

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

UDC 141.3:[159.9:2]

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Philosophical and Anthropological Foundations of Psychosynthesis by Roberto Assagioli

Purpose. The authors aim to reveal the influence of philosophical and esoteric principles on the formation and further development of Roberto Assagioli's concept of psychosynthesis. **The theoretical basis** of the study is determined by the latest methodological approaches in the study of the relationship between philosophical, psychological, and esoteric approaches in the study of the unconscious and the formation of a harmonious personality. **Originality.** For the first time, a systematic analysis of the anthropological foundations of Roberto Assagioli's work has been carried out in Ukrainian philosophical literature, the specificity of the connection between esoteric teachings and psychosynthesis has been revealed on the basis of a thorough study of primary sources and biographical evidence of the life and work of the famous Italian thinker. **Conclusions.** Psychosynthesis, which is one of the leading directions of modern psychology, has a rather multicultural philosophical and methodological basis. Its founder Roberto Assagioli, while developing his concept, was influenced by theosophical-esoteric, pragmatic kabbalistic, and Eastern religious concepts and practices. Unlike psychoanalysis, which saw the unconscious as physiological-naturalistic determinants of the human psyche and behavior, psychosynthesis considers the unconscious as a hidden potential for self-development of the individual. Roberto Assagioli went through a long and difficult way to finally form his own concept, which became the basis of the psycho-techniques of disidentification and work with subpersonalities, which help to discover the true transpersonal self, which is the source of human self-improvement. Modern discussions about the relationship between psychosynthesis and various forms of parapsychology once again testify to the synthetic nature of Assagioli's teaching, which combines various psychotherapeutic practices. This is what gives psychosynthesis a new push for development in the conditions of wars, disasters, loneliness, and related psychological disorders.

Keywords: psychosynthesis; psychoanalysis; esotericism; theosophy; Egg-shaped diagram; unconscious; consciousness; transpersonal self; disidentification; subpersonality

Introduction

The war that has been going on in Ukraine for almost three years now (and by and large, about ten, starting with Russia's seizure of Crimea) has fundamentally changed all of us. Leaving their hometowns, losing loved ones, and their dramatic conditions of the struggle for survival became a source of stress, mental disorders, and the loss of former life guidelines. Therefore, it is not surprising that in our society the interest in psychology has increased incredibly, in which some people see a magical healer in overcoming mental experiences and life's troubles.

Psychosynthesis has recently become very popular among the rather numerous directions and schools of modern psychology (some of which, unfortunately, are rather dubious from both a scientific and a social point of view). Emerging at the beginning of the last century as a branch of

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psychoanalysis, nowadays this direction claims one of the leading places in psychological theory and practices. What is the secret of the success of psychosynthesis, what are its advantages and what are the prospects for the development of its concept? These problems became the basis of our scientific research. It is based on the hypothesis that it is the philosophical and anthropological foundations, the peculiarities of understanding the essence of man and his psyche that have become the key to the success of this direction.

Our article is based, first of all, on primary sources, i.e. the works of the founder of psychosynthesis Roberto Assagioli, his students and followers Piero Ferrucci (2009), Kenneth Sørensen (2023) and others, including Ukrainian researchers Yehor Kucherenko and Halyna Khomych (2022) and Olena Charkina (2016).

Purpose

The purpose of our article is to identify the influence of philosophical and esoteric principles on the formation and further development of the concept of psychosynthesis by Roberto Assagioli based on his works and biographical evidence.

Statement of basic materials

Roberto Marco Grego, who would later become known as Roberto Assagioli, was born into a Jewish family in 1888 in Venice, a city that had been annexed to the newly created Kingdom of Italy just 20 years earlier. Roberto's father died quite early, and his mother remarried Dr. Alessandro Emanuele Assaggioli, who gave his stepson the surname by which he became known to the world.

