

EGO

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When a child is born he has no cognitive-emotional sense of self. He is (body and brain) alive. HE sucks, urinates, defecates, sleeps, signals distress, and so on. Ah, the growing, stunted growing, pains of an unwanted, scapegoated, and abused child. He is living. As time passes, feelings, people, ideas, and physical reality are absorbed to his natural experientially and existentially undetermined consciousness: impressing, inscribing, influencing his view of others, his view of life and experience, and what it means to him who has will, action and forward meaning concerns —LIFE(NESS).

As a child is related to and relates with everything in his experience, he is developing a growing cognition, simultaneous with undeniable emotionality (infinite possibilities in the human capacity), and, anywhere from a solid sense of who he is to a total confusion and lack of knowledge in selfdom, or, to a dirty, effeminate or negative implicit referral to WHO DOM. Whom do we have to care about in primary experience except what we can do, what we can say, how we look, who we are, and what sense and safety we can make.

Everyday of the newborn child's life - being picked up and held, cuddled, talked with (and not to - as down to, condescended to, and "babied" up), being brought to day school, picked up at 5, carted around, bludgeoned, or treated as a new and wonderful member of our own human race - a precious entity not to be defiled but to be given facilitation, guidance, and love to grow — is the experience of what a child means to himself according to other people and what other people mean according to him. All things he sees, does, hears, tastes, thinks, senses, learns, discovers, enjoys, and fears are logically bound to a person perceiving, doing, and so on — ie., him self. This logical process can be disturbed in the context of parents, guardians, teachers, etc. who ignore the child, malign the child, and worst of all, treat him in a consistently brutal way (brutal can be disturbing a child's mind through deceits manipulated with language) or in an attitudinally hot-cold way. In the schizophrenic individual, the body or entity which should be a whole person who can fit what he sees and feels together in harmony, logic, and peace, has been devastated, is up for pickings and squandering by others who are more powerful than he. In the neurotic individual, the person can stay above water, and function as "sane" (leave the quotation marks on sanity) but he suffers insecurity, anxiety, fears, and guilt because he has made it through ontogeny bit at what cost? A perversion or twisting of his natural maturity has occurred according to the mores, prohibitions, and illogical, unethical prejudices

of those to whom he must look for guidance and those to whom he must succumb in his state of powerlessness. An individual who has no relational reference to others or himself (even one implicit in the denial or devastation of his existence) is a sociopath.

The operations of a sociopath are emotionally solitary. He is single, disjoint of the cognitive communal integration of ego development or default, a status noted to be increasingly dramatic in twentieth century existence throughout members of our world in general. Sociopathic cognition is atypical of the standards of legal and ethical conventional comportment towards individuals other than the self. Conventional standard arises by communal force and media instrument. Acts of a sociopath can appear deranged and incorrect to persons who define behavior according to legal and conventionally accepted order.

To develop ego or destroy development of it, individual likeness and identity to an established human body, basic human rights, are requisite. If I am worth nothing then neither are you. If I am worth something then so are you. The schizophrenic person is ego maimed; the neurotic person has ego but it is diffuse and compensated for in several if not all domains of the personality; the sociopath is an independent functionary of ego mediated relation.

The ego is self, assimilated within a body of beings developed over a infinite series of referential integrations and obligations to a body of beings and maturational individuality. Ego is the self who looks and listens. It is the self who hears his name and his being by reference to it (good or bad), who shares and undergoes experience, and ultimately, through personal choice and imposition, metamorphosizes or perverts into roles and personality attitudes. A child of black skin color in the United States referred to as nigger often develops a debilitated sense of self which robs him of natural masculinity or femininity. The degree of damage and personality malformation and obstruction has to do with a child's natural sensitivity to irrational and painful murderous slurs, and the kind and amount or kind of love, buttressing, and providence experienced at home. An experience which is adequate however, does not nullify another which is harmful. Similarly the personality and ego of a Polish person in the United states will suffer flawed feelings and implicit inferiority contained within, according to the sociology of other classes, other in and out groups, and associations of dirtiness, dumbness, and social inferiority. A name alone can be an (unconscious millstone and source of embarrassment).

