



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

Volume 3

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"...In the area of child abuse, we have a case history of how our society deals with a social problem. The facts are made known early in the game. But then the issue is dramatized, publicized, politicized, bureaucratized, and professionalized, all in the name of dealing with the problem. It may well be that the original fact-finder reels back in disbelief when, years later, after the stampede, he looks at what has ensued and what has been ignored.

We must be willing to face the hard reality that preventing child abuse and neglect is possible only when we are ready to attack its sources in the fabric of our society and culture, rather than merely provide social and medical services to its victims..."

Dr. Leroy H. Pelton  
Dept. of Human Services  
State of New Jersey, and Editor:  
The Social Context of Child Abuse  
and Neglect, New York, Human Sciences  
Press, forthcoming.

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## THE CSPCC

### WHAT IT IS

### HOW TO JOIN

### HOW TO GET THE JOURNAL REGULARLY

The Canadian Society for the Prevention of Cruelty to Children is an independent, non-governmental, non-profit, federally incorporated organization which is supported financially by Membership Fees and Donations from individual Canadians who share the concerns of the Society.

The purpose of the CSPCC is to mobilize public support for programs and policies which have some hope of preventing the permanent damage which can result from emotional abuse and neglect of very young children. Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practices which facilitate bonding, higher status for homemakers, and stronger community support for parents with young children are examples of such preventive measures.

Increasing the number of members in the Society, and publication of the Journal are at present the principal means by which the CSPCC is working to unite those who share a concern for the importance of the Society's objectives.

Membership in the Society is ten dollars per year, twenty-five dollars for three years, Life Membership one hundred dollars. Cheques, money orders should be made out to "CSPCC" and mailed to CSPCC, Box 700, Midland, Ontario, L4R 4P4. Membership Fees and Donations are income tax deductible.

The CSPCC Journal, published four times a year: February, May, August, and November, is mailed without charge to CSPCC members.

On receipt of your annual (or three year) Membership Fee, an Associate Membership Certificate, Official Receipt for tax purposes, and the first of four (or twelve) issues of the Journal will be sent to you.

Annual meeting 7 p.m. March 5th, 1980 at CSPCC National Office: 298 First Street, Midland, Ontario. (705) 526-5647.

# Letters

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Dear Dr. Barker:

I noticed in a recent issue of your Journal that you would like more correspondence from high school students.

I am a high school student, and I recently did a project on Child Abuse. The enclosed poems are those that I wrote for this project.

You may if you wish publish them. (*see page 15*)

Y. RolfvondenBaumen,  
Scarborough, Ont.

Dear Dr. Barker:

Many thanks indeed for your letter and the enclosures. I am delighted to see the copies of your excellent Journal of the CSPCC, having been studying, writing on and preaching this since before World War II. We had an Interdisciplinary Section of Preventive Psychiatry that I organized in the Dept. of Psychiatry, University of Pennsylvania Medical School, from about 1948 to 1955.

As to my other publication, I am enclosing three reprints that might be helpful. Other relevant publications are as follows:

**Emotional Maturity**, Van Nostrand Reinhold, New York. (1979)

**The Psychodynamics of Hostility**, Jason Aronson, New York, (1976).

The Hostility book is soon (1980) to be re-released in a revised and edited edition by Van Nostrand Reinhold.

Leon J. Saul, M.D.  
Media, Pennsylvania

Dear Dr. Barker:

Your Journal has been a source of inspiration and encouragement to me and I wholeheartedly back you in your belief in prevention.

Being a mother of a 4½ year old and a 2½ year old, my personal experience confirms that those first three years are very demanding — especially with my first child. Your first Journal came out when I was having a rough time coping with a timid, "difficult" 2 ½ year old, and a baby who didn't believe in sleeping! The question I had been asking myself was — "what would help me and my kids get through the long day more happily?" Being inexperienced parents confronted by the demands of a first child whose health and development was not quite typical had presented my husband and myself with a very stressful few years. I often felt it was no wonder there was so much cruelty to children with so little real support or learning opportunities for the family with very young children or children with special needs. Our way of life makes many mothers with young children feel isolated and often lonely and helpless in meeting the constant demands of a baby or young child.

