

PERSONALITY BEGINS WITH LOVE

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Максименко С.Д. Особистість починається з любові. Вихідні методологами генетичної психології визначають магістральні лінії дослідження психології особистості і ряд центральних питань: «Як виникає особистість?», «Якими є психологічні механізми її існування і розвитку?». Відповідь на перше питання полягає в тому, що особистість створюється, тому вона створюється, а отже вона є творінням. Це особливий феномен, який все своє життя перебуває у власному становленні. Він продовжує створювати себе, ускладнювати (або - спрощувати), самореалізовуватись вдосконалюватись. Він самоіснує. І в цьому сенсі, особистість виступає власним автором. Але справжнє диво полягає в тому, що особистість є не лише автором себе як твору: вона потенційно і фактично є автором іншої, нової особистості - людської дитини. Цей абсолютно унікальний акт співтворчості двох особистостей, двох люблячих людей і є істинним початком. **Ключові слова:** особистість, психологія акту, початок особистості, поняття любові.

Maksymenko, S.D. Personality begins with love. The initial methodology of the genetic psychology determines the main lines of investigation of the personality psychology and a number of central questions: «how does the personality appear?», «what are the psychological mechanisms of its existence and development?». The answer to the first question consists in that the personality is formed, therefore it is created, and it is a creation. This is a special phenomenon, which is all its life in the process of its own formation. It continues to create itself, to complicate (or - to simplify), to self-actualize, and to self-improve. It exists by itself. And in this sense, the personality acts as its own author. But the original miracle consists in that the personality is not only the author of itself-as-phenomenon: it is potentially and actually the author of the other, new personality - the human child. This absolutely unique act of the common creation of two personalities, two loving people will be the true beginning.

Keywords: personality, psychology of an act, beginning of personality, concepts of love.

Introduction. «Personality begins with love» - this thesis contradicts the initial position of the home psychology concerning the ontogenesis of the personality, which was put in the title of A. Leontyev article: «The Beginning of The Personality Is an Act», it also gave rise to the whole trend of the Ukrainian «psychology of an act». The act if to take it in A. Leontyev's and V. Romenets's understanding, can never be «the beginning of the personality», as to make it you should already be the personality: to realize «the own I», to realize «the I of Another» and definitely to regard it.

The beginning of the personality is not the act; all begins with love. «Without love, - says P. Florensky, - the personality falls to a set of psychological elements and moments. Love is a connecting link of the personality.» Love unites and, as a matter of fact, creates the personality. It does not allow the person to concentrate on «the own I», but it concentrates, embodies him/her in «the other I», providing by this the existence and development of itself as the unity. A. Losev noted that the main aspiration of the personality is a complete self-affirmation, internal freedom, integrity and harmony. «He wants to live like gods observing the infinite world and reasonable silence of their independent light life». And this existence becomes possible in love. Losev continues: «And here, when the sensitive and various casual history of the personality driven into relative, dark, powerless and painful existence, it happens that this initial and light fate of the person is shown, the lost general thesis is recollected, and with it tiresome emptiness and motley worldly noise are won - then it means, that the miracle is created». The love, its feelings and aspirations, is this very miracle. R. Mai notes, that the love has the immense psychological energy. And it is the most powerful force for realization of influence and personality transformation.

Materials and Discussions. N. Berdyayev emphasized the creative personality nature and its existence as coexistence. He considered that the personality is not a substance, but a creative act, and it is constant during the process of change. The whole generalizes the partial in the personality and it is not something self-exhaustive, egocentric: it turns into something different, into another «you» and so it lasts, realizing general contents, which is a specific life.

The modern psychology pays surprisingly little attention to the love research, at the same time focusing the attention on the study of destructive necessities and qualities of the person though G. Allport

emphasizes, that «affiliated desires are the necessary basis of human life». The psychology appears not ready to study the phenomena of such level of complexity and universality as love, but it does not mean, that it should not be studied.

