

PSYCHO-ENERGETIC MECHANISM OF SUBLIMINAL INFLUENCE OF A FAIRY TALE ON A CHILD

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In the paper the author suggests a synergistic model of a psycho-energetic mechanism representing a subliminal influence of a fairy tale on a child. The model advances two typical self-developing attractor structures of questions generated by a fairy tale in a child's consciousness in the process of his/her socialization.

Keywords: subliminal influence, fairy tale, synergetics, communicative experience of a child, micro-society, pragmatic intentions.

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The fairy tale as an epic work, which accumulates the ancestral centuries-old folk wisdom, is traditionally viewed as one of the most powerful means forming the child's communicative experience. Within various issues dedicated to the study of a fairy tale the explanation of its cognitive subliminal effect, which provides the comprehension of the fairy tale's didactic value and leads to the child's positive feedback, seems to be both urgent and interesting. Considering this, the aim of our work is to substantiate the cognitive synergetic model representing the mechanism of the fairy tale's subliminal influence on the child.

As a methodological basis for the formation of this model we used the conceptual ideas related to the functioning of a psycho-energetic mechanism of the utterance of emotional-and-pragmatic potential actualization [1; 2], considered from the perspective of the famous philosophical concept of an individual's spiritual life [3, pp. 208-213].

While forming this synergetic model, we also relied on the philosophical paradigm suggested by A. Klimenyuk. According to him, the process of thinking in its cognitive manifestation is carried out in the individual's multi-leveled psychic sphere within several stages separated in time and of different directions. Being generated in the emotional form at the level of the individual's existential unconscious, the process of thinking at its first stage has a purely stochastic nature and while unfolding according to polylectic laws it leads to the creation of emotional concepts, the content-bearing potential of which is partially transferred into the person's mental sphere. The direction of emotional thinking is based on the

stochastic processing of perceptual and logical information that is suppressed by the consciousness [3, p. 223]. These mechanisms allow us offer the idea about the synergetic nature of the subliminal power inherent to the plot and content of the fairy tale, which is perceived by the child's emotional sphere.

Considering the mentioned regularities of the person's psycho-energetic mechanisms we have formed the basic theoretical model representing the self-developing processes of the fairy tale's subliminal influence occurring in a child's psychic sphere (see Fig. 1).

As we can see, the model has the form of a complex four-leveled topological system comprising different spheres of a child's spiritual life, i.e. existential, mental and transcendent subsystems, the functioning of which is guided by the consciousness (marked on the model with the letter C). The frame of this system is formed by three components: communicative culture of the micro-

society (the side CB), the child's personal communicative experience (AC) and pragmatic intentions (AB).

Within the designated system representing the spheres of a child's spiritual life (emotional, emo-rational, rational and logical) there takes place the self-development of all synergetic processes and acts of his/her thinking generation when perceiving a fairy tale. Due to this a synergetic picture of the origin, self-development and actualization of the reaction in the child's mind is shown on the model in the form of an attractor-structures trajectory (trajectories I, II of the attractor-structure 1-C), which reflects the peculiarities of complex effects, that the subliminal energy inherent in the fairy tale plot, has on a child.

The model shows that the verbal information, which conveys the meaning of the tale, reaching the sphere of the child's unconscious (see the vector W and the arrows going along

