

Dialogue in In-Depth Cognition of the Subject's Psyche: Functioning of Pragmatic Referent Statements*

Діалог у глибинному пізнанні психіки суб'єкта: функціонування прагматичних референтних висловлювань**

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ABSTRACT

The aim of our research was also to analyze the dialogue in in-depth cognition of the subject's psyche in the psycholinguistic paradigm. The latter allows us to distinguish pragmatic-explicit and pragmatic-implicit reference statements in psychoanalytic dialogues, to classify such statements, to give their characteristics, which will further help psychoanalysts to build dialogues with patients in psychotherapeutic practice.

Methods. In our research we've used author's Psychodynamic Methodology of organizing of psychotherapeutic process, which contributes to the problem of understanding the essence of the patient's psyche. The improvement of diagnostic tools stipulated the clarification of the focus of the process of active socio-psychological cognition on optimizing the psyche of the patient in the psychotherapeutic process. Also we proposed group method of active socio-psychological cognition (hereinafter referred to as the ASPC) which emphasized on a law of positive disintegration of the psyche of the person and its secondary integration at a higher level of mental development of a man (Yatsenko, 2020).

Results. *The nature of emphasized by us pragmatic-implicit reference statements, the peculiarities of their functioning in the whole text fragment will resemble semantic performatives. In the paradigm of pragmatic statements, we will accept them as pragmatic statements. Although both pragmatic-implicit and pragmatic-explicit reference statements are very important for psychoanalytic dialogues. Pragmatic-explicit reference statements have all the features of performatives and can be fully characterized as pragmatic performatives.*

Conclusions. *It was proved that positive pragmatic-explicit and pragmatic-implicit reference statements in psychoanalytic dialogue allowed us to identify the links between superficial and hidden semantic parameters of the patient's psyche, which under the conditions of comprehension of his/her consciousness can open up prospects for their individual reconstruction by the subject, without the psychoanalyst's help. This process facilitates the harmonization and functional optimization of the psyche of the person in in-depth correctional process. This way of solving a problem by a person sets the awakening of adequate capabilities of the subject, making by the patients' some adjustments to their own behavior by expanding and deepening the boundaries of self-awareness in the process of active socio-psychological cognition.*

Key words: *pragmatic-explicit reference statements, pragmatic-implicit reference statements, in-depth correctional process, the process of active socio-psychological cognition, semantic performatives, pragmatic performatives.*

Introduction

If we tell about the problem of a dialogue in in-depth cognition of the subject's psyche and functioning of pragmatic referent statements in this context, we have to emphasize on the researches of Freud (1991) in this question. The scientist put the spontaneity of verbal associations of a person at the basis of the method of Psychoanalysis, to which the problem of in-depth cognition is really close, and confirmed the leading role of motivational-in-depth (latent) factors in the destruction of the person's psyche. Some researchers (Levi-Bruhl, 1980) think that Freud (1991) is a semiotician. Some other researchers (Dubovyk et al., 2020) believed that the model of any language underlies the dominant principles of the theory of Freud (1991). This is due to the fact that the *lexical unit* has a leading role in Freud's psychoanalytic procedure (ibid.). As his patient Breyer said, Psychoanalysis is a *talking cure*. No wonder, Freud argued that "the power of evil spirits disappears when their real name is called" (ibid.: 51).

The importance of a lexical unit in Psychoanalysis was emphasized by other researchers (Tabachnikov et al., 2021), also who studied the

role of the word in a psychoanalytic dialogue (Civitarese & Foresti, 2008). Some other articles (Podobnik, Jerman & Selan, 2021) reveal and scientifically substantiate the importance of a dialogue with children in the process of the analysis of their psychoanalytic drawings. The category of “a dialogical Self” testifies to the constructive function of the language, which overcomes the “monological Self”, which is proved in the researches of Muller (2016).

Some other researchers (Bucci, 2021; Tohidian, 2021) clarify the traditional verbal communication, underline the characteristics of orthodox Psychoanalysis (Malivskyi & Khmil, 2019), which is based on verbal coding of the person's psyche (Gadamer, 1980; Messer, Tishby & Spillman, 1992). These analysts take into account the non-verbal formations, mainly through the dreams, which are not related to the system of the active socio-psychological cognition, which is based on visualized self-presenters consciously selected or created by the respondent. Knoblauch's (1997) research also demonstrates the method of interpretation of non-verbal products of a person by the psychoanalyst. Also in the article of Bromberg (1994) there were presented some reflections on the dissociation of the reality of the lexical unit by psychoanalytic listening. The scientist also emphasizes the problem of nonlinear dynamics in the process of psychoanalytic thinking, as well as the problem of asking questions.

Bazan (2018) writes about the paradigm of Psychoanalysis, which is at the intersection with the exact sciences and liberal arts. The author draws a great attention to the unproductive fact that Psychology is largely based on the academic scientific model in understanding the phenomenon of the person's psychic. Under such circumstances, unpredictable mental states, the prevention of which requires psychoanalytical interposition, remain out of our attention (Malivskyi, 2019). In such a case, this problem is emphasized by Baranger and Baranger (2008), who study the mechanism of counter-transferring, which creates a two-person field of pralogical nature, which is ignored in Psychology, but it is a basic problem of Psycholinguistics.

The researches of Papiasvili and Mayers (2011) present the relationships of Psychoanalysis with Art. Their article pointed out that after the centenary of publication of Freud (1991) the Psychoanalysis had focused on Art Theory, ignoring the artist's motivational conflict. This research is particularly significant due to the use of

reproductions of paintings in the psychoanalytical process of active socio-psychological cognition.

Speaking about unconscious frames, which are characterized by immensity by the variety of functional capabilities and mechanisms of involvement into the paradigm of our consciousness, we will focus on one of the leading forms of defense – it is *extrusion*. It is due to the extrusion of both neurotic and mentally healthy person who loses the opportunity to be aware of certain traumatic factors of his/her own experience. The paradox of this type of mental defense is the latency of preserving the energetic potential, which is autonomous, and in such a case it loses any connections with the semantics of the trauma. Instead of this, the psyche acquires freedom in the energy catalysis of the person's states and actions, which does not objectify any connections with the previous traumatic experience of the subject. That is why there is a great risk in a human life of a distorted interpretation of events catalyzed by the unconsciousness. At the same time, this does not diminish the possibility of a real psychoanalytic detection of *the meaning of the extrusion sense*. It is important to understand that meaning is never marked by the straightforwardness of objectification in the field of observation. Therefore, the adequacy of in-depth cognition requires the actualization of both “the language” of the consciousness / lexical units or words and “the language” of the unconsciousness (symbols), so called non-verbal parameters of self-presentation. In this case some scientists remind that Einstein pointed out that he rarely thinks by words (Yatsenko, 2021).

In such a way we indicate the justification of the introduction of non-verbal self-presentation in active socio-psychological cognition. This process is facilitated by the archaic ability of the psyche to decode itself into nonverbal forms with the preservation of equivalents of different types of information. Thematically outlined visualized self-presentation of participants of active socio-psychological cognition sets the prospects for the neutralization of the mechanisms of resistance, which Freud (1991), as well as many other scientists (Tabachnikov et al., 2021), considered fundamental for the effectiveness of Psychoanalysis. Thus, scientists (Razmi, Jabbari & Fazilatfar, 2020) argued that recoding the meanings of the psyche is the basis for Psychoanalysis. In such a way a general psychoanalytical theory of the researches was formed, which

had prompted the scientific community to move to semiotic rethinking of Freud's (1991) theory and practice.

The purpose of our article is to present the results of the research of in-depth cognition of the psyche of the patients in the process of dialogue interaction in psychotherapeutic process according to our methodology of psycho-diagnostics and correctional process in groups of active socio-psychological cognition. Also we have to show how the process of active socio-psychological cognition synthesizes the psychoanalytic basis of the person's psyche, which involves combining spontaneous associations in the dialogue process of in-depth cognition, based on the pictures selected by the patients (which are his/her own thematic psycho-drawings for self-presentation).

Also **the aim** of our research was also to analyze the dialogue in in-depth cognition of the subject's psyche in the psycholinguistic paradigm. The latter allows us to distinguish pragmatic-explicit and pragmatic-implicit reference statements in psychoanalytic dialogues, to classify such statements, to give their characteristics, which will further help psychoanalysts to build dialogues with patients in psychotherapeutic practice.

Methods

In our research we've used author's Psychodynamic Methodology of organizing of psychotherapeutic process, which contributes to the problem of understanding the essence of the patient's psyche. This Psychodynamic Methodology has been implemented by us into practice more than for forty years. The improvement of diagnostic tools stipulated the clarification of the focus of the process of active socio-psychological cognition on optimizing the psyche of the patient in the psychotherapeutic process. Also we proposed *ASPC group method* which emphasized on a law of *positive disintegration of the psyche of the person and its secondary integration at a higher level of mental development of a man* (Yatsenko, 2020). The compliance of the paradigm of this law in in-depth cognition is characterized by mobility and efficiency of the process of diagnostics and correction by *minimizing the emotional displays of the participants in the psychotherapeutic process*. The latter is a prerequisite for the relevance

of the ASPC method in its possibility to actualize cognitive parameters of the patient's psyche, which help to minimize the emotional stress of the person. Thus, Psychodynamic Methodology combines the paradigm of psychodynamic theory and the method of in-depth cognition of the psyche in its harmonious structure (consciousness/unconsciousness). Psychodynamic Methodology was presented by us in a lot of issues (Yatsenko, 2019, 2020, 2021), the fundamental background of which it is a psychoanalytical understanding of the psyche and the possibility of its recoding through the mechanisms of symbolization into the conditions of objectified representatives, which is the basis for the objectivity of deep knowledge of the patient's psyche.

