

РОЗДІЛ VIII. ПРОБЛЕМИ ІСТОРІЇ ПЕДАГОГІКИ

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FROM PEDIATRICS TO PSYCHOANALYTIC PEDAGOGY (ON THE 115TH ANNIVERSARY OF THE BIRTH OF FRANÇOISE DOLTO)

The article expresses the innovative ideas of F. Dolto in the field of child psychoanalysis and psychoanalytic pedagogy. It is shown that she boldly processes and expands basic psychoanalytic concepts for childhood development and psychotherapy, while maintaining the dedication of S. Freud's classical psychoanalysis. Its basic discoveries and author's methods of work combine fundamental psychoanalytic provisions and bold explication of their ideas both in scientific and practical planes.

The article reveals the specifics of the psychoanalytic approach of F. Dolto in the field of theory and practice; F. Dolto's innovation in the field of psychoanalytic training, educational activity, organization of social assistance to children and parents; the possibilities of using F. Dolto's ideas in psychotherapeutic and pedagogical work with children and features of psychoanalytic work with babies; verbal communication in the "mother – baby" system; the image and scheme of the body in the concept of F. Dolto; types of castration in the scientific picture of F. Dolto; pre-verbal language and its importance for the development of a psychologically healthy personality; the role of linguistic interaction with the child to form the structures of his psyche; early stages of child development; the need for early socialization to build a prosperous (constructive) subject-object interaction; manifestation of unconscious determinants of the psyche (projective diagnosis) in children's creativity; specificity of working with children in different social institutions; the importance of implementing the basic scientific psychoanalytic provisions of F. Dolto in the general psychological and pedagogical discourse.

Key words: *psychoanalysis, child psychoanalysis, pedagogy, psychoanalytic pedagogy, psychology, education, stages of child development, consciousness, unconscious.*

Introduction. The psychological health of a child has its own specifics, which includes a full-fledged living by the child of all stages of ontogenesis and full-fledged psychological development at each of them. The child's intellectual, emotional, mental, physical and other properties are at the stage of formation and development. They are integral links in a child's psychological health system and the basis of an adult's personal development. In the modern world, in which the pace of life is constantly accelerating, there is a growing lack of attention and love in interpersonal relationships, and this "lack" is most strongly manifested in the attitude towards children. At the same time, there is a number of pressing questions in the field of raising children: how to meet newborns in this

world; how to protect the child from danger; what are the deep (psychological) causes of diseases, etc.

These and other questions are answered by the French psychoanalyst, pediatrician, great humanist, original thinker-practitioner, Françoise Dolto (1908-1988). In her many years of practice in the field of child psychoanalysis, she emphasizes the need to follow the most important principle in raising children – to be on the side of the child: to see, listen, hear, respect and love him.

F. Dolto, penetrating into the child's inner world, easily recognized the motives of his behavior. She subtly felt what the child wanted to tell her. A comprehensive and deep study of a child's personality in the field of child psychoanalysis brought F. Dolto worldwide recognition and popularity.

The relevance of the article is a rethinking of the psychological and pedagogical heritage of the French psychoanalyst, doctor and teacher F. Dolto, in order to be able to more adequately use effective methods of psychotherapy in working with children who have proven themselves well. The problem of the research is that, despite the wide popularity of F. Dolto as a popularizer and propagandist of psychoanalytic theory in pedagogy and applied psychology, she remains a very controversial figure in the psychoanalytic community. With the exception of a relatively small number of her followers, F. Dolto's theoretical and clinical works, unfortunately, are not integrated into the modern psychological and pedagogical discourse. Most of the original and innovative ideas of F. Dolto's scientific heritage are still not sufficiently studied.

Analysis of relevant research. General methodological and socio-pedagogical issues of F. Dolto's psychoanalysis were considered in the studies by F. Aubourg (2009), R. Bates (2021), P. Delion (2021), A. Maitra (2017), F. Ortoli, M. Amram (1990), M. Slattery (2002). Unfortunately, the problems of child psychoanalysis are not reflected in the Ukrainian psychological and pedagogical discourse. This is confirmed by the fact that only one scientific work by F. Dolto has been translated into Ukrainian.

The aim of the article is to reveal the main ideas of F. Dolto's child psychoanalysis and its contribution to psychoanalytic pedagogy.

Research methods. The research used methods of disciplinary, general scientific and philosophical levels. The methodological basis of the study is a systemic interdisciplinary approach. When using authentic texts by F. Dolto, we use general scientific methods; analysis and synthesis, induction, deduction and analogy, abstraction, generalization, idealization, formalization.

