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OTTO RANK'S CONCEPT OF BIRTH TRAUMA AND ITS IMPACT ON PSYCHOANALYTIC PEDAGOGY

Abstract. O. Rank's concept of birth trauma is based on the assumption that separation from the mother is the most terrible human shock. O. Rank believed that all later situations of frustration, which are associated with the leveling of drives, are directly related to this primary trauma. Almost all traumatic, crisis events that occur in a person's life owe their appearance to the very similarity of the act of biological birth. Childhood, according to O. Rank, is a constant attempt to psychologically cope with the trauma of birth and reflect on it. Based on this, children's sexuality is considered by O. Rank as a child's desire to return to the mother's womb and constant anxiety about it.

Developing his opinion, O. Rank assumes that primary displacement and primary anxiety, as the consequences of birth trauma, are the basis of a person's mental life. The main intrapersonal conflict of a person is the irresistible desire to return to the mother's womb and the fear of this desire. O. Rank built therapy and principles of education from basic theoretical positions, i.e., based on the theory of birth trauma and the idea of free will. O. Rank distinguishes three types of people depending on the development of the will: «average», «neurotic» and «creative» people. O. Rank described three stages of the will development: 1) «anti-will» – opposition to the will of another; 2) «positive will» – the manifestation of a person's will to what he should not do; 3) «creative will» – the manifestation of a person's will to what he wants. The goal of raising a child is to transform the first two stages into creative will. The main mistake in raising a child, according to O. Rank, is the suppression of the life of impulses and early will («anti-will» or «negative» will).

O. Rank considered the relationship in the «parent-child» system as a struggle of will positions and insisted that parents should be very sensitive to this situation. Negative will should not be destroyed, but must be accepted in such a way that it is transformed into positive or creative will. If the parents teach the child that any free expression of impulses is undesirable and that any contrary will is bad, the child suffers two consequences – the suppression of all his emotional life and a weak will burdened with guilt. The child becomes an adult who represses his emotions and considers the very act of expressing his will as negative and forbidden. O. Rank

believed that other important problems of the beginning of life are derived from the basic struggle of volitional attitudes. The main task of a psychoanalyst/educator is to conduct therapy/upbringing in such a way that the will of a person is strengthened, not destroyed.

Conclusions from Otto Rank's psychoanalytic concept of «birth trauma» are important for modern humanities. Otto Rank's psychoanalytic concept of «will therapy» in the field of pedagogy is gaining importance as a positive system of upbringing.

Keywords: psychoanalysis, separation from mother, upbringing, psychotherapy, volitional therapy.

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КОНЦЕПЦІЯ ТРАВМИ НАРОДЖЕННЯ ОТТО РАНКА І ЇЇ ВПЛИВ НА ПСИХОАНАЛІТИЧНУ ПЕДАГОГІКУ

Анотація. В основі концепції родової травми О. Ранка знаходиться припущення про те, що сепарація від матері – найстрашніше людське потрясіння. О. Ранк вважав, що всі більш пізні ситуації фрустрації, які пов'язані з нівеляцією потягів, безпосередньо пов'язані з цією первинною травмою. Майже всі травматичні, кризові події, які відбуваються в житті людини, завдячують своїй появі саме схожості акту біологічного народження. Дитинство, за О. Ранком, – постійні спроби психологічно впоратися з травмою народження і відрефлексувати її. Виходячи з цього, дитяча сексуальність розглядається О. Ранком, як дитяче бажання повернутися до материнського лона (матки) і постійну тривогу з цього приводу.

Розвиваючи свою думку, О. Ранк припускає, що первинне витіснення й первинна тривога, як наслідки родової травми, є основою психічного життя людини. Головний внутрішньоособистісний конфлікт людини – непереборне бажання повернення до материнського лона та страх цього бажання. Терапію і принципи виховання О. Ранк вибудував з базових теоретичних положень, тобто виходячи з теорії травми народження та ідеї волі. О. Ранк виділяє три типи людей залежно від розвитку волі: «середня», «невротична» та «творча» людина. О. Ранк описав три стадії розвитку волі: 1) «проти воля» – протистояння волі іншого; 2) «позитивна воля» – прояв волі людини до того, що вона не повинна робити; 3) «творча воля» – прояв волі людини до того, чого вона хоче. Мета виховання дитини трансформувати перші дві стадії у творчу волю. Головна помилка виховання дитини, за О. Ранком, це придушення життя імпульсів і ранньої волі («противолі» або «негативної» волі).