Hidden positions of the psyche are interconnected with the mechanisms of *peripheral defense*. Archaic motivation is mainly hidden in the *basal defenses*, which determine the dominant motivation of the psyche. The identification of extra-experiential formations (including dominant motivation) requires a longitudinal analysis, which becomes relevant only due to the professional dialogue of a psychologists within the ASPC process. This duality of the subject's defense system testifies to its pralogical, two-paradigm content (Yatsenko, 2019, 2020, 2021). The synthesis of the above aspects of the defense system finds the integrative expression in the *meanings* that can be reached only through a dialogical interaction in the system "P ↔ R" (a psychologist ↔ a respondent). At the same time, we do not touch the problem of actualizing defenses in the process of "dialogical cognition" of the psyche directly, because this is the essential nature of the psyche, which is set subconsciously, and the subject's consciousness is not relevant to these entities. We have the activity in ASPC groups by asking questions about what is assertive in the paradigm of perception by objectifying the realities of the psyche that are accessible to the respondent's cognition. The task of the psychologist is to ask such kind of questions in such a way that it contributes to the discovery of novelty for the person (who himself / herself could never look "in that direction").

The situational defenses mentioned above are largely offset in the ASPC by the principles of conducting behavior introduced by the way to optimize the process of group interaction, such as: the acceptance of a person as he/she is; the absence of criticism, wishes, instructions in the best way as it is possible or as the person needed them; the absence of an ideal image to strive for, as well as to comment it, provide

the recommendations and guidelines for the future. *The fact of removal* (in this way) of the *prerequisites for the actualization of situational defenses* opens the perspectives of bringing the subject closer to the cognition of *basal defenses, which help to identify the person's individual uniqueness*. The problem of the *uniqueness of the psyche of each person* still remains on the periphery of Psychology, although the problem of *individualization* invariably is arisen in the educational format.

Participants

In our article we presented a fragment of psychoanalytical activity (we had it in October, 2021) with respondent R. He is a businessman, 39 years old. He is not married, he is divorced.

We've followed the ethical standards of the empirical research (we've obtained the informed consent of potential participants in the experiment to voluntarily participation in the research). Ethical principles were followed in the process of conducting the empirical research: the principle of voluntary consent; the principle of minimizing risks for participants; the principle of confidentiality; the principle of informing participants about the content of the research; the principle of mandatory documentation of the stages and the results of the research; the principle of reliability of methodical instruments of the research having been conducted; the principle of validity of research data processing.

Results

The empirical results of our research of dialogue in in-depth cognition of the patient's psyche in the psychotherapeutic process were presented in the repository "*Social Science Research Network (SSRN)*" (Ivashkevych, 2022).

Freud's (1991) Orthodox Psychoanalysis took into account images of dreams, actions, spontaneous-verbal associations, having been done by mistake. In such a way a scientist focused his attention on *spontaneous human activity, to which consciousness is related only by its context*. The same can be said about free verbal associations, in which the psychoanalyst has always been behind the scenes of his perception of the patient ("being behind the couch"). The ASPC process is structured in such a way that any respondent's action takes place by his/her

conscious choice, although being invariably against the background of spontaneous activity. Dreams are sometimes presented in ASPC, but their involvement is close to the interpretation of a psycho-drawing.

The presence of a psychologist in a dialogical interaction with the respondent is manifested in the stimulation of “revival” of visualized representations. The ASPC participant fills the representations individually with emotionally unique reflective content, which brings him / her closer to the adequacy of understanding the meaning of his/ her own *representation* of images of psyche. This process becomes a reality due to the mechanisms of projective identification, which explains the fact that the same image can be used by many people in the uniqueness of its interpretation due to the individualization of projections by each person.

We agree with Freud (1991) in the fact that *unconscious functions are something like clear laws, like the reality of human being*. The process of recoding the subject's internally hidden meanings in the drawing often symbolizes the presence of personal problems, which are masked by deviations from the space of objective reality. We illustrate this phenomenon using several pictures (Fig. 1–3). These pictures show deviations from the laws of the material world, such as “it cannot happen”. In Picture 1 the fish is jumping out of the hat and moving up, the water from the samovar (see *figure at the top*) is pouring up into a wine glass (it is upside down). All these actions are unnatural.

Figure 1

M. Khokhlachev “Title Unknown”



Figure 2
G. Eksioglu "Calm"



Figure 3
S. Jersey "Mirror of Self"



Heavy metal iron (Fig. 2) can not smooth the waves, it should be drown; a young girl (Fig. 3) can not be reflected in the mirror as a skeleton.

Deviations from the space of the reality in in-depth cognition, as well as in Orthodox Psychoanalysis (slips of the pen, slips of the tongue, uncontrolled gestures, etc.). These deviations are informative for cognition of man's personal problems, but in the paradigm of synthesis with other selected drawings. We also take into account the fact that the unconscious cannot be known under the conditions of limitation only to a single fragment whether for a picture or a story. That is why the ASPC participants are invited to choose a significant number of pictures with a focus on the presence of an emotional reaction to them (showing the indifference to these pictures). A final stage of the subject's preparation of his/her own presentation through pictures is their arrangement by emotional significance. This is a necessary prerequisite for psychoanalytic dialogue between the psychologist and the respondent.

Initially, we limited ourselves to the implementation by the respondent of a set of thematic psycho-drawings. Later it became clear that the power of projective identification provides adequate self-presentation of the subject by supplementing the author's psycho-drawings with non-author, such as reproductions of paintings giving each of them so called "psychological" name. Our research of the influence of the archaic heritage of the humanity on the psyche of

each person led to the introduction of two more themes in the complex of drawings: “Guilt Tattoo” and “Own Tattoo”. The fragments of the transcript presented in the article (with respondent N.) describe the pictorial and verbal fact of the person’s dependence on the semantics of archaic motives*.

These fragments set specific deviations from the reality, which is informative either for a neurotic or a professionally oriented person (for example, students of Psychological departments at the Universities). In both cases the attention is given to the energetic potential of displacements, which is based on the fixations which are invariably seek to extrapolate to the outside world (in order to reduce their energy stress). These facts determine the actualization of peripheral defenses, as well as deviations from the reality in order to maintain the “high Self”.

Among the archaic heritage that affects the spontaneous activity of the individual, the leading role is played by the Oedipus complex and its subsequent trends, such as: guilt, sacrifice, subjugation (slavery), masochism. These *archaic tendencies are motivationally synthesized with pralogical thinking* (Yatsenko, 2019, 2020). Under these circumstances, the visualized means are the Ariadne’s thread in a cognitive system of the ASPC, primarily due to the subordination of images by the laws of the Earth (material world), consideration of which helps to reveal the latent meanings of the psyche. It is the dialogical interaction with the respondent (which is professionally conducted by a psychologist) that makes the specialist possible to reveal the meaning of the illogicalities of the psyche through visualized self-presentation.

The ASPC method takes the form of a dialogical and analytical research of the psyche, based on the adequacy of its understanding stipulated by the unity of conscious and unconscious manifestations, which are characterized by functional asymmetry. By the way, a mental sphere of the person includes three categories: conscious, unconscious (congenital “Id”) and subconscious (non-experiential formations (displacement, fixation) in synthesis with the archaic heritage).

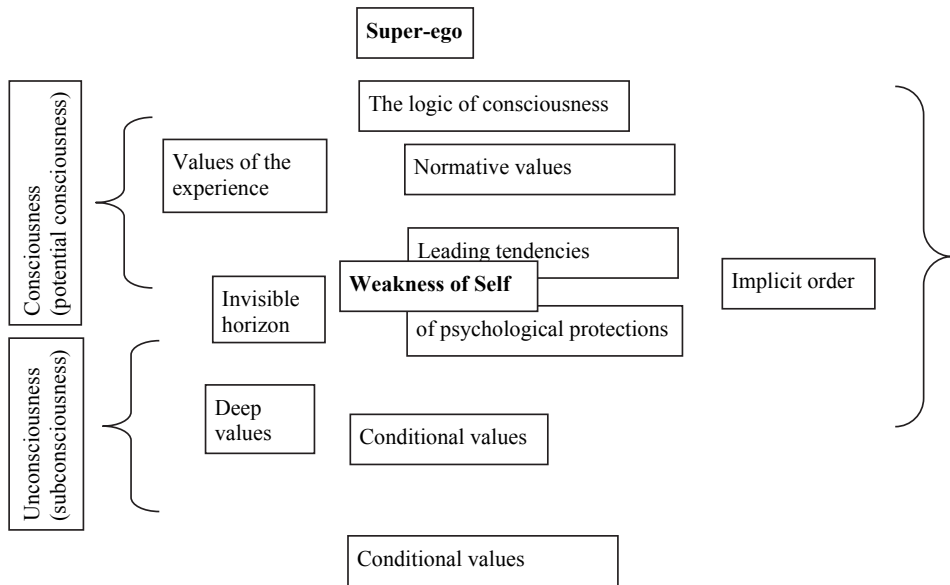
* The full transcript is presented in Yatsenko’s book “Archaic Heritage of the Psyche: Psychoanalysis of phenomenological problems” (Yatsenko, 2019).
QR code for access:



Scientific and analytical review of the literature gives us all the grounds to assert the commonality of the basic understanding of the phenomenon of the psyche in the system of diagnostic and correction of ASPC with the help of S. Freud's Orthodox Psychoanalysis (1991). Therefore, "The model of the internal dynamics of the person's psyche" developed by us (Fig. 4) synthesizes the components of the structure of the psyche, introduced by Freud (Ego, Super-Ego, Id).

