

ATTACHMENT AND ANOMIE IN BIOETHICAL AND SCIENTIFIC PROJECTION OF BEHAVIOUR

Laura FLORESCU, Călin SCRIPCARU

Laura FLORESCU – M.D., Ph.D., Assistant Professor, Dep. of Childcare, University of Medicine and Pharmacy “Gr. T. Popa”, Iași, Romania; Senior pediatrician, Clinical Pediatric Hospital “Sf. Maria”, Iași, Romania
Călin SCRIPCARU – M.D., Ph.D., Professor, Dept. of forensic medicine, University of Medicine and Pharmacy “Gr. T. Popa”, Iași, Romania; General Manager, Clinical Psychiatric Hospital “Socola” Iași

Abstract:

Attachment is the basis of the very first human discriminatory acts, it is the matrix of proto-behaviour on which the superego and affection are developed and the beginning of the process of ontogenetical behaviour development is set off. The family, as first stage socializing, has the essential role to transmit affection or deviance from one generation to the next, by initiation and personality structuring, adapted to norms or to a deviant personality. The state of social anomie is represented by the incapacity of the macro-social environment, the micro-social (especially) and the institutional one to confront with the problems of human behaviour tackling. Is modern society, by knowledge and education, capable to find an answer to the present day human radicalism? We shall try to sketch an answer by structuring a new three-part concept for deviance, based on the scientific biological data and on the basis of the social effects of deviance with its bioethical consequences.

Keywords: attachment, behaviour, affection

Introduction

The present conquests of science, especially of ethology and anomie, versus the magnitude of violence nowadays, offer a new theoretical and pragmatic support for the bio-psycho-social concept as the origin of deviance ethology, a concept also known as Brânzei-Engel paradigm.

The holocaust produced after 2 000 years of cultural evolution of humanity, the second Auschwitz from Rwanda which determined a survivor to declare “the world will get rid of violence only when it will accept to make studies on the thirst for violence”, considering that violence has its centre everywhere and the circumference “nowhere”, the history of violence in itself against humankind (1) and so on, all these make it topical to explain violence and hence the possibility to establish a limit.

Can there be given a universal character to the above mentioned paradigm? Is deviance a social ontogenetical concept or it has a biological determination? Is social peace related to individuals or to laws and social institutions? How fragile is it and how can the advantage given by culture to humans who have thus escaped natural selection? Who could bring back the equilibrium between limit and transgression in order to limit violence? Is modern society capable, by knowledge

and education to find an answer to the present day human radicalism? (2) Will the auroral society be able to dominate the twilight society, knowledge based on science, bring again peace in the world?

We shall try to sketch an answer to all these issues by structuring a new three-part concept of deviance, a concept based on the biological data of science (ethology), on the psychosocial data of knowledge (anomie and behaviour socializing) and on the basis of social effects of deviance (regarding the forming of human personality), with their bioethical consequences.

THE CONTRIBUTION OF ETHOLOGY OF THE BIOLOGICAL FACTOR ON BEHAVIOUR STRUCTURING

The research initiated by K. Lorentz (3, 4, 5) and for which he received the Nobel prize, clarified the role of aggressiveness in human behaviour and opened the way to some new studies in biology concentrating on the evolution of this instinct to the humans (ethology). The ethology has established:

- aggressiveness is an instinct which had a positive role in the biological evolution. As a form of interspecific evolution, aggressiveness is the expression of the fight for existence and as a form with an intraspecific risk of consumption, it is an instinct with a positive role in the biological evolution. As a form of interspecific evolution, aggressiveness is the expression of fight for existence and as a form of intraspecific risk of consumption, it is counter-balanced by the appearance and evolution of some natural inhibitors, as naturally born mechanisms of maintaining aggressiveness under constructive limits for the species: moral a priori instincts for Kant, genetically pre-programmed reconciliation strategies for Hamilton (6, 7), imitation types which are sent from one generation to another, Dawkins/or tourneys for ethology. From obedience and escape to undermining aggressiveness in competitions, performance and culture, the tourneys had an essential role in the evolution of the living nature and in the evolution of humans from nature to culture;

