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THE LAWS OF THE PSYCHE IN THEIR UNIVERSAL FUNCTIONALITY: PROFESSIONAL TRAINING OF A PRACTICAL PSYCHOLOGIST

Abstract. The article presents the idea of the universality of psychic laws, based on a comparative analysis of depth cognition results as well as the laws of quantum physics. The importance of understanding the category of “informational equivalents”, which unites both ideal and physical realities, is emphasized. The main idea of the article is to understand the integrity of the world, which consists in the unity of the laws of physics, philosophy, biology and psychology. The scientific achievements of quantum physics are complied functionally with depth psychology evidence and are specified in the article. The empirical evidence of the “black hole” presence in the human psyche, as well as theoretical substantiation of the introduction to psychology of the “complementarity principle” is represented. The problem of the remote instruction of mental substructures, which predetermines the psyche cognition in the format of the "invisible horizon" is raised.

Keywords: depth self-knowledge, depth psychology, professional training of a psychologist, quantum, self-knowledge, correction, diagnostics.

Introduction. Practical psychology has been developing so far. This process is largely stipulated by the development of the psychodynamic theory, methodology and relevant practice, united under the common name “active

social-psychological cognition” (ASPC). Practical psychology is the area of professional activity, different from the everyday, extra scientific one. A practical psychologist performs his professional functions applying methods, techniques and tools based on the knowledge of human behaviour. In view of the foregoing, the development of effective methods of psychological assistance and their scientific basis are of great importance. The integration of scientific achievements with the general system of understanding of the human psyche laws was of particular importance in the development of depth psychology. Based on the psychodynamic theory, the main problem of modern psychological practices is the lack of understanding of the “information equivalent” category that combines the conflicting areas of the psyche (the consciousness / the unconscious).

The Goal of the Research: to study the common features of psychic laws (their objectivity) by a comparative analysis of the empirical evidence of depth cognition and research results in quantum physics.

The results of a theoretical study of the future psychologist’s training problem. The attention of modern scientists to the problems of practical psychology has been increasing sufficiently, as evidenced by the studies of G. A. Ball, A. F. Bondarenko, Z. P. Virna, P. P. Hornostay, Z. S. Karpenko, S. D. Maxymenko, V. G. Panok, V. A. Tatenko, N. V. Chepeleva and others. At the same time, research concerning the problem of the psychic integrity laws understanding is still highly inconsistent. Therefore, depth psychological correction is not included into the knowledge asset necessary for future practical psychologists. Universities that train professional psychologists are focused mostly on providing academic knowledge. For this reason, it is not enough to develop students’ personal potential, reflexive intelligence, social perceptual thinking abilities (intuition), readiness for dialogical interaction, etc. An academic approach does not provide future practical psychologists with the ability to complete the course of personal correction that can neutralize the

residual (“trace”) effects of the experienced injuries. As a result, there are some gaps in their professional training.

The term of “vocational education” is interpreted as “ training of specialists of various skill levels at the educational institutions for employment in one of the sectors of the national economy, science, culture ...The vocational education content includes substantive insight into the scientific background and technology of the chosen type of labour; inculcation of special practical skills; the formation of the psychological and moral personal qualities required to work in a particular area of human activity” [11, p. 217].

Our studies show that the prerequisite for the professional development of the practical psychologists has been their personal psychological correction, which is focused on identifying the deep psychological sources of personal problems (internal stabilized contradictions) that destruct communication with other people. It is about reaching psychological maturity by the future specialist, one of the indicators of which is the ability to transform oneself into an object of observation and research. It stipulates self-reflection, cognition of the infantile origins of the personal problem, the psychoanalysis of traumatic life events and the recognition of individual tendencies of behaviour determined by childhood.

Providing a young psychologist with the professional assistance in order to optimize his or her communication skills and to make optimal relationships presupposes the development of social perceptual intelligence (practical rationality) and introspection skills. According to V. G. Panok, “a practical psychologist while working with a client should know all the depths of his or her soul,” which implies first of all the knowledge by psychologist of his or her own hidden soul essence. A practical psychologist must take into account the mechanisms of compensation and sublimation, “which allow the individual to maintain homeostasis in social relations” [14, p. 61–62].

A scientific literature review in the field of practical psychology allowed us to identify the following as components of professionalism: communication culture, development of the emotional and psychological spheres and the

capacity for professional reflection (A. A. Osipova [13], N. I. Poviakel [16]); professional and psychological positive motivation for future practical activities, mature social and cognitive as well as communication skills and practical intelligence (N. V. Chepeleva [20]); strong personal and professional identity (A. F. Bondarenko [5]); the psychological readiness of the future specialist for constructive dialogue and partnership (N. I. Poviakel [16]); the ability to establish constructive contacts with people, as well as the development of the psychologist's self-consciousness and personal maturity (N. A. Kucherovskaya [10]). The personal and professional realization of a psychologist is impossible without internal moral mobilization, which provides for the elimination of the contradictions between the real self and the ideal self in the process of self-improvement (A. S. Shtepa [24]).

The personal potential of a specialist (cognitive, interactive, existential and semantic) is of great importance and specifies the practical psychologist's job unlike other areas of professional activities. This is precisely what affects the results of psychological self assistance as well as aid to another person.

We are convinced that the personal development of future practical psychologists is inextricably associated with their mastering of the psychoanalytic ability to conduct a dialogue with a respondent using visualized means. Reflection development which contributes to psychologists' understanding of stabilized internal contradictions and their infantile origins has been sufficient as well. We stand in solidarity with the modern Ukrainian researcher A. F. Bondarenko who notes that "... such personal work cannot be carried out by means of books (training manual) ... because it requires a fundamentally different way of learning, namely: the experience of one's own being in direct personal communication and analysis" [5, p. 8].

The problem of practical psychologists' training is especially relevant in the context of pedagogical studies [1]. These studies set a qualitatively new view on the professional development of future psychologists. The most significant indicators are considered to be the professional competence development,

spirituality, creativity, and social activity. It has been proved that the successful application of the developed concept of university education in educational science and psychology is due to the students' personal potential actualization during professional training.

In summary, the relationship of personal and professional is a central link for ensuring the psychologists' training effectiveness. University pedagogical education is being implemented through student-centred and individual creative approaches both organizationally and procedurally. This is precisely what ensures the human factor actualization in mastering psychology [2].

An academic approach does not provide the content of education, its means and methods with contribution to the self-realization of personal potential and the personal manifestation in the professional self-realization. The attempts have been made to develop personalized programs such as the modelling of personal problems in psychological drama, which have been insufficient to penetrate the unconscious, as well as the deep roots of its formation.

Self-knowledge has long been considered to be a necessary prerequisite for professional success, which is reflected in many psychoanalytic essays. So, S. Freud considered introspection an important stimulus for the actualization of the repressed into the unconscious, which contributes to the release of Ego from excessive intentness. A. Adler's individual analytic approach has provided for the personal development meaning which is to perceive by a person his or her true life goal. This goal is disguised as illusory ideas which encourage a person's drive for power in order to compensate for feelings of inferiority. In C. Jung's analytical psychology the emphasis is placed on the cognition of personal traits which are "in the shadow" (the unconscious).

According to psychological synthesis (R. Assagoli), the main idea of self-development is internal harmony, unity with the Self through the awareness of sub personalities. In Gestalt therapy F. Perls emphasized the need for achieving personal maturity which has the following indicators: to support oneself rather

than to be supported by others; the ability to take responsibility, to mobilize, which requires preliminary study of the neurotic levels of the personality, etc.

Personal development associated with the desire for self-realization is the central concept of humanistic psychology. At the same time, self-knowledge is necessary for self-actualization. It contributes to the elimination of the inconsistency between the real self and the ideal self, reduction of anxiety, distortions of social-perceptual reality, which generates maladaptive forms of behaviour.

The profession of psychologist involves a continuous process of personal development, which should be achieved by variety of means. In the humanistic direction it is being achieved through personal growth; in psychoanalysis through personal analysis; in the psychodynamic direction through personal correction and depth self-knowledge. Studies concerning the practical psychologist training aspect are highly inconsistent both in domestic and foreign psychology.

