



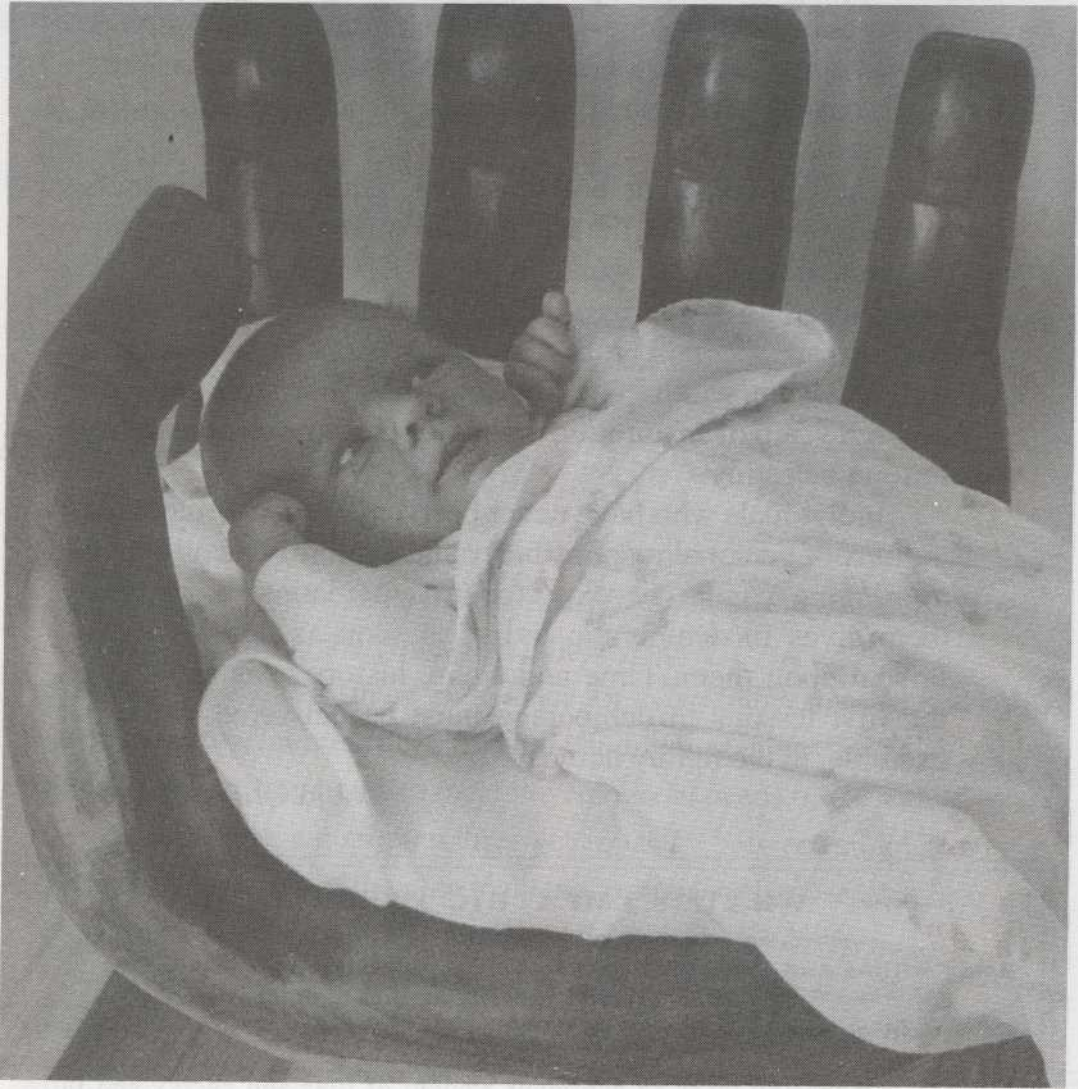
EMPATHIC PARENTING

Journal of the Canadian Society for the Prevention of Cruelty to Children

Volume 26

Issue 1

Winter 2003





Recognizing that the capacity to give and receive trust, affection and empathy is fundamental to being human.

Knowing that all of us suffer the consequences when children are raised in a way that makes them affectionless and violent, and;

Realizing that for the first time in History we have definite knowledge that these qualities are determined by the way a child is cared for in the very early years.

CREDO



- The necessity that every new human being develop the capacity for trust, affection and empathy dictates that potential parents re-order their priorities with this in mind.
- Most parents are willing and able to provide their children with the necessary loving empathic care, given support from others, appropriate understanding of the task and the conviction of its absolute importance.
- ❑ It is unutterably cruel to permanently maim a human being by failing to provide this quality of care during the first three years of life.

THERE IS AN URGENCY THEREFORE TO:

- ❑ Re-evaluate all our institutions, traditions and beliefs from this perspective.
- ❑ Oppose and weaken all forces which undermine the desire or ability of parents to successfully carry out a task which ultimately affects us all.
- ❑ Support and strengthen all aspects of family and community life which assist parents to meet their obligation to each new member of the human race.