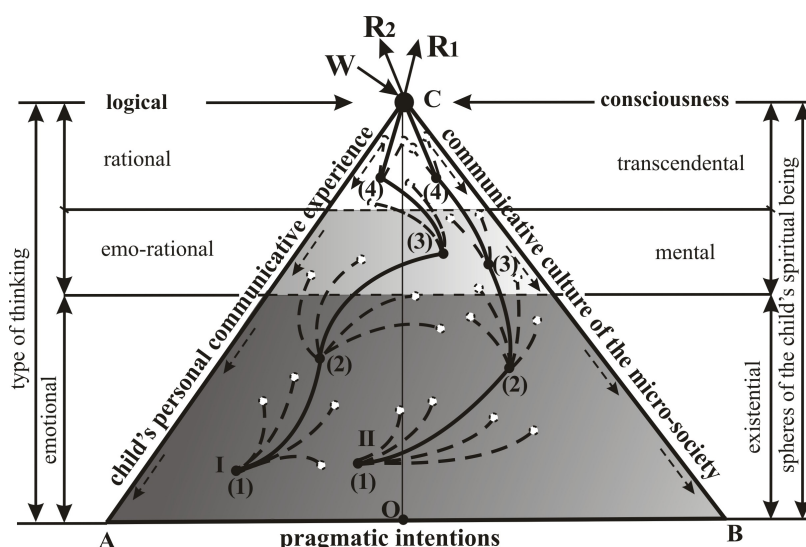


Fig. 1. Synergetic model of the psycho-energetic mechanism of the fairy tale's self-developing subliminal influence in the child's spiritual sphere

the sides of the triangle) triggers the psycho-physiological energy of certain archetypes of an instinctive nature. The archetype, therefore excited of being in the resonant interaction with the archetype-analogue formed as a result of the child's pragmatic life experience, generates a powerful subliminal effect which "fascinates consciousness, captivates it as if hypnotizing" [4, p. 178], and stimulates certain queries. But before reaching the sphere of consciousness, the energy of thus excited queries as a natural reaction to the fairy tale's subliminal influence, consistently goes through the mental and transcendental spheres, increasing or suppressing the energy of the corresponding archetype-analogues; the energy is being activated by the simultaneous input of the mentioned verbal information to these areas. If in these areas the archetype-analogues are excited, there occur the so-called bifurcations, i.e. the points at which the trajectory of queries emerges and further develops until it reaches the child's consciousness. Considering this, as well as following the method of logical analysis of sustainable patterns, as described in synergetics, we found out only two possible ways of the queries' emergence in the child's unconscious sphere (see trajectories I, II on Fig. 1) and their reaching his/her consciousness.

With the help of the model it was shown that, provided a child gets a satisfactory answer to a reaction-query generated by his/her consciousness in the process of socialization, in all spheres of a child's spiritual existence (existential, mental, transcendental and consciousness) there will be formed different corresponding concepts (emotional, emo-rational, rational and logical). Due to this, in the sphere of a child's spiritual existence a stable psycho-energetic complex will appear –the one that ensures his/her comfortable existence within the norms of a micro-society. We offer to view this complex, that arises from the genetically-determined emotional archetypes of the child's subconscious, as a source of creation (in the child's consciousness) of steadfast clichés in his/her communicative and behavioral performance. The experience thus gained is directed into the child's long-

term memory of the spheres of his/her spiritual existence as a personality.

The offered synergetic model embraces two scales of possible consideration: (1) the mechanism of subliminal influence of the fairy tale on a child, and (2) the emergence and fixing of certain archetype-analogues in the child's consciousness during the process of his/her socialization.


The first scale of the analysis of the child's reaction is limited by the analysis of partial attractors' development. Such an analysis requires cooperation with psychologists and carrying out special tests. In contrast, the consideration of effects of the fairy tale's subliminal influence on the child's mental and speech activities within the scale of a full attractor structure of the query generation or generation of a definite archetype-analogue is quite justified and convenient for linguists, since for its experimental realization it is enough to resort to semantic analysis of questions posed by a child when perceiving and comprehending the fairy tale. In favor of this there is the fact that in addition to conscious actions or positions of a child the content of the unconscious can quite arbitrarily interfere in his/her mind [4, p. 35], for as long as the guidance, perceived as a result of his/her socialization, will not take the weight of certain taboos.

Considering the child's psyche, age and personal communicative experience accumulated within the culture of the micro-society, the methodological potential of the model allows us to decode certain, mainly image-bearing and partly verbal concepts, which form the simplified pictures of the world in

the child's consciousness and generate queries as a reaction to the subliminal influence of the fairy tale.

We hope that the offered model can serve as a basis for deepening the scientific view on possibilities and consequences of the subliminal influence of different utterances, that generate queries in the listener's consciousness in general and while using a fairy tale as a material in the process of teaching a foreign language, in particular.

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