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## **ФЕНОМЕН «ІМПЛІЦИТНОГО ПОРЯДКУ» В ГЛИБИННОМУ ПІЗНАННІ ПСИХІКИ**

### *Анотація*

*Статтю присвячено актуальній проблемі розуміння цілісності психіки у феноменологічній її сутності.*

*У статті підкреслюються: біномність системи організації психічного в його феноменологічній сутності; фундаментальність принципу невід'ємності сфер свідомого і несвідомого; актуальність розкриття характеру інформаційно-дистанційних взаємозв'язків свідомого і несвідомого на межі їх дотичності в діагностико-корекційному процесі АСПП; неможливість існування жодної зі сфер поза межами єдиної системи психічного.*

*Стверджується, що «імпліцитний порядок» виражає інтереси як свідомого, так і несвідомого, тобто інтегрує силові поля обох сфер. Це доводить надвизначеність імпліцитного порядку. Введення цієї категорії активності психічного сприяє уточненню та довершенню структурної «Моделі внутрішньої динаміки психіки» підструктурними елементами: «Невидимий горизонт» і «Імпліцитний порядок» (позначено крапками між свідомим і несвідомим).*

***Ключові слова:** діагностико-корекційний процес, «Імпліцитний порядок», свідомість, модель, самозбереження, готовність.*

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## **ФЕНОМЕН «ИМПЛИЦИТНОГО ПОРЯДКА» В ГЛУБИННОМ ПОЗНАНИИ ПСИХИКИ**

### *Аннотация*

*Статья посвящена актуальной проблеме понимания целостности психики в её феноменологической сущности.*

*В статье подчеркиваются: биномность системы организации психического в его феноменологической сущности; фундаментальность принципа неотъемлемости сознательного и бессознательного; актуальность раскрытия характера информационно-дистанционных взаимосвязей сознательного и бессознательного на границе их соприкосновения в диагностико-коррекционном процессе АСПП; невозможность существования каждой из сфер вне пределов единой системы психического.*

*Утверждается, что «имплицитный порядок» выражает интересы как сознательного, так и бессознательного, то есть интегрирует силовые поля обеих сфер. Это доказывает существование надопределенности имплицитного порядка. Введение этой категории порядка активности психического способствует уточнению и довершению структурной «Модели внутренней динамики психики» подструктурными элементами: «Невидимый горизонт» и «Имплицитный порядок» (обозначено точками между сознательным и бессознательным).*

**Ключевые слова:** *диагностико-коррекционный процесс, «Имплицитный порядок», сознание, модель, самосохранение, готовность.*

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# THE PHENOMENON OF "IMPLICIT ORDER" OF IN-DEPTH COGNITION OF THE PSYCHE

## *Summary*

*The article is devoted to the essential issue of understanding the wholeness of the psyche in its phenomenological nature.*

*The article highlights the binomial nature of the psyche's organisation system within its phenomenological nature. It considers the fundamental character of the conscious and the unconscious spheres' inherence principle, as well as the significance of disclosure of the nature of informational-distant interrelations of the conscious and the unconscious at their tangent point within the Active Social Psychological Cognition (ASPC) diagnostic-correctional process. The article asserts that none of the spheres can exist outside the unified psyche system.*

*The article emphasises the statement that the "implicit order" represents the interests of both the conscious and the unconscious, consequently integrating power fields of both spheres. This proves the existence of over-determination of the implicit order. The introduction of the category of the psyche's activity order facilitates clarification and completion of the structural «Model of the psyche's internal dynamics» with the substructural elements of «invisible horizon» and «implicit order» (marked with a line of dots between the conscious and the unconscious).*

**Keywords:** *diagnostic-correctional process, implicitus, consciousness, the model, self-preservation, willingness.*

**Statement of the Problem.** The article presents the research results aimed at gaining cognition of the adults's psyche in its wholeness. The psychodynamic approach, mentioned in the article, was founded in 1978 [7]. The study was designed to develop a method of depth cognition of the psyche in its wholeness, synthesising scientific-practical achievements within various psychological approaches, oriented not only towards pure scientific studies, but, above all, towards the provision of real help for people.

The issue of an adequate understanding of the psyche of socially adapted people, requiring help in the individualised psychocorrection, which aims at catalysis of the personal growth and self-actualisation, has been left open for an extended period. Initially, educators represented the first group of researchers, however, since 1990, psychologists who need personal correction because of their professional orientation to providing help to other people, added up to the group.

Development of the method of Active Social-Psychological Cognition (ASPC) presupposed focussing on the disclosure of the whole psyche functioning patterns. Over the years, depth studies of the psyche have been conducted in a spiral shape: from a theory into practice – from generalisation of the practical results – back to the theory etc. Consequently, in resolving the issues remaining significant for more than thirty years of research, the focus has been placed on methodological principles, which contributed to the individualisation of diagnostic-instrumental aspects of the ASPC correctional process rather than on "techniques of working with people". Recognition of the wholeness of the psyche in its self-organising abilities, as the fundamental issue of the psychodynamic methodology, has exacerbated the problem of the "implicit order" category disclosure. In Latin, the word *implicitus*, later form of *implicātus* meant hidden, implied but not plainly expressed; one that is clearly not opened; that do not find by a cursory observation [2, p. 230].

**The aim of the article** is an attempt to reveal the central sequence of systemic organisation of the whole psyche with its preconscious formations. The latter have been preset by the effects of displacement and are fixed in the corresponding power centres, which integrate and create preconditions for the emergence of the "implicit order", where the interconnection of two spheres of "the conscious/ the unconscious" is rooted.

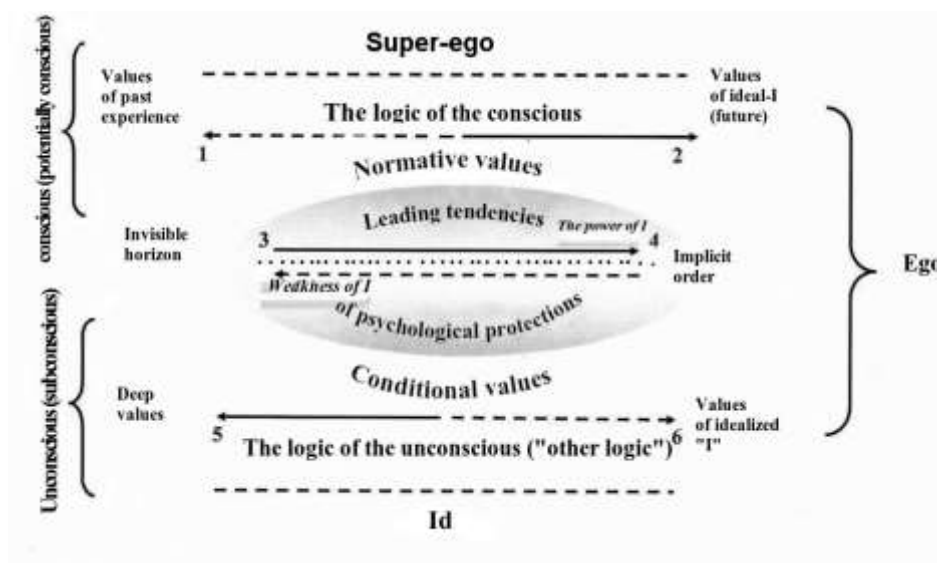
**Methods** The findings, presented in the article, are based on the analysis of the verbatim material of the psyche's depth studies during the process of Active Social-Psychological Cognition.

**The main presentation** The conscious and the unconscious arise and function through a *binomial* system of relations. The duality of the human psyche's structure "the conscious/the unconscious" has remained an insufficiently studied issue. The causes concerning the fact that none of the psyche's spheres cannot functionally substitute for each other, as well as be studied without considering the other part of the structure, are still unresolved. The conscious and the unconscious psyche structures exclude one another reciprocally on a functional level and concurrently maintain their interrelationship within the unified system of the psyche's wholeness, without which *they completely cease to exist* as the psyche. The conscious psyche, as well as the unconscious one, gives meaning to a subject's involuntary action, not because of (or through) the removal of contradictions, but due to the activity within their controversial nature.

A. Sheroziya demonstrates that "*the binomial system of relations* can serve a fundamental principle of the conscious and the unconscious interrelation" [4, p. 355]. *We associate this interrelation in psychodynamic paradigm with the concept of the implicit order, relating to the boundary (horizon) of reciprocal influences of the conscious and the unconscious.* We are convinced of this phenomenon being generated by the "formation" beyond the experience, with the former being catalysed by the *basal* defence mechanisms, and manifested in the psyche's discrepant inclinations "towards the strength" and "towards the weakness" [7]. Features of the internal implicit order are *prearranged by the ability of the specific individual's psyche to follow something that is determined internally and acquires the opportunity of the experimental clarification only under conditions of the subject's involuntary behaviour and its psychoanalysis in the dialogic communication within the system "psychologist - respondent" ("P.↔R.")*.