Journal readers who want to **do something** might be interested to hear that several groups of mothers in Midland and the surrounding area have tried something that **does** help the mother and her young children to enjoy each other more. What we have called the neighbourhood **Play Centre** offers a morning programme of play, simple crafts, song, snack and conversation for mothers or parent-substitutes and their pre-school children. It is a break **with** rather than **from** your child and provides an opportunity for the mother to get "into" her child's world of play and at the same time be in touch with other adults who appreciate the demands of being a parent and are usually willing to offer encouragement or share tips on how to cope. The Play Centres are presently open one or two mornings a week and attendance is open to everyone on a come when you can and as you are basis. Twenty-five cents per visit helps build up a small kitty for supplies. The programs may vary according to the participants and the setting available. One Play Centre meets in a school gymnasium and gets along without shelves of toys — the imagination of the children, the presence of the mother or other protective play partner and some simple phys. ed. equipment are sufficient to provide a happy outing for mother and child.

Most mothers don't give themselves enough credit for being a parent. The Play Centre, as

# Letters

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does the Journal, raises the self-esteem of mothers by giving recognition to the importance of our job. We are a child's first and most important teacher! We need meeting places where our children can have play and socializing experiences, and where we can find parenting and community information. So much can be learned from seeing other parents interacting with their children. It is very reassuring to meet other people like ourselves, and broadening to find people with different ideas. Socio-economic barriers are broken as parents and children are experiencing many common adjustments and needs. A sense of trust and friendship grows as individuals participate however they feel most comfortable in the casual and variable morning activities. The emphasis is on following the inclinations of your own child. There are no rigid rules (except that the child is with an adult) — The Play Centres try to create a homey atmosphere without the usual household pressures. Our experience has shown that in this social setting the child thrives on the security of having mom nearby and attentive.

The Play Centres in this area have been started by mothers with the help of a few interested volunteers. Existing community facilities have been used and community resource people have also participated so that the Play Centre programmes have been established quickly and without elaborate fund raising or time consuming grant-hunting. Mother-child participation has been enthusiastic. I wonder if the CSPCC would be interested in promoting this form of parent support by making more detailed information and suggestions available to interested readers? Also it is exciting to hear of other programmes which seem to support the importance of the family and the need for society to strengthen the family life: Mom and Me programmes, Parent Preschool Resource Centres, Family Focus in the U.S.A. are several which I have recently noted. Something I would like to see "happen" is the establishment of "**Family Information and Friendship Centres**" in storefront locations where parents are bound to be. These centres could be open during the day Monday to Saturday and some evenings and could offer a variety of programmes, information and consultation for families. A visible play area for children and a comfortable infant area would help break down parent inhibitions and draw in expectant parents and mothers with infants. This centre could listen to parents and be responsive to the individual needs of the children and the families in the area. Innovative ways of being helpful to parents and children especially in the first three years could be tried. Neighbourhood Play Centres would still serve a valuable role.

Parents want to be "good" parents and have "happy" children. Experiences that make you feel like a "good" parent and that give your child pleasure will be used by parents. There must be a way that parents, volunteers, and existing professionals can co-operate to provide this information, play area, encouragement and friendship that most families need.

M. Bissett (mother)  
Midland, Ontario.

Dear Dr. Barker:

As one of the battered authors targeted in H.W. Somerville's lengthy polemic under Letters in the autumn **Journal**, I would like to crawl briefly from my "stinking ditch" and venture a comment or two in my "murky, contaminated gurgle".

I read Mr. Somerville's passionate outburst with interest and amusement. On finishing it, however, I could hardly help but conclude that he had himself (despite his 38 years as a professional writer) committed a rather large percentage of the literary sins he so abhors.

But in the depths of Mr. Somerville's own "endless swampland" lies a question, both asked and answered by its author, which I believe merits a response from your readers as well as from Mr. Somerville. Let me re-phrase it in my own "dreary prose".