Assagioli can be called an intellectual prodigy. Already at the age of eighteen, he knew eight foreign languages, at the age of fifteen he published his first article in Venice – "Pretese incoscienti e lavoro cosciente (Unconscious demands and conscious work)" in the *Giornale di Venezia*. His worldview and philosophical and religious beliefs were formed in the family and the Florentine youth subculture of that time. At first, he was strongly influenced by the theosophical and mystical environment of his mother, later he shared certain views with the representatives of the cultural circle that formed around the magazine "Leonardo", which was headed by the then-still young but quite famous writer Giovanni Papini. It was the latter with his scandalous work "Crepuscolo dei Filosofi" (Twilight of the Philosophers, 1907), in which he subjected the ideas of Kant, Hegel, Schopenhauer, Comte, Spencer, and Nietzsche to devastating criticism, that gave impetus to Assagioli's philosophical searches. The future creator of psychosynthesis tries to synthesize ancient Indian (Aryan) wisdom with Western rationalism ("Per un nuovo umanesimo ariano", 1907), creatively assimilates the ideas of Henri Bergson, and especially William James ("Nuovo pensiero" americano. "New Thought", 1907). His philosophical views of that time can be characterized as "magical pragmatism".

Even in his student years, Assagioli got acquainted with a new trend in European science at that time – psychoanalysis. In 1906, he published his first article devoted to psychoanalysis in the journal "Rivista di psicologia applicata alla pedagogia e alla psicopatologia", inspired by Freud's article "Jokes and their connection with the unconscious" entitled "Gli effete del riso e le loro applicazione pedagogiche". In it, he points out the positive value of laughter in the educational process. Assagioli claimed that laughter stimulates the intellect and develops the critical sense, creating a relaxing effect.

Since 1909, Assagioli began to visit Burghölzli – a psychiatric clinic at the University of Zurich (Psychiatric University Hospital Zurich), which at that time was headed by Paul Eugen Bleuler. Bleuler was one of the few European psychiatrists of that time who appreciated the value of Freud's theory and tried to implement the methods of psychoanalysis in psychiatric practice. The future second leader of psychoanalysis, the Swiss psychiatrist and psychoanalyst Carl Gustav Jung, was greatly influenced by Bleuler. It was after active communication with Jung that Assagioli sees a new way of developing psychoanalysis in its transformation from "psychology of internal conflicts" to the "psychology of health". At first, Freud and Jung consider Assagioli as an orthodox psychoanalyst, a prominent propagandist of Freudian ideas in Italy. This is evidenced by the well-known mention of him in Jung's letter to Freud dated July 13, 1909:

The birds of passage are also moving in, i.e., the people who visit one.

Among them there is a very pleasant and perhaps valuable acquaintance,

our first Italian, Dr. Assagioli from the psychiatric clinic in Florence.

Prof. Tanzi assigned him our work for a dissertation. The young man is

very intelligent, seems to be extremely knowledgeable, and is an enthusi-

astic follower, who is entering the new territory with the proper brio.

(Freud & Jung, 1974)

In 1910, Assagioli successfully defended his thesis at the University of Florence and received a Doctorate in neurology and psychiatry. It is interesting that the title of the work "La Psicointesi" already indicated the name of the future psychological direction created by him. However, in the thesis of the dissertation, he considers psychosynthesis as a logical continuation of orthodox psychoanalytic ideas.

But in the same year, at the International Congress of Philosophy in Bologna, Assagioli presented his view of the unconscious, pointing out the limitations of psychoanalysis. He distances himself from Freud because he believed that he gave too much importance to the lower and more instinctive side of human sexuality, and above all to its deviation. Indeed, the founder of psychoanalysis preached strict determinism as the anthropological basis of his teaching, believing that the human psyche and behavior are largely (if not completely) determined by unconscious processes based on irresistible sexual urges.

Assagioli considers Freud's philosophical model of man to be too pessimistic and close to misanthropic since the founder of psychoanalysis dealt mainly with painful mental processes. Therefore, a person in psychoanalysis was viewed as a destructive and aggressive being, driven by impulses that needed to be weakened and directed. In general, Freud distanced himself from any philosophical concepts of man, considering his teaching as natural-scientific, tending to a crudely positivist denial of the possibility of philosophical-anthropological speculations.

In contrast to Freudian psychoanalysis under the influence of C. G. Jung, and especially his theosophical-mystical interests, Assagioli bases his works on the use of the experience of Eastern religions, modern philosophical speculations and mystical-spiritualistic practices. He finally sep-

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arated himself from classical psychoanalysis during the so-called "theosophical period" (1926-1938), when the main anthropological principles of the new psychological direction created by him – psychosynthesis – were finally formulated.

