

Features of Formation and Functioning in the Psyche of the Subject of the Mechanism of Substitution (Psycho-Correction Function of Pets)

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Abstract--- *Depth psychology explains many points in a person's life. Man shares his place in society with animals. But we have never thought about how they affect us, and whether they affect us at all, why we choose this animal only, not another one, and whether we should have a pet at all. Because this problem is very little covered in depth psychology, we found it interesting. This problem is relevant nowadays - a time when people suffer from loneliness, misunderstandings, conflicts and difficulties in the family.*

Keywords--- *Child, Pet, Substitution Mechanism, Psychoanalysis, Analytical Psychology, In-depth Psychology, Family System, Society, Mental Health, Psycho-correction Function.*

I. INTRODUCTION

The development of psychological service in Ukraine is gaining ground. Improving your personality is one way to a better world. A. Maslow noted that psychologically healthy people make their civilization healthier (Maslow, 1997). In this case, mental health is equated with personal growth, development and self-adjustment. The presence of mental destructions, unconscious contradictions, imperative slows down the self-realization of the individual, makes it impossible to achieve the goals set, to achieve professional perfection.

That is the study of these deep processes of the human psyche and is engaged in deep psychology. Nowadays, deep psychology is divided into classical and modern. Classical deep psychology is represented by the concepts of Sigmund Freud and Carl Gustav Jung (psychoanalysis and analytical psychology). Modern depth psychology is united by the common problem of understanding the human mental world and its behavior, and includes numerous schools and areas of followers and students of the luminaries of classical psychology, as well as independent researchers - A. Adler (1996; 1997), R. Asajoli (1994), F.V. Basin (1985), R. Laing (1995), O. Rank (1997), Z. Freud (1991).

Depth psychology explains many points in a person's life. So deep psychology can determine the coexistence of man and animal. An important point is that another living creature is walking along with us - pets, which, paradoxically, also affect our development, formation, etc. For many hundreds of years, humans have been sharing their place in animal society. But we have never wondered how they affect us, and whether they affect us at all, why we choose this animal only, not another, and whether we should have a pet at all. Because this problem is very little

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covered in depth psychology, we found it interesting. This problem is relevant nowadays - a time when people suffer from loneliness, from misunderstandings, from conflicts and difficulties in the family.

The purpose of the article is to study the psychological functions of pets in the psychological system "family", pets in many families carry a certain mental load, which allows a person to more optimally build relationships with the people around him.

During the study, were analyzed empirical data from 59 people (primary school students).

II. LITERATURE REVIEW

The human psyche is a unique structure, knowing which one can understand the mental world of man, his behavior in certain situations. Studies of the depths of the psyche led to the creation of theories of psychoanalysis.

Psychoanalysis is a scientific trend, initiated by the Austrian psychologist Sigmund Freud (1856-1939). The greatest contribution this scientific trend has made to the study of the unconscious contents of the mental apparatus. Psychoanalysis has taken a significant leap forward in comparison with descriptive psychology, as it not only appreciated the benefits of a dynamic understanding of mental processes, but also sought to show within which system or between which systems any psychic act proceeds. Thanks to this desire he was dubbed the psychology of the depths.

The purpose of psychoanalysis is to study the "I" in its totality, that is, this process involves, first of all, the knowledge of the true nature of the individual, who with one side is turned to the outside world - "I", and his other side is hidden from him and forms the deep layer of the mental apparatus. Obviously, the knowledge of the "I" is impossible from the study of its opposite side - the unconscious, whose study was engaged in psychoanalysis. Freud believed that the question of psychology consisted in the consideration and understanding of unconscious processes and their manifestations, because he considered consciousness "... as the quality of the psychic, which may or may not attach to its other qualities" (Freud, 1991: 425).

In Freud's theory, the unconscious is defined as a vast branch of mental life that was once conscious, but under the influence of some factors has been displaced. The essence of the process of displacement from the point of view of psychoanalysis "consists not in eliminating or destroying an idea that embodies the craving in consciousness, but in preventing it from being conscious" (Freud, 1991: 53). A closer acquaintance with psychic dynamics allowed Z. Freud to distinguish several working concepts: conscious, subconscious and unconscious. At the same time, Freud emphasized that in the descriptive sense there is a double unconscious, and in the dynamic one. Later, the scientist came to the conclusion that the unconscious does not coincide with the displaced, therefore, not everything is displaced - the unconscious, and the unconscious - displaced. In this regard, S. Freud had to focus his attention not on the displaced, but on the displacing, which resulted in the structural division of the psyche of personality into three components: "I" (Ego), "Above I" (Super Ego), "Eid" (It). A. Freud in his work "Psychology" I "and the protective mechanisms" defines the task of analysis based on these concepts: "To obtain the most complete knowledge of all three entities that make up the psyche of personality, and to study their relationship between themselves and the outside world." (Freud, 1991: 9).

Making its way to the outside world to satisfy its instincts, "It" inevitably "breaks into" the territory of "I", which is completely different principles and laws. Here, it faces a principle of reality that cannot be ignored. "I" is designed to subordinate the desire "It" to the tendencies and demands of the outside world. The "I" captures the irrational impulses of "It" through a variety of displacement-based defense mechanisms. At this stage, conflicts arise between "I" and "It" that produce a certain state of "I", only then "It" can be studied.

However, the "I", embodying reason and reason, must reconcile the intentions of "It" with the ethical and moral requirements of the outside world, which carries "Above - I". "Top-Self" is formed as a result of the introduction of social norms, educational bans and rewards. The "Higher Self" carries the function of high social demands on the "I", which synthesizes both the outer world and the inner world of the psyche. Conflicts between "I" and "From above - I" express the contradiction between the real and the ideal "I", between the desired and the possible. Yes, "Top-Self" performs moral censorship of "I" behavior as a conscience, and thus a sense of guilt arises when "I" acts do not meet the requirements of conscience. In such conflicts, we can explore the "Top-Self" as a separate mental institution.

Thus, "I" performs the function of perception of the outside world and adaptation to it, is in a state of constant search for a compromise between "It" and "Top - I", which is a very difficult task, which is not always solved optimally. "It" by the force of their desires and impulses compels the "I" to act and to "twist." Z. Freud draws the following analogy: "As a rider, if he does not want to part with a cognac, it is often only necessary to lead her where she wants, so "I" transforms the will of "It", of course, as if it were its own will." (Freud, 1990:432).

Eric Berne notes that psychoanalysis: first - the method of treatment. The psychoanalyst tries to alleviate the client's symptoms, release him from unnecessary doubts, unjustified feelings of guilt, self-blame, false thoughts and unreasonable impulses. In addition, he aims not only to reassure the patient, but also to unravel his personality; secondly, the method of scientific observation and study of personality, and especially desires, impulses, motives, dreams, fantasies, early development and emotional disorders; third, the system of scientific psychology, that is, the observation and presentation of psychoanalysis, can be used to try to predict human behavior and the process of human relations, such as marriage and parent-child relationships.

According to E. Berne's vision, "the process of psychoanalysis consists of the study and reorganization of the individual. This is done so that the individual can maintain his or her tension and common sense at a lower cost when it is not time to remove it, and if the voltage is allowed, or the situation requires it, he can express it (in relation to the Principle of reality) freely and without feelings of guilt" (Bern, 1998:323).

