

Features of the Origin of Ambivalence in Infancy

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ABSTRACT. Currently, psychological science focuses on the effect of ambivalence, which is recorded in many areas of psychological activity. In all cases of activity, the behavior of living beings, regardless of their level of development, is associated with needs and with situations that satisfy these needs. Thus, it appears that, oddly enough, readiness for social adaptation is based on a symbolic cannibalistic orientation, since human cannibalism coincides with the formation of consciousness and rational behavior, which is primarily associated with the production of tools that were immediately used against a person. Cannibalism was the first real manifestation of individualism, which, temporarily, was also useful and primitively reasonable. Therefore, it is not by chance that, in infancy, symbolic cannibalism and sadism are distinguished as relics of primitive cannibalism. However, in infancy, the main problem of the newborn is to overcome the relics of the biological heritage to establish relationships with the external environment and the development of the social skills of activity. In this case, you can only talk about impulsive behavior but with ambivalent content. Therefore, in the period of infancy, symbolic cannibalism is manifested as a social mechanism. When such experiences form new feelings, then we can talk about such ambivalence, as a result of which a new psychological reality is formed. © 2019 Bull. Georg. Natl. Acad. Sci.

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The term ambivalence was first introduced in 1911 by the Swiss psychologist Eugene Bleuler [1:8-9]. Freud, in one case, considers the fact of projection with paranoia, and he writes: “The typical case of such a conflict is one between the two members of a pair of opposites – the case of an ambivalent attitude, which we have examined in detail as it appears in someone mourning the death of a loved relative” [2:43]. In another case, Freud considers the “touching phobia” and in this connection he writes: “The individual constantly wants to carry out this action (the act of touching), he sees in it the highest pleasure, but he may not carry it out, and he even

abominates it. The prohibition becomes fully conscious, while the surviving pleasure of touching remains unconscious, the person knowing nothing about it. If this psychological factor did not exist the ambivalence could neither maintain itself so long nor lead to such subsequent manifestations [2:44]. The emergence of ambivalence can be reduced to those two basic instincts that, in accordance with psychoanalysis, act in the human psyche and resist each other”.

Freud writes: “According to this view we have to distinguish two classes of instincts, one of which is the sexual instincts or Eros. On the basis of

theoretical considerations, supported by biology, we put forward the hypothesis of a death instinct” [3:39-40]. That is why the researcher of early manifestations of consciousness A. Damasio writes that mechanisms of life management and life support were created by evolution for a very long time ago [4:41-42]. This position of Damasio agrees with the view of Charles Darwin, who writes that changes in the conditions of life cause or excite a tendency to vary; and in the foregoing case the conditions are supposed to have changed, and this would manifestly be favourable to natural selection [5:94-97]. In this regard, D. Uznadze, directly indicates the basis of life, when he writes: “When a specific need appears, the subject, with the aim of satisfying it, directs his forces to the reality surrounding him and cause in it, as in the integrity of the forces, an appropriate set” [6:253-333]. Therefore, we are entitled to speak about a general biopsychic set [7:196-234]. The fact is that usually due to the weakness of the biological abilities aimed at interacting with the environment, they cannot ensure the normal functioning of the infant. At the same time, due to the underdevelopment of social means of interacting with the environment, they also cannot provide the normal functioning of the infant.

The infant is simultaneously affected by two opposite – biological and social tendencies, which are clearly manifested in ambivalence. S. Freud considered birth itself to be a source of future anxiety, and Otto Rank associated birth with “fear of birth” [8:76-77]. The study of all factors affecting the child’s psyche and, in particular, the nature of the relationship between the child and the mother during the newborn period has not been thoroughly investigated. W.E. Nelson et al. write: “For the establishment of optimal mother-infant bonding in humans comparable to critical periods for imprinting in other vertebrate species is not fully resolved” [9:15-19]. Of course, the restoration of a primitive general biopsychic set in a biologically developed organism causes the

