

## COGNITIVE POTENTIAL OF METAPHORIZATION IN PERCEPTION OF “I-IMAGE”

**Kostyuchenko O. V.**

### INTRODUCTION

The perception of personal self and development of an individual's self-esteem is a necessary prerequisite for a successful life and professional self-realization. It is also crucial in communication and interaction, and information of a personal life position. “I-concept” is the manifestation of self-consciousness or a dynamic system of conceptions about himself which are used in a variety of meanings (“self-consciousness”, “self-knowledge”, “self-understanding”, “self”, “attitude to self”, “self-esteem”, “I-image”, “self-awareness”, “perception of I”, “I-representation”, “I-scheme”, “I-mask”, “I-conception”, “I-system”, “I-image”, “identity”, “ego”, “self-image”, etc.). The complexity and variety of the “I am” phenomenon are determined by its essence, meaning/content, structure and methods of study. As rightly noted by such scientists as I. Kon<sup>1</sup> and V. Stolin<sup>2</sup> that up to now the categorical status of the concept of “I am” remains insufficiently defined being one of the fundamental philosophical and psychological concepts.

R. Burns advises describing “I-image” only by the cognitive component of self-consciousness (descriptive) because it does not convey sufficiently the dynamic, evaluative, and emotional character of the individual's perception about himself<sup>3</sup>. “I-image” is a subjective reflection of the subject's objective state in a system of real-world relationships. In “I-images” is summarized the emotional and cognitive information about the essence of “I am” that the individual has isolated from subjective experience and actualized in a “new” activity. The need to perceive himself for the realization of his activity causes the individual to compare knowledge about himself with the planned activity forming the meanings

---

<sup>1</sup> Кон И.С. В поисках себя. Личность и ее самосознание. Москва: Изд. Политической литературы, 1984. 335 с.

<sup>2</sup> Столин В.В. Самосознание личности. Москва: МГУ, 1983. 286 с.

<sup>3</sup> Бернс Р. Развитие Я-концепции и воспитание: пер. с англ.; общ. ред. В.Я. Пилиповского. Москва: Прогресс, 1986. 422 с.

of “I am”. Perception of the integrity of personal existence, generalization and systematization of the knowledge about himself and the world create the basis for constructing the “I-concept” which includes not only “I-images” but also a system of ideas about perspective lines of development. Thus, the “I-concept” is a broader notion. It is the much more complete perception of the individual about himself than “I-image”.

However, it should be stressed that “I-image” in contrast to self-consciousness contains, along with perceived components, the unconscious “I am” at the level of well-being, and notions. The main function of “I-image” is to secure the integrity, wholeness of the individual, his essence to attain the subjective harmony. The contemporary psychological researches of diverse scholars (I. Kon, H. Kohut, C. Cooley, V. Merlin, J. Mead, D. Oshanin, F. Pataki, L. Pervin, H. Hartman, and others) stress the role of “I-image” as generalized mechanism of person’s self-regulation in security of identification, personal responsibility, and creating a feeling of social involvement. Among the different forms of the “I-concept” processes are such as identification, inner dialogue, reflection, rationalization, attributing desirable qualities, appropriation of others’ thoughts about himself, comparison, analysis of personal actions but we pay attention to the metaphorization.

The study of such a specific kind of cognitive activity as a metaphorization of “I-image” is relevant because it plays a special role in intellectual and creative personal development and in addition to that it is the least discussed in the researches of all cognitive processes in both domestic and foreign psychological science. The synthesis of theoretical data demonstrated that in-home psychological circles the most often the metaphorization is defined as a specific kind of cognitive activity that operates and controls the metaphorical images thus creating new images that are full of meaning and make meanings visible.

Recognition of metaphor as the multi-faceted phenomenon is founded in the works of K. Alekseev, V. Gak, J. Guilford, M. Johnson, D. Davidson, J. Lakoff, E. McCormack, V. Moskalyuk, S. Neretina, J. Ortega-and-Gasset, I. Polozova, O. Potebna, S. Sisoeva, V. Kharchenko, L. Shragina, R. Jakobson and others. The exposure of the “metaphorical image” category is related to the consideration of such notions as figurative code and image representations.

**The aim of this publication** is to present a theoretical and empirical analysis of particularities of the cognitive function realization of such phenomena as the metaphorization in formation of “I-image” and its metaphorical representations.

### **1. Metaphorical ground for formation of perceptual “I-image”**

The study of the particularities of the metaphorization as an independent type of the cognitive activities requires a discussion of the metaphorical image and particularly “I-image” as the main manifestation of its productive function of the reflection. The notion of an image (from English word “image”) in psychology is one of the central categories for the very images reflect objective reality and thus they represent the meaning/content of the psychic of an object. The psychological dictionary defines the image as “a subjective picture of the world and its fragments that includes the subject himself, other people, environment, and time sequence of events”<sup>4</sup>. Thus, the image is one of the forms of objective reality reflection. However, it is not simply a mirror reflection but it is a creative reconstruction of an object. It is commonly accepted that the broad definition of the image is the representation of an object or event that exists in the mind since it is not only related to the visual images but also to the images that are formed through other modalities.

Thus, V. Zinchenko reckons that it is important to build a special space for more than ten imaginary languages<sup>5</sup> which exist in European culture such as afterimages, i.e. traces of vivid images; images of dreams, hallucinations; synesthesia complex visual-tactile or visual-auditory images; reflected images and images generated images of fantasy, imagination, fairy tales, myths, science. In Indian culture, the number of types of visual images is more than thirty, and Europeans cannot translate their classification into their languages because they do not have the same perceptual experience, and even their linguistic equivalents do not exist in European languages.

A self-perception occupies a significant place in the structure of a holistic “I-image” of functional personality without the defense mechanism of personal expressions. The main need for functional personality is the creative self-realization of an adequately perceived reality. Apperceptive

---

<sup>4</sup> Психологический словарь; под ред. В.П. Зинченко, Б.Г. Мещерякова. 2-е изд. Москва: Астрель, Транзит книга, 2004. С. 240.

<sup>5</sup> Зинченко В.П. Живое знание. Самара: Изд-во Самар. гос. пед. ун-та, 1998. Ч. 1. 248 с.

ability to percept is an important condition for the formation of an adequate world-view position. It includes the realistic perceptions and conceptions of the following components of “I-image” such as physical (appearance, organism, practical skills, development of motor activity), mental (thoughts, feelings, desires, intentions, plans, ideals, interests), and the social self (social and moral qualities, ability to communicate, resolve conflicts, put yourself in the place of another, behave conscientiously, understand his rights and responsibilities, determine his status among the peers). An important aspect of A. Roche’s concept of personal growth<sup>6</sup> is the inclusion of such structural components of the personality as self (essence), “I am”, body and conscience, plus the additional component like susceptibility. In the context of our study, it is important to consider “I-image.” It is the most influential aspect of the cognitive component of the I-concept. The main characteristic of “I-image” is the individual’s ideas of himself that usually seem to him authentic regardless of their objectivity. Many researches of scientists are devoted to the problems of “I-image” of a person (I. Kon, V. Stolin, E. Sokolova, S. Konkov, V. Mogun, Prescott Lecky). In its most general form “I-image” is the self, that is, the integral wholeness, the “singleness”, the “reality” of the individual, his identity to himself. On that basis, a person distinguishes himself in the external world and among other people. The individual “I am” that includes biological, physical, physiological and psychological “I am” differs from a social “I am”. Having many characteristics, “I am” generally has three main dimensions: existing, the real “I am” (which a person sees himself at the moment); the desired, ideal “I am” (what kind of person I would like to see myself); presented, role (image) “I am” (how the person introduces himself to others). All three dimensions coexist in the individual ensuring his integrity and development.