Thus, referring to the structural components of the psyche discovered by S. Freud - "Top - I", "I" and "It" - it can be argued that psychoanalysis in the process of research, implies the neutralization of the functions "Top - I", promised to accept without criticism and condemnation of any manifestation of "It", that is, manifestation of the unconscious. But the verbal form itself eliminates the manifestation of instinctive attraction "It", because the word is a tool of expression of conscious content. In this regard, A. Freud says that "in this way we play with instinctive impulses in a double game: on the one hand encouraging its manifestations, and on the other - steadily denying them pleasure" (Freud, 1993:15).

In his works, Freud comes up with an interesting phenomenon of mental protection. In the theory of psychoanalysis, "mental protection" was seen as a means of resolving the conflict between the biological and social spheres of the subject, between consciousness and the "unconscious." In all cases, according to Freud, "protection is provoked by anxiety." The purpose of these mechanisms is to achieve emotional well-being.

The emergence of the concept of "mental protection" is due to the development of psychoanalytic theory of personality, developed by Z. Freud. In the context of studies of three instances of the human psyche ("It", "I" and "Top - I"), the author used the term "protective" as the most common name for all types of mechanisms that "I" uses to overcome internal conflicts. Such conflicts are driven by contradictory instinctual needs, guided by the principle of satisfaction and the demands of society. The emergence of conflict is accompanied by feelings of fear, reproaches of conscience, anxiety. The means used by the personality ("I") to overcome such conditions are called "protective mechanisms" in psychoanalysis.

The theoretical substantiation of the protective manifestations of personality, classification and description of various forms of protection was made by A. Freud (Freud, 1993). The author describes the protective mechanisms as the activity of "I", which is manifested by the influence of trains or affections that originate in the instance of "It". It functions autonomously, not in harmony with consciousness. In addition, A. Freud notes that "I" occupies a defensive position when one or another threat from "It" does not have a specific subject orientation. It is about presenting a possible real danger, which is accompanied by affect (Freud, 1993).

Important is the opinion of A. Freud, about the fixed use of certain methods of psychological protection, which causes rigidity of the psyche. Psychoanalytic studies are known to be based on clinical practice, but Anna Freud believes that protective mechanisms take place in the behavior of every mentally healthy person, since the unconscious has a spontaneous tendency to "reach the surface", a tendency "up" (Freud, 1993:16). The merit of A. Freud is a description of the various functional manifestations of the protective mechanisms, which are conditioned by the substitution of need, which is burdened with a ban or other conditions.

In the writings of the followers of psychoanalytic theory, mental defenses are considered in the context of other problems. However, some psychoanalysts have focused their attention on the study of certain protective forms of the psyche. Thus, A. Adler investigates the mechanism of compensation and hypercompensation as a form of protective reactions to feelings of inferiority (Adler, 1996).

According to G. Sullivan's theory, the occurrence of protective activity is conditioned by the need for security and the avoidance of anxiety. According to the author, this need is realized through selective attention, that is, ignoring those stimuli that cause psychological discomfort. According to K. Horney, the defense mechanism can be manifested in the transfer of their own conflicts to other people, an external situation that destructively affects communication (Horney, 1993). In the field of view of the researcher got such a protective mechanism as the idealization of his own image. Unfortunately, K. Horney did not sufficiently cover the issue of the linkages between these safeguards.

Representative of humanistic psychology E. Fromm believed that protection is conditioned by a sense of loneliness and manifests itself in a conformism that may be unconscious (Fromm, 1993).

In the writings of another representative of humanistic psychology, K. Rogers (1993) points to the maladaptation functions of mental protection. Since the function of protection is to preserve subjective values and ideas about oneself ("I am the concept"), this gradually leads to detachment from reality, forming an inadequate self-image.

Thus, studies of neo-Freudian and humanistic psychologists point to the destructive manifestations of mental defenses and their role in the subject's maladaptation. Mental protections are seen as interrelated mechanisms.

K. Levin's theory of personality also reflects the phenomena of protective manifestations. We are impressed by the researcher's approach to the problem of substitution action. According to K. Levin, the pursuit of a desire to satisfy a particular need may be a departure from its original purpose and aimed at another purpose. This is especially true of human quasi-needs. The researcher substantiates the idea that in the differentiation of the psyche of an adult, quasi-needs may be in a state of communication, in which psychic energy under certain conditions passes from one system to another. K. Levin concludes that the substitution depends on the degree of voltage of the system, since it is the force of the voltage that determines the efficiency of the substitution (according to the terminology of the author - substitution in the "unreal sphere"). K. Levin (2000) hypothetically assumes that a person may feel pleasure from the substitute action that was intended. Thus, K. Levin understands substitutionary action as energy transformation, restructuring of energy systems. It is important that the researcher views the substitutionary action as generated and related to the social environment in which the subject resides, whereas in psychoanalytic theory substitution has been used to describe the fate of displaced biological trains, instincts. In K. Levin's theory, substitution action has a functional and regulatory character in the system of personality-society relationships.

The phenomenon of mental protection revealed in clinical practice was also recognized in the mental life of each subject. But by tradition, all methods of mental protection were regarded as separate, autonomously existing manifestations, mostly situational ones.

According to F.V. Bassin (1968), mental protection is a normal, permanent mechanism that can be widely observed not only in conflicts of conscious and unconscious, but also when traumatic conflicting factors are realized by the subject.

In the scientific works, the most common are interpretations of mental protection as:

- Mental activity aimed at the spontaneous experience of mental trauma (F.B. Basin, V.S. Rozhnov);
- A way of processing information in the brain that selects information that threatens mental equilibrium (I.V. Tonkonogi);
- The mechanism of adaptive restructuring of perception and evaluation, which is activated in cases where the subject cannot adequately assess the feelings of anxiety caused by external or internal conflict (V.A. Tashlykov);
- Mechanism of compensation of mental insufficiency (M.V. Volovyk, V.D. Vid);
- A special regulatory system for the stabilization of the individual, aimed at overcoming or minimizing the feeling of anxiety associated with the awareness of the conflict (O.V. Petrovsky, M.T. Yaroshevsky);

- A way of representing the distorted mental content (V.M. Caplin).

Outline of the main research material. An important contribution to the development of mental protection was the research of the academician of the Academy of Pedagogical Sciences of Ukraine T.S. Yatsenko. Theoretically summarizing many years of experience of group psycho-corrective work on the method of ASPN (active social psychological training), the scientist has revealed the conditionality of functioning of mental protection by the need to satisfy the infantile interests of "I", along with providing protection of "I" in specific conditions of life. In this regard, T.S. Yatsenko (1993) for the first time in psychology distinguishes two types of protection: basic protection and situational (peripheral) protection.

Basic protections are formed under the influence of an infantile emotionally meaningful experience of the subject, which are aimed at protecting the subject's "idealized" I. Situational defenses work under the influence of situational factors and voila the orientation to confirm the benefits of "I" (Yatsenko, 1993: 39). The cognitive base of basic mental defenses is the logic of the unconscious, which is characterized by a systematic nature, which is determined by the general mechanism of the psyche "from weakness to strength". Mental protection is characterized by individual uniqueness and dynamism of system characteristics. The individual uniqueness of the latter is conditioned by the conditional values of the individual.

