

The Journal of the

CSPCC

Canadian Society for the Prevention of Cruelty to Children

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

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I suppose one could create a hierarchy of cruelties. At the top of my list would be the emotional maltreatment of young children in a manner which results in life-long unnecessary conflict with others (as the result of character disorder) or life-long unnecessary internal conflict (as the result of neurosis). And if you've had much of an exposure to the pain produced in others by the former, or the anguish produced within, by the latter, you might agree.

It is often said that the reported cases of child battering represent only the "tip of the iceberg" - that the much larger "underwater portion" more accurately represents the real frequency of battering. The more disturbing fact is that the entire amount of child battering is only the tiny tip of an enormous iceberg representing the true incidence of emotional maltreatment of children.

The long-term consequences of child abuse and neglect are so permanent and far reaching that the C.S.P.C.C. has selected this single concern as the focal point for its activities. The founders hope that those who share this view will join with them and contribute to the development of the organization.

What is so striking is that we, with justification, are showing great concern about the danger of environmental pollution, while the pollution of the hearts and minds of our children is still seen in the same unseeing way we viewed dangers to our physical environment 25 years ago when it did not occur to us that change was possible.

We must begin by becoming better informed ourselves, by sharing our concerns with our neighbours, by providing practical assistance to our families with young children and by uniting now, so that our elected representatives will be able to alter our social priorities tomorrow.

E. T. Barker M.D., D.Psych., C.R.C.P. (C)

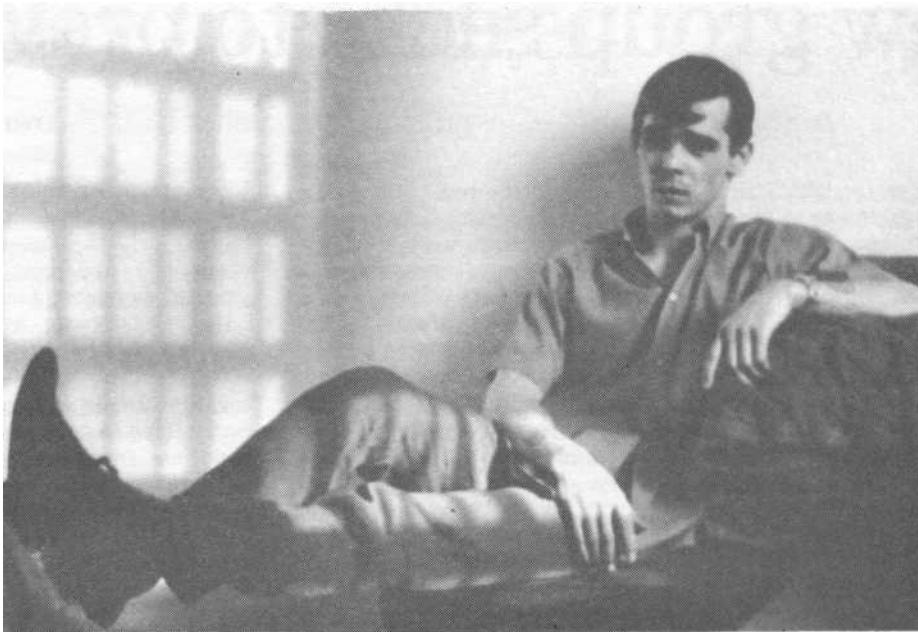
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Child battering and other forms of bodily assault have this enormous advantage:

The attacker and the victim both know who is doing what to whom. The results are observable at the time the crime is committed, and the damage can therefore be treated.

In contrast to this kind of identifiability, the brutalizing of innocent minds often appears as **virtue** to the assaulter, as **care** to the victim, and as a strong sense of **duty** to any witnesses. No one sees a crime; the consequences appear years later as murder, rape, theft, alcoholism, chronic failure, or most often, plain and costly unhappiness.

A public bewildered by the social cost of these problems looks around for someone to blame, and can find only a victim who has long since forgotten how he was crippled.

Heart disease, alcoholism, cystic fibrosis and smoking are now well known as social problems. Being known, and being visible, they are a small threat in comparison with the systematic mental crippling of children. Surely, also, the sum of human misery arising from disease can be no more than the frustration, self defeat and sadness passed on by one blinded generation of children to the next.

Morality has nothing to do with the urgent need to prevent psychological abuse. In a world menaced by its own need for self destruction, it is a matter of survival.

**Written by a criminally insane murderer
Penetang, 1977**

New group seeks to prevent

By ARNOLD BRUNER

The slaughter was so grisly the judge refused to admit as evidence color pictures of the three dead infants in their bloodied home because they would inflame the jury.

The killer was 16 when he beat the children to death in a drunken frenzy. When he was found guilty, among those who solemnly left the courtroom was the psychiatrist from Penetanguishene who had been called in on the case.

Dr. Elliott Barker, who calls at least 100 murderers by their first names and knows the darkest thoughts of dozens of rapists, assaulters and other violent men, was deeply convinced that there were four victims : the three dead children—and the boy who murdered them.

The killer was the victim of his parents, Dr. Barker felt—a psychologically battered child whose mind had been brutalized before he could speak or understand words.

"What to do and not to do," Dr. Barker scribbled on hotel stationery. ". . . Link between child-rearing and mental health

This month, five years after his first "jottings," Dr. Barker announced the incorporation of a charitable foundation to protect the right of children to grow to adulthood with unscarred minds.

It is the Canadian Society for the Prevention of Cruelty to Children—and the similarity in name to the body that shields animals from harm is no accident.

"Animals are protected by this society. They have rights. But children have no rights," the lean, six-foot, 42-year-old

psychiatrist said while explaining his decision to make the society his life's work.

"A child can't run away. It can't fight back. It is totally dependent on its parents. It can't hire a lawyer. Children are accepted by society as their parents' chattels. You can kick a kid in the head if you want to, or you can screw his mind in other ways.