Figure 4

The model of the internal dynamics of the person's psyche



The ASPC method integrates different scientific approaches according to the problem of our research in the psychodynamic paradigm. This method has allowed to approach the adequacy by the way of the interpretation of the nature of the person's psyche, which is the most important for the effectiveness of the practice of dialogical interaction between a psychologist and a respondent. The cooperation of a psychologist with a respondent in the process of active socio-psychological cognition catalyzes group activity with dialogical interaction, in which each "action" has only a partial informative load. Diagnostic and corrective process in its focus on the informational comprehensibility of the integrity of the subject's psyche retains

the focus of our attention on the objectification of its latent realities. All these facts have arisen a *pralological problem of understanding both the visible and the invisible structures in the person's psyche, the existence of which is evidenced mainly by the potential energy of the subject.*

Dialogical interaction of the Psychologist with a Respondent ("P ↔ R") has the ability to ensure the objectification of the patient's psyche in its harmonious structure. The dialogue of the psychologist helps to objectify the respondent's personal problems (internal stabilized contradiction), the knowledge of whom requires a long-term dialogical process that can reveal the hidden trends of self-flowing activity of his/her psyche. It hides a scientific and practical problem of the subject's *dominant motivation*, the objectification and cognition of which opens up prospects for the harmonization of the person's psyche. This fact latter involves the patient's understanding of the essence of the contradiction between controlled and spontaneous initiatives of his/her own psyche. The respondent's awareness of his/her personal problems awakens the instinct of self-preservation and helps to actualize the willpower to make a correction that eliminates the violation of homeostasis and optimizes his/her self-preservation.

Personal problems of the patients are masked by illusions, which are protected by deviations from the space of the reality. These are defense distortions of socio-perceptual reality, which are a form of escaping from the awareness of unwanted traumatic determinants, covered by peripheral defenses. The transcription of a process of dialogical correction presented by us testifies the tendencies "to self-deprivation" and even "to psychological death" (Yatsenko, Gluzman & Kalashnyk, 2008) (also see the fragment of empirical material presented in this article).

It is important to take into account the fact that in-depth cognition has significant differences from Classical Psychoanalysis, which in its theoretical and initial guidelines is marked by a focus on individual rather than group cognition of the pathology of deviations. In ASPC, the approach to the psyche is as a "tabula rasa", on which deformations will be objectified in the presence of personal problems of the patient. The orientation of ASPC on *group activity* is explained by the archaic universalization of mechanisms of reflection and self-reflection in the system "person ↔ person". The latter allowed us to combine the

individualization of the essence of the dialogue between the psychologist and the respondent (against the background of the group) with periodic interpretations of the developed material, to which, if it is necessary, the group can join. The unifying factor of a group and individual activity in ASPC is the fact of integration of participants of the in-depth correction process in the paradigm of knowledge of archaic-pralogue parameters of the person's psyche.

So, in the process of in-depth correction we rely on the integrative universalization of collective and autonomously individualized manifestations of the psyche of ASPC participants. The psychodynamic approach differs from Psychological one in its focus on generalized, collective (quantitative-frontal) confirmation of certain characteristics of the psyche. It is the academic understanding of the mental content that pushes the individual uniqueness of the psyche to the periphery, so its essence remains beyond cognition. All this sense clearly contradicts the basic definition of Psychology as a "science about the soul".

The duality of the content of a mental (conscious/unconscious) paradigm is consistent with the archaic (pralogue) legacy of a mental potential of contemporary person, who is often in his/her captivity, which creates illogical decisions – and not only in the terms of personal life but also in the paradigm of a social life. So, this generalization emphasized on our statement: "Logical thinking is not the master in one's own house", especially when we say about solving of socio-perceptual problems. Therefore, in-depth cognition in ASPC groups has not only a potential to provide practical assistance to people, but also the ability to scientifically substantiate the specifics of cognition of the *individual uniqueness of each psyche of the person*, which is unique, like a "fingerprint". We are sure, that this is exactly what everyone expects when looking for help from a psychologist, but the academic practice of psychologists does not contribute to following sense the scientific and practical achievements of the psychodynamic paradigm of understanding the psyche, which reduces some result.

The contextual catalyst of the in-depth cognition process (as well as a proof of its expediency) is a high motivation of those people presented in the ASPC groups (either small or large groups, we mean ≈ 100 people). The protagonist feels himself/herself protected not only because of the metaphorical nature of the visualized self-presentations (drawings, toys, etc.), but also because of the context of the in-depth

cognition process with the clarity of individualized final conclusions. Self-awareness by a patient of his/her own personal problems opens a man prospects for solving them.

We agree with the position of Freud (1991) that the unconsciousness does not yield to the natural conditioning of the reality of the existing external world. The integration of the ASPC process with the principle of visualization of the psyche (not only through drawing, but also by using other means) proves that deviations from the reality in images are among the leading sources that objectify the subject's personal problem in the paradigm of the observation. All this content proves the fact that the psyche is fused with the laws of the material world, and it opens a great, unknown space for studying of the effectiveness of pralogical thinking in the process of objectification (visualization) of personal problems. Such type of thinking is associated with unconsciousness but it develops predictability, intuition, foresight, it shows the ability of the ASPC system to stimulate pralogical (archaic) thinking of the person, which helps a man to objectify personal problems by recoding them (the mechanisms of symbolization) in the content of objectified presentation of subjectivism of the patient's psyche.

In such a way we'd like to mention the discoveries of Archimedes, Newton, Mendeleev, who are the most important for all mankind, the impetus for which were the realities of the materialized world: a bath, an apple, a table. So, Tikhomirov (1984) pointed out the pralogism of thinking in the book "Psychology of Thinking":

"The main task of the psychological research of thinking in the second half of the XX-th century was and remains the task of specific of psychological scientific study of informal components of complex mental activity... Psychological study of thinking is possible only taking into account the relationships with other cognitive processes and the motivational sphere of the subject, which together have the aim of deciphering the complex reality behind the generalized terms "intuition", "creativity", "productive thinking" (ibid., p. 5).

Thus, Tikhomirov (1984) noted that the problems of thinking and "productive thinking" clarify a general content of mental reflection. A scientific position of the scientist emphasizes that the problem of the person's unconsciousness is directly involved into the paradigm of thinking. The researches of Levi-Bruhl (1980), which reveal the content of the category of "pralogical thinking", also support the ideas

of Tikhomirov (1984). At the same time, it is important to remember that the laws to which the unconsciousness is a subject are not at all analogous in the world of physical phenomena, in particular by its main characteristics, such as: “Beyond time, space and sex”.

We've done our research for some years (Yatsenko, 2019, 2020, 2021). It made us possible to see a special significance of Art as an assistant in the process of transcoding the subject's psyche into the paradigm of the person's observation. The long-term ASPC practice has consistently demonstrated the ability to objectify the *unconscious formations* of a human psyche, which signals itself in *deviations* from the reality. It is worth to refer to Freud (1991) again, whose statement explains the role of a drawing in the process of psychotherapy: “... the artist in his own work did not move far from the neurotic state. Like a neurotic, he departs from the reality in images and shifts all his interests to create images of his own imagination (Leibin, 2001: 443). So, the scientist compared a fantasy to a protected area, where a person can enjoy his own freedom, despite any norms and prohibitions of the society. According to Freud (1991), a similar phenomenon is observed in the dreams of each person. The psychoanalytical procedure, as well as in in-depth cognition, does not take into account the fact whether certain events in a person's life were actually depicted in pictures. It does not matter, because it is about the *ability of the psyche to make a variety of forms of recoding the contents hidden from the person's consciousness*, in visualized (observed) reality of artistic images with the informational preservation of semantic parameters of the psyche. Thus, in ASPC it is important to know the in-depth essence of the causal parameters of the psyche through the use of visualized products (personally created thematic psycho-drawings or selected illustrations of paintings).

The fact of the introduction of the principle of “conscious visualization by the subject of his/her own psyche” in ASPC emphasizes its essential difference from Orthodox Psychoanalysis. Orthodox Psychoanalysis did not provide for the objectification of the psyche or a dialogue as the basis for achieving adequate result. *Orthodox Psychoanalysis has studied only the material stipulated by the unconscious activity of the subject* (dreams, spontaneous-verbal associations, as well as slips of the pen, slips of the tongue, jokes). In-depth cognition in ASPC groups is inseparable from a dialogical interaction with the respondent to clarify the meanings of independent

(spontaneous) objectification of the psyche by the respondent (in the situation of contact with a psychologist), hidden from the patient's consciousness. Self-representational activity of ASPC participants is a prerequisite for the success being in in-depth cognitions.

In other words, an essential prerequisite for effective dialogue in ASPC is independent, *spontaneous* activity of a person is in the state of *self-objectification* of his/her own psyche. This fact outlines the main features of the *Methodology* proposed by us: independent performance by the participants of in-depth cognition of the author's thematic psycho-drawings, including tattoo drawings with the recommended selection of non-author's drawings (these are reproductions of paintings). *A separate task is the spontaneous arrangement* of selected images according to their emotional significance, which determines the sequence of different analysis done by a psychologist.

The ASPC participants perfectly cope with this task, which is facilitated by the archaic ability of the psyche to determine the sequence of consideration of drawings, which is confirmed by Levi-Bruhl (1980), who said that a modern man has inherited the *blind skill of the hand to arrange things*. He explains the above fact by the inherent nature of contemporary person's pralogical thinking, which has been formed since the ancient times with the dominance of the mechanism of involvement (participation). These are those mental formations which are formed by the experience due to the effectiveness of the involvement mechanism – it is *emotional sense, predictability, intuition, blind hand skill*. Pralogical thinking is presented by Levi-Bruhl (ibid.) as a special structure the function of which is in conjunction with logical thinking or they can coexist. At the same time, logical thinking doesn't connect with pralogical thinking, while the latter maintains neutrality, indifference to contradictions, as it was proved in our research.

So, it becomes clear why the transcoding of the psyche into material forms does not only pose difficulties for ASPC participants, but also opens up prospects for semantic fullness of diagnostic-corrective dialogue, in which the psychologist's statements are based on semantic parameters of behavioral-illustrative material. *The psychologist's statements take into account all previously developed material of the dialogue, as well as the respondent's actual answers "here and now"*. The subject has to feel himself / herself well protected in a dialogue, fell absence of risks for Self Management. The diagnostic and

corrective process is actually carried out by a psychologist because of the semantic expediency of the questions formulated by him / her with periodic interpretive results. Latent meanings of the unconsciousness are spontaneously, immanently manifested in the respondent's behavior. The objectification of meanings through a dialogue promotes the latent integration of the "interests" of the consciousness and the unconsciousness. That is why the diagnostic and corrective conclusions of the psychologist are invariably *based on the results of long-term dialogical interaction with the respondent*. Longitudinal analysis opens up the prospect of a person's knowledge of the in-depth origins of his / her own personal problems, which are set by the diversity of energy stimulated by the consciousness and the unconsciousness.