T.S. Yatsenko (1993) points to a leading role in the formation and operation of a system of basic defenders such as its replacement. It is the substitution that organizes the invariance of the tendencies of the psyche.

Therefore, it can be argued: "mental protection" - is an internally predetermined structural formation of the psyche, which is characterized by a systematic functional manifestation, which is expressed in the logic of the unconscious. The "protections" that implement it are classified as basic ones. Situational "protections" are basic, they are more of an adaptation to the "here and now" situation, rather than completing the tendencies generated by childhood trains." Therefore, the study of deviations from social-perceptual reality is central to psycho-corrective work, because it is their content. Personal problem of the subject, generated by his protective system,"- notes T.S. Yatsenko (1993). Thus, further study of mental defenses is of great importance for in-depth diagnostic and corrective work, which is aimed at understanding the internal unconscious persistent contradictions that integrate the system of these defenses, as well as understanding the role of children's emotional experiences and libidinal attraction in the formation of personal problems.

The mental protection mechanisms of the subject start from the moment when the feelings of anxiety, tensions, which result from the collision of the conflicting impulses, are actualized. All protective activity is aimed at keeping the "I" from experiencing and dissatisfied with anxiety. In psychology, anxiety is understood as a generalized diffuse emotional state that arises in a situation of uncertain danger and manifests itself in anticipation of an unfavorable development. A. Freud, exploring the phenomenon of "mental defenses", motivates their emergence into three basic types of anxiety that the subject is capable of experiencing: instinctive anxiety, objective anxiety, and conscious anxiety (Sukharev & Sukharev, 1997). Instinctive anxiety is caused by the inability to fulfill the needs, trains of the subject. Objective anxiety is conditioned by the significance of the objects of the outside world and the weakness of the subject. The anxiety of consciousness is caused by a real external threat (Freud, 1991).

Initially, protection plays the role of episodic, situational, and if its manifestation is effective, the psyche tends to fixate in a way that in the previous situation promoted the discharge of tension, relieved anxiety, that is, optimized the state of the subject. Then the situational defensive reaction becomes tendentious and becomes entrenched at the mechanism level. According to Freud (1993), mental protection is intended to ensure the mental balance of the subject, to reduce the level of anxiety, tension. This is the result of the displacement of conflicting content beyond consciousness. But displacement - as a means of protection - can only temporarily de-actualize internal contradiction, keeping it in the realm of the unconscious. Over time, the displaced content may be actualized, but in reality, it can only be represented as a substitute formation. Clinical practice of psychoanalysis has focused on such a variety of substitution formation as a symptom. To objectify the phenomenon of substitution, psychoanalytic studies of symptom formation and their clinical unfolding through the phenomena of transference, recurrence, and identification are quite valuable.

In psychoanalysis, particular attention was paid to revealing the nature of transference. It is through transference that you can explore the connection of the past with the unconscious. M. Freud defined the transfer, as a manifestation of repetition, of a new "publishing house" of old objective relationships. This is an anachronism, a temporary error. A necessary component of this phenomenon is the movement of impulses, feelings and protections regarding the individual in the past, moving to the individual in the present.

Transference can consist of any component of an objective relationship, that is, it can be experienced as feelings, trains, fears, fantasies. Z. Freud and A. Freud both argue that people who are the primary sources of transmission are significant and significant figures in early childhood (Freud, 1993).

A. Fennel believes that all human relationships contain a mixture of real reactions and reactions of transference. The author notes the multiplicity, versatility of transferences.

R. Greenson (1994) finds that transfer reactions are always impractical in terms of the quality, quantity, and duration of reactions. But the author notes that this reaction is not only suitable for the "present" situation, in the context of the "past" it was quite expedient, performed a productive protective function.

Psychoanalysts note that transference is essentially a repetition of past objective relationships that performs many functions. In clinical practice, the most common transfer functions, such as:

- Finding a belated opportunity for pleasure, as well as avoiding memories,
- Protection against memories,
- A demonstration of obsessive repetition.

Transfer is considered to be part of the behavior of a subject who is copying something from the past that is inappropriate in the present situation. The repetition may be an exact duplicate of the past or a modification of the distorted view of the past.

Transfers are caused by close significant people in the early years of the child. As a rule, it is parents, caregivers who give love, comfort, but the reactions of transference can come from later and more modern figures. However, the analysis shows that such later objects are secondary and themselves formed from early childhood objects.

In psychoanalytic practice, transference is considered first in the context of the therapeutic relationship between the patient and the analyst.

A. Freud (1991), in view of his vast psychoanalytic experience, uses the concept of substitution to describe the phenomenon of repetition, transference, projection, and identification (in different ratios in each situation). The author does not consider substitution as the main protective psychic mechanism. The researcher describes the substitution in the context of two types of protection: aggression identification and altruism.

In the psychoanalysis, the functional-semantic universality of the tendency of substitution led to Z. Freud's conclusion that in the physical life of each subject there is an insuperable tendency to repeat, reproduce, a tendency that asserts itself regardless of the principle of pleasure, becoming above it. The frequency and power of this "eternal repetition of the same", as the main characteristics of the identified trend, enabled the author to attribute it to the instinctive activity of man.

The phenomenon of repetition, unfortunately, did not find sufficient scientific substantiation in psychoanalysis. But considering the significance and prevalence of this trend, Z. Freud (1991) writes: "It is to be thought that we have encountered here a little known or at least not formulated general property of instincts, and maybe even organic life as a whole. Instinct is merely an expression of a tendency inherent in any living organism that compels it to reproduce, again creating a previous state ...; it is an expression ... of the inertia of organic life".

Many years of experience in group psycho-correction make it possible to interpret the protective mechanism of substitution as a stable form of organization and translate into the practice of mental activity related to unfulfilled needs of childhood. Substitution has the effect of structuring other ways of mental content. Unconscious "energy" uncontrollably stimulates the subject's actions aimed at completing childhood affairs, which "there and then" were associated with strong emotional experiences ("+" and "-"). Empirical material shows that displaced energy is associated with emotional communication with close people (parents, caregivers, relatives, etc.). Initially, it is the feeling of being merged with the mother, a spiritual connection with the parents. Such emotional aspirations have been described by S. Freud as "the primary libidinal objects" (Freud, 1991; Freud, 1993). The primacy of libido energy does not mean that its direction and valence are unchanged. The dynamics of this energy can become morbid in nature. The latter is subsequently a personal problem, which is an internal contradiction that is unconscious of the subject. It should be emphasized that the mere fact of incompleteness of "childhood affairs" already indicates a certain frustration and the emergence of negative emotions.

Let us turn to the characteristics of child trains that are fatally doomed to be discontented. Such trains include an incestuous attraction to relatives, which, according to S. Freud, develops in a child in the period from 2 to 6 years. That is, the above makes it possible to assert a very important aspect of understanding the phenomenon of substitution in the mental protection system, namely: by the specific characteristics of substitution it can be detached from the primary object, libido, which gave impetus for its development not only due to the sensitivity of characteristics of significant people and previous substitutions. But also due to the fact that the aspect is put on the feelings inherent in that period of life, where there was complete emotional unity (Yatsenko, Kmint & Moshenskaya, 2000).