Should the **Journal**, like its commercial counterparts, be exclusive in its orientation, either toward the general reader or toward the professional? If so, which should be the "dominant audience"? Or is it possible that the lay public and professionals alike might be equally interested in the prevention of cruelty to children — and that the **Journal** can continue to speak to both?

I look forward to your readers' reactions.

Jeanne Marie Hurd,  
Ottawa, Ont.

# Letters

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Dear Dr. Barker:

What the CSPCC is doing merits our wholehearted continued support.

The articles in the CSPCC Journal are a valuable resource for me as a mother and as a friend. More than one woman has read the Journal at my kitchen table and remarked, "if only I'd known about that before", or, "oh, this has been going on in our home for years".

My dream would be to see a membership in the CSPCC for every family. Since this is not within my means, I will for now be content with giving memberships as Christmas gifts.

Enclosed please find my cheque in the amount of \$50.00. This is in payment for our membership renewal plus four new memberships to go to the following....

Thank you for the CSPCC.

(Mrs.) Marilyn Packham,  
Langley, B.C.

Dear Dr. Barker:

Enclosed find my cheque as I wish to join CSPCC as a Life Member.

This is a rather late open letter in answer to H.W. Somerville's letter in the spring 78 issue. I disagree with H.W. Somerville in my views, having raised 2 children while first in medical training then in practice. Though without the help of other motherly women (college students, day care and nursery school teachers, friends and neighbours) this would have been impossible. It seems to me our present way of bringing up children in a nuclear family is a very recent development and rather unnatural. Until this century in our culture and today in other cultures, children grew up playing on the village greens with many children of different ages, being taken care of by a number of older children and adults (aunts, cousins, grandmothers and even unrelated women and men of the tribe or society). Our modern nuclear family is an emotional hothouse quite unnatural to bring up emotionally healthy children easily, where the children depend totally for their physical and emotional care on one mother and father, for better or worse. If mother's care is permanently or occasionally not good there is nobody else for the child to turn to. In the older, more "primitive" context there was always some other kindly adult to turn to if mother was sick, grumpy, too busy etc. This certainly was a more secure situation than the modern.

My children have both gone to nursery school from the age of 2 and been taken care of by other adults and are well socialized, considerate, warm, mature happy people. And so are many of my working female doctors friends' and nurses' kids. You see it is not the quantity of care by the mother herself but the quality that counts. I always made a point of spending time with my children, while cooking, bathing etc. having a kind, supportive time together, reading to them, answering questions etc. It is better for a child to spend 3-4 hours with a kind, happy mother, than 24 hours with a frantic, rejecting, unkind, bored mother.

So I am all for good day care centers, nursery school etc. They are very socializing and maturing for the child. In Europe children of full time housewives go to them for a few hours a day for this very reason: socializing ie. making the child a social being.

True Woman's Liberation should make happier women, men and children and H.W. Somerville seems to misunderstand its scope. It is usually the uneducated, underprivileged housewife who deprives her children physically and emotionally, not the educated working mother, who makes sure her child has good care during her absence. The problems of the poor mother who has to work to support her family are different and she certainly should be able to rely on good day care centers staffed by motherly women. If there is more supportive care in the community, poor and working (often deserted) mothers will be more able to keep and bring up their children better than in desperation giving them up for the journey through a number of foster homes.

And for the woman who needs to work because she feels a calling, needs to use her talents or for stimulation or because she cannot stand being home with the kids all day: God help the children, they sure need good day care by women who choose to take care of children or does H.W. Somerville think making these mothers stay home makes them like staying home better or makes them give their kids happy care? It is the quality of care that counts, not who gives it. Day care centers are not "places to dump children". Legislation sees to it that they are places where children are cared for. How many children are left alone at home for hours in front of the TV or dumped on the road in poor neighbourhoods?

Sincerely,  
M. Hugel  
Trail, B.C.

# The Perils of Substitute Management

## DAY CARE DURING THE FIRST THREE YEARS

**KINGSTON (CP)** — A child's first three years are too important to entrust to daycare or a babysitter, a child authority says.

