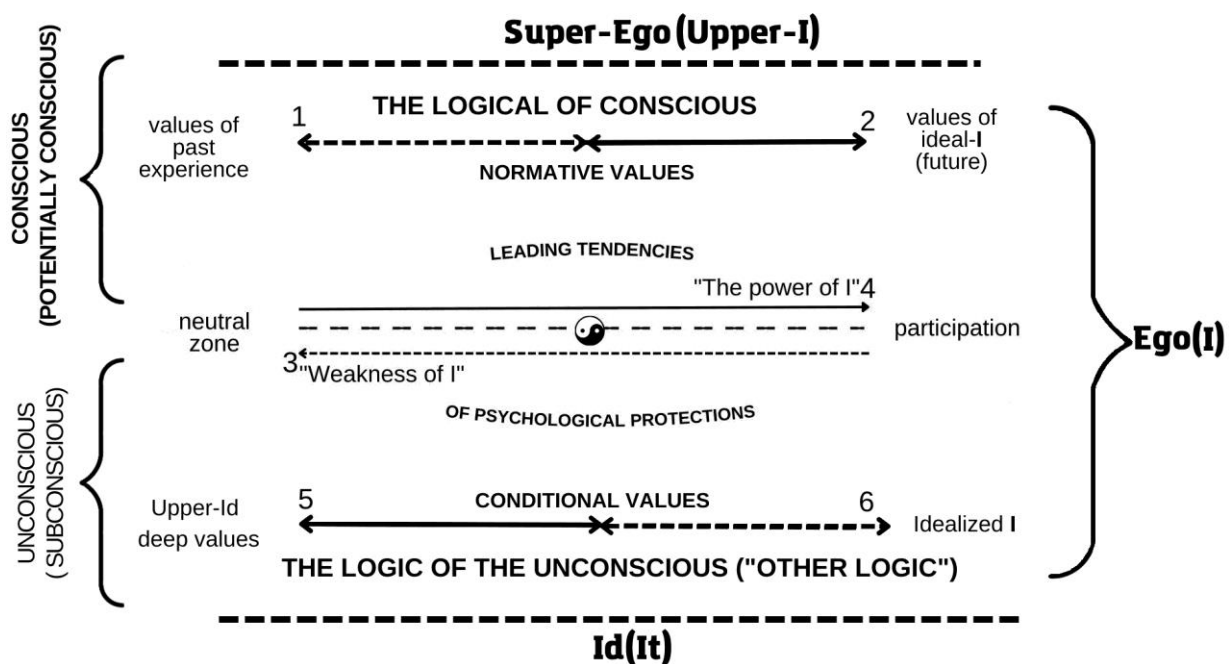


Fig. 4. “Model of the internal dynamics of the psyche”

Let’s clarify: due to the “taboo on incest”, the energy of the human psyche was repressed and partially passed into the *resistance* system, the other part of it acquired the characteristics of free energy (not connected), not subject to the laws of the earthly world and joined “Id”. It is in this that we have an explanation of the energy potential



“Super-It” (“Super-Id”), which acquired not only awareness (“the psyche knows everything, only the Self does not know”), but also freedom in self-presentation of the problems of the psyche through illustrations, which testify to freedom from the laws of the earthly world. At the same time, information is transmitted through the complicity of objects (participation) and is not limited by the laws of the earthly world (pralological thinking, which is beyond any contradictions). Therefore, the self-presentation of the ASPC participants testifies that this is exactly this way, *by ignoring the laws of the earthly world, information about the personal problems of a person is transmitted (visualized)*. In other words, the mechanism of participation is the basis of a person's pralological thinking [22].

The “Super-It” substructure *possesses the energy of the pre-Oedipal (pre-social) period* and affects *the basal defenses* (“horizontal”), which are synthesized with the “Idealized Self” by actualizing *situational defenses* that are integrated based on the “deviations from reality”. Hence the conclusion that the activity outlined in the “Model of the Internal Dynamics of the Psyche” (see Fig.4, arrows 5 and 6) is associated with the basal (archaically set) defense system.