Thus, the substitution mechanism is one of the main mechanisms in the system of mental protection, and because of its understanding of the essence opens the possibility of psycho-correction of such destructive forms of behavior as the typical reactions in different shades of life situations; avoidance of people who may resemble childhood traumas; modeling situations that were experienced in childhood; pattern, stereotypical behavior in emotional situations that were experienced in childhood, in adulthood.

The concept of psycho-correction is very consistent with the concept of education, but these two phenomena have significant differences. As you know, correction is not an amendment to the process, but to a phenomenon that is static. There is a mismatch between the process of education and the process of psycho-correction, designed to eliminate the deformation of the individual, to optimize her relationship with the environment. However, both psycho correction and education are focused on the development of the individual, although they differ in methods and means of achieving the goals. Education is closer to the direct introduction of behavioral corrections, and only indirectly affects the structural features of the pupils' psyche, such as attitudes, beliefs, etc. Effectiveness of education depends on the plasticity of mental processes. The psycho-corrective process is to revive the plasticity, mobility of the mental situation of the subject, and therefore is oriented to the study of the static qualities of the psyche and to identify their dysfunctions. Psycho-correction serves to revive and develop the lability and plasticity of the subject's personal qualities.

Successful psycho-correction involves uniting efforts to find the causes of communication difficulties and relationships between people. The author's own developments in group psycho-correction are aimed at providing knowledge of the root causes of those problems that a person is experiencing in dealing with others, rather than suggesting superficial "cosmetics". We are convinced that it is impossible to achieve long-term success without studying these reasons without making adjustments to the dispositional formations (Yatsenko, 1996).

Psycho-correction and psychodiagnostic work is aimed at achieving the goals of education and psycho-correction.

One of the most important issues in the field of view of practitioners is the diagnostic ability of the methodological tools used. The reliability and validity of the methods used depends on the correctness of the psychological diagnosis, and hence the justification of the specialist's subsequent actions and the adequacy of the assistance provided by the psychologist.

When it comes to local psychological dimensions, such as the study of intelligence levels, attention spans, memory, etc., then the data processing and diagnosis procedure is usually not difficult, since the whole process of psychological research is well-known scheme, without causing difficulties for the specialist, the uniqueness of the results, their repeated experimental studies simplifies the task of determining the adequacy of the method used, but this situation is peculiar only to those psychological studies, where as a tool tory tests are used, that is, those methods in which the final outcome studies have definitely determined. In the case where the work aims to study the deep prerequisites that cause difficulties in communication and interaction with others, the adequacy of diagnosis depends on the end result of the work. According to T.S. Yatsenko, active socio-psychological training, focusing on the study of in-depth personality characteristics, gives the issue of psychological diagnosis of paramount

importance. The process of psychodiagnosis within the ASPN group has a certain specificity, which is expressed in the unfolding in time, a special tooling of the process itself, which is aimed at the study of unconscious aspects of the mental organization of the individual (Yatsenko, Kmint & Moshenskaya, 2000).

The ASSP group provides certain conditions for studying the peculiarities of the internal determination of a subject's behavior that are empirically present in any behavioral life situation. The spontaneity and willpower inherent in group work contribute to the isolation of stabilized behavioral reactions, the method of ASPN makes it possible to realize the principle of procedural psychodiagnosis, which provides for the possibility to isolate in the process of individual psychological characteristics and their change. The influence of a group on a learning participant in each case will be different, since it depends on a number of his (participant) individual personal characteristics (Yatsenko, Kmint & Moshenskaya, 2000).

In the APSN group this effect is achieved due to the variety of techniques, spontaneity of the participants' activities and the art of a psychologist, able to isolate this characteristic from the various training material, which is obtained when performing a set of exercises, situations, games, etc.

The process of drawing analysis, which is performed on the material of the author and with his participation in the process of diagnostics, gives him the opportunity to adapt to the process of analysis and psychologically adjust to the perception of new information for him (Jung, 1995). Because it violates his usual vision of things that directly affect him: family, relationships with colleagues, emotionally meaningful people, etc.

The process of positive disintegration for a participant in the ASPN group goes more smoothly as it is longer. At the same time, time and information appear in a more specific form.

Corrective effect is achieved by expanding consciousness, seeing a more complete picture, that is, happening, changing previous views and existing life accents.

Since these are deep intra-personal phenomena such as "psychological defenses", the Oedipus complex, etc., their objectification and classification as scientific phenomena is not so important in comparison with understanding their role and significance in human life, their influence, and often the ability to structure entire life lines.

The advantage of procedural diagnostics is that the end result (content, meaning) is not offered from the beginning. It is revealed to both the client and the professional psychologist, as his hypotheses are refined - gradually. This allows the client not only to become aware of the content of the interpretation, but also to become an active participant in the diagnostic-psycho-corrective action (Yatsenko, 1987). "Features of procedural diagnostics depend on the degree of rigidity of the protective tendencies of the individual, on his psychological readiness to study and the possibility of self-change, to update the lifestyle, vision of the surrounding world" (Yatsenko, Kmint & Moshenskaya, 2000).

Thus, psychodiagnosis, which is carried out using the methods used in ASPN, has a relatively complete appearance, because it allows to penetrate into various sub-structures of the individual and to establish connections between the unconscious and the conscious. However, it must be understood that the psych correction effect depends on the skill of the psychologist.

III. MATERIALS AND METHODS

For many centuries, humans have been living next to a wide variety of pets, and as in any social phenomenon, everything is intertwined: and love, and benefit, and threat, and education, and intelligence, and diagnostics, etc. What impact does co-existence with pets have on children? What is their involuntary contribution to educating people? What lesson can they teach a little person? Because coexistence with animals is also a kind of model of society, which is populated with intersections with creatures of different species, classes, and sometimes types.

It should be borne in mind that, thinking about this interesting problem, we inadvertently run into a kind of educational triangle: parents - pets - children, because, children do not raise the animals themselves, they get into a situation created by parents, although perhaps in some to the extent and at will.

The presence of a pet in the family is already a diagnostic point. Let's take a classic version of the English family. V. Ovchinnikov (1986), observing the British, noticed that nowhere in the world are dogs and cats wrapped in such care as here, among impartial Englishmen. The dog or cat for them is the most beloved member of the family, often seems to be the most pleasant company. Paradoxically, English families seem to have higher pets than children. This is manifested both in material and moral terms, since it is the cat or dog that serves as the center of universal concern. "It is difficult for a person who does not like pets or whom the Lord does not love, to gain the trust and respect of the English: the latter are convinced that the dog is able to unmistakably recognize the character or intentions of the person he sees for the first time. If the dog is hostile to any of the guests, they will be treated with caution in the home".

The British believe that the immeasurable display of parental love and tenderness bring harm to the childlike nature. In their traditions, treating children is restrained, even with coolness. It requires parents to curb feelings, and children - unwittingly get used to it.