An ontogenetic cycle of development of “I-image” has its dynamic and phased nature of maturation in which the process of perception becomes important. As a result of such activities, a person gains knowledge that “I exist” the concept about himself, understanding of his place in life. Secondly, the development of “I-image” is caused by piling up of a diverse information about himself which establishes the status-role position of each intelligent representative of human beings, and secures forming of his first self-appraisal opinions, and consequently, on the basis

---

<sup>6</sup> Реан А.А. Акмеология личности. *Психологический журнал*. 2000. Т. 21. № 3. С. 88–95.

of them informational synthesis of different “I am” in a certain schema occurs. On the one hand, all this happens through the cognitive format, namely, through the flow of the processes of perception (for example, reflection of the addressing of others to “me”), memory (remembering different reactions of the community, the estimates of the neighborhoods), and the first logical forms of thinking (the tendency to evaluate himself as others do). On the other hand, all this happens during the emotional reflection of reality. In other words, the development of “I-image” of the subject of cognition depends not only on ideas, attitudes, approaches, mastery of information and knowledge but also on the process of formation of his new cognitive-emotional psychoforms. This process causes a construction of a picture of I am (synonym of “I-image”)<sup>7</sup>. “I-image” is a result of inter-subject, dialogical (“I am” – “You are” – “We are”) interaction of people in the community, and “I-image” impacts on the building of the personal life position.

R. Assagoli’s conceptual system<sup>8</sup> is based on the assumption that a person is in a continual process of growth actualizing his undiscovered potential of a system of sub-personalities that are different from the sub-personalities of others. One of the goals of self-perception and self-observation is to better understand the nature of himself and to enhance his ability to resolve the conflicts between sub-personalities. Every sub-personality reflects the needs of the whole personality for it are the part that performs certain important functions. When we perceive the world and ourselves we identify ourselves with one or the other sub-personality.

The person consolidates his personal life experience and predicting the future in mini-theories plus in the form of systems-values and meanings, which regulate the perception and conception of a person, determine the interpretation of the surrounding world and the actions of the subject in it. A person wants to make his theory coherent, mutually cohesive so that it would make the world predictable and understandable. Only the subject himself can evaluate his individual “theory” making it more realistic. He can re-examine the difficulties with which he has faced as a part of life, and being transformed he can learn how to solve them. In the mind of the subject environmental conditions are mediated,

---

<sup>7</sup> Гуменюк О. Структурно-функціональне взаємодоповнення складових Я-концепції людини. *Соціальна психологія*. 2005. № 5 (13). С. 66–75.

<sup>8</sup> Асаджолі Р. Психосинтез: Принципы и техники = Psychosynthes: A manual of principles and techniques. Москва: Эксмо, 2002. 416 с.

transformed through his system of life meanings, values, and ideals, norms and rules adopted by him. It can be said that the social-psychological space is a “subjective environment”, i.e., an environment that is presented in consciousness, mastered and supplemented, or more precisely: “born”, created, formed by the subject in accordance with his life principles, values, and goals.

The attention should be paid to such models of the world that are the basis for “I-image.”

1. The positive qualities of the World and “Actually me” are prevailed. For example, the world is “benevolent, secure, sensitive to my needs, reliable.” I am “significant, needed, worthy of attention, love, and support.”
2. The negative qualities of the World and “Actually me” are prevailed and I am the same as the others (cognitive-behavioral theory of helplessness by M. Seligman). The behavior of a person is passive and non-adaptive.
3. The level of perception and stereotyping is highly generalized when an individual perceives himself and others as being alike.
4. In the perception of him and others, the differentiation and separation are intensified. Also, a reflection is heightened, and anxiety is growing. I am not like the others, you are you, and I am I (F. Perls). Subjectivism is prevailed when the world, which is shared by all living subjects, is replaced by many “small worlds.” I am the Universe to myself, I see reality solely from my point of view, and I am immensely lonely because no one can share with me my world. All other reality is being refracted through my unique self, so it is hard to say that there is anything objective.
5. Internal/External Determination (V. Frankl) or Determined Influence on the World, on Others, and the World and Others on Self. It is a perception of himself as one who determines his life in the world. It is an awareness of his capabilities and the external factors, and circumstances that may affect these opportunities.
6. The essential bond, the unity of a person and the world. It is a perception of himself as a part of the world and at the same time reflecting in himself the whole world, thus, experiencing his involvement in the existence of the world. This is an existential aspect of the model of the world (R. May, I. Yalom, A. Maslow). It is known as objectivism or philosophical concept. According to that view, we all can and should find common ground on the questions concerning the quality of reality and our place in it. It holds that those who defend their special positions are mistaken, and fall into illusion (G. Hegel, K. Marx).

The main mechanisms for detecting the “meaningful oppositions” of the world perceived by a person are the following: metaphor that allows to make “familiar as unusual”, allegory that permits “to match unmatched” and “compare incomparable”, analogy that allows to make “unusual familiar”, and catachresis that enables to insert new content into old words and concepts. Linguistic semantics fills the entire subject world of man and is manifested in the language (metaphorical language), thinking (metaphorical thinking), and activity for heuristic metaphor directs the thought of man to search for the new ways of action. “Dialogue of metaphors” in the mind of a person allows reconstructing his inner world: to adapt to the objective environment by transforming the inner subjective world of personality (an individual changes his attitude to the objects), or to harmonize the inner world with the external by transforming the milieu when a person changes his behavior<sup>9</sup>.

In the process of self-realization (in Jungian terms – individualization) a person deliberately finds and restores the relationship with Self, with the unconscious psychic through words, and with the unconscious/non-conscious to absolute understanding through images and symbols<sup>10</sup>. Thus, the more complete and stable ego-identity is formed as a result of such a process that the main role is not to promote the realization of itself but to assist in the realization of Self. However, the restoration process of the relationship between Ego-consciousness and unconscious Self is not so simple for they communicate on the different vernaculars. The consciousness manifests itself in specific knowledge to enter into the situation of understanding. Thus, the person must master the symbolic language of the unconscious and learn how to decipher it for consciousness. One of the tools for such penetration into the unconscious may be the interpretation of the inner person’s experience into the text of a metaphor, which unites a word and an image and allows not only to dive into the inner personal world but also to go back to the external world. The metaphorization of the inner experience of “I-image” helps to solve a specific problem, taking up the image of this problem, which permits a person to be dissociated from it for a while. Moreover, due to the metaphor, the private meaning of the problem is expressed in the common sense of the

---

<sup>9</sup> Залевская А.А. Общенаучная метафора «живое знание» и проблема значения слова. *Вестник Тверского государственного университета*. Серия «Филология». 2007. № 12 [40]. Вып. 7 «Лингвистика и межкультурная коммуникация». С. 18–33.

