

## On The Metaphor Of Embodied Cognition From The Perspective Of Depth Psychology

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**Abstract:** The idea of embodied cognition in philosophy is regarded as a product of fighting against the dualism of body and mind. It is difficult for human thinking to get rid of the influence brought by dualism. Therefore, when it comes to cognition, it means that things enter human consciousness through ideological transformation. The embodied cognition discussed in depth psychology is regarded as a kind of "dual consciousness", which points out that the experience outside consciousness has the same impact on the subject, and helps the subject perceive that cognition itself is a process of continuous expansion. The birth of new cognition, as a metaphor of prototype, also symbolizes the process of consciousness expansion.

Since the birth of the concept of embodied cognition, it has been widely concerned by the academic community. The emergence of embodied cognition is the product of antagonizing the dualism of body and mind, that is, cognition is not a sign processing occurring in the brain<sup>[1]</sup>. There is no final conclusion on the definition of embodied cognition, experimental operation and conclusion disclosure<sup>[2]</sup>. At present, what has been unanimously recognized by the academic community is the basic research idea of embodied cognition, that is, the body is crucial in human cognition<sup>[3]</sup>.

Depth psychology translates the embodiment directly into the embodiment imagination<sup>[4]</sup>, and there is no special connection with the word "cognition". It includes the idea of not distinguishing the conscious function process from other unconscious perception or forming a linear connection. Even though consciousness enables people to obtain the known meaning, it cannot ignore that unconsciousness will also have some impact on human beings. The conceptual interpretation of embodiment imagination is influenced by the concepts of "pure experience" and "dual consciousness" proposed by William James<sup>[5]</sup> and W.E.B Du Bois<sup>[6]</sup>. The embodiment imagination describes a "threshold consciousness", emphasizing that the subject is aware of a specific state, at the same time, one is also aware of the state of experience. When people have the knowledge, they will enter the state of being able to perceive themselves as a whole to get the feeling of the integration of body and mind.<sup>55</sup>

### The "metaphor" of dualism that cannot be discarded

Sian Beilock uses "beyond the brain to change the inside of the brain"<sup>[7]</sup> as the title of the preface of his book *Embodied Cognition: How the Body Influences Thinking and Behavior*. The positive significance of such expressions is to promote the liberation of cognition from the human brain and emphasize the role of body-environment interaction in cognition. At the same time, it reflects the research difficulties of embodied cognition, that is, whether it is described as "the body and the environment affect the brain" or "the interaction of body and cognition", the thinking about embodied cognition is still binary, which contains the transformation caused by indelible thinking intermediary. In this way, the embodied cognition we have captured is still a mental model drawn from reality, a metaphor for prototypes, or many masks about the embodied personality. It is not the embodied cognition itself.

The focus of embodied cognition is always on how to seek a breakthrough in dualistic cognition. Lakoff and Johnson point out in their book *Philosophy in the Body: Embodied Mind and its*

*Challenge to Western Philosophy* that cognition is based on the body and derived from the body, and abstract thinking is mainly metaphorical in nature. Metaphor is a metaphorical process of image. It systematically reflects the content of one conceptual domain to another conceptual domain through analogy<sup>[8]</sup>.

As mentioned above, it is difficult for human thought to get rid of the influence of dualism. Through dualism, human beings can obtain many metaphors that present the body. As an intermediary, human's thinking processes the phenomenon to enlarge the boundary of consciousness. This kind of phenomenon which opposes the dualism of subject and object on the surface is actually expanding the cognition of subject by touching the boundary of consciousness constructed by the dualism of subject and object. It symbolizes that the process of understanding embodied cognition goes back and forth between the original world of unconsciousness and the world of thinking. As a result, the intermediary conscious thinking and the archetype with infinity are constantly overthrown and always associated with each other. For human beings, to expand their understanding of embodied body, what cannot be discarded is the awareness of the consciousness "what is the embodiment". Human beings need to make clear that the "metaphor" of abstract thinking is not the same as the thing itself through self-examination of consciousness.

Metaphor is the expression form of abstract thinking, and we can see this phenomenon more clearly from children's thinking and primitive people's thinking:

In his book *For no Reason at All*, Charles Hart mentions a sentence his son said: "I'm not afraid of airplanes. That's why they fly so high." <sup>[9]</sup> Adults can understand that there is no causal or linear relationship between "flying high" and "not afraid of airplanes". However, when this sentence is said, there is a connection between them. What has the same characteristics is primitive people's thinking, such as the dance Ceremony of Helping the Sun in a trance of primitive Indian tribes.

The expressions used by children and primitives are the same as thinking. They both reflect the deformation of intermediary by certain parts of the facts and thinking. It can also be said that this deformation is a "metaphor" for the prototype, or it is a poetic expression. In modern society, it is not difficult for people to understand that the stories of children and Indians in the above examples are not telling the truth. Similarly, the view of the embodiment will also be regarded as a kind of primitive thinking in the future. This process constitutes a cycle of "feeling-thinking-self-awareness of thinking", which makes us constantly approach the prototype.