"The model of the psyche's internal dynamics" (*Fig. 1*) shows the implicit order marked with dots that draw the "line" of the invisible horizon. Each dot indicates the intersection of "the vertical" and "the horizontal" in the act of an involuntary activity of the subject. Regarding the data above, the implicit order is not subject to scholastic requirements of *the logic*, and therefore it only sets the

dynamics of "following the...". It lies beyond the criteria of rationality and irrationality in the subject's behaviour.



**Fig. 1. The model of the psyche's internal dynamics**

Thus, the implicit order causes the inner drive (latent motive) for a subject's activity regardless of the rational or irrational nature of behaviours. The psychodynamic paradigm, which forms the basis of the research, affirms that the internal basal conflict of "life – death" stands at the back of the implicit order. The consciousness has not been aware of the conflict, as it is familiarised itself only with the instinct for self-preservation. The specified conflict camouflages itself from the consciousness with the system of psychological defence mechanisms, which transforms the conflict into certain personal contradictions, linked to the inclinations "to the psychological death" and to the psyche's impotence. No wonder, G. Hegel wrote, that "*every consciousness is a relationship of dual nature; consciousness as a single relationship in general is a contradiction*" (as cited in [4, p. 357]).

Regarding a person's knowledge of their inner world, S. Leclaire mentions that it looks as if *split and illogical*; it disguises himself occasionally or presents itself in the mist of its imagination [1]. Therefore, the human archetypal predisposition to *symbolisation of their psychological fundamental nature in its wholeness* is evident. The image is capable of holistic representation of the psyche's split and dual nature.

There is a world of repressed feelings, linked by S. Freud to *the symbolisation* of the unconscious activity "on the other side of the consciousness". This fact coordinates with S. Leclair's view of the unconscious to be the "conscious- werewolf" [1, p. 357]. In particular, he affirms that if this feature of the unconscious psyche does not manifest as *symbolic images of the consciousness* (alienated by itself long ago), we would know nothing about it [1]. Consciousness produces its own attitude to such formations of the psyche through the person's attitude to themselves and to everything around. Therefore, the psychodynamic paradigm of the dialogic interaction in the scheme "P.↔R." is built just based on these principles. The consciousness may be interpreted as using the defence system to mask the controversial nature of the psyche. Because of the image symbols such as reveries, art, religion, dreams, lucid dreams etc., the conscious acknowledges exogenous manifestation of the mysterious desires under conditions of masking (hiding) their contents, which are protected by resistance not allowing any access to the latent contents of the psyche. For example, while under hypnosis, a person does something unconsciously, although able to *rationalise* grounds of that behaviour later on, even if the fact of rationalisation is concealed from their consciousness.

We concur with A. Sheroziya that "... it is necessary to treat the *unconscious psyche* as to what may be perceived as a kind of the «anticonsciousness» [4, p. 359]. According to the scientist, the repressed conscious is similar to the actors, who have left the scene, though later they need to get back, but obviously wearing different outfits and playing another role, thus unrecognisable by the consciousness. The conscious is not aware either of their disappearance, or their return. The consciousness most probably does not correlate those who "get back" with those who have gone before, because such information has not been available to it under any circumstances and in any form. Otherwise, the "actors" *could neither leave the stage of the conscious, nor return to it*. The consciousness would create barriers by its intervention. We can agree with A. Sheroziya's assumption

that the "stage performance", which forms the contents of the conscious, is unlikely to take place without these "actors' movements".

The interdependence of the two spheres of the psyche can be figuratively reflected when they compensate for each other, when they mutually exclude one another, and when they certify inalienable character of each other. Consequently, we can present the wholeness of the psyche we seek to learn focussing on the invisible horizon of the informational tangent point.

In the psychodynamic paradigm we have been developing for many years [4 – 8], due to the necessity for the psyche's wholeness cognition, the *principle of complementarity* has been introduced as an underlying initial point of the psyche's wholeness disclosure. N. Bohr (1927) formulated *the principle of complementarity* within the field of quantum mechanics. In psychodynamic paradigm, it was adapted to the specific subjectivity of the object of cognition and divided into two principles: the principle of inseparable character of the spheres of the conscious and the unconscious, and the principle of "from the other". The latter was outlined using a number of requirements a psychologist should follow in the process of diagnostic-corrective interaction with a respondent [6, pp. 17 – 19]. The fundamental aspect of this principle is the necessity to provide a respondent with an opportunity to manifest spontaneous activity, which naturally objectifies the efficiency's depth causes. As A. Sheroziya mentioned, that "in spontaneity of behaviour, the unconscious acts as the stability of the other logic, which renews itself persistently, which is the solely energetically powerful logic, however never unified" [4, p. 261].

Consequently, it is clear, that there is no fight for priorities of the conscious or the unconscious logic because of their existence in different functional systems, which do not allow them to be reciprocally sterilised, still being detected through their own integration into the subject's *spontaneous behaviour*. It would be incorrect to reduce artificially the logics mentioned above to the "common denominator" during a psycho-correction process, which is a priori impossible.



Their unity is noticeable only in *the psyche's implicit order that becomes extended, visible and observed in a subject's behaviour*.

A language of the conscious, invisible for itself produces latent dialectics of relationships set by the "other logic", where the categories of time, space, sex and causality function in a different way than in the conscious. Here, *mnemonic imprints*, ie centres of the repressed feelings, play a significant role in their synthesis with the psyche's archetypal nature that encloses the wisdom of previous generations and has the ability to manifest in the subject's individual experience. The psyche's archetypal nature is manifested in the visualised and objectified representation of the subject using an arsenal of images characteristic to its individualised world of the living and inanimate nature, and which can convey the information equivalents, ie the "contents" of psyche within the "other body". S. Leclair marks that "it would be naive to attribute localisation of these archetypal imprints of human history only to the brain, as they are imprinted into the world everywhere" [1, p. 264]. It is impossible to categorise them, because the archetypes become relevant ("alive") only in association with the unconscious mnemonic imprints. These associations provide each individual with the psyche's characteristic uniqueness in its archetypal, ie objectified matifestation.

In solving the problem of the psyche's depth cognition, a dialogue as a psychologist's tool in the ASPC diagnostic and correction plays a crucial role. [5–8]. However, without any *diagnostically adequate word correlation with direction of the unconscious energy potential*, the dialogue would involve merely lifeless letters statically fixing the process of cognition, which is beyond the procedural extension.

Even though, the logic of the unconscious is distinguished by the *paradoxical nature*, the cognition of which becomes possible only with the participation of the language of the conscious. Each of the systems of the "conscious/unconscious" logic makes contact with one another and participates in *the other* system; yet, the outcomes do not reduce to any of them alone! Contact of the psyche's areas is even harder to perceive, than to catch the waves in the sound

space. Here, we can reveal the significance of the problem of a dual unifying chain of the conscious and the unconscious interaction, which seems to be magically invisible, but obvious in the imperative of the influence on the behaviour of the subject of the psyche's implicit order. It is objectified especially clearly when a subject works with some classic paintings replicas. During such a spontaneous activity, a respondent can arrange in a hierarchy, rank selected paintings replicas in order of personal importance quickly and easily. A diagnostic-correctional dialogue follows the implicit order and simultaneously contributes to its revealing.

The category of "implicit order" is barely represented in the scientific psychological and philosophical literature. However, the ASPC practice proves the category to be Ariadne's thread leading to the key of solving problems of the subject's psyche's depth cognition in the most advantageous, and hence, the least emotionally devastating and most internally motivating way.

In fact, we can consider an issue of harmonisation of the psychologist's efforts with the immanent **willingness and capability of psyche to support *the process by the ability to organise and arrange the material, which is conditioned by its internal incentivised initiative.*** The explanation is as follows: the psyche's dysfunctions are caused by the energetic imperative of the imprints of the experienced hardships such as life dramas, "incomplete childhood dilemmas» that are synthesised in the implicit order. If psychologists follow the implicit order, they choose the *most energy saving thus most advantageous way in the depth cognition.* In the dialogic interaction with a respondent, we rely on the fact that **the psyche is aware of everything (only the conscious is not), although, the psyche is not reduced to the conscious.** This universal truth can be confirmed by the process of the sufficient transformation of the **ideal** (mental) reality into the visualised representations, including pictures, objects or words, as well as self-presentation with the personally selected of classical paintings replicas. We can affirm that the **informational equivalents** link an ideal and an objectified reality together by **a semantic load of representations that is impossible beyond the**

**implicit order.** The psyche is familiar with its peculiar semantic baggage **that justifies the psychologist's intentions to "follow the respondent"**.