The ASPC method integrates not only the structural components of the psyche, but also different approaches to the problem of understanding its psychodynamics. The main goal is to approach the adequacy of the interpretation of the nature of the psyche, which is a prerequisite for the effectiveness of ASPC groups, which is based on the dialogue interaction of the psychologist with the respondent. Therefore, the cooperation of the psychologist with the respondent catalyzes group work through the dialogue relationship of the psychologist with the respondent. Diagnostic and corrective process in its focus on the informational comprehensibility of the integrity of the subject’s psyche retains the focus on objectification of its latent realities, which are synthesized with *the pralological component of the psyche, which plays a leading role in understanding the semantic parameters of the observed. Cognition of the invisible (unconscious) takes place through the analysis of the visible. The invisible is marked by the energy potential of the subject's psyche, which is explained by the category of “dominant motivation” in conjunction with “pralological thinking”, which is*

characterized by energy potency, two-plane functioning and neutrality to contradictions.

Below we present a small fragment of the psychoanalytic dialogue with respondent N., in the process of analyzing two psycho-drawings selected by the student for her own self-presentation.

Fragment of the verbatim of psycho-analytical work with N.

N. – master's student in psychology at Ukrainian State University named after Mykhailo Drahomanov, respondent.

P. – psychologist Yatsenko T. S.

N. (*explains the meaning of the psychodrawing*): It is night, but there is moonlight. I named the psychodrawing “Despair”.

P.: And what is drawn on the moon – a bat or a stain? Do we need to pay any attention to it?

N.: No need. This image indicates that “I don't want to be alone, I need some living being, even if it's a bat”.

P. (*to group*): The inner contradiction of the psyche is objectified. N. longs for solitude¹ and at the same time feels the need for someone, or at least something alive. You don't want to be alone, because you need at least “bat” near you?



Fig. 5. N's psychodrawing.
Title: “Despair”

N.: This is not a human being, but an animal, so it is possible, but not a person, people are stressful.

P.: But you have a need “to have something living nearby”. Did you have something living near you as a child?

N.: Yes, I had a cat, and now I have a dog.

P.: You mentioned that you don't feel lonely at night?

N.: But the drawing is not pitch dark, although it is night, there is light (points at Fig.

1

The psychologist's statement is based on a previous psychoanalytic dialogue with N. (using other drawings).



5).

P.: If this drawing reflects your mental state, what feelings do you have? Is the woman in the picture committing suicide, or flying to something better than her current circumstances?

N.: I don't know if it's "for the better", but this flight doesn't scare her, even if there is "death".

P.: Is she naked?

N.: More likely yes, than no.

P.: Can this girl admit that the moon is a male figure?

N.: I don't know, something elongated (coming out of the moon) that the girl is holding on to with her left hand, helps her hold on. The moon seems to be attached to the table, which flies with the woman, or she is thus united with it. I think both.

P.: Can this table symbolize someone?

N.: Maybe my father, the moon can also symbolize him. In short, the father is involved in this drawing.

P.: Did you "fly" past it (the moon) or did you connect with it?

N.: Now I would fly by it, but before I really wanted some connection, and now I understand that it is because I lacked connection with my father in my life.

P.: When a woman is in such a flight, her heart is not constricted, in such a position, and what about her feelings?

N.: In my life, I felt such happiness, freedom as in Fig. 1, only when **I am alone with the night, when I can connect with my "I want"**, without anyone's presence and then, of course, when I drink alcohol

P.: Why are you in the sky in the drawing?

N.: Because there is always *a third person* at home who disturbs me, and there is no such person here.

P.: And who bothered you the most at home?

N.: Without any doubt - it is my mother.

P.: Does your father know about it?



N.: Yes, because she also does not let him live because of her harmfulness and obstinacy.

P.: And this black bat, are these your fears?

N.: Since childhood, the mother created an atmosphere of “threat of punishment”, so this is an allusion to her.

P.: So why didn't you level it (the bat) as it is superfluous in this drawing?

N.: Maybe it shouldn't be there, but it is alive, complete loneliness will be much worse. And at the same time, as a rule, at midnight, if there is *a third person* with me, *besides me and the night*, and he makes noise, I want to strangle him, *I need to be “alone with the night”*, and the bat does not bother me.

P.: Do you ever “want to kill” your boyfriend if he breaks the silence at midnight and a little afterwards?

N.: I appreciate the “midnight” time, and if I don't enjoy this time to the fullest, aggression begins and my boyfriend already knows it and tries to fall asleep before midnight.

P.: It seems that you have had such feelings for a long time, were you not involved in the intimacy of your own parents?

