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PRALOGICAL THINKING IN THE PROCESS OF IN-DEPTH COGNITION OF THE SUBJECT'S PSYCHE

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Abstract. *The problem of pralogical thinking arose in the process of forty years of in-depth corrective studies of the psyche of participants in ASPC groups. The fact of efficiency of in-depth correction process not only in small groups, but also in large ones draws attention. Installed of this fact with the universalization of the psyche became clear, which has an archaic origin, which unites the participants of in-depth cognition while preserving the individual uniqueness of the results. It was found that pralogical thinking integrates with archaisms, which, under the conditions of visualization of the representations of the process participants, contributes to the objectivity of cognition of the psyche in its entirety («conscious / unconscious»).*

The purpose of the paper is to identify deviations of “Self” from the reality that are not controlled by the psyche, which reliably signal the subject’s personal problems. It was found that the objectification of the drawn self-representation process in ASPC groups contributes to the observation and research (in the dialogue interaction of the psychologist with the respondent), which has a mediated nature related to the objectivity of the psyche. The main method of the research is active social-psychological cognition (ASPC), which relies on the spontaneity and ease of the subject’s behavior under the conditions of objectification of their psyche in thematic drawings. It has been confirmed that under such conditions the psychologist’s dialogue with the respondent plays an important role in psychoanalytical revealing of the semantic parameters of the representations of the psyche. Done the figurative and symbolic presentation that made it possible an opportunity to explore the role of the law of «participation» (involvement) in the objectification, in the plane of observation of the psyche. The result of the study is the expansion and deepening of self-awareness by the ASPC participants, which catalyzes the leveling of the destruction of their psyche, generated by an internal stabilized contradiction (personal problem), which is subject to in-depth cognition on the objectified and accessible visual material, which results in psychocorrection.

The effectiveness of a person’s participation in ASPC groups is based on awakening the self-preservation instinct due to strengthening the rationality of the logical thinking. It is confirmed that diagnostic and corrective cognition of the psyche by a future psychologist is extremely important for the development of their professional skills when helping other people.

Key words: *active social-psychological cognition (ASPC), archaisms, in-depth cognition, the law of involvement, the personal problem, participation, pralogical thinking.*

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ПРАЛОГІЧНЕ МИСЛЕННЯ У ПРОЦЕСІ ГЛИБИННОГО ПІЗНАННЯ ПСИХІКИ СУБ'ЄКТА

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Анотація. Проблема пралогічного мислення постала в процесі сорокарічних глибинно-корекційних досліджень психіки учасників групових занять АСПП. Звертає увагу факт результативності глибинно-корекційного процесу і не лише в малих групах, а і у великих. Встановлено зв'язок вказаного фактажу з універсалізацією психіки, яка має архаїчне походження, що єднає учасників глибинного пізнання за збереженості індивідуальної неповторності результатів. З'ясовано, що пралогічне мислення інтегрується з архаїзмами, що, за умов візуалізації презентантів учасників процесу, сприяє об'єктивності пізнання психіки в її цілісності («свідоме / несвідоме»).

Метою дослідження є виявлення неконтрольованих психікою відступів від реальності, які сигналізують про особистісні проблеми суб'єкта. Виявлено, що об'єктивування процесу малюнкової самопрезентації в групах АСПП сприяють спостереженню і дослідженню (в діалогічній взаємодії психолога з респондентом), що має опосередкований характер пов'язаний із предметністю психіки. Провідним методом дослідження є «Активне соціально-психологічне пізнання» (АСПП), що спирається на спонтанність і невимушеність поведінки суб'єкта за умов предметності власної психіки у тематичних малюнках. Підтверджено, що за таких умов, важливу роль відіграє діалог психолога із респондентом, який сприяє психоаналітичному розкриттю смислових параметрів презентантів психіки. Здійснено образно-символічну презентацію, яка дала змогу дослідити роль закону «партиципації» (співпричетності) в об'єктивуванні у площину спостереження, змісту психічного. Результатом дослідження є розширення самоусвідомлення учасниками АСПП, яке каталізує нівелювання деструкцій психіки, породжуваних внутрішньою стабілізованою суперечністю (особистісною проблемою), яка піддається глибинному пізнанню на предметному та доступному спостереженню малюнковому матеріалі, що й зумовлює власну психокорекцію.