What happens to the child who is perverted and persecuted in his development; detained, and forced to crawl on his knees and kiss ass? Feet don't fail me now! What happens to the child who is told oh, you touched yourself!, oh, you are not as good as the next; oh you are just, just, ... in comparison to, to, to ... What happens to the child who is born a girl when a boy is wished for? What happens to a Jew who

must secretly resolve the personal characteristic of a flawed existence, a social difference, and a compensating history of inferred superiority or pride in reaction to a maintenance of social intercourse which is rigidly conditioned to preserve the bereavement, guilt, anxiety, and tradition of an equal – but separate group?

Hence the child gets older with either lack of ego, or malformed highly compensated ego which is psychodynamically blown into and around mechanisms of defense (You and I); or he gets older with, in rare instances, a definite and neutral foundation of a natural goes-without-saying sense of worth, lack of bias, and lack of need to perform on the basis of extended pain of the bias and contempt in his life (displaced, disguised and guilty). We must remember too, that most ego development in the United States as it exists today is development, knowledge, and cognition-emotionation according to prohibitions on behavior – illegality, ostracism and control (thou shall not) moralities as well as according to proscription - the “shoulds” of behavior (thou shall). On what are moralities and moralisms based? Ethics and personal judgement of life to live cannot get a foothold.

A child grows up and is, or is not, referred to. Assume he is referred to by adults and others before adapts to live with his singular entity. Is he only referred to as bad, or to do this or to do that, you should do it this way and that way or don't, don't, don't, only getting attention in a way that a behavior modifier might give it — attention to channel a child to behave and stay out of, away from, and less a nuisance; or attention to as OBJECT who happens to live and can be conditioned, petted, and ‘reinforced’, made to fit a parent's preoccupied way of life? A child is again referred to, played with, talked with, eaten with, attended to, and children need attention just because they are alive and must communicate their burgeoning righthood to be alive, explore, learn, find, out, and know they are together with their human kind: accepted, loved, nurtured, and fit to challenge, vs. alien, weird, unfit, in-the-way, and shitty —from their powerless view like everyone else a person. Children are not born with drive to be alienated and disalienated. This is the outcome of receiving less than any human deserves, let alone a child whose ego and mind is not developed. And how the natural curiosity of a growing human is killed by computers, vocations, IQ tests, specialization, and control. What is one trying to stereotype? Can one live in laissez faire with one's children with all the pressures on him to be a workaholic, leave home, press inordinate pedals for money? – though the contingencies of a purpose of making money should be fully described.

The first stage of development in reference to ego for children (who do not get obligated right away in being born and alive) is “me”ness. The child is referred to. He doesn't know who he is by sensations of selfhood (though he is sensations he can feel and know). Cognitively, his sensations begin to mean ‘me’, as opposed to you and physical things and so on; and me in relation to a perceiving, living organism who

can feel. It is me who gets beat up and feels pain; it is me who gets mommy's breast and knows love; it is me in an environment of insult, lack of attention and a fight for psychological dignity and space; it is me who is beginning to know his name. As life continues, the child absorbs and grows, touches and feels, knows you and himself (knows where to be scared of you, too), gets yelled at or laughed with, as opposed to laughed at. (Being laughed at is all too frequent an ongoing process. One child appeared on candid camera for persons to laugh as he misarticulated s's in his speech). The child lives and learns - especially in reference to just treatment, the presence or absence of love and devotion, as well as spontaneous - and not artificial or false - reference to himself. He goes through the trials, tribulations, insecurities, and pain avoidance maneuvers like any poor slob. And he recapitulates what is done to him onto others. Whether environment and experience does him in along the way depends on the load of false, detrimental, brutal, guilt-imposing forces at home and in school. The school, day care, etc. has a tremendous amount to do with how the child comes to view himself. And these aggregates, plus television and video and computer or programmed texts are the increasing influence as a child spends more time in places outside the home or outside the psychological sphere of parental and peer interaction. Less parental interaction with child may be good to free a child from parental hang-ups, but there is no healthy environment for children known to me, except perhaps an exceptional class or aggregation of children guided by a lover of life. An environment which has 'goals' and proclaims to love or to give the best to children or to provide them with the best technology and education which society has to offer is not necessarily representative of love of life or laissez faire development. Psychology, philosophy, and the biological nature of life itself are not separate from a field of 'education'. The former three are real. The latter 'education as a field' cannot substitute the meat and guts of life. A child's science is anything he can lay his eyes, hands, and ears on; investigations of drawers, pocketbooks, digging up soil, climbing trees, observing your and my actions, and ultimately evolving beyond what is given in his generation. Some 'educational' toys take the child's mind away from the broad dynamics of reality. This essay is developed on the assumption that we should be well rounded, aesthetic, ethical creatures, above all interesting ourselves in life and each other as a primary concern.

