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ARCHAISMS AND THEIR IDENTIFICATION IN THE ARCHETYPAL SYMBOLS

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The research is focused on the psychodynamic theory and the corresponding practice of deep perception of the psyche in its integrity (conscious /unconscious). The article concentrates on the methodological and instrumental aspects of guilt perception in the deep correctional process using visualized means, based on archetypal symbols. The relationship of guilt with a tendency to self-punishment and the Oedipus complex, which are of archaic origin, was stated. The content of the article characterizes the guilt and person's feeling of guilt in relation to the conscious and the unconscious aspect of the psyche. The notion of original sin as one of the factors of guilt, in conjunction with the effectiveness of the Superego psychic substructure is revealed.

Key words: *archaism of guilt, archetype, Superego, active social and psychological perception, Oedipus complex, original sin.*

Архаїзми та їхнє виявлення в архетипічній символіці

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Обґрунтування. *Стаття представляє проблему архаїзмів, їхнього енергетичного впливу на поведінку людини в інтеграційній єдності з онтологічними аспектами розвитку людини. Робота інтегрує новітні ідеї «некласичної психології» (Л. Виготський, А. Асмолов, Д. Ельконін та ін.), що задає динаміку розвитку психології від статичної до психодинамічного підходу до вивчення психіки людини.*

Результати. *Архаїчний спадок, як доводиться у статті, не можливо вивчати виокремлено від персоналізовано-індивідуальної психіки людини. Вказана робота акцентує на енергетичній «подвоєності» (підсиленні та спрямуванні) мотиваційного потенціалу психіки за рахунок його філогенетичної природи. Найбільшим здобутком архаїчного спадку людства є архетип, як інстинкт, що забезпечує здатність перекодування ідеальної,*

психічної реальності в матеріалізовану, опрідметнену із збереженням інформаційних еквівалентів. Тому поза архетипною символікою не можливо пізнати архайзми. Сказане пояснює архайчні витoki успішності використання репродукцій художніх творів у глибинному пізнанні психіки.

Робота виконана у психодинамічній парадигмі, з опорою на емпіричний матеріал глибинного пізнання психіки суб'єкта.

Стаття зосереджує увагу на архайзмі вини, що є похідною від Едіпового комплексу, який також має архайчне походження. Категорія вини та почуття вини співвідносяться, відповідно, із свідомим та несвідомим аспектом психіки. Розкривається дієвість «Супер-Его» у виникненні вини.

Висновки. Архетипна символіка у діагностико-корекційному процесі допомагає окреслити особистісну проблематику суб'єкта. Неусвідомлюваність вини актуалізує тенденцію до самопокарання. Дослідження переконує, що саме едіпальні чинники впливають на виникнення і розвиток почуття вини у суб'єкта. Результати засвідчують значущість методу АСПП у дослідженні глибинних чинників феномену вини в малюнках Тату.

***Ключові слова:** архайзм вини, архетип, Супер-Его, активне соціально-психологічне пізнання, комплекс Едіпа, первородний гріх.*

Introduction. The presented article is related to the beliefs of those modern psychologists, who are looking for alternative ways of studying the psyche in order to overcome the academic perception limits by consciousness. It was L. Vygotsky who defended the idea of «non-classical psychology» and was later supported by D. Elkonin (1989), A. Asmolov (1996), Dorfman (1997), D. Leontiev and others. Just as in Western psychology, the ideas of «postmodern psychology» were discussed by Shatter (1990). The development of the study approach can be defined as following: from the statistical position of the human's psyche study to the psychodynamic one.

This paper is written in the context of the psychodynamic paradigm and has been developed by our research team for more than forty years (since 1977). We are convinced, that the motivational-semantic potential of a person in its archetypal expression is the central problem in psychology, which combines the binary views of the psyche at vital and the scientific, academic and applied, surface and deep of its understanding.

Considering the issue of the archetype and its motivational potential, we rely on «**doubled contents at the birth of a person; these contents have both an individual-personalized as well as a phylogenetic nature**» (Leibin, 2001: 49).

The term «archaic heritage» belongs to S. Freud and represents **the innerly stimulated inclination of a person to react specifically to the**

psyche-inherent excitement and irritation, that gainsthe signs of behavioral tendencies.

S. Freud in his work «Totem and Taboo» refers to K. Jung, who discovered that the fantasies of mentally ill people «coincide with the mythological cosmogonies of the ancient peoples» (Freud, 2012). This gave the reason to assert that «a neurotic becomesmentally closer to a primitive man of distant prehistoric times».

In order toencode human predisposition to hypnosis S. Freud used, as he wrote in the «Autobiography», «an archaic heritage of the primordial time about the existence of the human horde».