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Democracy Begins at Home

How can an adult embrace the responsibilities that freedom brings — the burden of choosing, questioning, and challenging leaders, the yoke of participation in group decision making, the boldness of expressing dissenting opinion, the accountability for one's own mistakes — when these urges have been crushed, or at least discouraged, from the earliest days of life?

The temperament and maturity required to be one's own authority, to feel the equal of all others, to be a responsible and active participator in public life and decisions, the inner strength to refuse tyranny or autocracy; all these qualities are second nature to those in whom they have been fostered from youth. They are qualities that are hard won through years of maturation and acceptance of responsibility for one's destiny.

Individuals who have never been exposed to democratic notions of personal responsibility and egalitarianism in their upbringing cannot be expected to automatically immerse themselves in democratic living as soon as democracy is foisted upon them. Time and again, history teaches us that the first lessons in democracy must be delivered, through example, in the family home.

Robin Grille — page 6

WHAT IS EMPATHIC PARENTING?

- Being willing and able to** put yourself in your child's shoes in order to correctly identify his/her feelings, and
- Being willing and able to** behave toward your child in ways which take those feelings into account.
- Empathic Parenting** takes an enormous amount of time and energy and fully involves both parents in a co-operative, sharing way.

The Canadian Society for the Prevention of Cruelty to Children

The CSPCC is working to change those things in Canadian society that are making it difficult for parents to give their children the care they need to grow into healthy, confident, non-violent, loving adults.

In general we are working for:

- a shift from arbitrary male dominance to no-one's arbitrary dominance
- a shift from the essential beliefs of our society's consumer religion -- envy, selfishness and greed -- to trust, empathy and affection in a community-centred, sustainable society
- a shift from violence and sexism as the warp and woof of entertainment
- a shift from treating children as sinful or stupid to empathizing with them and fulfilling their expanding and particular needs

In particular we are working to:

- raise the status of parenting
- implement universal parenting education from kindergarten to grade eight
- encourage parents to make their children's emotional needs their highest priority during the critical first three years
- facilitate a positive birthing experience for every father, mother and baby
- promote extended breastfeeding with child-led weaning
- make it easier for parents to meet the emotional needs of each child by encouraging a minimum three year spacing between siblings
- increase awareness of the potential long term hazards of separations between children under three and their mothers

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<http://www.empathicparenting.org>

There you will find links to all our sites:

- Empathic Parenting
- Crime Prevention
- Psychopathy and Consumerism
- Daycare is for Parents Not
 Infants and Toddlers
- The Fastest Growing Religion
- Physical Punishment in the
 Home
- A Certificate for Parenting

Natural Born Bullies

Robin Grille

As long as any kind violence is sanctioned in the home, there will be bullies. Bullies in schools, bullies in business, bullies in politics.

The media attention given recently to the phenomenon of bullying in schools, is truly a cause for celebration. Finally our world has begun to take seriously the plight of children: the most powerless sector of the community. Initiatives under way in schools are designed to intervene by identifying bullies and their victims, and then providing counseling and education in more effective social skills. Programs have been developed to teach school bullies alternative behaviors, impulse control, conflict resolution and negotiation skills. The victims of bullying are offered support, protection, and trained in assertiveness wherever practicable.

Though this allopathic approach may yield some benefits, the problem with it is that it's only a partial solution. If in our attempts to eliminate violence from schools, we narrow our focus to treating the bully, we might be presuming that he or she is the "bad child": sole originator of the violence. It is all too easy and very tempting to blame bullies for their bullying behavior. We single them out, brand them as "behavioral problem child", or perhaps attention deficit child. The odds are that someone in a laboratory somewhere is trying to isolate a "bullying" gene. There's even bound to be pharmaceutical company searching for a biochemical cause of bullying: "wait till our shareholders hear we have developed a pacifying drug for bully-children!"

When we ask a child who is hurting

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to bear all of the responsibility for their aggressive behavior, we have in a way retaliated by bullying the bully. This in fact adds up to ignoring that a bully is in pain, they have been hurt in some way and are acting out their hurt on others. The truth is that violence does not sprout from within individuals, it is a symptom of families that are hurting, perhaps with members that are hurting each other.

If we believe that better social interaction skills can be learned, by implication we must also believe that violent tendencies are also learned. This will be irksome to those who cherish the idea of an "evil" nature that people are just born with. A prodigious number of studies, replicated worldwide, have shown that violence in the home (both physical and verbal) produces violent children. In Australian research, a link was found between family dysfunction and violent children (Rigby K, Journal of Family Therapy, May 1994). Few notions are so well supported by the research literature, yet it's surprising how little attention is given to the families of bullies.