Результативність проходження особою груп АСПП ґрунтується на пробудженні інстинкту самозбереженості, завдяки посиленню раціональності логічного мислення. Підтверджено, що діагностико-корекційне пізнання психіки майбутнім психологом є вкрай важливим для становлення його професіоналізму в практиці надання допомоги іншій людині.

Ключові слова: активне соціально-психологічне пізнання (АСПП), архаїзми, глибинне пізнання, закон співпричетності, особистісна проблема, партиципація, пралогічне мислення.

Introduction and current state of the research problem. The article is based on empirical material of using the method of “Active socio-psychological cognition” (abbreviated as ASPC), which is based on the objectification of the psyche (personal thematic psycho-drawings or a selection of reproductions of artistic paintings, with the definition of a psychological topic). The ASPC method assumes group work, which is based on the discoveries of T. Yatsenko regarding the influence of the archaic heritage on the individual’s psyche, including pralogical thinking [1].

Visualization of a person’s own psyche is based on the peculiarities of pralogical thinking, which allows not only to animate the objective world (animization), but also to create the form of objects for mental (ideal) reality, preserving their information equivalents [3; 5].

The evidence base for the above statement is confirmed by the results of a study of verbatim material from ASPC groups. Audio and video recordings of the in-depth cognition process indicate the existence of information exchange between mental subsystems, regardless of the forms of self-representation (verbal ↔ figurative). This made it possible to verify the involvement of the psyche in recoding the ideal (spiritual) reality into a visualized one, which confirms the existence of pralogical abilities in a modern person [5]. The latter opens up new prospects for in-depth cognition of the psyche in its unconscious essence, due to the ability to objectify. The above allowed us, in the process of the psyche cognition, to rely on the objectified basis of self-representation of the subject, taking into account the subordination of images to the laws of the physical world.

At the same time, we take into account the subjectivity of the psyche with its possible deviations from reality. In-depth cognition (synonymous with ASPC) presupposes that the group leader has the ability to “read” the meanings determined by the activity of both spheres of the psyche, which is an important prerequisite for successful dialogue, the effectiveness of which depends on asking questions to the respondent.

In-depth cognition, based on a visualized cognition platform, which *opens up prospects for scientific research revealing the participation of the motivational potential of the pralogical thinking of a modern person* [3; 5]. The archaism of dualism deserves special attention in the ASPC process, which from the pralogical viewpoint is explained by the two-plane reality of the psyche phenomenon.

In the ASPC group we come into contact with the two-dimensional characteristics of in-depth cognition of the psyche, in particular: “unification – separation”, “dynamics – statics”, “integration – disintegration”, “visible – invisible” (but energetically potent), “real – imaginary”, “tolerant – desired”, “genuine – virtual”, etc. The bicontiguity of the semantics of the mentioned binary characteristics of mental manifestations (objectified in the drawings) indicates the activity of pralogical thinking in the self-presentational processes of a modern person. Pralogical thinking is characterized by binary perception – both “this” and “that”, in contrast to logical thinking, for which the following is acceptable: “or” – “or». This is where the two-plane nature of pralogical thinking is manifested, which is leveled out in the perception of the respondent (ASPC participant) and manifests itself as inconsistency in self-representations based on the spontaneity of behavior [5].

The empirical material of practice in ASPC groups made it possible to discover the effectiveness of the law of connection, which can combine contradictory entities. In case of “artistic” visualization of the psyche, this was manifested in the ability of each respondent to arrange their own representations in order of their emotive significance for them.

Recently, T. Yatsenko made important clarifications in the «Model of the Internal Dynamics of the Psyche», namely: name of arrow 4 – «implicit order» (invisible) – changed to «participation» [4; 6].