The archaic heritage indicates a certain *initial knowledge* that is *habitualfor children*. This knowledge refers to *the universality of symbolism, that penetrates through different cultures and languages*. It is the knowledge, that preserves the mental relations between notions, reflected in the inheritance of **the tendency to order**, which is archetypically peculiar to the psyche at the instinctive level and preserves the emotional memory of past generations.

Archaic heritage concerns not only definite tendencies, but also the traces, which set the emotional states – synthesized in archaisms: the Oedipus, Guilt, the slave essence of the human condition (slave-holding / slave-subjection), sacrifice, masochist tendencies, etc.

The archaic heritage is not passive since it has a latent-motivational potential, which is able to compete with the actually motivated human activity, and leads from reality, due to the tendency to correlate with what actually happens, rather than with the prototypes of certain phylogenetic events.

The idea of the motivational potential of the archaic heritage allows us to understand comprehensively the universality of the archetypal apriori-cognitive abilities of the psyche to organize (both at the internal level and in the external activity). The latter is especially convincingly shown on the example of a person's hierarchy of the visualized material – spontaneously selectedreproductions of artistic works (for self-presentation). Diagnostically this confirms the apriori-cognitive abilities of the human psyche, similar to the higher «ratio». *Dialogical psychoanalysis* with the usage of reproductions of artistic works reveals the commonality of the semantic canvas of the picture's plot in its archetypal symbols, with the symbolism of dreams, representing the empirical basis of the orthodox psychoanalysis. Freud's confidence in the fact that «dreams provide us witha rich source of human prehistory» (Freud, 1998), can be attributed to artistic works, which inevitably catalyze the process of objectification (outward manifestations) of the deep layers of the respondent's psyche. The

founder of psychoanalysis was convinced, that «a child brings the archaic heritage with him into the world, it precedes any of his personal experience and is a reflection of the ancestors' experience» (Freud, 1998, p. 120). Freudian understanding of the archaic heritage echoes from the regression of the neurotics' psyche, which puts their experience on the same level as that at the early stages of human development.

In this archaic heritage, a person's oedipal dependencies prevail, that is associated with *the temptation to violate the prohibition*, that restricts the freedom of action. The beginning of the Oedipus and obviously the human history as a whole, is connected with the problem of **restriction of freedom**, which correlates with the possibility of human realization of the sensual choice. In particular, the Biblical myth about «The Expulsion » for the violation of the prohibition by Adam and Eve, points to sin and hence, to the occurrence of Guilt. One more myth about Oedipus says that due to the hero's ignorance, a personal choice turned out to be a misfortune and caused self-punishment, that is, Oedipus self-deprivation of eyesight and the refusal to eat led to his death.

The latter explains the expediency of introducing the leading principle in the deep perception: **the spontaneity of the participant's behavior in the diagnostic-correction process**, realized both in **the free** choice of the means for the visualized self-presentation, and in the freedom of expression in the dialogic interaction «Psychologist↔Respondent» (further «P↔R») (Yatsenko et al., 2017). Spontaneous behavior, within the framework of the group work, is assigned by the principles of its functioning (as described earlier (Yatsenko et al., 2004, 2016, 2017ab).

The identification of archaisms in archetypal symbolism takes place in groups of active social-psychological perception (ASPP). This method is developed on the methodological basis of the psychodynamic paradigm. Our task is to display the possibilities of revealing the archaic experience of visualized self-presentation of the ASPP participants. In this case the archetype acts as an instinct, that facilitates the conversion of the ideal psychic reality into the materialised form with the preservation of information equivalents. All this is taken into account in the subsequent studying of the individualized features of a person's psyche by means of the process of the dialogic interaction «P↔R».

The visualization of the psyche (modeling from stones, author's drawings, reproductions of artistic works, etc.) contributes to the overcoming the subjectivity of a person's verbal activity, generated by the system of psychological protections in their deviations from reality.

The freedom of choice itself of the psyche's presenter by the ASPP's participant involves internal recoding of the basal motivation of activity with the preservation of information equivalents (Anokhin, 1998; Pribram, 1975; Sudakov, 2002), which is the prerequisite for the effectiveness of the deep psyche perception.

The integrative function of the archetype is manifested in its ability to ensure, in the process of transcoding, the cognitive-informational equivalency of the ideal (psychic) reality with the presenters' symbolism. This symbolism is synthesized in the motivationally potential *senses*. This, of course, signifies the neoclassic approach that agrees with V. Frankl's belief that in the process of psyche studying it is important to focus on the «**semantic dimensions** of a person (rather than on **quantitative ones**), which are being built up over the biological and psychological dimension» (Frankl, 2000). It is *the meanings* that are closest to the archetypal determinants of the psyche due to the ability to get over the ideal and material.