The focus on meanings in ASPC is explained by the fact that *the psyche latently combines two realities – "the visible and the invisible ones"; "consciousness and probability"; "observable and potential activities" (latently given); "unknown and rationally explained facts"*. Since the development of Orthodox Psychoanalysis, the question of the *perception duality* has been acute, in a way of the connection between symbolic classifications and totems (the connection between a body and a mind). A sign-symbolic system of the unconsciousness is constantly associated with *the ambivalence (duality) of feelings which can be expressed in symbols*.

The effectiveness of the use of auxiliary (visualized) means of the psyche's objectification in the paradigm of the observation requires from the psychologist the ability to conduct a dialogue, which is always based on reading different meanings. A dialogical synergy of the respondent with the psychologist spontaneously reveals a dominant motivation, which incognito determines the activity of the unconscious factors, the disclosure of which requires a longitudinal analysis of behavioral material by the psychologist. This allows to reveal a deep content of contradictions between latent tendencies of the psyche and the conscious goals of the patient's own life. The awareness of this fact opens a person to the prospects of progressive self-change and prosocial realization of his / her potential in the paradigm of professional and personal achievements.

The results of psycho-correction of the patient are related to the objectification of Oedipal dependencies, which begin in the womb (we name it the "incest perfection"). Therefore, *displacement and fixation*

are actively occur in the pre-speech period, the cognition of which is impossible beyond visualization. In Psychoanalysis, personal problems are interpreted through the analysis of dreams that have a figurative and symbolic nature. The in-depth correction process reveals the importance of the pre-speech period in the formation of Oedipal dependencies for the subject's psyche, which precedes the classical Oedipus complex from 2 to 5–6 years old (Freud, 1991).

Some scientists (Falé, Costa & Luegi, 2016) drew their attention to the importance of early periods of the child's life, emphasizing the emotional impressions, which are recorded according to "imprinting" principles. Primary visual and tactile impressions which are formed into engrams, are unable to acquire transcoding spontaneously into verbal expressions which are of particular importance. Such prints can later be seen in the paradigm of visual images. This convinces a need to build in-depth cognition on the basis of visualized self-presentation of its participants.

In this way we can explain the fact that the ASPC method is implemented by two factors: a) by visualization of psychological themes of drawings or selection (simultaneously or separately) of reproductions of paintings; b) by conducting a dialogical interaction in the system "Psychologist ↔ Respondent", by the interpretation of the psychotherapist of his/her conclusions (partially and generalized).

Visualized activity of the patient opens the space for revealing the unconscious aspects of the psyche in the images and symbols, as well as the possibility of verbal comprehension of figuratively reflective personal experience. This clearly outlines the difference between our method of in-depth cognition from Orthodox Psychoanalysis, which was based mainly on lexical units by the spontaneous initiatives of the patient in the "passive neutral conditions" of the psychoanalyst "being behind the couch".

The ASPC method, in its dyadic unity of a dialogue with visual means, is based on the *inseparability of two spheres of the psyche – "consciousness and unconsciousness"* (according to the understanding of their autonomy and functional asymmetry). We agree with Lomov's (2013) point of view that the inner world of a person, his/her psychological space in the acts of the reality plays the role of the reflection, but complexly organized, "accumulation" throughout our life, which includes numerous levels of depth and completeness of

the consciousness and the unconsciousness, which characterize the uniqueness of each individual.

Let's summarize the main characteristics of in-depth cognition:

- (a) the ASPC group operates under the conditions of introduction of special principles which promote spontaneity of behavior of its members;
- (b) the effectiveness of a group form of diagnostic and corrective activity of ASPC is catalyzed by the spontaneous initiative of its participants, which is set by extra-experiential dominant motivation, which is not controlled by the people's consciousness;
- (c) organizing ASPC in groups is based on both the archaic heritage of the person's psyche and the universalization of the specifics of personal problems; psychoanalysis of one ASPC participant (performed by a psychologist) awakens emotionally-individualized processes of introspection of other people who are presented in the group due to the archaic and pralogical features of the person's psyche which unite humanity;
- (d) the leader of the group subordinates the ASPC process to the law of "positive disintegration of the psyche and its secondary integration at a higher level of mental development of the subject" (this law was discovered by us (Yatsenko, 2020));
- (e) the use of visualized self-presentations of ASPC participants in the combination with dialogical interaction in the "P ↔ R" system, that symbolizes extra-experiential, unconscious formations of the person's psyche, which due to his / her archaic universality and energy potency catalyze the self-cognition process of all participants;
- (f) the integrity of the person's psyche is manifested in the unity and at the same time – in the paradigm of the functional asymmetry of its conscious and unconscious manifestations of the subject's activity, which the presenter primarily directs to the "emotional revival" of the person's self-presentations;
- (g) dialogical interaction "P ↔ R" which is focused on identifying the parameters of the semantic essence of the respondent's objectified self-presentation, which latently synthesizes both areas of the psyche (conscious / unconscious);

- (h) conclusions according to each time period of analytical activity of the person are relative, which preserve the perspectives for their refinement not only in the paradigm of in-depth correction process, but also in post-group self-changes of the respondent with the aim of weakening and leveling the unconscious factors from the past that distort perception of the situation “here and now”.

So, we'd like to present a fragment of psychoanalytical activity with respondent R. Before this activity respondent R. picked up the pictures himself and formulated their titles (see Appendix: “*A fragment of verbatim report of psychoanalytical activity with respondent R. (he is a businessman, 39 years old, October, 2021)*”).

This fragment (Appendix) of psychoanalytic activity with respondent R. illustrates the leading role of a dialogue in revealing the content of the pictures of people's relationships selected by the respondent and the presence of a sequence of consideration that is spontaneously determined by the “hand” of respondent R. (“a blind hand skill”, which is an archaic gift for the humanity). The dialogue interaction of the psychologist with the respondent helped us to identify the role of in-depth factors in the formation of the patients' personal problems, his inter-relations, as well as the consequent conditionality of R.'s Oedipal dependence on the image of his mother. A short fragment of a dialogue material convincingly proves the importance of using symbolic details, which can synthesize the problems of the respondent's personal life, as well as the possibility of their analysis in the process of professionally built dialogue. This information objectified R.'s childish fixations on his mother as the ideal of a woman, which led to the blocking of the respondent's opportunities to optimize his personal life, which negatively affects his business career.

This fragment of the verbatim report convinces of the importance of analytical and figurative elaboration of young people's personal life in ASPC groups, which provides both thematic and figurative self-presentation and a dialogue interaction for their psychoanalytic elaboration.

So, a dialogue in the diagnostic and correctional process is based on the difference between the positions of the psychologist and the respondent in the presence of a latent-connecting link: the psychologist performs the mission of providing assistance, and the respondent

receives it. A dialogue in a system of interaction “P ↔ R” is not considered as a form of simple, familiar, real, natural communication, in which the exchange of information is the priority. The development of informative scripts for their subsequent generalization, through longitudinal interpretive analysis, is the leading function of ASPC. *Iterative, invariant (such as repetitive and invariant) characteristics of the respondent's behavioral material* have to be taken into account. Diagnostic and corrective analysis is marked by the temporality of a dialogue interaction.

Dialogue interaction “P ↔ R” promotes the development of reflective abilities of ASPC participants, which is important for the psychologist, in a way to catalyze the development of their socio-perceptual intelligence. The dialogue envisages an approach to the integrity of the information block of social-perceptual cognition, which is able to reveal determinants of stabilized contradictions of the psyche which is invisible to the respondent, in order to comprehend consciously and to make appropriate corrections to recognize destructions in a real life.

In the process of in-depth cognition it is important to reach contextually (by passing the resistance) the essential information for the psychoanalyst (hidden from the consciousness), which is able to clarify the latent causes of destruction of his / her psyche. Therefore, a dialogue helps to destroy the “wrong” circle, to which the person’s psyche is subjugated latently. The construction of a dialogic interaction in its regulatory and cognitive essence was also based on the achievements of scientists (Tabachnikov et al., 2021). It helps to increase the person’s attention to the emotional component of the subject’s psyche.

So, our empirical material proves that the unconsciousness cannot be cognized in the one-act initiative of the subject. The meaning of the unconscious in ASPC is revealed through a dialogue (through a long process of verbalized self-flowing associations) with a need for a final analysis of the entire self-presentation material.

The involvement of psychoanalysis in psycholinguistics comes by a way of determining the context of its main idea – such cognition of the psyche, taking into account the spontaneous activity of the individual in the *process of transcoding meanings into the observed form, which is realistic and contributes to the objectivity of cognition.*

We have proved that the potential of pralogical thinking catalyzes the recoding of a psyche into visualized-archetypal forms. This process has archaic preconditions, but at the same time it is marked by the originality of archetypal self-presentation, so the effectiveness of ASPC for each participant is unique not only in the means of self-expression, but also in individualized semantic outline dialogue cognition.

The effectiveness of ASPC is manifested by the expansion of self-awareness and its practical significance for the individual both for their own lives and for professional self-realization. Dominant motivational tendencies are non-experiential (beyond the control of consciousness) due to their formation on the basis of personal problems in a family and social relationships. The in-depth cognition helps an ASPC participant to comprehend the reasons of the revealed expenses of uncontrolled energies having been set by dominant motives which are masked from the consciousness by illusions. The fragment of empirical material presented in the paper convinces of the advantages of using the technique of visualization of the psyche, which acquires psychoanalytic significance for self-change through a dialogue. *The objectification of the psyche is based on the pralogical ability of a person to recode the ideal (mental) reality to the objectified one with the preservation of information equivalents.* The self-presentation of ASPC participants is marked by the synthesis of objectification of dominant-motivational tendencies of the psyche. The material given above explains the reasons for the merging of self-presentation with archaic roots, has been set in the period of animation* (from Latin: *anima* – a soul) of the primitive society. Such kind of animation set the basic pralogical platform for adequate cognition of stabilized contradictions, which found adequate symbolic expression in visualized forms. It is facilitated by the pralogical nature of the subject's thinking in his/her indifference, neutrality to contradictions, which are objectified in the materialized images of the psyche (see Fig. 1–3).