"Physical abuse—the battered baby—is only the tip of the iceberg. For every kid who has had his head kicked in there are thousands who have had their minds damaged—who are rendered less effective as adult human beings."

Violent adults

The bigger horror in this, Dr. Barker said, is that child victims of mental violence become violent adults who in turn abuse their children—and this violence usually masquerades as love.

Dr. Barker is not a couch psychiatrist. Most of his professional work has been inside Oak Ridge—the big building in Penetang with bars on the windows and barred cells in the wards of what used to be called the Hospital for the Criminally Insane.

Oak Ridge is now a "therapeutic community" in which the patient-prisoners have the key role in their own and each other's treatment. The program was designed by Dr. Barker and has been supervised by him for seven years.

Three years ago he quit the hospital staff to raise beef cattle and sheep on 200 acres of rolling meadows and woodlands, complete with a mile of the Wye

River, 12 miles south of town. There he lives in an old farmhouse with his teacher-artist wife, Julie, and their blond, 6-year-old daughter, Janine.

He has kept his close association with the hospital and acted as consultant to its innovative medical director, Dr. Barry Boyd. A sensational crime headline from anywhere in Ontario usually means that before long Dr. Barker will be putting on his "good clothes" and driving his blue Beetle to Penetang to determine the degree of sanity of the person charged with the deed. Later, he will appear as an expert witness at the trial.

"I've had an exposure to violent people," he said.

"Why do we have so much violence? The surprise is there is not more violence, more outbursts. There are thousands of people walking around who seem logical but are potentially violent. The violent people who become my patients—who have committed shocking crimes—seem logical to me when I talk to them.

"To say they were crazy when they committed the violence is not an explanation. The problem is those people were created and my hunch is it's something that happened back there in their childhood."

At this point, Dr. Barker feels something like a detective. He is confronted by a great crime. He is pretty sure who did it and what weapons were used, but he has to get the evidence to make his case airtight.

First mission

The first mission of the new

cruelty to children

organization will be to raise funds (because it is a charitable institution donations are tax-exempt) to collect the scattered fruit of all research into psychological child abuse.

The next step would be a hard-hitting information program.

"The public has to be concerned," he said.

If every beer commercial was replaced by a one-minute film clip on one of the aspects of child abuse, the public would become more aware that this is going on everywhere, every day."

Dr. Barker is deeply impressed by R. D. Laing, a controversial British psychoanalyst and writer who has lectured extensively in Canada. He says Dr. Laing is "right on" in a paper called Massacre of the Innocents where he says:

"From the moment of birth, when the stone-age baby confronts the Twentieth Century mother, the baby is subjected to forces of outrageous violence, called love, as its mother and father have been, and their parents and their parents before them. These forces are concerned mainly with destroying most of its potentialities.

"This enterprise is on the whole successful. By the time the new human is 15 or so, we are left with a being like ourselves: a half-crazed creature, more or less adjusted to a mad world. This is normality in our present age."

Dr. Laing says that this pressing of children into a defective adult mold continues in the classroom where they are taught that the ability to conform is to succeed, that a negative response is treasonous, and where—as in the competitive

society at large—success is wrought from someone else's failure.

A destructive and violent adult society, he contends, teaches children to hate without appearing to do so "for our culture cannot tolerate the idea that babes should hate each other."

"I accept," Dr. Barker said "that in the early years of life the die is cast. What goes into the mix affects the child for the rest of his life.

"The most critical years are the prelanguage years - up to the age of three—before a child can understand why he's being treated the way he is."

This may sound radical, but it coincides with an orthodox view. A standard textbook on psychiatry says that "severe and possibly irreversible damage may result from experiences during early childhood ..." and "actions speak louder than words. Animals and children are particularly sensitive to the tone of voice, emotions and behaviour which may belie the words which accompany them."

How do parents damage their children's minds! Part of the answer may be in the cellblock wards at Oak Ridge.

One patient, who co-ordinates the patients who teach their fellows to recognize and face their weaknesses, said he knew of no one who had a happy childhood.

His own parents drank and beat him up. In the end, he settled an argument with a friend by shooting him dead.

Another patient, from an educated middle-class background, says his mother "smothered" him. Some years ago, in a crazed condition , he

killed her in a most horrible way.

"But we can't say with any certainty now that child abuse alone is responsible in these cases," Dr. Barker cautioned. "We need more information."

During his court appearances, Dr. Barker is frequently asked what caused the mental illness of the prisoner.

"You see the guy's mother in the courtroom with tears in her eyes . . . I don't know what to say. It seems too late—and perhaps too cruel—to be laying the blame on the mother's end."

What kind of parent psychologically abuses a child? Is it the parent who deceives the child, lying for a good cause? Is it the mother who forces the child to take a nap because she, not the child, is tired—or the one who insists a child must clean the plate although one more mouthful will make the child sick?

"Child-rearing is like baking a cake," Dr. Barker said. "There are thousands of ways to bake a cake—but there are a few things you can do,, like making the oven too hot or forgetting the baking powder, that will never fail to ruin it.

"We want to isolate the factors in child-rearing that will always damage the child."

Physically battered children, he said, "grow up to be battering parents. So it follows that a kid adversely affected psychologically not only has his own potential restricted, but the sins of the fathers will be visited on future generations.

"This is the central thesis. That makes investigation and public concern in that area of the utmost importance. The logic seems indisputable."

Founding Officers of the C.S.P.C.C.