The definition and relevance of the problem. The archaism of guilt originated from the primitive society and has been referred to the original sin and the psyche of every person. The energy potential of the feeling of guilt has negative affect on a person's psyche.

The Definition and Relevance of the Problem. Guilt is the most significant archaism originated from the primitive society, is related to the original sin and inherent to every human's psyche. Archaism of guilt in its synthesis with deep psychological determinants, which causes the influence on a person's psyche, has not been studied enough. The research is carried out in the context of the psychodynamic theory, which takes into account the integrity and unity of the psyche in its conscious and unconscious manifestations. Hypothetical assumption: guilt is of an archaic origin, it influences the tendency development towards self-punishment caused by the Oedipal complex.

Methods. The article is based on the method of active social-psychological perception (hereinafter - ASPP), developed by T. Yatsenko (Yatsenko, 1996, 2006, 2008, 2015, 2016). The diagnostic-correctional procedure of ASPP provides the use of the subjectified means of deep perception (thematic psychological tattoo, reproductions of artistic works, work with subjectified models of stones, etc.). The leading mechanisms of the ASPP organization are the positive disintegration of the psyche as well as its the secondary integration at a higher level of development (Yatsenko, 1996).

The aim of the article is to analyze the psychological phenomenon of guilt and its archaic influences on the psyche activity semantic parameters.

Presenting of the main material. Analysis of scientific sources showed that the phenomenon of guilt was investigated by foreign scholars, namely by S. Grof, M. Klein, S. Freud, E. Fromm, K. Horney, C. Jung as well as national ones: O. Matlasevych, O. Tsarkova, T Yatsenko, etc. In the scientific literature, guilt is represented as a moral-legal category and as a psychological concept as well. For the deep perception of the psyche, it is important to study the archaism of guilt as an archaic heritage of mankind.

In the foreign words dictionaries, the term “archaism” is defined as a concept that has an ancient origin and remains. “Arche” means the beginning, primitiveness, the basis of everything. Most dictionaries define archaism as an outdated word or a phraseologism (Bybyk & Siuta, 2006, Morozov. & Scaraput, 2000). The psychoanalytic literature analysis makes it possible to distinguish the psychological meaning of the notion of “archaism”.

The dictionary of analytical psychology defines archaism as the ancient nature of the psyche and the traces of primitive existence, which are reflected in a person’s psychic life.

The image is considered archaic, if it has a mythological, historical and cultural significance, for instance, Oedipus myth (Zelensky, 2008). The dictionary of “Psychoanalytical terms and concepts” describes “the archaic states of the Ego” as a reflection of feelings and experiences in the psyche of a mature that are characteristic features of the early stages of the Ego development. According to Freud, the Ego archaic states can be caused by the lack of separation of the child from the parents. For example, a child who did not have autonomy would try to find a substitution of primary libidinal objects by joining religious communities (Moore & Fain, 2000). The archaic origin of guilt can be investigated theoretically, while the practical aspect of the archaism of guilt is not autonomous and is separated from the individualized person’s psyche.

T. Yatsenko writes on the relationship between the archetype and archaisms: “Psychological realities synthesize transpersonal and archaic preconditions which come from the depths of the psyche and are transmitted and objectified in archetypal way” (Yatsenko, 2018: 342). Archaisms, as well as archetypes, are characterized by symbolism, which makes possible the phenomenon of guilt to be manifested through archetypal symbols. The concept of “archetype” (from the Greek *arce* - the beginning and *typos* - form, pattern) is still found in the works of the late antique philosophy scholars (Philo of Alexandria and others), and is considered by them as an idea and a prototype (Frolov, 2001, Ilyichev et al 1983). In psychological literature, S. Freud was the first who introduced the notion of archetype

exploring the symbolism of dreams. The founder of the analytic psychology, C. Jung considered archetypes as inherited psychic structures, primary schemes, the most ancient, universal and eternal images that are natural for every person (Yatsenko, 2008). Guilt in the deep correctional process is experienced in conjunction with archetype. Some features of guilt are being reflected in a person's individualized psyche and are objectified through illustrations of guilt, author's drawings, etc.

Guilt can be considered both as conscious and unconscious. The conscious guilt is expressed in the feeling of guilt, and the unconscious guilt is stipulated by archaisms of the Oedipean origin and has a hidden but active influence on a person's life and needs to be experienced completely.

Consequently, the notion of "guilt" (which has archaic roots) and "feeling of guilt" are not identical.

A feeling of guilt is characterized as a state that occurs after committing a deed that contradicts social norms. The unconscious motives instigate a person's self-punishment, determine the criminal behavior, etc. (Laplanche, 2010). Aggression against other people contributes to a person's fantasies of punishment, fear of retaliation, etc.