Bullying is best understood as an adaptive behavior that makes sense within certain family environments. A study by Baldry A.C. and Farrington D.P. published in the Journal of Legal and Criminological Psychology (September 1998) examined 11-14 year old school children who reported being bullies and/or victims. Both types of children were found to come from

homes where "authoritarian" styles of parenting were employed. In other words: "you'll do as you're told, or else, no questions asked!". Authoritarian parenting is characterized by punitiveness, an immutable power imbalance which favors the parents, and an absence of explanation, negotiation, or consultation.

Social Learning Theory is a mainstream school of psychological thought which states that violent behavior is brought about through learning. Supported by an enormous body of

research data, Social Learning advocates explain that children learn to be violent chiefly through imitation of violent role models. This means that parents who rely on corporal punishment or verbal abuse to "control" their kids are unwittingly acting as models for bullying behavior (Bandura 1973, Baron, 1977). Secondary sources of modeled violence include older siblings, media violence, peers and even school teachers. Spatz-Widom (1989) conducted an ex-

haustive analysis of research addressing whether violence is trans-generational. She found substantial support for the notion that violence is begotten by violence. Few things are so well agreed upon by psychologists across the board. This relationship holds true even for verbal violence, as researchers Vissing Y.M. et al (journal article in: "Child Abuse and Neglect", 1991) found. Their study revealed that children who had experienced higher levels of verbal aggression at home (being sworn at or insulted) exhibited higher rates of delinquency and interpersonal aggression.

The list goes on, ad infinitum, with

Historians and anthropologists have only recently discovered that, up until very recently, and for most of human history, child-rearing has tended to be extremely violent.

studies such as: McCord's (1979) study of 230 boys, which found that he was able to accurately predict criminal behavior based on violent upbringing in 3/4 of cases. Sheline et al (1994) found that elementary school boys' "behavior problems" were consistently traceable to lack of parental affection, and to parental use of spanking for discipline. In a study of 570 German families, Muller et al (1995) found a direct path between harsh punishment and anti-social behavior in children.

Recently, psychologist Elizabeth Gershoff (2002) undertook the mammoth task of collecting all studies done in over 60 years to investigate the effects of corporal punishment – 88 studies in all. She only considered studies looking at ordinary smacking or spanking, and excluded any that looked at physically injurious or legally abusive punishment. The evidence she found was consistent across all studies, and overwhelming: even ordinary smacking tends to make children more ag-

gressive. We can no longer pretend to our-

selves that ordinary smacking is not a form of violence, since it can - and often does - lead to more aggressive attitudes in children.

It is not too difficult to understand why children who are punished physically can become bullies. As far back as (1977), research psychologists Walters and Grusec concluded: 'that physical punishment ... leads to an increase in aggressive behavior, and that the mechanism for this increase is imitation'. The smacking or spanking parent is unwittingly acting as a role-model for aggressive behavior. The way this

series of experiments reported in Bandura's 1973 book: 'Aggression: A Social Learning Analysis'. These experiments graphically depicted the way children would imitate adults who acted violently toward toy dummies.

For role-modeled behavior to be efficiently transmitted, three main conditions must be met. Firstly, children are more likely to imitate role models that they look up to or love. That's why parents are such powerful role models. Secondly, the role model's actions are more likely to be imitated if they are seen to meet with success. In other words, the attitude that 'might is right' is passed on when a spanking disciplinarian succeeds in changing a child's behavior, and remains unchallenged. The third condition is that violence must be legitimized and sanctioned in order to be imitated. In other words, children more readily adopt violent attitudes if they have been made to believe that harsh punishment is 'deserved'.

It's been shown that violent children come from violent or neglectful homes. This matter has been put to rest. But only about half of abused children grow up to be abusive. Why? Individuals who remain convinced that verbal or physical assaults against them were 'deserved' are significantly more likely to act out violently. This is also true for violence witnessed against others. Bandura (1973) refers to a study that found that children displayed much more imitation of violent behaviors depicted on video, if these behaviors were approved by an adult, less so if the adult was silent, and even less if the adult expressed disapproval of the video violence. Children who grow up believing that being hit is what they well deserved, go on to be more accepting of and de-sensitized to violence in general. They are candidates for the ranks of bullies, victims, or both.

A side-effect of harsh punishment is that it de-sensitizes people to their pain, then also to the pain of others. This de-

sensitization process is what facilitates the acting out of violence. The process of de-sensitization to violence begins when a child who, branded as "bad" or "naughty", accepts the blame and the assault that comes with it. A "tough skin" grows over the wound, which obscures the depth of the pain that throbs beneath. The pain and betrayal felt is sealed off, minimized, trivialized, or denied. Deafness to one's own pain entails indifference to the pain of others. Those whose anger boils over become bullies, those who are paralyzed with fear, the victims. Others hover in between, harboring a predilection to retributational and "might is right" attitudes. The landscape is dotted with the punished and the beaten; who grow up to make light of it, or to stoically profess that: "it never did me any harm!".