Therefore, we can conclude that for Englishmen, the substitute object of parental love, tenderness, affection for their children are pets. Because, their conditional value to the family is the severity, restraint of feelings ("To pity the sharp means to spoil the child"), so that these delicate feelings are not encapsulated, and the object to which these feelings are directed is found.

IV. RESULTS AND DISCUSSION

The study suggested that third-grade students write a fairy tale about a family of pets. The experiment involved 59 children (teacher of elementary classes of the higher qualification category of NSC "Uman City Gymnasium - School of Aesthetic Education" Koval Lyudmila Nikolaevna).

The task was set: "Imagine you are magicians. You have a magic wand in your hands, you turn your family into pets who live in your home. Describe in a fairy tale one day the life of this family. "

Here is an analysis of some works of children: the analysis of children's tales.

Nikita's Fairy Tale Analysis: Nikita's words show that the value of the family where he lives is that of children ("The mother protects the children from enemies, as the little boy does"). This is a men's function. It can be assumed that the subject has a perception, and mutual, perhaps, and rivalry with his brother ("I fight with my brother because

dogs do not like cats and cats - dogs"). When a conflict between children begins, it engages all the family members and it all happens on a grand scale ("bits began to fly, screams began").

The boy, obviously, would rather get out of the conflict faster ("I got out of the crowd, I took a magic wand and put everything in its place"). But it also makes the interesting conclusion that "different animals rarely get along with others"), which obviously indicates that these conflicts are not unique in the family, and that the child is experiencing psychological differences in the family members.

An analysis of Ilona's fairy tale: Ilona's words show that in the hierarchical ladder of the family, the grandfather ("the head of the family, that is, the turtle), occupies the highest, that is, the main thing. When conflicts occur on a household basis, the grandfather stops them, but can manipulate family members ("Shut up! ... as you argue, do not eat at all"). The value of this family, and perhaps the author of the fairy tale, is work ("they are very hard working"). Although from Ilona's words we see that conflicts do happen, but in general, the family members "loved each other very much".

Analysis of Alexei's fairy tale: Alexei's words show that he lives in a prosperous family ("Dog and puppy lived in peace"), the value of which is a child ("their children are most important to them"). The author of the tale is aware of this. So, we can say that he feels on himself. If there are any conflicts in the family, it is from the outside, and they do not affect the relationship in the family ("cat and dog war") in any way. You can talk about the importance of parents for Alex: "... Dad is a big dog"; "Mom is a good dog". Significant features of the parents are also determined: the father has strength, the mother has beauty, attractiveness. This perception is in line with the stereotypes of society.

Tatiana's Fairy Tale Analysis: Tatiana's words show that there is a rivalry between her and her sister. Which is backed by constant conflicts ("Cat and dog were fighting - they couldn't split a stick of sausage"), ("This is a dog with a cat fighting in bed"). This child conflict is accompanied by some kind of domestic disturbance facilitated by the father. After the conflict, the apartment is cleaned ("The cat grabbed a rag and started yelling it on the floor"). The father takes an authoritarian stance against the children ("the parrot flies around the room and only dictates what to do." With the arrival of the mother, everything changes, it is clear who is the head of the family. The mother is clearly viewed by authoritarianism with threats ("What lessons are not learned "To school tomorrow! And why didn't you still do the dishes? Next time you eat from a dirty plate. What are you kidding? Could be something worth doing").

You can assume that all relationships in the family are based on a rivalry who will be "higher" than the other. Children realize this among themselves; father, when there is no woman at home, realizes this on the children; and mothers - for all family members.

Catherine's Fairy Tale Analysis: For her fairy tale, Katya chooses animals that cannot coexist in real life, although she says everyone "lived in peace and quiet." The girl leaves herself a man ("I am a man"). Communication in the family runs along the lines: father - mother, grandfather - grandmother. According to the author of the fairy tale in the family there is a conflict situation at the moment of the rivalry of the cat and the dog, i.e. mother and father ("The cat says: "I have a prettier tail than yours ", and the dog replies to her: "And I have nicer ears ") . My

grandparents leave home different ways, that is, they leave the family conflict in different ways. After the conflict everything is back to normal. In a family, relationships become conducive to coexistence. ("And then they all lived well and cozily").

An Analysis of the Valentine's Tale: Vale is clearly jealous of his younger brother, since the story does not mention him. The girl thinks that she can find an approach to her relatives ("I could speak their languages, I looked after them all"). He sees his parents' funny sides ("the beasts were all funny"), but he doesn't want to see and show their funny sides. Because I left myself as a man ("I am a man"). A girl where she does not share the interests of her grandfather ("None of the beasts of our family could fly"). Valya sees a good attitude towards her parents, and therefore can manipulate them ("Kittens with a dog liked to eat, but not always fed them when they asked").

Evgeniya fairy tale analysis: Despite the fact that animals were chosen for the fairy tale, they cannot coexist peacefully in real life and some are food for others, the author of the fairy tale says that they have a friendly family. You can also talk about the great importance of a grandmother for a girl, because (she was turned into a hamster), but in the text of the fairy tale is a man, not an animal. The girl gives a full description of each member of the family. Evgenia may have slightly overestimated self-esteem of her mental abilities ("Mouse is smart"). There may be a conflict in Zhenya with her parents, and then "Rat loves to bite and the cat to meow". But all this is smoothed by the normalization of family relationships ("The mouse loved playing with a rat and a cat"). Another important point is that the girl loves her family: "I love my family very much."

Analysis of Mary's Fairy Tale: The author of this fairy tale told about an ordinary day in the family, a day of rest. Thus, we can assume that relationships in the Mary family are generally favorable, although the animals for the fairy tale were chosen such that they cannot get along with each other in the real world (dad-dog, cat-mom). But we can talk about a welcoming atmosphere in the family. In the fairy tale you can note the moment when the author of the fairy tale with his mother is identified ("I am a Kitty, like my mother").

An analysis of Irina's fairy tale: the family has a quiet, friendly relationship, but sometimes there are contradictions about tastes and preferences ("Rabbit brought carrots and cabbage"). The girl wants to demonstrate, to show her importance in the family ("I took the sausage and milk from the refrigerator"), perhaps this is also jealousy towards the younger sister, because she has not transformed into any animal. But Ira also shows love for her younger sister ("I love playing with a little kitten"). Perhaps the girl is lacking in attention to her personality and in order to pay attention and to receive the approval and support of her parents, Ira pays attention to her younger sister ("When I took the kitten to the cat, the cat calmly calmed down"). The value of this family is the most important child ("The cat rushed to the dog and protected its child from a dangerous beast").