О. Ранк розглядав відносини в системі «батьки-дитина», як боротьбу вольових позицій і наполягав, що батькам слід бути дуже чутливими до цієї ситуації. Негативну волю не слід знищувати, а необхідно приймати таким чином, щоб вона трансформувалася у позитивну чи творчу волю. Якщо батьки вчать дитину, що будь-який вільний прояв імпульсів небажаний і будь-яка протилежна воля – це погано, дитина страждає від двох наслідків – придушення всього свого емоційного життя та слабкої волі, обтяженої провиною. Дитина стає дорослою людиною, яка пригнічує свої емоції і розглядає сам акт волевиявлення як негативний та заборонений. О. Ранк вважав, що інші важливі проблеми початку життя похідні від основної боротьби вольових установок. Головне завдання психоаналітика/педагога – проводити терапію/виховання так, щоб воля людини зміцнювалась, а не руйнувалась.

Висновки з психоаналітичної концепції «травми народження» Отто Ранка важливі для сучасних гуманітарних наук. Психоаналітична концепція «вольової терапії» Отто Ранка в галузі педагогіки набуває важливого значення як позитивна виховна система.

Ключові слова: психоаналіз, сепарація від матері, виховання, психотерапія, вольова терапія.

Introduction. S. Freud and O. Rank were colleagues as well as close friends, but as with most of his friends, S. Freud broke off friendly relations with O. Rank after he expressed a number of ideas that contradicted his concept. O. Rank's psychoanalytic approach differs significantly from the classic psychoanalysis of S. Freud. The teaching of S. Freud has a pronounced biological orientation and a deterministic, reductionist, mechanistic character. O. Rank denied the Oedipus complex and psychosexual dynamics, which are the basis of Freudian psychoanalysis, instead emphasizing the decisive role of birth trauma.

It should be noted that S. Freud was the first to address the problem of birth trauma. S. Freud addressed this topic in a number of scientific publications, but his views on birth trauma were radically different from O. Rank's innovative ideas. If for S. Freud extreme physiological problems in the process of birth are the cause of anxiety, then for O. Rank, anxiety is connected with separation from the mother (womb), that is, with a heavenly situation in which all desires are fulfilled effortlessly and immediately.

The fact is that in the work of psychoanalysts, clients' memories of the birth process and the perinatal period often surfaced. S. Freud mentioned that the fear of death, which is associated with birth trauma, can be a hidden source and prototype of all fears that a person will experience in his life. However, S. Freud perceived the very memories of birth as false memories and fantasies of his patients. However, O. Rank had a different view on this issue, because he took the memories of birth trauma absolutely literally, seeing in it the source of all human troubles. It was on

this idea that he built his entire future theory. S. Freud perceived this as an attempt to revise his concept and refused to cooperate with O. Rank.

The history of the relationship between S. Freud and O. Rank was certainly reflected in the fate of the ideas formulated by O. Rank in his book «Birth Trauma», which was published in 1924. The idea of the determining influence of the mother on the development of the individual was recognized as heretical and apostate in the psychoanalytic community and led to the denial of the idea of «birth trauma» [7].

For O. Rank, a person's «Ego»/«Self» (consciousness) is an expression of will, not a repressed part of the psyche that is under the control of the «Id»/«It» (unconscious). O. Rank emphasized that it is necessary to revise views on the technique of psychoanalytic treatment, his proposals regarding the clinical component were no less radical than theoretical explanations. In the technique of psychoanalytic treatment, according to O. Rank, the patient must re-experience the birth trauma, without which it is impossible to complete the treatment. O. Rank believed that it is necessary to focus attention on the direct experience of a specific person, and he considered the innovative ideas of S. Freud regarding «word treatment» (a verbal approach in psychotherapy) to be of little effect.

According to S. Freud, O. Rank went too far, claiming that human behavior, almost all psychological problems, must be considered as the consequences of birth trauma. O. Rank very carefully analyzed dreams, fantasies and myths for their relationship with the fear of separation from the mother, the fear of being alone in the dark, games of crawling into a hole, etc. He was interested in the connections between religious rituals of «re-birth», as well as other cultural and mythological material and the experience of birth [6].

Aim of research. The aim of the study is to explain O. Rank's concept of «birth trauma» and its contribution to psychoanalytic pedagogy and psychology.

Discussion. O. Rank came to the conclusion that the act of his birth, connected with the incredible trauma of separation from his mother, plays a decisive role in the formation of a person's mental world. At the same time, O. Rank idealized the time of the fetus in the mother's body, believing that it can be characterized as carefree, happy and calm. And in this case, it is clear that exposure to a dangerous and unfamiliar outside world traumatizes a newborn.