- tourneys as naturally born behaviour acts, having the role to limit aggressiveness inside the species, are proof of the fact that the brain has developed firstly as an organ of survival and then, as an organ of knowledge, until the tourneys were settled as genetic mechanisms, the proof being the ACE gene of performance with its three alleles which influence the resistance to effort, the effort speed and the oxygen consumption;

- thus, human behaviour has a naturally born structure (phylogenetic), genetically programmed, but it also has a structure acquired through learning (ontogenetical) and/depending on the circumstances of an actogenetical structure (going to action), eventually a learned one, in consequence to annulling the action of the hereditary tourneys. For humans, aggressiveness is a bipolar instinct, creative or destructive, it is benign (defensive), genetically programmed and common to other species, but also malignant, offensive and specific to humans, as a result of the evolutionary misfit between its natural "weapons" of attack and defense, and the creation of artificial weapons by the evolution of human intelligence, which gave powers to humans which are "above their intelligence";

- one form of hereditary protobehaviour, universal for the living world is genetic programming for getting attached to the parents who gave birth to it, (a phenomenon of pre-programmed attachment of evolution and naturally born ability to search for adult protection);

- attachment is the biological basis of behaviour and apart from its empirical proofs (some crazy human experiments, of abandoned children and adopted by animals, conclusions drawn by teachers or philosophers) the nomologic scientific arguments are obvious and strong in proving the biological role of attachment in the evolution of human behaviour from phylogenetical to ontogenetical. The research started from Talbot's observation in the USA of a 88% morbidity rate in the assistance institutions and continued by Bowlby's studies at the WHO and with his scientific report from 1971 (8) from which there were developed the studies regarding the affective deficiency syndrome and separation anxiety (8, 9), Spitz's or Harlow's studies (regarding interfamily hospitality and unwanted child syndrome) which highlighted the fact that attachment is formed as a major

variable and constant in the evolution of the human behaviour at the age of identification and superego forming. The notion of natural holding (10) which gives completeness and power to the mother-child bounding are supported by the genetic research done by Haig (6) who introduced the notion of genetic imprinting, as an ability of the genes to express themselves depending on their mother or father origin, as antagonistic genes (the father ones to obtain a developed progene and the mother ones to insure protection), so that genes encourage growing and are imprinted (desactivated) by the genes on the mother chromosomes and the other way round, a fact which explains the presence of 100 genes on the Y chromosome and 1 000 genes on the X chromosome as well as the Angelman syndromes (of deleting the 15 chromosome from the father) and of the Prader-Willi syndrome (of deleting the 15 chromosome from the mother). Even more, the discovery of the Fox gene in the families with the same language disorders shows that language based on phonemes is hereditary too, so that, there can be made a synthesis of the attachment features in the evolution of human proto-behaviour using the following items:

- comforting or the protest of progene at the contact with close or foreign persons, which shows the selective character of attachment and it is one more proof that affection precedes thinking;
- the natural and universal character of the mother-child relationship. Winnicot (10) said that mankind is the creation of attachment by sending empathy and existence from one generation to another;
- thus attachment becomes the key of understanding behaviour at adult age (explanation of human behaviour in archive after Cioran) (11);
- maternal affection as a natural response (instinctive) to the attachment of the progene is unconditional (12, 13) and is formed in the matrix of learning behaviour and developing the brain; (by engraving the feelings in behaviour after selectivity and durability criteria).

In case the mother-child bounding is natural, the father-child relationship represents a social construct (in any case, males take care of the children who have a high level of serotonin and low aggressiveness).

THE CONTRIBUTION OF PSYCHO-SOCIOLOGY IN STRUCTURING NORMAL AND DEVIANT HUMAN BEHAVIOUR

Attachment is the basis of the first human discriminations, the matrix of the pro-behaviour on which the super-ego and affection are developed, and consequently subliming instincts and initiating the beginning of the process of ontogenetical development of the brain. The environment will allow the changing from the dialogue based on attachment to the dialogue with the outer world, so that the quality of the adult behaviour will depend on the quality of the parents.

