



The Journal of the

CSPCC

Canadian Society for the Prevention of Cruelty to Children

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Michael Mason, a Toronto lawyer specializing in Civil Litigation, was the first to take up the challenge to re-word the CSPCC Credo (Volume 1, No. 2). Hopefully others will follow. He writes:

Physical violence against little children is easy. A small skull crushes like a cardboard box.

Psychological violence, the perversion of small minds, is easier still and much safer for the criminal. The damage is not seen until years later, when the victim cannot remember what hit him, even if he knew in the first place.

A perverted mind, either in a child or an adult, does not mean a peculiar mind. Perverted means what most of us become. Perverted means lacking in trust, empathy and affection.

We daily suffer and inflict commonplace inhumanities, most importantly upon our children.

For the first time in history, we have certain knowledge of the means whereby the capacity for trust, empathy and affection can be shattered in the first three years of life.

This knowledge is timely because the means to destroy each other is at hand as never before. Quite apart from the question of whether or not trust, empathy and affection are better than mistrust, indifference and hate, the world will not survive many more generations of suspicious, hardened, affectionless individuals. If we are not to die, we are to change. Our survival depends upon the care of our children. They will drop the bombs, release the germs, use the poisons or not.

Nothing can be more urgent. It cannot be postponed.

Even if this means abandoning most of the institutions, habits and beliefs we now cherish, snug like alcoholics in a brewery.

A very special mention to Saralaine Millet for her short piece 'My Friend' which appears on the back cover.

Again, an invitation to send along any comments, articles, short stories, poetry, photos or drawings you feel might be of interest to other Journal readers.

**E. T. Barker, M. D., D. Psych., C. R. C. P. (C),
PRESIDENT, Canadian Society for the Prevention of Cruelty to Children.**

Table of Contents

Letters		2 - 4
Guilting and The Magical Child	J.C.Pearce	5 - 6
Things or People	Rev. Al Farthing	7 - 8
A Chancellor Talks about T.V.	Helmut Schmidt	9
Discrediting The Aggressive Instinct Hypothesis	Dr. H. A. Hornstein	10 - 13
Parenting Education - Why?	Dr. Mamie Rice	14 - 15
Speak to us of Children	Kahlil Gibran	16
My Friend	Saralaine Millet	Back Cover

About the Cover

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Sketches: Courtesy Maureen Buchanan

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Letters

Dear Sirs,

... There are values in child hood which are wholesome, and should be enumerated, understood and valued without reference to adult life. The child should be given back his childhood. Life is orchestrated to the demands and virtues of earning a living or good citizenship; childhood is seen as a plastic, manipulative entity which just begs to be exploited for any purpose in the mature adult scheme of things. Childhood should be a value totally separate, distinct and directed independently of values for adulthood. Childhood is ipso facto, a foundation for adulthood, but it may have to have foundation materials rather than roofing or chimney pots

Very Sincerely,
Earl K. St. Jean,
Auburn, Ontario.

Dear Dr. Barker,

One thing, however, does disturb me a bit about your approach as it is mirrored in your 'Journal'. It is the constant reference to 'children's rights'. The 'civil rights' issue, relative to all manners of segments and groups in society, has been one of the identifiable phenomena of the past decade. It is to be found mirrored in such recent legislation as the 'Family Law Reform Act', which seeks to enshrine the 'rights' of individuals within marriage and after its breakdown, including the rights of children. I do not at all underestimate the necessity of protecting the rights of people. However, there is a sinister side to the civil rights movement. It has the effect of creating legally-enshrined self-interest groups whose very existence in statutes of law polarizes society.

I fear very much that our society is heading in the same direction as that of Pharasaic Judaism at the time of Jesus, where obedience to God, and favour in the sight of God, was reducable to the observance of a given set of laws and regulations for the fulfillment of those laws. The net result of such a system was a nit-picking legalism that was more concerned about legal rectitude, or about how to circumvent the system, than with the deeper reality of divine-human and human-human relations. What Jesus of Nazareth, and the Apostle, St. Paul, espoused was a different base for human relations than is to be discovered in legal guarantees and protection. That base was what was described by the term 'mutual love' where the term 'love', was defined in the sense of 'self-sacrifice', 'the giving for the other without thought of return for the self'. Where such an attitude informed the actions of several people in regard to each other, you had the formation of the perfect society. That such a society does not exist is the measure of how we have failed to put into practice the example and the teachings of Jesus Christ. That base line, however, that 'mutual love', still remains the ideal for which we all must strive. I fear that the whole thrust of our present society to move in the direction of legal guarantees for the rights of self-interest groups is in the opposite direction, and is, moreover, actually destructive of the possibility of an integrated and mutually-supportive society.

Consequently, one gets into arguments about whether or not a parent has a 'right' to spank a child when the whole problem is not at all a matter of legal rights to do or not to do something, but is rather the much more difficult matter of what is appropriate action within a mutual love situation in the face of a given problem.

