

Trauma mechanisms and the self-preservation system of the inner self

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Annotation. The article discusses the paradigms of trauma that explain the psychological mechanisms of functioning of the self as a result of traumatic experiences. The key mechanisms of the inner world of traumatized personalities are determined, such as splitting of the self, loss of connections in the Spirit, Soul and Body system, ambivalence of feelings, thoughts and behavior that must be considered in the process of psychotherapy. The mechanism of self-preservation system is described, which is intended to protect an unhurt piece of the self, which is the actual "true self" that all of us have before we encounter a traumatic experience.

Keywords: *trauma, inner self, trauma of relations, self-preservation system, splitting of the self.*

There has renewed today an interest of scientists to the paradigm of trauma due to the armed conflict in eastern Ukraine and international conflicts suffered by civilians in many countries, such as the recent chemical attack in Syria or the tragic incident in the subway of the city of St. Petersburg, or the war in Israel, generating a lot of negative phenomena in the inner world of both the affected individuals and witnesses of the events above, relatives and friends of those killed, and others.

Relevant in today's current research is the study of the features of traumatic experiences related to traumas associated with effects of childhood experiences of sexual and physical violence in modern culture, as well as the problems of research of dissociative disorders, particularly multiple personality disorders and posttraumatic stress disorders (O. Dozortseva, D. Kalsched, F. Ruppert, N. Tarabrina); contradictions between the deep unconscious and the realizable elements of the Self-identity (L. Bourbeau, R.D. Laing, N.I. Sardzhveladze, B. Weinhold, A. Freud and others).

Psychologists' understanding of the inner world of the traumatized individual will allow not only to find effective methods and techniques to work with trauma, but also will help to adequately perceive the resistance of traumatized clients to psychotherapeutic interventions and psychotherapeutic process timeframe.

In psychotherapy, many patients tend to bypass the core of the traumatic experience and explain their suffering by an immediate life situation. It's hard for them to believe that an event that took place many years ago, their childhood that they don't remember quite well is the real cause of their mental illness here and now.

Unfortunately, therapists not familiar with the concept of trauma maintain the patients' delusion. And there begin multi-year therapies, though dealing with symptoms of trauma, but not realizing that these symptoms are consequences of the trauma. So there is no therapy of the cause of the patients' disease going on, and there is no exhaustion of the possibilities of therapeutic intervention.

Traumatic experience provokes an irresolvable emotional conflict, absorbs a lot of vitality and prevents harmonious interaction between body, mind and soul.

Body, mind and soul are autonomous systems of functions. Subsystems pursue their own objectives and are subject to their own laws. However, they are integrated into a single whole. Each subsystem has to work autonomously to perform its functions. At the same time, it should coordinate with other subsystems, so as not to harm the integrated system with its *dominance* or *sepa-*

rateness. According to F. Ruppert, it is a traumatic experience that primarily causes the mental functions system with its complex organization to collapse [3].

Classic mental traumas are the existential trauma (accident, suicide attempt), trauma of loss (death of a loved one), relationship trauma (the mother is physically present but emotionally unattainable), system relationship trauma (e.g. sexual abuse, murder, incest).

Traumatic experience is the main reason for the lack of love of parents toward their child. The parents' trauma destroys their ability to build relationships. They can not fully open themselves emotionally to their child as mother or father, because they are scared of the traumatizing parts of their own Self.

As it is after an existential trauma, after a trauma of loss the personality is split into several constituent parts with different nature of perception, different memories and feelings. The unhurt part wants to live and be happy, as if nothing ever happened, the traumatized part, on the contrary, takes all measures to avoid situations that can trigger the repeated sense of loss. While the unhurt part looks for a friend or partner, the traumatized part sounds the alarm, just to avoid too much closeness and feelings overflow, because it will be very painful then if the emotional connection is broken again.