<sup>10</sup> Франц М.-Л. фон. Психотерапия. Москва: Клуб Касталия, 2016. 250 с.

person's life. There are certain rules of so-called therapeutic metaphors for the cognitive activation of metaphorical thinking (D. Gordon)<sup>11</sup>, they are to be identical to the problem but they should not relate to it directly. They are used for diving into the metaphorical world and identification of himself with personages and events of the imagery world. Such metaphors should offer a substitute for the experience, namely, some kind of model, which has to be heard and to go through the filters of personal problems and allows seeing the possibilities of a new choice. They have to have a positive completion as a reward for all troubles and trials, and to inspire, to improve mood, and to assist in finding a psychological resource. Thus, we believe that the metaphorization of inner experience is one of the effective ways of helping to solve psychological problems in the formation of "I-image", and the organization of individual personality development.

The basic initial tenets are important since the study of an image is hinged on them, and particularly with regard to metaphorical image which is a holistic, integral reflection of the reality, which simultaneously presents the basic perceptual categories (space, time, movement, color, shape, texture, etc.), and the most important function of it is the regulation of the activity for which this reflection must be objectively correct<sup>12</sup>. In addition to that, the image is a reflection of objective reality and at the same time an important link in the system of regulation of human actions. However, in spite of the fact that it is an object imagery it is also a subjective in form (it cannot be alienated, separated from the individual); it always has a prototype (initial data); its formation is an active process of exhaustive use of information from the surrounding reality in which a person exists; the content is continuously enriched, refined and corrected; that systemic formation is characterized by multidimensionality and multi-layered<sup>13</sup>; it has a holistic character that provides a synthesis of a sensual image from a chaotic set of feelings; it does not consist of the images of the separated phenomena and objects but from the beginning develops and functions as a whole<sup>14</sup>; it is formed on the basis of data of all sensory

---

<sup>11</sup> Гордон Д. Терапевтические метафоры. Оказание помощи другим посредством зеркала. Санкт-Петербург: Белый кролик, 1995. 196 с.

<sup>12</sup> Зинченко В.П. О микроструктурном методе исследования познавательной деятельности. *Эргономика: Труды ВНИИТЭ*. 1972. Вып. 3. С. 77.

<sup>13</sup> Завалова Н.Д., Ломов Б.Ф., Пономаренко В.А. Образ в системе психической регуляции деятельности. Москва: Наука, 1986, 173 с.

<sup>14</sup> Смирнов С.Д. Образ мира как исходный пункт и результат любого познавательного процесса. *Психология образа: Проблема активности психического отражения*. Москва, 1985. С. 144.



modalities, and in the most forms of figurative reflections the main role belongs to the visual modality (that is visualization of the image); it includes actual and potential, conscious and non-conscious components; it has a hierarchical structure that captures the most important characteristics of reality as well as the associations and relations between them<sup>15</sup>; it performs a prognostic function, which is one of the main functions; it is a system of personal expectations, and it predicts the aftereffect of personal actions; it has the sign and symbolic character. As a result of the symbolization process, it is possible to overcome the material subject's specifics of the objective world phenomena.

Psychologists mainly limit the scope of the study of metaphorical images by focusing on the cognitive processes because they recognize the huge information capacity of metaphorical images. At the same time, in modern psychology, the notion of the image is used not only in a narrowly cognitive sense. A. Paivi's studies made possible to reach a theoretical conclusion about the form of representation of information in memory, i.e., to the hypothesis of dual-coding based on the assumption that there are two coding systems and two ways of processing information in memory, namely, non-verbal image process, and verbal symbolic processes. Also such researchers as G. Bower<sup>16</sup>, M. Gazzaniga and R. Sperry<sup>17</sup>, D. Kimura<sup>18</sup>, B. Milner<sup>19</sup> investigate the associative role of images. The well-known national neuropsychologist O. Luria studied that topic as well.<sup>20</sup> It should be noted that in accordance with the conceptual-propositional model of J. Anderson, G. Bower<sup>21</sup>, and Z. Pylyshin<sup>22</sup> both visual and verbal information are presented in the form of verbal statements about objects and their relationships.

It was started by such scientists as V. Ganzen, O. Gostev, L. Itelson, B. Petukhov, V. Rubakhin, A. Saboshchuk, V. Tyukhtin, and others who attempted to systematize the images on the basis of the time phases of the

---

<sup>15</sup> Баксанский О.Е., Кучер Е.Н. Современный когнитивный подход к категории «образ мира» (методологический аспект). *Вопросы философии*. 2002. № 8. С. 66.

<sup>16</sup> Bower G.N. Mental imagery and associative learning. In L.W. Gregg (Ed.): *Cognition in learning and memory*. New York: Willey, 1972. P. 51–88.

<sup>17</sup> Андерсон Дж. Когнитивная психология. 5-е изд. Санкт-Петербург: Питер, 2002. 496 с.

<sup>18</sup> Солсо Р.Л. Когнитивная психология: пер. с англ. Москва: Тривола, 1996. 600 с.

<sup>19</sup> Milner B. Disorders in learning and memory after temporal lobe lesions in man. *Clinical Neurosurgery*, 1972. P. 421–446.

<sup>20</sup> Лурия А.Р. Язык и сознание. Под редакцией Е.Д. Хомской. Изд-во Моск. ун-та, 1979, 320 с.

<sup>21</sup> Anderson J.R., Bover, G.H. Recognition and retrieval processes in free recall. *Psychological Review*, 1972. P. 97–123.

<sup>22</sup> Pylyshin Z.W. The «causal power» of machines. *Behavioral and Brain Sciences*, 3, 1980. P. 442–444.

conscious mental state as a reflection on the images of the time category using such characteristics like liveliness, brightness, controllability<sup>23</sup> taking into consideration the objective reality and activity of the subject in the process of image formation<sup>24</sup> and remembering the principles of a harmonious whole, based on the signs of similarity, and affinity of essential features<sup>25</sup>.

V. Zinchenko considers the “image” as a regulator of human activity and as its product and explains the mechanisms of its creation through the formation of a visual image “by overcoming the redundant and inadequate variants”, and noting that the materiality does not coincide with imagery, integrity, concreteness<sup>26</sup>.

Due to their inherent specificity, metaphorical images can perform the following functions: cognitive, prognostic, regulatory, creative, and communicative. Consider the specifics of each function. Thus, the cognitive function of the metaphorical image in its visibility is to effectively reflect and to render “visible” embodying in space-time structure and transforming into dynamic models virtually any categorical relations of reality such as space-time, attributive, causal, teleological, existential, and others (by B. Itelson). As a rule, the image is considered as a medium and in connection with that its epistemological function is explored. First of all, the studies focus on the role of images in visual perception, figurative memory, figurative thinking, imagination, and feelings. The reproductive nature of these processes and the identification of their main features were revealed in experimental and theoretical studies by B. Ananiev, S. Krakov, O. Leontiev, S. Rubinstein, A. Smirnov<sup>27</sup>. Since the images are multidimensional, multi-categorical, and also polymodal so in them, not only the fundamental perceptive categories are reflected but also the relationships between them, both within one category, and intermodal relations. Metaphorical images are characterized by subjective simultaneity which allows a person to instantly “grasp” the relationship between the elements of a real or imagined situation. Simultaneity

---

<sup>23</sup> Гостев А.А. Образная сфера личности. *Психологический журнал*. Т. 8. 1987. № 3. С. 33–42.