N.: Yes, that's right, they did it late (after midnight) thinking I was already asleep. And since then, I want silence from midnight, because I hated the sounds my parents would make.

P.: And why don't you try (or haven't you tried) to fall asleep “before midnight”?

N.: Absence of sleep we are talking about has been fixed since that early age and is still with me today. I only now realize that I might have been waiting for their “orgies” and that's why I couldn't sleep.

P.: Well, it's not so scary, so go to sleep now at least after midnight, you don't live at home, do you?

N.: That's right, not at home. But my personal problem is that I am now bothered by any sounds after midnight. My boyfriend must fall asleep by this time, because there will be “nerves and a scandal”. Everything bothers me at this midnight hour: phone,



sounds of a guitar from the street, noise from people in the street. Any violation of silence causes irritation and even aggression. Once, a couple of young people were making noise (laughing) in the street, and I barely restrained myself from throwing a bottle at them (from the window). I could barely hold back, but isn't that a problem, it drains my energy, and there's still a risk that I'll maim someone.

P.: Do you like being alone? Stay awake “until midnight” and “from midnight”?

N.: Yes, especially when my boyfriend is asleep (I'm not getting married, I'm afraid of problems). I like to simultaneously control him when he sleeps and feel that I am stronger than him, because I am awake, see more than he does, feel more than he does, can act - and this is all “more than him”.

P.: Have you ever had desire to harm him?

N.: To kill?

P.: I do not know. Specify yourself.

N.: I'll put it this way, if there is someone *else* with me after midnight, *besides me and the night, I want to strangle them. I have a special feeling when I unite with the night.* I have this need - the feelings are similar to those in Fig. 5. A blissful feeling.

P.: You and the night, and he (the boyfriend) is a sleeping third, does he already know that he should not wake up?

N.: He should not wake up and break the silence, because there will be aggression. If I don't enjoy the *silence of the night* to the full, then I become very aggressive. I've already lost a relationship with a very nice guy because of it. I'm very sorry, but I sincerely say that **this is a problem for me**, which somehow merged with my anger, aggression. No one can touch me after midnight. I must be united with the night. When saying this, I thought that fig. 5 indicates the pleasure I experience in the silence of the night. I appreciate the midnight hour.

P.: Maybe you experienced similar aggressive feelings when your parents got together, specifically could these be the feelings towards your mother?

N.: Yes, it did not make me happy, but annoyed (made me angry), prevented me from uniting with the darkness of the night.



P.: Your parents were obviously waiting for the late hour for you to fall asleep, and you were obviously waiting for their union?

N.: I hated sounds (noise) after midnight, that's for sure, and now that hatred is so unnaturally manifested. Now I am worried about my aggression, which is transferred, for example, to the “couple outside the window”.

P.: Has it occurred to you that it was important to open the connection between midnight and any sounds (as your story attests); you need to break the connection of “midnight” with your “satisfaction” (when there is silence) and – “dissatisfaction” (when there are sounds). In any way, this imprinting must be weakened. Try to fall asleep earlier (even take a sleeping pill at first) and, of course, reduce your own aggression, because it is derived from childhood impressions. There is a risk of generalizing such an emotional gestalt. The energy of mortido and libido are like two connecting vessels, therefore it is important to acquire the perspective of reducing aggression (mortido) and then the “libido” energy will increase. You are very beautiful and the positive and calm background of your behavior will be your greatest merit. This will contribute to the creation of a family in which children will be happy next to a libidinous (gentle and calm) mother. If you do not work on yourself, even your little children can cause your aggression at night (waking up in the middle of the night). You don't want to be an **evil mother** just for the sake of fixation, which “stuck” to you due to Oedipal attraction to the father.

N.: Really, I really don't want to, I had enough of my mother in life with whom I've lost all contacts. I will try to deal with it, because it has already become much easier for me.