In 1926, Assagioli moved to Rome, where he founded the Institute of Mental Culture and Therapy. The first essays of his teaching can already be traced in his program article "A New Method of Healing: Psychosynthesis". In it, he claims that after using various methods of psychotherapy (suggestion, persuasion, psychoanalysis, and various active techniques), he developed a new one that aims to reconstruct the patient's entire personality. In particular, Assagioli declares:

Psychosynthesis, as its name indicates, is founded upon the principle of organisation around a central point, of ordered, hierarchy, of synthesis. While descriptive, experimental and behaviourist psychology, as well as psychoanalysis, are directed towards the analytical and objective study of psychological phenomena as such, and consider mental life as a mechanism ruled by fixed laws, psychosynthesis *starts from the human centre of the living being, from the self*; and studies all psychological facts in their vital relationship with that centre. Psychosynthesis considers – reviving the old conception of Plato – the human being as a state, composed of many citizens, groups, and lesser organisations. The troubles which take place in the human being can be compared to those which rise in a nation which is badly or inefficiently governed, and in both cases the solution, the cure, can be found only in an improvement and strengthening of the central power. (Assagioli, 2016)

In 1927-1938, Assagioli actively traveled in Europe and the USA, expanding the network of international relations of the Institute, which in 1933 he renamed the Institute of Psychosynthesis. His travels were connected not only with purely scientific interests. Assagioli. He was associated with various esoteric movements since his youth. In 1931 he met Alice Bailey, a writer of the esoteric type, one of the founders of the New Age movement (she is credited with coining the term), who founded the Lucis Trust and the School of Arcana. Bailey considered her teaching about the spiritual path of self-improvement or "seven rays" to be "Ageless Wisdom". Assagioli maintained close ties with Bailey and the Arcane School. Undoubtedly, this spiritual and esoteric

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movement influenced the formation of the philosophical and anthropological foundations of psychosynthesis.

However, Assagioli himself never advertised the origins of his ideas, trying to bypass the censorship of the prevailing mentality of academic psychology. The principles and methods of psychosynthesis are quite traditional for many psychological schools. But his teachings imperceptibly, simply, calmly, without the necessarily inherent esotericism of the protective-appealing flair, outrage, exaltation, and allegories, reveal to man the means of his self-improvement.

It is precisely based on anthropological and theosophical influences that the concept of psychosynthesis is finally formed, which takes on an almost complete form in 1931 in the article "Psicanalisi e Psicosintesi" (Assagioli, 1931) published in Rome by the Institute of Psychic Culture and Therapy. In it, after a brief outline of the history of psychoanalysis, Assagioli puts forward his own scheme of the human psyche and offers certain methods for overcoming psychological difficulties, self-improvement, and effective construction of one's own new personality.

The model of the human psyche presented by Assagioli is usually depicted graphically in the form of an Egg-shaped diagram. The "white" of this "egg" consists of three layers of the subconscious: lower, middle, and higher. "Yolk" is consciousness centered on "Ego". At the same time, on the border of the egg, there is also a "Super-Ego", a spiritual self, the reflection of which is human consciousness. The egg is surrounded by a kind of "aura", which R. Assagioli equates with the "collective unconscious" of C. G. Jung. It includes archetypes through which a person perceives the world. Roberto Assagioli, explaining its role, uses the image of a "membrane" through which, like a cell membrane, constant active exchange between the organism and the cell is ensured.

What are the innovations made by Assagioli in the classical psychoanalytical understanding of the human psyche?

First, he structures the unconscious itself, distinguishing three levels in it: lower, middle and higher. The lower unconscious (Lower unconscious) according to Assagioli contains:

The elementary psychological activities that direct the life of the body; the intelligent co-ordination of bodily functions. The fundamental drives and primitive urges. Many complexes, are charged with intense emotion. Dreams and imaginations of an inferior kind. Lower, uncontrolled parapsychological processes. Various pathological manifestations such as phobia, obsessions, compulsive urges, and paranoid delusions. (Assagioli, 2000, p. 15)

The middle unconscious consists of the unconscious, which lies on the periphery of our consciousness and remains easily accessible to it. It is where our memories are stored that are easy to restore and where "imaginative activities are elaborated and developed in a sort of psychological gestation before their birth into the light of consciousness" (Assagioli, 2000, p. 15).