<sup>24</sup> Гостев А.А., Рубахин В.Ф. Классификация образных явлений в свете системного подхода. *Вопросы психологии*. 1984. № 1. С. 33–43.

<sup>25</sup> Ганзен В.А., Гостев А.А. Систематика мысленных образов. *Психол. журнал*. Т. 10. 1989. № 2. С. 23–37.

<sup>26</sup> Зинченко В.П. Живое знание. Самара: Изд-во Самар. гос. пед. ун-та, 1998. Ч. 1. 248 с.

<sup>27</sup> Завалова Н.Д., Ломов Б.Ф., Пономаренко В.А. Образ в системе психической регуляции деятельности. АН СССР, Институт психологии. Москва: Наука, 1986. 174 с.

characterizes not only the perception of real objects but also imaginary objects including coded objects<sup>28</sup>.

The regulation of behavior and activity occurs due to the intentional and affective components of the image when a certain degree of independence of activity from the immediate external situation is allowed. One of the main functions of metaphorical image is the function of regulation of relations with the material world, and this function is realized through the regulation of both the simplest actions and the most complex forms of activity, and in particular, through the regulation of executive acts that are carried out in the external world, since it is in the images such as moving, perceptive, mnemonic, imaginary recorded the results of these acts. This is possible because the image is a certain subjective reality that is always objectified and exteriorized (localized) in the outer three-dimensional space, i.e., where the objects are located or actions with them are performed.<sup>29</sup> The founders of the theory of subjective behaviorism, namely, G. Miller, E. Galanter, K. Pribram paid serious attention to the analysis of the influence of images on human behavior. They defined the image as the accumulated and organized knowledge of the human being about himself and about the world in which he exists. The image included everything that the human being has acquired – his values and his facts. Behavior function regulation is realized due to the presence in metaphorical images operative components as well as the corresponding motivational and goal aspects of the activity. Moreover, external circumstances are taken into account. Thus, these processes allow the images to be transformed into perceptive-motor schemata.

The communicative function of the metaphorical image is based on a certain informative nature of the metaphorical image for it is capable to act as a carrier of information between communicators, and to complete linguistic communication in the conditions of impossibility or insufficiency of verbal ways and means in transmitting information from one subject to another.

Such abilities as to “see the essence of things”, to keep “the unity of the views (a vision)” and for “understanding” are enhanced with the

---

<sup>28</sup> Зинченко В.П. Психологические основы педагогики. Москва: Гардарики, 2002. 431 с.;

Зинченко Т.П. Память в экспериментальной и когнитивной психологии. Санкт-Петербург: Питер, 2002. 320 с.

<sup>29</sup> Зинченко В.П. Психологические основы педагогики. Москва: Гардарики, 2002. С. 216.

growth of the overall culture<sup>30</sup>, in which the simultaneity being a characteristic of the metaphorical image plays an important role for it opens a horizon for receiving more information than through discrete way.

According to our view, the creative function is one of the main functions of the metaphorical image that presupposes the presence of elements of creativity in its creation<sup>31</sup>. In the writings of R. Arnheim and V. Zinchenko<sup>32</sup> the connection of perception with the processes of creativity in different fields of human activity is stressed where the visibility of the metaphorical image belongs not to the sphere of the object reproduction in its pure form but the sphere of reconstruction and construction (modeling, modification, transformation) of the object. Owing to the creativity of metaphorical images, it becomes possible to obtain information on the structural-spatial and temporal characteristics of possible worlds by a visual-metaphorical transformation of the unknown into the known, the known into the unknown, and a part into a whole. Thus, an individual picture of the world is created in the visual images. The creativity of metaphorical thinking assumes that the same object, the same subject situation, the reality, and actual or sought integrity can be a prototype of a huge number of different models or modeling ideas.

We hold that the need for the study of the metaphorical systems from the social aspect of the world perception is obvious since it enables to unfold in fullness the capacities of human individuality, his multi-faceted and creative potential.

## **2. Metaphor as an effective tool for awareness of the “I-image”**

Let us pay attention to the definitions of such concepts as “metaphor”, “metaphoricity”, “metaphorization”. The metaphoricity is determined as a willingness to work in a fantastic, “impossible” context, a tendency to use symbolic, associative means to express one’s thoughts<sup>33</sup>. One of the processes of appearance and representation of the mental models in the

---

<sup>30</sup> Зинченко В.П. Психологические основы педагогики. Москва: Гардарики, 2002. 431 с.

<sup>31</sup> Зинченко В.П. Развитие зрения в контексте перспектив общего духовного развития человека. *Вопросы психологии*. 1988. № 6. С. 15–29.

<sup>32</sup> Арнхейм Р. Визуальное мышление. *Зрительные образы: феноменология и эксперимент*. Душанбе: Тадж. гос. ун-т, 1971. Ч. 1. С. 9–17, С. 3–31.; Ч. 2. С. 8–98; Ч. 3. С. 6–79.

Арнхейм Р. Искусство и визуальное восприятие: пер. с англ. Москва: Архитектура-С, 2007. 392 с.

Арнхейм Р. Новые очерки по психологии искусства: пер. с нем. Москва: Прометей. 1994. 352 с.

Зинченко В.П. Миры сознания и структура сознания. *Вопросы психологии*. 1991. № 2. С. 15–36.

Зинченко В.П. Психологические основы педагогики. Москва: Гардарики, 2002. 431 с.

<sup>33</sup> Йоас Х. Креативность действия: пер. с нем. Санкт-Петербург: Алетейя, 2005. 320 с.

language is metaphorization. This is a fast-moving process that leads to a dynamic state of knowledge about the world because the associative imagination which is caused by formed meaning participates in this process at the same time and incompatible linguistic materiality which demonstrates the cognitive function of the metaphor at first sight. The metaphorization is based on the indistinctness of concepts which are operated by a person reflecting a variety of extracurricular activities in one's mind. In the metaphorical everyday consciousness, choosing the standard "everything fits all" like a single holistic image is created of the integral reality in which "everything consists of all"<sup>34</sup>. A specific concept is used to express the abstract, the empirical concept is used for the symbolic but the system of sensual cognition replaces another idea, etc.

Each person understands metaphors in his way which causes a certain ability of complex ones. There is a sense of individual purpose in the subconscious. Metaphorical stories are hardly straightforward and they let to choose the right definition. To understand the metaphor means to trace a path of its creation. However, many factors are involved in the creation of the metaphor which makes the metaphorization an individual creative process. The author's personality is a leading factor in creating the metaphor considering his age, gender, and lifestyle. First and foremost, the process of the metaphorization involves a motive for choosing a particular expression depending on the pragmatic intent and the profound interest of the subject in the pragmatic interest of a subject and a subject area. The concept is also influenced by the subject area that the author "thinks" creating the associative complex: encyclopedic, national-cultural knowledge or his imagination as well as a "linguistic sense"<sup>35</sup>. Metaphorical abilities are a set of properties of the mental system, which are shown in the implementation of functions performed by the metaphor. The individual expression of metaphorical abilities has different levels especially of young people: the ability to make up is constructed independently metaphors; to interpret complex metaphors such as fables, parables, etc.; to use well known metaphorical expressions depending on a situation<sup>36</sup>.