Let's summarize the presented empirical material. The presented fragment of the verbatim testifies that the **spontaneity of the behavior** of protagonist N. is a necessary condition for identifying a personal problem of her psyche, i.e. “internal stabilized contradiction”. In the ASPC process it is important to actualize both the language of the “unconscious” (drawing) and the language of the “conscious” (word). Special should be paid to the dialogue. The dialogue with N. testifies to the presence of fixations of one's own feelings, which were generated by the intimate relations of the parents. The latter



contributed to the fixation of N.'s sensual attraction to her father and the destructive relations with her mother. Empirical evidence shows that Oedipal attraction to the father persists and catalyzes problems generated by Oedipal curiosity. In particular, there was a transfer of sensual attraction to the father, in particular to the “phenomenon of the night” and “silence”². Any noise at midnight causes N.’s aggression. The latter is due to the “hint” mechanism that the noise (in N.'s perception) is correlated with the mother's sexual activity. So, symbolically, the phenomena - “night and noise at midnight” - as symbols of “sensual encroachments of the mother on the father” became identical for N. We are not able to present the entire verbatim of the psychoanalytic examination of N.'s drawings, but the analysis presented by us of even one psychodrawing (“Despair”) conveys her negative emotional state. N. explains the theme “Despair” as follows: “...I saw no prospects of changing anything, on the contrary, it was necessary to conceal my involuntary involvement in their intimacy.”

Rational processing (in the ASPC group) of childhood fixations weakened respondent N.'s craving for alcohol (which she herself pointed out), as well as reduced senseless aggression. Attending the ASPC group expanded N.'s self-awareness, as well as strengthened the socialization of her behavior in everyday life and in professional and psychological self-realization. Awareness of the causes of her own destructions of the psyche contributed to the reduction of mortido energy, produced by the fixation of “night events: which were Oedipal-catalyzed.

The psychocorrective effect is ensured by the fact that during the ASPC process, the semantic parameters of the situation, which were invisible to N., are objectified. ASPC groups provide assistance to future psychologists in their own personal correction, thanks to the deepening of self-awareness. The above fragment of diagnostic and corrective work using the ASPC method deserves increased attention as a method that opens up the prospects of arousing the creative, life-giving energy of libido in the

2

This fact confirms the existence of the pralogical nature of N.'s psyche, which equates the physiological fact of contact with the imaginary-objectified, which acquires identity with the “father” (“night silence” and “father”), as evidence of him not being occupied by mother. This is based on the logic that when it is “quiet” “father” belongs to me (not to mother).



psyche of a person, which is capable of reducing the effectiveness (activity) of the “mortido” energy.

The above empirical material draws attention to the specifics of in-depth cognition in its significant differences from classical psychoanalysis, which in its theoretical and initial guidelines is characterized by a focus on individual rather than group cognition of the psyche symptoms. The ASPC approach to the psyche as a “tabula rasa” prevails, there is no initial focus on finding problems, because we work with people in the state of mental health (students). The orientation of ASPC on *group work* is explained by the archaic universalization of mechanisms of psychological reflection and self-reflection in the system “person ↔ person”. The latter allowed us to combine the individualization of the dialogue between the psychologist and the ASPC participant with periodic interpretations of the developed material (to which the group joins in the end). The unifying factor of group and individual work in ASPC is the fact of integration of participants of the in-depth correction process in the knowledge of archaic-pralogue parameters of the psyche.

The duality of the essence of the mental (conscious / unconscious) is harmonized with the archaic (pralogue) legacy of the mental potential of modern person. This generalization explains the fact that: “logical thinking is not the master even in its own home”, which is especially seen when it is impossible to solve socio-perceptual problems. Therefore, in-depth cognition in ASPC groups has not only the potential to provide practical assistance to people, but also the ability to cognize the *individual uniqueness of each person’s psyche*, which is unique, *like a “fingerprint”*.

The contextual catalyst of the in-depth cognition process (as well as proof of its expediency) is the high motivation of those present in the ASPC groups (either small or large groups (\approx 100 people)). Participants feel protected by the objectified means in their archaic and metaphorical senses, cognition of which occurs non-linearly, but contextually and indirectly. The future psychologist's self-awareness of his/her own personal problems opens up prospects for solving them, which stipulates the



optimization of the formation of professional skills in working with other people, due to understanding of pralogical properties of thinking, etc.