F. Ruppert offers the search for new ideas about the world and about one's self as a way of overcoming traumatic experiences. The trauma of loss, in the author's view, undermines the naive faith in the infinite life and lasting "affection relationship" expectancy. Recognizing the finitude of our lives and the lives of others when we are traumatized helps our minds mature. We understand that others are near us temporarily, and we are close to them only for a time, and finally we'll lose everything we have. To let go means to get free. The one who, on the contrary, is trying to keep everything and does not accept the loss, he becomes a slave of his inability to mourn. He sees only what is not there, and does not see what is there. He seems to have died "alive" with everything that has passed away and is left behind. But if you enjoy your life until your fate allows, it will be an honor for those whom we have lost. After all, they would have liked it too [3].

Emergency mechanism of trauma is mainly about "freezing" and dissociating (splitting). It serves the survival. Mental splitting after a traumatic experience cleaves the inner world into three parts - the traumatized, the surviving, and the healthy one.

Overcoming trauma is a multilevel process. As Gottfried Fischer and Peter Riedesser have discovered, indi-

viduals with traumatic experiences are thrown from one extreme to another: from attempting to deny the trauma, trying to completely repress it and surrender to an illusion that you can gain control over your life, if you can only find a certain way of behavior (trauma compensation), to despair, loss of hope to ever get free from the effects of the trauma (loss of illusions).

Out of fear of facing the traumatic experience again, many people avoid confrontation with their selves. They are constantly escaping from themselves:

- into caring for others (partners, children, patients...), they try to distract themselves and dive into concerns and "haste";

- to the political and ideological circles, religions and spiritual movements;

- searching for an outward support, being no longer able to find it in their own heart;

- involving other people into their own trauma.

Signs of the healthy parts are life energy, will to live, healthy needs, joy of moving, playing and training. Signs of the parts of one's self traumatized by relations are exhausting battle for contact with the parents, mother or father idealization, identification with the parents' survival mechanisms, fusion with the traumatized parts of the parents, denial and repression of one's own traumas. Signs of the symbiotic dependence are a timid clinging, anger, hatred, violence in relationships, being seemingly worth nothing, real inability to understand another person and willing to change him, building illusions in love up to a delirium.

Signs of the parts of one's self traumatized by a symbiotic trauma are despair because of the inability to achieve love of the mother or father, a sense of loneliness and abandonment, fear of death, suppressed anger, sorrow, and extreme degree of "withdrawal" into oneself.

The effects of a symbiotic trauma for a child are the inability to distinguish between his own feelings and that of the others, the inability to defend his internal and external borders, symbiotic intertwining of his fate with that of his parents, pseudo autonomy, living with someone else's identity, symbiotic bondage in other close relationships as well, mental illness (such as hyperactivity, depression, psychosis).

To overcome the symbiotic trauma, the healthy parts should strengthen the individual's own will, develop the need for self-dependence, learn to recognize the reality and the illusions, be able to distinguish one's own feelings from those adopted, have the desire to get rid of symbiotic relationships, embrace the desire to create a healthy relationship, be ready to acknowledge one's traumas, be capable of sexual self-determination, be willing to take responsibility for one's own actions, seek truth and clarity, give up the desire to save anyone, love one's self, not to lose hope to solve one's own problems.

Five important steps in psychotherapy:

- rejection of the existing survival strategies and illusions;

- recognition of the traumas;

- understanding of one's own dissociations;

- release from a symbiotic relationship;

- integration of the split parts of one's own self.

It is important to differentiate that one should accept the split parts of one's self and "let go" the adopted from

a symbiotic dependence feelings and states.

Extremely resourceful for understanding of the psychological mechanisms of harmonization of the self, in our opinion, is the concept of psychologists Barry K. Weinhold and Janae B. Weinhold [4] from the Carolina Institute for Conflict Resolution and Creative Leadership. The authors examine the four-stage model of the development of the individual, consisting of *codependence, counterdependence, independence and interdependence*. Each stage includes several important processes of development, completion of which is necessary to go to the next stage. Incompleteness of these processes slows down and complicates further development of the personality. This can be compared to a playing movie getting "paused".

Scientists believe that most people are in a codependent and counterdependent stages of development and in their further relations are trying to complete important development processes, which have not been completed in their childhood.