As a result, feeling of guilt is associated with fear of punishment, anxiety and reproach of conscience. In order to reduce the level of tension from awaiting the punishment from the outside, a person commits self-punishment. The aggression caused by guilt is directed against a person in an expectation of forgiving through humility and atonement. A person's destructive reaction can be simultaneously a feeling of guilt component as well as a way to cope with it (Moore & Fain, 2000).

A person apprehends his guilt before the authority for not fulfilling his demands. On the unconscious level a person feels guilty even for not justifying his own expectations (Fromm, 1998). In other words, a person feels guilty through reproaches of conscience. The conscious guilt is caused by action, deed, misconduct that contradicts moral rules. However, a person is not able to identify the underlying factors that cause unconscious guilt, therefore, it is important to participate in the deep correctional psyche experience. The latter allows a person to identify the unconscious sources of guilt that actualizes the self-punishment tendency.

According to T. Yatsenko, "there are grounds to believe that the archaism of guilt (its unconsciousness), constantly sets the self-punishment tendency" (Yatsenko, 2018: 341). The unconscious guilt motivates a person to self-identification with the Jesus Christ long-suffering image. The unconscious of guilt may in some way influence a person's sense of self and behavior.

Repression is one of the protective mechanisms of the psyche. As a result, uncomfortable feelings, thoughts, attraction and experiences are repressed from consciousness into the unconscious sphere. The repressed desires, memories, experiences and feelings cannot be returned to the conscious sphere by the “Ego”’s will, they disappear, preserving the energy potential and continuing their own existence in the feeling of guilt (Golovin,1998). For this reason, the unconscious guilt is expressed in various forms of self-punishment.

Among the mechanisms that cover the feeling of guilt, these two tendencies are considered to be predominant: 1) inactivity, severe non-aggressiveness, refusal of competition (as well as from oneself), etc.; 2) imputing of one’s own guilt to other people, accusation of a person’s guilty actions (Makhni, 2016). The point we wish to stress here is that the unconscious guilt defines the tendency of the guilt transferring (projection) to another person, as well as the introjection of another important person’s guilt (Yatsenko, 2018).

In the Dictionary of Practical Psychologist (based on the ideas of S. Freud), guilt is adapted as follows: 1) guilt as a precondition is a specific feeling, based on the Oedipus complex and serves as the motive for committing criminal acts.

In order to realize the internal guilt feeling, a person is forced to seek punishment in order to alleviate his state. “The feeling of guilt is not the result of a misdemeanor, but, conversely, misconduct has been stipulated by this feeling. This feeling is not a consequence but a motive of a crime!” (Golovin,1998: p. 530); 2) the unconscious guilt is of an archaic origin and consists in the perception of the unconscious, incomprehensible “guilty” feeling, which can interfere with psychological correction; 3) moral guilt arises from the contradictions between the Ego and the Superego [the above-noted work]. Guilt is also determined as the driving and motivating force of self-punishment, and therefore is associated with masochism. Guilt, therefore, reflects the state that arises as a result of the internal conflict between the Ego and the Superego as Oedipus complex (Laplanche, 2010, Hinshelwood, 2007). The unconscious guilt is inherent to a person, consequently, it can express itself through mediated forms that cover (Yatsenko, 2018).

The unconscious guilt while integrating into the psyche, acquires individual features, covering it as a tendency to self-punishment (self-destruction).

Guilt can be expressed through the feeling of shame. Shame is a person’s feeling that arises from self-criticism (self-blame) or humiliation

by other people, the condemnation of person's thoughts and actions that contradict moral rules, etc.

The felling of shame originally occurs under the influence of people's presence. Later, being introjected by the person's psyche, it enters into the sphere of Superego (conscience). A person can feel shame even in isolation, without being blamed.

Accordingly, the feeling of shame is stipulated by the values and ideals, inherent not only to the individual, but also to culture in general (Voitko, 1982, Moore & Fain, 2000).

The Dictionary of Practical Psychologist (Golovin, 1998) defines fear as the guilt cause, which can be transformed into conscience afterwards. Fear is expressed in two forms, which are considered to be the cause of guilt: 1) the authority fear involves refusal to meet the primary needs; 2) the unconscious fear imposed by the Superego makes a person abandon of forbidden desires and stipulates self-punishment.

According to E. Fromm, the feeling of guilt arises from the conscious influence, which is formed under the influence of society. He made a distinction between the authoritarian and humanistic conscience. The authoritarian conscience arises from external authority (parents, power, and religion) and causes a sense of security, since it provides closeness to authority and its approval. The authoritarian conscience is guided by destructiveness and focused on personal Ego. The humanistic conscience is a person's reaction to his own psychic life. It is also productively oriented and reflects the Ego's moral experience. The authoritarian and humanistic conscience do not exist separately, they are interrelated (Fromm, 1998).