Such an evolution is continued by the socializing of the behaviour, attachment being the matrix on which the following behaviour development is based, at the same time attachment being only a potential element under the aspect of the hereditary determinism which lays at the basis of behaviour development under the influence of the environment. Hence the relevance of the assertion that heredity confers to humans only a ticket for the way, the environment deciding how every one will reach the destination with this ticket. The primary behaviour socializing, mainly, then the secondary or tertiary socializing will be influenced as from cause to effect, in case there is a maternal love deficiency and father authority abuse. The negative socializing brings it to the anomic macro-social environment (the Durkheim, Merton or Parsons paradigm), but especially the anomic micro-social environment (family or group) which leads to a primary negative socializing, initial and capital, because:

- primary socializing is predominantly affective, of identification of the child with the parents;
- there is a socializing which cannot be avoided, the child not having the possibility to choose the parents;

- it has thus a maximum subjective component and it is typically human, being unique in nature, in a unique way of ontogenetical perception of the outer world, a unique way of coupling the subjective world given by the attachment to the objective world which continues the process of socializing and learning;

- primary socializing is a necessity and a *sine qua non* condition for the personality development, as long as, only the ability to learn is related to heredity, the learning process in itself depending on the environment.

If at the beginning the learning process has a heteronomous character (Piaget) and an affection one, it becomes autonomous and cognitive, which can be rendered, in other words, using other authors' metaphor, a child is born twice, first biologically and, second, psychologically. That is why secondary and tertiary socializing are based on the results of the primary socializing and as they have a more reduced affection component, they are less efficient in structuring behaviour, due to their lower degree in identification (14, 15, 16, 17).

CONTRIBUTION OF THE SOCIAL ENVIRONMENT, EQUILIBRATED OR DISORGANIZED, TO THE BEHAVIOUR STRUCTURING

The state of social disorganization is represented by the inability of the macrosocial, microsocial (as well) and institutional environment to confront with the problems raised by the human personality. Both as a normative void and as a loss of the basic traditional norms, mainly as a social pathology state (Durkheim), disorganization produces a behaviour rout, adopting paranormal ways to reach individual interests (Merton) and a decrease in the institution authority as behaviour models (Parsons), enthrone institutional envy and hatred and making them public, especially during the transition periods in the social life.

THE BIO-PSYCHO-SOCIAL CONCEPT AND THE THREE-PART PARADIGM OF DEVIANCE

Monitoring the way of structuring and destructuring the human behaviour by a population study (nomological) and a follow-up study on 1 096 foster children, allowed the elaboration of a three-part concept of deviance as part of a new clinical criminology branch which highlights the following:

- the way in which the underage deviance is prolonged in the adult deviance;
- the way in which the psycho-cognitive development of foster children appeared, compared to the ones in natural families;
- the evolution of autism as a disorder of primary socializing and inability to form a mental image on the other people's ideas;
- the evolution of the childish behaviour in the disorganized micro-family environment up to the concept of – radically captivated individual by the logic of vested interest by lack of moral feelings and detachment to the environment and the social and cultural context of his own deeds, without any economy in instincts and rejection of existence, to the lack of reverie of an unfeeling personality with the insufficient development of the guilt feelings (anomic personality).

The three-part concept of mental deviance as a form of the bio-psycho-social concept highlights the following:

- without mentioning the genes of violence, the hereditary proto-behaviour of attachment represents a genetic predisposition on which there is overlapped the typically human phenomenon of behaviour socializing, in which the mother has the role of transferring the total and absolute affection and the father has the role of a social and cultural authority model. Family, by its primary

socializing, has the essential role of transferring affection or deviance by initiation or structuring a personality adapted to norms or of a deviant personality.

The anomic personality thus proves that the social environment is not deviant without the interference of the anomic personality, the negative micro-social socializing, unwanted or neglected child syndrome, being at the origin of this unfeeling personality, impulsive and insufficiently developing feelings of remorse and piety. Finally, the social factors become anomic and ethological only in the presence of a border-line personality.