In order to appear older, many hide, deny or ignore their childhood needs unmet [4].

Children, who have been prematurely snatched out of the codependent developmental stage through violence or parental rejection, often develop a counterdependent type of behavior in order to effectively repel others. This means that they lack the critical skills to experience intimacy; they often associate it with pain and danger.

As a result, it is difficult for them to get closer to people and stay close to them for some time. Often such people resort to compensatory behavior in order to better hide their flaws from other people and, most importantly, from *themselves*. They learn to be superficially satisfied, work hard and become very successful men and women. But inside they are afraid of intimate situations, feel unsafe without having full control over the situation and do not know how to build and maintain a close relationship.

Speaking about the development of healthy narcissism, the authors note that it is important for a child to be first of all seen as he really is, to be understood, given the opportunity to express his feelings and desires, provided with a feeling of respect. If all this is adequately satisfied at the codependent and counterdependent stages, then a healthy self-esteem develops.

When the mother reflects her own desire for her child to be the one she wants him to see, it indicates her desire to satisfy her own narcissistic needs. This in turn distorts in the child the image of himself. [4] A melding of the child with his mother may occur here, in order to receive love and care. But the mother should meet her needs with other adults, rather than with her child. If the child had his self correctly reflected at this stage of connectivity, then he will develop a healthy narcissism that outgrows in the long run. Having a strong sense of self developed, the child will move on and become a truly humanistic personality able to care about others without losing himself.

The process of psychological birth is the most important process of development that occurs at the counterdependent stage. If the parents did not manage to help the child to successfully complete this process, he develops a false self (a wrong one) to appear strong and independent. The child hopes that they will like his false self more than his true self and that it will help him to survive in the family. The elements of this false self will remain

even in the adulthood to interfere with intimacy in the relationship.

Codependent people usually develop a coiled up false self, they look weak and helpless. Whereas a person with a counterdependent behavior develops an overblown false self. A personality with a codependent behavior is more prone to depression, whereas those with a counterdependent behavior are more inclined to grandeur, not to feel depressed. To complete the psychological birth process, one has to overcome the internal struggle between the two "imaginary" opposing forces: the natural *desire for melding and intimacy* and just as strong an emotional desire for separation and self-determination. If the process of psychological birth is not complete yet, the desire for melding and unity will raise an intense fear of "absorption". This experience can be felt as death or breaking apart. The opposing force, the separation, can generate an intense fear of existential loneliness, banishment, rejection. Managing these powerful spiritual experiences requires inner courage.

The experience of physical and emotional neglect between the ages of 10 and 25 months is a traumatic factor for the child, contributing to the development of many codependent and counterdependent behavior models. A child who has stuck at this stage of development, grows as a personality, whose perception of the world is split into "good" and "bad", and his guiding principle will be to use the paradigm of "either-or" (either this or that). Ways to solve problems and conflicts involving the "both-and" (both this and that) principle will not be available for him [4].

A critical factor for understanding *the way basic traumas turn into life scenarios is the awareness of the way the affection formation process gets broken*. When this happens, the child perceives it as a "stop" of the surrounding world. Everything freezes, as if a movie is "paused" while being watched. Such experiences are identified as "personal reality" events. It is in such moments that our basic beliefs, values, assumptions are being created, as well as our expectations about what our life in this world should be and what experience it will bring us. These experiences sink deep down our psyche, shaping the brain and helping us create "our own" realities.

Therefore, searching for sources of trauma in their clients, the Weinholds suggest representing a human life *in the form of an onion*. It has a basic traumatic experience at the center, which includes both pre- and perinatal traumas. This traumatic experience is stored in the form of beliefs ("There is something wrong with me"), values ("It is normal for me to be despised by others because I do not have enough significance and worth"), assumptions ("Adults are creatures that hurt and can not be trusted"), or expectations ("All the changes that I'm going to begin in my life will be extremely painful and uncomfortable"). These beliefs, values, assumptions and expectations form *the matrix of the inner working model of the world which as a result forms the perception and interpretation of life experience* [4].