---

<sup>34</sup> Шрагіна Л.І. Технологія розвитку креативності. Київ:Шкільний світ, 2010. С. 53.

<sup>35</sup> Терещук А.Д. Креативність як невід'ємний компонент інтелектуального розвитку особистості. *Людина у світі духовної культури*. Київ, 2002. Ч. 2. С. 43–44.

<sup>36</sup> МакКормак Э. Когнитивная теория метафоры. *Теория метафоры*: пер. с англ., фр., нем., исп., пол. под. ред. Н.Д. Арутюновой и М. А. Журиной. Москва: Прогресс, 1990. С. 358–387.

Any metaphor is based on a concept that is understood as a deep meaning and a collapsed semantic unit from a meaningful point of view. Creating metaphors, the properties of an object which is the referent of comprehension and some features which are associated with the sensual image of reality logically interact. This name of the reality is used in a specific problem-nominative situation, namely, the formation of a new concept and its verbalization. Each content of a particular text is constructed depending on the personal subsystem of concepts<sup>37</sup>.

All varieties of forms of the metaphors by nature seek to scrub round any conscious blockage or resistance to penetrate the level of the subconscious. It is the subconscious that responds to the riddle of metaphor to find some individual solution that corresponds to the experiences and needs of a particular listener<sup>38</sup>.

The metaphor has come to be understood as the key to understanding the foundations of thought and the processes of creation of the world and its universal image. A man does not discover similarity so much as he creates it. As logic has become dominant as a form of human thinking, the metaphor began to play the role of a mechanism that made it possible to combine what is considered incompatible. The world of a person is represented by the objective world which is the world of material objects and the subjective world which is the world of “ideal objects” (feelings, thoughts, and ideas). There would be no vocabulary of the “invisible worlds”, the inner life of a man, without the metaphor. There is always a problem of marking and revealing the content talking about the ideal. It is possible to tell about the unknown only by comparing it with something known or familiar. The problem is a contradiction. An ideal object should be material to be perceived and displayed in one’s mind but it cannot be material because it is a mental process<sup>39</sup>.

At present, the growth of the interest in the metaphor is related to “a change in the scientific paradigm of humanitarian knowledge. The activity of a person that provides the orientation in the world, his practical acquisition, cognition, and understanding of the processes taking place in

---

<sup>37</sup> Гак В.Г. Метафора: универсальное и специфическое. *Метафора в языке и тексте*. Москва, 1988. С. 99.

<sup>38</sup> Артемова О. І. Креативність як засіб розвитку мовлення учнів. *Еврика*. № 1., 1998. С. 60.

<sup>39</sup> Лакофф Дж., Джонсон М. Метафоры, которыми мы живем. *Теория метафоры*: пер. с англ., фр., нем., исп., пол. под. ред. Н.Д. Арутюновой и М.А. Журиной. Москва: Прогресс, 1990. С. 397.

the external and internal world is in the center of this knowledge”<sup>40</sup>. In the current psycholinguistics, the metaphor was understood, above all, as a cognitive phenomenon, a powerful tool of thought, a fundamental method of knowing, conceptualizing reality, and “a specific thinking process in which we understand a sphere of experience in concepts of another sphere”<sup>41</sup>.

Therefore, it is no accident that the metaphor is seen as a key to understanding the foundations of thinking and the processes of creating not only a national-linguistic view of life but also its universal image. The cognitive theory of conceptual metaphor is the most popular among the many theories of the metaphor<sup>42</sup>. The cognitive explanation of a metaphor is given by its anthropometricity. A linguistic metaphor, the creation of which is created spontaneously in thinking, is based on the ability of a person to grasp and form associative connections between concepts<sup>43</sup>. According to this theory, the metaphor is a cognitive operation of concepts and means of conceptualization. This allows us to comprehend a particular area of reality in terms of conceptual structures that are originally formed based on experience gained in other areas. As Lakoff notes, “the metaphor permeates our daily lives and it showed not only in language but in thinking and actions that facilitate the thought process. It gives us an empirical framework within which we can master the abstract concepts we receive. Our everyday conceptual system within which we think and act is metaphorical”.<sup>44</sup> E. Jordan considers the metaphor “a verbal formulation of reality that is embedded in diversity, perceived as a complex set of properties;... the affirmation of individuality by which the set of real qualities becomes an individual or asserts as reality”<sup>45</sup>.

Thus, the cognitive metaphor can be defined as one form of conceptualization that involves one entity through another in the most general approach. By its nature, the metaphor is not a linguistic but

---

<sup>40</sup> Мазепова О.В. Метафора як засіб створення мовної картини світу. *Мовні і концептуальні картини світу*. Київ, 2004. Книга 2, № 12. С. 3.

<sup>41</sup> Телия В.Н. Метафоризация и ее роль в создании языковой картины мира. *Роль человеческого фактора в языке. Язык и картина мира*. Москва, 1988. С. 317.

<sup>42</sup> Лакофф Дж., Джонсон М. Метафоры, которыми мы живем. *Язык и моделирование социального взаимодействия* Москва, 1987. С. 126–172.

<sup>43</sup> Селіванова О.О. Актуальні напрями сучасної лінгвістики (аналітичний огляд). Київ, 1999. С. 81.

<sup>44</sup> Lakoff G. *Women, Fire and Dangerous Things. What categories reveal about mind*. Chicago; L.: University of Chicago Press, 1987. P. 12.

<sup>45</sup> Jordan E. *Essays in Criticism*. Univ. Chicago Press, 1952, p. 113, 117, 124.

conceptual phenomenon<sup>46</sup>. Thus, the metaphor is one of the main means of knowing the objects of reality, naming them, creating images and creating new meanings, which perform nominative, cognitive, artistic and semantic functions<sup>47</sup>. The metaphor is based on the semantic and conceptual knowledge of a person, the knowledge about the outside world, categorical, and social knowledge.

### **3. The empirical study of the value-semantic component of the metaphorical “I-image”**

The personal identity is what a person considers deep in mind answering the question “Who am I?” This is an internal agreement with a personal and social role that conduces the internal consistency of the content of his external manifestations (personal actions), adapts “I am” to the environment to meet the basic necessity to be accepted and recognized. Most respondents are fully aware of their identity but some do not have the holistic “I-image”. A productive way of realizing one’s identity is popular among psychologists, coaches, psychotherapists, and educators. This is a work with personal metaphors and metaphorical ways of realizing oneself. It is quite obvious that one or another personal metaphor is connected and determined by oneself, its vital values and personal roles.