I feel that your organization would be fulfilling its aims better if you were to attempt to stress an approach that was more philosophically basic than that expressed by the concern for legal rights to protect children. The C.A.S. can look after that end of things within whatever statute happens to be in force. I feel that your group needs to attempt to communicate something of the much deeper necessity of a relationship of love, concern, compassion, etc. that is required to inform adequately the relationship of parents and children, and of people generally.

Sincerely,
The Rev. James A. Thomson,
Bracebridge, Ontario.

Letters

Dear People (It can't be Ms., Mrs., Person ... !),

This morning our minister, Rev. Don Johns of Parkwood United Church, Don Mills, Ont., gave us an inspirational sermon, using the words of Jesus, when he was surrounded by crowds, "Who touched me?" ... "But I felt power go from me. Who touched?"

He told of the work of the CSPCC. I am so grateful because I am so helpless. I am old. Teaching Sunday School seems to be my energy limit. Parkwoods is a caring and sharing church and we try to instill this as the foundation for a worthwhile life. My finances are limited also, but I know that "mony a mickle makes a muckle", learnt from a Scots mother.

We have many Outreach Volunteers in our church and while interviewing one, I learned of the Stimulation Program carried out by the C.A.S. This volunteer gives four and a half days to it and is very impressed. It was from her that I also learned how important the first three or four years are to a child and to adult development.

Don had only ten applications with him, but he told us where more could be secured. I hope the response is good. I know there are so many appeals - I only wish I could give more, but there is nothing more I can cancel. This is closest to my desire to give.

There are many, many prayers offered for your work.

L. E. Guild,
Don Mills, Ontario.



Letters

Dear Dr. Barker,

... As I mentioned above, I have already seen a number of things in your journal which were extremely interesting and supportive of many of the feelings I have had for some time. I would like to see, however, a couple of areas covered in future issues, which I feel are just as important as the parents of child abusers. The first area deals with our childbirth practices, as I feel they lay the groundwork for the potential of child abuse. It has been two years now since I, along with 1200 others, stood and gave Marshall Klaus, co-author of "Maternal-Infant Bonding", a standing ovation in Seattle, Wash., at the biennial Convention of ICEA. At that time, I naively thought that now hospitals would no longer have any excuse for separating mothers and babies at birth and thereafter. I felt that now we had the scientific research to support the practise of keeping mothers and babies together at this important time, and that doctors, nurses and hospitals would surely want to take advantage of that research. Unfortunately, I have seen few changes towards the optimum situation, for the most part. The majority of fathers are still looking at their infants through a nursery window, and the majority of mothers look forward to the time in hospital as rest from the committments of children and chores at home(at least, this is what I am told by hospital personnel). For those mothers who want to have their babies with them from birth, and nurse them on demand, a fair amount of assertiveness is required on their part to be able to acheive this. Nurses are still telling mothers that `crying is good for a baby's lungs'. Doctors are still telling mothers not to nurse the baby any oftener than three hours. Both urge mothers to take a little something to take the edge off before delivery. Doctors persist in using stirrups and doing episiotomies to the mother at birth. In short, our childbirth practices do not support the mother and infant as a unit at birth. They do little to enhance the mother-child relationship. A mother who shows disappointment over a drugged birth or a caesarean birth is promptly told she musn't feel guilty, thereby forcing her to suppress her feelings or, worse still, making her feel guilty for feeling guilty. I feel the medical community must take some responsibility for the child abuse in our society, because the practices which are forced on mothers by the medical community not only inhibit maternal-infant bonding, but also support the notion that children should be left alone from birth and that they should be taught not to need another human being.

Another share of responsibility must go to our society as a whole, for the problem of child abuse as well as our government. Parents who choose not to spank their children or mold them into our society's patterns are themselves abused verbally in our society. There are few places where one can go with one's children where they are welcomed. Mothers have been asked to leave restaurants and parks because they were nursing their babies. Our school system displays little sensitivity towards the individual rhythms of a child .. .
Many Thanks.

Sincerely,
Barbara Reid,
Fredericton,
New Brunswick

Dear Dr. Barker,

A friend of mine lent me her copy of your journal (No. 2). I sat down thinking to enter your `Win-a-Million' contest, but the Win-a-Million muse was not with me that day. However, seeing I had pencil in hand, it seemed silly to just sit there. So I wrote something. The two items (enclosed) are purely `mother stuff', but if you think they might be of any use, you are welcome to them. They do meet one of your criteria anyway - they both can be understood by a grade school child.

I think the CSPCC is a wonderful idea, whose Moment is at hand.

Sincerely,
Saralaine Millet, M.O.T.H.E.R.,
Toronto, Ontario.

Guilting and the Magical Child

"Underlying much of our verbal assault on the young is a masochistic projection of our own frustration. Deep within we know that our words wound far more insidiously than anything else, and leave no outward mark. The 'battered child syndrome' of current interest is a physical manifestation arousing our projected indignation. But the psychological equivalent is more prevalent. It just isn't immediately detectable. The 'psychologically battered' child is observable only in the irrational behavior of each next generation."

