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FROM THE ENTROPIC MAP TO THE PRE-VERBAL TERRITORY: PSYCHOTHERAPY AS A CENTRIPETAL GNOSEOLOGICAL DECONSTRUCTION OF METADISCIPLINARY SYNTHESIS AND THE MECHANIZATION OF POIESIS

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Abstract. This paper develops a gnoseological critique of modern technocratic knowledge and its ways of pathologizing the human interiority through the epistemological fragmentation. Utilizing a triadic framework of consciousness, the study proposes to distinguish an alternative gnoseological strategy operating within effective psychotherapeutic paradigms: centripetal deconstruction. Furthermore, the work demonstrates how the centripetal deconstruction historically operates as a universal cross-cultural phenomenon of cognitive hygiene aimed at activating the pre-verbal center of awareness.

Keywords: centripetal deconstruction; gnoseology; somatic-phenomenological matrix; psychotherapy; consciousness; cognitive hygiene; metadisciplinarity.

ENTROPİK XƏRİTƏDƏN PRE-VERBAL ƏRAZİYƏ: PSİXOTERAPİYA ÇƏRÇİVƏSİNDƏ METADİSSİPLİNAR SİNTEZİN VƏ YARADICILIĞIN MEXANİKLƏŞMƏSİNİN MƏRKƏZƏQAÇMA QNOSEOLOJİ DEKONSTRUKSİYASI

Cavad Əfəndiyev

Xülasə. Bu məqalədə müasir texnokratik biliyin və onun epistemoloji parçalanma vasitəsilə insanın daxili aləmini (interiorluğunu) patolojiləşdirmə üsullarının qnoseoloji tənqidi etdirilir. Şüurun triadik strukturuna əsaslanan tədqiqat, radikal psixoterapevtik paradiqmalar çərçivəsində fəaliyyət göstərən alternativ bir qnoseoloji strategiya - mərkəzəqaçma (sentripetal) dekonstruksiyası təklif edir. Bundan əlavə, əsərdə mərkəzəqaçma dekonstruksiyasının tarixi baxımdan universal, mədəniyyətlərarası bir koqnitiv “gigiyenik” fenomen kimi çıxış etdiyi, verbal mərhələdən öncəki fərqindəlik mərkəzinin aktivləşdirilməsi üzərində qurulduğu nümayiş etdirilir.

Açar sözlər: mərkəzəqaçma dekonstruksiyası; qnoseologiya; somatik-fenomenoloji matris; psixoterapiya; koqnitiv gigiyena; metadissiplinarlıq.

ОТ ЭНТРОПИЙНОЙ КАРТЫ К ДОВЕРБАЛЬНОЙ ТЕРРИТОРИИ: ПСИХОТЕРАПИЯ КАК ЦЕНТРОСТРЕМИТЕЛЬНАЯ ГНОСЕОЛОГИЧЕСКАЯ ДЕКОНСТРУКЦИЯ МЕТАДИСЦИПЛИНАРНОГО СИНТЕЗА И МЕХАНИЗАЦИИ ПОЭЗИСА

Джавад Эфендиев

Резюме. В данной статье разворачивается гносеологическая критика современного технократического знания и свойственных ему способов патологизации человеческой интериорности посредством эпистемологической фрагментации. Используя триадическую структуру сознания, исследование предлагает альтернативную гносеологическую стратегию, функционирующую в рамках эффективных психотерапевтических парадигм – центростремительную деконструкцию. В работе демонстрируется, как центростремительная деконструкция исторически выступает как универсальный кросс-культурный феномен когнитивной гигиены, активирующий высшие интеллектуальные способности для обращения к довербальному уровню осознания.