How grossly adults tend to dilute or whitewash any violence they suffered as children, is grimly illustrated by studies such as that of Berger et al (1988) and Knutson and Selner (1994). Both studies found numerous respondents who reported having been punished in their childhood so brutally as to require hospitalization, but only 43% and 60% (respectively) of these considered themselves abused! By contrast, Hunter and Kilstrom (1979) found that people who were openly angry about any abuse they had suffered as children, were statistically less likely to transmit this abuse onto others. Beaten children who are at risk of becoming bullies or offenders can be helped once somebody can make it abundantly clear to them that spankings or thrashings are not just nor deserved.

A wholistic and therefore more effective approach to "treating" school bullies would be to compassionately examine the environment in which the violent responses were learned, and then to work co-operatively with family members to alter the dynamics of this environment. If violence is an adaptive behavior learned within a family system, it makes no sense

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to teach a bully not to be violent, only to send him or her back to the original system that they are powerless to change. It must be understood that bullying behavior is a reaction to powerlessness. To consider bullies as offenders is superficial, when in fact, they are victims. The fundamental way in which the family operates must change, through exposure to alternative means to authoritarian, punitive or "power-over" methods of child-control.

Systems-theory based family therapy models are non-blaming, they recognize and affirm that each family member is doing their best given the resources available to them. New options for more enhancing ways to interact can be taught, without finding fault in any individual. Why not have a policy that makes it standard procedure to invite parents or carers of school bullies to the school? The purpose would be to identify any areas where parents might need support through stressful situations, to train parents in assertive and non-authoritarian parenting methods, and to empower parents by including them co-operatively in programs to assist their children.

As long as any kind of violence is sanctioned in the home, there will be bullies. Bullies in schools, bullies in business, bullies in politics. There will also be victims.

This is not a fact of life, but an artifact of history. Historians and anthropologists have only recently discovered that, up until very recently, and for most of human history, child-rearing has tended to be extremely violent (de Mause 1982 and 1988, Blaffer-Hrdy 2001, Boswell 1988). It is no wonder that violence persists in so many forms, across all age groups, and that most of us are capable of slipping and treating our children violently on occasions, even if we strive against it.

The good news is that the beating, spanking and verbal abuse of children is on its way out, as an overall world trend. So far, over ten countries have legislated against corporal punishment in the home, many more are in the process of doing so, and over 80 countries have banned it from their schools. A survey by Gelles & Straus (Journal of Interpersonal Violence, June 1987) found that although there still is an extremely high incidence of violence against children in the USA, it had decreased from 1975 to 1985 by a factor of 47%. Trends such as these are cause for optimism that bullying will become a rarer phenomenon. This progress will accelerate if we keep remembering that every bully we meet is someone who is being or has been bullied; if we endeavor to treat the system rather than the symptom. C

The pain and betrayal felt is sealed off, minimized, trivialized, or denied.

Deafness to one's own pain entails indifference to the pain of others.

Democracy Begins at Home

How Child-rearing Affects World Affairs

Robin Grille

What if war was not inevitable? What if tyranny, oppression and human rights abuses were neither a natural nor integral part of the human condition? And what if the means to prevent these were in the hands of ordinary Mums and Dads, and all those involved in the care of children? Are these idealistic or utopian flights of fancy? Not if we consider some of the latest historical data that has come to light.

A look at the historical evolution of child-rearing confronts us with this sobering truth: that the history of childhood is virtually — and almost universally — a history of child-abuse. (See my previous article in *Sydney's Child* — May 1999.) Difficult as it may seem to come to terms with, this tradition of cruelty and neglect towards children haunts even our recent collective past (and to a lesser extent our present). There are profound ramifications to this sad revelation about historical childhood. As the veil of denial about past and present child-abuse is lifted, we are collectively challenged to face a bitter conclusion: that almost all of us are either former battered or neglected children, or descendants of battered or neglected children. Surely this helps us to understand why human history has been so unrelentingly blighted by horror, tyranny and war. We now know quite conclusively that harsh or neglectful parenting is a major risk factor for delinquency. It stands to reason then that the same conditions on a

large scale, might move entire nations towards a greater acceptance of violent and oppressive means of social 'discipline', such as war or dictatorship. On the other hand, the steady improvements in child-care we have witnessed in the last two hundred years have produced some astonishing socio-political advances internationally.

The new field of psycho-history is deciphering the way mass childhood experiences, based on prevailing child-rearing practices, affect the political and social status quo of entire nations. War and genocide have generally been taken for granted as intrinsic to the human condition. What we now know is that social catastrophes such as these are, to a large degree, the outcomes of punitive, neglectful and generally abusive child-rearing. It follows that the most powerful and perhaps the only reliable tools for positive social change are nurturing, respectful parenting practices, and compassionate education. Both require adequate support

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from community and government. Any effort made to advance the way in which we bring up our children is vindicated by one of psycho-history's most consistent findings — that, throughout history, major positive social changes have always been preceded by improvements in the ways that societies bring up their children.

Some tribal societies understood the mysteries that psycho-historians have only recently begun to unravel. In order to pro-

duce more ruthless warriors, they selectively separated boys from their mothers and mistreated them, because they knew that this would turn them into violent, merciless and ferocious fighters. In modern times, SS troops were handpicked from groups of orphaned and neglected boys, to be fostered by Hitler as their 'loving' surrogate father.