The study of the archaism of guilt resulted in the need of philosophical and psychological literature analysis. An overview of scientific sources was based on the principles of psychodynamic theory and it emphasizes the importance of the unconscious guilt for the psyche self-organization.

The conscious guilt is a violation of moral and legal standards in a person's thoughts or actions. The conscious guilt has been affected the society. The unconscious guilt is caused by the deep factors of archaic origin that have been repressed. The unconscious guilt is detected only by mediators and may cause the determination of destructive effects. The latter manifests itself in the tendencies towards psychological death, the psychic impotence, aggression, self-punishment, self-deprivation, masochism, etc. While reviewing the literature two factors of guilt have been discovered: the original sin - patricide and guilt, which is determined by the Oedipus complex ("Incest taboo").

The representative of the depth psychology C. Jung made a distinction between the collective and personal guilt. The scientist posited that the

personal, individualized guilt is always influenced by archaic and archetypal factors (Zelensky, 2008). The collective guilt is associated with the original sin inherent to all people.

We will consider two theories of the original sin origin: religious (Christian) and psychological (patricide in the primitive society).

Archaism of guilt is being represented in the Christianity. It has declared itself a religion of the oppressed, who expect to be free from the unbearable life and work conditions after the coming of the Messiah - Jesus Christ. With the spread of the Christianity, the notion of sin as a violation of the moral rules of the divine command entered the European society. The original sin occurrence has affected the formation of morality in the Middle Ages and further (Frolov, 2001). In the Christianity the phenomenon of guilt is connected with sin. As a matter of fact, sin causes a feeling of guilt, which is expressed uniquely. In the Christianity, sin and guilt are united by their archaic nature. But sin is realized by a person, while guilt is mostly unconscious.

According to religious beliefs, sin is a transgression of God's will, embodied in moral norms, and religiously sanctioned requirements with regard to a person's behavior and way of life. The Christianity explains the occurrence of sin by the myth of the original sin. The first people Adam and Eve violated the commandments of God, having tasted the apple from the tree of knowledge of good and evil (Frolov, 2001).

Then God drove out Adam and Eve from the Garden of Eden and since their sin has begun to be inherited by the next generations. Consequently, a person has no choice of being sinful or not. A person is born already with the ancestors' sin.

S. Freud studied the nature of archaic fault and came to the conclusion that modern Christianity is inseparable from it. Christ died in order to free humankind from original sin. Indeed "... this sin had to be death or murder. Life as a sacrifice could be demanded only in return of murder" (Freud, 2017: 348). Perhaps, people are still suffering guilt over the crucifixion of Jesus Christ, who was the spiritual leader, the Son of God. The above explains the attraction of humanity to the Christianity.

Religion actually provides protection to believers, a chance for redemption and feeling guilt weakening. The psychological defenses conceal the true causes of the individual guilt, giving rise to illusory beliefs about universal pardon of sins.

Study of the archaism of guilt has allowed us to clarify the category of original sin.

A lot of events described in the Bible (the Old Testament) are considered to be immoral, and moreover, some actually point to incest. Although, these events escape conviction, since they have take place under the patronage of God.

The fragment from the Bible: “And he said to them, Thus said the Lord God of Israel, Put every man his sword by his side, go on and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion and every man his neighbor “(Ex. 32:27). Later, God prohibited such actions: “None of you shall approach to any that is near of kin to him, to uncover there nakedness: I am the Lord! “(Leviticus 18: 6). Even the great prophet Moses was born in the result of an incest.” And Amram took him Jochebed his father’s sister to wife; and she bore Aaron and Moses “(Exodus 6:20).

Intestdescribed in the Bible (2015), is not condemned, but on the contrary taken for granted. Then what is the sin of man? Disobedience, confrontation with God, conflict, the desire to become equal to God are considered to be characterized as sin.

Therefore, God drove out Adam and Eve from Paradise, because they disobeyed, became God-like, knowing good and evil.

Among the many “sinful” events that are described in the Bible (2015) are the following. One man is married to two sisters at the same time (Gen. 29: 2-30), two daughters have sexual relations with their father (Gen. 19: 32-36), brothers sell their brother (Gen. 37: 26-27), father-in-law has a sensual contact with his daughter-in-law (Genesis 38: 15-18). These statements point to the meaningofincestdesires not only for the reason of their prohibitions, but also because of their violation.

Thus, we may conclude, thatguilt common to all mankind is characterized by archaism, which has an impact on an individualized guilt feeling.

The psychological theory of the origin of original sin is based on the following statement: if the original sin meant to be guilty before God the Father, the most ancient crime of mankind was patricide, the killing of the forefather of primitive society. Consequently, the father’s image remained in memory and later became a divinity, weakening the feeling of guilt (Freud, 2017: 347-348).