Ключевые слова: центростремительная деконструкция, гносеология, соматофеноменологическая матрица, психотерапия, когнитивная гигиена, метадисциплинарность

Introduction

Across civilizations and epochs, human consciousness has consistently striven to generate frameworks of meaning capable of mapping the full, non-linear complexity of Reality. This perennial drive is not merely an intellectual luxury but a structural necessity for the psyche. Still, the sheer volume of specialized knowledge generated across countless academic disciplines has made synthesizing a cohesive understanding of reality nearly impossible for the contemporary individual. Every field – from quantum mechanics and behavioral economics to systemic sociology – operates within its own hyper-specific paradigm. Each possesses a distinct lexicon, a unique methodological framework, and its own internal criteria for truth. Since human cognition relies on drawing boundaries to perceive meaning, the hyper-proliferation of these disciplinary boundaries has fractured textual representation of our reality into isolated, almost uncommunicative domains. A non-expert attempting to navigate this landscape encounters a linguistic Babel, where terms like "uncertainty," "value," "energy," or "system" hold entirely different, often conflicting meanings depending on the department.

However, this translation comes at a steep epistemological cost. By flattening the inherent complexity and precision of the source material, populist discourse replaces actual scientific literacy with a superficial, commodified vocabulary. Because these popular concepts are completely severed from the rigorous methodologies and baseline data that generated them, they cannot be meaningfully integrated with one another. Ultimately, this semantic dilution reduces the rich, multidimensional, and productively tense friction of reality, so the present-day human is often left profoundly alienated, divorced from the very world they seek to comprehend.

The Epistemological Impasse of Metadisciplinary Synthesis

Interdisciplinary, operating as it does at the intersection of rigid, historically bounded ontologies, maintains a system of mutual methodological constraints. For example, when neuropsychology maps the phenomenological reporting of a clinical subject onto the structural dynamics of neurobiology, both fields preserve their empirical anchors. The data of one discipline limits the speculative excess of the other, thus presenting the true value of interdisciplinary cooperation.

However, when a multitude of “flattened” scientific terms enters contemporary non-specialist lingo, it produces certain semantic “metadisciplinarity” – an epistemic leap beyond these localized ontologies. It seeks to extract overarching, universal principles – a trans-categorical matrix capable of describing the common syntax of systems, whether they be biological, psychological, or cosmological.

From an epistemological standpoint, this move introduces certain vulnerabilities, primarily the risk of severe semantic inflation. When a theoretical framework is elevated to a metalevel, it must strip away the granular, idiosyncratic variables of its constituent disciplines to find a common denominator. By purging itself of specific disciplinary constraints, the metadisciplinary language inevitably loses its empirical density. To this extent, it ceases to operate under the criterion of falsifiability.

Furthermore, the metadisciplinary impulse harbors a hidden gnoseological presupposition: the illusion of the "God’s Eye View". This is the assumption that an observer can step outside the structural, operational boundaries of a specific discipline and occupy a transparent space of pure integration.

As Humberto Maturana and Francisco Varela demonstrated, all cognitive systems are operationally closed and instrumentally bound [9, pp. 78-82]. A psychotherapist perceives reality through a clinical, diagnostic filter. A comparative religionist perceives it through historical-phenomenological structures. Any attempt to synthesize these perspectives into a unified metadisciplinary language results in one of two failures: 1) A covert methodological imperialism, where the vocabulary of a dominant discipline (often psychology or physics) is secretly declared the universal language; 2) The generation of empty linguistic signifiers that mask a lack of genuine empirical integration with complex, abstract terminology.

The division of the world into distinct academic disciplines is not an arbitrary bureaucratic construct. It reflects the fundamental cognitive architecture of human inquiry, which operates by drawing distinctions. As George Spencer-Brown outlined in Laws of Form [16, p.12], to perceive anything, a boundary must be drawn; an inside and an outside must be established. By attempting to dissolve these boundaries in pursuit of a unified worldview, metadisciplinarity does not achieve a higher state of holistic integration. On the contrary, dysfunction of the modus of Search (to which scientific inquiry belongs) leads to aberrations in strategic patterns projected by two other modes of human consciousness – the Faith and the Poiesis.