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The higher unconscious contains our human potential and is the realm from which we receive our "higher intuitions and inspirations – artistic, philosophical or scientific, ethical imperatives' and urges to humanitarian and heroic action" (Assagioli, 2000, p. 16).

Second, Assagioli makes a clear distinction between consciousness ("I", "conscious Ego") and superconsciousness (Transpersonal Self, "spiritual Ego"), the latter being the true Self, dominant and stable, independent of changing mental life and conditions physical organism. He asserts the inextricable connection between these two Selves, comparing their interaction to light and shadow:

There are not really two Selves, two independent and separate entities.

The Self is one; only it manifests itself in different degrees of consciousness and self-realization. The reflection is distinct from the luminous source, but has no reality by itself, no true and autonomous substantiality;

it is not a new and different light. (Assagioli, 2000, p. 16)

Thirdly, Assagioli, pointing to the merits of classical psychoanalysis in the study of the subconscious, believes that his concept opens up new possibilities for psychological research and self-improvement of the individual:

The work of Freud and his followers generally stops here; but, as we have already seen, it is an arbitrary and unjustified limitation. The middle and higher subconscious regions should likewise be explored. Thus we shall be discovering in ourselves hitherto unknown abilities, our true vocations, our higher powers which seek to express themselves, but which we often repress and repress through lack of understanding, through prejudice or fear. (Assagioli, 2000, p. 16)

Fourthly, the founder of psychosynthesis offers not only a new method of treating mental illnesses but also his model of self-improvement of the individual. He claims that "psychosynthesis – the formation or reconstruction of the new personality. When the unifying center has been found or created, we are at last in a position to build around it a new personality, a coherent, organized, unified personality" (Assagioli, 2000, p. 18).

Thus, it can be argued that in his work "Psicanalisi e Psicosintesi", which was translated into English a little later and published in the magazine "The Hibbert Journal and The Beacon" in 1934, Assagioli comprehensively sets out the main principles of his psychological direction.

However, in the late 1930s and early 1940s, more tests awaited psychosynthesis and its founder. Mussolini's fascist regime, which came to power in Italy back in 1922, initially did not

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have an anti-Semitic character (some Italian Jews were even present in the fascist governments), in addition, it was quite "liberal" in the cultural and scientific sphere. But since 1938, under the influence of a powerful ally – Hitler's Germany, anti-Jewish laws and regulations began to be implemented in Italy, and persecution of dissenters began.

Despite the fact that Assagioli was a rather cautious person and never engaged in politics, his Institute, which had extensive connections with various psychological-mystical movements in Europe and the United States, was closed, accusing the head of preaching pacifist views.

The scientist himself was arrested and placed in custody, then imprisoned for a while, after which he was released, only to start the persecution again. It should be noted that being in prison had a positive effect on Assagioli. He used this time for spiritual practices, meditating for several hours every day, experimenting with himself, and making several amazing discoveries. The main thing is that the founder of psychosynthesis understood that a person in the cruelest conditions of existence preserves his inner freedom, depending on his own choice of reaction to the deprivation of external freedom.

After the war and the liberation of Italy from the Mussolini regime, Assagioli began to develop and promote the ideas of psychosynthesis again. He restored the Institute de Psicointesi in Florence, which he had previously founded, which still functions today. In the post-war period, Assagioli was active in scientific, teaching, and social and religious activities. In 1951, he became a leader of Italian Reformed Judaism and founded The Italian Union for Progressive Judaism, a branch of The World Judaism Union for Progressive Judaism, trying to give Italian Judaism an open, modern, and humanistic character.

However, Assagioli pays the most attention to scientific and pedagogical activities. He had a large number of students, among whom Piero Ferrucci, Diana Whitmore, Thomas Yeomans, and Andrea Bocconi became famous scientists. Most of them became his followers and further developed the main ideas and practices of psychosynthesis. But, some of the students went their own way in psychology and psychiatry. Among them is the well-known Italian scientist Giorgio Antonucci, who proposed a complete rejection of coercive methods in the treatment of mentally ill people, and later became one of the leaders of "anti-psychiatry". In particular, he claimed that "...insane persons don't exist and psychiatry must be completely eliminated" (Antonucci, 1978).