*Implicit order – is a "following the..." concept. It is invisible and uncontrolled from the outside organisation of spontaneous manifestations of the the respondent's activity. It involves the latent determinism of activity's depth impulses, and which is important for a psychologist not only in order to understand and forecast based on all probabilities, but also to take into account when asking the respondents the questions, which should trigger an impulse for activity, which based on the unconscious motivation.*

The strict sequence of the implicit order manifestation and methodological importance of its consideration within the diagnostic-corrective practice is explained by the fact that the order is formed involuntarily (beyond the control of consciousness) and has an ability to express generally the individual uniqueness of the psyche's functioning. **Implicit order cannot be either wiped, or modified, or distorted, because it has not been written in advance and do not belong to any animate substratum; it is determined by the intersection, the interference of power grids, which are maintained by certain integrated Meta-meanings, applicable both to the conscious and the unconscious.** That is why, the **implicit order is manifested in the energy potency of a subject's spontaneous activity, which declares its location beyond "scholastic" requirements of any logic, whether of the conscious or of the unconscious (the "other logic").**

The practice of the psyche's wholeness depth cognition proves that the implicit order is inherent to it immanently. It is obviously confirmed by the established a subject's ability to arrange selected paintings replicas in a hierarchy according to their importance. This procedure enhances and accelerates the psychoanalytic process of cognition. Procedural-diagnostic prognoses can be determined and carried out considerably intensely and speedily, easily and accurately. Moreover, they can be confirmed under conditions of understanding and actualising a respondent's capabilities to establish the sequence in using visualised, objectified material in the analytical diagnostic-correctional process.

Psychodynamic paradigm proves the psyche to possess the archetypal latent meanings that are objectified in a dialogue verbally and facilitate the subject's awareness of them through the personal involvement in the presentation procedure. In other words, the long-term practice convinces that the objectified material may be arranged in an indestructible sequence set by the implicit order and in accordance to the the respondent's priority initiative based on the significance of semantic loads. A respondent cannot explain intentionally what have caused the hierarchy arrangements of the visualised material, various pictures in particular, to be done exactly that way.

Therefore, the respondent's psyche has a semantic significance according to pictures presented. It is supported by psychoanalysis, which reveals the perfect arrangement of the material, depending on the **semantic parameters that a priori (before analysis) were not known either to a respondent, or to a psychologist. And the procedure of their psychoanalytic cognition took place through a dialogic interaction** (gradually and through various levels) and the analytical interaction "P. ↔R."

We suppose that the *language of the psyche in its wholeness is manifested in the meanings, where both spheres* (the conscious/ the unconscious) **are integrated functionally** rather than in *the images, symbols* (language of the unconscious). It *becomes a representation within the invisible, but almost concrete, implicit order, which is independent from the means of a subject's self-presentation, ie it is positioned over the experience and over the set sense.* The latter provides a psychologist with the broad opportunities to use certain means of depth cognition, which will drift to the clearway of the implicit order. This contributes to clarification of the psychoanalytic findings' reliability. A psychologist, who initiates a respondent's spontaneous activity, may not be afraid of breaking the cognitive basis of any specific-diagnostic conclusions. In the process of the respondent's pictures analysis, a psychologist can initiate a psychodrama fragment, stones modelling, or non-verbal exercises – the same implicit order of a particular person psyche will be obvious in every activity. The

practice provides evidence that the paintings replicas contribute to the precise manifestation of the implicit order, apparently, because of the authorial pictures' psychologising. After all, any artistic painting comprises an emotional significance for the person behind. The number of such replicas enables a psychologist to identify priorities of the psyche's direction according to the parameters of the basic conflict "life-death". A psychocorrection procedure in the ASPC groups catalyses psychocorrectional refocus towards "life".

Our experience of more than thirty-five years of the psyche's depth cognition demonstrates that due to the objective laws of its internal organisation, activity *is set by the factors of semantic significance*, and the unawareness of them is not an obstacle to the depth cognition. These factors are manifested independently in the invariant, interactive characteristics of the respondent spontaneous behaviour, which is holistically interpretable.

The conscious usually resists the revealing of the uncounscious semantic parameters. It proves the existence of the logics contradiction comprising the logic of the conscious and the logic of the unconscious (the "other" logic). The paradoxical fact here is that the *implicit order does not solve the problem of ensuring the psyche's wholeness*, though, *it expresses it holistically through the coherence and continuity of the energy impulses driving to the "following the..."state in the empirical space. In addition, it sets the respondent's intrinsic motivation to the process of depth cognition. The implicit order cannot be objectified in a "pure form", as a given notion, autonomously from empirical procedural interaction within the system "P. ↔ R."*. The latter becomes complicated because that "following the..." does not involve objectifying the nature of the subject's spontaneous internal arrangements. The unconscious can be objectified depending on the context and under conditions of involuntary behaviour. As the implicit order is predetermined by the unconscious; it [the order] always *has an energy force that determines the sequential efficiency of the motivational cause* for the dialogic-analytical interaction. To conclude every aspect

mentioned, we should state that in the " $P.\leftrightarrow R.$ " dialogic interaction, *the implicit order affects to sequence of a subject's behaviour dynamics.*

All data discussed allow us to differentiate between the process of depth cognition and the experimental-scholastic study, where the researcher determines the order of experimental procedure in advance. The leader of the depth cognition (a psychologist) is a "slave" following the continuum of a subject's extensive activity. Under such circumstances, psychologists fulfil themselves competently through the professional-informational suitability of the questions to the respondent. The questions are set on a probabilistic prognosis. Therefore, a psychocorrective dialogue differs from a dialogue in its typical meaning of the information conveyance and exchange. In the ASPC, the information needs to be acquired based on the combination of diagnosis and correction, their measured use on various levels. A psychologist involved in the procedure specifies only the backgrounds of objectifying and finding information of the depth cognition in accordance to the dynamics of a dialogic interaction within an immanent sequence of a respondent's spontaneous activity. This enables the longitudinal interpretation of the respondent's overall behavioural material. The psychologist's interaction with the respondent *actualises the detection sequence of semantic parameters in spontaneity of the activity.* The questions' diagnostic capacity of the given format is manifested in arousal of the motivational impulse of energy in accordance to meanings of semantic loads causing the impulses to act.

A psychologist's diagnostic accuracy is successful when their initiatives meet the requirements of the implicit order including and considering all the previous behavioural material of the respondent from the beginning of the session. This determines the predictive foundation for the psychologist's next step and the catalysing power of the questions in triggering the respondent to activity. **The implicit order exists in concordance with the energy potency of the respondent's motivation to the " $P.\leftrightarrow R.$ " interaction.** The respondent's activity depends not only on the motivational forces of the latent characteristics and their impact on behaviour, but also on the initiatives's arousal caused by certain

visualised tools that act as the depth cognition mediator. As I. Prigogine pointed out "...there is a need for a dialogue with the nature for its cognition" [3, p. 280]. This means that a psychologist not only can but also should influence the depth cognition through a sufficient diagnosis, where the major assistant is probabilistic prognosis of the psyche's implicit order. At the same time, the psychologist either *can have or do have no professional rights to set and to influence the content of spontaneity, as well as to place accents independently beyond the predetermined order of the respondent's involuntary activity.*

The psychodynamic dialogue, on one hand, takes into consideration the subject's energy potency manifested in the implicit order, and on the other hand, it is conducted under conditions of the initial opacity and obscurity of the individually predetermined respondent's behaviour, especially under conditions of the independent selection of artistic paintings replicas from an offered range. In order to ensure the probabilistic prognosis and to predict the respondent's behaviour risks, a psychologist should acquire skills in diagnostic-correctional practices oriented to the respondent's behaviour, which has been catalysed by the implicit order as the adept of the tangent nature of both areas of the psyche. This will provide the psychologist with the opportunity to get closer to the cognition of the semantics of the imperative of certain "depth" psyche features that define the transit of the life difficulties experienced by the subject, and exist beyond the efficiency period of the "imprint effects" (fixations). The priority of the dialogue (the way and sequence of the questions asked) over any other methodological techniques can be explained by the ability to reveal the depth psyche features in involuntary behaviours and activities. The dialogue also prevents the psychologist from imposing the false "truths" upon the respondent. The transitional and final chains of the psychologist's interpretative generalisations of the respondent's spontaneous-behavioural material can assist in this procedure.

Thus, in the depth cognition, the psychologist acts as a trigger of the intrinsic-motivational impulses of the subject's activity focussed on the representative self-visualising and objectifying their self-perception. The ASPC

organisational settings are crucial from the point of view of introducing a number of principles, namely absence of criticism, judgements in black and white categories, imposed instructions, pieces of advice etc.

The research demonstrates that the subject's energy activity is influenced by the imprints of a *perinatal, pre-lingual period* of a person's development, which represents an additional argument for using non-verbal methods able to objectify engrams, not represented verbally, fixations of a pre-lingual period in depth knowledge.

The interpretation of the behavioural material obtained in spontaneous dialogic interaction makes it possible to reveal the contradiction between the logic of the conscious (declaration of a person's desires and aspirations) and the logic of behaviour. Analytical interpretations of results encompass both verbal statements and nonverbal representants (paintings, moldings, stone crafts), which acquire the *interpretive equality in the process of generalisations of the total behavioral material*. The latter is understandable if the research focusses on the horizon of the tangent point of both areas of the psyche and considers their functional incompatibility. If psychologists do not stick to such methodological requirements in some types of activity, for example art-therapy, they are reduced only to visualisation without further psychoanalysis. It nullifies the possibilities to use the psyche's willingness to "cooperate" in the process of its depth cognition.

The professionalism of a psychologist is in the ability to catalyse the process of dialogic achievements, to accumulate diagnostically credible behavioural material that requires cutting off "noise" behavioural material that is not essential for depth cognition of the psyche, for example philosophical or academical musings. It is important to understand that under certain conditions, a *visualised representant* (drawings, moldings etc.) may be shifted to the category of "mediator" of depth cognition. That fact is linked to subjectifying emotional contents of a visualised representant with the individualised meaning.