The empirical study involved students of second, fourth, and fifth-year (total of 246 persons at ages 18–45 years) of the Kyiv University of Culture and the Kyiv National University of Culture and Arts. The preference of a student audience is explained by the fact that the formation of language abilities is almost complete in most, the vocabulary remains relatively stable, and there is the hierarchical structure of values. A characteristic of the development of students’ personalities is the development, ordering, integration of the worldview, public life, the past, and the future, morality, science, art, a man, and the reason for being. At the same time, students’ educational activity depends largely on some individual traits that are of great importance for making independent decisions. Life values, level of subjective control, personal accentuations, and self-esteem concerning the world views play an important role in the

---

<sup>46</sup> Ченки А. Семантика в когнитивной лингвистике. *Фундаментальные направления современной американской лингвистики*. Москва: Изд-во МГУ, 1997. С. 355.

<sup>47</sup> Антонюк М.О. Метафора та її роль в мовній картині світу. *Мовні і концептуальні картини світу*. Київ, 2002. № 7. С. 15.



learning process. Thus, the problem of choosing values of life, self-determination, identity formation, and outlook arises during this period.

The usage of metaphorical images in a visual and verbal form provides an opportunity to understand the emotional, mental, and physical sphere psychological resources of the individual in a safe environment, which are free from evaluative judgments<sup>48</sup>.

The main part of our empirical study was the analysis of students' verbal production, obtained as a result of the task of the projective methodology based on the metaphor "Man-book"<sup>49</sup>. The specified method as a method of mediating the study of personality is based on the creation of favorable conditions, a specific, plastic stimulating situation for the complex analytic-synthetic activity of the person, imbued with personal meaning, for trends, attitudes, emotional states, and other features of the personality. Students were asked to imagine that each of them is a book and to answer a set of questions in writing, including: "Which title (cover, image, beginning, genre, leading image) is most appropriate?" The first, third, and fifth answers were noted for analysis. The analysis of descriptions was conducted based on the distribution of statements by group and types of values in the system of "I image". The verbal presentation of oneself through the image "I am a book" can be considered as a source of symbolic information about its author as a projection of the person's image of the world, values, and subjective experiences. In the system "I am" images as the system of representations can be distinguished ideas about their characteristics, the complex of person's ideas about relationship with others, the idea of values in which the personality is formed, the person's idea about goals and ideals, and self-concept. The structural and functional analysis of personal values made it possible to distinguish the most common forms of their representation: value as intention, significance, positive significance and benefit, ideal, conscious sense, orientation and motive, purpose, value orientation. Among the system of terminal and instrumental values, we have found the dominance of cognitive value (16.4% of students), "incipience and developing" (7.8%), compared to the minimal manifestation of "self-confidence" (2, 05%), (See Table 1).

---

<sup>48</sup> Костюченко О.В. Метафоризація як психологічний ресурс потенційності майбутнього фахівця. *International Journal of Education And Science (IJES)*. Vol. 2. No. 2. 2019. С. 50–51 / DOI: 10.26697/ijes.2019.2.35

<sup>49</sup> Кипнис М. Апельсиновый тренинг. Москва, 2008. 111 с.

Table 1

**The frequency distribution of personal values by students of different courses in the I-image “Man – Book”**

<b>Individualization values</b>	<b>II course – 120</b>	<b>IV course – 56</b>	<b>V course – 70</b>	<b>Total – 246</b>
Self-confidence	0	0	7,14	2,05
Knowledge	15,00	12,5	21,43	16,39
Creativity	5,00	5,36	1,43	4,1
The beauty of nature and art	2,50	3,57	2,86	2,87
The formation and development	12,50	5,36	1,43	7,79
The harmony with oneself and the world	3,33	5,36	2,86	3,85
Self-centrism	7,50	3,57	0	4,51
The truth	9,17	5,36	5,71	7,38
Romance, mystery	5,00	1,79	1,43	3,28

The received partial distribution data are based on Z. Karpenko’s specified ontogenesis levels of subject’s value-semantic consciousness. The samples of the students’ metaphorical “I-images” described by the students are supplied:

1) *relative subject* (a person as an object of social impact, individual – 15%)

Examples: “Get burned once, we close our secrets on the lock; a house that is by the sea; behind the iron door; books under a blanket on a rainy day, roller coasters; changeable sea, it may be calm or stormy; a city that is on the seashore, it is quite noisy and anxious, but it is possible to find a place and time for the rest of mind; dust in the rays of the sun that is raised by the crow’s wing on a hot day; like a transparent air be enlightened; a glass flask; a ship that is indifferent weather conditions; like a long road with many obstacles that are overcome; striped zebra, unexpected, stormy; sand that requires wind in order to move it, and its movement is like an impetus to a certain direction; a balloon, I strive after the wind and try to use everything that gives me life; heating burner that is near the opened awning window that can be quenched; running over pitcher” etc.;

2) *mono-subject* (a person who is active doer, subject concerning individual activities – 28%)

Examples: “Are we spontaneous or the world around us?” “I – I am Self (I am tired from sleeping, I grow tired from reading, but primarily writing to you made me weary)”, “I. I and... I and Self. I am not Self, Self, Self”, “The autobiography of a stranger (I will not reveal only one...)”, “Personal world (About thoughts in the life without a head. The value of his fabricated words)”, “Anna Gerda (One Sunny Day...)”, “Something spectacular of my life (How I came into this world. How I sought inspiration, my dreams and hopes, mysterious Encounter. And I knew happiness through unhappiness); My story (Now you will plunge into my world); The mystery of myself (My life, but what I have not done. Something that was not thought over. What may be changed?); labyrinth, where it is easy to get lost and it is difficult to get out, but if you find a way out – you won; the labyrinth where I look for the best way out for myself marveling at all what I meet round the corner; a fire that is to be kept burning; lens that collects light without distortion; pendulum motion is smooth and at the same time it is periodic and with the high frequency; it is like with candy, you never know which one you will get; is it a quiet river or is it a stormy river; a bird that soars in the air; transparent air that is imbued by the light; a small house located in a mountainous area that is washed by the sea or ocean, which tourists and indigenous people rarely visit, where it is not always favorable weather; like a bicycle that requires labor for movement, sometimes it has to be repaired and you further pedal your bicycle; the first ascent of Everest, you ascend more higher and it becomes more difficult but at the same time more interesting and striking, and the magnificent landscapes are opened, the self-confidence is increased, the goals are approaching; heart rate, heartbeat, every day rhythm; swing; complicated lace that is made by intensive labor; the water without which it is impossible but it can destroy much in its path; like an electrical wiring without insulation and the current strikes anyone who touches it; as a greenhouse effect so when I do good then it comes back to me; candy that has a beautiful pink color with different tastes which are nice or not delicious; like a dandelion on which some of its seeds are blown off by the wind and some remain, it is colorful but part of it is black and white”, etc.;

3) *polysubject* (group interaction subject, personality – 18%)

Examples: “Fight for a place under the sun, hurricane, ship, waves, fire, water; seasons; a bird or a tiger that has found its second half, the

further existence of the two, and a collaborative learning of the world; beehive with bees: all actively trying to improve the current, life is in full swing around; “hodge-podge”, there are many all kinds of different things, incompatible but they are together; pizza; it is a struggle for the life or an ants in an ant-hill that has no sense of self; it is a fountain of various sensations, meetings, events that are turbulent and instructive”, and the like;