However, Assagioli himself and his other students did not share such radical views. Thanks to Assagioli's active activity in spreading the ideas of psychosynthesis after World War II, it began to spread beyond Italy, particularly in the United States and Europe. In 1957, the "Psychosynthesis Research Foundation" was founded in Delaware, USA. It was later transferred to New York, and that foundation published several of Assagioli's texts in English. Later, schools of psychosynthesis were founded in many cities in the USA, Switzerland, Austria, and Great Britain. In 1959, the "Center for Psychosynthesis" was founded in Paris under the leadership of Jean Guillot.

These processes continued especially violently after the scientist visited America in 1958, where centers and schools of psychosynthesis were created in many cities and numerous followers of the new direction appeared. The meeting between Assagioli and the famous American psychologist Abraham Maslow, which took place at Brandeis University on May 29, 1958, was of great importance in the development of psychosynthesis. He begins a fruitful collaboration with Maslow, whose article "The Creative Attitude" is published in his "The Psychosynthesis Research Foundation".

Humanistic psychology had a significant influence on the further development of the psychosynthetic doctrine. Maslow's concept was combined with psychosynthesis by a related goal –

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a call to self-actualization. But Abraham Maslow did not define the methods of self-actualization, while Assagioli suggests the practices of revealing the potential of the individual as the highest human need.

He offers two main methods, which are a prerequisite for achieving one's true (higher) Self, the understanding on the basis of which internal harmony is achieved, and the establishment of adequate relations with the outside world: the method of dis-identification (dis-identification) and work with sub-personalities.

Both methods are based on a psychological principle that Assagioli (2016) formulated as follows: "We are dominated by everything with which our Self becomes identified. We can dominate and control everything from which we disidentify ourselves".

It is generally accepted that man, unlike animals, has self-awareness. Self-awareness, in turn, is accompanied by the process of identifying oneself with the most relevant elements of the personality, feelings, and desires. Some identify themselves mainly with their body (athlete, fashion model), others with their intellect (scientist, analyst); the third – with feelings (a young man in love). Such one-sided identification of oneself with one of the parts of one's personality primarily makes it difficult to know "oneself for oneself". Moreover, long-term identification of oneself with certain elements of one personality often leads to tragedy: "injured athlete", "actress who has lost her attractiveness", "retired politician", etc. These identifications may be persistent but may be temporary in nature. Each of us sometimes says (or thinks): I am irritated; everything falls out of my hands; I can't do anything. We can surrender to these feelings or identify with them and fall into anger or depression for a long time, or we can separate these feelings from our conscious self, become aware of them, and try to see their cause and unwanted consequences. Sometimes this is enough to withstand the onslaught of "dark" forces. The content of disidentification, Assagioli believed, is to separate the selected complexes and "images" from our conscious self, decompose them into elements, and try to control and manage them.

The method of disidentification is directly related to work on subpersonalities. Each personality, on the one hand, is integral and unique, on the other – multi-layered and diverse. Many "types" are used in each of us, often opposite to each other. The most common subpersonalities are our social roles, which we ourselves create on the basis of our significant drives and ideas about their implementation. Examples of such subpersonalities are father, daughter, husband, teacher, scientist, mother, businessman, politician, etc. However, the number of subpersonalities is infinite. They are changeable. The more of them, the richer a person is, but also less purposeful. In general, it is possible to be purposeful even with a great wealth of sub-personalities, but for this, they must be in a certain harmony, in harmony. We cannot talk about good or bad subpersonalities, because they all express only the multifacetedness of our whole personality. But sometimes one (or several) subpersonalities dominate and begin to control our feelings and behavior. First of all, it is important to recognize your main subpersonalities (usually two or three).