As a result, these traumas form the internal model, or life scenario that is played in many variations. Whenever being re-played, the trauma ends with the same result: *it confirms early destructive beliefs, assumptions, expectations, and adds a new layer around the core of the onion*.

With each new layer more and more actors are being involved in the drama of life, based on the *original traumatic experience*. This "traumatic drama" often takes the form of "self-prophesying".

If none of the actors is present in our drama yet, we play these roles internally by ourselves. We unconsciously reproduce the drama and switch between the roles until it is re-played, and we end up being in the role of a victim again.

Sometimes there are moments when it seems that things are going well in life; the individual seems to be waiting for something bad to happen (as was experienced by the client before). And, according to Weinhold, such an expectation of something bad amidst the complete well-being is also a part of the life drama of the client. As a result, most people unconsciously create norms of how happy they can afford to be.

In the moments when traumatic incidents occurred, the clients concluded the so-called internal agreement with their parents. Creating of traumatic incidents is often associated with the crisis of relations between parents or siblings.

Often *the presence of unexpressed feelings* contributes to the manifestation of traumatic drama in other relationships.

Every time the life drama is played again, ending in a traumatic experience, another layer of unexpressed feelings adds to the onion. They act as a magnet, attracting events of the next act of the client's drama. And every time it is played again and again, clients subconsciously expect to get what they so much wanted as a child - to have their needs met.

Weinhold claims that there is a possibility to detect and work through the early traumatic experience in order to become an integral personality.

To get rid of childhood traumas, Weinhold suggests the following steps to be taken:

- identification of the client's basic traumas;
- expression of all the feelings connected with them;
- comforting and supporting of the sensations;
- getting confirmation of the same experience another person went through.

The Weinholds suggest using a step by step integral approach as a guide to overcome counterdependent features of behavior.

They point to the key steps in the process of going on a journey to acquiring the true self. They include work related to the changes in *the physical, mental, emotional and spiritual levels*.

Steps on the way to acquire *the true self* include:

- recollecting the things that happened to you as a child;
- identifying the features of counterdependent behavior;
- living the feelings through;
- mastering the skills of repeated parenting;
- establishing yourself as an autonomous individual;
- learning how to take care of your body;
- developing your spiritual life;
- training to live an interdependent life.

When working with clients, they offer to recall as many circumstances of childhood as possible, which caused the parts of the client's true self to split off.

D. Kalsched reveals in his work the peculiarities of mental reactions to extreme life circumstances of the individual. The author uses the word "trauma" to describe any experience that causes "unbearable" mental anguish and anxiety in the child. The experience becomes "unbearable" in the case when common defense mechanisms of the psyche, called "the stimulus shield" by Freud, are not enough. Trauma in this sense is an acute destructive experiencing of child abuse, often mentioned in modern literature, and a "cumulative trauma" caused by unmet needs in the dependence. Unmet needs of this kind, including states of extreme deprivation, are called "primitive agonies" by Winnicott, "unthinkable" to experience and causing serious damage to the child's development [1].

The underlying mechanisms of the self of the traumatized individual are explained by an experienced analytical psychologist Donald Kalsched [1]. A distinctive feature of the trauma is experiencing of unexpressed terror threatening to dissolve the coherent self, called "disintegration anxiety" by Heinz Kohut (1974) [1].

Disintegration anxiety could lead to the destruction of the human spirit. This result must be avoided at all costs. However, since this type of trauma usually occurs during early childhood, when the coherent Ego (and Ego-defense) is not formed yet, another line of defenses comes into play, the purpose of which is not to let the "unthinkable" be "experienced". These defenses, their functioning in the unconscious fantasies are the focus of Donald Kalsched's research.

Within the psychoanalytic approach these defenses are referred to as "primitive" or "dissociative", such as "splitting", projective identification, idealization and devaluation, trance states, switching between multiple centers of identity, depersonalization, mental rigidity.

Although most authors agree that these defenses become a serious obstacle to the normal adaptation of the individual, only a few of them acknowledge the remarkable nature of these defenses, namely their archetypal nature and importance.