Mrs. Marjorie Buck **Dr. Elliott Barker** **Mr. William Crawley**
(Secretary-Treasurer) (President) (Vice-President)

Dr. Elliott Barker, who graduated from the University of Toronto Faculty of Medicine in 1958, completed his training as a specialist in Psychiatry in 1963. He and wife travelled extensively in different parts of the world in 1964 before he joined the staff of the Mental Health Centre, Penetanguishene. There he developed specialized treatment programs for certain types of dangerous mentally ill offenders in a 150 bed section of the Maximum Security Division (Oak Ridge). In 1967 he was appointed Assistant Superintendent of the hospital and worked closely with the Superintendent Dr. B. A. Boyd. As the hospital gained a world-wide reputation, he spoke at international conferences and published technical papers. In 1972, after seven years at the hospital, he pulled back from intensive professional "overinvolvement", to work as a part-time consultant while spending the remainder of his time with his wife and daughter working their farm. After a break from full-time involvement in treatment programs, Dr. Barker felt strongly that the activity at the level of primary prevention simply makes more sense. Hence the C.S.P.C.C. And what more logical place for a National Head Office than "MID-LAND" (a town of some 10,000, five miles from the hospital). Besides - could you spell Penetanguishene after hearing it once!

Bill Crawley attended elementary and secondary school in Penetanguishene before enlisting in the Canadian Army at the outbreak of World War II. After a distinguished career which included 2½ years front line service in the Tank Corp, he joined the security staff of Oak Ridge in 1946 as an Attendant. In those early pre-tranquillizer years, when physical fitness was as much a pre-requisite for the work as anything else, he rose in the Attendant ranks to be Supervisor in charge of a ward of 38 patients. From this position he led his co-workers into a new era of intensive group therapy programming - an initially unpopular role for Attendant staff, where comfortable custody had been the rule for 30 years. Today, as Chief Attendant, he directs a staff of 165 in their dual responsibilities of security and treatment, in an institution which is internationally known for its therapy programs, and has a security record second to none. He and his wife Helen have raised three children, and are enjoying their four grandchildren.

"Peggy" Buck arrived in Canada from England in 1946 as a war bride. After raising six children, she joined the staff of the Mental Health Centre to work in the Medical Records department at Oak Ridge. For a number of years her responsibility was to compile extensive histories on each new patient admitted, piecing together information obtained from interviews with the patient, his parents and any other sources available. For the last four years she has been Administrative Assistant to the Medical Director. In this capacity her duties involve the preparation of special summaries of the history and progress reports on each patient seen by a special review board. This board has the power to recommend release of patients who have been found not guilty by reason of insanity. In addition, she is responsible for screening applications for admission to Oak Ridge - work that brings her into contact with judges, crown attorneys, defense lawyers and police throughout Ontario. She and her husband Irwin are kept busy visiting their eight grandchildren.

excerpts from letters . . .

"Perhaps you are a voice crying in the wilderness now, but I believe that it will grow into a refrain as consciousness and awareness grow in this half of the century."

"I have long felt that those agencies in the community which basically have the same objective, have lost sight of it or feel they are insufficiently funded to cope effectively."

"How strange it is that we have had, for so many years, a society for the protection of animals but not the equivalent for our children."

"How vitally important that we learn what things we must' not do to children in order that they may grow up without permanent defects; scars for life."

"I have come to the conclusion that far too many families constitute generating milieus of deviant behaviour."

"It is frustrating to see how many damaged and inadequate adults we are likely to produce from many of to-day's inadequate families. Psychological abuse is hard to define but equally as damaging as physical abuse."

"It is a pleasure to send a donation to become a member of your Society. I cannot think of any work that is more important and less recognized."

"There certainly are some harmful things which should never be done in raising children and other supportive things which should, if only these were common knowledge and people could be persuaded of it."

"such programming must continually emphasize that you don't have to be perfect in order to be a good parent."

about the journal... .

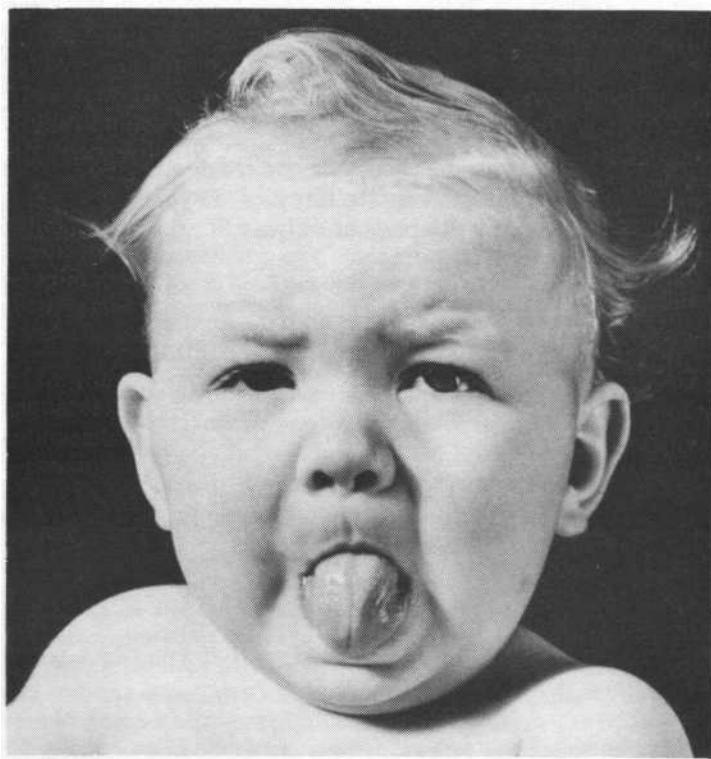
We want the Journal to serve as a newsletter for communication among Members - sharing ideas, questions, concerns, hopes and information with each other.

We plan to publish four times a year with the expectation of increasing this frequency as we grow.

We hope to stimulate debate, discussion and questioning, with some material in each issue, similar to the article which follows. In subsequent issues we want to deal with primary prevention programs, parenting education, support services for parents with young children, higher status for parenting as well as various facets of emotional abuse and neglect.