The presence of the imperative energy of the "striving to the surface" unconscious manifestation conditions is combined with the uncertainty of the



subject's behaviour forms. Consequently, it is significant to understand the possibility of actualisation the resistance mechanisms blocking the manifestations of the psyche's semantic aspects that are dangerous for the Ego's self-esteem. The duty of a psychologist is to neutralise the resistance mechanisms, to move them apart, to alleviate and to weaken them. Abilities of the psychologist to make predictions are meaningless without a sensible attitude to the psyche's internal implicit order. The proper attitude contributes to the efficiency of asking diagnostically correct questions and making suggestions to a respondent concerning the experience visualisation based on the involuntary activity.

Spontaneous objectification of the psyche's unconscious meanings meets the requirements of the laws of the psyche's positive disintegration and its secondary integration at the upper level of the subject's psyche development. In the process of psychoanalysis, it is essential to consider the unconscious as "striving to the surface", on one hand, and as behaviourally camouflaging its meanings, on the other hand. Consequently, a psychologist should be skilled not only in catalysing the unconscious manifestation, but also in decoding its meaning (sense). This requires ability to make an extended analysis of the dialogue. The psychology's cooperation with a respondent contributes to the amassing of the behavioural material, which is semantically potent in the process of objectifying the psyche's latent-semantic parameters requiring interpretation. Under such conditions, **the dialogue becomes a catalyst of the psyche's "energetic willingness" to reveal the behaviour predetermined character caused by unconscious factors.**

The implicit order, as mentioned already, correlates with the boundary, with the so-called invisible horizon, the contact point of the conscious and the unconscious. With regard to the functional incompatibility of both areas of the psyche, this order integrates the power fields "from both sides" (the conscious/ the unconscious). Therefore, expansion of the individually unique initiative may be associated with the presence illogicality and irrationality of tendencies, which are influenced by visualisation in the subject's spontaneous self-presentation.

In other words, the sequential expansion of the respondent's behaviour does not follow a logical order. This indicates the assimilation of semantic aspects of the psyche's both areas, which are functionally incompatible (asymmetric) by the implicit order. **The implicit order objectifies the psyche in the subject's spontaneous behaviour in a holistic and invisible way to the Ego.** The appropriateness of the psychologist's questions is substantiated not only by their comprehensibility for the respondent, but also by their ability to actualise the energetic impulse of behaviour by "the other" area (the unconscious). Manifestation of the implicit order can be figuratively comparable to the calendar, with the pages strictly arranged and that, however, can be full with the individualised and diametrically opposite contents. The psyche's semantic parameters are unique and invisible for each respondent, as well as the sequence of their manifestation outwards is.

S. Leclaire wrote, «... *the presence of "the other logic", logic of the unconscious has been revealed only in the field of the psychoanalytic experience.* Moreover, it is absolutely necessary for those, who claim to conduct a thorough scientific study of the human psyche's nature, *to reckon with this "other logic"* [1, p. 269]. The psychologist cannot observe and consider this exact "other logic", as well as the implicit order in isolation. The "other logic" can be objectified in the "P.↔R." professional-dialogic interaction based on naturalness of the respondent behaviour as well as its professional catalysation by the psychologist's diagnostically appropriate questions.

Concerning the orientation of the psychodynamic paradigm onto the "invisible horizon" of the contact of both areas, the psychologist's understanding of the important character of the dynamics of the dialogic catalysing of the psyche's implicit order in a particular person is a prerequisite for a successful diagnostic-correctional process. We can definitely point to an influential energetic power of the unconscious in its influence on the nature of the person's spontaneous behavior. Expanding of the subject's consciousness is due to the extension of recognition of the psyche's internal personal contradictions that opens the

prospects of finding a solution. The psychocorrectional effect is manifested in the psyche's harmonising, enhancing its sensitivity and adaptability to a society.

Thus, we can substantiate our attention to the implicit order, which latently assimilates and integrates dominant "worries" of both areas, as well as coordinates dynamics of the subject's spontaneous activity. The psychodynamic paradigm takes into account a programmed character of the unconscious determined by the inexhaustible "**over definiteness**", which indicates the need for the psychologist orientation to the fact, that "**the psyche is aware of everything**", **including that the subject's conscious Self is not.**

**Summing up**, we would like to emphasise that any act of spontaneous behaviour occurs with the assistance of the system of psychological defence mechanisms that camouflage the nature of the psyche's order. In regards to the types of the defence mechanisms identified by us, *basal* ("the horizontal"), and *peripheral* ("the vertical"), the psyche's single act always manifests at the junction of "the vertical" and "the horizontal". In its explication, the unconscious solves two problems: to manifest outwards and camouflage its interests (the semantic parameters). Rebuttal of this fact requires the psychologist's skills in dialogical accomplishments of diagnostically effective behavioural material with its consequent longitudinal interpretation. In the process of interpretation, *verbal and nonverbal aspects of self-presentation acquire an equal status*, which corresponds to the fact of integration of the conscious (verbal) and the unconscious (figurative-symbolic) contents in the inner implicit order. The implicit order's nature concealed from the Self ensures the order's purity by means of influence of "socialisation", which actually gives birth to the Self.

We are convinced that the energy centres of mnemonic imprints, which do not exist isolated from each other, play a foremost role in shaping the logic of the unconscious, ie the "other logic". Such synthesis of imprints effects, compared to the logic of the conscious, is caused by the process of irradiation of repressed energy, with integration consequences to reflect generally the category of "meta experienced" ("beyond experiential") [7]. Because of the latent character of these

processes, we cannot cognise this or that mnemonic imprint of repression as an autonomous factor in the subject's behaviour. The process of synthesis is abstracted from the thematically situational aspects of behaviour: it sets the vector of the subject's internal willingness to act. Moreover, we can detect the potential of unrealised (displaced) energy, which is manifested in the subject's activity impulses motivationally linked to the implicit order right behind that vector. Therefore, the specifics of the repressed not available for cognition, refers to the *over experiential synthesis of the tangent point of both systems of the psyche: the conscious/ the unconscious.*

Methodological strictness of depth cognition is manifested in the adherence to the *established psyche's aspects that open up in the unique dynamics for each subject.* As a result, the individualised psychocorrection effect is achieved through the objectification of information, which has been beyond perception, and which opens the prospects of resolving internal stabilised contradictions set by the subject and stimulates personal harmonisation (homeostasis) of the psyche at all levels including structural, energetical and functional ones.

**In lieu of conclusions:** Let us appreciate **the subject's psyche** for "being aware of everything" and for allowing a professional to rely on it in the process of giving the subject diagnostic-correctional help through expanding social-perceptual knowledge, as well as developing reflective intelligence. Special recognition goes to **the implicit order** for its objectivity and ability to catalyse the process of depth cognition and self-knowledge of a respondent energetically. This motivates and optimises the "P.↔R." dialogical interaction and offers the prospects of the psyche's scientific cognition.

Additional gratitude goes to the **Self** for its social progressive character and aspirations to expand of knowledge about itself; for motivation for self-cognitive interest; for the ability to create the psyche's representative visualisation in its objectified forms, which are informational equivalents.

**The subject's consciousness** deserves appreciation for the following:

- non-interference in the displacement processes of the preconsciousness (the unconscious) formation specifying the objective nature of the psyche's depth parameters;
- the community (antinomy) of relationships of the psyche's substructures (not just the antagonism of the Super-Ego and the Id);
- the psyche's opportunities to preserve of informational equivalents in the process of transformation of the ideal [the psyche's one] reality into the objective (available for the researcher in order to perceive and interpret) determined by the activity of the language of the figurative-symbolic representations archetypes;
- reciprocal functional involvement of the areas the conscious and the unconscious with the invisible boundaries (horison) of a contact point of the psyche's areas, maintaining their autonomy and functional asymmetry. The latter is synthesised in *the implicit order, which is beyond the scholastic disciplinary requirements of any logic and is manifested in both rationality, and irrationality of the subject's behaviour acts.*

The biggest appreciation should go to **the subject as a carrier of the psyche** for the next aspects:

- the unconscious internal motivational initiative that promotes a psychologist's access to the essence of the psyche's wholeness with the purpose of its depth cognition;
- maintainence of the interest to itself despite the lack of ability to control the specific manifestations of the depth factors in the observed area etc. Since these aspects unlock the prospects of the psyche's holistic cognition.

Only the subject can modify individual behaviour through expanding reflexive knowledge, enhancing understanding of cognitive-protective deformations and dysfunctions contradictory to the self-preservation instinct. Arousal of the self-preservation instinct is a leading catalyst of necessary individual self-transformations "towards life" and towards social self-assertion.