After processing and reviewing children's works, we have the following result. Classification of images that were selected by children in fairy tales is carried out by the following parameters:

a) By choice of animal images:

- One species - 19 pupils (pupils) (families of dogs –1, cats - 7, hamsters- 5, chickens - 3, rabbits - 1, fishes - 1, parrots - 1);
- Of different kinds - 36 students, of which most often: dad - dog, mom - cat;

- b) Parents are animals of one kind, and children of another - 2 pupils (mom and dad - cow and bull, daughters - sheep; mom and dad - cat with cat, brother - hamster. Daughter - cow);
- c) Homogeneous choice with one parent - 5 students;
 - with my mother - 3 students (my mother is a rat, I am a mouse; my mother is a cat, I am a cat; my mother is a chicken, son is a chicken);
- d) Choice of women's men, women's roles - 5 students:
 - Men (grandfather) - 2 students. (cow, mare);
 - Women (mother) - 2 students. (cock, horse);
- e) Family hierarchy (whom the child places first):
 - Father - 19 students;
 - Mother - 32 students;
 - Puts itself in the first place - 2 students;
 - Other relatives - 2 students. (brother - doggy, younger sister - kitten);
- f) Transformation of family members into animals:
 - All family members are transformed into animals - 30 students;
 - Does not write about himself - 22 students;
 - Does not transform itself into an animal - 3 students. (I'm a magician, "I'm human");
- g) The ratio of animal size and age of a real person:
 - Real age and size ratio - 42 students;
 - Do not correlate - 13 students. (parents - 8, mother - pussy, kitty, puppy, doggy; father - rabbit, cat; children - 5 pupils: little chicken. Daughter - hen, cat with dog, goat, pig).

Therefore, it can be concluded that children experience psychological attitudes and emotional states of loved ones.

To some extent, pets are the substitute objects of their relatives, to some extent there is a transfer (transfer) of some traits, behavior of parents and animals, there are moments of identification with parents. These are cases where family members have been selected as homogeneous animals. The interesting thing is that most of the choices were made from animals that can't really coexist: a cat and a dog. This suggests that children really see the relationships that exist between parents in the family, conflicts between parents, and so they are not animals of this family, and this is a desire not to conflict. Desire to fend off, to distance oneself from conflict. It can be predicted that the conflict situation is the solution of interpersonal problems of parents, and at this time the child is left alone, alone with their feelings for parents.

Our attention was also drawn to how children are able to identify a real leader in the family. From the tales it is clear that the leader in most families is the mother. Therefore, it can be predicted that children will be loaded with maternal traits, behavior. In most fairy tales we see that the modern mother is a "warrior woman" who protects her family, children, that is, she is strong, endured. These character traits are inherent in men. But if a girl is to be raised in such a family, then it can be predicted that she will remove from her parental family the same protective function

in her future family if the girl has identification with her mother. It is interesting that there are times when boys identify with their mother, so it is possible to hypothesize that in the future they will be given the character traits of their mother. Oedipal dependence on the mother may also appear here. And if there is a fixation on the first libidinal object (mother), it can lead to difficulties and obstacles in the choice of future partner (mother - chicken, son - chicken), during the genital development of the personality.

If other family members, brothers and sisters, come to the fore, it speaks to the great importance of these people to the author.

If the author puts himself in the first place, then it can be predicted that in the family he is the center, the object of common attention, love, affection, or vice versa, this child lacks love, affection, attention of parents, and therefore appears the replacement object is an animal.

After writing the fairy tale, children were asked to answer the question: When, at what age, did you ask your parents to buy you a pet - a cat, a dog, a hamster, etc.

Most often, children have asked their parents to buy an animal at 6-8 years. If you look at this period in terms of the stage of personality development, it is a period when the child goes from the phallic stage to a latent, more hidden level. And the psyche, not to exacerbate internal conflict, not to sharpen the fixation on the first libidinal object, solves this problem alone. That is, sexual attraction to the first libidinal object is displaced or latent, and then there is a need for a replacement object. And this animal is becoming a substitute object, so parents can be advised that they did not refuse the child's request. After all, this is not a childish whim, it is such a psyche of the child, it unconsciously resolves the internal conflict of personality, unleashes oedipal dependence on the first libidinal object. Because, as we know, this place is special and it will not be occupied by anyone.

For research, we used one of the projective techniques - psychically.

Among the projective techniques, special attention is paid to drawing techniques, in particular, psycho-images, which are used to determine the level of intellectual development of children, to study a number of internal characteristics, the specifics of interpersonal relationships in the family, for therapeutic and psycho-corrective purposes.

The analysis of traditional approaches to understanding the diagnostic capabilities of the picture shows that the factor of irrational nature of the unconscious and the possibility of its expression in the form of irrational manifestations in figurative, symbolic production were not sufficiently taken into account. A very large scientific layer is left out of the attention of specialists, because traditionally used interpretation schemes are entirely influenced by the test approach, which involves elemental interpretation of the image (Yatsenko, Kmint & Moshenskaya, 2000). In the test approach to the study of the psyche, psychodiagnosis and psycho-correction are divorced in time and represent separate stages, which, in our opinion, violates the adequate understanding of the deep foundations of the psyche, thus obtained psychodiagnostics data are outside the vital personal content of the subject and the psycho-diagnosis of the subject are subject to assessment in the parameters of "norm" and "pathology", and the psychodiagnostics procedure is static, not dynamic, which is important for the study of depth

psychology (Yatsenko, Kmint & Moshenskaya, 2000). The projective drawing is used both for psychodiagnostics and psycho-corrective purposes. With the help of the drawing, the participants of the group (ASPN) learn to see the deep psychological content in the details of the image, and then in the behavior (Yatsenko, Kmint & Moshenskaya, 2000).



Fig. 1: Example of Children Pictures

Symbolism creates the color of drawings, specifies, individualizes images, helps to approach the inner origins of the personality problem. "Symbols do not serve as the key to the rebus, as most believe. The appearance of a symbol does not in itself lead to the conclusion that it subconsciously means something and that. The context of the affective

situation at the moment must be taken into account. It is necessary to take into account the role played by the symbol in his (client's) dream, game, picture,"- said the famous psychoanalyst F. Dalto.

Non-verbal methods are used in all types of group correction and psychotherapy.

It is non-verbal behavior that can express the psychological content of both the conscious and the unconscious embodied in it. Non-verbal communication is the expression of movement, which involves the actualization of such ways of expressing emotions, such as facial expressions, gestures. Non-verbal communication also includes body movements, distance, and pause. Often, the unconscious may be a gesture, sometimes a person reacts unconsciously and is unable to block the occurrence of such a reaction, although he is aware of its presence.

One of the non-verbal methods is topological modeling, a term introduced by V. Satir, who notes that topological modeling is a method of diagnosis in which the protagonist (person) constructs a model of some phenomenon, group of people or anything, and in this model features the image is transmitted through the features of the image. In this case, the members of the group, as well as other subjects, become modeling material.

The diagnostic point is:

- Whom they choose for the role (diagnosis of both parties: "sculptor" and "material");
- Peculiarities of arrangement of model participants relative to each other and in space in general;
- The relation between the semantics of the model and the reality (the real characteristics of the object are correlated with the inner sense of the chosen, the one who performs this role, the comparison of the role played by the person with it in real life);
- The process of analysis includes a comparison of the psychological content of several realities:
 - a) Comparative analysis of information in the middle of this model;
 - b) Comparing the semantics of one model with the semantics of other people in the same model;
 - c) We can consider this person's actions in other methods: psycho-drawing, dialogue.

Thus, typological modeling allows us to know the forms of expression of relationships with close protagonist people. Typological modeling is used as an aid to objectify the internal contradictions of the subject, his problems, which become more transparent to him in connection with their "materialization".

To understand the meaning of an individual character for a particular person requires a dialogue with the author, which is a holistic interpretation of the drawings and manifests the logic of the unconscious.