We look to our Members for contributions in general, but in particular: news of current happenings, books or articles of interest, quotations or comments, and, since our common concern is on the heavy side ...

.... some humour to lighten the load!



Cover, and above photo, courtesy of Miller Services Ltd. Toronto

food for thought

The extraordinary technological advances which have marked the last half century of Man's history accentuate the fact that man himself drags his feet - man and also the institutions which man creates. This is usually expressed by stating that man can change everything in the world outside of himself but that he cannot change himself - or else that everything changes but human nature, without a precise definition of just what we mean by "human nature," or for that matter by "change." For the moment, we can leave those concepts imprecise, because even without semantic precision we can recognize the paradox with which they confront us as something which all of us feel. A recent meeting of the American Academy of Arts and Sciences was concerned with the significance of evolution: evolution biologically and genetically, evolution on the plane of technical development, and finally evolution of the individual human personality and human institutions. It was pointed out that **man is trapped by certain psychological processes which constitute the subtlest expression of the universal neurotic process.** In fact, in his over-all approach to life even the so-called normal man is to a large extent dominated by hidden mechanisms which have every essential aspect of the neurotic process, and it is the neurotic component in "normal" human nature which limits our capacity to become different. This is the ultimate challenge to our cultural processes. For instance man can survive defeat, deprivation, suffering, and pain of many kinds, yet deliberately invite a repetition of the situations that make the recurrence of these experiences inescapable.

One related paradox was emphasized. With respect to defeat and deprivation it was clear that although man might fail to learn from them because

of the dominant role of neurotic mechanisms, his culture and his civilization could nonetheless survive. Yet we cannot say the same for his ability to survive Prosperity and Power especially when he is threatened simultaneously by more primitive and more deprived cultures. These are the twin Angels of Death which have destroyed every culture which man has ever built, just as they threaten our country today. In our times prosperity and power operate through those two spiritual gangsters of American economy, Advertising and the Entertainment Industries, which exploit the universal masked neurotic ingredient in the so-called normal, turning us into a spectator culture, a land of grown-up children with the Gimmes.

Can psychiatry and specifically psychoanalytic psychiatry help us to break out of the self-imprisonment which is imposed by the dictatorship of the unconscious neurotogenic mechanisms which we breed within ourselves and with which we then infect our political, economic, and social institutions generation after generation? These mechanisms predetermine the automatic repetition, of the ways in which we have always thought and felt and acted and willed in the past, predetermining such automatic repetitions in the face of success or failure, of gratification or suffering, of rewards or punishments, of deprivation or satiation. This is the great conundrum and the Great Adversary.

Let us turn back to some of the details which underlie this problem. There is first of all the question of how? One must as always start with the individual. Since the neurotic process in marked and well-disguised forms is in fact universal, then it follows that **all parents, young and old, struggle to play their parental roles in the face of limitations imposed not by lack of knowledge**

or good will, but by those obligatory patterns of thought, feeling, purpose, and action which the neurotic components in their make-up impose, thereby limiting the freedom and flexibility with which they can apply both their acquired knowledge and their native intelligence. In subtle ways the neurotic process distorts parenthood as it distorts creativity in science and art. Furthermore, since we cannot begin by curing everybody or by undoing something universal which already exists, how then can hampered parents protect their own young from the impact of the neuroses of their elders? How can we bring up children healthier than we have been ourselves, healthier in the sense that they will develop relatively freer from domination by the dark empire of !obligatory internal processes?

If we are optimistic enough to face hard facts with toughminded realism, and to acknowledge that this is extraordinarily difficult, we can say that it is at least possible. Whether it is probable and whether it will be done is another matter.

In the first place a cultural revolution is timidly showing its head. As I have pointed out elsewhere, there was a day when parents said, "What did I do to deserve a brat like this?" Today those same parents say, "What did I do?" This is the start. The pendulum undoubtedly has swung too far, and the parent has often developed feelings of omnipotent power, omnipotent power to save, but also omnipotent power to destroy. This has generated much anxiety and guilt, which sometimes has corrupted judgment and paralyzed action. Nonetheless the swing from blaming the child to the exploration of one's own contributions to his problems is a step forward. When the parent puts his own performance as a parent on the autopsy table of life-experience to examine it for his own mistakes, he is following

the path which made medicine mature. The autopsy table was medicine's greatest lesson to Man, a lesson in honesty and humility. It is medicine's great spiritual contribution to human culture. Insofar as modern psychiatry puts human life on that same autopsy table, and insofar as the modern parent has the courage to do the same thing with his failures as a parent, he follows the path leading to health and maturity which was first explored at the autopsy table by modern medicine. Of this change we have some right to be proud.

But if this essential change is to be implemented, it requires many other concurrent changes; and here we encounter new difficulties. That which is rigid and unchanging in human nature tends to entrench itself in institutions which are themselves firmly entrenched. Institutions are manned and implemented by people who in turn are dominated by anxieties and compulsions. Therefore people who may not want to pay the price for out-worn institutions may nonetheless be unable to bring themselves to change them either; because institutional changes bring closer those anxieties against which the institutions have been a defense. The result is that at any prospect of change, individual anxiety increases which in turn produces anger; and anger always increases the rigidity of old compulsions.

Note how precisely this struggle over social change parallels the mechanism of even the simplest neurosis. For many people institutional change is like depriving a hand-washing compulsion of access to soap and water. It gives rise to restless uneasiness and increasing anxiety, then to a deep surge of rage which in turn intensifies the original compulsive necessity. So we face the paradox: Progress requires change, which in turn triggers every neurotic defense which opposes change. This is why it is hard to change not only individuals, but also those institutions in which individual neuroses are invested.