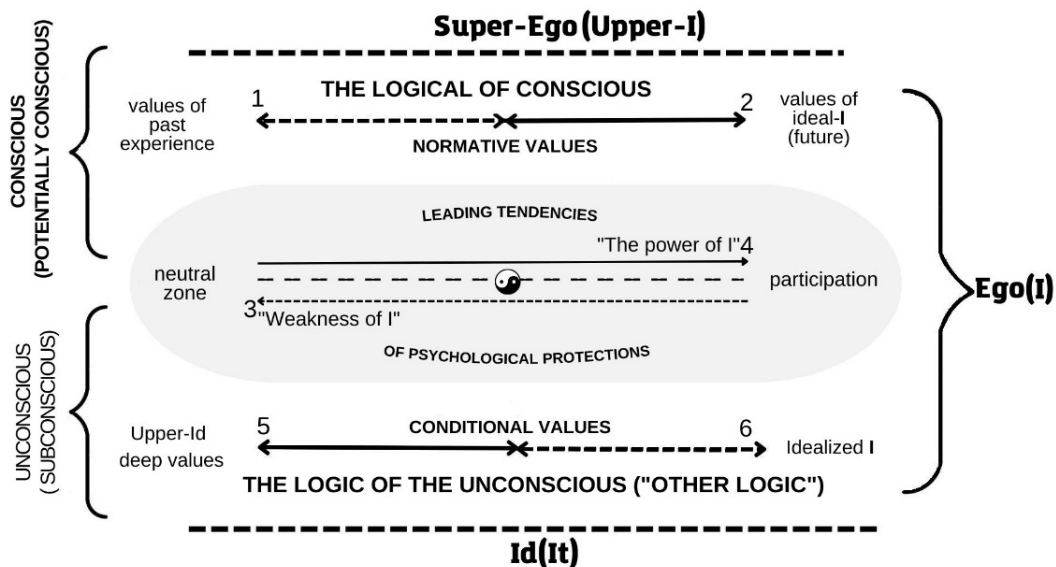


Fig. 1. «Model of the internal dynamics of the psyche»

Participation (connection), in this context, is a more adequate term that explains that a person has «blind skill of the hand» (the term was introduced by L. Levy-Bruhl [7]), which is manifested in a person’s ability for arrangement. The term “participation” contextually proves the existence of a person’s innate ability *to transmit information through the complicity of symbols* in a psychodrawing, as well as the “hand’s ability to arrange” the self-representations, which contributes to the sequence of their analytical consideration in the “Psychologist ↔ Respondent” system. The human hand is spontaneously capable of spontaneously arranging psychodrawings, which are independently selected from well-known works of art (or drawn), which is carried out by ASPC participants before the session. The effectiveness of the mentioned «action» (arrangement of visualized self-representations) is evidenced by many years of practice, which confirms the fact of relations between the pictures chosen by the subject (chosen by the “hand”) and their ability for arrangement, which proves the effectiveness of participation. We are talking about psychoanalysis (in the “P ↔ P” system), according to which the objectification of drawings is based on the consonance of the semantics of a drawing with the next one. It should be noted that, under such conditions, the ASPC leader must be professional when posing questions. The mentioned «hand’s ability» of a person to arrange is based on its participative-latent prognosticity, which was given to humanity by the nature of archaic inheritance, which was confirmed by the research of L. Levy-Bruhl [7].

The purpose and objectives of the study. The above allowed us to state the importance of the archaic prerequisites for the humanity development, which invisibly gave them the ability for foreknowledge, which we rely on, relying on the independent selection of pictorial representations by the ASPC participants and their arrangement. The use of drawings as self-representations by the ASPC participants takes place against the background of hereditarily given participation, which is characterized by an impeccable ability for arrangement. There is every empirical reason to assert that the phenomenon

of participation is a hereditary and archaic quality of the psyche. **Foreknowledge**, which is characteristic of human pralogical thinking (which a modern person also possesses), is interconnected with the phenomenon of *participation* [4; 6; 7].

Accordingly, our **task** is to identify participation. The sphere of cognitive attention in ASPC includes deviations from reality that are not controlled by a person, both semantically and energetically. **The task of the research** is to identify deviations from reality in a person, which the psychologist reaches in dialogue with the respondent in order to be able to help him in solving a personal problem (an internal stabilized contradiction).

Research methods. The material of the article is based on the empirical material of the active socio-psychological cognition method (abbreviated ASPC), implemented in group form. This method assumes independent performance of thematic psychodrawings supplemented by reproductions of works of art that illustrates the fragment of empiricism presented in the article.