Depth psychology in the format of psychodynamic theory aims at the defining of relationship between the spheres of the conscious and unconscious in their contradictory unity and functionally asymmetric confrontation. This article presents the achievements in the field of vocational training of practical psychologists based on psychodynamic methodology and appropriate instrumental and methodological support.

Presentation of Basic Material of the Research.

The development of modern knowledge requires the world integrity understanding which consists in the unity of the laws of physics, philosophy, biology, psychology and other sciences. The scientific and practical psychology integration with the universal laws of nature (in particular, the Universe) provides a new, progressive impetus for the philosophical and methodological understanding of the psychic in its holographic essence and interrelationships between the particular, the partial and the whole. It points to the avant-garde formulation of the psychic integrity problem with a focus on the

“interaction and mediation” processes. The latter offers the prospects for penetration into the invisible (“other”), latent, which actually determines the visible and the observable.

Aiming at the psyche holism, the interrelations between the physical and the ideal (spiritual) world have become the focus of attention. This opens up the prospect of research opportunities of the adequate assistance in resolving internal personal problems. Under such circumstances, the correction allows an individual to acquire the “openness for a new experience” tendency that optimizes the processes of self-knowledge in life. The functional interrelation of the scientific achievements of quantum physics and depth psychology in understanding the essence of the psyche has become notable. Confirmation of the hypothesis validity is the opinion of D. Bohm. He wrote that “Consciousness and substance are only different aspects of the same universal basis, which originates from the immanent order” [8, p. 174]. A number of significant researches concerning Oedipal dependencies of a person, which are accompanied by the fixed drives and desires to primary libido objects, has refocused our attention spontaneously to the “black hole” effect, which concerns not only the Universe, but also the human psyche. S. Grof said (“Beyond the brain”): “... studies have showed that the human psyche is largely comparable with the entire Universe and everything that exists in it” [6, p. 75]. As in the case with social perceptual reality being distorted by psychological defences, the black hole is being changed in space by excessive gravity (gravitation). A. Einstein pointed out that “... space acquires hardness, elasticity and the ability to change its geometric shape” [25, p. 90]. Stephen Hawking investigated these questions more fundamentally and explained the collapse of a star into a black hole by the space deformation, which creates a trap where everything disappears irreversibly [21]. D. Bohm drew parallel between the black hole and the psyche. He stated that “... thoughts are similar to flow in vortex ... therefore it is sometimes rather difficult to change our ideas” [25, p. 98].

The empirical evidence of the deep cognition of the psyche indicates the possibility of a personal sensual and emotional feeling of a similar phenomenon. We have noticed the similarity of the black hole presentations in the Universe (photo 1–4 (NASA / ESA research company) with the personal drawings (see Fig. 1–5). In the personal psychological drawings of different respondents, the “black hole” is not represented directly with its autonomous and functional features, like everything that has been presented by the psyche outwardly. Such kind of presentation masquerades as a variety of psychic drawings themes. In other words, the effect of the black hole is presented in personal drawings on different themes. This may indicate a wide range of the “black hole” influence on a person’s psyche.



Photo. 1



Photo. 2



Photo. 3



Photo. 4

Let’s turn to a brief psychoanalysis of some of the personal drawings, containing the black hole sign. The empirical evidence has convinced that the “black hole” is often appeared to the ASPC participants in the form of a spiral and image of vortices close to the above-presented images of the black hole in the Universe (Photo 1–4). The sense of the black hole has mortido potential, as it is indicated archetypically by the “blackness”. The black hole motive has been observed in the drawings, regardless of the themes diversity. It demonstrates the

imperative energy of this phenomenon as well as its inclusiveness concerning human life.

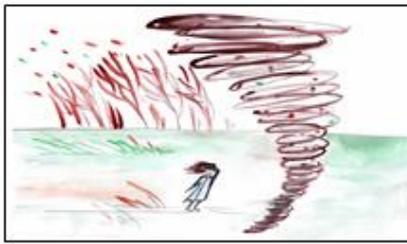


Fig. 1 I;am running straight towards



Fig. 2. The way I see myself

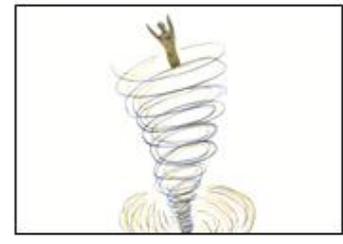


Fig.3. Crisis and emerging from it

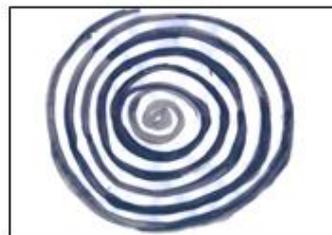


Fig. 4. Unhappyness perception



Fig. 5. Real self.Ideal self

As a rule, these themes have an emotional charge, namely: the unhappiness perception (Fig. 4); figure 3 (a hint of the act of “self-birth” through the hardships). All this points to the motivating force of crisis states; running straight towards disaster and approaching to it (Fig. 1); self-birth through the crisis (Fig. 3).

Thus, a vortex symbol may indicate a tendency to a “womb” defence creation around oneself against adverse (crisis) circumstances (Fig. 2). Such kind of necessary defence is not beneficial for the personal self-development; it sets restrictions and lack of freedom that is subject to psychological correction. The drawings of “a vortex” contain a “hint” of the personal weakness, because this is a definite dependence on something outward (not subject to a person). The vortex generates anxiety, the risk of being absorbed and self-absorption, a sense of fatum, turbulence and irreversibility. D. Bohm believes that the constancy of some “vortexes” (as a symbol of the black hole) in the person’s conscious impedes one’s mental development, makes one’s behaviour invariant, interferes with the flow of new information and ideas as well as the creative potential realization and causes isolation in communication with others people.

The obtained empirical evidence confirms the D. Bohm's statement. Figure 5 demonstrates uncontrollable gravitation (gravity), the personal dependence on the primary libido objects, being formed during the Oedipal period of development: the author is in the "darkness" of the cracked egg. This kind of an egg with a person's silhouette coming out points archetypically to his or her being in a womb. This fact is very substantial from a scientific point of view, as the idea of womb significance, especially the act of birth as a prerequisite for the appearance of the black hole effect has been confirmed. Further developments depend on the nature of the attitude towards a child of his or her inner circle. But, according to Eric Erickson, "even under the most favourable circumstances, this stage apparently introduces a feeling of inner schism and general longing for a lost paradise" into the psychic life of a person [28, p. 54]. Furthermore, E. Erickson points to the occurrence of a "life – long mighty combination of feelings of deprivation, separation and abandonment".

This is the point we wish to stress. It has prompted us to submit empirical evidence to this subsection. Uncontrollable gravity manifests itself in parent's dependence, in the impossibility of escaping from their force field and the encapsulation of one's own potential as well as the impossibility of its realization.

The psyche latent logic is as follows: there have been no conflicts and confrontations between the parties in the womb (the fertilized egg has had the unity of "all participants of the process"). This type of psyche "knowledge" is of pre-reflexive origin due to its archetypal nature; therefore, it may become a person's asset only in a diagnostic and correctional analysis that helps to reduce the tendency towards psychological death [3]. In other words, Figure 5 reflects the conscious submission of the unconscious energy pressure. Paradoxically, but being in this seemingly "poor state", the author of the drawing has interpreted it as "ideal"?! This hints at a womb as an "ideal" environment (a twenty-year-old female student's drawing). Stability (static character) with a hint of psychological mortification, which affects the vitality of a person, has been a

peculiar feature of such formations. The drawing of a part-time student of the psychological department is strikingly frank containing a hint of the “death” tendency (Fig. 6). The inconsistency of the visual image with the theme “I am among people” is notable. During the conversation it was found out that the author of the drawing had an intractable conflict with her mother, which had caused her leaving home and moving to another city, where she got a job in a psychiatric clinic. The drawing shows hate towards her mother (“to her womb, as well as to her own” one), unwillingness to be “born by her”. The cube itself is considered to be an archetypal image of the womb. The darkness around suggests the “black hole” in which the respondent feels hopeless. The respondent has never been pregnant in her life. But she chose the following way of visualizing the desire to eradicate the mother’s womb imitation in her, which naturally has been metaphoric. From the conversation, it became apparent that the respondent’s libido was towards her father. A cube has not been a reproductive womb. The respondent is being hidden there with all her problems and has become inaccessible to others (hands on a cube). Consequently, she is the carrier of her own black hole, made of hatred of the mother as well of herself, which creates the effect of the black hole. This effect has been determined by the mortido feelings which have influence on the entire personal life activity.