Even to change that destructive conspiracy of silence with which we surround

childhood involves enormous social consequences and requires great courage. Let me elaborate further on this conspiracy of silence because it provides a particularly clear example of how difficult is the problem of **how to make a new human being healthier than his predecessors, how to help neurotically burdened parents to bring up less neurotically burdened children, and this progressively down through the generations.** Let me first guard against misunderstandings by pointing out that to say that the child has the right to know what goes on inside him is not the same as saying that he has the right or the need to act everything out blindly. This was a transitory error of the first two decades of the century. My premise is that when timid adults bury in silence the highly charged inner experiences of childhood, the neurotogenic effects of these experiences are intensified, and at the same time become less accessible. This has long been known. Yet there is a persistent, insidious, and unintended social conspiracy of silence which invades every aspect of the child's life, shrouding all of his most formative experiences in mystery. This establishes that basic pattern of fragmentation and dissociation which we call repression. The silence of the adult means to a child a silent acquiescence in the child's confused and often unexpressed misinterpretations of experience. Furthermore, the brighter the child the greater is his confusion, because the bright child picks up many verbal symbols early, before he can relate them to precise experiences. His verbal precocity is hailed with enthusiasm; but their obscure and overlapping meanings are never corrected because the world does not deliberately seek to bring them out into the open, nor to help the child to become articulate about his confusion. His bright slips are greeted with smiles instead of with serious thought. And what the adult world fails to talk about to the child becomes taboo; just as those parts of the body which the adult covers become taboo, even if nothing is ever said against them.

The tradition that you do not talk about anything to a child until the child talks about it first asks the child to have greater courage than the adult. This applies such basic experiences as separation, death, mutilation, disfigurement, violence, murder, and rape. It is embodied in such words as "privy", "privacy", and "private parts," which imply to the child that his body has nameless parts and processes and apertures and products which are special and peculiar to him, and which he must never acknowledge or explore or think about or ask about or name or compare. Any impulse to inquire becomes in itself a sinful proof of an inner evil. The baby is proud of his body functions. The toddler runs naked happily. Something tragic happens to that proud and happy self-image when the potty chair is no longer a throne in the center of the nursery but is shut away in a room that is as shiny and scrubbed as an operating room with its compensatory aspirations for cleanliness. In this way, under the euphemistic term of modesty, body shame is born; shame about the body, its grooves and folds and shadowed areas, its apertures, products, and smells. And most of this is carried on without calling any spade a spade, without any names, or else with names that are imitative or figurative or allegorical or diminutive, whether for parts of the body or the body products or for the rooms in which bodily functions are carried out. Thus an unwholesome atmosphere of shame and mystery is created about every aspect of our inner body processes.

It is frustrating to the child that the body is not transparent and that so much that is interesting and exciting and challenging happens under the clothes and under the skin, where he cannot explore and where he cannot see or investigate. When in addition there are no words for any of it, when the very impulse to explore is felt as evil, we create for the child and for ourselves a hierarchy of evil. Clean and good is that which you can name and talk about and look at and touch and put in your mouth. Less clean and less good a little dangerous

are all the things that you can touch and look at and name and talk about but not put in your mouth. Next are the things that cannot be touched, but can be looked at, at least out of the corner of your eye, and named and discussed. And then in quick succession are those things which must be not looked at, which must not be talked about or named, and finally which must not even be thought or experienced emotionally. What the child must not touch or smell or taste or feel or experience or talk about or name or even think about becomes automatically dissociated. No symbol for it can be used. At the most false symbols must be substituted. The nameless loses its link to any simple direct consistent symbolic representation, or can be represented if at all only by distorted, masking, and dissociated symbols. This is the initiating step in the process of repression which isolates objects and acts and impulses and events and conflicts from those verbal symbols which are the only means by which we can sample that which goes on inside of us, the only method to inquire about it, to compare experiences, to check impressions about reality, to communicate to ourselves about it in internal rumination to communicate about it externally to others. By our silence we make correction impossible. By our silence we sever or distort the link between the symbol and its roots. This is our conspiracy of silence.

But let us not fool ourselves. The emotions are still there, focused around the unnameable, the worldless, the unthinkable, the untouchable. Therefore they too become detached, freed from their links to time and place and object which were their original adequate precipitants.

Therefore it is not merely some experience or even a long sequence of stress or trauma which causes illness. It is not even the struggle among irreconcilable and unattainable impulses that determines sickness or health. It is the extent to which these experiences can be represented by usable and undistorted symbols, so that they can be reexamined and reexperienced and compared and

communicated and thus corrected. When the adult surrounds all loaded experiences with silence, including, incidentally, his own mistakes, he makes it certain that neither he nor his children, nor his children's children will ever learn from past errors, whether these are his or theirs or both. Yet to learn from error, from the autopsy table experience, is our only potential source of wisdom. And this, as I have said, is precisely what modern psychiatry is trying to introduce into human culture.

But if we attempt to alter this subtle and pervasive conspiracy of silence, we find ourselves up against taboos that have been entrenched for generations in law's, traditions, religious rituals and taboos, in family life, and in our political and economic systems. Therefore the move from the struggle with individual psychopathology to the struggle with social psychopathology is closely interrelated.

Before turning to this social problem I must ask you to think back to one further aspect of the individual struggle with the neurotic process. Let us ask who does the greater harm to children, the parent with an outspoken symptomatic neurosis, such as a dirt phobia and its attendant variety of cleaning compulsions, whose symptoms are so obvious that the child can set up protective isolating defenses, or alternatively the parent who expresses his inner conflicts only in minor ways such as insistent and repetitive challenges to orderliness, to keeping everything undisturbed, always tidying up, never really tolerant of the comfortable and homely disorder of human living and who is therefore constantly in conflict with children over the impact of their lives on the mere physical setting of the home. Who does greater harm to children, the lovable, improvident alcoholic parent who spends his time and love on them lavishly, or the upright, hard-driving, creative, social valuable, socially rewarded, but compulsively overdriven writer, painter, lawyer, analyst, minister, scientist, doctor? These are not easy issues.