## **Unary and binary in psychotherapy**

From the practical level of psychotherapy, there is a fundamental difference between choosing unary or binary as the ideological basis of embodied psychotherapy. It is related to the basic problem of carrying out psychotherapy: what kind of treatment goal should we form?

Psychotherapy based on dualism constructs a certain treatment model, and related materials and texts always revolve around how body changes in the environment affect cognition. It will cause embodied cognition to fall into a linear interpretation model such as Neuro-Linguistic Programming that emphasizes strengthening certain social skills. And its treatment goal is often defined as helping the client to solve a specific type of problem, especially the direction of socialization of the person. Such pragmatic treatments will always have a certain effect. In fact, such treatments are originally result-oriented. But it will make personal psychotherapy be no different from other cognitive treatments. At this point, psychotherapy that focuses on the body and mind is completely different.

Depth psychology refers to the embodiment as the image embodiment, and *The Thinker* written by Rodin can be regarded as a typical representation of image embodiment.

*The Thinker* portrays a powerful working man with his right hand holding his jaw, biting his fist, and supporting his right hand on his left knee. His muscles are clear, showing the state of exertion. At the bottom of the thinker, such a text is carved: "My thinker does not think with his prominent forehead, nor with his mouth, nor with his fist against his mouth... My thinker thought with his whole body, with every muscle of his body."

In the face of *The Thinker*, human thinking maybe take questions such as "what are thinkers thinking?" as the goal of work, and the image reflects the concern of the thinker himself. The

thinker is thinking with his whole body, not the brain's processing of information, nor necessarily forming some abstract thinking. The image reflects the process of the thinker's "understanding".

The thinking of dualism inevitably lead to standardization, and the image reflects the process of paying attention to the state of mind and body outside the existing consciousness, which has nothing to do with the social and moral standards; the dualism is result-oriented, and the image reflects the process of paying attention to the understanding; no matter how it is expressed, the embodied cognition of dualism color is critical, and visitors will experience subject deprivation in the process of expression. Image representation is a process of expansion. The process of self-expression of visitors is a symbol of the completion of self-expression. It helps visitors realize that this process is the significance of image representation. If the client is not aware of the process of self-expression and only aims to achieve good results and feelings, more problems will be exposed. This kind of treatment is like a painkiller. To solve the current crisis also indicates that the future crises will be presented one by one. Only focusing on how to deal with each crisis will lead to psychological fatigue and collapse. After all, the new understanding of environment, body and self will be constantly integrated into our mind from the unconscious. If the subject can only receive problem-oriented solutions, then the new consciousness will be recognized as an unknown virus invading the body, and the immune system will launch a self destructive all-round attack without recognition.

As Jung mentioned in *Archetypes and Collective Unconsciousness*, archetypes express themselves with the use of various metaphors. Archetypes, whether they are past or present, have always been living spiritual forces that demand to be taken seriously; they guarantee their influence in a peculiar way. Abandonment can lead to the consequences of "the danger of the soul", which we know from the psychology of primitive people. Moreover, they are always the cause of neurosis and even mental disorder, just like being ignored or abused by body organs or organ function system<sup>[10]</sup>.

To list the disadvantages of psychotherapy under the influence of dualism is not to deny its effect. In fact, this kind of treatment is necessary. The role of dualism is that the subject can construct the boundary of the consciousness through the deformation of thinking. In this way, the subject can be distinguished and integrated into the collective. But as Rodin's thinkers exemplified, "Humans are more than just using the brain to recognize the world." The boundary of subjective consciousness is not static, but is in the process of continuous expansion.

The process of consciousness is not equivalent to the acquisition of new consciousness itself, but it is characterized by "acquiring new consciousness". The subject needs to be aware of the existence of them, realize the process of knowledge, and generates new knowledge, rather than just one-sided screening. The premature use of standardized and critical discrimination, like the splitting of the mind and body, will also bring about a "self-split crisis" between the subject's consciousness and unconsciousness. Seeing the process of consciousness will enable the subject to make an assessment at the level of consciousness and perceive that the assessment itself is only a self-consciousness, and cannot be equated with the prototype itself. If we only follow the dualism, the main body will lose contact with the integrity of consciousness, and thus experience separation. If we admit the existence of "opposite", then all cognition will fall into chaos again and cannot be realized. Just as dualistic thinking helps humans to generalize metaphors, respecting the unexperienced development of humans in the unconscious is also an important aspect of embodied cognition and realization that can be stretched in the consciousness of the subject.

## Conclusion

Consciousness is an ever-expanding process. Whether it is philosopher Heidegger who opposes dualism, he said that "*Being —in —the —world*"<sup>[11]</sup>, or it is "*embodied cognition is between monism and dualism*"<sup>[12]</sup>. Humans always express the process of realization in metaphor, and they also approach the prototype indefinitely through the various "metaphors" obtained in the process of consciousness.

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