When you recognize subpersonalities, you find an opportunity to distance yourself from them and observe them from the outside. Assagioli writes:

After this dis-identification of the 'I' from its contents of consciousness

(sensations, emotions, desires, and thoughts) I recognize and affirm that I

am a Center of pure self-consciousness. I am a Center of Will, capable of

mastering, directing, and using all my psychological processes and my physical body. (Assagioli, 2016)

Assagioli believed that if these preliminary stages are successfully completed, one can move on to the work of inventing (creating) one's higher Self, finding a unifying center for creating a new personality structure. The main method practiced at this stage was the creation of an ideal image (ideal self), which corresponds to the client's ideas about his ideal and at the same time the principle of reality, i.e. the real possibilities of the individual and the subsequent implementation of this ideal image in life. Of course, such a method was associated with a new identification, but it allows you to set a certain vector of movement towards the goal, create a powerful intention and, with the right attitude and persistence, allow you to successfully move towards an intermediate result. The calculation here is that in the process of moving to a high result, a spontaneous transformation of the personality will take place, freeing it from selfish aspirations, and as a result, a special state of consciousness will be achieved when the real source of the Self will be known and it will be perceived as the unifying beginning of the whole personality structures.

Assagioli argued that the true Self differs from elements and subpersonalities in its unchanging essence. The true Self is the core of the personality, pure consciousness, that is, consciousness free from the influence of temporarily dominant elements and subpersonalities. The scientist saw the psychotherapist's task as developing the ability of the client's true Self to identify with individual elements and disidentify with various subpersonalities, that is, to separate from them in order to analyze them, control and manage them as if from the outside. Acquiring such an ability allows you to maintain peace of mind and balance and to acquire harmony of psycho-physical well-being, separating or at least distancing (distancing) your essence from temporary experiences, psycho-traumatic thoughts, and emotions.

If the search and distancing of the true Self as the unifying center of the personality does not allow one to "get to" it "within oneself", then Assagioli recommends forming such a center "outside oneself" in the form of the desired, most attractive essence of one's true self. It can be identification of oneself with a loved one; a real, literary, or movie hero, or simply with some moral ideal (patriotism, heroism, success, etc.). Often, such identification occurs involuntarily, and it can be used successfully. In other cases, it must be formed.

Such an invented ideal image of one's higher self is called an external unifying center, around which one can also begin work on the elimination of unwanted elements and subpersonalities, their control and correction.

This technique of rebuilding oneself to an ideal image chosen by oneself or with the help of a psychotherapist is called image therapy. The external unifying center solves the task of reconciling and coordinating the aspirations of the lower and higher self, removing hidden conflicts between them, which from the standpoint of psychosynthesis often become the causes of neuroses and intractable psychological problems.

These methods of psychosynthesis are taught by Assagiola in his post-war works, which are translated into English: "Psychosynthesis: A Manual of Principles and Techniques" 1965, "The Act of Will" 1973 and others.

Until the very end of his life (and the scientist died at the age of 86 in 1974 in his native Italy) he worked on the book "Transpersonal Development: the Dimension Beyond Psychosynthesis", drafts of which were published posthumously in 1991.

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But the personality of Roberto Assagioli remains quite mysterious to this day, and the anthropological and philosophical sources of his psychological teaching are not revealed. We have already indicated above that the spiritual and esoteric movements of the 20th century (theosophy, anthroposophy, Bailey's teaching) had a great influence on the development of psychosynthesis. However, Assagioli himself never focused on esotericism, trying to adhere to academic principles and terminology in his own doctrine.

However, some of his followers, such as the British researcher Will Parfitt and the Norwegian psychologist and parapsychologist Kenneth Sørensen, claim that Assagioli followed the theosophical-esoteric doctrine all his life. The first of them believes that the scientist professed the ideas of theosophy and pantheism and in his own worldview was close to ancient esoteric teachings, in particular to Kabbalah. The second claims that psychosynthesis was created in the works of the founder

...conception of paranormal phenomena is definitively delineated, and an organic relationship between parapsychology and psychosynthesis is articulated. The finding, derived from scientific experience, of the existence of paranormal faculties – first and foremost, telepathy, but also psychometry or precognition – now delineates, for the first time in a complete way, the theoretical place of a transpersonal psychology. (Sørensen, 2023)

The Swiss thinker Bruno Huber, who was also a student of Assagioli, tried to apply psychosynthesis to astrology. He founded the Astropsychological Institute (API), which became a world-renowned school of astrology.