E. Fromm considers love to be the most radical and, actually, unique existing way out for the person from the disruptiveness, aloofness and disconnexion. But what is the love? Love, he writes, is a «passionate aspiration to the unity with another person, stronger than all other aspirations of the person. It is the strongest passion; it is the force which unites a family, a clan, a society, and all mankind in a single whole». There are two opposite forms of love - passive («love-merge») and active. The latter is actually what we name love as proper. Fromm writes: «Contrary to symbiotic connection the mature (active) love is the connection which assumes the preserving the personality integrity, its individuality». It is a very important moment for us - the status of personalities in love affairs. It was deeply enough analysed by J. Sartre to which we shall refer later.

The true love is an energetic activity, instead of passive effect; this is *state* in a peculiar condition, instead of «falling» into it. «The most general indication of the active nature of love, - Fromm notes - is possible to formulate in such a way: to love means first of all to give, but not of to receive». It is the central moment and rather delicate nuance. This «to give» does not at all mean «to give» in the sense of to endow, be left without something, to suffer privations, etc. Only the people, focused exclusively on receiving understand so the meaning of the word «to give». Such orientation denies love, leads to its exchange: «gave – received». Absolutely different is meant by Fromm: for the personality who is productive, complete and open «to give» means to show the own force, to give oneself to the another person, the own world and ... thus to become even more enriched, complete, strong.

E. Fromm considers absolutely fairly that not every person can love so. Such love «presumes, that the person should form in himself dominating aim on the productive activity, having overcome dependence, self-admiration, propensity to hoarding and manipulating others». The person should believe in own forces, be self-sufficient in the achievement of the purpose. And besides, to love means always to give, «it always means also to take care, to be responsible, to respect and to know ... these are the major features of love peculiar to all its forms». Now it is clear why only mature, open and productive person is capable to love properly. But why then we consider love to be the beginning of the personality? We can strengthen the thesis: the love is not simply the beginning of the personality, it *exists before* the personality, and it generates (defines, determines) the process of its creation (as a miracle).

The love, according to A. Maslow, is one of the forms and directions of the personality self-actualization. That is in the emotional experience of love the person becomes «who he can become». Here the question is of the so-called worldly love, which essentially differs from deficitary love (d-love). As a whole, these two types of love, which Maslow defines, are similar to E. Fromm's classification. However A. Maslow considers an interesting phenomenon, which is very important for our research. It is a question of «peak emotional experiences». Full disclosing and enthusiasm, peak of creative activity, contemplation, openness and emotional tension – in such a way this phenomenon can be described.

We should make digression and specify two moments, which are very important for the readers to understand us in proper way. First of them is particular, and concerns the necessity of the precise delimitation of the peak emotional experience of love and the emotional experience of orgasm (as it is a question of erotic love). A. Maslow rigidly insisted on this distinction also. Their belonging to the sexual contact unites these two emotional experiences. But this unity is external. By the origin the peak emotional experiences are the unique form of the continuation of a stream of worldly love. We shall emphasize – the continuation and the strengthening, but not the ending and relaxation. (E. Fromm, criticizing the theory of erotic love of Z. Freud, quite correctly specified, that the intrinsic requirement in love is a unity, but not relaxation as it was considered by Freud). The primary, biosocial element by its nature, need generates the love as the realization of two necessities implanted in it - in full connection with the beloved person and generation of the continuation - a new being. These are dominants, «notion forming» motives and they are not «deficitary», i.e. they do not disappear after the realization. It is necessary also to note that the process of the penetration into another, its comprehension, the process of creation of a new life is, actually, infinite (anyway, it is longer than a life of one person). The moment of discrete satisfaction of these two motives in the peak emotional experience actually defines, colours, and absorbs it. And if it is a question of coitus, as an «operational aspect» of the particular emotional experience, the relaxation really causes additional

feelings of psychophysiological pleasure, harmonizing up to the end and, at this stage, finishing emotional experiences. This «subsidiarity» of orgasm is really noticed by people loving each other really, i.e. worldly (A. Maslow), or actively (E. Fromm). Results of the questionings made by A. Maslow, and some our data confirm it.

It can happen in human life, however, so, that the orgasm, as the means of relaxation and of getting pleasure from it, can «create its own «interfunctional system», taking a leading place in it. But it's already not at all about love, and we shall have an opportunity to talk about it.