The ASPC process opens for the protagonist the perspectives of recognizing the unconscious determinants of his/her own life positions in their contradiction and inconsistency with the essential intentions of the Self, which stimulates the process of self-change. A dialogue in ASPC is based on reflective (socio-perceptual) rather than academic knowledge.

* The stage of the development of the ideas of primitive people that every thing has its own spirit, soul, spirituality, which is the basis of religious beliefs.

The actualization in in-depth cognition of the prological potential of the psyche is interconnected with the need to introduce the principles of group activity in ASPC, which removes prosocial requirements, which gives a sense of freedom to participants of the in-depth cognition – to be beyond evaluative judgments, condemnation, punishment, as well as advice and guidance. As a result, a person who has undergone an in-depth correction is closer to the image of an adult (says goodbye to infantilism in himself / herself as well as to the union with the parental position), which involves leveling pretensions to others and weakening feelings of inferiority.

A dialogue in in-depth cognition is able to objectify the established destructive tendencies, which by their nature cannot be known uniformly and directly. That is why in-depth cognition involves metaphorical, contextual and indirect long-term diagnostic and correctional process, which allows to identify objectively iterative, invariant factors of *personality subjectivity*. In-depth psychocorrection promotes the integration of pralogue and logical aspects of the psyche, it causes the expansion and refinement of self-awareness of the person, deepens the potency of his/her logical thinking in the socio-perceptual parameters of the patient's life.

Discussions

Psychoanalytical, physiological and psycholinguistic researches of scientists (Cui, Wang & Zhong, 2021; El-Zawawy, 2021) have shown the ability of the brain to recode meanings into observable forms with the preservation of some basic informational equivalents. These processes are confirmed by the points of view of scientists (Drigas & Karyotaki, 2017). Of particular importance it is a research of dominant informational equivalents, which form the basis of mental reflections. These ideas are quite well consistent with Freud's research "Interpretation of Dreams" (1991), which revealed the basic mechanisms of recoding the ideal (mental) reality in the images of dreams, such as: *hint, thickening, displacement*, etc. Our experience of in-depth cognition (in ASPC groups of patients) confirms the universality of these mechanisms and opens up some perspectives for supplementing them, such as: arrangement in space, by size, by shape and color of figures.

In the formation by us a Psychodynamic Methodology, which is the background of our research, we also relied on the articles of Vygotsky (1982), who stated:

“The unconscious sense affects our actions, it is manifested in our behavior, and these implications and their manifestations allow us to learn to recognize the unconsciousness and the laws which govern them” (Vygotsky, 1982: 94).

Also we'd like to note the position of scientists, who wrote that the individual must and is able to conquer the nature, to some extent his/her consciousness must and is able to conquer the unconsciousness (Tabachnikov et al., 2021). Scientists also note, that conscious processes do not exhaust the entire content of the psyche, besides this, a person does something else that takes place beyond our consciousness, but has a significant impact on the content of our mental life (Phani et al., 2020).

A review of the literature proves that processes of consciousness do not exhaust the content of the psyche. There is something in addition to them that bypasses the sphere of the person's consciousness and thus uncontrollably affects the life of the individual. Some scientists (Rezaei & Mousanezhad Jeddi, 2020) emphasized that to ensure the success in the cognitions of the psyche it is necessary to take some notes of the system of relations between the consciousness and the unconsciousness, that will open new perspectives in terms of language learning in the conditions of subjects' cooperation between psychologists and linguists, which will eliminate brake barriers – terminological inconsistencies and simplified schematics. These researches emphasize on the sensible continuation in the attitude of scientists, who believed that the child's language activity should be sought in contractual acts (Shiva, Bhardwaj & Phani, 2017). The latter is confirmed by our statement, when we state that “conscious reflection”, “unconscious thoughts” played the leading role in a lot of famous scientific discoveries (Yatsenko, 2021). All this suggests that the goal of objectifying the extra-experiential formations of the person's psyche requires a need to take into account both a verbal nature of the language of the consciousness and the symbolism of the objectification of the unconsciousness (Wong, 2017). These researches require proper mechanisms, which are expressed by us in the content of ASPC method.

So, a dialogue in in-depth cognition creates a central chain of interaction between the psychologist and the respondent, which leads to

the disclosure of the content of the internal stabilized contradiction of the psyche, which is determined by the trends of the consciousness and the unconsciousness. The peculiarity of the inexperienced formations of the unconsciousness is that the mechanisms of the patient's psyche retain the energetic potency, which acquires the dominant function of an unfavorable competitor to the consciousness of the person. This reality is *masked by peripheral defenses, which creates the preconditions for the distorted perception of the subject's own Self*. The latter is related to the asymmetry of the functioning of the conscious and unconscious spheres of the person. Socio-perceptual distortions are invisible from a point of view of understanding conscious Self, so a "dialogue" opens up the prospects for the objectification of patient's paradigm of true interests. ASPC in its dialogical content sets an effective way to cognition of a mental sphere of the person, taking into account the duality of its nature (conscious/unconscious scripts). The very nature of a mental sphere indicates its pralogical duality: observed, visible – invisible; rational – irrational; oriented on the interests of Self – energetically dominant over Self; the submission of the conscious sense to the laws of the earthly world – the submission of the unconscious sense to the laws of the Universe (beyond time, space and sex).

Extra-experiential (unconscious) formations of the psyche (uncontrolled "Self") are interconnected with defense mechanisms: displacement, transferring, replacement, projection and projective identification, etc. They mask the objectification of the patient's psyche, which is overcome both by the process of its visualization and the dialogue disclosure in its meanings. Scientists (Astle & Scerif, 2011) explained the possibilities of cognition of the psyche of the person by saying that repressed desire in the unconscious continues to exist and to wait only for the first opportunity to become active and assert itself in the conscious sphere of the distorted and unrecognizable, replaced images.

When speaking about the visualization of the psyche, it should be noted that the subjectified presentation objectifies, like a dream, certain important truths for understanding the psyche, but invariably masked mechanisms of symbolization, described by Freud (1991): condensation, displacement, hint, etc. The experience of in-depth psycho-correction indicates the active participation of symbolization mechanisms in masking certain personal truths. Therefore, the visual objectification

of the respondent's personality in the paradigm of observation requires in-depth corrective interpretation to understand the meaning of hidden (invisible) motives of the patient.

Analyzing psychoanalytic dialogue in terms of the functioning of pragmatic performatives, we took into account the psycholinguistic theory of speech acts (Batsevych, 2010). So, the speech act in the psychoanalytic process turns any message into a script which includes communicative meaning. We focused our attention on the idea that a speech act is a purposeful speech sense performed by a psychoanalyst and a patient in accordance with the principles and the rules of speech behavior adopted in the psychoanalytical process; speech act is a unit of normative social speech behavior, which should be analyzed in the paradigm of pragmatic situations. The main characteristics of the speech act in the psychoanalytical process are: intentionality, purposefulness and conventionality; speech acts are always correlated with the personality of the addressee. In this case, the sequence of any speech acts creates a discourse. Due to this fact, we will understand the speech act as the intentional, purposeful, conventional speech action of the addressee, which from the point of view of Psycholinguistics became a component of a communicative act along with the additive act (so, along with a communicative action of the addressee) and a communicative situation as a whole.

The analysis of psychoanalytic dialogues shows that in a case of intersection of communicative meanings (such as emotional, ethical, aesthetic, volitional ones) in situations "here and now" in the process of communication of a psychoanalysts and patients "face to face" there are such types of performatives which were not described in the paradigm of the theory of speech acts. For example, in psychoanalytic dialogue, compared to informal interpersonal communication, there is a special type of expression with its semantic-pragmatic and communicative features. In other words, the performative concept needs to be tested and refined in a field of psychoanalytical process, in which all statements (both psychoanalyst's and patient's ones) are characterized by their dominant factor.

Thus, the analysis of psychoanalytical dialogues in the psycholinguistic aspect of the formation of the language by means of feelings, emotions, expressions of will, etc. allows us to distinguish two classes of expressions that have a number of communicative features,

but which in terms of functional aspects of pragmatic performatives can be considered as synonymous expressions. These are such groups of statements:

The I group: “I’m impressed”, “I’m a little surprised”, “I’m shocked”, “I’m fascinated by this situation”, “I mostly don’t like” and other statements of this type.

The II group: “That’s right! It was different...”, “Wow! Probably...”, “Yes, maybe so!..”, “Well, well! I think that...” and others.

Semantic and pragmatic meaning of the statements of the first group is formed by the mechanism of amplification of lexical-semantic and functional features of lexical units that are a special part of their structure, as well as the corresponding intonation. Semantic and pragmatic meaning of the statements of the first group with a certain compression of the semantic content of lexical units can be fixed by two basic characteristics:

- (1) *pragmatic-explicit one*, which can be described as: “I assure you”, “I am happy to inform you”, “I am happy to tell you”;
- (2) *pragmatic-implicit characteristics*, which we understand as lexical units of a real (or, conversely, unreal, or such a characteristics that is perceived by the addressee as his/her own real inner world, while it is not such a world), a state of the person’s inner, emotional world of emotions, feelings, experiences, etc.).

Both pragmatic-explicit and pragmatic-implicit statements cannot be tested as truth or false ones. From the standpoint of psychoanalytical dialogue, they can be sincere or insincere, conflicting or non-conflicting, contradictory or inconsistent, relevant or inappropriate, natural or unnatural. In the other words, the propositional (referential-pragmatic) basis of the pragmatic-implicit group of statements denotes emotions related to the addressee’s inner world, his/her deep inner experiences, including reality / unreality, sincerity / insincerity, truthfulness / untruthfulness of his/her communication. Also in the paradigm of psychoanalytical dialogue the subject-content and pragmatic-communicative goals that the psychoanalyst, on the one hand, and the patient – on the other one – have to achieve, play the most important role.