It is obvious that for such a deviant evolution there can be added urbanization, its anonymous character and the lack of character in the human relationships (ethology proves that getting to know people is an anti-aggressive factor) as well as the negative influence of mass-media which produces cognitive poverty, sensitivity to violence, up to the identification of abnormality (mimetic deviance) and multiplication of temptations in the transcendence place.

THE HERMENEUTICS OF THE THREE-PART PARADIGM IN SUPPORTING THE BIO-PSYCHOSOCIAL CONCEPT OF ENGEL-BRÂNZEI

Out of the meeting of new scientific and historical horizons there are born new meanings, as Gadamer (18, 19) said, fact that proves that:

- the relationship between the parents and progenes is natural (biological) and unconditioned and on it there is overlapped the psychological structure of personality (behaviour socializing) followed by the creation of a hostile and abundant social environment in acts of abnormal behaviour;
- the lack of attachment and care becomes the cause of negative socializing and of anomic personality, fertile in social incidents;
- the anomic personality is a disorder of negative behaviour socializing, its nucleus being the lack of moral and affection feelings;
- the anomic family is the source of deviance from adult age, being the direct link between the family destruction and deviance rate. In this way, the child saves or not the love vows of the parents who hold the real responsibility of their deviant behaviour;
- violence, generally, is thus born as a phenomenon of these bio-psycho-social causes. As a deficit of engraving affection in behaviour and as a consequence of moral values, proves the fact that deviance is a learned behaviour, but initiated by a hereditary phenomenon. That is why the change in the human being should come from the strengthening of the cultural and educational tourneys, before constraint (instead of paying three policemen in the future, we should pay one teacher properly today).

Primary prevention (family strengthening, the theory of the nest, as much as possible), secondary profilaxis (of deviance) and tertiary (of relapse) force society to support education and knowledge in order to find an answer to the present day human radicalism. It is the only solution for the humankind to make possible the fourth anthropological escape through knowledge, in passing from nature to culture and science, by coupling the a priori role of attachment with the ontogenesis of human becoming (socializing), and consequently, the ability of society to control the phenomenon.

REFERENCES:

1. *Report on violence in the world*, WHO, 2002.
2. Scripcaru, Gh., Ciucă, V., *Individul radical*, Editura Axis, București, 2005.
3. Lorentz, K., *Essais sur le comportement animal et humain*, Seuil, 1970.
4. Lorentz, K., *Așa-zisul rău. Despre istoria naturală a agresivității*, Editura Humanitas, București, 1998.
5. Strugaru, C., Schubert, R., *Ce învățăm despre om de la găște*, Editura Polirom, Iași, 2005.
6. Dawkins, R., *Gena egoistă*, Editura Tehnică, București, 2006.
7. Eibesfeldt, E.I., *Agresivitatea umană*, Editura Trei, București, 1995.
8. Bowlby, J., *Îngrijirile materne și sănătatea mintală*, O.M.S., 1951.

9. Ainsworth, M., *Modele de comportament bazate pe paradigma atașamentului față de străini*, O.M.S., 1962.
10. Winnicott, D., *Natura umană*, Editura Trei, București, 2004.
11. Derrida, J., Roudinesco, E., *Întrebări despre ziua de mâine*, Editura Trei, București, 2003.
12. Bowlby, J., *A Secure Base (Clinical Applications of Attachment Theory)*, Editura Routledge, London, 1989.
13. Scripcaru, Gh., Ciucă, A., *Psihanaliză și hermeneutică juridică*, Editura Axis, București, 2005.
14. Berger, P., Luckman, Th., *Construirea socială a realității*, Editura Bit, București, 2001.
15. Fukuyama, F., *Marea ruptură*, Editura Humanitas, București, 2002.
16. Mihăilescu, V., *Antropologie*, Editura Polirom, Iași, 2006.
17. Ruffie, J., *De la biologie à la culture*, Editura Flammarion, Paris, 1976.
18. Gadamer, F., *Hermeneutica prejudecăților*, Editura Axis, București, 2004.
19. Nicolescu, B., *Rădăcinile libertății*, Editura Curtea Veche, București, 2004.