"I'm viciously attacking the concept of putting a child in daycare for eight or nine hours a day," said Dr. Burton White, director of the Centre for Parent Education in Newton, Mass., and author of *The First Three Years of Life*.

"It is most important, especially between the ages of seven months and two years, that someone extraordinarily devoted to the child spend a lot of time with him," White said.

White is in Kingston to deliver the first of a series of lectures sponsored by Angads Children's Hospital for the International Year of the Child.

White, former director of Harvard University's pre-school project, said children under the age of three whose primary care comes from outside the family never reach their full intellectual, social or emotional potential.

He dismissed arguments that say the quality of time parents spend with the child is more important than the quantity of time.

White said the ideal situation for raising children is for both parents to work part-time and share the child-rearing responsibilities.

## 50 PER CENT OF CARE CENTRES UNFIT, SEMINAR TOLD

**GRANDE PRAIRIE (CP)** — Half the 85,000 licensed day-care centres in Canada are not fit to be open, says Howard Clifford, day-care consultant for the federal Health and Welfare Department. "My most reasonable guess is that 50 per cent of all day-care centres licensed in Canada shouldn't be and the doors should be closed now," he told an Alberta Association for Young Children seminar. "I would rather have no day care than poor day care. This is the problem with licensing. It is misleading because parents think the place has the Good Housekeeping seal of approval."

# FEMINISTS TACKLE OWN BIAS AGAINST WIFE-MOTHER ROLE

**NEW YORK (Reuter) —** The cliches have been: "I don't work, I'm just a housewife and mother" and "How can the little woman behind the man get behind the women's movement?"

Injustices of the "just-a-housewife-and-mother" mentality, and its exorbitant costs to women and men alike, were explored here at a recent national conference on family problems.

The National Assembly on the Future of the Family, sponsored predominantly by the U.S. National Organization for Woman (NOW), also marks a major change in the women's movement, which had frequently spurned housewives and mothers as alien from feminists and working women as a whole.

The thought was that anyone dependent on a man in traditional female roles was suspect and could not believe in equality of the sexes, much less work for it.

The movement for years had focused on options other than wife and mother and emphasized work opportunities and individual fulfillment.

According to Betty Friedan, author and NOW co-founder, the original image of the modern feminist was that of a career superwoman "agitating against marriage, motherhood, sexual intimacy with men."

But "women must now confront anew their own needs for love and comfort and caring support, as well as the needs of children and men, for whom, I believe, we cannot escape bedrock human responsibility," she said.

Eleanor Smeal, the current president of NOW, the world's largest feminist organization with more than 100,000 members, was one of the first to demand that women and men stop discriminating against wives and mothers like herself.

Mrs. Smeal told some 2,000 attendees what she recently told a U.S. House of Representatives select committee: "Women have been society's built-in, unpaid house workers, caring for the very young, the sick, elderly, disabled - those for whom society is unwilling to provide..."

The NOW president in her testimony had urged Congress to enact laws giving educational and economic benefits, similar to those for war veterans, especially to middle age and older women:

"To homemakers, who have also served their country, society offers a lifelong handicap - a blank resume. Where is the recognition and preference this country owes homemakers?"



# EVERY CHILD'S BIRTHRIGHT:

## IN DEFENCE OF MOTHERING

**"IN PSYCHOLOGY, as in any branch of knowledge, a time lag may exist between what is known, what is stored in the library, and the uses of that knowledge in the conduct of human affairs. During the past three decades the study of human infancy by developmental psychologists has given us stunning insights into the origins of love and the formation of human bonds. The evidence from diverse studies and schools of psychology converges and has led to this consensus: the human capacity to love and to make enduring partnerships in love is formed in infancy, the embryonic period of development. The child learns to love through his first human partners, his parents. We can look upon this miraculous occurrence as a "gift" of love to the baby. We should also regard it as a right, a birthright for every child.**