alienation of biological means of interaction with the external environment (unconditioned reflexes), since the primitive level of maintenance of vital activity of organism is basically consumption. In this case, there is an ambivalent confrontation between the general biopsychic set and the biological relic unconditioned reflexes. In infancy in the initial period, the general biopsychic set and the social environment simultaneously (ambivalence) affect the newborn. Based on the tendency of survival of living beings and the lack of the possibility of rational action, the main engine of behavior is the tendency of survival, which, coincides with the general biopsychic set. Thus, here, too, real ambivalence in the conditions of an impulsive plan of action is overcome on the basis of a fixed plan of survival. After birth, the child’s body enters a situation (biological and social) hostile to him, when the only survival opportunity for him is to transit to a state that resembles a state similar to the primitive protective state of anabiosis. By this very fact, the child’s body, as it were, brings about a general biopsychic set to activity, which, on the basis of the simple, but the most important life principle, according to the theory of Dmitry Uznadze, as a result of the coincidence of need with the situation of satisfying this need [6:253-333], ensures the existence of a child. We can say that in the first year of life, the main ground of behavior of a newborn is the general biopsychic tendency of survival, which mediates the maximum possible mobilization of all human resources that determine the expediency of the behavior of the newborn in the situation of the most complex, simultaneous confluence of general biopsychic, egoistic, biological and social tendencies.

Along with this, at the end of the first half of the year, the child for the first time breaks the interaction characteristic of the impulsive plan with ambivalence. He establishes the interaction with the mother through his eyes, that is, he takes the initiative, when he is not limited to consumer needs of both the general biopsychic set and impulsive

readiness for set activities [6:253-333], which are in an inactive state, since the individual is fed. It is the passive opposition of these two important tendencies that determine ambivalence when there are no other fixed forms of behavior in such a situation, the action is caused, completely by non approved, non-biological and non-social, but by individualistic tendency viewing the mother as an object. S. Freud discusses various objects of attraction in detail [10:17-121].

On the other hand, on this occasion, Uznadze writes, that objectification does not create objects, they exist in objective reality, regardless of our acts, but it turns available objects into objects on which we focus our attention, or, more precisely, which we objectify [6:253-333]. In this case, the child's individualistic behavior lies in the fact that he, temporarily, in his relationship with his mother, refuses both the consumer's attitude towards her and the game and concentrates his attention on her face, and thereby emphasizes her closeness and difference from other objects, which, from the point of view of an external observer, is of course an objectification. Valeria Mukhina writes that: "Infancy is a period when the child quickly develops from a sedentary lifestyle and a sleeping state into a mobile, cheerful child. [11:98]. In the second half of the infancy, the grasping innovation, mainly realized in the form of systematic capture of any objects and imitation of their eating. It is important that such behavior is demonstrated when the child is full. At the same time, the child bites the mother's breast, which allowed Freud to evaluate child's this behavior as cannibalistic. On this occasion Jean-François Rabain writes that Freud introduced the notion of an "oral" organization that he also described as "cannibalistic [12:1203-1204]. Usually little attention is paid to mental readiness for socialization, at least also, as was done, when studying the preliminary stage in the process of mastering speech [13:104-106]. It appears that, oddly enough, readiness for social adaptation is based on a symbolic cannibalistic orientation, since

human cannibalism historically coincides with the formation of consciousness and rational behavior, which was primarily associated with the production of tools that were immediately used as weapon against the representative of the same tribe. Therefore, it is the weapon that becomes the main support in ensuring person's individual existence.

Yuri Semenov writes: "According to archeology and paleoanthropology, in a primitive herd of early Neanderthals, murder and cannibalism were still widespread" [14:122-123]. Primitive cannibal clearly demonstrates its alienation from the biological principle [15:194-211]. Historically, cannibalism is an extreme degree of egoism and primitive rationality of a primitive person, who abandoned the hereditary mechanism for preserving his own species, and in the infantile period the symbolic cannibal tendency is expressed in the symbolic absorption proposed by adults the social symbolic structure, which in reality is manifested not in the destruction of the social environment but in adapting with her and in ensuring your existence. Thus, cannibalism was simultaneously directed against the majority of its own species. Cannibalism was the first real manifestation of individualism, which, temporarily, was also useful and primitively reasonable. Since cannibalism is associated with the need for food, this behavior was initially recorded as a useful behavior and therefore became an occasion for imitation. However, due to the fact that cannibalism as an extremely egoistic behavior was individually useful, it led people to the struggle of all against all.