Often, an author displays a snippet (topic) of significance to him or her with several drawings that may be interrelated or exist independently, reflecting a problem that is important to him or her. Jung explains this situation by the fact that a person thus expresses fantasy acting in his mind, "and what works in it is itself. In endless images, she tries to exhaustively portray the acting in her, as a result, to reveal something eternally unknown and alienated - the deep foundations of our soul" (Jung, 1994),

The set of commonly used characters is interesting in that, on the one hand, it is potentially infinite (there are no external restrictions on the use of characters), and on the other hand, it is limited, first of all, by the individual experience of the author and the nature of his personal problem.

Drawing - as an expression of the individual experience of the individual is always unique. The plot of life and psychological acceptances are one of a kind. Accordingly, the products of the activity will be different in their uniqueness. On the one hand, it will indeed be peculiar, as the embodiment of personal unique experience, and on the other, to some extent beyond individual experience, in infinite variations.

The symbolism of the drawing always becomes individual color - expressiveness, completeness, saturation - depending on the vision and feeling of the symbol by the author. "Obviously, the individuality of the psychic, and in particular the individuality of understanding and use of the symbol, consist to some extent in the fact that every concept and every symbol in our mind is intertwined with different associations, which under no circumstances can be repeated in the same sequence." (Yatsenko, 1995). Studying dreams, K. Jung wrote: "... as there can be no absolutely unique individual, so absolutely unique in their properties products of individual development are not possible" (Jung, 1994).

The drawing usually contains more material than what the author deliberately put in its execution. Often, it contains several contents that is not always seen and understood by the author. The picture is so universal that it is able to convey the view of the author, his interpretation, which is always socially inherent, and other logic, which is currently not accessible to the consciousness of the author, but emotionally significant to him. The interpretation of drawings by the author is most often subordinated to the logic of the conscious, so it is always possible to motivate the author with new information for him, which is still hidden, veiled beyond consciousness. "Although the drawing is made with the participation of consciousness. It includes components that follow the logic of the unconscious in the structure of personality. The logic of the unconscious has its structure and its own laws of functioning, which can be known only in the analysis of integral picture material, and not individual acts of behavior in which conscious and unconscious aspects of the psyche have a simultaneous expression" (Yatsenko, 1995). Dialogue with the author of the drawings has a clear psycho-diagnostic orientation, brings to a close the logic of the unconscious and contradicts its connection with the logic of the conscious. Psychodiagnostic and psychocorrective procedure acquires the character of simultaneity, since adequate psychodiagnosis, which is carried out actually with the author, thus has a psycho corrective effect. When working with verbal-non-verbal material, the psychologist only accepts acceptances in a new way, due to the objectification of system characteristics and logical interrelations in the author's material (verbal and non-verbal), which reveals the orientation of the psyche (Yatsenko, 1987; Lusher, 1996; Levin, 2001; Rubinstein, 1973).

Analysis of Ivan's drawings (10 years). The boy was given the task: "Imagine yourself a magician. You have a magic wand in your hands. Draw all family members in animal images."

The baby began to draw from a cat, we can talk about the great importance of the animal for the baby. Then in the upper right corner he drew his father - a shark. It is only from the fact that such an image was chosen that one can assume that a certain aggression against the boy is manifested on the part of the father. As the dialogue confirmed. Perhaps the perception of the father is due to the performance of some work that he was assigned. Here we can say about the importance of his father, because he drew his highest. Then he drew his older brother Yura like fish. It is noteworthy that the brother is the brightest in the picture and of the fish family. It is possible that where

identification with the father is (confirms the dialogue), in particular when performing some work, Vanya's brother may idealize to some extent because he is painted in the brightest color. The boy chooses images for his relatives looking for any matches in them with certain animals.

Then Vanya painted his younger brother with chickens and his aunt (his father's sister) with a bird. Since they are drawn from one family, we can talk about the identification of the images. The author may be jealous of his younger brother because, before his birth, Vanya was the smallest in the family, and so the attention he was given from his aunt's side is now directed to another.

Our attention was drawn by the fact that my mother and aunt were painted in the same color, and the picture below the picture. From the words of the author it is visible that there is a direct transfer of some qualities of mother to cat, and cat to mom. Therefore, it is possible to hypothesize that a given child at certain moments has a substitution of a mother cat when she is not kind, not kind, does not laugh, etc. As the author says it, he may not, to some extent, receive it, at some stage this maternal love, tenderness, is being blocked. Therefore, the author also painted himself an animal from the cat family - a jaguar. It can be said that he also identifies himself in some way with his mother and cat, and this allows us to assume that he will be laden with the features of his mother somewhere. Therefore, in some situations it will look like it when the button is switched off.

The grandmother was pictured with a "non-existent animal" - a bombit. It's a baby cartoon animal. She is drawn in a warm, bright color, which speaks of the importance of the grandmother to the author, and he himself says that the grandmother is kind, kind, etc.

Therefore, we can say that the pet for Ivan performs both psycho-corrective and psychotherapeutic functions, since the psyche of the child solves internal conflict independently (attraction to the first libidinal object).

Analysis of Anna's drawings. Anna drew pictures on the following topics: "Me and my animal", "My animal and my family", "My feelings about my animal".

The first thing that draws attention to the picture "I and my animal" is the capital letter "I", which, incidentally, is turned the other way, that is, drawn in reverse. The printed letter "I" shows that one wants to attract attention, that is, one can hypothetically say that there are tendencies towards self-idealization. First of all, Anna wants to get approval not for some act, but for the fact that she is such, unique. The very depiction of the letter "I" is not a sign of modesty. In this case, the author of the drawings does not want to be an ordinary person, but one that sets him apart from others. In the dialogue with Anna, the following was revealed: in order to realize, to manifest, favorable circumstances are needed (food bowl, Fig. "I and my animal"), and these favorable circumstances are created by my parents (Fig. "My feelings I have about my animal", the bowl symbolizes parents). The author of the drawings, to some extent, identifies with the pet as "I" am both kind, and affectionate, and playful, and aggressive. "My Feelings About My Animal" indicates the feelings that Anna may have toward other people. If the subject is in the image of a cat (Fig. "My feelings about my animal"), then the relatives remain in the following positions: a bowl - parents, a bow - a child, and a man from the "hearth" (when "I" is a cat from the Fig. "I and my animal ") falls into the image of "mouse", that is, we can talk about discrediting a man. Interesting was the moment that the author had pets only cats that were desired before the birth of the child (see transcript), that is, we can talk about the replacement role of

the animal, because it was directed care, affection, tenderness, the author of the drawings. Since Anna has a love for herself, the desire to attract attention, so animals are selected "under the floor" thoroughbred, beautiful, aggressive cats. Since the researcher says that only cats were intelligent, and there is identification, to some extent with the animal, it can be said that she is intelligent and herself. This is precisely what the beginning of the letter "I" states.

Anne has a rejection, the discrediting of men in general, which is hinted at by her phrase: "I had one cat. He was stupid because he is a cat," there is a complete devaluation of the male sex. Rather, the picture "My Animal and My Family" depicts this image, since only the muzzle is drawn, and there is no signature. A man's rejection is only because he is a man. From here it is possible to construct a hypothesis about the importance (possibly and impossibility) of building relationships with men. Relationships with men can only be built on an intellectual basis (Fig. "My animal and my family" is just a cat's head) intimate, there are no sensual spheres (Fig. A cat without a torso), it also defines its own underestimation of itself as a woman.