Democracy is

still in its infancy. At its best, it remains partial, crude, corrupted, tampered with, or merely symbolic. Nevertheless, democratic processes have been slowly spreading throughout the world since their inception in 18th century Europe and the US. As 'democracy' slowly spreads around the world, we can take heart from the observation that 'democratic' nations are statistically far less likely to make war against each other. However, not every country takes to democracy like a duck to water, when it is given the chance. Comparative

studies among European nations have found strong links between harsher child-rearing and increased levels of civil or cross-border armed conflict, delayed arrival of democratic reforms, and greater public resistance to democratic freedoms.

If the 21st century finds us slowly discarding our warring ways, the key is the gradual dissolution of hierarchical and oppressive power structures in which the vulnerable many serve the mighty few.

Egalitarian and democratic systems are the antidote to war. But democracy only tends to emerge, and firmly take hold, when the people are ready for it — a development which seems to follow quantum improvements in child-rearing practices.

The role of authoritarian and punishing family dynamics in creating societal violence has repeatedly been confirmed. One persuasive illustration of

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the relationship between harsh childhoods and war is found in Slovenian journalist and psycho-historian Alenka Puhar's (1993) well-documented examination of child-rearing customs in the Balkan states.

Once comprising the former Yugoslavia, the Balkans have long been host to violent ethnic conflict and political oppression. Some of modern history's most shocking waves of genocide, and human rights atrocities such as systematic mass rape, sexual enslavement and torture have swept through Croatia, Bosnia-Herzegovina, and Kosovo. The level of barbarism we have witnessed in recent years cannot be un-

derstood simply in terms of historical, economic or political forces. Social or economic adversity does not of its own accord drive people to such acts of craziness or carnage. The unrelenting and methodically brutal 'ethnic cleansing' policies of the former Yugoslavia demand a deeper level of explanation, a social-psychological one. Published both in book and essay forms, Puhar's revealing and thought-provoking analysis draws upon both personal experience and a sizeable body of research which includes a comprehensive survey of 300 Yugoslav villages, conducted about 60 years ago, by Vera Stein Erlich. Puhar traces the frenzy of 'ethnic cleansing' to its origins in childhoods so punitive as to drive their survivors to vengeful rage.

The states that, until recently, comprised Yugoslavia tended to lag far behind other European nations in child-rearing reform, with practices abandoned in mediaeval times in western Europe persisting in Yugoslavia throughout the 19th century and, in some areas, into the 20th century. With the exception of Slovenia, all other ethnic groups within Yugoslavia once lived (and a few continue to live) in common households known as *zadruga*. "In the *zadruga* culture", writes Alenka Puhar, "people could be extravagantly generous and kind, but, on the other hand, extremely harsh, brutal and aggressive." Although these family structures began to disappear from Croatia about one hundred years ago, and from the rest of Yugoslavia about fifty years ago, significantly, many contemporary policy-makers would have been reared in *zadrugas*, or had parents reared in them.

These families were characterised by extremely authoritarian and patriarchal dynamics, in which women held a particularly low status. The abode housed several men related by blood, their wives and their children. Newly married women held the lowest rank in the household, and were little more than servants. Each woman was subordinated to all the men of the house-

hold, and female disobedience was commonly punished with beatings. *Machismo* in the *zadruga* world was such that verbal and physical abuse of one's wife was expected as proof of one's manliness. A man was not considered a true man if he refrained from violent behaviour, which meant that men could generally ill-afford to express affection or gentleness.

The *zadruga* power-dynamics stifled the expression of individuality. Reportedly, households were often overcrowded centres of battery, sexual abuse of women, neglect of children, and a dearth of signs of affection. The head of the *zadruga* household was the elder or grand old man (*staresina* or *domacin*), who usually remained the head of the household until his death. Even adult sons were known to be forbidden to laugh, smoke, display any merriment or speak to their wives in the presence of their father, or any other senior. It was considered improper for women to show affection for husbands or to cuddle or breastfeed their children in front of other male family members.

Along with women, children were downtrodden from the very beginning of their lives. The act of childbirth itself was shrouded in shame, and babies were often delivered in solitude and without assistance, either in cellars, barns, stables, or even outdoors and in hiding. Many villages did not even have midwives. Child-birth, and the room it took place in, were thought to be 'impure'. Women were expected to continue to work hard both during and immediately after pregnancy, and were given little or no care for the agonies of childbirth — in many cases they were ridiculed or ignored. Ritual purification rites for babies, ostensibly intended to dispel 'evil spirits' included such ordeals as repeated cleansing in snow or cold water, being spat on, beaten, being held upside down by one foot over a flame, being scalded with hot water or having the nipples painfully twisted. These old religious customs and superstitions relating to childbirth frequently resulted in fatalities. The

resulting high maternal death-rate (peaking at over 50% in some parts of Bosnia) and the preferential treatment of boys, were clearly reflected in population statistics. Before World War II, south Slav patriarchal regions showed a surplus of men, whereas in the rest of Europe (with the exception of Bulgaria and Ireland) women outnumbered men.