**"Exploring the Crack in the Cosmic Egg",
J. C. Pearce - The Julian Press**

Having read through the chapter 'Guilty!' in Joseph Chilton Pearce's book, 'Exploring the Crack in the Cosmic Egg', I think we can safely say to Michael Sullivan (re his letter in Vol. 1, Issue 2), that he is not the only person to have trouble understanding Pearce's concepts. It has been commented that though Pearce is readable, he is not easily understood by minds caught in the Western 'rigidities of thought'! Clearly, that includes a great many of us, but we have been able to isolate this much concerning Pearce's definition of guilting. 1) Most training of children depends upon the parent purposefully inducing anxiety in the child. 2) It begins to lay hold of the child before he is able to communicate verbally. 3) A child could not be guilted if his parents were anxiety-free. And 4) that most guilting is induced under moral pretenses. An example of the fourth point is that many parental concerns for children come from a fear of social censure for improper rearing of their child. If the child misbehaves, it is because the parents are poor parents, their social image is threatened, or if a child were to injure himself, the parent is concerned not with the child's actual safety but with accusations from those around him. Part of this concern for our children has led to a severe over-protection. Thus one reason for the popularity of television which keeps children occupied for hours, physically safe from harm (though hardly psychologically safe).

Pearce believes that in all cultures, socialization convinces each new generation that the world is a hostile and alien world and that our only path to survival is that of conformation to society's laws and banding together to defend against the attacks of nature. Not only our ideas, but the way in which we sense the world is conditioned so as to develop the 'Cosmic Egg' that ancient myths depict as mankind's self-imposed prison.

Perhaps of greater interest to Journal readers will be Joseph Chilton Pearce's third book "Magical Child" (E. P. Dutton, 1977). We note from the jacket that: 'Beginning with that first great act of intellect - birth - the human child has only one concern: to learn all that there is to learn from the world that he is part of. This planet is the child's playground and nothing - neither adult values nor concepts of 'normal' growth - should interfere with the child's 'business' to play. Raised this way, the Magical Child is a happy genius, capable of learning anything, even of developing so-called psychic abilities, which we now consider the rare anomaly.

In the West, we have traditionally started very early to thwart this wonderful plan of Nature: We even turn the act of birth into a trauma . . . the first of many tragic errors that we make in raising our children. The alarming rise in autism, hyperkinetic behaviour, and adolescent suicide are the most extreme examples of the unhappy results of our methods.

Pearce contrasts the neurotic and fear-ridden behavior of all too many Western youngsters with the remarkable abilities of Far Eastern and African children.

Magical Child shows the way to recover the astonishing capacity for creative intelligence that is built into our genes. It challenges just about every notion we have about child rearing. And it makes us re-examine ourselves. The rise of the human

potential movement attests to our desire to reach our full capacity - this book shows that it has been ours all along. Play, says Pearce, is the proper province not only of children, but of all of us, and when we rediscover nature's plan, we will learn that God works, and we play. Each of us, too, is a Magical Child."