The point, too, with children, is to not be wary, scared, analytic, obsessed and investigating of every conceivable influence, but to flow and to love. All kinds of educational toys, good schools, nice clothes to make child look as good or better than others, will NEVER make up for spontaneous love. How many children of very rich or unfortunately 'educated' book-learned parents require mental hospitals because they have been corrected and pruned or destroyed through successive unrelenting moldings without ever knowing love. In my experience I have seen children with every thing and no love, or beleaguered parenthood to live under, grow lost, confused,

or inert; and children with 'terrible' environment, such as prostitute mother, absent father, poverty, etc, make it to adulthood without going insane (yet experiencing difficulty with direction and motivation) because they had real love from at least one consistent person- mother, grandmother, guardian, sister etc.

After me-ness, if the child is moving along cognitively-emotionally, rather than being stuck at the hump of personal rejection, inferred failures and slurs upon himself from parents who typically (all of us do it) impart and project our frustrations, inhibitions, and weaknesses to the child or who create expectancies so that the child will do what we wished for or what we were conditioned for - if the child is moving beyond this, he will develop to 'I' conceptualization of SELF. Rather than being referred to, he is now first person actor, a person capable of competent activity and growing thought. He tries roles, copied and imitated from the environment, or, if he has not been forced into a mold and brainwashed by television, he originates behavior as well. Further, if he has not been suppressed in many ways and form, he will be maturing in the highest capacity of all - judgment and ethics.

When i was born, I used to like people, talk to everyone, and play for long undisturbed hours. My feeling of self was growing from within. I feel self in my breast, deep inside my soul. What REALLY motivates? What really fulfills? Along the course of my development, I was disparaged with various prejudices, hostilities, and jealousies to result, for me, in inhibition, closed vs. open personality and a confusion of instinct which had been all unconsciously clear as young child. So what was beautiful became hurt and suffering, what was strong become resisted, and what was good and right had to be re-searched for. Living - It ain't easy.

Blame cannot be appointed; it must be assumed. But if you only know that you can be all that you are - that you still have a long way to go; that there is truly no such thing as guilt (though there is right and wrong and quite possibly blame) and that you ARE!

That life is God - nurture it. Look for beauty and open up. Do not drink from cup of poison.

If you know, and if you know yourself, no pain can arrive to you which is material and senseless, for what you are IS the meaning.

You Suffer to imagine. Self cannot be paid for. Self costs everything.

Sadness is the fact of ignorance.

None of us is perfect - none of us is ego complete. In fact, most of us is faulty, compensated, defended-against-everyone-and-everything ego - according to contingencies of reinforcement: aversion, illegality, ostracism and control.

Complete, sound, and beautiful ego or selfhood is stability, charm, an objective mind an ability to laugh at ourselves and feel foolish, and a thrust and lust for what is life, and what can be joy; not a thrust and lust for what is dead, inanimate, inorganic or cellular. Sound ego is a strong undeniable awareness of naked self. Faulty perception and chicken hearted attempts to dissolve into the herd for security is fictitious security and lost life. Who is secure in the herd today can be at its mercy tomorrow.

Rest secure in something that can never die or be taken away. Rest secure in your legacy of truth. SELF Awareness to you.

RE: the idiom "big ego" . Technically an ego cannot be big or small. It can be complete and integrated within as is meant to society at one and the same time. Personal exaggerations of self are compensations for stress to personality dynamics. A big ego is bruised or compensated ego.