The Triadic Matrix of Consciousness and the Hegemony of "Search"

Modes of consciousness are to be considered here as orthogonal dimensions of constructing meaning of the world – three primary modes being: Faith, Search, and Poiesis, which in their horizontal projection correspond to, but are not at all identical with, the cultural practices of Religion, Science, and Art.

The mode of Search is the domain of inquiry, verification, testing, and categorization. It is rooted in the earliest vicinity of birth, and carries what starts as curiosity and basic problem-solving deep into the verbal territories, where in its full extent it operates strictly in the third person, demanding the systematic elimination of the observer's subjective variables to produce repeatable, predictable models of objective facts.

The mode of Poiesis (or Creativity) is the drive toward unique, non-repeatable somatic creation. Even though in its earliest evolutionary form it is but a play of a child, this mode is not aimed at mapping an existing territory – consciousness actively projects a new reality into existence through counterfactual imagination and immediate aesthetic experience.

Keeping in mind these special features of available modes of consciousness, the crisis of contemporary individual as we presented it above, can be diagnosed as a hyper-fixation on the Search paradigm’s discourse and modus operandi over those of the other two modalities. As we see over the last three centuries, the scientific method has transitioned from being a highly effective tool for localized material inquiry into something that carries features of an absolutist ideology that demands that all human experiences validate themselves through the criteria of the Search paradigm: objectivity, measurability, and practical utility.

For instance, when the Search paradigm attempts to analyze the domain of Faith, it suffers from a structural blindness. Because it cannot process subjective, first-person existential meanings on their own terms, it reduces them to historical artifacts, sociological data, or neurobiological anomalies. It studies the neural correlates of a mystic’s prayer while remaining entirely blind to the ontological reality of the experience itself. The deep irony of this scientific imperialism is its own unacknowledged dependence on the very mode it seeks to marginalize in this case. Science cannot validate its own foundations through its own methods. The belief that the universe is orderly, that its laws are consistent across time and space, and that the pursuit of objective truth possesses inherent moral value is fundamentally an act of Faith.

By masking these pre-rational, metaphysical axioms beneath a veneer of pure objectivity, the dominant Search paradigm obscures its own roots, cutting itself and its blind followers off from the deeper levels of human meaning.

The Mechanization of Poiesis and the Modernist Fallacy

The impact of this scientific dominance on the mode of Poiesis requires our special attention, for its outcomes are equally devastating at both individual and social levels. Under the rule of the Search paradigm, art has been stripped of its status as an autonomous path to understanding – a way of knowing through creation. Instead, it has been infected by the “values” of industrialization, categorization, and formalistic experimentation. Starting in late XIX century this process results in the mechanization of Poiesis, gradually transforming the act of creation into a predictable, highly technical exercise.

To be sure, theorists and artists like Wassily Kandinsky and Arnold Schoenberg explicitly intended to liberate human interiority from the constraints of material mimesis, seeking an autonomous, objective spiritual grammar [6][15]. However, when viewed through a rigorous epistemological lens, their methodological execution reveals the exact opposite: the tragic surrender of Poiesis to the analytical, fracturing methods of positivist science.

By dissecting the visual field into geometric components, reducing the human form to architectural planes, and subjecting musical composition to rigid, mathematical algorithms (such as twelve-tone dodecaphony), these movements did not expand creative freedom. Rather, they brought the alienating mindset of the laboratory directly into the studio, codifying art's internal decline. By prioritizing technical methodology over raw, immediate experience, the creative act became a self-conscious commentary on its own mechanics.

This formalization prepared art for its ultimate absorption by the technocratic economy: once art was reduced to a set of formal design principles and conceptual games, it lost its capacity for genuine emotional and somatic disruption. The commercialized conceptual art of the late twentieth and early twenty-first centuries – typified by artists like Andy Warhol or Jeff Koons – is the direct result of this

shift. It is art that has fully adapted to the values of mass production, marketing, and corporate finance. The "bold leap of creation" has been replaced by a calculated, ironic gesture carefully designed to circulate within a speculative financial network, thus leaving art stripped of its deeper spiritual and sensory anchors.