In making this point to medical students, I frequently have said that there are only two kinds of neuroses: the onions and the garlics. You will recognize the fine difference. Onions stay with you, long after they cease to offend other people. Many neuroses are like that. They cause the patient pain, but cause less pain to those around him. From these the patient wants relief. Garlic, on the other hand, offends other people long after it ceases to annoy you. Many subtler neuroses are like this - unfortunately more prevalent than those which cause pain to the patient. Their impact on families and on children are more subtle and far more destructive. These are the subtle manifestations of the neurotic process which do not show up with clearly defined or bizarre symptoms. They show up as stereotypes of behaviour which when it is flexible is entirely normal. As I say, these are the garlic neuroses that cause little pain to the patient but great pain to everybody else. These are the neuroses on which people even pride themselves and with which they want no tampering. These are the neuroses which change only when the whole personality itself is profoundly altered; and with our cultural pride this is hard to achieve. We are a stiff-necked people. We want to be freed of pain but we do not want to pay the price of becoming different.

Let me turn back now to the way in which individual obstacles to change become entrenched in social structures. The vehicle is always the individual, working in and through social institutions. Within this framework men fall at points along a spectrum. At one pole are those who tend to be immobilized by fear, who feel less fear if they do nothing. At the other end are those who under the stimulus of uneasiness must go into action. For them inactivity makes the fear unbearable. Let me give another homely example where the difference was evident in speech. A devoted couple had one serious area of contention. Whenever they had troubles she had to talk. To be silent made the trouble feel worse. When he was troubled about the very same thing, he

needed only silence. Therefore her necessity to talk made his fears unbearable and seemed to him an act of deliberate hostility. Naturally his silence seemed to her equally hostile. It took some time for them to realize that for him to be silent and for her to speak were in the latest amendment to the United States Constitution, that neither was doing it to injure the other, but that each was dealing with anxiety in his own necessary way. There is much of this in our approach to political, economic, and international problems. It too influences the ways in which we face or fail to face reality. In the years before World War II whenever Hitler was quiet for a time, Dorothy Thompson was a hysterical female. When Hitler alarmed the country by some sudden move, Dorothy Thompson was a seer and a prophetess. We could tolerate her speech only when Hitler's action forced us to pull our heads out of the sand. Then as soon as Hitler became inactive again we buried our heads again and became angry only at the person who was frightening us by warning us, i.e., by mentioning unmentionables - all the facts we did not want to face. Thus in social groups, as in individual lives, some people try to deny the very existence of reality by looking away from it, by not talking about it, while others try to talk reality out of existence.

There is a similar broad spectrum from those who want a paternal image to do everything for us, so that we the children can go on playing, while at the other end are the young rebels who must take everything out of father's hands to do it all themselves. This again is represented in the country's swing from the overaged to the underaged and back again; which we see not only in politics but also in science and education, in professorships and prizes, in college presidencies, and foundation Boards, etc. These are not indices of health or maturity in any culture or in any country. They are simple, homey, everyday manifestations of the play of neurotic forces not in overt neurotic symptomatology but in the subtler everyday patterns of daily living.

But always behind this struggle over whether or not to face external reality is the struggle over whether or not to face ourselves. As with every other aspect of the struggle for freedom, this is never achieved once and for all. It takes eternal vigilance. In psychiatry the challenge to look at ourselves is a continuing challenge which encounters every kind of obstacle. Of these the hardest are always internal. Even among psychologists and psychiatrists there are those who would rather look at test tubes than at animals in action, those who would rather look at lower animals than at man, who those would rather look at men in groups than at individuals, (i.e., the public health field, as though public health was more than a conglomeration of private health), and those who would rather look at other men than at themselves. Indeed, this is true even of analysts. Partly because it is his job, but also because it is easier, he too looks at others more often than at himself, and this in spite of all of his emphasis on the importance of self-knowledge. Thus anyone who pretends that it is easy to build an unafraid self-knowledge into the substance and structure of our culture or of our educational system is pretending.

Here again I must repeat what I have already indicated. This problem does not confront a culture that is new, young, and struggling. It does not concern man in his pioneer days. This is not solely because in pioneer periods man struggles with the more primitive problems of survival. It is because in the pioneer period no one has had prosperity or power too long. Therefore there has been no time for special interests to become entrenched, or for individuals to band together against change. It is only after prolonged periods of prosperity and power and after periods of apparent stability and peace that man begins to entrench himself in the status quo and struggles to avoid facing any realities whether external or internal.

This is not hard to understand. Power and prosperity, newly won, are the earned trophies of men who have had the capacity

to sacrifice today for tomorrow. Prosperity and power which are handed on from one generation to another come to be taken for granted as their rights by men who sacrifice tomorrow for today. For those who win it, prosperity creates power and power prosperity. For those who receive it secondhand, power can be maintained only by sacrificing prosperity; and this the second generation does not want to do. Not having won it in the first place, he has little confidence that he can win it now. This shift from the pioneer culture in which prosperity and power are mutually reinforcing to the so-called sophisticated culture where prosperity and power undermine each other is the story of the decline and fall of every culture known to man. As an example, consider the two tragic decades since the war - this country has progressively tried to buy peace, power, and prosperity on the installment plan. This is the sign of our spiritual decay. This is precisely what we face in America today. Up to now we have failed this test as every culture which preceded us has failed it. If we need war as a moral stimulus to make it possible for us to stand up to power and prosperity we are doomed, because war today means total destruction.