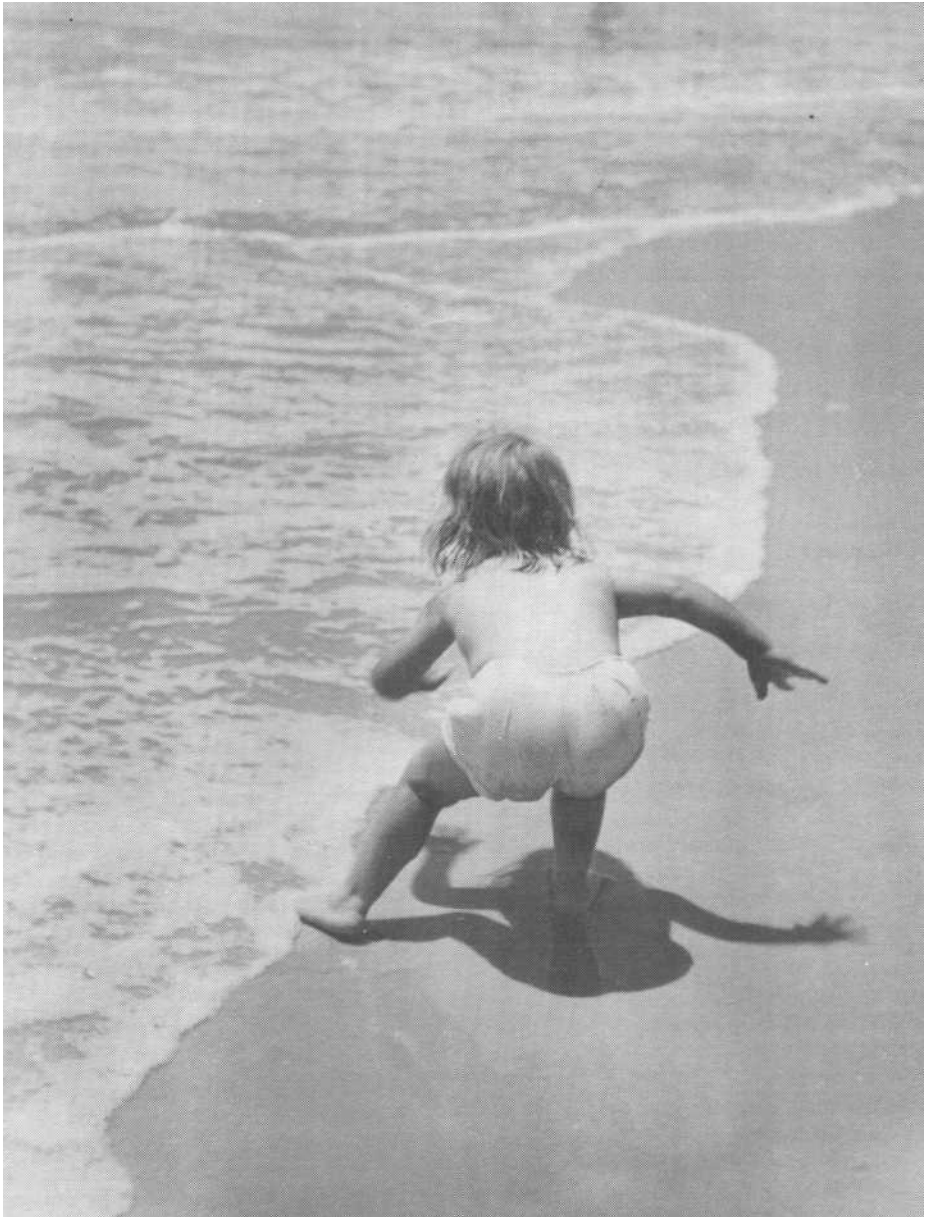


Photo: Courtesy Miller Services Toronto Ltd



Things or People

Rev. Al Farthing

In March of 1978, I experienced a startling and troubling dream of such impact that I woke up and consciously reflected upon it for an hour, before drifting back to sleep.

The Dream

I was lying in bed, and my ten year old son was climbing all over me with heavy shoes on. His foot come down on my glasses and smashed them to pieces. Enraged, I grabbed the boy and slapped him from side to side, until he cowered in terror. At that, a feeling of great despair came over me.

I was quite distressed by this dream, for I love my children dearly. I also consider myself to be a gentle, kindly person - a

giver of love, rather than a giver of hurt. Why did I have such an ugly dream?

The dream remains imbedded in my mind, and as I reflect upon it, appears to have both subconscious and transcendent roots - deeply psychic and deeply religious.

Subconscious Roots

(1) In the summer of 1977, I read the latest book written by Erich Fromm, "To Have or To Be". In this book, Dr. Fromm contends that our civilization has adopted the mode of 'Having', as opposed to the mode of 'Being'. He contends that many of the psychological, social and economic problems we are now experiencing stem directly from this fateful choice. We value things (the having mode) more than we value human relationships (the being mode). I found this to be a powerful book, that speaks directly to the troubles of our times.

(2) In the fall of 1977 I attended a one day seminar on `Child Abuse'. This had touched off a number of things in my mind, particularly the question: `What are the deeper reasons that lead some people of a culture to hurt and destroy the children that nature has programmed them to protect, cherish and enjoy above life itself? What is child abuse telling us about our values - the very structure of our Western Civilization? What is it telling us about our spiritual condition, as a people?'.

What is child abuse telling us about our values — the very structure of our Western Civilization?



(3) For about three months, I had been talking weekly with Dr. Elliott Barker, Founder and Director of the CSPCC, about his reasons for beginning the Society, his

hopes and plans for the future. One of the issues we discussed was the way in which our children are damaged by our preoccupation with material gain - `getting ahead', `making more \$\$\$\$', `maintaining the boats and cars and houses and recreational junk that we have accumulated.' Initially, I had put this factor aside, as much less important than others. My dream was a powerful message that our obsession with material gain is a central factor in the neglect, abuse and the mental and spiritual impoverishment of our children.

Transcendent Roots

The affirmation of Jesus of Nazareth, was that `material things' are of rather small importance to human well-being and happiness. His followers are to have no anxiety about what they shall eat, drink, or wear; tomorrow will take care of itself; the rich, young ruler cannot follow Christ, because he loves his wealth too much; the rich fool has great concern about the size of his barns, but that night he will die.

Jesus' own life demonstrated a primacy of concern for the well-being of people, and a disinterest in material things. This was one of the clearest messages that He taught by word and example.

I believe that my dream comes from the transcendent then, in the sense that it negatively reflects the lifestyle and teaching of Jesus, whom I, as a Christian, believe came from higher realms.

Conclusion

The more I reflect upon my dream, the clearer the message seems to be: `The degree to which we allow ourselves to become connected to material things (symbolized by my glasses), is the degree to which we will neglect and abuse our children.'.

Can anyone deny that we, as a people, are firmly lodged in the `having' mode, which is driving us in a perpetual frenzy to go faster, get more, build, accumulate and establish a security base? But what is this doing to relationships - to our bodies, minds and spirits? And what is it doing to our children - the most impressionable and vulnerable people of all?

Shakespeare's Hamlet mused: 'To be or not to be; that is the question.'. Western man might well ponder: `To have or to be; that is the question.'.

A Chancellor Talks About T. V.

The following is an excerpt from a speech given by the Chancellor of the Federal Republic of Germany, Mr. Helmut Schmidt, on May 22, 1978 before a Congress of the German Federation of Trade Unions.