We agree with the position of S. Freud and his followers that the unconscious “does not yield to the natural conditioning of the reality of the existing external world” (Leibin, 2001: 442) [7]. The integration of the ASPC process with the principle of visualization of the psyche (not only through drawing, but also other means) proves that deviations from reality in images obtains the leading role in the objectification of the subject's personal problem due to the possibility of its study in the observation field. The above confirms the fact of synergy of the psyche with the laws of the material world (especially in unconscious substructures). The latter opens space for the study of the functional efficiency of pralogical thinking in the objectification (visualization) of personal problems. The latter is associated with unconscious but real characteristics of the psyche, including predictability, intuition, prediction, which shows the ability of the ASPC system to stimulate the paralogical abilities of the subject's psyche to objectify its objectified presentation in the plane of observation.

O. Tikhomirov pointed out the pralogical nature of thinking in the book “Psychology of Thinking”, in particular: “The main task of the psychological research of thinking in the second half of the XX-th century was and remains the task of specific psychological scientific study of *informal components of complex mental activity*... Psychological study of thinking is possible only taking into account the relationship with other cognitive processes and the motivational sphere of the subject, which together are aimed at deciphering the complex reality behind the generalized terms “intuition”, “creativity”, “productive thinking” (Tikhomirov, 1984 : 5). Thus, O. Tikhomirov noted that the problem of thinking, in particular “productive thinking”, clarifies the general essence of mental reflection. The scientific position of the scientist emphasizes the fact that the **problem of the unconscious is directly involved in thinking**. The works of L. Levy-Bruhl (Levy-Bruhl, (1980), which reveal the essence of the category of “pralogical thinking”, also support the latter [6]. At the same time, it is important to remember that the laws to which the unconscious is subject are not fully represented in the world of physical phenomena, in particular in its characteristics, such



as: “beyond time, space and sex”. The latter indicates a significant difference between the functions of the conscious and the unconscious (in its archaic and pralogical essence).

To sum up: an important aspect of ASPC is the cognition of the in-depth essence of the causal parameters of the psyche through the use of visualized self-representations by participants in the diagnostic and correctional process of ASPC, for which it does not matter whether it is a thematic psychodrawing, actually made by the subject, or the illustrations – of reproductions of pieces of art: the efficiency of the mechanism of projective identification equates them.

The fact of the introduction of the principle of “visualization by the subject of his own psyche” in ASPC emphasizes its essential difference from traditional psychoanalysis. Traditional psychoanalysis did not provide for the objectification of the psyche or dialogue as the basis for achieving a diagnostic and corrective result. *Traditional psychoanalysis has studied only the material stipulated by the unconscious activity of the subject* (dreams, spontaneous-verbal associations, as well as slips of pen, slips of tongue, jokes). That is why dialogue was impossible in psychoanalysis. **In-depth cognition in ASPC groups is inseparable from the dialogue interaction with the respondent** which opens the perspective for independent (spontaneous) objectification by the respondent (in contact with a psychologist) of the meanings of the psyche hidden from the consciousness. Self-representational, visualized activity of ASPC participants is a prerequisite for the success of the dialogue nature of in-depth cognition of the psyche.

The ASPC participants perfectly cope with this above task of “objectified self-representation”, which is facilitated by the archaic ability of the psyche to determine the sequence of consideration of drawings, which is confirmed by L. Levy-Bruhl, who said: “Modern man has inherited the *blind skill of the hand to arrange things*” (Levy-Bruhl, 1980) [6]. He explains the latter by the inherent nature of modern person's pralogical thinking, which has been formed since the ancient times under the influence of the mechanism of involvement (participation). These are, in particular, those mental



formations that are formed by experience due to the effectiveness of the involvement mechanism - it is *emotional sense, predictability, intuition, blind hand skill*. Pralological thinking is presented by L. Levy-Bruhl as a special structure that functions in conjunction with logical thinking. At the same time, logical thinking struggles with pralological thinking, while the latter maintains neutrality, indifference to contradictions, which are present in the drawings representing a person's psyche [6].

In view of the above, it becomes clear why the transcoding of the psyche into material forms not only does not pose difficulties for ASPC participants, but also opens up prospects for semantic fullness of diagnostic-corrective dialogue, in which the stimulating power of the psychologist's statements depends on their correspondence with the semantic parameters of behavioral-illustrative material of a protagonist. *The psychologist's statements should take into account all the previously developed "material of the dialogue", as well as the respondent's actual answers "here and now"*. It is important that the protagonist feels secure in the dialogue interaction, the absence of risks for Self. *Management of the diagnostic and corrective process is actually carried out by a psychologist because of the semantic expediency of the questions formulated by him providing periodical final interpretations*. Latent senses of the unconscious are spontaneously (immanently) manifested in the respondent's behavior. The objectification of meanings through dialogue promotes the latent integration of the "interests" of both the conscious and the unconscious. That is why the diagnostic and corrective conclusions of the psychologist are invariably *based on the analysis of the results of long-term dialogue interaction with the respondent*. Dialogue analysis opens up prospects for understanding the in-depth origins of the subject's personal problems, which are generated by the diversity of energies given by the conscious and unconscious, which need to be harmonized.