**"Mothering", that old fashioned word, is the nurturing of the human potential of every baby to love, to trust, and to bind himself to human partnerships in a lifetime of love. Under extraordinary circumstances, when a baby has been deprived of a mother or a mother substitute through adversity or disaster or the indifference of his society, we have found that the later capacity of that child to commit himself to love, to partners in love, and to the human community will be diminished or depleted. Unfortunately, the number of such children is growing in our society. In less extraordinary circumstances we are seeing a devaluation of parental nurturing and commitment to babies in our society which may affect the quality and stability of the child's human attachments in ways that cannot yet be predicted..."**

*Reprinted with permission from The Preface of the book Every Child's Birthright: In Defence of Mothering by Selma Fraiberg, Basic Books, Inc., Publishers, New York, 1977. Selma Fraiberg is Professor of Child Psychoanalysis in the Department of Psychiatry of the University of Michigan and Director, Child Development Project.*

# THE CASE AGAINST UNIVERSAL DAY CARE

Why, then, is comprehensive day care so urgently demanded by the women's movement? The answer, I venture, lies in the ambivalence of many upper-income women toward the options of liberation. The possibilities of "emancipated" women, they properly sense, are not available to most of the population — and may conflict at times with the interests of their own children and the instinctive attitudes, even if unexpressed, of their husbands.

These women's guilts and anxieties are akin to those felt by many wealthy people about all their advantages. Like yachts, horses, country homes, and private schools, a "meaningful" and uninterrupted career is generally the privilege of mothers with money and education, who can hire others to care for their house and children and who have the credentials and connections to prevail in the job market. They want universal day care for, in Lee Auspitz's phrase, "symbolic ratification of their lifestyles," of their "right" to work after the birth of their children. If day care is universal, they can imagine that their liberation is not a perquisite of affluence but a democratic "human right". They can fantasize that in the exercise of their privileges they are in fact the vanguard of some egalitarian social revolution.

These upper-class women prefer not to acknowledge that their less fortunate sisters would be manumitted to mops and switchboards; that day care would be used by the government in part to facilitate compulsory labor; that for most women caring for one's own child is more "meaningful" than attending to an assembly line; and that many men, themselves slaves of the marketplace, desperately need their wives at home to provide a refuge from the mercenary and technocratic values of society. Such realities cannot be swept aside with a few revealingly blithe recitations of divorce statistics and a few utopian incantations about "liberating everyone" from this "oppressive" System, that is, which uniquely in history has made possible woman's liberation.

"If day care is universal, they can imagine that their liberation is not a perquisite of affluence but a democratic "human right". They can fantasize that in the exercise of their privileges they are in fact the vanguard of some egalitarian social revolution. "

**YET THE FINAL IRONY is that in a peculiar way affluent women are correct in considering themselves oppressed. For the deepest gratifications of life do not derive from the kind of mercenary prizes and multiple freedoms they now possess but somehow cannot fully enjoy. No job can confer meaning on a life, and freedom — if devoid of vision, purpose and an idea of organic fulfillment — can itself produce emotional bondage.**

**Thus for many women — and men — the most oppressive aspect of the American social system may be the psychological strains created by material liberations that subvert but in no way replace the rewards of the family and the home. When these havens for humane values are vitiated, where does one go to find love and individual affirmation, to be accepted for who one is rather than for what one does or how much money one makes? Where can one find meaning and a sense of a future, of human transcendence? Not in a day-care centre, I trust.**

*The above is a brief excerpt from an article by George F. Gilder. It is reprinted with permission from The New Leader Apr. 3, 1972. Copyright (C) 1972 by The American Labor Conference on International Affairs, Inc. George F. Gilder was born in New York City and raised in Tyringham, Massachusetts. He has been an adviser and speech writer on economic and social issues for a number of leading government officials, and, most recently has served as an editor of the Ripon Forum magazine. Formerly he was an editor of the New Leader and served on the Harvard University faculty as a fellow at the Kennedy Institute of Politics. Mr. Gilder has written numerous articles in national magazines and coauthored The Party That Lost Its Head with Bruce K. Chapman. He is now writing books full-time and still living in Massachusetts.*

# ERIC NICOL



## COULD IT BE THAT TODAY'S PARENTS ARE PREPARED TO GIVE THEIR CHILD EVERYTHING BUT THEMSELVES?'

Does it pay to be a child? Is it more feasible to be born an adult, if some way can be found to create a foetus that has started shaving?