Disruption of the harmony between the child and the mother at birth leads to the appearance of anxiety. The helplessness and defenselessness of the newborn in front of the unfamiliar and hostile outside world can be the reason for the desire to return to the mother's womb. In this, O. Rank saw the central conflict in the subject's life, which includes, on the one hand, a person's desire to return to the initial state of harmony, and on the other, memories of the horror of birth. This conflict becomes a prototype for the entire system of human perception.

O. Rank singles out two more events that are superimposed on the primary trauma of birth, these are: 1) weaning; 2) a fantasy about the genital trauma of castration, which refers to the period of the Oedipus complex.

If in the system of S. Freud, the Oedipus complex was of decisive importance in the system of psychosexual development, then for O. Rank, all stages of psychosexual development were only derivatives of the primary trauma of birth. A person will perceive his entire future life through the prism of the experienced birth trauma. Any breakup, separation or change in life circumstances causes anxiety in a person because they remind of the process of birth. And based on this idea, he interpreted many phenomena.

According to O. Rank, the womb is a primitive paradise that is lost in agony during birth. He was sure that all subsequent activity was related to the search for pleasure, nothing more than an attempt to feel the joy of being in the mother's womb again. For example, all children's games that have elements of rocking and swaying reproduce rhythms similar to embryonic ones, even the popular children's game of hide and seek reproduces the separation from the mother and her return. The fear associated with being in a tunnel, the fear of being trapped echoes the fear of birth. He attributes sex and sleep to unconscious desires to return to the womb (into darkness and pleasure).

An important aspect of O. Rank's concept is the interpretation of dreams, which differs from the Freudian one. Sleep is a state that can be compared to intrauterine life, and dreaming is an attempt to relieve the original trauma of birth and return to the perinatal state. It is interesting that at the heart of the mythological story about Oedipus the king is the secret of human origin, which Oedipus must solve after returning to his mother's womb. Oedipus not only literally engages in sexual intercourse and marries his mother, but also symbolically, when the already punished and blind Oedipus gets lost in a cave (tunnel) that leads him to hell [5].

In particular, he said that the entire human culture is built precisely on the basis of birth trauma. According to O. Rank, religion helps to recreate the primary situation of symbiosis in the mother's womb, which provides a feeling of support and protection. Art, according to O. Rank, is a very powerful tool for psychological adaptation to the consequences of birth trauma [8]. In a similar way, O. Rank perceived the difference between the sexes [9]. Realizing the reproductive function in childbirth, a woman in a symbolic sense finds immortality, and for a man sex symbolically expresses death, therefore O. Rank believed that male power is reflected in creative activity, which has a non-sexual nature.

During intercourse, the man symbolically joins the mother's womb, and the woman absorbs the man, merges with him, to form a single whole. Interpretation of dreams also comes from primary trauma. After all, every dream according to O. Rank reflects the very desire to return to the womb. O. Rank interpreted all neuroses in the same way. O. Rank analyzed how birth trauma is associated with the fear of certain animals. So, if the object of the phobia is a large animal, then important topics are related to the threat of absorption or incorporation (wolf) or the danger of pregnancy (cow).

In 1949, when a quarter of a century after O. Rank's «Birth Trauma» was published, Nandor Fodor's book «In Search for a Beloved» was published in the USA. Clinical trial of birth trauma and the prenatal state, the psychoanalytic community, as before, was not ready to accept his book, which developed the ideas of O. Rank and presented to the general public the rich clinical material obtained by N. Fodor in practical work over many years [2].

The conclusions made by N. Fodor are as follows: 1) birth is traumatic, and memories of it emerge in dreams and fantasies; 2) birth is the source of the fear of death, it is the basis of nightmares, claustrophobia and many other symptoms. It is the attempt to interpret the symptomatic picture during psychoanalytic treatment from the point of view of birth trauma that makes N. Fodor's work an important step in the development of O. Rank's ideas.

Like O. Rank, N. Fodor believed that the physical environment inside the womb is perfect, and after nine months of peaceful development, the human baby is forcibly pushed out into the strange world by terrible muscle convulsions that, like an earthquake, destroy its heavenly home. N. Fodor considers the birth of a child as a painful, traumatic ordeal. He equated birth with death. He believed that a person develops a protective amnesia about the traumatic experience of birth. Like O. Rank, N. Fodor pointed out that the consequences of birth trauma are unconsciously manifested in behavior and dreams.

N. Fodor was really surprised by the memories of his patients, which he recorded during psychoanalysis sessions. He gave the name to this phenomenon in psychotherapy – «impression of the organism». He compared these impressions to the annual rings of trees, which reflect the physical growth of a plant.