Each stage of childhood in traditional families brought its own torment. The prolonged and total immobilisation of babies in tight swaddling bandages, a practice long abandoned throughout western civilisation, has persisted into modern times in the Balkans, with the predictable effects of withdrawal, passivity, and late walking. Older children were severely punished throughout their lives, with absolute deference to their elders expected, and violently extracted.'

In an effort to put to the test the premise that more democratic family structures lead to more democratic nations, psycho-historian Lloyd de Mause tried to predict the order in which Eastern Bloc countries would transfer to democratic government. As a measure of child-care attitude, de Mause chose to examine each country's infant mortality rate (IMR); a technique used by psycho-historians to gauge how a nation treats its children. Before the onset of recent Balkan conflicts, Yugoslavia's IMR (28.8 per thousand) was second only to Albania's in Eastern Europe. Just as predicted, these two countries took the longest time out of the Eastern Bloc countries, to produce successful democratic movements. Political reform was somewhat speedier, and accompanied by less violence, in countries with medium-range IMR, namely Romania and the USSR (23.4 and 26.0 respectively). In contrast, the transition to democracy has been earliest or smoothest in Eastern Bloc nations with the lowest IMR in same period — that is, the German Democratic Republic (9.6), Czechoslovakia (15.3), Bulgaria (15.4), Hungary (17.0) and Poland (18.5). These figures would seem to lend

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credence to the hypothesis that democracy starts in the home.

Fortunately, some of the worst excesses of the *zadruga* had disappeared by the second half of the 20th century and there were many families that were compassionate and more egalitarian. In fact, emerging democratic movements in the Balkan states in recent years were made possible by growing reforms in child-rearing. However, it only required a critical proportion of despotic families for the belligerence that has swept the Balkans numerous times this century to be unleashed. Whereas Yugoslav fighters were once regarded as the fiercest in Europe, there is cause for optimism that, as child-rearing practices continue to modernise, future generations in the Balkan states will reject war and despotism.

The moves toward democracy already in place across Eastern Europe closely parallel the considerable progress made in child-rearing over the past 50 or so years; from mediaeval-style swaddling, beating and sexual abuse of children, to more gentle and respectful modes. Yet the transition to democracy still appears to be tenuous and subject to challenges and resistance in parts of eastern Europe. Since the days of *perestroika* and *glasnost* in Russia for instance, there have been signs of nostalgia for the certainty of iron-fisted centralised rule. Newly-won freedoms are abused by opportunists, profiteers and racketeers, plunging Russia into social chaos, and hardline or militaristic leaders seem to be returning to favour. If the birth of a new regime that embraces individual freedoms is a traumatic and complicated one, it is because historically, family structures have for the most part been based on rigid patriarchal authority. Democratic processes and the responsibilities that accompany them have, in the past, scarcely been modelled in Russian homes, and thus increased freedom, with all its uncertainties, seems alien and threatening. Democracy struggles to take hold wherever it contravenes the family atmosphere people

have grown accustomed to. Democratic reforms in Russia can only spread in pace with the steadily growing liberalisation of family dynamics and with increasingly gentler attitudes to babies and children.

The suffocation of children's freedoms was a lasting theme that spanned both the Imperial (Tsarist) and Soviet eras. Patrick P. Dunn's (1988) thorough review of literature describing Russian childhood in those times reveals a pattern of parenting that relied upon fear and corporal punishment. Heavily patriarchal societies tend to be extremely tough on children, and Imperial through to early Soviet Russia was no exception. Nowhere is Russian antipathy to freedom more poignantly evident than in the tardy relinquishment of the outdated practice of baby swaddling. Swaddling has persisted longer in this country than almost anywhere else, it only barely began to disappear from homes in the 1930's and 40's. This traumatising near-entombment of babies, which continued to the age of six or twelve months, was based on the irrational belief that babies would hurt themselves, maybe even tear their eyes, if allowed to move freely. Swaddling severely curtails much of the affection, interaction and bodily contact between mother and child which is crucial to the building of a healthy sense of self.

Russian parenting in the 19th century has been described as detached and hostile, restrictive toward children and even violent. A predominantly 'traditional' society until at least 1890, Russia's peasant life was riddled with flogging, beating and neglect of children. Rigid and patriarchal family systems suppressed individual aspirations, and emphasised roles ascribed by virtue of one's position in the family. Family power structures were subsequently to be mimicked in politics, where the 'good authority' was a duplicate of the 'good father' — stern, protective and controlling.