The focus on meanings in ASPC is explained by the fact that they constitute the connecting link of *the psyche in its two realities - "visible and invisible"; "conscious and unconscious"; "precisely defined and probabilistic"; "observable and potentially active" (latent); "unknown and rationally explained"*. Since the development of traditional psychoanalysis, the question of the *perception duality* has been acute, in



particular, the connection between symbolic classifications and totems (in particular, the connection between body and mind). The sign-symbolic system of the unconscious is constantly associated with *the ambivalence (duality) of feelings that can be represented in symbols*.

The effectiveness of the use of auxiliary, contemplative (visualized) means of the psyche objectification in the observation plane requires from the psychologist the ability to use them in dialogue to deepen the person's self-cognition. The latter requires the ability to conduct a dialogue, based on which, especially in the diagnostic and corrective part, the decisive role is played by adequately “read” meanings.

The meanings are connected with the *dominant motivation*, which invisibly determines the activity of the unconscious factors, the disclosure of which requires a longitudinal analysis of behavioral material. This allows to reveal the deep essence of the contradictions between the latent tendencies of the psyche and the conscious goals of the subject's own life. Awareness of this fact opens a person to the prospects of progressive self-change and prosocial realization of his/her potential in professional and personal achievements.

The results of personal psychocorrection of future psychologists are always related to the objectification of Oedipal dependencies, which begin in the womb (we named it the “incest perfection”). Therefore, *displacements and fixations are actively carried out already in the pre-speech period, which objectify the corresponding archetypal illustrations in in-depth cognition*. The ASPC in-depth correctional process makes it possible to detect Oedipal dependence in the *pre-speech period of the child's psyche* (parental complex), which precedes the classical Oedipus complex from the age of 2 to 5-6 years, which was pointed out by S. Freud.

V. Ivanov drew attention to the importance of the early periods of the child's life, emphasizing the emotional impressions, which are recorded according to “imprinting” principle (incorrigible trace). The primary visual-tactile impressions that are formed in engrams, unable to spontaneously acquire *transcoding into verbal expression* are of particular importance (Ivanov, 1978). This convinces of the need to build the in-depth



cognition based on the visualized self-presentation of its participants, which can synthesize all periods of the establishment of Oedipal dependencies of a person.

The above explains the fact that the ASPC method is implemented in two guises: a) visualization of the psyche according to the theme of psycho-drawings, can be combined with the selection of reproductions of works of art; b) conducting dialogue interaction in the system “psychologist ↔ respondent”, includes the interpretation of conclusions - in part and in general. Spontaneous visualization activity of the subject opens the space for revealing the unconscious aspects of the psyche in the images and symbols, which are based on the abilities of verbal comprehension of the visual reflection on the personal experience.

Dialogue in the diagnostic and correctional process takes into account the difference between the positions of the psychologist and the respondent in the presence of a latent-connecting link: the psychologist performs the mission of providing assistance, and the respondent - receives it. Dialogue in the system of interaction “P ↔ R” is not considered as a form of simple, familiar communication, in which the exchange of information is the priority. The development of dialogue “pas” for their subsequent generalization, through longitudinal interpretive analysis, is the leading function of ASPC. Iterative, invariant (i.e. repetitive and invariant) characteristics of the respondent's behavioral material are taken into account. Diagnostic and corrective analysis of which has a preliminary long-term dialogue interaction.

Dialogue interaction “P ↔ R” promotes the development of reflective abilities in ASPC participants, which is important for the psychologist, in particular to catalyze the development of their socio-perceptual intelligence. The dialogue envisages an approach to the information block of social-perceptual cognition of the psyche, which can reveal the invisible (latent) determinants of stabilized contradictions, in order to consciously comprehend and make appropriate corrections to enhance, promote, recognize and prevent destructions of the subject's behavior in real life.