Thus, *pragmatic-implicit reference statements* have the following semantic-functional characteristics:

(1) They are outside the categories of truth / untruth, reality / unreality. The basic semantic-pragmatic category, which combines pragmatic-explicit and pragmatic-implicit statements, should be: reality / unreality and sincerity / insincerity of the explication of emotions, feelings, volitional states of the subject. These statements, however, perform a similar communicative-pragmatic function as the category of truth / untruth in the distinction between semantic statements and pragmatic performatives. For example, from our psychoanalytic dialogue, the words of a psychiatrist: “Psychoanalyst: Wow! Probably the only woman in this world is who consistently gives you a sense of protection (Fig. 5), she is like your mother in the most degree?”

(2) They describe the state of the addressee, but do not express it. For example, the patient's words: “A little different: I don't understand people who live beyond their means, it's hard for me to treat such people with a great respect. I want to see my girlfriend as the example, to admire her, to evaluate her by many other parameters. The ability to manage finances is a rather good skill. And when a girl can't make ends meet and she systematically is lack of money, and even if she partially earns money herself it also is strange to me and for some reason I stop admiring her”.

(3) Statements are intentional, they are expressed by a particular addressee and they involve addressing a specific suggestion. For example, the question of a psychoanalyst: “Don't you think that the image of your mother, her values, determine your position?”

(4) Compared these pragmatic-implicit reference statements with semantic performatives, we've to say that the first ones are less intuitive, although, of course, in a situation of psychoanalytic dialogue they may have significant social constraints. For example, the question of a psychiatrist: “Were there relationships where the girl was with you because of money?”

(5) Compared to pragmatic-explicit statements, pragmatic-implicit reference statements are less dependent on the context, thus they are denoting a specific area of feelings, desires, emotions, will, interests, aspirations. For example, the patient's response: “I'm afraid to say, but actually no. Other reasons, for example, – “sex-food”. I was shocked when I was already energetically burdened by the obviousness of this option, my feelings for girls were faded and the relationships broke down”.

(6) Pragmatic-implicit reference statements can have a large number of transformations related to the categories of cohesion or local-temporal reference. For example, the patient's response: "When you said this, I really thought that all my "scenarios" to create relationships with girls still revolve around some main scenario in which the *girl looks like, or doesn't look like my mother*. I always intentionally say: "No, now everything will be different" and it still slips closer to the "basic version", which affects my well-being. The scenario where a man keeps a girl does not fit in my head, because then I will not admire her. I understand that it's like that only because it's not about my Mom".

Thus, the nature of these pragmatic-implicit reference statements, the peculiarities of their functioning in the whole text fragment will resemble *semantic performatives*. In the paradigm of pragmatic statements, we will accept them as *pragmatic statements*. Although both pragmatic-implicit and pragmatic-explicit reference statements are very important for psychoanalytic dialogues.

The another group of reference statements are pragmatic-explicit ones. This group of statements, comparing them with pragmatic-implicit suggestions, have a different semantic-communicative nature: the formation of semantic-pragmatic meanings with their help will not take into account the implicit-explicit structure of the text message. The expression of pragmatic-explicit reference expressions of meanings is in no way related to truth / untruth, reality / unreality, sincerity / insincerity, naturalness / unnaturalness. Thus, these statements do not simply denote, but clearly explain a certain expression or emotion (or a complex paradigm of emotions), as well as feelings, desires, expressions of will, interests and so on.

Pragmatic-explicit reference statements are purely reactive (in such a case they are directly related to the reaction to external stimuli, to the actions or words of the partner of communication); these statements are characterized by exceptional subjectivity, they directly amplify certain emotions, feelings, desires, expressions of will, interests, aspirations; pragmatic-explicit reference statements are characterized by arbitrariness, direct control of clearly grasp actions and behavioral frames. Arbitrarily modeled by the addressee, these statements are not empirical, but actually pragmatic ones. In this sense, such statements are entirely performative by their characteristics.

Thus, *pragmatic-explicit reference statements* have the following semantic-functional features:

(1) According to the sphere of feelings, impressions, desires, interests, expressions of will they are purely subjective and cannot be evaluated from the standpoint of truth / untruth, reality / unreality, sincerity / insincerity, naturalness / unnaturalness. Such statements should be perceived by the partner of communication as those ones that require an answer, a reaction, not the assessment. Here, for example, the question of a psychiatrist: “Are you obviously frightened by her “appetites”, which are difficult to satisfy, they will only grow?” and the patient’s response: “Also I’m sure”.

(2) Pragmatic (semantic-communicative) meaning of pragmatic-explicit reference statements corresponds to the feelings, emotions, desires, interests and will of the addressee. Such a meaning is a complete reflection of the person’s subjective state, not just his/her description or some guess, as it is appropriate to pragmatic statements. For example, the patient’s response: “The mother’s image does have a leading role! My mother was really an ideal model for me, and in that case I would have no doubts that the girl is like her”.

(3) In contrast to pragmatic statements, which are both pragmatic-implicit statements and reference actions, pragmatic-explicit statements can not be qualified as those ones that always differ in their location, illocution and perlocution, because they clearly reflect feelings, wishes, emotions, desire and will. However, these statements are not spontaneous, they are intentional. In such a way they are necessarily designed not only for attention, but also for the reaction and actions of the addressee. Here, for example, the question of a psychiatrist: “Have you obviously begun to feel your own devaluation, as if you are not of value to them yourself? And it ruined the relationship, didn’t it?” and the patient’s response: “You are absolutely right. I chose the following Figure 6 on the topic “Non-existent Perfect Woman”. I would also add a book in the girl’s left hand. If we describe this woman, she is beautiful, sexy, strong, smart, she carries a bull and is still able to hold a book in her other hand. Sometimes I find myself thinking that my wishes, expectations, requirements for the “only” girl who could become one and only for me – are inflated, maybe it’s “too much”, but it’s my reality, these are the expectations that live in me”.

(4) Pragmatic-explicit reference statements always appear as such ones which include content, meaning, emotions, feelings, sensations, desires, interests, will. This group of statements does not contain implicit characteristics, they are always clearly correlated with the communicative-pragmatic meanings of any communicative act, always take the form of a statement, conclusion and so on. For example, the question of a psychiatrist: “And what does she carry then? Household, work?” and the patient’s response: “I do not perceive a life as something difficult. It is interesting to set a goal, to solve problems, to overcome difficulties that you face. These are a kind of obstacles, and it is important to be able to overcome them. I do not want the girl to be my “anchor”, which I will have to drag with me, and even more so, I do not want to be in relationships where the girl is ahead and pulls me on herself!?”

(5) In contrast to semantic performatives, pragmatic-explicit reference statements are always institutionalized, they require that their author has a right to pronounce, to verbalize, to “convey” to the addressee. Thus, these statements are less democratic than pragmatic-implicit reference statements. For example, the patient’s response: “I really want to say that I do not want to get into a situation where I would have to pull everything on myself, I’ve seen my share of it and I have had enough, I felt sorry for my mother”.

(6) Communicative-pragmatic meanings of pragmatic-explicit reference statements have a clear, vague, specific nature. This meaning depends on the specific situation of communication or a particular context. The latter is manifested, above all, by the fact that the same emotion, feeling, desire or expression of will can be embodied in different forms of the context. For example, the patient’s explication of the emotion of agreement with the psychoanalyst: “Yes, you are right, this is a very interesting idea, I’ve never thought about it, and now my alienation from them becomes clearer” and “I totally agree, it's true, but I couldn't see it myself”. Conversely, the same statement (similar in meaning and / or a form) may be different by emotions, feelings, desires, wishes, interests and will. For example, the patient’s response: “I’m shocked, after all what it is more important to me in this picture it is that on the one hand – there is closeness between a man and a woman, they stand close to each other, and a woman has a bright image, a red dress, half-naked breasts, such kind of a manifestation of

sexuality, *but the man does not see it...* At first she has excited me, attracted me, but I got used to it very quickly, and her female charms have lost a real meaning for me”.

(7) Pragmatic-explicit reference statements are used in a sufficiently stable, immutable form, but do not differ from generally accepted, established in the paradigm of psycholinguistic code of transformations. For example, the statement of a psychiatrist: “We are all born with water, that’s why I spoke about the mother. Everything you said can fit into this “Oedipal” canvas. At first it is such a grace, which is in tune with the mother, who creates a reliable protection all the time. You believe that she is the only woman you can trust her”.

(8) Pragmatic-explicit reference statements cannot have truncated or compressed by performative variants. So, in our example all psychoanalytical dialogues are very detailed.

(9) Thus, pragmatic-explicit reference statements have all the features of performatives and can be fully characterized as *pragmatic performatives*.

Conclusions

The analysis of literary sources on psychoanalysis (orthodox and contemporary ones) made us possible to state the need to take into account the latent activity of unconscious aspects of the person’s psyche, which are manifested through transformation, recoding and representation of its displaced contents in visualized forms. Thanks to this fact, the prospects of cognition of mental integrity have been opened up. The essence of orthodox psychoanalysis is to prove the fact of the reality of informational equivalents in the recoding of unconscious meanings into materialized forms that provide the opportunity “to hear” and “to see”. At the same time, the priority remains that throughout the conceptual polyphony of psychoanalytic heritage the scientific community is increasingly asserting S. Freud’s ideas, a *semiotician* who firstly drew attention to the possibility of transcoding the unconscious meanings into the plane accessible for perception and objective cognition.

Procedural (longitudinal) diagnosis (the effectiveness of which is confirmed in orthodox psychoanalysis) in the format of ASPC has acquired realistic outlines due to the dialogue-analytical form of

interaction of the psychologist with the respondent, based on “reading” semantic parameters of each script. Probabilistic prediction, which is the characteristics of ASPC, is based on perceptual preconception (pre-association), which contributes to the adequacy of reading meanings by a psychologist who conducts a dialogical process. The latter is a prerequisite for the diagnostic purpose of the psychologist, questions in his/her potential to stimulate the activity of the respondent in in-depth cognition of the psyche.