Such questions are sired by the statistics of increasing child abuse and violent deaths among juveniles. If being a kid is a bummer in the International Year of the Child, what will things be like after January 1st, when the pedestal is abruptly whisked away, and Junior drops to a rough landing?

It is in our western society that being a child has become a dicey way to grow up. Primitive peoples take care of their young because they need them to help work the fields, carry water and do other chores that take longer if Momma has broken the child's arm. We of the affluent West can afford to lay up a kid for weeks without creating hardship for ourselves. Why else would we give the little darling a skateboard for Christmas?

Child abuse is a semantically sticky term. As a child I was physically abused by an adult who flogged my flesh till it puffed up in welts. The beating was administered by my elementary school principal (I was in grade 1 at the time), wielding a leather strap with enormous enthusiasm. Does that qualify as child abuse? Does the premeditated birching of yesteryear - "Spare the rod and spoil the child" — escape definition as violence wrought on the child, because it has a certain Dickensian charm?

In another incident of childhood, I came in the back door of my house and found my mother waiting for me livid with fury and clutching a slipper with which she belabored me as

though beating a particularly grimy rug. Too late I remembered that I was supposed to come straight home from school because my mother had arranged for us to meet my father in town. I had dallied en route, and now paid the price. No hard feelings. My fault for botching a family occasion. Permanent damage was limited to my now being terrified of ladies' slippers.

Certainly I felt no impulse toward suicide, the rate of which has increased 59 per cent in the last decade for children under 15 and 236 per cent for those aged 15 to 19. For the child, despair is an acquired taste. It is rarely part of the family diet unless the parents have it delivered.

So far as I know, my parents never tried to kill me. They took me bobsledding, at 60 mph, but I took it as a form of manic togetherness.

The violence done to their children by more and more of today's parents seems to reflect our highly developed sources of exasperation. Government should set up a commission of inquiry into the safety of the nuclear family. A lot of kids are living in a Three Mile Island household with no back-up system against rupture and overheating.

Theoretically, this should be the golden age for children. With all the labor-saving devices in home and garden, Mom and Dad ought to have an extraordinary amount of time to lavish on their offspring. Yet somehow the child gets popped into the pressure cooker with the rest of the stew.

Could it be that today's parents are prepared to give their child everything but themselves?

Maybe there has occurred a subtle change, from the day when a baby was considered to be a bundle from heaven, to now, when the baby is viewed as a temporary aberration from the parents' lifestyle. The parents choose to have a child in much the same way that they time their other acquisitions: the car, the house, the hot tub. When something goes awry with that Grand Design for living, however, it is the child who learns that he is the straw that aggravates the camel's hernia.

If we are to learn something from the Christmas message, in this rapidly fading Year of the Child, it is that the parents belong to the child, and not the other way 'round.

All the expensive toys mean nothing to the child, if he does not find under the tree the precious secureness of a family entire. No batteries necessary.

*Eric Nicol's column is reprinted with permission. It appeared first in THE PROVINCE, Vancouver, B.C.*

# THE UNITED STATES VERSUS CHILD ABUSE

by David G. Gil  
Brandeis University

Abuse of children has been recognized during the past decade and a half as a "social problem" of major proportions. It has consequently emerged as a focus of concern and activities for professionals in medicine, law, and the human services, for public and non-public service agencies, for universities and research organizations, for media of communication and for the general public.