The psychological features (parameters) of worldly love, which are specified both by E. Fromm, and A. Maslow, and other researchers of the given phenomenon, actually can tell little about the essence of the given phenomenon. Heuristics here will be determined by scope in research of dynamics - appearance, existence and development of love.

So, essentially original perception of each other by people if they love has been already defined. This phenomenon attracts attention of many scientists. So, R. Mai specifies: «Meeting with the existence of another person (love) comprises the force which can cause strong shock of the person and cause in him a splash of alarm. But it can be the source of pleasure». It is possible to specify that even etymological connection between words «to cognize» and «to love» is very close. In the ancient Greek and Hebrew languages a verb «to cognize» simultaneously denoted «to have sexual connection». The serious material in this area can be found in religious texts: «Abraham cognized his wife and she conceived» ... - such statements are numerous in Bible texts.

Meanwhile, no special researches are required to fix great psychological importance of this phenomenon. We cannot consider here this problem in details, but we know impressions of many women who gave birth to the expected, desired and conceived in love child. Yes, they speak about fear and pain, but not only about this. They speak about frankness and openness – they haven't experienced greater disclosing, greater naturalness and trust to the world, up to the feeling of «dilution» in it. They note the intensification of love to the husband and the boundless love, care, and fear for a life of the child and for their own life. It seems to us that this act is an obligatory component of human love, and it should be investigated in psychology as an essential stage of the ontogenesis and transformations of the personality. Psychoanalytic and close to them trends understand the importance of this phenomenon, and only owing to them we have some scientific information. But psychoanalysis is a rather specialized trend, partial and, as it has been already specified, not focused on the attributive features of the personality.

If we search for a part of DNA «supervising and determining the propensity to crimes or ability to love» it will be really ridiculous ... in such statement of the question. And we are not speaking about this. If it makes sense to consider the body of a person, the biological constitution as the «carrier» of mental and simultaneously as its obligatory substantial constituent (a substructure of the personality) there it is the question of change of the form of existence and interaction of two factors: biological and social ones. Outside the personality, they exist as different forces, but inside personality they are transformed into the inseparable integrity. The development generates a new quality. But we can also tell the same about the hereditary material. The hereditary cell is not only «flesh of one's flesh», but also «spirit of one's spirit», it is the integral substantial unit of that unique integrity which is the human personality. Otherwise, if it did not include the whole personality in the changed and removed form, it would not be referred to as a «cell». Not the set of separate genes (parts of the DNA molecule), but the complete integrated set of hereditary material incorporated in the unitary system with other components of life functions of the cell creates that qualitatively new structural and functional integrity, which in the changed kind as a different existence, carries both the informational experience, and the initial need for life of the whole personality. Philosophers noticed long ago it and expressed correspondingly. So, Plato specifies in one of the dialogues: «the need for integrity and aspiration to it is love». Further it is stated, that the god of love Eros is shown all over the world, and lives not only in the soul of the person and its inclination to wonderful people, but also in many other things - in bodies of various animals, in plants, every creature as he is the great god, wonderful and universal.

Only love, and life experience testifies it, is capable to really complete human beings as those as only it alone connects these beings by their direct essence. «Really, - notices Teyar, - in what minute do two beloved people reach full possession of each other, than not when they lose themselves in each other?». But the connection will be simultaneously the act of generation when it is not carried out as the connection

«no matter with whom», and «no matter how» as the love disappears in the contact with the impersonal and the anonymous. The love generates in the personality the feeling of integrity, feeling of universe, and it is possible to understand and share the surprise of Teyar when he proclaims: «How could the psychology ignore this fundamental vibration the timbre of which for the trained ear is felt in the basis or, more likely, at the top of any strong emotion?».

Researchers connect vital issues of love relations with the process of self-disclosing. We already specified R. Mai's point of view that emphasized that «meeting» in love could become a source of splash of very sharp alarm. K. Rogers has approached this most closely. Deep self-disclosing and self-comprehension, full opening to another in love really may be unsafe for people who do not accept itself. Rogers explains such nonacceptance, incongruity by the significant difference (sometimes - contradiction) between «I-concept» and «constitutional (original) I» of the person. «I-concept» as a set of realized and «legal» information about oneself is formed in the situation named by Rogers «a condition of value». What does it mean?