The *Domostroi*, a traditional guide to household management compiled by churchmen in the sixteenth century, con-

tinued to be an influential guide for parents well into the 19th century, around the time when the future Soviet power-mongers were being reared. It counselled fathers, in their interactions with their sons: "do not smile at him, do not play with him, for having been weak in little things, you will suffer in great ones..." It also said: "Punish your son in his early years and he will comfort you in your old age and be the ornament of your soul. Do not spare your child any beating, for the stick will not kill him, but will do him good; when you strike the body you save the soul from hell..." and: "Raise your child in fear and you will find peace and blessing in him." The political environment of Tsarist Russia, and then the Soviet Union, was consistent with the prevailing climate of familial repression and suppression of personal autonomy. If democracy is halting in its entry into Russia it is not surprising, given that Russia has invariably trailed behind western European nations in child-rearing reform. The harsh and punitive theme continued in schools, where children were moulded, subordinated and strictly socialised into subjugated and acquiescent followers, or unbending and aggressive leaders.

What was behind the viciousness that drove Georgian-born Joseph Stalin to massacre millions of men, women and children during his reign of terror in the Soviet Union? From what is known about Stalin's personal childhood history, he was the son of a violent alcoholic father, who would randomly and capriciously subject Joseph to severe beatings and whippings. As a child, Joseph regularly witnessed his mother being verbally humiliated and physically assaulted by his father. There is an account of little Joseph running, with blood pouring from a wound in his head, to a neighbour's house, screaming for help as his father attempted to strangle his mother to death. What must be understood is that, if Stalin the dictator was not exactly short of followers, it was because his family history was not too particular

or extraordinary. The Georgia of Stalin's boyhood was an honour and shame-based society, honour being largely a man's concern. "It is better to lose your head than your honour," goes an old Georgian saying. In this hyper-masculine world where honour was everything, a man was expected to be fearless, aggressive and, more significantly, to emphatically scorn emotional vulnerability. Drunkenness was integral to the traditional culture, and carried no social stigma. Both in Russia and in Georgia, appropriate behaviour for 'true men' consisted of brawling and heavy drinking.

The oppressive atmosphere of Stalin's home life was continued in his schooling, during which a strict religious tutelage continued to thrash the individuality out of him and his contemporaries. It should not be surprising, given the atmosphere in which many children grew up, that the political movement which dominated Soviet life was hostile to open personal expression, demanded uniformity, and denied the importance of the Self. Neither should it be of any surprise that Stalin was destined to become one of the leaders of this regime. One of the most depraved of all European despots, he was supported and empowered by a sophisticated political structure (made up of other adult survivors of child abuse), and a culture of 'might-is-right'.

How can an adult embrace the re-

sponsibilities that freedom brings — the burden of choosing, questioning, and challenging leaders, the yoke of participation in group decision making, the boldness of expressing dissenting opinion, the accountability for one's own mistakes — when these urges have been crushed, or at least

discouraged, from the earliest days of life? The temperament and maturity required to be one's own authority, to feel the equal of all others, to be a responsible and active participator in public life and decisions, the inner strength to refuse tyranny or autocracy; all these qualities are second nature to those in whom they have been fostered from youth. They are qualities that are hard won through years of maturation and acceptance of responsibility for

one's destiny. Individuals who have never been exposed to democratic notions of personal responsibility and egalitarianism in their upbringing cannot be expected to automatically immerse themselves in democratic living as soon as democracy is foisted upon them. Time and again, history teaches us that the first lessons in democracy must be delivered, through example, in the family home. It makes no sense to fixate on particular warring nations or dictators and think of them as 'bad'. War and dictatorship are no more than mass delinquency, perpetrated by abuse survivors acting out their pain. It can and does happen anywhere in the world where children are oppressed.

Some tribal societies understood the mysteries that psycho-historians have only recently begun to unravel.

In order to produce more ruthless warriors, they selectively separated boys from their mothers and mistreated them, because they knew that this would turn them into violent, merciless and ferocious fighters.

Why War?

As the veil of denial about past and present child-abuse is lifted, we are collectively challenged to face a bitter conclusion:

that almost all of us are either former battered or neglected children, or descendants of battered or neglected children.

Surely this helps us to understand why human history has been so unrelentingly blighted by horror, tyranny and war.

Robin Grille

"Although it is extraordinarily difficult to believe, parents until relatively recently have... starved, mutilated, raped, neglected and beat them so badly that prior to modern times I have not been able to find evidence of a single parent who would not today be put in jail for child abuse.

"I have searched so hard during the past three decades for any exceptions to this extremely abusive pattern that I have offered a prize to anyone who could find even one "good mother" prior to the eighteenth century the definition being one who would not today be incarcerated for child abuse. No one so far has claimed the prize. Instead, historians have assumed that my evidence for routinely abusive parenting must be terribly exaggerated...

"It is not surprising that the existence of widespread child abuse throughout history has been viewed with disbelief.