At the same time, some modern researchers, taking into account mystical and esoteric influences on certain aspects of Assagioli's teaching, claim that

Modern psychosynthesis lacks a religious-mystical or esoteric basis, as it combines psychoanalytic, humanistic, and cognitive-behavioral approaches to the methodical implementation of the tasks of psychosynthesis – both personal and spiritual. This is how L. Gimstedt (Sweden), T. Youmans (USA), M. Pellerin (France), P. Ferrucci (Italy) work. (Kucherenko, 2014, p. 199)

Indeed, in most modern psychosynthetic practices that are implemented in various cultural and religious environments, there is no ideology, no cults, religious or esoteric ideas and practices. Therefore, the esoteric and mystical passions of Assagioli himself can be considered only as a

private matter of the thinker himself, which had a certain, but not decisive, influence on modern psychosynthesis.

Therefore, one can agree with the opinion of the modern Ukrainian psychologist Yehor Kucherenko about the religiously neutral status of modern psychosynthesis. But its final confirmation requires a more thorough study of the works of representatives of modern psychosynthesis, which will be the subject of our further research.

Originality

For the first time in Ukrainian philosophical literature, a systematic analysis of the anthropological foundations of Roberto Assagioli's work has been carried out, and the specificity of the connection between esoteric teachings and psychosynthesis has been revealed based on a thorough study of primary sources and biographical evidence of the life and work of the famous Italian thinker.

Conclusions

Psychosynthesis, which is one of the leading directions of modern psychology, has a rather multicultural philosophical, and methodological basis. Its founder Roberto Assagioli, while developing his concept, was influenced by theosophical-esoteric, pragmatic kabbalistic and Eastern religious concepts and practices. Unlike psychoanalysis, which saw the unconscious as physiological-naturalistic determinants of the human psyche and behavior, psychosynthesis considers the unconscious as a hidden potential for self-development of the individual. Roberto Assagioli went through a long and difficult way to finally form his own concept, which became the basis of the psychotechniques of disidentification and work with subpersonalities, which help to discover the true transpersonal self, which is the source of human self-improvement. Modern discussions about the relationship between psychosynthesis and various forms of parapsychology once again testify to the synthetic nature of Assagioli's teaching, which combines various psychotherapeutic practices. This is what gives psychosynthesis a new push for development in the conditions of wars, disasters, loneliness and related psychological disorders.

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Філософсько-антропологічні засади психосинтезу Роберто Ассаджіолі

Мета. Автори ставлять за мету виявити вплив філософських та езотеричних засад на формування й подальший розвиток концепції психосинтезу Роберто Ассаджіолі. **Теоретичний базис.** Дослідження ґрунтуються на новітніх методологічних підходах до встановлення взаємозв'язку між філософськими, психологічними та езотеричними напрямками аналізу несвідомого та формування гармонійної особистості. **Наукова новизна.** Уперше в українській філософській літературі здійснено систематичний аналіз антропологічних засад творчості Роберто Ассаджіолі, виявлено специфіку зв'язку езотеричних учень та психосинтезу на основі ретельного дослідження першоджерел і біографічних свідчень життя й діяльності відомого італійського мислителя. **Висновки.** Психосинтез, який є одним із провідних напрямів сучасної психології, має досить мультикультурне філософсько-методологічне підґрунтя. Його засновник Роберто Ассаджіолі, розробляючи свою концепцію, перебував під впливом теософсько-езотеричних, прагматичних кабалістичних та східнорелігійних концепцій і практик. На відміну від психоаналізу, який вбачав у несвідомому фізіологічно-натуралістичні детермінанти людської психіки та поведінки, психосинтез розглядає несвідоме як прихований потенціал саморозвитку особистості. Роберто Ассаджіолі пройшов довгий і важкий шлях в остаточному формуванні власної концепції, яка стала основою створених ним психотехнік дезидентифікації та роботи із субособистостями, які допомагають відкрити справжнє

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трансперсональне Я, що є джерелом самовдосконалення людини. Сучасні дискусії щодо співвідношення психосинтезу та різних форм парапсихології зайвий раз свідчать про синтетичний характер учення Ассаджіолі, яке поєднує в собі різні психотерапевтичні практики. Саме це надає психосинтезу нового поштовху до розвитку в умовах війн, катастроф, самотності та пов'язаних із ними психологічних розладів.

Ключові слова: психосинтез; психоаналіз; езотеризм; теософія; Egg-shaped diagram; несвідоме; свідомість; трансперсональне Я; дезідентифікація; субособистість

Received: 30.06.2023

Accepted: 19.12.2023