ASPC combines theoretical and practical aspects, and the methods used (in their instrumental nuances) are subject to a single law formed by us: “Positive disintegration of the psyche and its secondary integration at a higher level of mental development of the subject.” In-depth cognition of the psyche within the framework of the stated law requires the leader of the ASPC group to understand the latent levels of the functioning of the psyche in the inalienability of its spheres (consciousness/unconsciousness). A holistic approach to the understanding of the mental is carried out on the stenographic material of the ASPC groups. The use of the visualized self-presentation of its participants in the ASPC led to increased attention to the fact of recoding the ideal (psychic) reality into the objectified one with the preservation of information equivalents. The latter contributed to the realism of the idea of visualization of the subject’s psyche with its subsequent analytical-dialogical analysis, in which logical and pralogical thinking is synthesized.

The statement of the main material research. The leading role in in-depth cognition is played by the archaic predetermination of the “energy potential” of the psyche, the priority of which remains with the basal form of defense. This explains the irrationality of the reasoning of an ordinary person, as well as their tendency to act illogically. It is difficult to identify the causes of these phenomena without in-depth cognition, and it is impossible (or very difficult) for a person to cope with this on their own. *Subjectivism, set by the system of peripheral psychological defenses formed during life, is determined by objective but unconscious determinants, the archaic nature of which is expressed in basal defenses.* The above draws the psychologist’s attention to the fact that the external manifestation of the unconscious takes into account the laws of nature, which indicates the fact of the inalienability of the spheres of consciousness and the unconscious, with all their functional asymmetry.

Considering the mission of defenses in concealing the true motivation of a person’s actions, the unrecognizability of the results of the subject’s spontaneous activity is amenable to cognition, due to the invariance of mental manifestations, regardless of the types of representation forms (verbal or objectified). This covers *latent motivation, which, as a rule, is dominant under the condition of involuntary behavior of the ASPC participant.*

We rely on the objectivity of in-depth (unconscious to the subject) determinants, which tend to “declare themselves in behavior”. The desire for objectivity in understanding the psyche has led to the inclusion in this process of objective (objectified) means, subject to the laws of the material world (drawings, stone models, modeling, etc.), which contributes to the objectification of information equivalents of the psyche. At the same time, the “objectivity” in question is always distinguished by relativity, since it cannot appear in its “pure form” due to the subjectivity of the psyche, given by the peripheral form of defense.

Therefore, *in addition to the “objective means of self-presentation” present in ASPC, dialogue (in interaction: “ $P \leftrightarrow R$ ”) is also important, providing a wave-like “linearity”, combined with the longitudinality of cognition in time.*

Visualized means create a mediating effect of objectifying the integrity of the psyche through the self-representation of ASPC participants, which opens up prospects for understanding the features of “objectification” in the context of its archetypal symbolism content, which is unique for each person. The general line of the archaic heritage influence on the psyche of a particular individual is expressed in the thread of the motive of “suffering”, invisibly introduced by the respondent into the individualized self-representation material [1].

ASPC is based on «probabilistic logic», which presupposes attention to two-plane realities («*this*» and «*that*»), while in formal logic (to which consciousness is subordinated), there is a clear requirement: *or «this», or «that»*. The waymark in the ASPC is energy priorities. It is important to understand that in in-depth cognition there is no «*specification of the cognition procedure in advance*». The task is to reveal the semantic essence of the *spontaneity of the subject’s behavior*. The latter explains the fact that the psychologist (conducting ASPC) “follows the respondent”, their internally motivated initiative. The dynamics of in-depth cognition are distinguished by an imperceptible transition from the language of predictions to their confirmation due to the understanding of «semantic parameters» that influence the arrangement of behavioral material («participation») [6].

The use of visualized (objectified) means of self-representation creates *an objective platform for probabilistic forecasting*, which brings the process of in-depth cognition closer to logical thinking. With such «materialized assistants» in the organization of ASPC, *the category of «probability» correlates not so much with a person’s subjectivity, but with their «expectations»*. The forecasts of a psychologist leading the in-depth cognition are based on the ability to read the meanings behind the «verbal-nonverbal» context, which brings one closer to the objectivity of understanding what is hidden behind what is observed and heard. In this we approach the pralogical reality of the phenomenon of the psyche, which is actualized due to the archaic potential of a person [1; 5]. Understanding the meaning is a prerequisite for both the success of the dialogue and the management of the in-depth cognition process.