*"Obviously, despite the achievement of empathic childrearing among some parents today, most of humankind still has a long way to evolve to get beyond severe abuse and give their children the love and respect they deserve. The ubiquity of severe child abuse and neglect in historical sources makes even the most horrific descriptions found in contemporary clinical and child advocacy reports seem limited in comparison. It is no wonder that historians have chosen to hide, deny and whitewash the record here uncovered, in order to avoid confronting the parental holocaust of children that has been the central **cause of violence and misery throughout history.**"*

Lloyd deMause

Excerpted with permission from the article **The Evolution of Childrearing** by Lloyd deMause in The Journal of Psychohistory Vol. 28, No. 4, Spring 2001 pp 362-451. © 2001 The Journal of Psychohistory 140 Riverside Drive, Suite 14H, New York, New York 10024 (212) 799-2294 email: psychhst@tiac.net website: <http://www.psychohistory.com> The complete article (44 pages, 601 references) can be found at http://www.psychohistory.com/htm/el08_childrearing.html

**STATEMENT OF FINANCIAL ACTIVITIES
OPERATING SECTION
FOR THE YEAR ENDED APRIL 30, 2002**

	2002	2001
SUPPORT		
Donations	\$ 15,553	\$ 17,682
Sale of publications and tapes	3,516	3,965
Internet project grant	-	41,300
hiemstand fcae.ign exchange i x = e	1.630	2.753
	<u>20.699</u>	<u>65.700</u>
EXPENSES		
Equipment operating costs	788	1,764
GST expense	397	1,163
Internet project costs	16	49,398
Legal and audit	1,495	1,500
Office rent	4,200	4,200
Office and general	1,325	4,548
Postage	1,239	1,154
Public information - brochures and tapes	840	4,715
Publication costs - journal	5,945	15,730
Publication costs - Internet	-	391
Salaries	4,362	4,366
Telephone	1.138	1.359
	<u>21.745</u>	<u>90.288</u>
NET DEFICIENCY	(1,046)	(24,588)
SURPLUS , beginning of year	7.888	32.476
SURPLUS , end of year	<u>\$ 6.842</u>	<u>\$ 7,888</u>

**STATEMENT OF CASH FLOW
FOR THE YEAR ENDED APRIL 30, 2002**

	2002	2001
CASH FLOWS FROM OPERATING ACTIVITIES		
Net deficiency	\$ (1,046)	\$ (24,588)
Changes in non-cash working capital components		
Accounts receivable	(766)	504
Increase in current liabilities	<u>(15)</u>	<u>(329)</u>
INCREASE IN CASH	(295)	(25,421)
CASH , beginning of year	<u>7.990</u>	<u>33.411</u>
CASH , end of year	<u>\$ 7,695</u>	<u>\$ 7,990</u>

**NOTES TO THE FINANCIAL STATEMENTS
AS AT APRIL 30, 2002**

1. PURPOSE OF THE ORGANIZATION

CSPCC is a national organization whose primary purpose is to increase public awareness of the long term consequences of child abuse and neglect and encourage primary prevention programs. It was incorporated under the Canada Corporations Act in 1975 as a not-for-profit organization and is a registered charity under the Income Tax Act.

2.SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

The Society follows generally accepted accounting principles as applied to non-profit organizations which include the following:

- a) Membership fees and donations are taken into revenue in the fiscal year received.
- b) Capital assets are charged to operations in the year acquired. However, to recognize the value of equipment on hand, the equipment is capitalized and amortized on a 20% diminishing balance basis with an offset to "Equity in Capital Assets".
- c) Volunteers contribute services during the year to assist the CSPCC in carrying out its service delivery activities. Because of the difficulty in determining their fair value, contributed services are not recognized in the financial statements.

President's Report to the Directors, 2002

With the current talk of war — against the background of doom and gloom about the environment and the usual diet of atrocities dished up delectably by the media — we lose sight of some very real advances in the world.

Looking back, as historian Lloyd deMause has done so exhaustively (and painfully), we have considerable reason to feel good that physical and sexual abuse are at least no longer seen as normative in increasing parts of the world.

Further, we now have the writings and work of — I started to list the individuals and groups I know personally — but it would be a disservice to quite literally hundreds of others. In fact, I'm sure if we listed all those, worldwide, who are now working to better the emotional lives of children it would more than fill this page.

With all of these efforts we are inching closer to recognizing and indicting the last frontier — the normative emotional abuse of our young.

From an historical perspective that really is progress.

As always the CSPCC continues to exist and do its work thanks to voluntary contributions of much time, individual memberships and donations including, in the past year, the following corporations and organizations:

Astral Media Inc.
Bata Retail
Canada's Wonderland
Castrol Canada Inc.
Gillette Canada
George Weston Limited
Groupe Laperriere & Verreault Inc.
Jervis B. Webb Company of Canada,
Ltd.
Jolliet Energy Resources Inc.
Kimberly-Clark Inc.

McDonald's Restaurants of Canada
National Silicates
Royal Canadian Legion, Aldergrove,
BC
RBC Financial Group
Sayers & Associates Limited
Sobeys West
Toronto Hydro Employees' Charity
Trust
Toyota Canada Inc.
United Way of Alberta, Capital Region