Since the early age, the child acquires what it must be and what it must not be. And real features corresponding this are realized and become «I-concept» in their unity. They are present at the person, but from the area «impossible to have», «are not let through» to consciousness and hide even from themselves. Together with the «I-concept» they make a complete «constitutional I». Fully functioning personality (the term of Rogers) differs by almost absence of distinctions between I-concept and I-constitutional.

There are no many such people. The tension from displays of the concealed, not accepted properties and necessities greatly prevents the existence, generating symptomatology, which as a whole means «mental illness». But this problem is repeatedly sharpened, if the person gets in the situation where it is necessary not just to open everything to himself completely and to realize, but to open himself completely to another person. But this is love relations: nothing must be hidden here, as the beloved person will at once feel it, but on the other hand, it is impossible to show it to him in any way. So fear and lie, the greatest enemies of love, appear. It is known that in love the phenomenon of non-evaluative acceptance, as Rogers noted, it is that ideal of therapy allowing the person eventually to get rid of tension and accept himself. But love is not therapy, and the beloved person is neither a doctor nor a psychologist. It is the desire, the revealed interest and the all-penetrating activity. And then the reticence, manipulations appear and love disappears, leaving space for pragmatism and sexuality. What is most sad, the modern society promotes such turn of events.

... In one very authoritative modern popular edition there was recently published a big pompous article about how the advanced modern surgery provides the young woman with «renewal» of physical attributes of virginity. Everything written is actually very primitive, but there is one question: what for to do it? The journalist has fairly asked this question to several «interested» persons, and their answers are rather symptomatic and are reduced to simple: I do not wish to distress the beloved (!?) one. Naturally these are the answers of real patients of a psychotherapist. What love do we speak about? ... But we do not solve here consultative problems, we only wished to emphasize rather surprising orientation of the society though probably not so surprising - in this society everything is sold.

The love certainly can disturb and frighten, and very often this fear is overcome through sexuality. We have already mentioned the complex relations between these phenomena: they interest us in the context of the ontogenesis of the personality investigation problem. The conception is the phenomenon, which seemingly does not depend on the feelings emotionally experienced by future parents to each other and to their future child. But why then we say that the personality begins with love, not fertilisation. The problem is difficult and great, and we'll only outline it, having touched one aspect connected with the conception and birth of a child.

It is possible to refer to religious texts where concepts of «genital» and «sexual» are clearly distinguished. The first is considered in the context of love of man and woman not as beings of different sexes, but as husband and wife and future parents. With the other concept it is more difficult. Sexuality acts as a necessary component of sexual relations, and as such it supplements and harmonizes them, but exclusively in such a quality. Religion is absolutely and cardinally against sexuality outside intimate (conjugal) relations and outside love. Considering its centuries-old existence and huge experience, we can admit, that the care is expressed not only about the maintenance of ethical standards of behaviour: the

religion is worried about the future, and future is the child, a new miracle. And it worries not only religion. Here are V. Rozanov's words (who, by the way, was not much accepted by religious figures): «From this feeling, in general of cosmogonic origin (not only terrestrial) they (beloved) become the most fertile, create further in infinity «in the image and likeness of theirs» ... soul from soul, as sparkle from fire: this is procreation».

What does the genetic psychology consider to be the essence of the problem of the child ontogenesis who is conceived and born outside love relations of two people of different sex? We believe it important to define the following positions.

First of all, the heredity of the future child as the integrity is determined furthermore by the specific character of selection, a choice of each other as future parents. In history of each culture there are reliable criteria for such sexual selection, and features of this process certainly take roots in heredity, both the biological and the social. But this selection is determined not only by cultural and ethnic standards, but also by people. And the latter greatly depends on what the person of an opposite sex, in particular, is chosen for.