In the psychodynamic practice of depth cognition, there are cases, when people not familiar to the specifics of this kind of work and unable to reflection and self-reflection have been included into the ASPC (depth cognition) group. Nevertheless, they are able to conduct corrections successfully due to the arousal of the initiative of *self-knowledge motivation*. People have managed to succeed owing to the psychologist's professional abilities to consider the implicit order of naturalness of the respondent's initiative manifestation. Professionalism of the psychologist is in the ability to ensure the arbitrary way of a diagnostic-correctional process in the presence of the impulse of behaviour arousal (energetic "preheating"), which is linked to a **lack of implementation of certain repressed needs preserving the motivational potential focussed on completion**. The latter substantiates manifestations of the psyche's destructive tendencies of "forced repetition" and walking in "vicious circle" that require to be eased.

Methodological significance of understanding the "implicit order" (for organisation of the psyche's depth cognition course) consists of saving the order's latency character for a respondent and of considering it properly when arranging a dialogic diagnostic-correctional process.

The issue of the implicit order has Meta importance for a psychologist in determining the vector of professional efforts in the process of granting the subject crucial assistance intended to solve personal problems (stabilised internal contradictions).

The process of granting the subject professional help in understanding the psyche's defence mechanisms destruction determined by the preset tendencies in dynamics that prove an ineffective waste of energy and contradiction to the psyche's needs of social adaptation will be optimised when psychologists consider the implicit order. The easing of the subject's psyche destructions can be achievable under conditions of expansion of the subject's reflexive knowledge and development of social-perceptual intelligence. All these factors highlight the adequacy of individuals' informational competence in understanding the depth essence of their personal problems and contribute to compensating (leveling) the

illogicality and regressive forms of behaviour, as well as eliminating barriers on the person's way to self-actualisation of the potential in the process of social self-realisation.

**Diagnostical psychocorrectional work with the respondent N.,  
with use of art paintings replicas,  
stones and a respondent's own picture**

*N. is a first year student of Bohdan Khmelnytsky National University of Cherkasy (2016). It is a group session according to the ASPC method.*

P: Choose the pictures emotionally appealing to you. Lay out the pictures (one by one) according to their importance to you, please. Choose the picture we will start to work with. *(To the audience)*: we rely on the fact, that the human psyche is aware of everything, but the conscious is not aware of that. You need to make efforts for that



Fig. 1. Picture by S. Zademack

knowledge to become acquired by the consciousness in its personal growth. Let's proceed to the discussion of the picture. Tell me what you see in picture 1.

N: I see a desert... A man with the cross on his back... Broken chess pieces... Clouds in the sky...

P: What is the most important for you from all you've mentioned?

N: The man with the cross is the central figure for me.

P: Is there, in this man figure, anything you have experienced before?

N: Yes, there is. Should I tell you what my experience was?

P: It is important to clarify what this man has in common with you.

N: Probably, it is the ability to carry the cross on, as it is quite difficult.

P: Thus, do you understand the metaphorical symbol, the cross? Is it filled with the certain personal unique contents for you? If I were you, I would obviously choose an animate figure among of those chess pieces, too. But, as for this "cross",

does it embody your emotions, feelings? Do the broken chess figures mean anything?

N: I do not know. I think the picture is a kind of gloomy. It is close to my mood, but I do not like it in general. Simply, the first thing that strokes my eye was an animate figure with the cross. So, I could not help taking it.

P: It is noteworthy that among of all pictures, you, N., have chosen exactly this one (Fig. 1), and lay it first for the analysis. So, is it significant? Does it reflect certain troubles? Look, we have the broken chess figures, the cross, which is carried by the man, the desert, the absence of others people, and the obviously threatening sky that can break out with rain or a storm. Is there anything from your experience that has left a similar trace? Are you still bearing it inside?

N: Certainly. It is and always will be inside me. It is a definite and hard to bear trace.

P: Is it of some sort of a personal loss or difficult relationships?

N: Relationships.

P: Relationships and breaking up?

N: No, just bad relationships.

P: You say bad relationships. Were they beyond the family or within the family?

N: Within the family.

P: Are they your own relationships? Or are you worried about the family relationships (for example, "mother – father" relationships), which make your life complicated?

N: Both of them, my own and a family one, - relationships that are hard for me.

P: Here we have the double difficulty. That is why; there are broken figures (*pointing to the chess on Fig. 1*). Did you have any loss, failure, disappointment?

N: There was much failure. The cases are impossible to count.

P: How does it influence your life now? Your choice was far from being random. Do you realise that it makes your life oppressed in general?



N: I think it is so. I find it very hard to trust people and to let them in. I am mostly alone.

P: You have experienced some disappointment. Was the person who disappointed you the one you trusted? Did you rely on him or her?

N: Yep.

P: Imagine that the situation does not exist anymore. And you are surrounded by other people. They belong to the environment of your current student life. They have to make you compensate those troubles in the relationships you have experienced in the past.

N: It is hard to move over the previous experience, to get rid of it, since it pursues me.

P: Is it difficult to get rid of the previous experience? Could you address it and say something. Please, give it a try!

N: Probably, I would not say anything, as I am tired of it.

**The psychologist's comment:** This means that you would like everything to disappear, to have no emotional links to this cross (*pointing to the cross*, Fig. 1), and not to experience troubles, frustration. Thus, you want to forget everything. It is reasonable! Here we come up to the fact that our diagnostic-correctional process works in unison with your psyche's desires. Psychocorrectional process is directed towards the cognition of the consequential effects, which are very strong, and often stronger than the existing reality. The material has allowed us to spot that you cannot see dignity of the people around you, and that you perceive the relationship with them as dull and unpromising only because there have been difficulties with some beloved people in your previous experience. Here we distinguish the imperative character of the past fixations manifestation that causes destructive energy losses. You have told us that you notice certain repetitions, transference of the previous experience or people from the past onto present-day life or people not aware of and involved in the experienced troubles. S. Freud identified this tendency of forced repetition. Later, in other real situations, experiences, disappointments, and emotional burden influence the modelling of relationships,

by unwanted emotional tones, you, N., obviously, would like to say goodbye to. So, we have come up to the inner contradiction of the psyche. We will put this picture aside. We might get back to it.

P: The following picture is a replica of "The strongest" (Fig. 2). When I look at this picture, I feel as if I see an act of self-birth. Do you wish to experience self-birth: to throw off the cross you are bearing (Fig. 1), and to feel at ease?



**Fig. 2. Picture by W. Siudmak "The strongest"**

N: I do not know. When I saw that picture, I had a feeling that those crossed arms were a symbol of power. And for me, power is mental, as it is in the mind, because the emphasis is placed exactly on a head (*pointing to the light below the Statue of Liberty*). Apple (*on the left*) is associated with the Garden of Eden, with something nice. The Earth (the globe) (*on the right*) symbolises a global scale, the earth wholeness to me. The Statue of Liberty stands for intelligence, power, will, freedom!

P: Freedom, intelligence, Earth ... Are they a scale of self-realisation, lack of restrictions in self-identification, freedom to act? Are these your values?

N: Yes, they are.

P: To some extent, we can suggest that you would like to be reborn from the water and these stones according to the values mentioned by you, standards that are essential to your self-realisation later in your life. Regarding Fig. 1, do you suppose this picture to be placed under picture 2 (*psychologist is laying picture 1 under picture 2*)? Is the thing reflected on picture 1 (*the cross*) an obstacle you want to get rid of?

N: May be so. Perhaps, picture 1 is a shadow of picture 2. I just started to think about it, as I have not ever been at such sessions.

P: What are the objects on the previous picture (Fig. 1) you would like to bid farewell in your act of "self reborn" (Fig. 2)?

N: To the cross.

P: Thus, the cross seems to express the difficulties of your previous life in a synthesised way. Tell me, what this "cross" is associated with. It is not the loss of someone beloved, is it? Has no one passed away?

N: No, it is a different thing. This is a burden of my stuck feelings that cannot leave me.

P: No one has passed away and all are safe and sound. But do you still have problems? So, does the cross originate from them? What part of this cross you would like to get rid of the by act of self-birth (Fig. 2) would have fallen off? Are they, perhaps, feelings of repentance, guilt or anything cannot forgive yourself?

N: Probably, *I would let go hatred, offence, aggression*, moral rather than physical, *non-acceptance of myself* and much more I would like to pull out and cognise by the process of making them definite and specific.

P: Is this process a difficult experience for you? (*Addressing the group*) As we can see, our N. *articulates the desire for change, indicates the unconstructive effects of destructive energy of mortido, in its inhibiting influence on libido, which is creative, life-giving energy.* (*Addressing N.*) Would it be easier for you then?

N: Yes, I really want this! I want freedom from myself.

**Psychologist's comment:** Here are the sources of motivation strength of psychocorrectional sessions we are conduct. We move in unison with what the respondent's psyche wants. To do so, we need to pave the route to the initial causes of personal problems, which do not disappear with time. We do not have to be limited to the conversation. We should offer a specific diagnostic-corrective work based on the visualised material that proves the presence of problems in N. It is difficult to say in advance whether other pictures will be of any help to us. Let us try to continue our analysis of picture 2. Is this figure emerging out of the water a male or a female?

N: A male.

P: Looking at picture 2, does it seem that you have your own ideal in life?

N: An ideal of what exactly?

P: Just a person. A person striving to achieve, to gain significance and strength. Do you have a similar example in your family? Is it possibly determined by your father?

N: I do not have anyone in my family to be an ideal to follow.

