
PSYCHOLOGY

The psychological relationship between the phenomenon of guilt and oedipal dependence

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Abstract. The article focuses on the deep psychological aspects of the phenomenon of guilt and oedipal dependence. Features of conscious and unconscious guilt of the subject are reflected. The relationship between the phenomenon of guilt and oedipal factors is considered. The content of the article indicates the correlation of guilt with the tendency to self-punishment. The specifics of the study of the archaism of guilt in the psychodynamic paradigm are demonstrated. The role of the depth-correction process in solving the personal problem of the subject, given by the internal stabilized contradiction, is noted.

Keywords: *deep cognition, Oedipus complex, guilt, oedipal dependence.*

Introduction. The phenomenon of guilt is presented in the scientific literature by various theoretical areas: philosophical, religious, ethical and many others. In the general sense, guilt can be a means of educational influence, a sign of human sinfulness, a reason for punishment, and so on. In the psychological literature, the phenomenon of guilt is considered in relation with such psychological concepts as conscience, shame, anxiety, Super Ego, and so on. Instead, for our study, the priority is to determine the deep (oedipal) factors of guilt, its archaic background (origins). The article is written in line with the psychodynamic paradigm and is based on the analysis of empirical material obtained during the course of psycho-correctional groups by the method of active socio-psychological cognition (hereinafter – ASPC).

A brief overview of publications on the topic. In the philosophical dictionary, guilt is presented as «the subject's awareness of a violation of a moral or legal law; the attitude of the individual to his \ her immoral act and its consequences» [9, p. 94]. According to religious theory, guilt is related to sin and is expressed in the subject's awareness of his \ her own sinfulness; guilt is primordial due to the original sin of man [3].

Guilt as a psychological phenomenon is reflected in the works of many scientists. In particular, according to S. Freud, the precondition for the emergence of unconscious guilt is the Oedipus complex [10]. According to E. Fromm, guilt is a matter of conscience, which is formed under the influence of society. Wishes of an incestuous nature, appearing in early childhood, actualize the guilt feeling. When a child shows the first signs of a sexual interest, adults restrain and limit them as much as possible, giving them a negative color. In this way, the child forms and consolidates the associative connection between sexual attraction and guilt [12].

Current research by Academician of the National Academy of Pedagogical Sciences of Ukraine T. Yatsenko concerns the archaic heritage of mankind, and, in particular, guilt. The archaism of guilt is not reflexively tangible for the individual. Feelings of guilt are more common (especially libidinal objects). Unconscious

guilt (archaism of guilt) is manifested through a tendency to self-punishment or in the feeling of «guilty without guilt» [14].

Doctor of Psychological Sciences O. Tsarkova in her monograph reveals the deep psychological determinants of guilt feelings from parents who raise their children with disabilities [5]. The latter indicates a wide range of the phenomenon of guilt in the context of scientific research.

The purpose of the article is to carry out an in-depth psychological analysis of the phenomenon of guilt and oedipal dependence.

Methods. The article is based on the results of scientific research by the method of active socio-psychological cognition, which is developed by T. Yatsenko [6, 13, 14, 15]. In psycho-correctional groups of ASPC indirect means of deep cognition of psyche (reproductions of art canvases, a complex of thematic psychodrawings, «Personal tattoo» drawing, stones modeling, etc.) are used. The subject of deep cognition is the holistic psyche (conscious / unconscious). The leading mechanisms of deep psychocorrection are positive disintegration and secondary integration of the psyche at a higher level of its development. The principles and requirements for the organization of ASPC include spontaneity and ease of behavior of the respondent, voluntariness, lack of criticism, focus on the feeling of «here and now», etc. [15]

Results and their discussion. The Oedipus complex is a psychoanalytic term introduced by S. Freud on a base of the myth analysis of Oedipus and the tragedy of the same name by Sophocles («King Oedipus»). The Oedipus complex is reflected in the fact that the child feels sexual attraction to one of the parents of the opposite sex and feels hate, hostility to one of the parents of the same sex [11].

Academician of the National Academy of Pedagogical Sciences of Ukraine T. Yatsenko introduces the concept of oedipal dependence, thus clarifying the classical Oedipus complex and noting that «it is impractical to limit the standard view of the Oedipus complex, which declares personalized dependence (on father or mother)» [6, p. 46].

This position is confirmed by the scientific research of her follower I. Sirik [8], who in her dissertation revealed the influence of oedipal dependence on the formation of the subject's psyche.

In the psychodynamic paradigm, T. Yatsenko clarifies the concept of «Oedipus complex», changing the word «complex» to «dependence». The latter led to the specification of the object of oedipal dependence, that is a sexual and emotional dependence of the child applies not only to the parent of the opposite sex, but also to both parents. Thus, the consequence of oedipal dependence is unconscious guilt, which causes the growth of internal tension incomprehensible to the subject [6]. The analysis of the empirical material of ASPC groups indicates that destructive tendencies (self-punishment, self-deprivation, self-torture, etc.) are caused by sensory attraction to the libido object.