A dialogue in ASPC is focused on identifying internal, trace, centers of displacement (fixation) in the respondent's psyche, which are latently set and retain the possibility of influencing his/her spontaneous activity. There is no informational identity in the perception of the in-depth process by the psychologist and the respondent. The psychologist is obliged to understand professionally what is happening “here and now”, and the respondent is mostly engaged in introspection based on the cognition of the hidden meanings of their own behavior. It is important to read (by the psychologist) the meanings in a dialogue interaction, as well as to promote the deepening and the expansion of the respondent's self-awareness. Under such conditions a person begins to understand his/her own contribution to the emergence of life's troubles, which opens for respondents a lot of ways to level them up, as well as outlining the prospects of personal self-realization.

Scripts of fixations of the past experience (in synthesis with archaic heritage), regardless of their valence (“libido” or “mortido”), tend to come to our life according to the laws of “repetition compulsion”, which latently subjugates the subject's spontaneous activity. The expansion of self-awareness in the process of a dialogue analysis of behavioral material opens up prospects for the ASPC participant to comprehend their own personal problems (internal stabilized contradictions) due to visualized-verbal provability, argumentation of a dialogue-analytical process.

So, the content of our article proves the inseparability of in-depth cognition from the actualization of unconscious, pralogical aspects of thinking of the participant of the diagnostic and correctional ASPC process, which is facilitated by the principles having been introduced in the group activity. A dialogue enables the actualization and the synthesis of socio-perceptual and logical parameters of thinking that harmonizes

the psyche through the development of socio-perceptual intelligence – this is the basis for the formation of wisdom as a necessary component of professional development of future psychologists focused on direct (personal) practice.

We should like to note that there is a clear connection between pragmatic-explicit and pragmatic-implicit reference statements. In other words it is a connections between pragmatic statements and pragmatic performatives, which is very important for the organization of psychoanalytic dialogues. However, there is certainly no clear symmetrical relationships between pragmatic statements and pragmatic performatives, although they are quite clearly consistent in speech acts. Also, some pragmatic statements may not have a counterpart in the paradigm of pragmatic performatives. In addition, psychoanalytic dialogues may contain statements that include specific pragmatic communicative meanings with the features of pragmatic constancy and performativity. For example, in the patient's statement: “. But yes, look, I don't see a way to answer and speak softly and correctly. I create tension and then abruptly decide that “I have nothing to do here”, and even when I hear that: “No, no, it's not critical”, but that phrase can no longer change the decision that has been already made” the phrase “But yes, look...” is used to actualize the addressee's attention, in this case – the attention of a psychoanalyst. We emphasize not on the complex of communicative meanings, but only on such senses which further actualize the psychotherapist's attention on the semantic context, while the second part of the patient's phrase: “...and even when I hear that: “No, no, it's not critical”, but that phrase can no longer change the decision that has been already made” contains a pragmatic statement that helps to build a psychoanalytic dialogue.

It was proved that positive pragmatic-explicit and pragmatic-implicit reference statements in psychoanalytic dialogue allowed us to identify the links between superficial and hidden semantic parameters of the patient's psyche, which under the conditions of comprehension of his/her consciousness can open up prospects for their individual reconstruction by the subject, without the psychoanalyst's help. This process facilitates the harmonization and functional optimization of the psyche of the person in in-depth correctional process. This way of solving a problem by a person sets the awakening of adequate capabilities of the subject,

making by the patients' some adjustments to their own behavior by expanding and deepening the boundaries of self-awareness in the process of active socio-psychological cognition.

Adherence to Ethical Standards

Ethics declarations. Prior to the start of the study, informed consent was obtained from all participants for voluntary participation. The study was conducted in compliance with domestic (Ethical code, 2009) and international ethical standards (American Psychological Association, 2002). The study was approved by the Scientific Ethics Committee of the Scientific Researches of the Public Organization "National Academy of Sciences of Higher Education of Ukraine".

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Appendix

A Fragment of Verbatim Report of Psychoanalytical Activity with Respondent R. (he is a businessman, 39 years old, October, 2021)

Psychoanalyst: What do you think I paid attention to when I was looking at this picture? (Fig. 5).

Respondent: I'm impressed! I noticed that the woman is on the top, and that it is raining under the umbrella.

Psychoanalyst: I'm a little surprised. That's right. The function of the umbrella is to protect from the rain, but you have found such a woman in an umbrella-shaped dress, who creates rain for you. My question is why and how? There is a contradiction: an umbrella that creates protection from the rain, produces rain itself when there is no rain outside. Moreover, the protection itself creates the rain.

Respondent: I'm shocked, after all what it is more important to me in this picture it is that on the one hand – there is closeness between a man and a woman, they stand

close to each other, and a woman has a bright image, a red dress, half-naked breasts, such kind of a manifestation of sexuality, *but the man does not see it*. My relationships in life are developed in such a manner that I have stopped noticing a girl, as well as her female charms. At first she has excited me, attracted me, but I got used to it very quickly, and her female charms have lost a real meaning for me. I don't notice why and when it starts, I have an "emotional fading of colors", a rollback to neutrality. My interest is initially in a paradigm of a beautiful appearance, but later it fades into the background, and the moral virtues of the girl eventually cease the interest to be arisen. The question is for how long this person is able to support my interest, how her moral abilities are developed, changed, enriched day by day. In the other case this "picture" was so interesting and remains static. If it is static, then, of course, the interest "fades". This story with my acquaintances has been repeated many times.

Figure 5

Rafal Olbinski. Respondent's title: "My Partner of Communication"



I don't like most the image on Fig. 5, that shows that the girl's beauty is seen by outsiders, but not by me. Whenever I get out of this relationships and look from the outside, then I tell myself that everything is fine, why I feel myself "wrong", and then, looking at the girl again, my feelings emerge with a new strength and the emotional coloring awakens the urge to return these complicated relationships.

Psychoanalyst: Is your problem in that situation that you were moving away and then was coming closer again?

Respondent: I am fascinated by this situation. Yes, it is.

Psychoanalyst: Do you stay alone with such feelings and you don't try to rebuild the relationships?

Respondent: That's right! It went different ways, but the desire to restore the relationships was almost always awakened. But it was in such a way that when I came back, the relationships were restored, but after a while (about one year later) the relationships again came to its neutrality – and we were divorced. That's the problem.

Psychoanalyst: Wow! Probably the only woman in this world is who consistently gives you a sense of protection (Fig. 5), she is like your mother in the most degree? Why do I say that? Because it rains unnaturally from this umbrella, despite the fact that the function of the umbrella is the diametrically opposite – “to protect from rain”. We are all born with water, that’s why I spoke about the mother. Everything you said can fit into this “Oedipal” canvas. At first it is such a grace, which is in tune with the mother, who creates a reliable protection all the time. You believe that she is the only woman you can trust her. Oedipal dependence on the mother can be manifested by the fact that the girl in Fig. 5 is attractive, rather naked. But the “eye to eye” contact is missing. You chose the reproduction for the topic “A Partner of Communication” and it is very surprising that it shows the absence of the “eye to eye” contact. It should be noted that the color of the umbrella, a dress and the man’s tie have the same color. And all of these indirectly indicate certain (blood) relationships.

Respondent: Yes, may be it is! I’ve just realized that on the one hand, when I decided to divorce, on several occasions this girl had requirements to me, and at some point I really began to perceive the relationships as to do them complicated. When we were sitting down to talk, all the requirements disappeared, she saw it in the format “it would be nice, but, actually, it’s not a duty”, but before this she would insist, and it made me uncomfortable. I want to learn how to stand up for my comfort zone without ruining any relationships.

Psychoanalyst: When the girl withdrew the demands, did you feel that she would be internally dissatisfied, that you were not doing something that was desirable for her?

Respondent: Oh my eye! I think I need to be sharper because I kept silence for a long time, and that silence dampened my feelings according to this girl. But yes, look, I don’t see a way to answer and speak softly and correctly. I create tension and then abruptly decide that “I have nothing to do here”, and even when I hear that: “No, no, it’s not critical”, but that phrase can no longer change the decision that has been already made. Later, I start thinking again about it, I think that after all “everything was fine” and maybe it’s really not a situation that was critical for her, and I have a behavior like that!

Psychoanalyst: And was this tendency repeated in your life?

Respondent: Yes, it was.

Psychoanalyst: Are these requirements related to finances?

Respondent: Yes, they are. These are financial requirements, but they are not about opportunities, because I have them.

Psychoanalyst: You have such kind of opportunities, but are you offended by the fact that these requirements are expressed?

Respondent: A little different: I don’t understand people who live beyond their means, it’s hard for me to treat such people with a great respect. I want to see my girlfriend as the example, to admire her, to evaluate her by many other parameters. The ability to manage finances is a rather good skill. And when a girl can’t make ends meet and she systematically is lack of money, and even if she partially earns money herself it also is strange to me and for some reason I stop admiring her.

Psychoanalyst: Are you obviously frightened by her “appetites”, which are difficult to satisfy, they will only grow?

Respondent: Also I'm sure.

Psychoanalyst: Don't you think that the image of your mother, her values, determine your position?

Respondent: Yes, that's right.

Psychoanalyst: It is right that the more the girl moves away from the image of her mother, the less satisfying she becomes? After all, the mother learned to manage money sparingly. Can the feeling be fading when you start to notice that the girl in her behavior moves away from the virtues of your mother?

Respondent: In our family, we are used to live relatively modestly, on the one hand we have the money, on the other – no one wastes it. It is also an acquired skill (the ability) to rejoice at dawn, not just the “Mercedes”. The moral values of a person are important to me, rather than “glossy appearance”.

Psychoanalyst: Is it the rationalization mechanism that helps you now to avoid a direct answer? And you're not saying that a girl's behavior is inconsistent with the image of your mother.