" ... Now I have a fourth request, and this seemingly has nothing to do with politics and deals with a topic which the Chancellor is generally not expected to deal with. He is seen as competent to deal with economic and financial policies, security and external policies, and I think justifiably so. However, with regard to questions of inter-human relationships in our society, about which I would like to express a thought, a Chancellor should, according to general opinion, only comment during his New Year's Address.

Like many other people, I more and more get the impression that people these days do not talk to each other enough, and do not do things together enough. And of course this is absolutely no private matter. A democracy depends on people not just living side by side, but on their building their lives together.

Last week, I talked to some experts about the importance of television, or more precisely, the average television viewing times of German families in relation to decreased communication in our society. Please, excuse this sociological expression. However, slowly everybody gets infected by it.

In some families, the television programme replaces to a great extent the immediate interaction of people with each other. Many citizens sit together every

night, but they sit together in silence in front of the 'boob tube' completely absorbed by the fascination exuding from it. During the discussion last week I proposed an experiment - and I am shortly going to publish it in the papers as well - that is to decide voluntarily and by general consensus to turn off the television one evening of each week in every family ...

I only ask people to think about it, to see if by this action one can gain more room, more opportunities of talking with one's children (in how many families does the television become the babysitter?) talking with one's friends and neighbours; and perhaps opportunities for more active involvement in clubs or associations, in sports and games, and also in union activities ...

I should not like to be misunderstood. I am only asking you to think about it, perhaps collect experiences of others. I am emphasizing the voluntary aspect of this request, it is not to be an enforced television-free day. Every household has to decide by itself freely ...

I believe this suggestion should be discussed and some thought given to the possibility of bringing a little more humanness to our society. I remember very well - and there are surely many of you who do too - how beneficial we all felt it was when under the pressure of the oil embargo a few years ago we could not drive our cars on Sundays, how good it was, and how human life suddenly was again. When you think about what dangers came along with the technical progress of our times, one should also think about the dangers to the Humanities that came along with television and the motor car ..."

Discrediting the Aggressive Instinct Hypothesis

The following is reprinted with permission from Chapter One of Harvey A. Hornstein's book 'Cruelty and Kindness — A New Look at Aggression and Altruism', Prentice Hall, Inc.

"All of humanity stands accused of being dominated by aggressive instincts. A primordial inheritance, these instincts are the alleged cause of both our survival as a species and our violence, hatred, cruelty, and sadism. But in the court of scientific inquiry, this accusation is being challenged by new data collected in jungles and laboratories, and on the streets of New York, Paris and Athens. A new picture is emerging - one which suggests that the charge is erroneous and solutions based on its assumed validity are misguided.

I intend to discredit the accusation and its implications by offering in evidence psychological research which demonstrates that a fundamental aspect of human nature is man's capacity to act unselfishly. Indeed, I will argue that the very psychological structures which make aggression possible inevitably create the basis for altruism, but that neither of these two is primary or predominant. They both simply exist as parts of the human potential. Whether human beings are altruistic or aggressive, benevolent or brutal, selfless or selfish depends upon surrounding social conditions. Genes create potentials, but they do not determine social patterns. Evolution has freed us from the perniciously limiting constraints of instinct. The future is not uncontrollably embedded in our genes; it is an open book whose contents will be

determined by the social conditions which we ourselves create.

This is no esoteric scientific squabble or simple academic exercise. The final verdict in this dispute will have profound social and political consequences. Even now the issues are exercising a subtle influence on social and political decision making. Many people find an appealing simplicity and some solace in the idea that aggression is instinctive. If valid, the assumption renders human behavior predictable: unconstrained, sinister desires will emerge full bloom from our ancestral depths and surround us with unbridled barbarism, war, crime, avarice, and competition. The action implication is clear. Since aggressive instincts cannot be exorcised, they must be controlled and channelled into acceptable pursuits. Society must protect and police its citizens and defend them from the presumably inevitable encroachment of other human beings. It must establish powerful arsenals in order to insure domestic and international tranquility by deterring the expression of aggressive instincts which are assumed to be a constant menace to life and liberty."

The final verdict in this dispute will have profound social and political consequences.

Discrediting the aggressive instinct hypothesis will not be an easy task. Those who believe that human behavior is strongly influenced by a fundamental need to give vent to aggressive instincts have articulated their views with unusual clarity. And to support their arguments, they have offered as analogies to human behavior colourful examples from the antics of greylag geese, baboons, brown

rats and other subhuman species. One of the most notable members of this group is the creative scholar and Nobel prize winner, Konrad Lorenz. His claim is simple: aggression is a basic instinct in both subhuman species and mankind because it has a survival value. Aggression distributes animals across available territory thereby avoiding overpopulation, and it establishes dominance and authority of the stronger over the weaker, thereby assuring a stable social structure and survival of the fittest. Contradictory as it may sound, Lorenz asserts that aggression is the basis for the formation of social bonds and personal friendships. He even goes so far as to say that ". . . intraspecific aggression (author's note: aggression between members of the same species) can certainly exist without its counterpart, love, but conversely there is no love without aggression."