Oedipal dependence is manifested in three varieties: oedipal perfection through the blood unity with parents (intrauterine state), parental complex (pre-language period) and the classic Oedipus complex (2 to 5 years, the period of verbal formation) [14]. «Oedipal perfection is a fact of physiological belonging of an individual to the womb, primary libido objects and blood mixing» [4, p. 5]. At the same time, «Oedipal dependence in general has consequential effects for the subject, namely: a feeling of guilt, «guilty without guilt», ambivalence of feelings towards blood relatives» [14, p. 224].

Thus, the peculiarity of oedipal perfection is the priority of the influence of remaining traces of intrauterine consistency, physiological and symbolic unity of the child with the paternal origin in the womb [7]. That is, «guilt as an archaic heritage is born with the birth of a child» [14, p. 54]. Staying in the mother's womb determines the fact of the child's blood involvement in this or that taboo character of the family («daughter-father»; «son-mother»), as well as in the genitals in the process of birth.

The correlation between oedipal perfection and perinatal symbolism is revealed in the dissertation of Yu. Sidenko [7]. The relevance of the intrauterine state for the individual is indirectly reflected in its choice of art works reproductions with appropriate plots and in the author's psycho-drawings. The archetype of the womb appears in the images of bulbs, light bulbs, shells, eggs, eyes, and so on.

The relationship between guilt and oedipal factors is due to both original sin (murder of the father in the original horde) and «taboo on incest» (blood mixing), the violation of which is peculiar to a person through his \ her own involvement in the womb [14]. At the same time, the loss of perinatal condition determines the traumatic situation for a child, which is reflected in the empirical material of the ASPC groups.

It is worth noting that guilt can be both conscious and unconscious. Conscious guilt is expressed in guilt, and unconscious guilt is caused by archaisms of oedipal origin and has a masked but active impact on a human activity, which requires research in the process of deep cognition. That is why «guilt» (which has archaic roots) and «a feeling of guilt» are not identical [1].

Guilt does not manifest itself in a straight line, and its manifestations become a need for self-punishment (which engages in antagonism with the instinct of self-

preservation). The activity of the conscious is manifested in the emotion of shame and also in the feeling – «guilty without guilt» (the latter also affects the cognitive aspects of the psyche). The category of guilt is indirectly included in the Super-Ego, the scope of which is difficult to limit by a particular behavior or emotion, this structure includes values that affect the psyche of the subject [4].

Conscious guilt lies in the violation, in thoughts or actions, of moral and legal norms. Conscious guilt is influenced by society, and unconscious guilt is determined by deep factors of archaic origin, which are displaced. Unconscious guilt is manifested only indirectly and is involved in the determination of destructive urges. Criteria for unconscious guilt can be: masochism, self-punishment, self-deprivation, self-restraint, self-isolation, aggression, anxiety, tendency to psychological death.

The psychodynamic paradigm agrees with the position of S. Freud in understanding the importance of the oedipal dependence of the subject in the formation of a system of psychological defenses. In the psychodynamic direction, it is necessary to introduce the category of «oedipal perfection», which indicates the importance of the fact of «blood mixing», present in the child from birth. In the context of social taboos, this is important for the relationship between a daughter and her father and a son's relationship with his mother. This affects the competitive feelings and advantages of the girl over the mother (because she is blood related to the father), and the son – over the father (he is blood related to the mother). Competition can be weakened by identification mechanisms (that is psychological fusion). Oedipal dependence has psychological and consequential manifestations in such universal phenomena as ambivalence of feelings, a feeling of guilt, but also «oedipal perfection» generates, as a rule, a concomitant feeling that a person is «guilty without guilt» [4, p. 34]. The phenomenon of the «wrong circle» and the tendency to «forced repetition» of the experienced dramas are also important. The tasks of deep cognition are the reorientation of the energy flow of the subject's psyche, which is due to oedipal dependencies, to the solution of personal problems (internal stabilized contradictions), which contributes to the expansion of psychological resources.

In the empirical material of the ASPC groups [4, 14] the following pattern is traced: unconsciousness of guilt does not reduce its impact on the psyche of the subject. The latter is reflected in antisocial behavior, regression, various forms of dependencies. In this way, guilt can be not only a consequence of «punishment», but also a «reason» for self-punishment, which can set the appropriate projection on another person in the form of aggression or even a crime [14]. During a deep psychocorrection session, the subject has the opportunity to understand the deep origins of his own guilt on objectively detectable material. Personal psychocorrection is an important prerequisite for overcoming internal contradictions and barriers, which opens up the prospects for comprehensive development, optimal behavior and functioning in society.

Conclusions. Based on the analysis of the psychological literature, the relationship between guilt and Oedipal dependence and, accordingly, primary libidinal objects (parents, sisters, brothers) was demonstrated. Destructive tendencies caused by a feeling of guilt block the energy

and stifle the instinct of self-preservation. The dynamics of internal mental processes related to guilt are diverse: feelings of guilt and, at the same time, the innocence; ambivalence of feelings towards libido objects (love – hate); taboo on incest and intrauterine blood mixing in the perinatal period (oedipal perfection). It is important to note the powerful energy potential of guilt, which has a

destructive effect on the subject's psyche. Therefore, it is important for a person to understand the oedipal factors of guilt, which is possible in the process of deep psychocorrection. The publication does not cover all aspects of the study, so the prospects are to define the criteria of guilt and their detailed description.

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