Fig. 6. I am among people

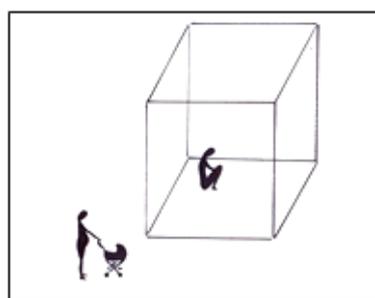


Fig. 7. Loneliness



Fig. 8. What is not acceptable in people

The similarity of the analyzed drawing with the respondent Y.’s one 7 (she has been uninformed about drawing 6) is striking. It is worth noting, that the “cube” is involved in loneliness as well as in the perinatal period: a figure near the cube (a baby carriage with a child, a woman’s pregnancy) is a hint of

fertility. So, it could be reasonably argued that the black hole in the human psyche is associated with the perinatal period, mortido energy, the tendency to psychological death, severe attraction towards parents (and their alienation), impotence and self-deprivation of the psyche. We are not able to provide full transcripts of analytical and dialogical work with the authors of the drawings, so we limit ourselves to a brief description.

Womb motives are presented in numerous personal and non-author drawings (artists' drawing canvases): M. Criste, V. Kush, V. Siudmak, D. Ho, Gurbuz Dogan Eksioglu. The attention is focused on "the black hole". Black holes can consist not only of empty spaces, but also have impact on important aspects of life. Drawing 8 "What is not acceptable in people" is perfect with configuration for the image of the black hole in its Universal expression (see photo 1–4). The theme of this picture indicates the danger of being pulled into the "hole" when communicating with such people. In this drawing the author also conveys her own anxiety, the fear of states similar to the "hole", which subjectively has created risk.

The effect of dynamic static in the black hole can have a diagnostic character in terms of communication between people in their desire to "defend their opinion."

The imperative position and conviction in one's self-righteousness obscure the interest in real dialogue. The interlocutor feels disappointed because the other person is too stuck on himself and he does not hear, as a result the conversation loses mutual interest. Such features of the psyche are incompatible with the profession of psychologist. For a psychologist who is "burdened with his or her own problems," the interests of another person are pushed back. This can distort the feedback meaning, and, most importantly, the psychologist himself can fall out of conversation, feeling a gaping hole inside. The empirical material shows that a person is capable of reflecting "emptiness" and presenting it visually in the form of the black hole in drawings or sculpting. All this

objectifies the destructive effect of childhood traumas, as well as the power of influence on the psyche during pregnancy.

M. Talbot writes: “In order to imagine what our losses could be, it is enough to have a look at the child. Children have not a chance to create sustainable vortexes in their consciousness so far, and therefore they interact so easily and flexibly with the surrounding world” [19, p. 99]. The phenomenon of the “vicious circle”, as well as the law of “coercion to repetition” fit in the black hole context. It has been set by the “Oedipal gravity”, consistent with the black hole as the primary basis for the occurrence of the Oedipal dependence dysfunctions associated with ambivalence of feelings, inferiority complex and feeling of guilt. This explains the mortido energy dominance in the Oedipal desires. As a result, blocking and substitution of the libido energy have occurred. Having considered the black hole in the psychology student’s drawings (Fig. 9 - 13) we are certain in the interrelationships between her personal problems and the feeling of “being unborn” that optimizes the need for self-birth.

Psychoanalytic work with the author of the drawings helped us to reveal the feelings hard for her, caused by the sense of being unaware. All this is manifested in the isolation from the world, passivity, the desire to overcome something like a film (see Fig. 9). Let’s present the self-analysis of the author of the drawings. The respondent N. (a third year psychology student) says: “When we were talking about an increased gravity towards family (mother), I felt it was about me.

I will present three drawings that may clarify the understanding of my efforts to cope with the problem, resembling the “drag into the black hole”. Figure 9 illustrates my attempts to be self-born. That is what is disturbing me. There (outside) is a lot of unknown for me. My eyes are closed, and I feel like I am covered with a film, as if being in the womb. The flames symbolize emotions. When I joined the ASPC group, I realized not only that it could not continue, but also believed that I could release my potential by introspection.

The “sign” on the forehead symbolizes the uniqueness and the desire for self-realization. My hand (Fig. 9) is trying to tear the film, but these holes are similar to realities recovering spontaneously. It does not depend on me, and it turns out that I am captured by a self-reproducing reality and every time I start all over again. During my participation in psychological and correctional studies, I have already understood a lot and became stronger. Thanks to the depth correction, I managed to free myself partially from the “film” that had prevented me from reality understanding. Figure 10 demonstrates the progress of my efforts. I became stronger and intended to continue working on myself. First of all, I need this. The living a sheltered life being weakened (pulling the film off) is the reduction of the mortido energy of (aggression, destruction). This is what exactly figure 10 illustrates. The face has become enlightened without the film. It seems that the black hole is the attractor of the mortido energy, that is, this energy often has a gravitational effect (like “devil”). Thus, I have realized that the black hole is not only an external formation, which can be visualized through drawings, but also an internal one, that affects all my life’s activity. It is (the hole) inside me. I feel it. I am sure that the black hole is of aggressive and destructive energy origin. The following drawing (fig. 11) I have taken on the Internet, but it reflects accurately my relationship with the partner. I would call it the “Mortification of personal relationships”. Skull symbolizes the fact that relations are doomed to dying. It is evident that both of us are involved. The only difference is that I am sitting, and he is “dancing” around me. He is facing me, but I am completely self-absorbed. In particular, I may feel angry, aggressive, disgruntled, annoyed, disappointed, etc. I know that all these are trajectories of my feelings, and I can’t do anything about it. They alternate frequently like in a vicious circle”.

The psychologist thanked student N. for a quite mature introspection and continued working with the drawing 11.

P.: The girl’s hand, as can be seen, is appealing to the teeth of the skull, that is, to the “mortido energy”. Her belly (although somewhat non-naturally) is

“filled” with this energy (the girl is supporting it with her hand). Obviously, this prevents them from building relationships; the girl’s look is towards herself, not a partner?



Fig. 9. My Desires



Fig. 10. How people see me and how I see myself



Fig. 11. Mortification of personal relationships



Fig. 12. MySelf-Rebirth

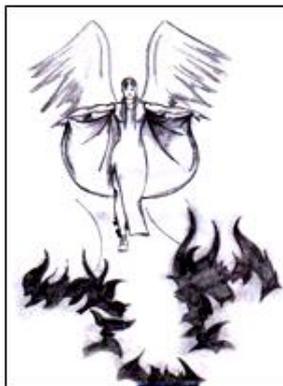


Fig. 13. MyPerspectives

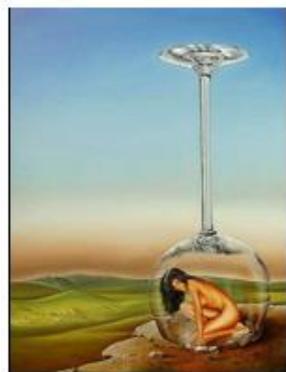


Fig. 14. «Desirable Sense of Self» Mariola Bogacki

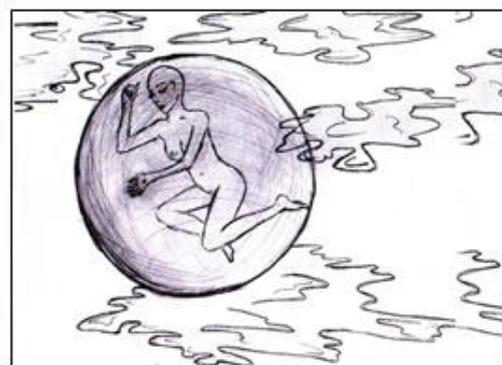


Fig. 15. Sense of Loneliness

N.: Only during psychological and correctional sessions I started to understand myself. At first, I was frightened, but then I remembered what you had told me: (to P.) to see means to be halfway to progressive changes.