One of the events influencing Lorenz as he was preparing to write his best seller, 'On Aggression', was a reintroduction to psychoanalytic theory. A previous exposure led Lorenz to reject aspects of psychoanalytic theory which he felt were "too audacious" and inconsistent with known biological facts. On this occasion, however, Lorenz found a compatible

threatening to boil over, but stopped when the lid is properly fastened by parents and parental surrogates (e.g., society) whose job it is to manage and rechannel primitive drives. This view of the species Homo Sapiens is carried beyond scientific subtlety and caution, into the extreme by Robert Ardrey, a dramatist and author of several popularized accounts of work in the natural sciences. Ardrey simply says, "Men are predators."

The conclusions of scientists such as Konrad Lorenz, psychological investigators such as Sigmund Freud and Anthony Storr, and popularizers of science such as Robert Ardrey and Desmond Morris are part of a philosophical tradition which can be traced back at least three centuries to Thomas Hobbes. A pessimist, Hobbes was so overwhelmed by what he believed to be man's uncontrollable instinctive urges that he described the natural state of mankind as "war of all against all". Variants of Hobbes's rather dismal worldview can be found in the thinking of nineteenth-century social philosophers such as Max Stirner and Friedrich Nietzsche. Both men proclaimed that each human being struggles for his own good, without reference to the well-being of other members of society. To exist is to struggle.

Thus, competition between fellows is the law of life. The strongest and best survive; all the rest serve the stronger or suffer extinction. Every man is an island, each alone, pitted against his fellows in a struggle for existence. Competition, conflict, exploitation, and war are all inevitable. Moreover, they are desirable because they allow only the fittest to survive.

system of ideas. Instinctual aggression and its role in human life is one of Freud's most well-known themes. His position is set forth clearly in 'Civilization and Its Discontents', in which he writes. "Men are not gentle, friendly creatures wishing for love, who simply defend themselves if they are attacked; a powerful measure of aggression has to be reckoned with as part of their instinctual endowment." . Freud repeatedly depicts aggression as if it were the demonic contents of a cauldron

There are no options. Altruism is an illusion. It is a temporary, superficial condition which exists only when people are faced by a common enemy. Bonds between men are based on common fear of common hatreds, not on love or fellowship. The struggle's roots are deep in man's past and its result is the survival of the fittest.

Superficially, the relationship between this account of social life and Darwin's analysis of human evolution seems unmistakable. During roughly the same

period that Stirner and Nietzsche were labouring, a sociologist, Herbert Spencer, also observed this on-the-surface similarity. He added to it a touch of Malthusian thinking, and then proceeded to give Darwin's ideas their most comprehensive misapplication.

Spencer's account of human existence is called Social Darwinism. Since the late 1800's, he and his followers have been arguing that the same principles which apply to the evolution and development of biological phenomena also apply to events in social life. Thus, competition between fellows is the law of life. The strongest and best survive; all the rest serve the stronger or suffer extinction. Every man is an island, each alone, pitted against his fellows in a struggle for existence. Competition, conflict, exploitation, and war are all inevitable. Moreover, they are desirable because they allow only the fittest to survive.

Although it may be unfair to hold Spencer responsible, this general theme can be found in the writings of several



contemporary authors cum philosophers, most notably Ayn Rand. One of her major complaints seems to be that societal arrangements frequently disrupt natural processes, causing some of the fit to fail and some of the unfit to survive, and even prevail. For Ms. Rand, Robin Hood was not a hero who stole from the rich and gave to the poor; he was a scoundrel who interfered with the natural course of society's evolution.

Poor Darwin, he probably never dreamed that, indirectly, his ideas would be used to attack children's heroes. In fact, they should not be. He never accepted many of the conclusions which are now being attributed to him. If one's reading of Darwin is limited to "The Origin of the Species", however, misinterpretation of this sort is understandable. Nevertheless, some additional effort at the library should help clarify any misconceptions. In 1871, Darwin published "The Descent of Man and Selection in Relation to Sex", where he wrote, "As man advances in civilization and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instinct and sympathies to all members of the same nation, though personally unknown to him.". This is not mere prescription. Repeatedly, throughout the book, Darwin says that in nature and in human social life, cooperation and a benevolent linkage between fellows is essential for survival.

In 1872, Darwin published "The Expression of Emotion in Man and Animals", in which he continued this argument, saying that

natural selection favours the preservation of altruistic feeling, mutual aid, group loyalty and cooperativeness . .

This position was echoed by a number of Darwin's contemporaries, including Prince

Peter Kropotkin and anthropologist Alfred

Russell Wallace, who independently formulated modern evolutionary theory contemporaneously with Darwin. Kropotkin's views are



evident in the title of his classic investigation of human evolution, "Mutual Aid: A Factor of Evolution", and Wallace stated his on March 1, 1864, in a speech delivered to the London Anthropological Society: In proportion to physical characteristics becoming of less importance, mental and moral qualities will have increasing importance to the well-being of a race. Capacity for acting in concert, for the protection of food and shelter; sympathy, which leads all in turn to assist each other; the sense of right which checks depredation . . . are all qualities that from earliest appearance must have been for the benefit of each community, and would therefore become objects of natural selection.