Research results. The name of F. Dolto is widely known in France, where children's shelters, schools and institutions are named after her. Back in the 30's of the 20th century, she raised issues that are still relevant. In France in the 1930's, psychoanalysis was considered a kind of adventure. Despite this, F. Dolto develops the course of her psychoanalysis with the founder of the French psychoanalytic school, René Laforgue (Dolto, 1989g).

F. Dolto is the first woman to undergo psychoanalysis before becoming a wife and mother. There was no other such a case. F. Dolto continued her studies, which included mandatory practice in medical institutions, in particular in children's departments, where she began to come into contact with patients suffering from mental disorders. Through this practice, she realized that doctors did not seek to establish verbal contact with little patients. Instead, they told the children that their mothers were suffering and worried about their children's behavior.

In 1935, F. Dolto continued her practice as an intern at a women's psychiatric clinic. After practice, she makes an important decision that she will not work with adult patients. At the same time, she noted that most adults are difficult to treat, and it was necessary to start working with them when they were still children (Dolto, 1989g).

In her work, F. Dolto was convinced that psychological disorders are the result of somatic disorders. However, her colleagues were skeptical of such a statement. F. Dolto had to give up clinical practice because she could not accept the prevailing atmosphere of absolutism in the medical corporation. She started looking for a position of a child doctor (pediatrician).

F. Dolto starts working with children. She accepts and relies on the theory of psychosexual development of S. Freud. F. Dolto respects classic psychoanalytic developments, expands scientific psychoanalytical provisions on child development (Dolto, 2018).

In 1939, F. Dolto began working on her dissertation on the topic: "Psychoanalysis and Paediatrics". The attitude of scientific community to this work was ambiguous: on the one hand, there were favorable reviews, and on the other hand, open mockery. At the end of 1939, she began her work as a child therapist in one of the Paris medical institutions. Among her patients were those who needed psychoanalysis (Dolto, 1971a).

At that time, F. Dolto was already familiar with the founder of structural psychoanalysis, the French psychiatrist and philosopher J. Lacan.

F. Dolto was impressed by the originality of Lacanian thought. She found confirmation of her own ideas in J. Lacan's concept (Slattery, 2002).

Having accumulated practical experience, F. Dolto begins to work on her theory of unconscious body image. She was the first to show how much a person seeks self-affirmation from the first days of his life through language (verbal) communication with the surrounding world. If we talk to a child, tell what is happening around and with him, wanting to convey this information to him, then he will definitely hear us. If you explain to a child suffering after childbirth what will happen to him, what is happening now, his condition will not worsen. Conversely, the condition will worsen if he is not told anything (Dolto, 1984c).

The human body gives certain signs of the subject's desire. The unconscious body image includes the chronology of the early verbal and physical interaction of the child and his mother. This includes the presence of the Other, the experience of interaction with him, a set of other objects – words, look, smell, touch, the mother's voice, her attitude to the child, interaction with the mother's breast.

Unconscious body image is the whole set of representations that are directly related to the body, all of them have an unconscious character, an unconscious memory of past experience of relationships and related experiences (Dolto, 1984c).

In the concept of the unconscious body image, the concept of "image" implies a rebus, a cipher containing the logic of identity formation. The unconscious body image includes three components:

- 1) integration of "self" and identity through the mother;
- 2) feeling of one's importance for the mother;
- 3) one's "self" – a subject included in the context of culture, "self" as a subject of language.

F. Dolto distinguishes between body scheme and body image. They are certainly related, but they are not the same. The scheme of the body is the same for all people, and at the same time it is unique, it is the actual real life of the body. The body scheme is partially unconscious as well as preconscious and conscious, whereas body image is always unconscious. The unconscious body image is directly related to the body scheme through the experience of pleasure and displeasure, the experience of pain through the words and speech of another. Body image includes a source of subjectivity, the possibility of formation and development (Maitra, 2017).

Unlike his predecessors, who considered five main stages of development (oral, anal, phallic, latent and genital), for F. Dolto, the development of a child begins much earlier than the oral stage – from the embryonic stage and umbilical castration. At the same time, she noted that at the moment of cutting the umbilical cord, the child loses its unity with the mother and at the same time passes into the world of breathing.