The aforesaidcan explain the totemism development, which recognized the relationship betweenageneration ora tribe and a certain animal or plant.In totemism, taboo protected the life of a totemanimal. The notion of “totem” means“his generation or “his family”. A legendary ancestor and patron of the family, ethnic group or a tribe were considered to be a totem (Makhni, 2016). S. Freud regarded this as the first attempt to create a

religion. The totem animal was perceived as the closest and natural substitution of the father, before which the sons expressed more than just their penance. Father's substitution allowed opening the prospect of feeling of guilt calm through reconciliation. Totemism was the substitution of an "agreement with the father" and gave his sons all that the children might desire: care, protection and leniency, which seemed to be compensation.

Instead, the sons were obliged to take care of their totem-father that provided not to commit the act that had led to the true father murder.

The latter is reflected in the Ukrainian proverb that says "It's easier to beat a farther together". Thus, totemism contributed to a different interpretation of historical circumstances and stipulated a repression (loss of memory) of the act of patricide (which it originated from) (Freud, 2008).

This phylogenetic hypothesis shows that civilization is still being captured by archaisms.

The memory of prehistoric events and deeds acts lives in society. The repressed is recurring, "... a person is still punished for the humiliated desires and uncommitted acts" (Marcuse, 2002: 58). Consequently, a person feels the unconscious guilt over events which he was not actually involved. Therefore, a person is seeking for safety and calming down in religion due to feelings of guilt reduction. For that reason, repentance is so widespread among people.

The feeling of guilt is actualized under the influence of the ambivalent feelings to parents. There is also the constant struggle between Eros (the instinct of life and love) and Tanatos (the instinct of death, destruction and aggression). The fundamental conflict (life - death) is constantly becoming acute when a person faces a problem - "to be or not to be". It has rise in the perinatal period and continues in the process of socialization and coexistence with society (Freud, 2013).

In psychodynamic theory, the notion of "oedipal perfection" is introduced. T. Yatsenko states: "The oedipal perfection corresponds to the postulate of a person's inevitability from "being guilty since the embryo" by reason of the intrauterine incest" (Yatsenko, 2018: 341). In other words, being in a mother's womb causes a bloody relationship to the taboo member of the family ("girl ↔ father"; "boy ↔ mother"), as well as to the genital organs during the birth.

A child demonstrates an interest in the intimate sphere of human life quite early. The firstchild's sexual desires are directed towards the closest people (parents, brothers, sisters) (Freud, 2015). Among these forbidden desires is the inclination to parents, which later are felt by a child through taboo. Consequently, it catalyzes the unconscious fault. In humanistic

psychology guilt is connected with incest desires that are actualized in early childhood. E. Fromm noted: "The most effective way to weaken a child's will is to elevate his feeling of guilt" (Fromm, 1998: 165). When a child reveals the first sexual impulses, adults restrain and restrict them blaming as much as possible. Thus, an associative connection between sexual desires and guilt is formed [the above-noted work]. Consequently, the facts proposed by E. Fromm have a remote effect and lead to the development of psychic self-impotence, psychological death and self-deprivation (Yatsenko et al, 2015, Yatsenko, 2008).

As it has been already indicated, archaism of guilt cannot be manifested straightforwardly in a person's conscious and causes the use of mediated means in deep perception.

The spontaneous tattoo drawings by the ASPP participants (in particular, the tattoo of guilt) and the choice of the representatives (reproductions of paintings) have already embodied the effectiveness of the mankind archaic heritage, that is specified in the archetype of symbols related to the individualized psychic features.

The author of the ASPP method states: "The application of visualized material in our research opens the prospect of a figurative modernization of the archaic heritage presentation of the unconscious guilty trends that catalyzes their elucidation in the dialogic interaction" $P \leftrightarrow R$ (Yatsenko, 2018: 341). Therefore, the dialogue allows investigating the phenomenon of guilt which is of archaic origin temporally (spatially). Accordingly, the study is based not only on a person's psychic reality visualization, but also on the archetype of symbolism and the disclosure of its semantic aspects in dialogic interaction "psychologist \leftrightarrow respondent" (" $P \leftrightarrow R$). The archetype ability to recoding archaic sources of psychic reality into visual (modernized) forms which are ontologically adapted to a person's psychic uniqueness is taken into account. The instinctive qualities of the archetype in its integrative indivisibility with a person's psyche make it possible.