I was inspired and began to pay more attention to my own psychoanalysis. It has resulted in insight and release from the mortido energy. I realized that I was “duplicating” my father’s behavior, I had suffered myself from (I often hid in the hem of my mother).

Then N. presented for the analysis her personal drawing “My Self-Rebirth” (Fig. 12).

N.: At night I had had a dream, which I depicted in the drawing (Fig. 12). It has helped me to understand adequately the inner process of my own self-

rebirth. My aggression is generated by the desire for supremacy (a “birthmark” on the forehead). I felt that I was “pregnant” with my three states. Below is a worthless, blind creature, but potentially aggressive, therefore it’s been muzzled. A distinctive birthmark (supremacy) is inherited from my father. The next figure is connected with my brother’s influence (the struggle between us who is better, closer to the parents). Further, at the top I am young, a first - year student. Being a second - year student I have already begun to realize the power of introspection, which gave me the conviction that much depends not only on the parents’ influence but also on ourselves.

I believed that one can succeed in introspection and inner self-development. I would call this process getting free from myself, and this is a true freedom! P.: When I look at your “belly full with animals”, I remember S. Grof’s words: “... the psyche not only combines jokingly human, animal or natural symbolic forms, but, apparently, is also capable of receiving information on the phenomenal world recorded holographically, about its present, past and future ”[6, p. 216].

Further, the respondent N. proposed the drawing “My perspectives” (Fig. 13). Wings stand for hope for self-making. Although they symbolize not only the feeling of being free (“from oneself”) but also a necessary help in self-making, especially since the “fire” in front has symbolized the emotional difficulties of this way.

The presented fragment of the empirical evidence has refocused substantially the search vector of the personal problems causes from the Oedipal period to the perinatal one (the intrauterine state and the birth). The latter is often found in the drawings, as well as the tendency to the womb return and dependence on it. The above is indicated by the hint mechanism like the umbilical cord in the drawings (chains, ropes, etc.). The following two drawings clearly illustrate the above (Fig. 14, 15).

The psychology student (named K.) chose a non-author drawing by M. Bogacki (Fig. 14) as a self-presentment, having called it “Desirable Sense of Self”.

A similar drawing called “Sense of Loneliness” has been regarded in conjunction with her personal thematic drawings (Fig. 15). At first glance, it looks unnatural, but for the respondent such body’s positions are acceptable and give a feeling of being in the womb (see Figure 15). The glass being located on the abyss edge (Fig. 14) emphasizes the risk. It indicates the author’s need for security. The respondent K.’s retrospection, presented above, as well as the comparative analysis of the visualized presentments (Fig. 14, 15) has confirmed the assumption that there is a relationship between the black hole and the perinatal period of a person’s development.

There is an interesting fact, that at the initial stage the black hole creates a shoulder-yoke effect (increased gravitation in outer space). It is often called the womb, for example: “... the black hole is a very sloppy eater, in fact only a few percent of the star has been absorbed by the womb, with the rest being thrown outward” [27]. The attention should be paid to the spontaneous interest of psychology students to the black hole phenomenon. In particular, one of them (named F.) cited the poem “The Black Hole” for a self-presentment.

The threads of Space are broken,
Time of Destiny has been scattered
Order plus mad Chaos - are
the birth of the Black Hole.
Its insatiable womb -
Has been eating and devouring everything.
How distorted mega-cosmos is!
And time is flowing back here!
It is like a bottomless pool.
It is a product of existence.
Space and time are drowning therein.
It has been saving the energy.
There are quite different laws here.
Realities have intertwined therein.
It has been devouring the whole Cosmos.
It is only in itself. All in ITSELF!

Time and Space are compressed
In an insignificant amount of Fate.
Order and Chaos are inside
They are the black hole's hostages...
Billions of centuries will pass.
A furious light of stars will die out.
And black holes will collapse
In the boundless complete light and darkness ...

He also added: "...I wish patience to those who are watching the sneakers of their relative sticking out of the black hole. That is me." In conclusion, F. explained: "... sometimes I look out from there," and suggested self illustration (Fig. 16).

In the context of the foregoing, the drawing "Real Self" by the ASPC participant comes to mind. She had portrayed herself as an egg with arms sticking out of it (Fig. 17).

The empirical evidence confirms the hypothesis of the laws unity. Everything is being subordinated to these laws in the world. The spontaneous behaviour of the respondent contributes to the expression of the psyche semantic reality in a symbolic-metaphorical form. It has been beyond the theoretical concepts but, nevertheless, emphasizes the perinatal period of development. We believe that it is the "intrauterine" factor that influences the foundations formation of the black hole. A sufficient role has been played by birth itself. To some extent, this is a prerequisite for the emergence (in a later period) of the Oedipus complex. The prenatal period of development we tend to associate with the category of "*the Oedipal completeness.*" It is due to the unity of the three: "mom, dad and me" relating to the Oedipus complex.

What is common between the birth and the Oedipal dependence? In both cases there is the impossibility of unity. In the first case it has been the immutability of the breaking "with the womb", in the second one (taboo on incest) - the impossibility of sensual unity with the close people and relatives (one has to realize that in adulthood, he or she should be independent and self-consistent). Throughout a person's life it has been reflected in the tendency of

the “intrauterine” state return. It is explained by the increased “gravity” impulses, the Oedipal attractions towards the primary libido objects (parents, relatives). This idea is confirmed by the personal drawings 18 and 19. A person has depicted himself like an embryo in intimate relationships (Fig. 18) and the imitation of the two spermatozoa merger in intimate and emotional relationships between loved ones (Fig. 19).



Fig. 16.

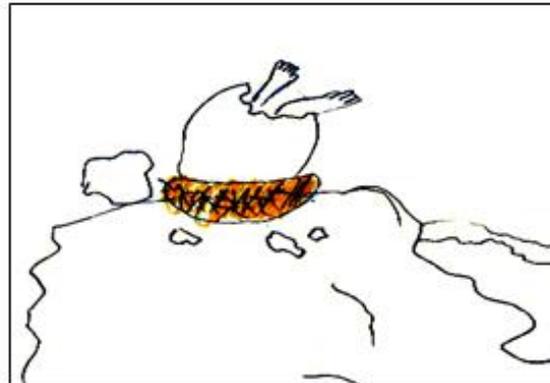


Fig. 17. «Real Self»

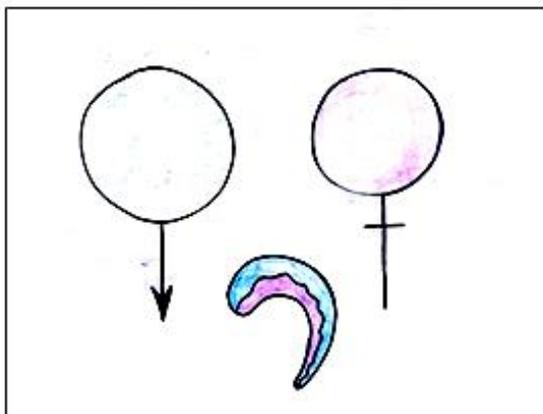


Fig. 18. Man, woman and me



Fig. 19 Emotional state of people close to me

The psychology students’ drawings also illustrate the importance of relationships with parents. Such relationships can grow worse during the Oedipus period. The “Oedipus completeness” differs from the Oedipus complex phenomenon (or the Oedipal dependence) in the priority of the residual traces influence of intrauterine consistency as well as the physiological unity of mother, father and child.

At the same time, the “idyll” of the intrauterine state predetermines the drama of its loss not only by the birth, but also by the “otherness” of the environment in which the newborn falls. This environment has been bearing the

risk of injury, illness, violation of the libido relationship parameters, etc. All this creates the prerequisites for the black holes formation. The emotional stress for a body caused by the birth itself is much more tangible (stress, shock) than the Oedipal prohibition imposed by society (taboo on incest). In addition, “taboo” has no biological influence on the body, and therefore is without the rival, so the physiological immutability of a child birth law is associated with a loss of biological security while being in the womb (catering to the “norm”).