One of the main achievements of F. Dolto was recognition of the fact that a child from the moment of birth is not an *infans* – which means “does not have the right to speak” – but a linguistic being, a subject for himself, in strict accordance with the tradition of psychoanalysis, which considers the patient the subject of his unconscious desires.

F. Dolto always emphasized that a very little child seeks to be satisfied with language. A child opens his mouth not only to eat. It is necessary to listen to this opening mouth. This mouth wants to get information from a dialogue with us no less than it wants to taste mother's milk. He wants to absorb information with his mother's milk. A child enters this world anatomically, genetically, and socially predisposed to speak. With the help of sight, smell and touch, he perceives the surrounding world. But only the word addressed to him is the means that allows the child to feel like a human (Dolto, 1979b).

This allowed F. Dolto to listen and hear what “matters” and is expressed with the help of the baby's body, and to state that the word addressed to the newborn can have a therapeutic effect. That is why she always suggested that parents talk to the child about everything that concerns the baby and “tell him the truth” from birth (Dolto, 1988f).

An oral body image focused on the pleasure of “absorption” must change imperatively and transform to support more developed relationships. This is the period of “weaning” and the loss of “body from body” and this requires separation. This means setting limits to the permanent nature of the oral body image. According to F. Dolto, this restriction initiated by the parents before the child is equivalent to castration. A peculiar kind of pleasure should take a different form – it is communication at a distance, namely through words. At this stage, more than at any other, the mother must “bath the child in language” (Dolto, 1984c).

When the child begins to walk and gets used to neatness, he must part with the state of merging with the mother. By moving away from her and freeing his mouth, he gains the ability to speak. After starting to walk, the baby masters the space. At this initial stage of gaining independence,

it should not be restricted. Grooming skills are acquired when the child knows how to control his muscles. At this age, the child gets acquainted with the first prohibitions (taboos), the first universal human laws. The child's discovery of the difference between the sexes causes certain problems and complications: the boy will understand that he will never be able to become a mother, and the girl will understand that she does not have the penis that she previously wanted to have. Before the Oedipus complex, the body image ceases to be unconscious, but turns into an identifiable, conscious image of a woman or man.

In contrast to the classic Freudian scheme of Oedipus castration, F. Dolto expands this concept. She divides castration into symbologenic (symbol-generating) and symbol-traumatizing. In the first case, the child discovers something new for himself – a path that leads to further discoveries, to his life. In the second case, the path is closed for the child. The basis is oral, anal and genital castration. F. Dolto, expanding S. Freud's concept of castration, emphasizes in his works that castration is a test not only for a child, but also for his mother (Delion, 2021).

In her psychoanalytic approach, F. Dolto for the first time not only opens the concept of "castration for the mother", but also gives it a detailed description: the mother must be able to let her child go. At the same time, F. Dolto analyzes a number of forms of castrations (umbilical, oral, etc.) and the effects (fruits) of castrations (Delion, 2021).

By the age of three, the child should be fully ready for the stage of the Oedipus complex, which allows him to leave the family circle and integrate into society. Thus, F. Dolto introduces a completely new concept that allows us to reproduce and consider the previous, archaic stages of a child's development. The image of the body constantly develops in the process of the subject's history and in the system of his relationships.

The uniqueness of F. Dolto's theory is that it is possible to dialogue with a child who does not yet know how to speak, the main provisions of her theory became the basis of the concept of intrauterine life. She believed that every person from the moment of conception is a source of independent desire. His desire to be born himself is symbolic, as an independent desire that comes from a very small person. F. Dolto from the experience of communicating with her children came to the conclusion that babies understand everything that is said to them, although they do not yet know how to speak. Based on this, she dared to treat very little children with the help of psychoanalysis. F. Dolto treated

disabled children who suffered both physically (somatically) and mentally. At the same time, these children had developmental communication problems. As a rule, most doctors considered such children to be difficult patients and did not know how to help in such situations (Dolto, 1979b).

At a psychoanalytic seminar in 1986 in Montreal, she noted that perhaps these mentally ill children she treated were much smarter than she was, and therefore she could not understand them on an intellectual level. F. Dolto came to the conclusion that in order to prevent early mental disorders, it is necessary to start psychoanalytic work as early as possible.

The originality of F. Dolto's psychoanalytic theory lies in the fact that it showed how much a person seeks self-affirmation from the first days of his life through verbal communication with the surrounding world. The newborn child is already eager to enjoy the speech (verbal) achievements of the offspring (Dolto, 1979b).