4) *metasubject* (subject of socially significant creative activity, personality – 32%)

Examples: “Unread Novel”, “Rebellious Spirit”, “a Search” (2), “A New Life as a Second Chance (It would seem that there is nothing to expect for, but a life granted to him a second chance)”, “Chronicle of Growth and Aging, moment and eternity”, “The special path”, “The path to self”(2), “Alone with dreams”, “Rose in darkness”, “Create yourself. It is the beginning!” “... this story is about me...”, “Self-perfection of man.” “The man who perfected himself (This story might seem fictional if it did not happen. The beginning. The middle. Is it not the end is not it?).” “A Search. A Way, a direction.” “The Life and History of a Global Person”, “Acknowledgment to All Who Helped in My Formation as a Person”, “Acquiring a Global Mindset” (Unusual acquaintances. Childhood), “It was a long time ago in a childhood... (Childhood. Fatherhood, Youth), “Painting in the sand”, “a boiled foam in the calm ocean”, “A Girl with flax-colored hair”, “My life is like a song”, “The life and work of an outstanding person”, “Intuition as a lifestyle”, “Intuition (It possibly has created many problems);” “Creativity is like a water”; clay; raisin pie, someone loves raisins, someone does not; children who constantly wonder for some reason and I do not want to lose that a childhood spirit; a smart book (a purpose and a content are different and the end is invented by everyone); set of nested dolls, you must open and go through the different periods of life to discover your true self; a tree that grows taller and taller with each step, and with the thickness of the trunk and the strength of the bark the experience is gained; a large strong tree with the most beautiful fruits that, when they are falling to the ground, give birth to a new life. This tree won’t be destroyed by either wind, or drought, or flood, etc.;

5) *absolute subject* (subject of a spiritual practice, universality – 7%)

Examples: “The truth of the depth, I bring up not your son but myself”, “Mistake in the Head”, “Never ask anyone”, “More black than white”, “Be persistent and honest with yourself and others”, “Destiny”,

“Truth (from the description of the past days, and therefore questions arise)”, “The life is... Man is a whole galaxy, and you judge them according to appearance”, “I am a life”, “The history of human development covers... (What has mankind found interesting and useful? Man creates life on the planet. An unmatched creature is a human being)”, “To live is happiness! (We see the world not as it is but such as we are. My vision of the world... Rejoice)”; “The air at the top of the mountain after a long climb, the road to perfection, the Golden Age (there are no wars, people draw information from the universe, everyone has all that he needs, everyone loves and respect each other); a rainbow; a dance under the supervision of gracious God; a monk who comprehends some important thing, and must sit at the foot of a desert mountain until he reaches an enlightenment or realizes his mistake; deep ocean that is powerful, boundless, filled with life, its forms, mysteries, etc.).

The interpretation of metaphors allows us to penetrate the world of internal oppositions – various subjective confrontations within the integral subjectivity (dialogue of a relative subject (individual) with metasubject (individuality), polysubject (personality) with the absolute subject (universe), etc.). The interpretation result of metaphorical representations of value consciousness is, considered phenomenologically, the achieving of centering/intentionality of consciousness, namely, understanding of the manifest and hidden content of the metaphor, the grasp of “interacting voices”, objectified in the word, gesture, intonation, etc., of the internal dialogue.

## **CONCLUSIONS**

On the whole, the theoretical and empirical analysis of this problematic demonstrates that, since metaphor is a unified cognitive structure that combines mental representations with the sensory and empirical basis, conceptual projections are directed from the abstract sphere, which is not perceived by senses, namely, by the sphere of sensory, and specific perception. Therefore, the role of metaphor is the most significant in the reflection of those fragments of a reality that are not given to us in the immediate senses, in the formation of abstract concepts, and identification of the new realities. The process of creating new metaphors reflects the transformation in self-perception and self-image and makes it possible to see “I-image” in a new light. Yes, the image of “I am”

is not a mirror image of the real “I am” but only an interpretation that depends on the prism through which self-perception and world-perception occur. The process of metaphorization can be such a prism providing an awareness of what is learned using already gained knowledge and stored with what is known, and fixed in the form of the linguistic unit’s meaning. The study of a metaphor becomes a cognitive and communicative oriented. Thus, metaphorization contributes to the formation of the perceived holistic image of “I-Other-World”, and creates the conditions for the awareness of himself as the human being. This is, in turn, a possibility for transferring activities to other situations. The perceived metaphorical “I-image” is a picture and a certain form of information. When it passed the “test” of conformity to the requirements of a problematic situation that it has a chance to be transformed into a thinking image. Moreover, it is a sign, a symbol, a code, more or less adequate guidelines in search of the direction of thinking, while remaining always subjective, because it always has a personal tinge. It is a projection that includes past experience, motivational sphere, values, interests, views, beliefs. In spite of all the variety of personality types metaphors have important features: the ability to act as a stabilizer of the psycho-emotional state of the person demonstrating models of effective analogous behavior, which is extremely important for a human being as a social creature; the ability to contribute to the transformation of the Personal History, and to release from harmful, ineffective life scenarios, and to create the new life scenarios, to open and realize the new opportunities in life.

**Prospects for further research.** The main task of future research is to study the universal and specific nature of metaphors including their perception and interpretation in the process of speech and building the formation model of the system of “I-Other-World” images by means of metaphorization.

## **SUMMARY**

The article theoretically and empirically substantiates the cognitive potential of the metaphorization in the perception of “I-image” as a subjective reflection of the objective state of the subject in the system of real communication with the real world. “I-image” along with known components contains the unconscious “I am” at the level of self-perception and concepts. “I-image” realizes the main function – that is ensuring the

comprehensiveness, the integrity of the individual, his essence to feel subjective harmony, and it is a necessary prerequisite for the formation of a person's life position, success in life and professional self-realization, communication, and interaction. It has been found that the metaphorization of the inner experience is one of the effective ways in the assistance of solving psychological problems in the formation of "I-image" and organization of individual development of a person as well as a productive way of personal identity perception when an individual uses personal metaphors. The emphasis is placed on the ability of personal metaphors to stabilize the psycho-emotional state demonstrating models of effective analogous behavior, and equally on the ability to transform the Personal History. The models of the world proposed by the different psychological theories are mentioned. "I-image" is based upon them. The features of the functional realization of metaphorical images are determined. The quantitative and qualitative analysis of students' metaphorical images of "I am" is performed. The students' metaphorical images of "I am" are developed in accordance with their value-semantic consciousness.

#### REFERENCES

1. Андерсон Дж. Когнитивная психология. 5-е изд. Санкт-Петербург: Питер, 2002. 496 с.
2. Антонюк М.О. Метафора та її роль в мовній картині світу. *Мовні і концептуальні картини світу*. Київ, 2002. № 7. С. 15.
3. Арнхейм Р. Визуальное мышление. *Зрительные образы: феноменология и эксперимент*. Душанбе: Тадж. гос. ун-т, 1971. Ч. 1. С. 9–17, 3–31.; Ч. 2. С. 8–98; Ч. 3. С. 6–79.
4. Арнхейм Р. Искусство и визуальное восприятие: пер. с англ. Москва: Архитектура-С, 2007. 392 с.
5. Арнхейм Р. Новые очерки по психологии искусства: пер. с нем. Москва: Прометей. 1994. 352 с.
6. Артемова О.І. Креативність як засіб розвитку мовлення учнів. *Еврика*. № 1. 1998. С. 60.
7. Асаджолі Р. Психосинтез: Принципы и техники = Psychosynthes: A manual of principles and techniques. Москва: Эксмо, 2002. 416 с.