The «lifeline» is the probabilistic forecasting, which remains behind the scenes of academic approaches to understanding the psyche. The adequacy of the psychologist’s questions to the respondent presupposes the development of his mnemonic skills in mastering the accumulated material in the session, from the beginning of interaction with the respondent to what is happening momentarily in the ASPC group (The term «material» is used in its psychoanalytic understanding – *author’s note*). The most important thing is to feel and note the contradictions found in the material that are invisible in the respondent’s self-perception. The latter explains the fact of the pralogical neutrality of the respondent’s psyche to the contradictions that they themselves produce and illustrate due to visualized representations.

The temporality (extensibility in time) of the in-depth cognition process is only relatively set by the psychologist, the latter follows the vector of “energy priority” of the respondent’s initiatives, including the number of self-representation proposed by them. It is difficult to disagree with the behaviorists, who focused their cognition on those phenomena that «*made themselves known in the plane of observation*». The respondent’s involuntary initiative ultimately predetermines both the «logic of the consciousness» and the «other logic» (the logic of the unconscious), which, without the external help of

a specialist, is inaccessible to the protagonist's awareness. It is easy to see in this a latent *pralogical binary*, as well as a paradoxical generalization of the truths of the subject's *pre-associations*, the meaning of which is given archaically. Intuition is what guides a person's hand when creating (or selecting) psychodrawings for self-representation.

We reach our scientific goals using verbatim material (due to audio and video recordings), which are amenable to structural and semantic analysis, according to criteria determined by the specifics of the topic of scientific research. Thus, the phenomenology of the ASPC process is directly focused on the interests of the participant in in-depth self-cognition.

The psychologist themselves should not place emphasis (at their own discretion) in the behavioral material developed in the group. It is important to be able to read meanings (as landmarks) and use them in interpretative generalizations of the behavioral material. In-depth psychocorrection is indirectly, but thoroughly, based on empirical argumentation and interpretation that can reorient the direction of a person's activity from the vector of «avoiding failure» to the vector of «achieving success». Cognition of invisible (latent) determinants of activity invariably reveals their involvement in the pralogical synthesis: present and future; conscious and unconscious; timeless and variable; universal and individualized. Thanks to in-depth cognition, *the subject acquires adequate self-reflection of their own behavior, which contributes to both personal well-being and socio-professional success.*

The social development of the humanity, as well as the mental development of each individual, is associated with the emergence of two systems of psychological defenses: *situational* – stimulated by external requirements for the subject's behavior, and *basal* – with an archaically defined motivational potential. The mentioned *duality of defenses* undoubtedly *indicates the pralogical characteristics of the human defense system.* The peculiarity of the «defensive» system is that it is able to bypass reality that is unfavorable for the prestige of the Self, by removing, ignoring, and also distorting it.

The factor of “deviations from reality” helps to neutralize the contradiction between “Real Self” and “Ideal Self”. The genesis of “psychological defense” is distinguished by its fusion with pralogical thinking, which is neutral to contradictions, which is why the subject does not notice it. This is approximately how the duality of the psyche («conscious / unconscious») arose, stimulated not only by the taboo on incestuous union, but also by the social demands of culture for prestige, for the loftiness of one's own Self [4; 6]. All this is connected with the emergence of *two adjacent planes* in the psyche: ideal / blameworthy; real / imaginary; visible / latent; sanctioned / forbidden, taboo; terrestrial / virtual; rewarded / punished, etc [1].

The article proves the importance of the subject recognizing the specific manifestations of their automated psychological defenses, which helps to debunk and prevent their destructive behavioral tendencies. The «prehistory» of the formation of pralogical thinking has a connection with traces of repression, setting the line of prolongation of the defense interest of archaic motives, assimilated with the basal defenses of the subject [3; 5]. In-depth correctional work not only has prospects for revealing the semantic parameters of archaic (universal) mental tendencies inherent in humanity (Oedipus complex, guilt, sacrifice, slavery/subordination), but also to reveal the dominance of motivation given by Oedipal dependence. The latter often dampens the potency of logical thinking in solving personally significant issues. Due to non-verbal means (used as representations), the prospect of ascertaining the pralogical reserves of the psyche, which specifically ensure the duality of images and the visible (real) and the imaginary, was opened. This proves

that the intuitive imagination always involves a «*duality*», which means inseparability with pralogical thinking [3; 5].