F. Dolto always sought to establish the child as a full-fledged individual, starting from childhood itself, taking into account the experience of clinical work and the experience of communication with her own children (Dolto, 1985d).

In her practical work, F. Dolto not only observed children's behavior, speech, facial expressions, but also analyzed their creativity, in particular, drawings. Interpretation of children's drawings allows us to assess the degree of their integration into society. Undoubtedly, in his drawings, the child touches on aspects of communication, interaction, intergroup rivalry, cooperation, social, community and sports games. For F. Dolto, when interpreting the drawing, the child's answers after drawing were important. Telling about the picture, the child forms the foundation for mutual understanding with the surrounding and the outside world.

F. Dolto first suggested starting a dialogue with the child, through the language of behavior, until the child learned to speak. She claims that a newborn child needs to talk about what is happening to him, and then he will be able to prepare the perception of the situation in which he found himself. To say nothing to a child is tantamount to leaving him in a state of permanent disaster (Dolto, 1988f).

F. Dolto believed that psychoanalytic treatment is not only helping a patient, but also a meeting of two people. She, relying on the principle of mutual recognition by subjects, developing and sharing Freudian ethical views, defended the ethical side of such meetings. At the same time, she noted that a psychoanalyst cannot avoid deep concepts about the essence of a person.

F. Dolto's ethical connotations in the context of child psychoanalysis acquire even stronger significance. She claimed that the birth of a child is a proof and a manifestation of the fact that he himself is the origin and source of his own desire. She expressed this opinion with the words that later became known: "A human being is the symbolic embodiment of three desires: the desire of the father, the desire of the mother, and one's own desire – all three" (Ortoli, Amram, 1990).

F. Dolto invented a unique method of transmitting psychoanalytic knowledge: a group of psychoanalysts formed near her, who observed her work for a year. F. Dolto took an active position, introducing the ideas of psychoanalysis into the mass consciousness. She took on the task of educating people in the field of sexual education, respectful treatment of children, their needs and feelings. She held regular meetings with parents, educators, and social workers. She gave lectures, published books, articles for parents, doctors, teenagers; she participated in radio programs, various performances and seminars. They include "Lectures on upbringing for young men 17-23 years old", "What to say to children, how to treat them?", "An unexpected thought about tidiness" and many others. F. Dolto's social activism was often met with resistance, and only her confidence, enthusiasm and faith in her cause helped to overcome public resistance.

An important aspect of F. Dolto's innovation in introducing psychoanalytic knowledge into society was the creation of the "Green House". This is a completely new institution, which, on the one hand, is the result of practical and theoretical activity of F. Dolto, and on the other hand, represents a model of society where everyone directly depends on the quality of communication with other people: adults and children. "Green House" is an institution, the main idea of which was to teach adults to listen and hear their children who do not yet speak. Such an unusual institution appeared in 1979 thanks to the efforts of F. Dolto. She ran this facility until her death, sharing her analytical expertise with everyone. People who were just preparing to become parents or children from 0 to 4 years accompanied by adults came to the "Green House". A special linguistic space was formed in it, in which cries of incomprehension, despair and words of support, words about daily maternal worries and the first successes of babies sounded. It was here that children made their first attempts to build social bonds while being with adults (Dolto, 1986e).

According to F. Dolto, such "Green Houses" should be created for the purpose of early socialization of children. This is the prevention of

psychosomatic diseases, as well as the basis of forming harmonious relationships with people and oneself. It is a unique model that exists according to certain rules, with boundaries within which everyone has the right to speak and be heard (Aubourg, 2009).

F. Dolto talked a lot about the importance of early socialization in the prevention of children's psychosomatic disorders and various mental disorders. Considering emotional insensitivity to children as a potential danger, F. Dolto was actively involved in the education of doctors, teachers, social workers, law enforcement officers, all those who in their work come into contact with children. F. Dolto came to the conclusion that the professional competence of medical workers, especially in the treatment of children, should include "treatment with words"; understanding the symptom's connection to psychological trauma (Bates, 2021).

Conclusions and prospects of further research.

1. F. Dolto advocated a special attitude towards the child. She recognizes the importance of the mother for the early development of the child, and even the special role of society and education, but, at the same time, takes a position "on the side of the child". She advocates considering the baby as a person, as a subject of one's own desires.

2. F. Dolto continues the ideas of S. Freud in that psychoanalysis is treatment with conversation (words). And approaches this problem more radically than all her predecessors, claiming that a child is born a linguistic being. And any disease is pain, suffering that cannot be expressed in words and needs treatment.