“The Oedipal taboo” (taboo on incest) can be avoided not only by neglecting the “depravity” of actions (thoughts), but also by having possible non-traditional sexual realization. It provides escaping the “incest taboo” (i.e. consanguinity). A similar moment has been stated in religion by the “fact” of *the Virgin Birth*.

Therefore, we may suggest that the pre-reflective period of the psyche development, referred to as “the Oedipal completeness” is playing a crucial role in the black hole formation. The Oedipal completeness is based on the fact that a person is involved physiologically in the vagina, the womb and the mixing of blood (there has been already blood of his or her mother and father). Another specific problem is siblings. They often have a function of replacing primary libido objects. This explains the very notion of “the Oedipal completeness”. After birth the Oedipal completeness also has been finding a variety of “completing” ways (in case of problematic relations with parents there might be aunts, uncles, grandmothers, brothers, sisters). This process at least softens the “incest taboo” In the perinatal period, such organic unity, on the contrary, is considered to be the most life-giving and contributing to a child’s optimal development. Such kind of a “paradise” being violated by the act of birth gives rise (sharpens) to the most important personal problem: “to live or not to live?”

It lays the foundation for basal anxiety, which tends to be transferred to a person’s subsequent life. It determines the so-called “things left to do since childhood!”

The dependence on the intrauterine state hint in intimate relationships is illustrated in Figure 18 “Man, Woman, and Me” and 19 “Emotional State of People Close to Me.” The first figure illustrates an embryo, the second one - the fusion of two spermatozoa. On the one hand, the theme is abstract, but on the other hand it is scrupulous, with a hint of intimacy. The author defended herself by the phrase “people close to me”. Psychoanalysis of figure 19 made it clear that the psychology student had depicted herself as an embryo next to her farther.

Thus, the perinatal period has been significant not only from a physiological point of view, but also from a psychological one. The drawings have not only proved something, but also sharpened the presence of the black hole problem in a person’s psyche. This fact deserves more thorough research.

All the foregoing has allowed us to formulate an assumption that the primary impetus for the emergence of the “black hole” phenomenon in the human psyche is stipulated by the perinatal (intrauterine) period, especially by the act of birth as a form of a child’s transition to a “different” area (environment) of existence. The Oedipal restrictions (taboo on incest) penetration into a child’s psyche (aged from 2 to 5) give rise to *a deep feeling of guilt*, when a person feels “innocently guilty” (guilty without guilt). This is consonant with the position of Jesus Christ (messiah).

Psychodynamic theory takes into account that the psyche knows everything but a person does not know. This kind of latent knowledge relates to the perinatal period as a fundamental evidence of a person being involved in the womb and incest.

Isn’t that why every person’s psyche is burdened by (to a greater or lesser extent) the feeling of guilt and the Oedipal image is invariably associated with the human contacts problem, which in short can be defined as “guilty without guilt”. A person has committed something innocently, being driven by internal latent impulses, and not by a conscious decision. It means it was his or her activity, but not the action; involuntary act, but not intended wrongdoing (“sin”).

All this is coherent with the “the Oedipal completeness” that has already occurred involuntarily in the womb. This is the key to the *global inconsistencies in the coordination of the biological (physiological) and the social!* Empirical evidence has consistently affirmed the great significance of such factors as “life and death”, which are being actualized in the case of physical injuries, illness, death of relatives, crisis situations, etc. The Oedipal dependence threatens latently to break with the primary libido object (incest taboo). This process is being accompanied not only by a felling of the need for demarcation from parents, self-determination and self-development (self-birth), but also by attraction towards them. This is the origin of the double aspect of the psyche (“both”), which is manifested by the ambivalent feelings towards close, important people (parents). The importance of the issue raised requires its subsequent (thorough) study and presentation as a separate research.

In order to understand these aspects of the psyche, it is necessary to apply not only the verbal means. It helps to explain the need for a wide range of non-verbal means of knowledge that can objectify the psychic pre-reflective aspects, associated with the archetypal explication of the unconscious to be involved. The scientific understanding of the raised problems requires the scientific developments in other fields, particularly, quantum physics.

Relationships between S. Freud and A. Einstein have led to the psychoanalytic understanding approximation of the unconscious to the quantum position. This is evidenced by the following statement of the founder of psychoanalysis: “The unconscious exists beyond gender, space and time”.

Just as “common sense” becomes invalid in the microcosm (on a small scale), so “location” becomes meaningless in the unconscious because of its collapse into a holographically unified integrity in time and space. So, it makes impossible the academic study of the psychic. There latency of opposites (opposition) category of the ideal and material world has been of great importance. An equal interactions as well as internal and external dichotomy are functionally inherent in the psychic substructures. It requires connecting links to

be searched. It has been said that: “The wise is not the one who is trying to defeat evil, but rather the one who is able to maintain a balance between good and evil.”

The forces balance of the Universe is considered to be universal. It explains the psyche subordination to these forces. The protective system tries to maintain specifically the internal balance of the psyche by being divorced from reality. Such break from reality caused the problem of *psychic reflection*. The solution of the problem is extremely important in the context of a psychologist professional training for the future practice.

The microcosm stability has also been relative: it depends on the measurement method chosen by the researcher. Thus, P. Davis points out that “the macrocosm and microcosm are closely interrelated” [8, p. 22]. A. Einstein was absolutely convinced that the world of small particles was clearly (albeit invisibly) determined. His metaphorical statement: “God does not play dice with the world” has become famous. The foregoing increases the interest to “informational equivalents”, which overcome the inequality (asymmetry) of the psychic subsystems (their informational “joining”).

A. Einstein emphasized the importance of the angular momentum, which is especially important for depth cognition. An introduction to quantum physics *has allowed us to come to the conclusion that its laws and the laws of the psychic functioning have much in common*. This confirms the priority of the deep research concerning the ideas of the psychic visualization development in the form of self-presentations. Procedural diagnostics offers the prospects of encouraging the energy impulse through a psychologist’s questions, without violating the main requirement - the spontaneous respondent’s behaviour. This process is defined by the laws of action and opposed reaction and is functionally similar to the Universe.

Extremely important we consider the A. Einstein’s note on “... the existence of the objective reality in the psyche” (quoted in [8, p. 24]). We are convinced that the “objective reality” of the psychic is connected with the laws

of the unconscious functioning, that has caused the subjectivism of the conscious. We believe that social motives and the distortions of reality, caused by them (for the idealized selfinterests) are not specific for the Universe! The Universe and depth correction are united in the goal of internal balance achieving. But this, paradoxically, is also a characteristic feature of psychological defence, although it is being reached through distortion.

For presentation purpose, let us once again turn to an empirics fragment and consider the respondent A.'s drawing "Real Self. Ideal Self" (Fig. 20). The respondent is a psychologist. The figure shows the following: a) the cone inadequacy: the "ideal" one on the left (according to A.) is characterized as being multi-colored, having a certain intensity of the achievements "top", full of content; on the right, we observe only a contour that is empty (has no weight) and is colorless; b) their "equal weight" is illusory, but has been reflected in the drawing as something real. It is provided by the psychological defence distortions.

Thus, the *balance* importance as such is becoming a key concern, which unites the psyche with the Universe. But the ways to achieve it differ.

The Universe relies on the factual reality phenomena determination while the defense system of the psyche creates the effect of illusory reality in favour of the "idealized self". Such kind of reality is considered to be present only in a person's experiences.

In confirmation we will present another respondent N.'s drawing (Fig. 21), which clearly demonstrates deviations from reality (a chair behind the lecturing desk, a pigtailed girl and the inscription "Doctor of Science"). This is the reality of the internal, desired, subjective sense of self. "Children's logic of defense" here is the following: the desired means real!

The Universe "doesn't give a chair" in order to make amendments (to equalize) to the factual information of the natural phenomena on which it relies. And this is a blessing; otherwise we all would be in the other world. The attempts of the psyche to give desirable for valid, can serve as a recharge and

preserve the visible balance, which internally (by feel) seems to be real (till the contact with the true reality). The latter reveals the essence of the personal problem.