Thus, humanity was faced with the danger of self-destruction, which ultimately led him to the principle of "rational egoism", that is, public interest became useful not only for others, but also for the individual. James George Frazer writes: "By eating the body of the god he shares in the god's attributes and powers. And when the god is a corn-god, the corn is his proper body; and so by eating the bread and drinking the wine the worshipper partakes of the real body and blood of his god".

[16:466-467]. Ultimately, cannibalism is largely eliminated, but in a veiled, symbolic form, it becomes an indicator of sociality. One of the most important problem is probably the gradual formation of readiness for existence in social conditions. It seems to us that in the second half of the first year of life, the child, finds himself in crisis conditions to adapt to the social situation. However, in reality, we are witnessing the usual veiled and even inverse behavior, when, under imitation of cannibalism, the child shows curiosity toward the social values. Thus, demonstrating two opposite behavior, the child finds an individualistic way of adaptation to the social environment. At a time when, in the second half of the first year, the child shows a negative attitude towards an unfamiliar person, against the background of a positive attitude towards the mother, this fact, of course, is a manifestation of ambivalence.

This ambivalence not only confirms the attachment to the mother, but fixes precisely the election, as often the child of this age goes into the hands of strangers and only after some time, asks for the mother again. Thus, the child outwardly conducts the process of objectification. Individualism coupled with primitive pragmatism is opposing collectivism, which is supporting socially justified rational selfishness. Collectivism, as a constant antipode of individualism, together represent the constant ambivalence of the members of society, who strive to overcome ambivalence, which causes the constant progress of society.

Thus, as a result of the opposition of individualism and collectivism, a compromise was found in the form of symbolic behavior, which served as the foundation for the formation of a phenomenological space as the main indicator of the culture of society. The fact is that immediately after the birth of a child, the action of a general biopsychic set, as opposed to biological relic reflexes and weak social influences, is in fact the most important ambivalent state that temporarily provides the child with physical survival. However, by the second half of the first year of birth, the continuing process of the action of the general biopsychic set already comes into mild conflict with the useful social construction in the form of pseudocannibalism. In the infantile period the symbolic cannibal tendency is expressed in the symbolic absorption proposed by adults - the social symbolic structure, which in reality is manifested not in the destruction of the social environment but in adapting with her and in ensuring your existence. In the second period of infancy, the action of symbolic cannibalism, in fact, is testing the surrounding objects by the infant, which is a manifestation of the objectification of external reality, which the infant, as it were, relates to its possibilities of free action. Therefore, in the period of infancy, symbolic cannibalism is manifested as a social mechanism. When such experiences form new feelings, then we can talk about such ambivalence, as a result of which a new psychological reality is formed.

ფსიქოლოგია

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ფსიქოლოგიურ მეცნიერებაში განსაკუთრებული ყურადღება ექცევა ამბივალენტობის ეფექტს. ცოცხალი არსებები, მათი განვითარების დონის მიუხედავად, დაკავშირებული არიან მოთხოვნილებასა და იმ სიტუაციებთან, რომლებიც აკმაყოფილებენ ამ მოთხოვნილებებს. ჩვილობის პერიოდში ახალშობილის ძირითად პრობლემას გარემოსთან ურთიერთობის დამყარების ბიოლოგიური მემკვიდრეობის რელიქტების დამღევა და აქტივობის სოციალური უნარ-ჩვევების განვითარება წარმოადგენს. ირკვევა, რომ, სოციალური ადაპტაციისადმი მზადყოფნა ეფუძნება სიმბოლურ კანიბალიზტურ ორიენტაციას, რადგან ადამიანთა კანიბალიზმი ემთხვევა ცნობიერებისა და რაციონალური ქცევის ჩამოყალიბების პერიოდს. კანიბალიზმი ინდივიდუალიზმის პირველი რეალური გამოვლენა იყო, რომელიც დროებით სასარგებლო და პრიმიტიულად გამართლებული იყო. ამიტომ ჩვილობის პერიოდის სიმბოლური კანიბალიზმი სოციალურ მექანიზმად წარმოგვიდგება. როდესაც ამგვარი განცდები აყალიბებს ახალ გრძნობებს, მაშინ შეგვიძლია ისეთ ამბივალენტობაზე ვისაუბროთ, რომლის შედეგად ახალი ფსიქოლოგიური რეალობა ყალიბდება.

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