In in-depth cognition, it is important to reach contextually (bypassing the resistance) the information (hidden from the consciousness) essential for the analysis,



related to the determinants of the psyche destruction. Therefore, dialogue conducted by a psychologist helps to destroy the “vicious” circle, to which the person’s psyche is subjugated latently.

Dialogue in in-depth cognition is able to objectify the established destructive tendencies, which by their nature cannot be known uniformly and directly. That is why the in-depth cognition involves metaphorical, contextual and indirect long-term diagnostic and correctional process, which allows to identify objectively iterative, invariant factors of *personality subjectivity*, which needs to be identified and weakened.

Conclusions

1) Analysis of literature sources on psychoanalysis allowed to state the need to take into account the latent activity of unconscious aspects of the psyche, which are manifested through transformation, recoding and representation of its displaced contents in visualized forms. Thanks to the latter, the prospects of cognition of mental integrity have opened up. At the same time, the priority remains that throughout the conceptual polyphony of psychoanalytic heritage, the scientific community is increasingly asserting *S. Freud's ideas, a semiotician who first drew attention to the possibility of transcoding the unconscious meanings into the perception plane (dreams, slips of pen, slips of tongue, free associations)*.

2) Longitudinal diagnosis (the effectiveness of which is confirmed in traditional psychoanalysis) in the format of ASPC has acquired the name of procedural, due to the dialogue-analytical form of interaction between the psychologist and the respondent, which can be successful only under the conditions of “reading” (by the group leader) semantic parameters of each dialogue “pas”. At the heart of the procedural diagnosis of the psychologist is probabilistic prediction, based on *perceptual preconception (pre-association)*, which contributes to the adequacy of read meanings. The latter is a prerequisite for the diagnostic purpose of the formation of questions by psychologists in their potential to stimulate the respondent’s activity;

3) Dialogue in ASPC is focused on identifying internal, trace, centers of displacement (fixations) in the person’s psyche, which are latently set and retain the



possibility of influencing spontaneous activity. There is no informational identity in the perception of the ASPC in-depth process by the psychologist and the respondent. The psychologist is obliged to understand professionally what is happening “here and now”, and the respondent is mostly engaged in self-analysis against the background of their own emotional loads. It is important for the ASPC leaders to read the meanings in the material of dialogue interaction, as well as to promote the deepening of the respondent's understanding of their own problems, which catalyzes the expansion of their self-awareness. Under such conditions, a person begins to understand their own contribution to the problems of life, which awakens the instinct of self-preservation and stimulates the prospects of personal growth aimed at their own psycho-correction, self-realization, self-establishment and professional development;

4) Traces of fixations of the past experience (in synthesis with archaic heritage), regardless of their valence (“libido” or “mortido”), tend *to come to life* according to the laws of “repetition compulsion”, which latently subjugates the subject’s spontaneous activity. Expansion of self-awareness in the process of dialogue analysis of behavioral material opens up prospects for the in-depth cognition participant to comprehend their own personal problems (internal stabilized contradictions) under the influence of visualized-verbal provability, which is procedurally confirmed during ASPC dialogue-analytical process;

5) The content of the article devoted to the “dialogue of the psychologist with the respondent” proves the inseparability of in-depth cognition from the actualization of unconscious, pralogical aspects of the participant of the diagnostic and corrective process, which helps to level those prosocial requirements to the behaviour which slow down and block the mental space by criticality. The lack of prosocial requirements for personal behavior in the ASPC group also extends to the means of personal self-presentation (which is beyond criticism), which opens space for pralogical thinking as a prerequisite for choosing the representations. The latter shows that deviations from reality in the images that “objectify” the psyche carry an information load that is subject to analysis, which is provided by in-depth cognition.

The professionalism of conducting the diagnostic and corrective dialogue is the



main line in ensuring the effectiveness of ASPC, which depends on a proper understanding of the individualized semantic parameters of the material in the presentation. Dialogue promotes the actualization and synthesis of socio-perceptual and logical parameters of thinking, which harmonizes the psyche and catalyzes the development of socio-perceptual intelligence. The synthesis of logical and socio-perceptual intelligence is a prerequisite for wisdom as a necessary component of the highly professional development of the future practical psychologist, especially in the case of their professional orientation to practice, in order to help others.

Conflict of interest

The authors declare no conflict of interest.

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