Quantum physics proves the inconsistency of a simplified, straight view on the relationship *between accessible and non-accessible observable phenomena*. S. Freud, having considered the unconscious to be not directly observable, paid *special attention to the possibilities of its specific actualization in the conscious*.

It is interesting to note, that he was trying to find the essence of the unconscious in insignificant (socially minor) manifestations of the psychic activity such as free associations, slip errors in speech and writing, dreams.

The study of the unconscious suggests the cognition of its **natural reunion with the conscious**.

Means that are close to the child's development period are the most appropriate for these purposes (when the invasion of social limitations into the psyche was minimal). Such an approach risks losing scientific status in the eyes of academicians, but becomes closer to the supremacy of the Universe laws in their inflexibility. Our position regarding "following the ..." the psyche phenomenon has become clear and justified. Only thus, by analyzing spontaneous behaviour (beyond the volitional control), we can understand the objective (natural) side of the psyche.

So, the origins of problem solving of the psychic integrity understanding are progressive. It helps to overcome the tendency towards autonomous and discrete study of the conscious and unconscious.

We argue that it is impossible to investigate only the "depth" or the "conscious" layers of the human psyche. The research should be focused on **the relationship between of the conscious and unconscious, as well as on the nature** of their natural reunion.

Classical psychology is defending itself from the unconscious by pointing to a paradox: it is impossible to understand the latent sphere of the psyche

directly, through the conscious. But if we translate the unconscious into the conscious language it will lose its meaning as “the unconscious psychic”. Some scientists completely ignore any empirical evidence of the existence of the unconscious phenomenon, claiming that “the problem of the unconscious is theoretical, and in order to solve it the theoretical solutions must be put forward; empirical reasoning has not been efficient” [4, p. 325]. A well-known Georgian psychologist A. E. Sheroziya had a different point of view: “Consciousness does not have a direct access not only to the unconscious, but also to itself, therefore, in any act of cognition, the efforts of consciousness are mediated by the same “intermediate body”, i.e. practice” [22, p. 756]. He also notes that: “... if physicists were ahead of Freud in a fundamentally similar situation, that happened probably because modern psychology was not prepared to perceive the discoveries of quantum physics and the theory of relativity ...” [22, p. 757].

S. Freud showed keen understanding of the unconscious and the specifics of its cognition. He discounted its use, having found out the limitations of this method in solving the integration problem of the conscious and the unconscious. However, he was struck by the fact that a person was able to rationalize the causes of any of the unconscious actions under hypnosis. “Although it has long been noted that the explanations given by people to their actions are not always credible, S. Freud had made those observations the cornerstone of the human behaviour theory,” writes T. Shibutani [23].

The “bridge” between experimental psychology and psychoanalysis can be considered the C. Jung’s experiments. Once, he completed the association experiment of W. Wundt having offered an experimental subject to explain his or her actions and thoughts (associations) that arose spontaneously as a response to the stimulus word.

K. Jung believed that particular explanation of a subject’s motive (cause) action to be the desired link determining the relationship between consciousness and the unconscious. The Freud’s problem statement of the “fundamental unity

of the human psyche” has become clear. Thus, he made it possible to comprehend this unity!

Thus, it becomes necessary to link polymorphic and complex structures of the psyche in the integrity of their functioning. Precisely this direction of the research has been specific for psychodynamic theory and the corresponding methodology.

For a long time it has continued to be a mystery, why a person’s visualized self-presentment outside (in the observed plane) does not provide a problem solution of the psyche depth cognition?

This has resulted in findings the ways to “animate” the presentment through dialogue with its author. During the process the psychologist plays the leading role, asking questions. These questions motivate the respondent to answers, which promote the diagnostic and correctional process. Thus it helps to determine the latent motive of personal problems.

Due to the development of natural processes cognition methods, the prospects of the realities convergence of the integral psyche perception with the results of the study of elementary particles are expanding.

Their dynamics is worth noting. An electron (spin $\frac{1}{2}$), after spinning a full 360 degrees, cannot immediately return to a reference position, it has to complete two full rotations, that is, another 360 degrees rotation. Thus, in the simplest case, according to P. Davies, the return of an electron to its reference position occurs after 720 degrees rotation (see Fig. 22; according to: [8, p. 173]). It follows that a person is unable to perceive the world in full in comparison with what could be accessible.

The laws of the unconscious functioning are inherently close to the universe of nature. This is confirmed by the psychoanalytic work using visualized self-presentments.

For example: the psychologist proposed student K. to present himself. He molded a skull (photo 5), put it on the table and folded a sheet of paper so that a skull is being reflected in the glass (under the table). Having taken a photo of the

composition, he stated that the essence of his psyche is represented mainly in the “reflection” of the presentment he had created, and not in himself. Under such conditions, the psychic seems to exist and does not exist simultaneously.

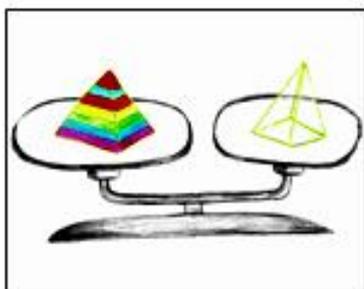


Fig.20. Real Self. Ideal Self



Fig. 21. I am at Work



Fig. 22. The Scheme of Electron Motion

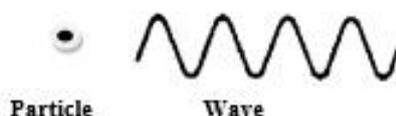


Fig. 23. Particle and Wave. Wave-Particle Duality

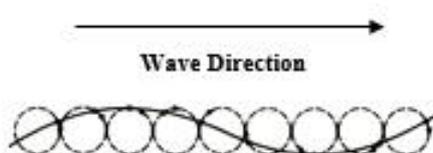


Fig. 24. Water Wave



Photo. S.K.'s Self Presentment

Let us come back to the analogies with quantum physics. In particular, the aforementioned empirical evidence is consistent with the thesis of A. Einstein “on the relativity of all spatial and temporal components” [8, p. 191]. F. Capra points out: “A particle can exist at different points and therefore represents a strange form of physical reality. We won’t be able to state that an atomic particle exists in a particular place. Nor can we state that it does not exist there.

As a pattern of probability, a particle can exist at different points being an amazing kind of physical reality, a mix of existence and non-existence. Therefore, we cannot describe the state of a particle in terms of opposable concepts, because the particle is neither present at a certain point nor absent in it. It neither moves nor is at rest. A pattern of probability is changing, i.e. the tendency of a particle to exist at certain points” [9, p. 175].

In order to describe this universal property of quantum reality, we addressed to the origins of the Isha Upanishad ([ibid. p. 176]):

It moves. It does not move.
It is far away. It is close.
It is inside of all this,
And it is out of all this.

The foregoing gives confidence that contradictory (irreconcilable) concepts are nothing but different sides of the same true reality. The most demonstrative example of such a contradictory concepts synthesis is a combination of various manifestations of a particle that may be partly described in terms not only of particles, but also of waves. In terms of physics, matter based on atom has been of dual nature: it manifests itself in the form of particles as well as waves (Fig. 23, according to: [8, p. 173]).

F. Capra writes: “For a long time physicists could not accept the fact that matter manifested itself in mutually exclusive forms, i.e. particles were at the same time waves and waves were particles” [9, p. 173]. Therefore, one would assume that the right side of Figure 3.23 illustrates the wave motion of a particle. However, there are no wave-moving particles in nature (Fig. 24): the particles move in a straight line with a spin (rotation), so the wave is a particle at the same time (see the opposite direction of the spin on the left and right).

The parallel between psychology and quantum physics is circumstantial. But nevertheless, it allows us to clarify significantly our statement about the psychic act as the one that exists at the intersection point of the vertical and horizontal.

Depth psychological cognition in the ASPC system is carried out on the edge of correlation and belonging between the conscious and the unconscious. “Waviness” is provided by the dialogic interaction between the psychologist and the respondent in the process of diagnostic and correction.