Respondent: The mother's image does have a leading role! My mother was really an ideal model for me, and in that case I would have no doubts that the girl is like her.

Psychoanalyst: Going back to the picture, the only woman for you is the mother, whom you admire, who created protection for you, who is metaphorically presented in this image. I mean the image of the umbrella (Fig. 5). Drops are inconveniences that girls create, like rain, that spoils the image of the ideal woman and it destroys relationships. There is a blood relationship with your mother, which is due to the fact that she gave a birth to you thanks to this “mother water”.

Respondent: When you said this, I really thought that all my “scenarios” to create relationships with girls still revolve around some main scenario in which the *girl looks like, or doesn't look like my mother*. I always intentionally say: “No, now everything will be different” and it still slips closer to the “basic version”, which affects my well-being. The scenario where a man keeps a girl does not fit in my head, because then I will not admire her. I understand that it's like that only because it's not about my Mom.

Psychoanalyst: Were there relationships where the girl was with you because of money?

Respondent: I'm afraid to say, but actually no. Other reasons, for example, – “sex-food”. I was shocked when I was already energetically burdened by the obviousness of this option, my feelings for girls were faded and the relationships broke down.

Psychoanalyst: Have you obviously begun to feel your own devaluation, as if you are not of value to them yourself? And it ruined the relationship, didn't it?

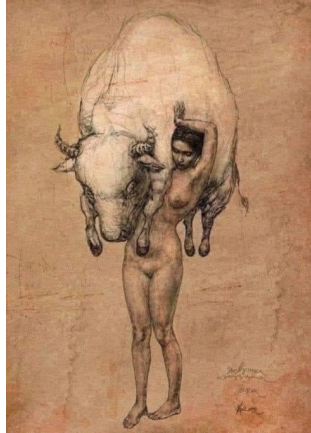
Respondent: You are absolutely right. I chose the following Figure 6 on the topic “Non-existent Perfect Woman”. I would also add a book in the girl's left hand.

If we describe this woman, she is beautiful, sexy, strong, smart, she carries a bull and is still able to hold a book in her other hand. Sometimes I find myself thinking that my wishes, expectations, requirements for the “only” girl who could become one and only for me – are inflated, maybe it's “too much”, but it's my reality, these are the expectations that live in me.

Figure 6

Author unknown.

Respondent's title: "Non-existent Perfect Woman"



Psychoanalyst: Haven't you ever thought that such an excessive burden that she carries could be proof that she really loves you?

Respondent: No, I wouldn't want her to carry me.

Psychoanalyst: And what does she carry then? Household, work?

Respondent: I do not perceive a life as something difficult. It is interesting to set a goal, to solve problems, to overcome difficulties that you face. These are a kind of obstacles, and it is important to be able to overcome them. I do not want the girl to be my "anchor", which I will have to drag with me, and even more so, I do not want to be in relationships where the girl is ahead and pulls me on herself?

Psychoanalyst: Isn't it close to the image of your mother that this is how she had to "carry" your father? (Fig. 6).

Respondent: Yes, my mother really had to "carry" my father!

Psychoanalyst: You see, we again are coming to the ideal of a woman who should be close to the image of your mother.

Respondent: Yes, that's right, with a bull on her shoulder and a book in her hand – this is the image of my mother, where the entire family was the bull, not only my father.

Psychoanalyst: So you don't want to be in the place... or become your mother and have to carry the whole family? Is that right?

Respondent: I really want to say that I do not want to get into a situation where I would have to pull everything on myself, I've seen my share of it and I have had enough, I felt sorry for my mother.

Psychoanalyst: And when the girls begin to show initiative, setting the movement to the image when you carry them, is it the moment when you have resistance?

Respondent: Yes, you are right, this is a very interesting idea, I've never thought about it, and now my alienation from them becomes clearer.

Psychoanalyst: That's why, of course, you felt sorry for your mother, and there was nothing you could do because you were a child. Then there is the transfer, which exacerbates the feelings that are already characteristics of you, which you've taken from your parent's family?

Respondent: I totally agree, it's true, but I couldn't see it myself.

Psychoanalyst: But pay attention to the title of the picture – “Non-existent Perfect Woman” (Fig. 6), so strong, literate one who loses a great interest in life and in your person, and she also knows how to preserve the beauty and the intelligence which is symbolized by the book (about which you have spoken) in her hand.

Respondent: I now have an answer to the question of why I take my women's requests in the financial sphere so painfully that I could never have realized it myself. The topic of the next Figure 7 is “My Sexual Partner”.

Figure 7

Rafal Olbinski.

Respondent's title: “My Sexual Partner”



Psychoanalyst: We see right away that the boat (water) – all these by archetypal symbolism symbolize the womb, and therefore it is a hint that you are connected to the mother's womb. Oedipal addiction is presented in the “incest taboo” and therefore you can not find a partner, because there is a certain ideal of the mother, which is unsurpassed in physical and psychological terms. She is naked, and just like in the boat, you knew only your mother as a woman, and what it is above the water: the present (rather than the intrauterine relationship), as well as the fact that such a sensual union with an “incestuous woman” can only be “in heaven”, so the clouds touch the boat. Tell us, why did you choose this picture?

Respondent: As for me, it was about the fact that at the beginning of the relationships I fled, and I had such an influx of energy. Also as for me this man is rowing so that the boat flies above the water (Fig. 7), rather than it moved on the water. When everything is good in the relationships, I have a lot of energy that

even a boat can fly above the water, but usually it happens at the beginning of the relationships, when I see the perspective, I have a sexual charge, then everything is absorbed by the water. So, my feelings were fading away.

Psychoanalyst: When there were no differences in your ideas about the ideal and the behavior of your partner, and then they appeared and there was disappointment. And how did your feelings react to my interpretation of the Oedipal dependence?

Respondent: I feel that this is true, but I've never looked that way. What worries me in the life is that at some point of view it is the boat which falls, the relationships begin "to suck" energy from me and other areas suffer (including business).

Psychoanalyst: They become burdened for you, as it was shown in Fig. 6.

Respondent: Yes, something like that, I started carrying their burden.

Psychoanalyst: Like you have protested all your life against you mother carrying this burden, and you have felt pain about it.

Respondent: Yes, it is in such a way. When everything is fine in the relationships, a man receives a huge amount of energy from a woman, and this promotes creative processes in various spheres of our life. And when something in the relationships breaks down, that flow of energy is devastated.

Psychoanalyst: Maybe it's "out of fear" that "I was wrong again", and then is it only confirmed?

Respondent: This "fear" comes after exhaustion, that the story repeats itself, then the feeling of fate is hopelessness.

Psychoanalyst: Your psyche, R., is synchronized with the higher Ratio, there is no other explanation for the fact that you have so determined the order of the analysis of the images you have selected. The drawings not only revealed the determinism of the behavior of Oedipal dependence on the mother, but also pointed to the "conditional values" that you learned from the childhood, as well as the sensory dependence on her [a mother].

Respondent: Thank you very much, I feel so much better when I understand the fact that I create "rain" for myself, when I could admire the sun and the nature. Such sessions are invaluable, they help to understand what happened to us, why we "fly", then painfully "fall", why there is no peace of our mind, as well as why we want *unearthly* happiness and why such "impulses" end in "the collapse of emotional hopes". The psychoanalytic session gave me clarity, confidence and understanding of the need to focus on the "golden mean" in our lives, in relationships.

АНОТАЦІЯ

Мета. Проаналізувати діалог у глибинному пізнанні психіки суб'єкта у психолінгвістичній парадигмі. Останнє дозволяє виокремити прагматико-експліцитні та прагматико-імпліцитні референтні висловлювання у психоаналітичних діалогах, зробити класифікацію таких висловлювань, дати їхню характеристику, що в подальшому допомагатиме психоаналітику вибудовувати діалоги з пацієнтами у психотерапевтичній практиці.

Методи. У дослідженні використано авторський психодинамічний метод організації психотерапевтичного процесу, що сприяє розв'язанню проблеми

розуміння сутності психіки пацієнта. Удосконалення діагностичного інструментарію дозволило уточнити спрямованість процесу активного соціально-психологічного пізнання на оптимізацію психіки пацієнта у психотерапевтичному процесі. Запропоновано груповий метод активного соціально-психологічного пізнання (у статті позначається як ASPC), який акцентував увагу на законі позитивної дезінтеграції психіки особистості та її вторинної інтеграції на більш високому рівневі психічного розвитку людини (Yatsenko, 2020).

Результати. Визначено, що природа прагматико-імпліцитних референтних висловлювань, особливості їх функціонування в цілісному текстовому фрагменті психоаналітичного діалогу нагадуватиме семантичні перформативи. У парадигмі ж власне прагматичних висловлювань приймаємо їх як такі, що є прагматичними констативами. Показано, що для психоаналітичних діалогів вельми важливими є як прагматико-імпліцитні, так і прагматико-експліцитні референтні висловлювання. Таким чином, прагматико-експліцитні референтні висловлювання мають усі ознаки перформативів і їх цілком можна охарактеризувати як прагматичні перформативи.

Висновки. Доведено, що позитивні прагматико-експліцитні та прагматико-імпліцитні референтні висловлювання у психоаналітичному діалозі дозволяють виявити зв'язки між поверхневими і прихованими смисловими параметрами психіки пацієнта, які за умов осягнення його свідомістю можуть відкрити перспективи їхнього самостійного, без допомоги психоаналітика реконструювання суб'єктом, що ї сприяє гармонізації та функціональній оптимізації психіки особистості в глибинно-корекційному процесі. Такий спосіб розв'язання певної проблеми суттєво актуалізує адекватні можливості суб'єкта, забезпечує внесення пацієнтом коректив у власну поведінку завдяки розширенню та поглибленню меж самоусвідомлення в процесі глибинного пізнання психіки пацієнта.

Ключові слова: прагматико-експліцитні референтні висловлювання, прагматико-імпліцитні референтні висловлювання, глибинний корекційний процес, процес активного соціально-психологічного пізнання, семантичні перформативи, прагматичні перформативи.