Repeatedly, throughout this book Darwin says that in nature and in human social life, cooperation and a benevolent linkage between fellows is essential for survival.

These echoes from Darwin's time were still resounding one century later when a noted scholar, Sir Wilfred Le Gros Clark, said, "Consciously directed cooperativeness has been the major factor which has determined the evolutionary origin of Homo Sapiens as a new emergent species and the gradual development of the peculiarly human form of integrated

society. It demanded an accelerated development of those parts of the brain whereby the emotional and instinctual impulses can be more effectively subordinated to the good of the community as a whole. Our task is to give full expression to the deep-rooted altruism which is an essential attribute of the humanity of man."

I believe that Spencer and the friends and supporters of Social Darwinism are wrong. Egoism rooted in aggressive instinct is not the rule of human life. Humans are not limited to saying "I, 'ego', am my exclusive concern; 'we', 'you', and 'altruism', are shams, facades designed by the crafty and unwise to mask the ultimate truth: That all life is an individual struggle for existence, and maintaining me can be the only motive for action.". I believe that self-love is not sovereign and human beings are not forever selfish, competitive and aggressive. If there is a struggle for life, then I believe that it is often a struggle on the behalf of another's life.

To these biases of mine add just a few more: I believe that a final refutation of scholars such as Lorenz and Freud cannot be based simply on humanistic, philosophical or religious commitments. And I do not believe that scholarly conclusions are refuted simply because one disapproves of their social and political implications. Data are needed - data collected in scientifically controlled experiments with human beings, data which can be used to create a new perspective for examining the literature on animal behavior. That is the content of this book."



Parenting Education

—Why?

Dr. Marnie Rice

Most of us have been brought up to think that being a parent is a part of life - something that just happens like getting married, finding a job or choosing a place to live. We received very little formal education in how to go about doing these things. We just take for granted that they will happen and that we will do a good job of them.

With respect to being a parent, it is just not the case that being a good parent comes naturally to everyone. True, most of us have turned out (we think) to be responsible citizens and our parents didn't take courses to raise us. But the world is much more complicated now, and there is more to be taught to children to have them grow up to be happy responsible adults. Moreover parents have to accept the fact that their children will, unless the parents plan to shield them from it, see thousands of hours of television and the parents will have to counteract many of the false and distorted ideas about life that their children will get from this source.

Furthermore, how many of us, when we really think about it are really happy about the way our parents raised us? Most of us can think of many things which our parents did in raising us that we don't want to do with our children. We always think we'll do a better job of it than our parents did. The worse the job you think your parents did in raising you, the more you'll have to work to do a better job for your children. The influence our own parents had on us is very powerful and it takes much effort to overcome the modelling effect which tends to make us imitate the patterns of parenting exhibited by our own parents.

There are many ways a person can learn to be a better parent. Many schools, churches, community organizations or mental health centres offer courses for

parents. These are highly recommended because they are usually run by trained professionals who have up-to-date knowledge on the latest developments in child rearing techniques.

Another advantage on taking a course is that you will meet other parents and have a chance to discuss with them some of the problems they have had and how they solved them and find out what you have to look forward to as your children get older. Very importantly you find out that in most cases the difficulties you are experiencing are probably not too different from those being experienced by other parents in the group. If it turns out that you are having more problems than you should be, the group leader will be able to refer you to professional help for your child or your family.

Some of the parenting courses which are popular today and are highly recommended are, **Parent Effectiveness Training**, based on the theories of Thomas Gordon, and various sorts of **Child Behavior modification** principles.

Another approach, if there are no courses being run near where you live, or if you want to supplement a course, are numerous books on the topic of being a parent. Some of the better books available are -

a) Gordon, T. **Parent Effectiveness Training**. New York: Van Rees 1970

This is an excellent book which focuses on effective ways to communicate with your child. It is highly recommended for parents with children of all ages.

b) Ginott, H.G. **Between Parent and Child**. New York: Avon, 1965.

This book also concentrates on ways to foster open communication with your children. It is intended for parents of children up to adolescence. For parents of adolescents, Ginott's book, **Between Parent and Teenager** is recommended.

c) Beeker, W.C. **Parents are teachers: A Child Management Program**

Champaign, Ill: Research Press, 1971. This is an excellent book for parents who want to learn effective ways to use rewards and punishment to manage their children's behavior. This book has been the basis of many parent study groups.

d) Patterson, G.R. and Gallion, M.E. **Living with Children. New Methods for Parents and Teachers.**

Champaign, Ill: Research Press, 1976. This book is especially good for parents looking for ways to handle specific problem areas with their school-age children or pre-schoolers.

e) Patterson G.R. **Families. Applications for Social Learning to Family Life.**

Champaign, Ill.: Research Press, 1975. This book is designed to help parents treat problem behaviors such as teasing, bedwetting, temper tantrums, toilet training and stealing.

When should you start to study to be a parent? To do a good job will take a lifetime of study. Certainly a course in High School is not too early. Effective parenting skills are needed from the moment the child is born, and both parents should learn about better ways to raise children throughout their children's lives. As the child grows from infancy through pre-school years, elementary school years and into teenage years, different methods

will be required and parents should learn techniques for each of these stages.