Realizing the complexity of the problem, we tried to design an experiment so that the task performed by the ASPP participants was close to the archaic psychic aspects. It gave a rise to the idea of performing a "Tattoo" psychological drawing in association with the synthesis of phylogenesis and ontogenesis. In the purpose of the cognition objectiveness, a person is given a task to draw two tattoos concerning "Personal tattoo" and "Tattoo of Guilt". A psychologist even puts a chair on which Guilt seems to be sitting (the task is to draw its tattoo). As the practice has shown there were no identical thematic drawings.

The next task to be performed was to match the Tattoos to the reproductions of artistic works that would help to reveal their content.

Everyone managed successfully. The third task was to put the selected reproductions of paintings in significant order (to each Tattoo separately).

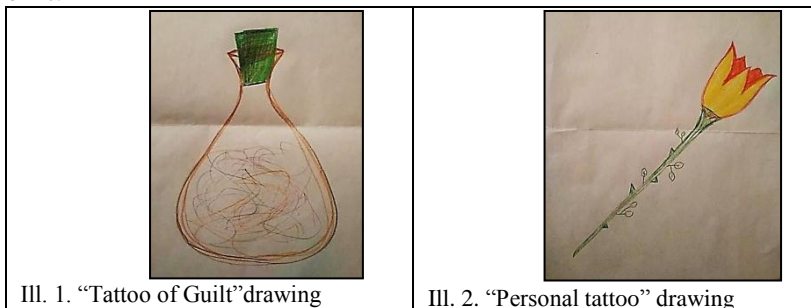
Following the above organizational preconditions, the stage of dialogic and analytical interaction between the psychologist and the respondent starts. It is focused on the Tattoo analysis chosen by the respondent.

The tasks given to the respondent must be specified: a) no particular form is required to perform psychological tattoos concerning “Personal tattoo” and “Tattoo of Guilt”; b) to match the Tattoo drawing to the reproductions of artistic works that are associated with their content; c) to put the selected reproductions of paintings in order significant for the respondent; d) to determine the priority (primacy) of the “Tattoo” analysis.

Deep correctional process with respondent I.

I.: I drew two “Tattoo” drawings (ill. 1, ill. 2). I propose to start analysing the “Tattoo of Guilt”.

P.: We see the drawing of “Tattoo of Guilt” (Ill. 1) and a glass bulb with “umbilical cords” inside as an archetypal symbol of the womb is depicted on it!



I.: I would like to start analysing from it. I matched the reproductions to the “Tattoo of Guilt” picture. I was very afraid to take this picture (ill. 3) but I did take it as essential.

P.: It’s just the nature. What do you see?

I.: It’s a shame... Because the root of a tree is similar to a man’s legs and his genital organs.

P.: Really. Although it’s just the root of the tree. Obviously, your dependence on your father is manifested. As a result, shame can be catalyzed



Ill. 3. Laspi Bay

by “incesttaboo”!

Illustration 1 depicts a stopper that the bottle takes, as if there is neither entry nor exit. It’s good that you have had a baby. The bottle itself (or a glass bulb) symbolizes the intrauterine state. And shame is associated with guilt. You are the first who has noticed a hint on male genital organs on this illustration (ill. 3). That is the power of archetypal symbols!

I.: This is nature (ill. 3), it’s all natural but very shamefull.

P.: This is the echo of edipus dependence. And what would you say about “Tattoo of Guilt” drawing (ill. 1)?

I: It’s like a closed bundle of energy. This energy is bad, something like offence, and that’s why it’s closed. I closed and hid it thoroughly. The bottle itself is large, and the entry (bottle neck) is small.

P.: Has it closed? Is there anything going out?

I: Yes, I feel this risk of uncontrolled tension breaking.

P.: What else can be put there except what you have said?

I: When something is going wrong, I can feel tension (offence or guilt) - I block it and shrink into myself, but it’s still inside me.

P.: Are you afraid of your reactions? Are they not desirable for you, because the consequences can be bad or unpredictable for you and for other people?

I. Yes.

P.: So, mortido has been blocked. You got so much libidinal and constructive energy from your father in childhood. But then separation from your father turned into the energy of the mortido. As a result you feel sad, offended and disappointed.

I: I was looking for a proper partner, I did everything in order to choose the right husband, but I did not manage, obviously.

P.: You haven’t got free from the ideal relations with your father. You don’t differentiate them. But you are looking for the same feelings (calm, comfort, reliability, fascination, security, boundless confidence etc) as it was in childhood with your father*.

I: I have it all, but I do not show it, and it is squeezed like in that bottle.

P.: Yes, because you are protecting everything given by your father. Taking into account our previous meetings, we might conclude that it’s your secret in order to keep the holy relationship with your father. You have been extrapolating guilt to your husband so far. You should understand that this is Sisyphean labour. The more libido energy there is, the less space for mortido there will be. As a result, you



Ill.4. Zadernack “Dove of Peace”

will blame your husband for being “not your father” to a lesser extent.”