If studying the impact of trauma on the psyche, we on the one hand, pay attention to external traumatic events, and on the other - dreams and other products of spontaneous activity of imagination, we will reveal a wonderful world of mythopoetic images that make up the inner world of the trauma, which was the object of interest of Sigmund Freud and Carl Jung even.

However, Kalsched in his approach goes further using the ideas of famous psychoanalysts and tries to give a new interpretation of fantasy images, related to dream images that occur immediately after traumatic events in a patient's life. Dream images associated with the trauma are a self-portrait of archaic protective actions of the psyche.

Studies of the content of dreams and recent clinical research have shown that the influence of trauma on the psyche of a developing child causes fragmentation of consciousness, with various "pieces" organizing themselves in accordance with certain archaic and typical (archetypal) patterns, usually dyads, consisting of personalized creatures. The most typical pattern is a regression of one part of the Ego to the infantile period, with the simultaneous progression of the other part of the Ego, which is a rapid growing up, leading up to a premature formation of

the ability to adapt to the outside world, often as a false (wrong) self. The progressing part of the personality begins to "take care of" the other part, the regressing one. This dyadic structure, according to D. Kalsched, has an archetypal basis [1].

The regressing part is generally represented in dreams in the images of young innocent creatures, often female, who tend to hide or feel ashamed. This innocent embodiment resembles the integral self, which is the part that represents the core of the personal spirit that alchemists called the "winged quickening spirit of the transformation process" [1]. This spirit is the essence of individuality, has always been a secret and has never been fully understood.

This indestructible core of personality was called "the true self" by Winnicott and "the selfhood" by Jung believing that it is of a transpersonal origin. The damage of this inner core of personality is unthinkable. When other defensive mechanisms can not cope with their task, the archetypal defenses do everything possible to protect the selfhood [1].

At the same time, the progressing part of the individual is represented in dreams in the images of powerful "benefactors" or evil creatures that protect or pursue, and sometimes keep another vulnerable part within a closed space. Sometimes being in the image of a defender, this friendly evil creature looks like an angel, or a fabulous wild animal, like an unusual horse or a dolphin.

In general, the mythologized images (both of the progressing and regressing parts of the self) constitute an archetypal system of the psyche's self-preservation. This system is archetypal because the measures taken by the psyche to ensure survival are archaic and at the same time typical and in addition they appear at earlier stages of development and are more primitive than the usual Ego defenses. Because these defenses are likely to be coordinated by the center, which is located in the layers of personality deeper than the Ego, they are called the "defenses of the Selfhood" [1].

The self-preservation system is endowed both with the function of self-regulation and that of a mediator between the inner and outer world; usually under normal conditions, these functions are represented by the Ego. This is where the problem arises. The traumatic defense once appeared causes all relations with the outside world to go under the "maintenance" of the self-preservation system. That which was supposed to be the protection against further or repeated traumatizing becomes the major "stumbling block", resistant to any spontaneous manifestations of the self aimed at the outside world. The personality survives, but can not live creatively, for her creativity is blocked. Psychotherapy becomes the necessity.

However, psychotherapy of the patients that have undergone an early trauma is characterized by a significant *resistance*, or an opposition according to Freud, an internal saboteur according to Fairbairn, an "Antilibidinal Ego" according to Guntrip, or a "bad object" according to Seinfeld.

Most modern analytical authors tend to see in this attacking figure an internalized version of the actual perpetrator of the trauma, who took possession of the inner life of the victim. The fact that "the devilish" inner figure is more sadistic and brutal than any violator of the outside world, indicates that we are dealing with the psychologi-

cal factor released due to the traumatic experience, namely with the archetypal trauma-caused factor inside the psyche itself.