Let's give an example: respondent O. was asked to make the psychodrawing «My Own Tattoo». O. took a photo of the tattoo on her body (Fig. 2).



Fig. 2. Respondent O.'s own tattoo: «Symbol of Air»

Respondent O.'s explanation: «I depicted such a tattoo because the air “exists” and it, at the same time, seems to “not exist” – it is imperceptible and elusive. It reflects my omnipresence and, at the same time, non-existence».

Considering the results of the presented fragment of the study, O.'s problem becomes clear: the five-year-old girl (now a Master of Psychology) was given by her parents to her grandmother. The separation from her parents (especially her mother) was dramatic for her. And here is the result – a “tattoo”, in which she is combined with air (hardly *perceptible*, but vitally necessary), although *invisible*. This corresponds to the experienced drama close to the problem: «life is non-existence». Symbolically: «As if O. *exists* and as if she *does not exist*». Respondent O. identifying himself with the air seems to eliminate the problem of separation from her parents (air without spatial boundaries).

The pralogical essence of the psyche in ASPC is evidenced by the need to «revive» objectified representations, which occurs in the dialogue between the psychologist and the respondent. The process of dialogue interaction in the «P ↔ R» system contributes to filling the objectified representation with content that is emotionally significant for the respondent. The latter precisely points to the fact that *in-depth cognition involves ensuring a research mission in two planes: objective (objectified representation) and subjective (interpretation by the subject)*. The latter [subjective] envisages filling the representation with content that is emotive and individualized for the respondent. All this ensures the inclusion of pralogical thinking in the in-depth cognition process, the manifestation of which is distinguished by individual uniqueness. This explains why the psychoanalytic procedure is sometimes called antihermeneutics: it does not contain a priori pecified-meaningful information about the psyche (in a drawing or in a story). Therefore, it is necessary step by step, in dialogue interaction, to collect relevant material that can be interpreted. Only longitudinal analysis of behavioral material helps to detect internal contradictions that require resolution to optimize the functioning of the psyche [2; 8].

To summarize, we can say that archetypal symbolism in ASPC groups contributes to the objectification of both the universality of the laws of the psyche (in particular, Oedipal dependence), and their individualization of manifestation through the behavioral fact of the uniqueness of the psyche of each individual.

The dynamics of the psychologist's dialogue with the respondent depends on their ability to read meanings [2; 8]. The fact we have established is basic for the relevance of the implementation of dialogue interaction that actualizes social-perceptual knowledge.

The pralogram of such knowledge can prevail over logical thinking, thereby creating barriers to the optimal solution of one's own personal problems.

Conclusions and perspectives of further researches. To sum up, we can confidently say that: the future psychologist's participation in the ASPC group contributes to the development of his self-reflection due to the actualization of the pralogramical abilities of the psyche, synchronize with the higher Ratio. The latter is confirmed by the fact that a person's involuntary activity can provide an adequate platform for in-depth cognition in its motivational task hidden from direct observation, which a person could never cope with on their own. The human hand, without any difficulty, determines the sequence of consideration of selected, visualized self-representations. Behind the latter, the pralogramical abilities of human intelligence lie, which not only differ from logical ones, but, in a social-perceptual format, even surpass them. For example, the pralogramical abilities of the psyche allow the respondent to consistently reveal the existence of illogicalities in behavior generated by a personal problem (internal stabilized contradiction). With all this, the subject invariably copes with the task of determining the sequence of the psychologist's analytical consideration of the visualized means they have selected, relying only on the emotional self-awareness of their significance for them.

Analysis of the pralogramical thinking problem allows us to more adequately understand the position of orthodox psychoanalysis that «consciousness is not the master even in its own house». Our research proves that «consciousness» is accordant with «logical thinking», which in the sphere of communication often disrupts the rationality of actions.

Participation in ASPC groups promotes the integration of the psyche of its participants, which strengthens and expands the capabilities of their logical thinking in resolving personal problems on the path to acquiring human and professional wisdom.

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