I.: So should I learn to give libido?

P.: Both give and feel. The following picture(ill. 4). What do we see on it?

I.: This is me and my guilt as a burden (a boat is full of everything like a bottle (ill. 1).

P.: That is, guilt is so great that the “dove”is not able to move it?

I.: Yes, for me to move is just a desire.

P.: Does it suppress you?

I: It seems to me there is light at the end of the tunnel, but...

P.: According to archetypes, a thread (or a lace in a dove’s beak) symbolises an umbilical cord, and a boat is a womb, but being empty it is not fertile (ill. 4).

It means that your dependence and everything that happens to you is not lifeaffirming, but destroying. It's worth thinking. Let’s view the next picture (ill. 5). Is this your state or your husband’s?

I: Probably his. I feel guilty because he is in that state, and I am concerned in. I cause this state.

P.: So, have you “brought him to bay” and then felt guilty? If a person feels guilty, he or she wants to get free of its feeling.

I.: Despite the fact that he (my husband) is (ill. 5) “offended”, but at the same time he is complete and strong.

P.: Does he want you to sympathize with him?

I: Possibly, is a kind of a game.

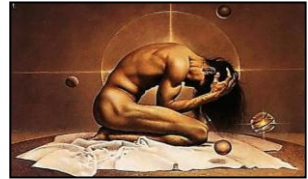
P.: Now you have to change the ways of interaction with him and express more libidinal energy. Do not sit in the corners of different rooms both.

I.: I need a round apartment (laughs).

P.: The next picture shows a tendency to the womb returning (ill. 6). Are you under water like in the womb? Why did you choose this picture?

I.: Peace, silence and calm are depicted there.

P.: Yes, silence and calm like in the womb.



Ill. 5. J. J. Palencar



Ill.6. Picture by M. Mawson
“Under Water”

But, obviously, it looks like a “grave”, because the burden does not allow you to get out of there and breathe. The tendency “to psychological death” may be identified.

I: It concerns me, but what should I do? I feel hopeless at such a pursuance of peace. One can get tired of himself.

P.: In the following picture (ill. 7), we see, apparently, you and your husband. Are you in a dominant position?

I.: Yes, that’s right. This is me (ill. 7, *points to the figure from above*), and this is he (ill. 7, *figure below*).

P.: Consequently, being in a dominant position, you join your father.

He was sitting over you when you were little and helpless (ill. 7). And now you are making your husband to be helpless, because he is not able to provide you with it.

A wise psychologist said: “It does not matter what your parents gave you, it’s important what you will give to yourself.” Remember that.

I: So, having chosen a picture with my father (ill. 8, which I. matched with the “Personal Tattoo” drawing) I am trying to match it with my husband at certain points.

But the problem is that at first I make him to feel hopeless. Do I punish him for anything? Because he is “not my father” and that I do not have that period, or rather those feelings, as in ill. 8. I have to stop it and to create something new with my husband.

P.: You are right, you are making a progress. If your father loved you so much, you should love yourself much more. You must not cause harm to yourself by destructive feelings and tears. It destroys soul and damages both psyche and health.

You’re young and beautiful, and you are making a progress in ASPP. I think that everything will be fine.

I: Thank you for your work. I feel relief and strength to release from the burden of problems. Let’s view the personal Tattoo drawing tomorrow, I am in a hurry.



Ill.7. Smorenburg “The Gift”



Ill. 8. Gasilov V. “Evening”
I. named it “My father and I”

Conclusions. Summing up the empirical material of the deep correctional work, we may conclude that the guilt phenomenon relevance for the respondent I. is generated by emotional dependence on his father. Archetypal symbols (thread, boat, bottle, a girl under water) objectify archetypally the tendency of womb returning, as well as self-punishment, that covers guilt. A person's unconscious guilt is projected or transferred to another person (a man who is guilty of not being like a father). This case is interesting because psyche is programmed not by a trauma, but, on the contrary, by libidinal fixation which I. paradoxically tries to reproduce. The respondent wants her husband to commit similar acts, which determines the grounds for his punishment, making him to be "helpless child" (see the similarities in ill. 7 and 8). This situation hints on archaism of guilt, because of its deepening and falling outside the real content of I.'s happy marriage .

The archetypal symbols help to outline a person's problems in the diagnostic-correctional process. The unconscious guilt actualizes the self-punishment tendency.

The study reveals the fact that the oedipal factors influence the occurrence and development of a person's feeling of guilt. The obtained results confirm the significance of the ASPP method in the study of deep factors of guilt in the Tattoo drawings.

The perspective of the research consists in the further deep analysis of the perinatal period role in the person's development for the feeling of guilt occurrence and its influence on the formation of mental dysfunctions.

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