No matter how terrible his or her violence is, the permanent task of this ambivalent guard is obviously both the protection of the trauma "survived" personal spirit and its isolation from reality. If we try to imagine his inner motives, he acts as a slogan that says, "It will never happen again." "Never again," says our inner "supervisor" about the situation the spirit of this traumatized child has suffered so much from. There will never be this helplessness in the face of harsh reality again... before it happens, I will divide the suffering spirit into fragments (dissociation) or hide, or comfort it with fantasies (schizoid distancing), or "deadened" it with drugs and alcohol (addictive behavior), or I will bother him in order to take away his hope for life in this world (depression)... This way I'll save that which "survived" from the childhood so early interrupted, namely the innocence that has suffered so much and so early.

Despite this "good intended" in other respects nature of our "Defending Chaser", tragedy is at the bottom of the archetypal defenses. Here we come to the heart of the problem of both the trauma survivor and the therapist trying to help him. The grain of the tragedy lies in the fact that the "Defending Chaser" is not teachable. The child grows up, but the primitive defenses learn nothing about the real threat of the surrounding world. These defenses are functioning at the magical level of consciousness, the same level of awareness that was at the moment of the traumatizing event.

Each new life situation is a priori erroneously perceived as a danger and a threat of re-experiencing of the trauma, and consequently, is subjected to attacks. Thus, the archaic defenses become the anti-life forces, believed by Freud to be the constituent part of the death instinct.

While studying the inner world of people who have experienced trauma, D. Kalsched [1] made two of the most exciting findings:

The first of these concerns the fact that the traumatized psyche continues to traumatize itself. Traumatic process does not stop with the cessation of the act of violence, but continues with even greater intensity in the inner world of the violence victim whose imagination is often filled with images of oppressive figures.

The second finding concerns the fact that mental trauma survivors constantly find themselves in situations where they are exposed to repeated traumatizing. No matter how badly they want to change, how hard they try to change their life or relationship, there is still something more powerful than the Ego, which is constantly undermining the progress and destroying the hope. The inner world, which is full of persecution, finds its external reflection, manifesting itself in repeated reinforcement and self-destructive directions, as if the individual is possessed with some kind of a "demonic" power or is pursued by an ill-fate.

Drawing attention to the parallels between the findings of clinical psychoanalysis and ancient religious way of thinking, the author points out that the today's patients' psychological pain and their struggle with it lead to a much deeper comprehension of symbolic phenomenology of the human soul than the last psychoanalytic discussions

on trauma or a diagnostic category of "dissociative disorders" do. This kind of "binocular" simultaneous vision of both mental and religious phenomena, according to the scientist, may be tantamount to revealing of a deeper meaning of suffering, and this in itself can have a healing effect. In order for the psychology to remain deep, it has to leave out of view the "life of the human spirit" with its variability, including its darker manifestations. For the life of the human spirit is nowhere better reflected than in large symbolic systems of religions, myths and folklore [1].

By the reality of psyche, the author means some transient field of experience serving as a link between the inner self and the outer world, which gives a sense of "meaning" through processes of symbolization. A sense of reality is extremely fragile and difficult to be constantly maintained, even by an experienced therapist because it means *to be open to the unknown, which is a mystery that is the essence of our work*, and it is very difficult, especially in the area of trauma, where the boundaries of morality are so easy to cross and simple answers are required.

R. Laing indicates such experiencing of one's self in the world while analyzing the term "schizoid individual", whose integrity of experiencing is double split, firstly there is a breach in his relations with the world, and secondly there is a split in his attitude toward himself. Such individual is not capable of experiencing himself "together with" all those in this world, but rather is experiencing his self in a state of despair, loneliness and isolation. Moreover, he experiences himself not as a whole person, but rather as a "split" in all sorts of ways, probably as a mind more or less connected with the body, as two or more Selves and so on [2].

D. Kalsched [1] highlights the phenomenology of a "demonic" figure, which the author often encountered in the unconscious material of the patients who had experienced a mental trauma.

The word "demonic" (daimonic) is derived from the Greek word "daiomai", which means to "divide", and the author links it with the divided consciousness states, such as those that manifest themselves in slips of tongue, attention slip-ups or other content breakthroughs from the field of life, which we call the unconscious. In fact, it is the division of the inner world, which is obviously the function of this figure.