Consider another example. The future practical psychologist O. presented himself (as was suggested) in three aspects: past, present, future (see photo

6).The “I am in the present” presentment (fragment (b)) indicates a lack of the psyche integrity.

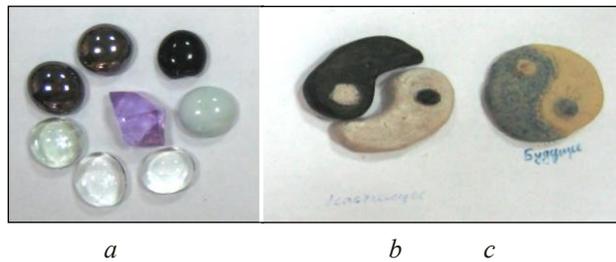


Photo 6. Respondent O.'s Self-Presentments. :a – «I am in the Past»,
b – «I am in the Present»,c – «I am in the Future».

Discretisation (gape, emptiness between the elements of Yin and Yang) is the feature that distinguishes the “present” from the “future” (fragment (c) describes the Y in and Yang integrity). It is remarkable that the psyche itself knows that it needs integrity for its optimal functioning (fragment (c))!

Diagnostic and correctional work with respondent O. actually represents an analytical process of “filling in the emptiness”. The latter is confirmed by the psychoanalysis of O.’s personal problem in the dialogical interaction with the psychologist. The psyche problem signal is indicated by the “empty space” between the parts of Yin and Yang that is not natural for the generally accepted standard of this symbol. The psychoanalytic dialogue expands the subject’s consciousness, deepens one’s introspection skills and contributes to the formation of an adequate understanding of the “personal contribution” to the personality problem, which is stipulated by the adversity of childhood, in particular family relationships.

We are convinced that just *implicative order* of the psychic serves as “a guide” of the dynamic direction of the psychological and correctional process, and, no matter how strange it may be, it is characteristic for the wave (Fig. 23). Molecules move not along the wave trajectory but together with a spin, keeping the vector of rectilinearity. Thus, the expression: “*particle – wave*” does not refer absolutely to trajectory of the particle movement. Movement of the waves is connected with the spin of the elementary particle, while rotating comes to a reference position, having made two circles, i.e. 720° . That is why the particle (as a

point) and the wave are represented by the same formulae. It is necessary to take into account, that “the atomic phenomena can be described only in the terms of probabilities” [8, p. 174].

The notion of the matter waves actually solves the paradox of the particles-waves giving them a new context that touches such *variation of contradictions*, as **existence and non-existence** (see. “Depth psychology. Tendency to the psychological death: diagnostics and correction” [3]). The mentioned book represents three universal contradictions of the psyche we have discovered: “to strength” and “to weakness”; “to life” and “to death”; “to people” and “from people”. It is known that physicists were not afraid of the functional peculiarities of the particles, so their researches were continued. Persistence and succession in the scientific research are the example for the psychologists, and the results of the quantum physics give a new but more adequate view on the psychic, subjected to the universality of the laws.

Depth format of realizing the psyche problems is very important in the context of future psychologists training to the practical work (and not only to the teaching one). A practical psychologist’s working success depends on his or her methodological literacy which implies understanding the functional peculiarities of the unconscious sphere.

Diagnostics-correctional practice, done in the dialogical interaction of a psychologist and a respondent, has a distinct orientation on the cognition of the psyche integrity. Phenomenological approach to understanding and studying the psychic implies the following: the principle of spontaneity and ease of behaviour; laws of wholism – unity of the ideal and the material, which explains orientation of ASPC on initiating the participants to spontaneous-visualized self-presentation of the psyche using additional means.

Creation of a visualized self-presentment in its essence has an archetypical conditionality which indicates the existence of pre-requisites of ideal realities explication outside in the nature of psychic. With its self-non-presentation an archetype itself does not have a concrete semantic meaning but possesses the

ability **of the symbolic** re-coding of the psyche latent senses in the sphere subjected to the Newton's laws (i. e. the laws of "the dense world"). Thus, visualized representation of the psyche is able to predetermine the possibilities of the depth perception in the plane of the observed.

Thus the act of self-presentation plays a double role for the subject's psyche: on the one hand it objectivises self-perception (self-reflexion), and on the other hand it disguises, keeps invisible the latent aspects of the psyche contents for I. Thus there takes place discovering of *the prerequisites for the realization of the complementarity principle in the nature itself of the archetypical essence of the psychic visualization*. It is of vital importance for a professional psychologist to learn and penetrate in the universal essence of the laws, the psyche is subjected to, and according to this to build a diagnostic process in the unity with psychological correction. It will allow overcoming the simplified view on the depth correction, for which training and test methods are unacceptable.

Earlier we have already found out that **meaning of the observed presentment** remains out of the consciousness field that is why it is necessary to have its further "**animation**" in the dialogical interaction between a psychologist and a respondent. "Animation" is actually an actualization of the inner psyche impulses, which predetermined the character of the visualizations. It is important to provide development of the implicative order in the process of the dialogical interaction with a respondent. So the visualization of the psychic only gives a chance for its adequate cognition, but not the specification of its result. Participation of an archetypetore-coding also does not provide the possibility of the rectilinear reading the information due to its integration with the defense system. That is why the senses of an archetype cannot be learnt (read) in "a formal and test way", it is necessary to discover them psycho-analytically. Under such specifications it is clear that the archetype itself, participating in "mediation" between two spheres, can help in widening a subject's self-comprehension via the deep filling of the archetypical image (symbol) by the individual and unique semantics. Under such conditions the

visualized presentment gains mediation functions between the outer and inner world. Usage of the visualized presentments requires a psychologist' knowledge of the functioning laws of the object world, which everybody forms individually since early childhood.

An archetype unites in itself the inner and the outer, so it easily "dichotomizes", i.e. comes from one form into another. The outer requires research by the dialogical interaction with a respondent, in which a psychologist's professionalism of the put questions means the inducement to the impulse of energy. A psychologist's questions should be diagnostically agreed with the implicative order of the subject's psyche. Explication of the presentment's hidden coded meaning is not one act procedure. The dialogue provides a multiple transition of the inner contents of psyche into the outer ones and vice versa, contributing to the prospect of the adequate learning of the psyche in its integrity.

The problem of "the animation" is worth a separate exploration and consideration from the methodological and practical points of view. It is necessary to pay attention to the instance of the unconscious Id – a born, instinctive heritage of Self, uniting in itself multidirectional energetic inclinations, namely "to life" and "to death". Accordingly Id is characterized by two important variations of energy – "libido" and "mortido". Id cannot rectilinearly come into the researcher's attention; it has only indirect influence on the subject's activity.

The displaced seats of Id impulses, keeping the energetic potential, declare of themselves via the imperative of the emotive reactions, connected with the mechanisms of projection, substitution, identification, transfer etc. Thus Id not directly but indirectly influences the formation of such variation of the unconscious, as *the subconscious*, to which we orient in our researches. The pre-conscious, due to the necessity of "cooperation" with the Super-Ego (controlling ("parent") instance), receives the experience of the social awareness, which contributes to the synthesis of the residual traces of the displacements and in this

way participates in forming *the implicative order* of the psyche. So the pre-consciousness has the ability of mediation between consciousness and basically unconscious (Id), which, according to our conviction, *has an indirect relation to forming «the order» through pre-consciousness.*

Pre-consciousness is close to “the potentially realized”, on which we rely in building a dialogical interaction with a respondent. If it were not so, then how would a psychologist’s questions find the emotional response in the respondent’s reaction by formulation of an answer? Conditionally we can determine: emotively-motivational aspect – *pre-consciousness*; cognitive aspect – *potential consciousness*; just the formulation of an answer – *consciousness*.

We agree with S. D. Maxymenko who called self-knowledge and knowledge of the other as “inspiration”. Namely he writes: “... a person step by step, using logic, starts understanding the known in the unknown” [12, p. 131]; “the engine of it is poverty, giving a constant energetic plan of the personality self-creation” [11, p. 9].