There have been many efforts to solve this problem. Churches have tried to solve the issue and have failed. Changes in economic and political forms have been tried and have failed. Spreading the base of education has been tried; and it, too, has failed. **Can we through self-understanding in depth achieve a new degree of psychological freedom, one which will make it possible for us to accept those internal and external changes, without which the emerging world cannot survive with nuclear power in the hands of psychological infants?**

We have no evidence that social forces per se are responsible for the ubiquitous neurotic potential, or that they generate the neurotic process that derives from it. We do know that they help to shape it, and that in every known culture man

is surrounded by social forces that interact in complex ways with both the neurotic process and the fully developed neurotic state. They can exploit and prey upon the neurotic trends extant in human nature. They can intensify such trends by actively rewarding them. Special vested interests can oppose change. Deeper individual biases, both conscious and unconscious in origin, oppose any change even for the better.

We have no evidence that neurosis is on the increase, but only that the price we pay is rising with population density and longevity. In this connection the statistics of the situation are a warning against oversimplification. For example it is assumed that increased divorce rates mean more neuroses. This overlooks the fact that nearly 20% more of the total marriageable population are married today than 70 years ago. Furthermore, it neglects the fact that in 1890 families were disrupted and reshuffled by early deaths at a greater rate than occurred through divorce in 1940. During the half-century between these dates the rising divorce rate did not keep up with the falling death rate. Longevity has merely uncovered an old and unsolved problem. One would not hold that the impact of reshuffling because of divorce and the impact of reshuffling because of nearly deaths are necessarily the same. Certainly, when the reshuffling is because of early deaths it presumably follows a shorter period of family tension, since many people die before intrafamilial tensions have had time to reach explosive states. But which does the major damage to the progeny - the early deaths, or the state of prolonged intrafamilial stress which precedes divorce and which is made possible by longevity? To such a question no one has any right to answer either ex cathedra or out of preconceptions, since no one as yet has explored the influence of these complex psychosocial phenomena objectively and carefully.

Let me illustrate other ways in

which our thinking has been tied to the past. We have assumed that parents are necessarily the best people to bring up their own children. **Yet in earlier days when large families with many children and many adults lived under the same wide roof, responsibility for child rearing was spread thin among the adults. Then every child had an adult ally to whom he could turn when needed, whether against his age peers or against any oppressions by the adult group.** Few children were "brought up" as they are today solely by their inexperienced parents. The child does not have such an ally any more, unless arranged for him outside the family group. Instead, today's family is built like a pyramid, with all the intrafamilial rivalries, tensions, jealousies, angers, hatreds, love, and needs focused on the untrained, vulnerable, insecure, inexperienced, and incompetent parental apex of this pyramid, about whose incompetence our vaunted educational system does literally nothing. It is, to say the least, foolhardy to take it for granted that this is a healthy way to bring up children. The issue merits objective investigation.

Longevity (an amazing achievement of modern medicine) puts on human ties still other strains never before experienced. For the average man the span of his earning years has not increased, but, if anything, has diminished, while the number of older and younger dependents he must carry has increased. Moreover, the family (like most individual communities) is no longer a producing unit but only a consuming unit. This increases the rivalries and decreases the loyalties, the co-operative spirit, within the family, just as it does in the community. In this and other ways the family has become a source of economic and emotional insecurity instead of a source of strength. The centre of security has thus shifted from the individual's effort to earn his own way to a sharing of risk through group insurance, social security, group health, union pension plans, etc. Consequently

some remote impersonal agency (i.e., the government, management, the union, the voluntary mutual insurance group) has taken over what was once a function of the parents, the clan, or the family. What are the effects on human development of replacing individual risk-taking by this necessary pooling of the risks of life? What do all such changes do to the human spirit and to the secondary and tertiary consequences of that which is neurotic in all human nature?

Many other profound changes are at work in the family today. The shrinking size of the family unit creates new problems. The increase in population causes more people to live in small space. Congestion can reach a saturation point, a threshold beyond which the human spirit cannot breathe. This consideration, however, is singularly unimportant to real estate operators. The more human beings who can be crowded on the point of an urban pin, the more money can be made, no matter what the cost to the human spirit.

Or take the profound change in the leverage of direct human responsibility for one another. This change results directly from the fact that in his life, at home, at work, at play, and in government, man has become increasingly detached from his fellows, increasingly faceless. In the labor union as in the industrial plan, life is depersonalized by size. These trends which result from unchecked breeding create a gap in what used to be the close-linked chain of human responsibility, a gap filled imperfectly by the monolithic structures of labor, industry, religion, states, "entertainment", and gangs. But monoliths are built more easily on the destructive organization of rivalry, envy, acquisitiveness, hate or fear than on love.

Organized religion is deliberately included in this listing, since so much of our churches' strength rests on the organization not of loving and of individual responsibility but of mass hating. We are rapidly moving into an era of choice between faith and the sword,

forgetting that the right to believe as conscience dictates must include the right to question and doubt also as conscience dictates. Too often displays a strange fusion of hucksterism and evangelism, as in the substitution of the shopping list for the manger our modern degradation of the Christmas festival.

In the meantime, as the entertainment industry and the advertisers take over, ours becomes a spectator culture. The increasing perfection with which the techniques of entertainment simulate reality increases our passivity. It requires a lesser effort of imagination to watch a television show than it once did to read a nickel novel. Nor is this transformation of our culture into a spectator culture attributable to the entertainment industries alone: The art dealers, picture galleries, couturiers, and decorators are all likewise involved.

Finally, we must consider our economy, increasingly gambling its success or failure on consumption by the installment plan. Has anyone since Veblen asked what would happen to such an economy if the masked neurotic ingredients in human nature were by sudden magic to be eliminated? What would happen to the fashion cults, the beauty cults, the food and drink and tobacco cults with their exploitation of orality, the excretory cult, the cleanliness cults, the size cults, the height cults, the striptease cults? Consider the exploitation of hypochondriasis through the drug houses and even our more elite publishing houses. Take also the endless whetting of consumer cravings, the exploitation of the "gimmies" of childhood by transmuting them into the "gimmies" of adult life. Consider the ministering to neurotic needs through size and 'power: the knight of old replaced by Casper Milquetoast in General Motors armor, complete with chromium, unneeded size, unused seating capacity, and a pointless, illegal,

and unusuable capacity for speed. Or consider the search for a happiness anywhere else than where one is, whether it is an adolescent with his hot-rod, or the travel industry selling vacations on the installment plan.