Asserting the similarity of the womb and heaven, nevertheless, N. Fodor develops the idea of perinatal traumatization, which occurs as a result of organic disturbances in the course of pregnancy or the conscious efforts of the mother to terminate it. N. Fodor emphasized that perinatal (physical) traumatization is also of great importance for a person's future life (sexual relations in the third trimester of pregnancy and abortion attempts).

The scientist believed that with the help of «telepathic influence», the mother could maintain contact with the unborn child. Like many later birth theorists, N. Fodor believed in parapsychology, but his reflections on telepathy between mother and fetus are easily separated from his own clinical material on birth trauma, which is of real scientific value.

The question arises, how does a person cope with birth trauma? It is noteworthy that in this matter, O. Rank was close to another psychoanalyst, E. Fromm, because he spoke about freedom and individuation.

The primary trauma of separation from the mother is accompanied by various forms of psychological dependence and the loss of a sense of «wholeness». In order to achieve independence, the individual must initiate separation as an expression of his own will against a passive and traumatic experience. As a result, every time a

person enters the world, he goes through a conflict and a birth situation. For example, family and parents are, in a certain period, a reflection of the safe mother's womb. Over time, conditions change, and the family is replaced, for example, by the children's, schoolchildren's, students', work collectives, etc. Thus, human development inevitably goes through the process of changing the social situation.

Each step on the way to the formation of individuality creates a feeling of abandonment, loneliness, activating the trauma of birth. The experience of freedom is traumatic if it does not lead to establishing a new connection with the world at a higher level. If it is not possible to establish this connection, then the person falls into maladjustment and neurosis. According to O. Rank, the driving force that helps a person to adapt is the will. Will in O. Rank's interpretation is an autonomous creative force that is the basis of individuation. A person always has a choice either to obey external forces, for example, parents or other people, which will allow him to maintain his current state, or to overcome himself on the way to freedom, which requires an effort of will. The psychoanalyst assures that all people are born with a will that leads to freedom from any directive pressure from the outside. However, not all people have a sufficiently developed will, and O. Rank distinguishes three types of people depending on the development of the will.

«*The average person*». According to O. Rank's classification, he is an average, normal person who submits to his will, the group will. Such a person tends to hide his fantasies, if their content is considered unacceptable, immoral and antisocial. As a result – there is a constant feeling of guilt before others. The average person's self-image is illusory, as it portrays how others can and want to perceive it. This does not indicate direct, mindless subordination to the group, but speaks of conformity (healthy, active adaptation). This type of people is characterized by a lack of creative activity and non-conflict.

«*Neurotic person*». This type does not obey the group will, but does not have the internal resources to assert its own. A neurotic person is burdened with a sense of guilt and inferiority, so he cannot identify with the majority and needs constant support and help from the group. A neurotic person is constantly in a state of internal personal conflict. In this case, fantasies are hidden from others and first of all from himself, not because a person shuns their content, but because he considers them as personal ill will. The vector of guilt is directed at oneself (a kind of auto-aggression).

«*Creative person*». This type completely goes through the process of self-actualization and self-realization, being in a harmonious state with his own ideals and internal resources. Moreover, ideals are not simply borrowed, but chosen consciously. A creative person is in a constant search for his own truth, which is expressed in the products of creative activity, as a result of which fantasies become open to others, and the feeling of guilt becomes a catalyst for creativity. Therefore, a creative person is able to simultaneously be in harmony with the world and affirm his own ideals. This type of personality was considered by O. Rank as the goal of psychotherapy and education.

O. Rank built therapy and principles of education from basic theoretical positions, that is, based on the theory of birth trauma and the idea of free will. Since the basis of neurosis is a birth trauma, it is not necessary to look for the reasons that led to it, as it was in the concept of S. Freud. The cause of all neuroses is the primary trauma of birth, and the cause of interpersonal conflicts is the displacement, ignoring of the personal fear of birth. The psychotherapeutic process should immediately begin with the disclosure of the birth trauma, so that the client has enough time to assimilate this experience before the end of the therapy. This was achieved by «replaying» the birth situation in the process of analysis. This technique allows you to reduce or eliminate feelings of guilt and unresolved internal conflicts without using the mechanism of psychological regression.

At the final, concluding stage of psychotherapy, the client experiences a «new birth». In the unconscious part of the psyche, the therapy process is perceived as a birth, therefore, in a deeply symbolic sense, the client perceives himself as re-born. The psychoanalytic process in O. Rank's concept is nothing more than the successful completion of the process of overcoming the primary trauma of birth. As a result, there is a repetition and partial release of this trauma, as a result of which the person is relieved of suffering and separation from the psychoanalyst occurs.