P: You have a collective ideal. But is it of the male power or not?

N: No, I do not focus on the "male power". I am looking at the arms. And this (*pointing to the crossed arms*), somewhere in-between male and female, is a symbol of power!

P: It is of both female and male nature, isn't it? Your words are so true. In regards to the archetypal symbols, the crossed arms symbolise a circle filled with water that is the archetype of the womb. You can notice that something is emerging from the centre as if "germinating" (the statue). This is already of feminine nature. Indeed, in picture 2, there are both the feminine and the masculine. Have you ever had similar experience? Have you tried to throw off the burden of the past, to unbend and "to germinate" as a new one with the virtues desired?

N: I have tried, have made some attempts, but the cross (Fig. 1) impedes the progress. It does not go away, with all my efforts proved futile, it is always with me. So, my efforts are nullified.

P: You'd like to say that in your progressive undertakings of self-formation, the cross has been an obstacle absorbing your strength and energy?

N: Exactly.

P: What element in the picture (Fig. 1) *is associated with you in the desired transformations?*

N: This one (*pointing to the light in the center of Fig. 2, under the Statue of Liberty*).

P: Is this parallel to an act of birth, like "child has seen the light"? Does the Statue of Liberty denote anything definite for you?

N: Freedom and opportunity to be myself. Just myself!

**Psychologist's comment:** It is very interesting. You speak out the values, achievements, which are promoted by the method of Active Social-Psychological Cognition (ASPC). However, we endeavour to set the dynamics of progressive improvements for a person to get closer and become the real self. The self, which is not a "performer" of the programs developed under the influence of residual emotional fixations set by the past, but experienced already, and which, nevertheless, retains a tendency to return to them and set the tendency of a vicious circle. These emotionally difficult aspects of experience create destructive programs and absorb forces. They overlap with noise life-asserting effects in situations of existing relationships. All these factors diminish prosocial performance of your action and do not allow the mind and experience to work for their benefits in order to optimise ways of fulfilling desires and getting satisfaction from success!

N: I understand and agree to you.

P: Let's go to the next picture (Fig. 3). You see whether the hypothesis is true (the hypothesis concerning self-birth), then, in this picture we have an evidence, in particular, a hole, an archetypal symbol of womb, where only a skeleton is seen. Tell me, how you perceive the picture, regarding the facts clarified earlier today. Could you explain anything?



*Fig. 3. Picture by C. Verlinde  
«La Dechirure»*

N: My choice of the picture is due to the contradiction in it. On one side, there is a living person, but on the other side, there is the skeleton (Fig. 3). I feel a contradiction within myself...

P: But you have been striving for changes so much. You have already mentioned that there is no desire to carry the cross any longer (Fig. 1).

N: Yes, you are right. I wanted it then and I still want it!

P: Do you think this cross is emotionally alive for you?

N: Yes, it is alive. It is a symbol of stable experiences of my soul.

P: Then this being (*pointing to the skeleton, Fig. 3*) is also alive similar to the cross? Comment on this, please!

N: Yes, this being (the skeleton) is alive. It can feel pain, suffering, and pangs of remorse and much more, I cannot suggest all of them.

P: Pain, suffering, pangs of remorse. Is that the same as of the "emotionally alive" nature of the cross? And here, we have the skeleton, which expresses the consequent essence of feelings enumerated by you. Is it from the past? Or is this skeleton a newborn? Skeleton exists *beneath* this living girl and does not leave her in her life. Is it her shadow?

N: Without a doubt, they (the girl and the skeleton) are always together. They cannot exist separately!

P: This statement contradicts to your desire to say goodbye to pangs of remorse, suffering, to everything that is associated with the too heavy *cross for you* wanted to get rid of? So, do you feel that even if you give yourself a reborn as was mentioned in the analysis of picture 2, the "skeleton" will still be your shadow then?

N: Yes, That's true. I have such feeling that it will not go anywhere, as this is already my fundamental nature! This is my reality. It does not make me happy, but it still exists.

P: If so, then, everything you have experienced is linked to the significant and valued people, as the cross is inseparable from you.

N: It is linked with me! It is linked with people as well, but largely, everything I have experienced are directed at me, not at the other people.

P: But there was psychological influence on you from someone close, wasn't there?

N: Yes, there was both physical and psychological influence!

P: Even physical? I should specify this. Do you mean that there (*pointing at the skeleton*) you reject yourself not only psychologically, but also physically, as well as the people involved in the physical and psychological influences on you?

N: Yes, I am overwhelmed with feelings of their alienation and rejection.

P: Do you want to forget them as well? If it is so, why do you revive these feelings in relationships with other people not related to the experienced aspects?

N: I cannot explain. Everything comes to life unintentionally, without any of my efforts and, even more, my desires.

P: It seems that you seek or revive the "skeleton" while communicating with every person. However, it is obviously alive by itself. This can lead to the large problem in relationships with other people. Does this inner, invisible interest in "vitality of the skeleton" stabilise "the feeling of the cross on your shoulders"?

N: That's right. There are such feelings.

P: Hypothetically, there might be a sense of guilt combined with the tendency to self-punishment behind this. A sense of guilt is one of the most invisible for man, but the most difficult feelings.

N: It is familiar to me.

P: It is a very interesting picture (Fig. 3). We have discussed this part linked to the symbol of womb (*the skeleton*). And what about its black background, as a symbol of energy of mortido? Does it indicate complicated relationships with mother? Energy of libido is constructive, loving, and creative energy, but mortido is archetypally expressed by dark, not live-giving, suffering energy.

(*P. addresses to N.*) Speak a little about the girl. She is sitting like this, very seductive, as if waiting for a prince.... Look at her.

N: I have chosen this picture, because there has been an opposed character to her (the girl). I mean this skeleton on the right. This seems to create a contradiction! I paid more attention to the skeleton, than to the girl. I somehow did not seem to see.

P: It turns out that you pay more attention to the "shadows" than to such seductive, life-affirming aspects of life. To my surprise, you place this exactly psychological emphasis at such a young age (the first year of University studying). What would you say to this girl and to her opposition, the skeleton (Fig. 3)? Are they interrelated somehow? Moreover, these figures are sitting on the same tree. Is there any correlation?

N: I would rather remove the girl, and would keep the tree and the skeleton.

P: What do you think this figure in picture 2 (a symbol of freedom, strength, and intelligence) would say on what you have just said? What would she say to you, when listening to you and realising that you ignored a beautiful, young, seductive girl and decided to keep something similar to your own cross – the skeleton?

N: She would ask, "Why do you destroy yourself?"

P: It seems that you realise that you destroy yourself. Do you not forgive yourself something from the past? What could you do at such a young age that you do not forgive yourself? Is it artificial and later habituated? Now it sets the subsequent self-perception.

N: No, it's not artificial. I really feel it. I have experienced it...

P: Did you transform anyone into a skeleton?

N: No. I bear it alone. Actually, it's my symbol.

P: So, who is the person you feel bad about so hard to have turned into a skeleton?

N: I feel bad about my mother and myself.

P: Mother? That is why; the womb as a clue symbol of something maternal appears. While working with picture 2, we have come up to the womb symbol. There is something like been broken (*pointing to the rods, Fig. 2*) inside the receptacle (made by closed arms). How do you explain your feelings of guilt about mother? Did you try to break off her (your mother) also?

N: She tried to break me off. It was not I who did that. That is why; there are no branches on the tree (Fig. 3).

P: Why do you have such a guilty that you are ready to punish yourself so much, if you are already like "punished"? Whether did mother inspire such behaviour?

N: Fifty-fifty. It was done by both my mother and me, with my share being larger.



P: It is necessary to think about the importance of that sense of guilt. We have one more picture left (Fig. 4). It shows Hell and Heaven. There we have Madonna depicted when throwing her scarf down into Hell, so that the souls, who ask forgiveness, could climb onto it to Heaven. Where do you feel you are?



**Fig. 4. Picture by M. Rerikh  
«Madonna Laboris»**

N: I see myself in Hell. I have not even approached this cord (scarf) to climb to Heaven. I am somewhere here (*pointing to the rock of tongues of fire near the scarf*).

P: Do you think you are not ready to go to Heaven?

N: Yes, I am not ready to go there as my sense of guilty is still growing up in me.

P: So, are you driving yourself to that Hell? Or are you just stuck in the sense of hell?

N: Apparently, yes. But I cannot do this other way.

*The psychologist explained that N. should have some rest. Thus, she offered to meet after a one-day break.*

### **Continuation of the diagnostical-psychocorrectional work with the respondent N.**

N: I propose to take look at my picture "The crisis and stages of resolving it". You can see me at the top right corner (Fig. 5a). I have depicted dynamics of self-perception.

P: Do you feel grief (tears), discomfort? What else?

N: But I feel comfort as well.

P: Do you feel comfort because there is no other way? Have you adapted yourself to escape from discomfort and hide in comfort? Then, it is "protective comfort", isn't it?



**Fig. 5. "Crisis and stages of resolving it"  
a. – N.**

N: Both yes and no. But it is rather the way you say.

P: Does it mean that comfort is a rescue? So, you had to deviate from something inside you in that "comfort", hadn't you? What did you deviate from in order to acquire such comfort?