One matter is a shallow, short sexual contact, then we are guided by one group of features, and absolutely different matter is love, modelling of the joint future, vision and forecasting of the beloved person in it. There seems to be no sense to doubt that in these two cases there will be orientation to essentially different features (though, it is known that particularly morphological properties remain significant in both cases, but how many different things exist there! ...). Thus, already at the stage of choice and getting in contact we substantially influence the heredity and therefore the formation of our future «creation».

In the second place, we risk to state that in the a case of absence of love between people conceiving a new life, there will not fully reveal and crystallize in new creation that potential universal and natural love embodied and reflected in these people. A special open position of people always shows and actualizes the deepest and the hidden. Therefore, on the one hand, our previous statement is true, according to which this potential general love anyway will be embodied in the new human being, but there is one important nuance, we can speak about the measure of this embodiment.

And, finally in the third place, the sexual relations without love mean the simplification (using Z. Freud's terminology, these are relations, in which a lot of is carried out according to «the principle of pleasure» and very little according to «the principle of reality»). Actually it means the absence or extreme primitiveness of relations. One of the outstanding modern psychotherapists E. Yawl specifies that significant experience of sexual relations without feeling of love severely affect the future - the person cannot build relations, even when he wants to; there appeared stereotypes, but they are not about that ... The absence of relations means the absence of care, respect, interest, comprehension etc. Most negatively this factor is shown during the first moments of existence (prenatal and especially after physical birth).

But the love of parents to each other is solely capable of giving birth, bringing back to life, actualizing love of the child; only it will mean full non-evaluative acceptance of the child and the formation in it of basic personal new formations, such as trust to the world, etc. The love may arise after conception, or childbirth. In that case, relations, which appear substantially, compensate the absence of love during the moment of conception. On the other hand, the given fact means that the absence of love is equally negative for the future child both in cases of the so-called «not planned» pregnancy, and in cases when the woman has sexual contact with the only purpose to have the child.

At last, we should not exclude the phenomena of psychosomatic sphere. Mental conditions significantly determine the functioning of the somatic sphere, and we know well about it concerning cardiovascular, digestive, and respiratory systems. What prevents us from imagining, that they also influence sexual system of the person in the same way? The absence of empirical data in this case is not the argument. Therefore, such hypothesis has the right to exist. We have shown that «peak emotional experiences», being top of creativity in love, and orgasm are quite different conditions, quite different emotional experiences. Therefore, they are likely to influence differently the sexual system i.e. its productivity, quality of cells forming exact fertilisation mechanisms and so on. All this can show that the conception by some essential for the future child parameters will differ depending on the mental condition of parents.

As a whole, our idea concerning the influence of love on the formation of the personality in the

ontogenesis though greatly hypothetic is based on serious positions. There can appear a natural question: what negative consequences will the absence of love between people at «creating» a new life by them have? Without going into detail (that would be irresponsible in connection with the absence of the empirical scientific facts), we shall venture to assume: the fear of love and «escape» from it, inability to build relations, refusal from growth and self-realization - is not it all the consequence of birth of the person without love?! And the circle again becomes closed.

There is another significant aspect. We do not wish at all to say that everything in life and formation of the person is determined by the primary act of its creation and condition in which the parents were. Generally it is not so. The existence of the personality as the social phenomenon developing by growing into culture, by actualization of its own biosocial potencies and creative comprehension of the world has many opportunities to compensate existing gaps and to increase in love to other people and love from them. At all stages of the ontogenesis the personality is potentially given such opportunities, and it is its own right to take advantage of them. But the experience shows that the deficiency of love in early childhood is not easy to be compensated.

Conclusions. In conclusion it is necessary to show that the the material of this chapter is very important, but at the same time very problematic. The genetical and modelling approach to understanding of mechanisms of the personality's ontogenesis causes the necessity of scientifically psychological analysis of such a complex and important phenomenon as the human love. At the same time, the absence of empirical investigation (as well as data) forces to combine in the analysis the initial theoretical and philosophical positions, observations conducted in the advisory work and everyday experience. We completely realize that it causes the problematical character and controversy of the material. But the discussion is not the worst way of the science development.

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