The Colonization of the Somatic Matrix and Pathologization of Cognition

The hegemony of the Search paradigm does not merely restrict itself to the macro-structures of academic institutions or artistic movements; its most invasive operation occurs at the level of micro-politics – specifically, through the systematic colonization of the human somatic matrix which represents the non-verbal, bodily repository of raw, sensory experience. Somatic matrix is the archaic, evolutionary layer of psyche that senses, reacts, and integrates the shock of interaction with reality long before the emergence of linguistic mediation. It is what Maurice Merleau-Ponty identified as the "flesh of the world" (la chair du monde) – a primordial, undivided field of intentionality where subject and object are fundamentally intertwined [10, pp. 130-145].

This pathologization of cognition is widely implemented with the misuse of The Diagnostic and Statistical Manual of Mental Disorders (DSM-5) and its international equivalents that function as the supreme linguistic colonizers of our era. When a somatic state – such as the profound, heavy inertia of deep mourning or the frantic, hyper-activated state of existential terror – is automatically translated into once purely diagnostic terms of "Major Depressive Disorder" or "Generalized Anxiety Disorder," a violent epistemological shift becomes obvious. The unique, first-person narrative and the evolutionary wisdom of the bodily response are instantly devalued and repositioned under dominant Search paradigm. Ontologically, the raw experience of reality within and without is hollowed out, mechanized, and converted into a two-dimensional grid of "symptoms" to be managed, behaviorally modified, or chemically suppressed.

This is not merely a medical intervention; it is a gnoseological subjugation. By forcing the individual to view their own internal landscape through the bureaucratic, externalized vocabulary of psychiatry, the "Search" paradigm detaches the consciousness from its core – its somatic matrix. The individual becomes an alien inside their own skin, a technician managing a "faulty mechanism" rather than a conscious agent undergoing a profound, non-verbal interaction with reality.

Centripetal Deconstruction and the Return to Pre-Verbal Experience

To counteract this total devaluation of human interiority, present-day psychotherapists have to neutralize both of the described false linguistic strategies: the outward expansion of metadisciplinary models and the top-down clinical definitions of technocratic paradigm. To be able to actually help a contemporary person, successful psychotherapeutic approaches have produced what can be described as an alternative epistemological strategy: we call it Centripetal Deconstruction.

This strategy is not universally deployed across the psychological landscape; indeed, most marketed technocratic approaches like standard manualized Cognitive Behavioral Therapy (CBT) often exacerbate cognitive colonization by building more linguistic maps, categorical behaviors, and tracking matrices. Instead, centripetal deconstruction finds its expression in radical, phenomenologically grounded psychotherapies. It manifests in Eugene Gendlin’s Focusing, which isolates the pre-verbal ‘felt sense’ [4, pp. 11-24] [5, pp. 43-60]; Peter Levine’s Somatic Experiencing, which tracks non-linguistic autonomic discharge [7, pp. 61-75]; Gestalt Therapy, which collapses past/future narratives into immediate presence [12, pp. 14-18; 87-90]; and, surely, presents itself throughout entire Freudian psychoanalysis of XX-th century with its ‘return to the Real’ at the boundary where language fails.

Centripetal deconstruction inevitably borrows its critical techniques directly from structural and linguistic studies – most notably the linguistic model formulated by Richard Bandler and John Grinder, which weaponized Noam Chomsky’s Transformational Linguistics for psychological interviewing [1, pp. 57-90] [2]. By aggressively challenging the linguistic distortions, deletions, and over-generalizations that people use to construct their mental maps, centripetal deconstruction does not aim to build a better or wider map. Instead, it systematically collapses the map itself to reveal the actual territory of experience. It treats language not as a container for truth, but on the contrary, as a series of defensive walls that separate the human being from the unmediated impact of raw experiencing. Where is the missing referent? What specific somatic sensation is being hidden behind this nominalization? What raw, pre-verbal bodily action is being avoided by the creation of this complex abstract term?

