

**DENIAL BY THE INDIVIDUAL, AS WELL AS BY SOCIETY, IS A
PROTECTIVE–INHIBITORY OR DRIVING MECHANISM OF THE
DIALECTIC OF COGNITION?**

Abstract: The article highlights important aspects of the mental state of denial. Denial is one of the protective mechanisms of the human psyche, which consists in the fact that an individual refuses to recognize the existence of facts that make him suffer. He refuses to accept reality as it is, and distorts it in his perception so that it does not hurt him. An important feature of this psychological defense is that a person discards painful information even before the stage of its realization.

Key words: negation, defense, mechanism, dialectic, model, cognition, creativity.

Introduction

Sigmund Freud introduced this concept into psychology. As part of his research, he came to the conclusion that denial is the most primitive psychological defense that arises in the early stages of the formation of the psyche. He also argued that this protective mechanism is present in one form or another in almost all animals capable of experiencing fear and pain [1].

Denial is one of the protective mechanisms of the human psyche, which consists in the fact that an individual refuses to recognize the existence of facts that make him suffer. He refuses to accept reality as it is, and distorts it in his perception so that it does not hurt him. An important feature of this psychological defense is that a person discards painful information even before the stage of its realization [3].

Materials and methods:

This includes empirical methods such as modeling, fact-finding, experiment, description and observation, as well as theoretical methods such as logical and historical methods, abstraction, deduction, induction, synthesis and analysis, as well as methods of heuristic strategies. The research materials are: scientific facts, the results of previous observations, surveys, experiments and tests; means of idealization and rationalization of the scientific approach.

Even small children resort to denial. When they are scared, they hide their heads under the covers, and because of this it seems to them that all dangers (no matter fictional or real) cease to exist. Adults are more likely to use denial to protect themselves from stress. They deny failures, addictive behavior (their own or someone else's), health problems and the need for treatment, the approach of death, the loss of a loved one and other painful knowledge.

Many more examples can be given. But it is these types of denial that are most common and manifest themselves almost identically in all people who go through them. And there is nothing abnormal about it. Denial is a natural defense mechanism of our psyche and the first stage of acceptance of the inevitable, which was created by evolution in order to help us cope with shock.

As noted above, Sigmund Freud, the founder of psychoanalysis, discovered and described this phenomenon. He became interested in denial in the early stages of his professional career. In 1895, 39-year-old Freud, together with his mentor Joseph Breuer, published the work "The Study of Hysteria", in which this phenomenon was described in sufficient detail [3].

Results and discussion:

Freud came to the conclusion that denial is a way to slowly and "painlessly" take note of difficult information. That is, by denying certain

thoughts, we kind of admit that we would like to displace them later. But at the same time, some restrictions imposed by repression are removed, thinking becomes more independent of the pleasure principle and primitive instincts.

Repression is one of the protective mechanisms of the psyche described by Sigmund Freud. It consists in the fact that a person displaces into the unconscious thoughts, knowledge, feelings and desires that disturb, frighten or cause him discomfort. The main difference between denial and repression is that denial occurs before awareness of the fact, and repression occurs after.

Thus, denial allows you to protect your mind from frightening information. In the future, one way or another, having learned a fact that was previously denied, a person will perceive it as news. At the same time, he can recall the repressed information even on his own, although this probability is low. If you remind him, he will perceive this information as forgotten.

The protective mechanisms of the psyche arise for a reason. In the process of evolution, they contribute to the survival of an individual and the preservation of its genes in the population [8].

The benefit of denial is the ability to protect yourself from suffering, pain and horror, feelings of helplessness and hopelessness. When a person is faced with events that can cause the listed feelings in him, denial allows him to abstract from reality, maintaining self-control and the ability to respond adequately to the situation. If this is not a pathological denial, the person in the future still realizes and comprehends what happened, accepts new circumstances [4].

The harm of denial lies in the fact that a person moves away from reality and spends a significant amount of vital energy to maintain this sometimes meaningless state. He has to create an alternative version of reality, spending a lot of resources on it. As a result, he does not have the strength to solve problems for real, and not pretend that they do not exist [6].

Denial helps to protect against harsh reality, but it does not cancel it. Therefore, it can be considered as a useful protective mechanism, but at the same time, its danger should not be underestimated. And if the state of denial has dragged on, not allowing a person to adequately assess the surrounding reality, this is a reason to consult a doctor [9].

But on the other hand, without denying the previous state of the cognitive process, there is no sense in talking about dialectics. In gnosology, the Law of Negation of Negation occupies a special place [5].

Here, in essence, the answer to the question of interest to many is formulated: why in the history of philosophy at all times on an equal footing, various opposing, sometimes completely incompatible schools, currents and directions coexist, and there is no end in sight to this diversity. It can be added that philosophical knowledge has no clearly defined boundaries, and this makes it possible to consider philosophy as a personal, subjectively experienced experience of an autonomous thinker. Unlike this or that scientific knowledge, it does not have a single system, there are no founders and successors (in the sense that scientific disciplines have it), and as a result there are many ways of philosophizing. Philosophical theories for the most part contradict and even mutually exclude each other.

Such things also occur at the intersection of general philosophy and psychology, especially in relation to the concept of "denial".

Conclusion:

In other words, pluralism of views in philosophy, even in all sciences [7] is the norm and, moreover, an absolutely necessary condition. But the road of philosophy is paved with precedents; figuratively speaking, philosophy is a "piece product", which cannot be said about science. The great German philosopher I. Kant, noting these features of philosophy, argued that it is

possible to teach philosophy, but not philosophy, because it has no foundation in the form of an empirical base and is like an air castle that lives only until the next philosopher. According to another classic of German philosophy, A. Schopenhauer, "a philosopher should never forget that philosophy is an art, not a science" [2].

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