N: From moral principles, from some societal norms. I have involved myself in things I should not have at all.

P: Did you ignore principles?

N: At first, in childhood, I did not understand whether they existed or not, and whether everything happening to me was a norm or not.

P: But there are those who monitor the adherence to the norms. I mean our parents. Did they somehow try to make improvements?

N: My mother wasn't aware of this side of my life.

P: Did you do anything covertly?

N: Yes, only covertly.

P: If it was covertly, I suppose you did not have that terrible picture in childhood. It might have come out later when you have started to reflect on your behaviour and to compare your actions with the norms and thus to assess yourself.

N: Yes, that's right. When I eventually began to realise "what it was", the cross came out.

P: That "what it was" came to you retroactively. The picture, as a representant, reproduces something that happened from the point of view of your perception. When did you recognise everything? When did the cross appear on your shoulders?

N: So, when I was about thirteen or fourteen my inner self-perception became complicated that way.

P: Is this cross on your shoulders unchanging?

N: It has changed in size. In particular, it tends to increase, to grow.

P: Did it grow and become heavier?



*Fig. 1. Picture by S.*

N: Yes, sometimes, it was unbearable. It's hard to describe.

P: You cannot forgive yourself for something, can you?

N: Yes, I can't.

P: Do you have a sense of guilt?

N: Yes, a big one.

P: What parent do you feel bad about?

N: Mother.

*The psychologist suggested to make a model from stones (see Photo 1) and to place a "guilt stone".*

P: Why did you put guilt near mother?

N: I feel so.

P: It was your hand that put it there. If you put it near her so mother is somehow involved in that sense of guilt in you. If it weren't for your mother, there would not be such a big, heavy stone (see 3 on Photo 1).

N: Most likely it would be. Even if weren't for my mother. She did not know anything about it, but I feel guilty. She might slightly know, but superficial, not completely.

P: If to take into account only what you mother knows, what stone would be associated with your guilt?

N: It would be blacker, not gray.

P: And how does your mother perceive your guilt?

N: As a small pearl (see fragment 1, Photo 1).

P: That means that your mother treats you good enough, doesn't she? Can you still form bonds and attachments with her?

N: No, there can't be any bonds and attachments with her (I am a skeleton there).

P: It cannot be... There is only a bead, as a part of a necklace, which archetypally symbolises the umbilical cord. So, here we have a discrepancy



**Photo 1.**  
**"Mother, I and a sense of guilt"**  
**Marking:**  
1 - protagonist N. (a pearl),  
2 - mother  
3 - N.'s sense of guilt  
4 - werewolf (stepfather).

between the following: your mother thinks that your guilt looks like a bead, and you, obviously, are careful not to let your mother know the true chain of your deeds, to know everything you are aware of yourself. What is bigger? Is this a sense of guilt or feeling of fear that your mother won't know about reality and your attitude towards yourself in the context of your covert actions?

N: I think I am afraid, because she will accuse me, not another person, of everything. It is easier for me to accuse myself, than to have her blaming me.

P: Everything you say is significant. Sometimes, we exaggerate the guilt, blaming ourselves, in order to prevent accusations made by others. As punishment imposed by others will be less significant than punishment meted out personally.

N: Yes, that's true.

P: But is there a reason for the psyche to load you so hard? What is this interest in the "cross of guilt"? Is that linked to someone important to you? If it is possible, put another stone near your stone of guilt (*fragment 3*). It will point to the person, who is related to that large guilt.

N: I have chosen a black stone (*fragment 4, Photo 1 (a werewolf)*).

P: Here we can see a very black stone, though it is smaller than the stone of N.'s guilt. Is it someone, who has very hard, unforgivable psychological marking for you? Am I right?

N: Yes, this is my soul's stumbling-stone.

P: Is it a stranger or a family member?

N: It is a stranger and a family member at the same time.

P: As a stranger, it has such colour?

N: No, the colour is an assessment of his actions. He is part of the family, but according to my feelings, he is a stranger. It is my stepfather.

P: What metaphorical descriptions would you give to the person? For example, is it a mouse, a cat or what?

N: A werewolf!

P: If being a werewolf, he did seduce you, didn't he? What stone would it be to symbolise you looking in his direction?

N: It would be a light transparent stone.

P: Would you put it far from the "stone of guilt"? When did such "seduction" emerge?

N: Since eight years old. His real intentions were evident at once, but if you are 8 years old, you cannot identify them.

P: Did you see both sides of that man later?

N: Yes, I did.

P: So, what do you punish yourself for, then? For following the light? You were innocent in your children naivety!

N: I punish myself for having been a participant of actions *that should not have been at all*.

P: Did those actions concern only two of you? Or was someone else involved?

N: Only two of us.

P: When you were eight years old, you were a child and could neither resist nor understand the real meaning of the situation clearly? So, perhaps, it is not necessary to grow that heavy cross on own shoulders.

N: Although I could not understand then... Later I understood everything happened to me. And the burden fell on my soul.

P: But why are you blaming yourself, if you are pure, innocent and beautiful, a child in the past and the girl at this moment? It is typical to everyone not to be "wrongfully accused"! Moreover, here, it turns out that you transform your own innocence into a serious guilt personally and let it crush down you.

N: Because, at the same time, I understood and I did not understand... to a certain extent I felt that something was going wrong, but I was powerless...

P: What is your age difference?

N: About thirty years.

P: What would you say to the light side of this man and to his dark side?

N: Probably, I would say nothing. There is the only thing in him, the blackness, which takes over. He is *a werewolf, so the darkness absorbs the light side!*

P: Have you ever had a chance to tell that person everything you think?

N: I just do not want to say again the whole thing I have already told him. There is no reason anyway.

P: So, it has been already said. But you do not approve of it, do you?

N: Do not approve too much, because I need to be stronger.

P: Has the person ever demonstrated light or life-affirming nature? Or that dark stone has already existed then, hasn't it?

N: The dark stone dominates in all places. As for my perception at the moment, it's hopeless.

P: If your mother happens to be here on this "session", should she gain more understanding of what's going on?

N: Yes, of course. She'll understand more.

P: What would she say to you then?

N: O, God! How could that be! When? Where? What? She would pretend to look in this direction for the first time.

P: But she could make your anxiety even worse, couldn't she?

N: Maybe. However, I am overwhelmed with anxiety even without this!

P: Could this pearl become covered by the blackness in those past situations?

N: It could, no doubt. It could be covered because of guilt and shame.

P: So, this is the reason you make secrets of all of this from your mother. What would you tell yourself about this?

N: OK, now, in the past or future?

P: As you like. You can do all.

N: In the past – become thoughtful, do not keep silence, do anything! Now ... *(thinking for a long time)*

P(*helps suggesting*): Now, obviously – it is good to have come to the psychocorrection session, to acquire something new, more than you already know. What would you said to yourself in the future?

N: Grow up, make progress, move, live!

P: Grow psychologically and intellectually, right?

N: Yes, without a doubt, I'm glad to have come to the correction, to have clarified much for myself, to feel as my mind becomes stronger.

**Psychologist's comment:** On the model with stones, the difference between mother and the protagonist (photo 1, *figures 1, 2*) is quite obvious. It is remarkable that the colour with dark shades has already become characteristic of such a pretty, young girl. We do not mean the situation that has been somewhen and has gone by now. We can see that the darkness of situation throws the "shadow" onto N.'s future life and follows her.

N: I think if only I had had no such blackness in my soul.

P: Let's get back to picture two of the previous session. Tell me, what things it has helped you understand?

N: I've chosen it then, placing on an emphasis on the "head", ie the development of intelligence. As everything starts and comes from the head (*pointing to the light near the statue*).

P: So, you focus on your own mind, don't you?

N: Maybe. However, I need to weaken the "darkness" of the soul to make be the mind light.

P: How do you perceive the hypothesis of self-birth now?

N: I rather accept, because I feel the need for this.

P: Thus, self-birth means to evolve intellectually through reconsideration of your life experience, to understand the destruction you cause yourself now, doesn't it?



*Fig. 2. Picture by  
W Siudmak "The strongest"*

N: Yes, undoubtedly, because this holds me in some internal inactivity, emptiness. I resembles a stop in the darkness of my own soul's desert.

P: You have good self-progression. I hope you will get free from the darkness we are talking about. We cannot give birth to ourselves biologically, but we can help ourselves in reconsidering past experienced situations and in clarifying their consequences. Let's turn to the next picture from the previous session (Fig. 3). Tell me, what have you learnt from the analysis of this picture? What aspects has it helped recognise?

N: It's the role of the "skeleton" in my life most of all.

P: This skeleton is not just merely a symbol; it's a part of you, isn't it?

N: Yes, no doubts, this is my self-perception. It embodies alienation of my own flesh, the female entity. The skeleton itself has no gender identity. Now I have realised why I have been ignoring the girl in picture 3 all that time. It has been the defence: I do not belong to any gender, so it is easier to me to live.

P: Your rejection of this sensual, beautiful girl was really a mystery for me.

N: I did not pay attention to her at all. She did not exist for me then. And now the same thing – I cannot look at her seductive look.