Moreover, the ultimate task of the psychotherapist practicing centripetal deconstruction techniques is to make this return to the pre-verbal level of awareness a regular habit – a foundation for cognitive hygiene.

Historical Archetypes of Cognitive Hygiene: Apophatic Mysticism and Psycho-Spiritual Technologies

The operational mechanics of centripetal deconstruction are not merely modern clinical novelties; they find a precise historical resonance in the rigor of pre-modern apophatic mysticism. Long before the advent of modern psychotherapy, the psychological techniques of ascetics and mystics of the East recognized that language and intellectual conceptualization operate as defensive, separating barriers only. To preserve the unmediated presence of being, these traditions developed systematic methodologies designed to collapse the mind’s centrifugal maps.

In the Eastern Orthodox ascetic tradition, the practice of Hesychia (divine stillness) that stops logismoi – the intrusive, abstract thoughts and linguistic definitions that fragment human attention. Through the rhythmic, unbroken repetition of the "Prayer of the Heart," the ascetic deliberately exhausts the analytical mind. This process induces an apophatic clearing, bringing the discursive intellect to a standstill at the threshold of the unnamable (i.e. non-verbal) [11, pp. 125-140].

Similarly, Sufi gnoseology utilizes Dhikr (systematic remembrance via verbal invocation) to overwhelm the cognitive machinery of the nafs. By binding the totality of awareness to a singular verbal token, the practitioner collapses the complex linguistic superstructures of daily life. This systematically precipitates Fana (the total annihilation of the fractured, conceptual self) to recover Yaqin – an organic, non-discursive certainty of immediate presence [14, pp. 167-172].

Within the non-dualistic matrix of Indian philosophy, the practice of Neti Neti ("not this, not that") functions as a radical, centripetal reverse-engineering of identity. The practitioner methodically interrogates every cognitive distortion, mental map, and somatic sensation, stripping away nominalizations and linguistic constructs. By systematically falsifying and subtracting every objectified concept that the intellect attempts to grasp, the mind is driven backward until it collapses into the unconditioned, pre-verbal center of pure awareness – Atman-Brahman [13, pp. 192-198].

In the Far Eastern tradition, the Rinzai Zen Koan serves as a deliberate weaponized assault against the centrifugal wheel of the intellect. By forcing the practitioner to meditate on an insoluble, paradoxical riddle, the Koan paralyzes the analytical mind's ability to categorize or slice reality into dualistic maps. The intellect is aggressively brought to a standstill until the linguistic superstructure ruptures, triggering Satori – a sudden, cataclysmic recovery of the somatic-phenomenological matrix in its raw, unmediated immediacy [3, pp. 145-158].

Crucially, all four traditions reject abstract theological intellectualism in favor of the Somatic-Phenomenological Matrix. Consequently, these spiritual practices function as universal historical precursors to centripetal psychotherapy.

Conclusion

When in our attempt to find a solution to the epistemological entanglement of contemporary person, we examine the parallels between medieval apophatic mysticist practices and contemporary depth psychotherapy, a fundamental gnoseological strategy comes to light: both traditions recognize that the human subject benefits from a systematic, deliberate reverse-engineering of its own linguistic scaffolding and mental constructs. By deconstructing these semiotic layers, the individual is able to re-activate foundational attention at the pre-verbal, direct sensory level of consciousness and intentionality. This formally regressive movement into immediate experience is not a retreat into primitivism; rather, it is a necessary dialectical step. It serves to liberate the subject from the ossified, reified categories of everyday language that flatten our perception of existence. Ultimately, this ontological reset allows the individual to regain a highly integrated, balanced worldview – one that seamlessly unites the sovereign freedom of vital human interiority with the pragmatic ability to function within the hyper-complex, digitized networks of modern social mentality.

Consequently, the true mandate of a mature, non-reductive gnoseology – and of psychotherapy when understood as an applied philosophy of mind – extends far beyond symptom management or social adaptation. Its ultimate purpose is to act as a rigorous, foundational form of cognitive hygiene and a certain perspective on an existential topography.

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