8. Баксанский О.Е., Кучер Е.Н. Современный когнитивный подход к категории «образ мира» (методологический аспект). *Вопросы философии*. 2002. № 8. С. 66.
9. Бернс Р. Развитие Я-концепции и воспитание: пер. с англ.; общ. ред. В.Я. Пилиповского. Москва: Прогресс, 1986. 422 с.
10. Гак В. Г. Метафора: универсальное и специфическое. Метафора в языке и тексте. Москва, 1988. С. 99.
11. Ганзен В.А., Гостев А.А. Систематика мысленных образов. *Психологический журнал*. Т. 10. 1989. № 2. С. 23–37.
12. Гордон Д. Терапевтические метафоры. Оказание помощи другим посредством зеркала. Санкт-Петербург: Белый кролик, 1995. 196 с.
13. Гостев А.А. Образная сфера личности. *Психологический журнал*. Т. 8. 1987. № 3. С. 33–42.
14. Гостев А.А., Рубахин В.Ф. Классификация образных явлений в свете системного подхода. *Вопросы психологии*. 1984. № 1. С. 33–43.
15. Гуменюк О. Структурно-функціональне взаємодоповнення складових Я-концепції людини. *Соціальна психологія*. 2005. № 5(13). С. 66–75.
16. Завалова Н.Д., Ломов Б.Ф., Пономаренко В.А. Образ в системе психической регуляции деятельности. Москва: Наука, 1986, 174 с.
17. Залевская А.А. Общенаучная метафора «живое знание» и проблема значения слова. *Вестник Тверского государственного университета. Серия «Филология»*. 2007. № 12 [40]. Вып. 7 «Лингвистика и межкультурная коммуникация». С. 18–33.
18. Зинченко В. П. Живое знание. Самара: Изд-во Самар. гос. пед. ун-та, 1998. Ч. 1. 248 с.
19. Зинченко В.П. Миры сознания и структура сознания. *Вопросы психологии*. 1991. № 2. С. 15–36.
20. Зинченко В.П. О микроструктурном методе исследования познавательной деятельности. *Эргономика: Труды ВНИИТЭ*. 1972. Вып. 3. С. 77.
21. Зинченко В.П. Психологические основы педагогики. Москва: Гардарики, 2002. 431 с.



22. Зинченко В.П. Развитие зрения в контексте перспектив общего духовного развития человека. *Вопросы психологии*. 1988. № 6. С. 15–29.

23. Зинченко Т.П. Память в экспериментальной и когнитивной психологии. Санкт-Петербург: Питер, 2002. 320 с.

24. Йоас Х. Креативность действия: пер. с нем. Санкт-Петербург: Алетейя, 2005. 320 с.

25. Карпенко З.С. Аксіологічна психологія особистості. Івано-Франківськ: Лілея НВ, 2009. С. 225–257.

26. Кипнис М. Апельсиновый тренинг. Москва, 2008. 111 с.

27. Кон И.С. В поисках себя. Личность и ее самосознание. Москва: Изд. Политической литературы, 1984. 335 с.

28. Костюченко О.В. Метафоризація як психологічний ресурс потенційності майбутнього фахівця. *International Journal of Education And Science (IJES)*. Vol. 2. No. 2. 2019. С. 50–51.

29. Лакофф Дж., Джонсон М. Метафоры, которыми мы живем. *Теория метафоры*: пер. с англ., фр., нем., исп., пол. под. ред. Н.Д. Арутюновой и М.А. Журиной. Москва: Прогресс, 1990. С. 397; С. 126–172.

30. Лурия А. Р. Язык и сознание; под редакцией Е. Д. Хомской. Изд-во Моск. ун-та, 1979, 320 с.

31. Мазепова О. В. Метафора як засіб створення мовної картини світу. Мовні і концептуальні картини світу. Київ, 2004. Книга 2, № 12. С. 3.

32. МакКормак Э. Когнитивная теория метафоры. *Теория метафоры*: пер. с англ., фр., нем., исп., пол. под. ред. Н.Д. Арутюновой и М.А. Журиной. Москва: Прогресс, 1990. С. 358–387.

33. Психологический словарь; под ред. В.П. Зинченко, Б.Г. Мещерякова. 2-е изд. Москва: Астрель, Транзит книга, 2004. С. 240.

34. Реан А.А. Акмеология личности. *Психологический журнал*. 2000. Т. 21. № 3. С. 88–95

35. Селіванова О.О. Актуальні напрями сучасної лінгвістики (аналітичний огляд). Київ, 1999. С. 81.

36. Смирнов С.Д. Образ мира как исходный пункт и результат любого познавательного процесса. *Психология образа: Проблема активности психического отражения*. Москва, 1985. С. 144.

37. Солсо Р.Л. Когнитивная психология: пер. с англ. Москва: Тривола, 1996. 600 с.

38. Столин В.В. Самосознание личности. Москва: МГУ, 1983. 286 с.
39. Телия В.Н. Метафоризация и ее роль в создании языковой картины мира. *Роль человеческого фактора в языке. Язык и картина мира*. Москва, 1988. С. 317.
40. Терещук А.Д. Креативність як невід’ємний компонент інтелектуального розвитку особистості. *Людина у світі духовної культури*. Київ, 2002. Ч. 2. С. 43–44.
41. Франц М.-Л. фон. Психотерапия. Москва: Клуб Касталия, 2016. 250 с.
42. Ченки А. Семантика в когнитивной лингвистике. *Фундаментальные направления современной американской лингвистики*. Москва: Изд-во МГУ, 1997. С. 355.
43. Шрагіна Л.І. Технологія розвитку креативності. Київ: Шкільний світ, 2010. С. 53.
44. Anderson J.R., Bover G.H. Recognition and retrieval processes in free recall. *Psychological Review*, 1972. P. 97–123.
45. Bover G. N. Mental imagery and associative learning. In L.W. Gregg (Ed.): *Cognition in learning and memory*. New York: Willey, 1972. P. 51–88.
46. Jordan E. *Essays in Criticism*. Univ. Chicago Press, 1952, P. 113, 117, 124.
47. Lakoff G. *Women, Fire and Dangerous Things*. What categories reveal about mind. Chicago; L.: University of Chicago Press, 1987. P. 12.
48. Milner B. Disorders in learning and memory after temporal lobe lesions in man. *Clinical Neurosurgery*, 1972. P. 421–446.
49. Pylyshin Z.W. The “causal power” of mashines. *Behavioral and Brain Sciences*, 3, 1980. P. 442–444.

**Information about the author:**

**Kostyuchenko O. V.**

Doctor of Psychological Sciences, Associate Professor,  
Assistant Professor at the Department of Psychology  
of the Kyiv National University of Culture and Arts  
36, Eugene Konovalets str., Kyiv, 01601, Ukraine