The image of a cat in fig. "Me and my animal" is fully depicted. But the double closed, the legs are bent, and the tail is wrapped, this indicates the author's unwillingness to make contact in communication. An interesting point is that all the cats who lived with the author of the pictures after one year of life died, were sick with human diseases. Animals have inflammation of the reproductive system (the patient was diagnosed with a veterinarian). This is a confirmation of the hypothesis that it is important to establish intimate, sensual relationships with men. Currently, Anna does not have any pets, but she also "now has a desire to have a cat, but I'm afraid something will happen to her."

Analysis of Svetlana's drawings. Drawings on the following topics were discussed: Animal in My Family, Perception of Happiness, Me and My Animal, My Family and My Animal.

The pictures ("Animal in My Family", "Perception of Happiness") are similar in symbolism. From the dialogue with Svetlana you can learn that "hand" symbolizes family. But in each case, it is supplemented by new content. Yes, in the picture "Animal in my family" the "hand" is the hand of the child and the subject. The hand is there when you need animal care. According to Svetlana, this attitude is manifested in the child. Therefore, it can be said that the animal is a substitute object of the child for the subject. In the picture "Perception of happiness" "hand" is the hand of a man whose duties include caring, protecting the family (a branch). So, we can say that the author of the drawings is laden with masculine character traits, since the function of the man is a guardianship, protective, which is why on a man's hand you can feel so safe.

If it is the baby's "hand" (Fig. "Animal in my family"), the baby removes the hamster from the cage, plays with it, kisses, etc. The animal, when it is the child's hand, is kind, gentle, affectionate, then the child really acts, at this moment, in the role of the father in relation to the animal, which is like a child to her. It is possible to hypothesize that the baby may, to some extent, lack of maternal caress, tenderness, care, and therefore includes a substitution mechanism whereby it is the baby who becomes the mother. She behaves the way she would want her mother to treat her (the baby). The implementation of this model is possible due to the presence of pets. The child lacks these feelings because the author (mom) exposes the frames (Fig. "Animal in my family") or receives them in the form of controls and requests: "to come home on time, to clean up your belongings if possible, call it a frame."

At some point, the child identifies with the animal because it says that it is a homosexual girl and in fact is a hamster male. The great importance of a man is seen (Fig. "My family and my animal"). It is the hand that "leads the rope" and gives "cheese" to the animal. In the image of the animal, according to Svetlana, she gets on her own with the baby, and "cheese" is the responsibility of the husband to provide for the family. There is such close contact between husband and wife, husband and child. But it is possible to hypothesize that the author of the drawings perceives this concern for the family as a duty, and does not consider it necessary to compensate for this concern with his affection.

The picture "Me and my animal" is an exaggerated view of a hamster spinning the wheel and a huge ear that draws in the sounds that came out. According to psychoanalysis, this drawing ("I and my animal") can be interpreted as a manifestation of Svetlana's sexual dissatisfaction (the symbol of the ear is a female image, the wheel is a symbol of sexual intercourse).

Thus, analyzing the literature on this issue, we can speak about the great contribution of psychoanalytic direction in the study of the unconscious contents of the mental apparatus. Psychoanalysis has made a significant leap forward in comparison to descriptive psychology. Not only did he appreciate the superiority of a dynamic understanding of mental processes, but also tried to show within which system or between which systems any mental act proceeds. Through this desire he was dubbed the psychology of the depths.

It can be argued that "mental protection" is an internally predetermined structural formation of the psyche, which is characterized by a system of functional manifestations expressed in the logic of the unconscious. We refer to the "protections" that implement it as basic ones, which are aimed at completing the tendencies generated by childhood trains.

Based on the results of our research, an important point is the focus of attention in the diagnostic and correction process on the knowledge of the essence of the mental mechanism of substitution, the identification of its functional load in each case. The present fragments of substitution of alienated and displaced by the subject of reality make it possible to determine the directions of the psyche, the mechanisms of compensation and sublimation.

The work done during the study testifies to the leading role of the phenomenon of substitution as a protective mechanism of the psyche. Thanks to its integrative function in the structure of the defense system, the directions of the development of basic protections that are associated with unrealized libidinal trains to loved ones are set. Thanks to these deep mechanisms of the psyche can be traced not only the relationship of man with man, but also trace the relationship of man with the animal.

V. CONCLUSION

Therefore, deep mechanisms of human-pet relationships have been identified in the psychological system of the family. An animal in the family is loaded with individual psychological content for some family members. Very often there is a substitution for the Parent-Child line. For 6-8 years old, pets are a substitute for a particular libidinal object, because those feelings that the child may have more outwardly revealed to one of the parents at the phallic stage of personality development are displaced during this period, they move to a latent level, and then there is a

need for a replacement the object. Therefore, it is advisable for parents not to refuse a child to purchase a pet, because it is not a whim of the child, it is so her psyche, her unconscious resolves the internal conflict of personality, weakens the epidemic dependence on the primary libidinal object. As it is already known that this place is sacred and it will not be occupied by anyone. For older children who have not received paternal tenderness, caress, or received it in a specific form - in the form of controls and prohibitions, the animal is a substitute for the child, and they - the children (real) become in the position of affectionate, gentle parent in relation to the animal. The child's psyche independently models those relationships with the pet that would be desirable, desired for that child. Relationships with a real child are loaded with requirements that flow from the subject's conditional system of the father, or mother, and love itself, without any requirements for the object, is catalyzed by the pet itself.

The second important line of substitution is male-female relationships. In relation to animals, a psychological model is manifested due to the action of deep psychological mechanisms, which is constantly realized, which is formed in early childhood, and is realized through life (manifestation of the tendency to recurrence). This model includes the relationship of partners, the specific perception of the partner and themselves in relation to him, the expectations of him, so the animal can be put in a position of dependence, obedience, etc.

Most animals are raised by people who have experienced a destructive impact on the psyche from significant people in childhood, and to solve this problem the psyche goes through a substitution mechanism. This position is advantageous in that, in reality, the negative in relationships is not transmitted to humans but catalyzed by the animal.

Thus, the human psyche, its unconscious decides possible conflict situations, optimizes the relationship of that person in society. Although, these can also be destructive forms of fulfillment of one's needs: when the negative forms are manifested with the human being, and the positive goes entirely on the animal, and therefore each individual case must be considered separately.

So, when we did the research, we were convinced that pets play a big role in human life. They are, for the most part, our silent, devoted friends who perceive us as we are, which makes it possible to psychologically use human animals. They are often a means of solving certain psychological problems of a person - a means that really can be consciously used to optimize and harmonize a person in society, so their psycho-corrective and psychotherapeutic function is invaluable.

In this direction, the psycho-corrective function of pets, there are many white spots that need further investigation:

- How a pet affects each family member;
- Which animal is better to breed, and why.

To date, this topic needs further study and there is an urgent need to develop interpretative material on images of animals in psycho-images.

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