3. F. Dolto considered the ability to listen, hear and understand each other to be particularly important. She had a unique ability to understand the unconscious processes of other people and, first of all, children.

4. F. Dolto in her theory of "unconscious body image" presents the "non-verbal"/"pre-verbal" wealth of bodily experience that is formed from the first day of a child's life. For F. Dolto, body image is an imprint of a child's physical and emotional experiences, which is formed and structured in relationships with others.

5. F. Dolto expands the concept of castration, dividing it into symbologenic (symbol-generating) and symbol-traumatizing, opening a completely new perspective on the stratification of castration (umbilical, oral, anal, etc.), introducing the "effects (fruits) of castrations" into the psychoanalytic scientific circulation. She emphasizes that castration is a

test for both the child and the mother. She introduces the concept of “castration of the mother”.

6. F. Dolto introduces the concept of “young subject”, recognizing the child as a separate subject, with his own unique personality, his own desire to live, with his own purpose, who has the right to realize needs, in addition to parental wishes in relation to the child.

7. F. Dolto was at the origins of psychoanalytic work with babies. One of the main concepts of F. Dolto is the concept of intrauterine life – a dialogue with a child who does not yet know how to speak. From birth, a child is a linguistic being, a subject for himself, with whom you need to talk, telling him everything about his parents, birth experience, feelings. After all, having appeared in the world, the baby tries to be saturated with language in the same way as with mother’s milk, and a word addressed to a speechless baby can have a therapeutic effect.

8. F. Dolto paid a lot of attention to work with parents. A child is part of a family, part of a system in which everyone influences each other. She recognized the importance of parents and other adults for the harmonious development of the child, and the role of parents during therapy.

9. F. Dolto carried out active educational work on raising children, literally going beyond the boundaries of the psychoanalyst’s office. She created a special model of society – “Green House”, in which communication is aimed at early socialization of children under the sensitive supervision of psychoanalysts, where every word, gesture, step is supported by an adult who is significant for the child.

10. F. Dolto found time to educate teachers, social and medical workers, law enforcement officers, worked with social institutions for children. She convinced the specialists of these institutions of the need to create and maintain conditions for the harmonious development of children. F. Dolto did not easily implement psychoanalytical knowledge in life, but built through public lectures, radio addresses, active educational work for the integration of psychoanalytical thinking among different layers of the population. F. Dolto’s activities also extended to public life. She took the most active part in the preparation of the Convention on the Rights of the Child.

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АНОТАЦІЯ

Вертель Антон. Від педіатрії до психоаналітичної педагогіки (на 115 -ту річницю народження Франсуаза Дольто).

У статті експліковано новаторські ідеї Ф. Дольто у сфері дитячого психоаналізу та психоаналітичної педагогіки. Показано, що вона сміливо переробляє та розширює базові психоаналітичні концепції щодо дитячого розвитку та психотерапії, водночас зберігаючи відданість ідеалам класичного психоаналізу З. Фрейда. Основні її відкриття та авторські методи роботи поєднують у собі фундаментальні психоаналітичні положення та сміливу експлікацію своїх ідей як у науковому, так і у практичному плані. У статті: розкрито специфіку психоаналітичного підходу Ф. Дольто у сфері теорії та практики; розглянуто новаторство Ф. Дольто у сфері психоаналітичного навчання, просвітницької діяльності, організації соціальної допомоги дітям та батькам; проаналізовані можливості використання її ідей у психотерапевтичній та педагогічній роботі з дітьми. Проаналізовано: особливості психоаналітичної роботи з немовлятами; вербальна комунікація у системі «Мати – Дитина»; образ та схема тіла у концепції Ф. Дольто; види кастрацій у науковій картині Ф. Дольто; довербальна мова та її значення для розвитку психологічно здорової особистості; роль мовної взаємодії з дитиною для формування структур її психіки; ранні стадії розвитку дитини; необхідність ранньої соціалізації для вибудовування благополучної (конструктивної) суб'єкт-об'єктної взаємодії; вияв несвідомих детермінант психіки (проективна діагностика) в дитячій творчості; специфіка роботи з дітьми в різних соціальних установах; важливість імплементації основних наукових психоаналітичних положень Франсуази Дольто в загальний психолого-педагогічний дискурс.

Ключові слова: психоаналіз, дитячий психоаналіз, педагогіка, психоаналітична педагогіка, психологія, виховання, стадії розвитку дитини, свідомість, несвідоме.