In this case Jung uses the term "dissociation", and "demon" appears as the personification of dissociative mental defenses in cases where an early trauma made mental integration impossible.

D. Kalsched [1], describing his experience in clinical practice with patients who have survived a mental trauma, notes that instead of progressing and relief resulting from therapy, they seem to get stuck in a "compulsive repetition" of early patterns of behavior, feeling defeat and hopelessness. These were the individuals who could be called "schizoids" implying that traumatic feelings experienced in childhood were too intense for their sensitivity and directed their further development inwards.

The inner world, they so often "immersed" into, was the childhood world, distinguished by wealth of imagination, carried the imprint of sadness and melancholy. These patients while being in this museum-like "storehouse of innocence," clung to the remains of their childhood magi-

cal experiences that, although supported them, but *did not develop along with other parts of their personality*. Although their resort to therapy was dictated by urgent necessity, they actually would not grow or change so much that it really satisfied their needs. To be precise, some part of them would change, but another, the stronger one, resisted these changes. They were divided within their own selves.

The analysis of dreams of these patients revealed that they were held captive by some inner figure, which carefully guarded them from the outside world, while mercilessly attacking them, exposing them to the brutal, unjustified criticism. This internal figure represents such a huge "power" that the term "demonic" fits perfectly well to characterize it. This power divides the inner world apart. The situation is complicated by the fact that this double figure usually appears in "tandem", as James Hillman (1983) put it, with the "Inner child" or a more helpless and vulnerable "partner". This "innocent" child, in turn, possesses a double aspect as well. Sometimes he is "bad" and "deserving" punishment, while another time he seems "good" and receives protection.

It's these double imagoes forming together an internal "structure" that constitute what D. Kalsched (2007) calls the *archetypal system of self-preservation*. This structure is a universal internal "system" of mentality, whose role is to protect and preserve the untouchable personal spirit that is at the heart of true self of the individual.

Conclusions. Thus, based on the analysis of the concepts of psychological trauma, we conclude that the mechanisms of functioning of the self of the traumatized personality are rather complicated and require not only specific methods, techniques and ways of work, but also the appropriate level of training of future psychologists to

work with trauma.

In particular, among the specific characteristics of the inner self of a traumatized personality the following should be highlighted:

- splitting of the self into parts (healthy, surviving and traumatized), or into a regressing and a progressing parts of the self, which are disintegrated as a result of trauma experiencing and subsequently produce ambivalent manifestations of emotions, feelings, thoughts and behavior of the individual;

- basic traumas of the client (including pre- and perinatal ones), which become life scenarios that are associated with the disfunction of processes of affection formation. Traumatic experiences sink deep into the psyche and are identified as events of "personal reality", as a result of which basic beliefs, values and expectations are formed that constitute specific "realities" of traumatized persons;

- a part of the survived self, which is split into different parts (depending on the degree of traumatizing), goes deep into the unconscious and becomes inaccessible to the conscious self, thus actively involving the self-preservation system or powerful mental defense mechanisms aimed to protect the hurt innocent "self" from repeated traumatizing in the outside world;

- a system of self-preservation on the one hand protects the part of the "survived self", and on the other hand prevents the process of psychotherapy in the form of resistance and creates barriers to integration of the inner self and the outside world;

- the most successful methods of integrating of the split parts of the inner self, in our opinion, are associative working methods of psychotherapy and counseling that we apply in our private practice.

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Механизмы травмы и система самосохранения внутреннего «Я»

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Аннотация. В статье рассмотрены парадигмы травмы, которые объясняют психологические механизмы функционирования Я в результате травматических переживаний. Определены ключевые механизмы внутреннего мира травмированных личностей: раскол Я, потеря связей в системе: Дух, Душа и Тело, амбивалентность чувств, мыслей и поведения, которые необходимо учитывать в процессе психотерапии. Описан механизм системы самосохранения, которая призвана защитить уцелевшую частичку Я, которая и является естественным "Истинным Я", которое есть у каждого из нас до встречи с травматическим опытом.

Ключевые слова: травма, внутреннее Я, травма отношений, система самосохранения, раскол Я.