Most important, as well, parents should keep in mind that a very large part of their children's behavior will be learned directly by imitation of the parents. Thus, being the kind of person you want your child to be when he or she grows up is of the utmost importance. Being a happy, confident, fulfilled person yourself will go a long way towards helping your children grow up to be that way as well.

If parents take this advice and develop their resources as both parents and happy human beings, the benefits will be children who develop their potential to the limit and who become the best adults they are capable of being. No parent should ask for more; no parent should aim for less.

Dr. Rice, a registered psychologist in The Province of Ontario, received her Ph.D. in Clinical Psychology from York University.

She has had extensive experience conducting and supervising behaviour modification programs for many types of emotionally disturbed children, conducted workshops in behavioural analysis for teachers and other social service personnel, as well as providing classroom consultation for teachers applying behaviour analytic principles in the classroom.

"We spend half our lives unlearning
the follies transmitted to us by our parents,
and the other half transmitting
our own follies to our offspring."

Isaac Golds berg

Speak to us of Children

And a woman who held a babe against her bosom said,
Speak to us of Children.

And he said:

Your children are not your children.

They are the sons and daughters of Life's longing
for itself.

They come through you but not from you,

And though they are with you yet they belong
not to you.

You may give them your love but not your thoughts,
For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of to-morrow, which
you cannot visit, not even in your dreams.

You may strive to be like them, but seek not to make
them like you.

For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living
arrows are sent forth.

The archer sees the mark upon the path of the infinite,
and He bends you with His might that His arrows may
go swift and far.

Let your bending in the Archer's hand be for gladness;

For even as He loves the arrow that flies, so He loves
also the bow that is stable.

Kahlil Gibran

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Un avocat de Toronto se spécialisant en droit civil fut le premier à entreprendre la rédaction du Credo de la S.C.P.C.E. Espérons que d'autres suivront. Voici ce qu'il écrit:

La violence physique envers les enfants est facile. Un petit crâne se brise aussi aisément qu'une botte de carton.

La violence psychologique, la perversion des jeunes esprits est encore plus facile et moins risquée pour le criminel. Le dommage n'apparaît que des années plus tard alors que la victime a oublié qui l'a frappée.

Un esprit pervers, que ce soit chez un enfant ou un adulte ne veut pas dire un esprit dérangé. Pervers signifie ce que la plupart d'entre nous devenons. Pervers veut dire un manque de confiance et d'affection.

Chaque jour nous souffrons et faisons souffrir surtout, à nos enfants des cruautés banales.

Pour la première fois dans l'histoire, nous savons comment l'habileté de se fier quelqu'un et d'aimer peut-être détruite durant les trois premières années de vie.

Cette connaissance arrive au moment où nous avons plus que jamais notre portée les moyens de nous détruire. En plus du fait que la confiance et l'affection sont préférables la défiance, l'indifférence et la haine, il ne fait aucun doute que le genre humain ne peut supporter beaucoup longtemps, des générations d'individus soupçonneux, endurcis et incapables d'affection. Si nous ne voulons pas mourir, il faut changer. Notre survivance repose sur les soins que nous donnons nos enfants. Oui ou non, ils lanceront des bombes, relâcheront des germes et emploieront des poisons.

Rien n'est plus urgent et ne doit pas être remis à plus tard.

Même si nous devons abandonner la plupart des institutions, des habitudes et des croyances que nous chérissons, tels des alcooliques dans une brasserie.

Je veux remercier spécialement Saralaine Millet pour son article "My Friend"

Nous vous invitons encore à nous envoyer tous commentaires, articles histoires, poésies, photos et dessins pouvant intéresser les lecteurs du Journal.

E. T. Barker M. D., D. Psych., C. R. C. P. (C),
President, Société Canadienne pour La Prévention de Cruauté aux Enfants.

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My Friend

Three years ago my friend could neither speak nor walk nor even feed herself. Some said her condition was helpless. I stood by her - ready to comfort and encourage. Little by little she came to trust me - to believe that her needs would always be met, that I loved her just for herself. Little by little she began to find that she could help herself. She took pleasure in each small achievement, but she clung to me the more fiercely when she saw that I was as pleased as she. The going was not always easy. Often she was tired and irritable in the evenings. I felt cranky myself then. It seemed as if she were daring me to go on calling her my friend. I sometimes felt like walking out on her, even though she begged me to stay. Other times she was bored and frustrated by her immobility. I couldn't count the hours I spent rubbing her back, reading to her, talking to her. But it was worth every minute.

My friend is well on her way to becoming a whole person now. Because I was there when she needed me, she thinks the world is one great place to be. Because someone else believed in her, she now believes in herself. Her achievements are impressive: she has learned to speak a new language, can walk almost as well as I, has recently found several new friends. She'll soon forget how much I've done for her these last three years, but I didn't do it for the thanks I'd get. I did it for the joy of seeing a human being secure in herself, loving life, and free, now, to share her love with others. My friend is three years old. She is my daughter.

Saralaine Millet