To repeat, what would happen to our economy if we were to get well? And what does the exploitation of neurosis by so many forces in our culture do to the neurotic process itself? Is this a culture that breeds health? Is this a culture that we can afford to be complacent about? Or have we allowed the enormous creative potential of private enterprise to be enslaved to neurotic processes in industry, exactly as the creative process in art, literature, music, even science, has become the slave of neurosis?

Lest you think that I am singling out our culture, our economy for attack, I repeat that I do not believe that human ingenuity has yet devised any political or economic system that does not exploit, intensify, and reward much that is neurotic (potentially even psychotic) in human nature. If the profit-driven economies exploit subtle manifestations of neurotic self-indulgence and short-term needs, so do totalitarian systems, whether Fascist or Communist, exploit power needs and power fantasies in an even more primitive fashion, rewarding the sadistic lusts and the paranoid components of human nature. As Freud once pointed out, man is still frail enough to bring competition for money and for conspicuous display as a buffering device with which to protect himself and his fellows from more brutal forms of the struggle for power.

The paradox here is that as they succeed and become secure, primitive cultural, political, and economic forms are inevitably transmuted into more sophisticated forms. But, because of the persistent influences of the masked neurotic forces in human nature,

sophistication leads to its own weakening and self-destruction, so that the cycle returns to the primitive again. This is perhaps the most vicious cycle in the history of culture, and the one to which least attention is paid: namely, how with prosperity and power the initial idealism of any political economy leads to a struggle for the glutting of personal yearnings. This in turn brings in the neurotic weakening of all motives, and then, as Henry Adams pointed out through "The Degradation of the Democratic Dogma" to self-destruction, and back once more to the primitive forms of power struggle. The world would be a safer place if on both sides of the Iron Curtain men would turn their attention to the ways in which each system cultivates the neurotic seeds of its own destruction. For these seeds of destruction can be eliminated only if we recognize and attack the subtle, pervasive influence of the concealed neurotic processes in so-called normal men and women, who in their confused and immature and inept ways make up all human society, whether East or West.

Excerpted from a speech given in 1961 by Lawrence S. Kubie M.D., an American Psychoanalyst.

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Selon moi quand il s'agit des cruautés je placerais au premier rang le mauvais traitement sur le plan émotif qui est accordé aux jeunes enfants d'une façon qui produit des conflits peu nécessaires avec leurs frères humains, comme résultat d'un désordre de caractère ou d'un conflit dans sa psyché interieure, comme résultat de névrose. Et si vous avez ou témoigné ou senti la douleur produite chez les autres par celui-là ou la peine produite à l'intérieur d'une personne par celui-ci, ça se peut que vous soyez d'accord avec mes idées.

On dit que les actions enregistrées de violence physique faite contre les enfants ne représente que le visible de l'iceberg que la portion, beaucoup plus grande, qui est inaperçu, représente d'une façon beaucoup plus précise le taux véritable d'incidents de violence physique perpétrée contre les enfants. Ce qui nous fait peur c'est que toute cette violence que nous venons de discuter, qui est toute la violence physique n'est que le petit point de l'énorme iceberg de violence souffert par les enfants.

Les conséquences, de duration long, du traitement abusive des enfants, sont si permanents et extensives que le S.C.P.C.E. a choisi ce facet simple pour ses travaux. Les fondateurs espèrent que tous ceux qui sont d'accord avec nous veus, se joindront et contribueront à développer l'organisation.

Ce qui me frappe c'est que nous sommes, avec justice, si obsédé contre les dangers de la pollution de notre environnement sommes, quand il s'agit de la pollution psychologique de nos enfants, aussi tranquilles et complaisants comme nous l'étions d'autrefois, quand nous voyions sans vraiment le voir, et sans penser le rectifier, le danger qui arrivait à notre environnement.

Il faut que nous commençons en nous mieux informant, en partageant nos inquiétudes avec nos voisins en donnant de l'assistance pratique à nos familles avec des jeunes enfants, et en nous unissant immédiatement pour que nos représentants élus seront dans la possibilité de nous ramener au bon sens quand il s'agit de nos priorités sociales pour l'avenir.

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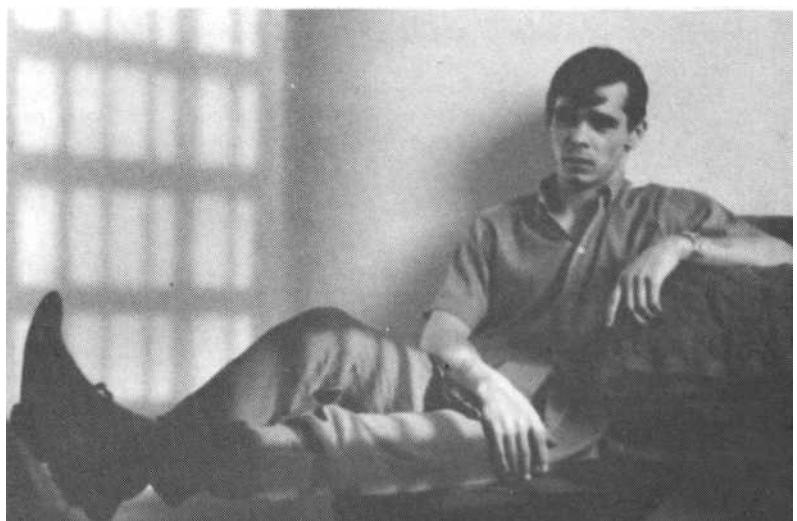
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