At the same time, O. Rank emphasizes that it is necessary not only to shorten the duration of psychoanalytic therapy, but also to determine its specific chronological limits, which should be communicated to the client in advance. According to O. Rank, in the process of therapy, after overcoming the client's initial resistance, it is necessary to determine the date of the end of the therapy (after successfully repeating a new separation from the mother figure and reproducing one's birth).

According to O. Rank, the client's knowledge of the terms of psychoanalytic therapy contributes to the establishment of constructive relationships in the analyst-patient system and will be a catalyst for effective work in the therapy process, will cause an increased sense of responsibility for what is happening to him. At the same time, taking into account the nature of birth trauma, we can conclude that verbal therapy is ineffective and should give way to direct experience [10].

The second element of O. Rank's therapy was based on the concept of will. If classical psychoanalysis focused on the elimination of neurotic symptoms through awareness of unconscious material, then «will therapy» is aimed at transforming a person's «negative» will into his «positive» will.

Moreover, «will therapy» turned out to be desirable and necessary not only for neurotics, but also for those who were considered healthy, since both «neurotics» and «average people» did not have, in O. Rank's understanding, «positive will». As for the neurotic type of person, according to O. Rank, the main therapeutic task is not to adapt the neurotic to reality, but to adapt him to himself, that is, to give him the opportunity to accept himself, and not to constantly defend himself.

The main task of the psychoanalyst/educator is to conduct therapy/education in such a way that the human will is strengthened, not destroyed. If the analyst/educator will directly force the client to «correct» thoughts, actions and deeds, he will meet total resistance and the therapy/education will be ineffective, or fail altogether. In the process of direct interaction, O. Rank always reinforced the volitional manifestations of clients, if they had resistance and a desire to end the therapy.

O. Rank believed that the main problem of a neurotic person is that he can be a creative person, perfectly understand what needs to be done and how to change fate, but at the same time feels a lack of willpower. O. Rank believed that human will has great potential and the main task of a psychoanalyst is to find and actualize hidden will resources. According to the scientist, a person can give up his will voluntarily, not wanting to change his life. But the fact that when a person is able to resist changes, and says that he has no will, already indicates its presence. It is resistance that shows the presence of will. It's just that this volitional energy is misdirected and spent on resistance, not on creativity. Often it is the will that prompts the neurotic to turn to a psychotherapist and begin treatment. And this moment of manifestation of will must be used.

Contacting a psychoanalyst is the most difficult moment, the psychotherapist is obliged to support the will of the client, showing that the person must solve his own problems himself, as well as assure his readiness to help the client, but without his constant efforts, all efforts to help will be useless and one-off meetings will yield nothing.

Meetings with the client should be a check of the work that the client does independently outside of sessions with the psychotherapist. Each time, a person must report on his work on himself, on what works and what does not, to jointly make further plans.

When the period of work with the client ends, an ecological check is carried out, that is, an assessment of the extent to which a person, having stopped psychotherapy, will be able to solve his problems on his own. After some time, if necessary, work with the client can be continued. Thus, the volitional therapy of O. Rank consists in the consistent manifestation of conscious efforts for self-realization within the limits of real possibilities. Neurotic experiences of the fact that a person cannot change his behavior take more energy than this behavior itself, which can be mastered and brought to automatism under the guidance of a psychotherapist [4].

Results. In 1924, when psychoanalysis had not yet been institutionalized, O. Rank's radical ideas did not receive favorable reviews in the psychoanalytic society. His thesis that the womb is a heavenly place is in most cases refuted by modern data on intrauterine life. But O. Rank's idea that psychoanalytic theory and practice should focus on the «act of birth» led to a revision of the duration of psychotherapy, reducing it to several months, unlike other psychoanalysts who

believed that psychoanalytic therapy should continue for several years, or a lifetime. And this indicates to us the correctness of the path chosen by O. Rank.

Modern psychoanalytic ideas about the phenomenon of schizoidism as a primitive defensive reaction of the «Ego»/«Self» that imitates a return to the womb (R. Fairbairn [1], G. Guntrip [3]) also point to O. Rank's correctness. One cannot fail to recognize that O. Rank's concept of birth trauma, regardless of whether it is accepted in the scientific community or not, has activated discussions in various fields of humanities, thereby contributing to their development. One can argue with O. Rank's psychoanalytic constructions, but it is almost impossible to get past them. At the very least, they pose a number of problems that require conducting analysis by any attentive researcher.

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