P: This is strange. You are young, beautiful.

You have your whole life ahead. You could associate yourself with a girl rather than with a skeleton, because you are young, gentle and beautiful, aren't you? Last time I offered you to speak to the girl; you said that she did not exist to you. Maybe, when time has passed, you can address the "girl" and the "skeleton" with particular words.

N: No, I can't, it's hard. Especially addressing the girl... The skeleton is a accustomed remainder of my mental sufferings.

P: Consequently, you reject your beauty, your harmonious nature existing externally, don't you? I mean femininity and attractiveness.



*Fig. 3. Picture by C. Verlinde  
«La Dechirure»*



N: Yes, I do reject. And I have a feeling that it is beyond my strength to change this.

P: Then, obviously, it is not easy for boys to deal with you, isn't it? They feel resistance, don't they?

N: It is easy for a computer to deal with me.

P: Do you take your intimate relationships out? Or do you express them indirectly by the use of a computer? Or do you think of boys in terms of the category of mechanics? Tell me.

N: I just do not communicate with them. It is better for me to be alone. It is much quieter, more comfortable. I do not cling to the people and do not impose myself. So, I would like to get similar attitude from them.

P: But are they allowed to show their interest in you, because you are a beautiful girl?

N: My "Goodbye!" is a ready shield for all occasions! If I am not interested or I do not like anything, that is it! There is nothing else.

P: But you claim a priori that you "do not like" a person. You're not ready to meet the person, to know the person. It is understandable when it comes for boys. But why do reject this girl in picture 3?

N: I do not know what to say... I think it is because I reject myself. I do not accept own female nature, which seems to me to be unwanted worries.

P: Tell me about the difficulties you feel, when you have to address her, the girl in picture 3. Perhaps, she will help you somehow.

N: I just do not have anything to say to this girl. She seems not to exist.

P: How can it be that she doesn't exist for you?

N: Yes, she really does not exist for me.

P: So, there is only the skeleton for you in this picture?

N: Yes, I can see only it.

P: Don't you think it's weird?

N: I think it is. But I say this frankly, as it is! Honesty is the norm for such sessions, isn't it?

P: When you have been selecting the picture, have you noticed only this skeleton at once?

N: I think I have chosen it because of its general emotional impact on me. It seemed to be emotive. And the details were left for analysis later on.

P: Could you have also surprised yourself before? Or only now?

N: Yes, certainly, I realise that I can surprise someone.

P: And how was it manifested?

N: In the way I do things, I look at people, and the whole world. And I can see I differ from people around!

P: So, the past events of your life have dramatically changed your worldview, attitude towards people, your attributions, points of views, and even your contrast to others, haven't they?

N: Yes, I see it. But I can't do anything to put this in order.

P: Your experienced events have influenced all areas of your life, including perception of family relationships, haven't they?

N: Yes, they are not just a particular isolated experience. They determine my nature.

P: And who notices this in your family? Do you have a brother or a sister?

N: Brother.

P: Does brother know that you look at things in life in a different way, not the same way he does?

N: No, I try to hide this carefully.

P: And who is aware of it?

N: No one. It's only me, who knows how I perceive the world. The main task for me is to hide!

P: Thus, you have to split, don't you?

N: Yes. My thoughts and views remain with me. I also remain myself. I would like to thank you for letting me be sincere during our ASPC session. It's not typical of me.

P: Then you have learned to be a good actress in life, haven't you?

N: Yes, I have. I have been given no other choice.

P: Since you have used to be an actress, try talk to this girl this way. For her not to realise your attitude towards her.

N: I would tell her to get dressed. Nothing more.

P: Your words reveals sensitive attitude to intimacy. Her nakedness hints at this. You've confirmed your desire to avoid any topic concerning intimacy.

N: Probably, yes, I avoid it. But I make no efforts. Because the topic is being avoided involuntarily.

P: You do it effortlessly! You have blocked any manifestations of your own sensuality. Do you want to live your life simply as N., and not be loved, sexually significant, happy, and feminine? I have just made an assumption. I hope you will correct me. You're welcome.

N: Okay. I want to live my life in full. I want to achieve social self-actualisation. But together with this, I also want have my own family as all people do.

**Interpretive generalisation of the psychologist:** It turns out that this inner split is not painless to you. Deviations from your nature are forced, because they do not correspond to your desire "to be happy in the family". This desire is suppressed there, in the family, by the previously experienced problems. You want to have children, a loving and beloved husband. Why were you picky when I was speaking about a beloved and loving husband?

N: Because that is another story, which is moved away, set aside by me towards the periphery of my desires.

P: You showed an interesting reaction. Probably, I was not correct while rephrasing or specifying your desires. You are welcome to make corrections.

N: I will not correct the expressed prognosis of my desires, because they are very close to the truth, but I haven't accepted it.



*Fig. 4. Picture by N. Rerikh  
«Madonna Laboris»*

P: As we are clarifying, summarising and considering the pictures from our last session, we have only one image (Fig. 4) left. Do you remember where you have placed yourself? Can you recap so that we have the entire picture of the previous work?

N: I said that I was not even on my way out of Hell. I haven't started ascending toward Heaven. There, in the picture, I am standing in Hell even lower than that mournful figure is.

P: This means that you not only live through the experience "presented" by that black stone (a werewolf), but also you keep yourself sitting in that blackness like the skeleton in the black hole.

N: That is true, but it doesn't relate to the current reality (I am learning). Everything said is what is deep in my head and in soul; I have learned to covert it.

P: And it results in your split nature. On one hand, it is difficult for you and on the other hand, it is similar to the life buoy assisting you in looking like a socially adapted girl.

N: I'm not sure... Why is it a life saving buoy? These problems are dragging me down to the dark swamp, and I struggle too much trying to remain "floating".

P: So, here lies your personal problem. Everything in your head affects your self-perception, your daily activity. And then you have to split in order to hide it, haven't you?

N: Yes, that's true. It takes me a lot of energy, but I can't change anything yet.

P: As a result, we have found out that your light part is less strong than the dark one, forced by the "werewolf" is. It is difficult for you to fight with such force. Give that a thought. Why is the contribution of the "werewolf", which is fixed in the dark self-perception, so significant to you? You freeze it, stabilize it inside yourself in order, Heaven forbid, not to lose it! Is that you are dreaming about? Is it worth being kept as a "golden egg"?

N: Perhaps, my dark side is not so powerful, but for some reason I am fixated on it more. Symbolically, it is a pivot, around which the wheel of my life revolves. Then the dynamics is present, but its monotony is defined by the pivot.

P: Then explain, please, which interest you have to this dark side. Have you already got out of this situation?

N: No, not yet.

P: You have acquired light, reflective-rational outlook. However, *you are not outside yet*. You cannot forgive yourself or that person for something, can you?

N: Yes, primarily, I cannot forgive myself. Therefore, it is so difficult to progress.

P: Are you interested in giving yourself a hard life just because you cannot forgive yourself for something? And what is your benefit here? Is it "sitting with your werewolf" behind the doors of your soul, in the darkness? It is already behind you!

N: I do not know. I just think, that I'm angry with myself, and, at the same time, I don't care about myself. My problem is hell of my soul. The wheel revolving around the pivot of my past is the hell of my soul. Although, at the same time, I am not so indifferent to myself, because I'm a university student. I sought the ways to recognise myself. That is why; I have chosen Psychology Department. I suppose I still have my whole life ahead. I am glad that I'm here... In fact, I didn't have the light in the soul... probably, psychology will give it to me!

**Interpretive conclusion of the psychologist:** Remember you are a smart, pretty and young girl, pleasant to talk. You should understand that only you can help yourself by rethinking the aspects, which we have helped you clarify, recognise. We had to tackle the "darkness" of your feelings, generated by the past. The need in psychological education requires your concentration on transformation of energy of mortido, which has been activated by certain fixed imprints of the past, into enthusiasm of your professional formation as a psychologist by alleviating fixed mechanisms of self-punishment. Dynamics of the wheel specified by you is working not for your benefit yet, as it is only wasting energy. It takes a

lot of willpower to get rid of the problems. You should put the sign "Stop" to destructive tendencies, set by the bygone childhood. Understanding the reasons of illogical nature of your own actions will contribute to their weakening and to the growth of wisdom in treating yourself and others. You pay high price for the "long-gone past", which has taken already incredibly much effort, personal energy, painful experiences, emotions, and sufferings. I hope that *the instinct for self-preservation will help awaken your rational and mature nature and development of adulthood*. This gives a guarantee for personal prospects to get rid of the feeling of guilt keeping you in the "Hell" of self-punishment. Work towards your self-improvement will bring peace of mind and inner harmony. Wish you good luck!

N: Thank you very much. I feel relief, enlightenment in understanding myself and realising my personal prospects in obtaining the psychological profession, which is my dream. I am grateful to the members of the ASPC group, who empathised with me during the session, understood and supported emotionally. I've gained new experience and the view on my personal problems, on life in general, on the human psyche's abilities to re-form itself. I am happy I've entered the Psychology Department, where the personal correction of future psychologists takes place. I have realised that it is vital to start professional development with myself. I will try to be a psychologist for me. Thank you.

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