“Animation” (emotively-semantically “filling”) of the materialized presentments in the process of the dialogical interaction determines *the necessity of building a psychologist’s questions in the continuum of the respondent’s psyche transit trace aspects.* The flow of energy in the dialogical process stimulates not only the development of a respondent’s spontaneous-emotive activity, but also the manifestations synchrony of out-of-experience formations in it.

This is proved by the conclusions made by K. Pribram about holographic nature of the brain function. In the book “Languages of the brain” in the chapter “Holograms” he writes: “there can exist coding and further coding just at the result of returning to the primeval beginning of spinning at the fixed other stage” [18, p. 170]. We know that after spinning by electron a full 720 degrees there are the prerequisite of returning to a reference position (“primeval beginning”). According to this P. Davies states: “wonderful “dual” conception of

the world which is characteristic to the electrons and other micro particles are usually considered to be the fundamental features of the nature”, and “the subjective elements of the quantum physics require re-consideration of the traditional concepts about the physical reality and consciousness in the physical world” [18, p. 9].

In the context of the psychodynamic approach, accounting the awareness of the integrity of the psychic in its holographic-functional characteristics of “*the other*” sphere, adequate *consideration of the partial manifestations of the psyche opens the prospects of the cognition of the whole*. P. Davies remarks, that “... it would be a mistake to consider the elementary particles to be the material objects, which with the connection in assemblies create more large-scale objects... World is a totality of relations” [8, p. 26].

Thus, quantum physics is opposed to the Newton understanding of the substance, consisting of the particles as some “building blocks” for more capacious constructions. In the context of the depth cognition of the psychic it is important to understand its dual nature: the conscious is subjected to the Newton’s laws in the parameters of temporality (existence in time), and the unconscious is folded in time and space, which accords with the relativity theory. That is why *in the process of the depth cognition there opens the possibility to learn its integrity by separate manifestations of the psyche*. We support the opinion of S. D. Maxymenko, that psychological researches require methods, which are adequate to the perceived object. He emphasises, that “the method is the embodiment and methodological-reflexive expression of the theoretical position bases” [11, p. 8]. In the context of the depth cognition, which deals with the living, emotive-pulsing phenomenology of the psychic, the scientist’s critical words concerning academic methods gain especial significance. Namely, S. D. Maxymenko states: “Practically all the methods and methodical procedures are directed to “the stop” in time and disintegration of a complex object into the elementary particles, in this way a destruction of the object takes place“ [11]. The words of the famous methodologist of the Ukrainian psychology

S. D. Maxymenko prove the importance of “the second circle”, provided by a dialogue, contributing to animation of the self-presentment, implicitly containing “information equivalents” of the living tissue of the psychic.

Here comes the conclusion: the important peculiarity of the psychic is duality (“dua”) of its nature and functions. It interrelates with the duality of the elementary particle spin, which predetermines the necessity of two rotations ($360 + 360^\circ$). Undoubtedly, a double wire loop (Fig. 24) gives but vague picture about such features of the elementary particles, but the essence of the psychic phenomenon duality deserves thorough further studying.

To uncover the meaning of the presentment sin “the visible” and to penetrate into “*the other*” (invisible), after its presentation it is necessary to make “a travel inside” aimed at “animation” of the materialized self-creation of the subject. We suppose to have many such “circles” (dialogical “pas”), up to the feeling of completeness of Gestalt cognition.

Thus, *without accounting the sphere of “the other” (unconscious) the psyche can be studied only by halves.* That is why the most actual is the research problem of “*the other*” sphere in the relations with the conscious requiring the methods which are adequate to the nature of the psychic.

Especially interesting is the presentment’s depicting of the emptiness in the process of self-presentation: modeling, drawing, subject modeling [26]. Emptiness is often represented not only by means of “absence”, but also via “something disappearing” or transformation of one into the other. For example, a case of stones modeling – a red heart was transformed in the course of time into a black one (the red one as if disappeared).

Everything mentioned actualizes the problem of studying **the distant informing**. The quantum physics states, that *two isolated particle sat a big distance from one another behave in accord.* “An electron in some mysterious way receives information... and behave sin the following way” [8 p. 22]. Taking into account, that macrocosm and microcosm are closely connected, depth cognition puts a task to discover *the reasons of violation the natural*

interrelations between the consciousness and the unconscious, which presents the direction of a psychologist's diagnostic-correctional attempts. Existence of "the quantum in definiteness" persuades us, that it is impossible always to know everything not only about a particle, but also about the phenomenon of the psychic, that is why such cognition is limited by the situation "here and now".

An important moment in the quantum physics is *introduction of an outer observer into the research for receiving more complete information*. We cannot but remark: "If a place for an observer has been found in the Universe, then his role in the research of the psychic is of vital importance". We follow the distinct exploring position: *cognition of the unconscious aspects in the subject's psyche is only possible under the condition of the other person's participation* (a specialist in this field), who with his actions (in our case – by means of asking questions and interpretation) builds in and discovers the order which is characteristic for the psyche.

In the context of the said a special meaning is given to the development of the ASPC participants' ability as "to be in the situation and simultaneously above it". Getting a psychological and correctional result appears to be dependent on the post-group period (2-3 months). In this time sensitivity is still being kept to the effects received in the group and, at the same time, an emotional detachment from them is being gained, it promotes strengthening and expansion of the conclusions rationality, coming from the current living situations. The said is of vital importance for a future psychologist's gaining skills of autopsychotherapy (self-diagnostics and the corresponding self-correction).

Returning to the quanta, it is necessary to mention, that their elusiveness is associated with the protecting mechanisms of the rationalization, which actualize in the subject's difficult situation. Like a quantum "escapes" under the condition softs "pinning", people tend to "escape" into the awareness of responsibility for the definite personal contribution to appearing conflict situations. A mechanism of rationalization (as a defense form) gains a leading

role in the communication sphere. With all the varieties of the protective rationalization an implicative regulation of the psychic displays itself in the iterative, unchanging manifestations of the behaviour, which are discovered during the longitudinal analysis (interpretation) of the behavioural material in its totality. It is necessary to take into consideration the behaviour importance of the intermediate interpretation conclusions.

A rich experience of the depth cognition practice with the usage of visualization of the psychic, in the form of objectification, gives the bases to agree with A. Einstein, asserting, that “under the quantum world with its unpredictability, in determination and chaos hides a common classical world of the concrete activity where the objects have distinct definite characteristics and regularities”. And further: “... this is only the facade, behind which “madness” gives place to the undivided dominance of mind” (citation after: [8, p. 23]). Our experience of the depth cognition allows to give a more precise definition: “the facade of the undivided reign of the physical world laws” has the continuation in “*the other*” plane (as well as vice versa), i.e. in the depth of the unconscious, which exists according to the other laws – out of the time and space. These worlds *are united due to the possibility of the mutual transitions through the mediation of the archetypical symbols, uniting the psychic into “the information equivalents”*. We are convinced, that “information equivalents” are in separably united truths, which do not depend on the functional asymmetries of the psyche spheres (conscious/unconscious). The problems of the depth cognition, analyzed in this book, deserve the future psychologists’ attention aimed at not only the development of their reflexive “erudition”, but also gaining the practical skills, which are necessary for helping people (and themselves) in solving personal problems.

The contents of the article open the prospects of the universe laws interpretation in the depth cognition of the psychic phenomenon in the dynamics of its contradictive tendencies and possibilities for their overcoming with the aim of reaching the inner harmony. All this is the personal guarantee of the

psychologist's high professionalism in the field of the diagnostic-correctional activity, contributing to harmonization of the psyche and personal self-realization.

Conclusion. Psychology, as well as quantum physics, is subjected to the principle of complementarity, which corresponds to the character of the functional peculiarities asymmetry in the unconscious sphere (as compared with consciousness). The methodological aspect of the psychodynamic research bases on the following positions:

a) subordination of the depth cognition process to the principle of complementarity which opens the new prospects to forming methodology and development of psyche cognition methods;

b) are searcher's understanding of the functional peculiarities of the unconscious, which considers the current moment of the spontaneous behaviour in its natural display;

c) unity of the chylonomic (material) and cholonymic (spiritual) realities, which provides the possibility of the psyche latent aspects research in Euclidean space with the participation of consciousness.

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