The United States Congress passed a "Child Abuse Prevention and Treatment Act" in 1973 which established a National Center on Child Abuse and Neglect and authorized about \$20,000,000 per annum for research, professional conferences, training and demonstration programs. Also, early in the seventies, Donna Stone, an energetic philanthropist, created a "National Committee for the Prevention of Child Abuse" to broaden public awareness and understanding of child abuse through media campaigns, meetings, and publications. Mrs. Ford, the then First Lady, joined the Committee as Honorary Chair. At about the same time, the Robert Wood Johnson Foundation began supporting a "National Center for the Prevention and Treatment of Child Abuse and Neglect" at the University of Colorado where Dr. Henry Kempe, a noted pediatrician, had been conducting clinical studies since the early sixties which eventually became a catalyst for the emerging concern and activities referred to above.

Every state in the United States has by now laws which regulate reporting and investigation of suspected incidents of child abuse and neglect, and establish services for children and families involved in the incidents. The number of reported cases, nationwide, has increased from about 6,000 in 1967 to about 450,000 in 1977. Reflecting an attitude shared widely throughout the country, the outgoing governor of Massachusetts, Michael Dukakis, upon leaving office early in 1979, identified child abuse as "the gravest problem facing that state." Similar, vague

and emotional statements are being made frequently by public figures all over the United States.

Concern and activities focused on child abuse have spread from the United States to Canada, Europe, and other continents. An International Journal and an International Society were established by "child abuse specialists" from America and Europe halfway through the seventies. The Society held its second Congress in London in 1978 under the patronage of H.R.H. Princess Margaret. Participants were received at Lancaster House by a minister of the British Government and there was a pervasive sense of "being part of the establishment" among the more than 1,000 child abuse scholars, administrators, and practitioners who had come from all over the world to present, and listen to speeches and papers, to discuss and consult with one another, to take in the sights of London, and to plan another meeting of the "child abuse industry" two years hence in Amsterdam.

What is the meaning of this intense concern with child abuse, and what effects does it have on the well-being of children and their families? To answer these questions one needs to examine whether practice as it evolved over recent years in response to growing professional and public awareness is grounded in what is known about the sources and dynamics of child abuse. Such an examination should enable one to judge whether measures and programs already in operation or about to be initiated can reasonably be expected to prevent or at least ameliorate child abuse.

*This article consists of excerpts from a paper by David G. Gil which is to be published later this year in a book edited by Leroy H. Pelton entitled *The Social Context of Child Abuse and Neglect*, New York, Human Sciences Press, forthcoming.*

# THREE TYPES OF ABUSE

## 1. INDIVIDUAL (PARENTAL) ABUSE

Children can be hurt physically and emotionally by parents and other caretakers. This may involve acts of commission or omission, one-time events or patterns of adult-child interaction. Parental or caretaker abuse may also be inherent in ongoing conditions of living of a family or household. The professional and public concern and activities noted above have focused so far mainly on types of abuse in which parents are viewed as perpetrators. Such incidents are often reported in a sensational manner in the press and on television, and will arouse feelings of pity and sympathy with hurt children, anger, disgust, and hostility towards parents, and guilt and anxiety concerning one's own conscious or unconscious, aggressive impulses and one's own childhood experiences.

## 2. INSTITUTIONAL ABUSE

Children are, however, abused also in the public domain, away from the custody of their parents: in day care centers and schools; in foster homes, child care institutions and residential treatment centers; in police custody, juvenile courts, detention centers, and correctional institutions; and by such public "welfare" programs as Aid to Families with Dependent Children (AFDC). Like in the children's homes, abuse in these settings: may involve acts of commission or omission, one-time incidents or abusive patterns. The acts or inactions may originate with staff members or they may be inherent in the "normal" operating milieu and in the policies and standard practices of the settings. Abuse in public custody or "institutional abuse" is actually more prevalent than abuse in children's own homes. It includes physical and emotional attacks on children

rationalized as punishment, discipline, or behavioral modification. It also includes emotional and material deprivation, and various forms of intellectual and developmental obstructions. Yet, in spite of the grave consequences of institutional abuse for the development of children, professionals and researchers, legislators, public and non-public service agencies, the media and the public pay relatively little attention to this largely submerged segment of the abuse spectrum.

## 3. SOCIETAL ABUSE

Finally, children are abused and their development tends to be stunted as a result of a broad range of perfectly legitimate social policies and public practices which cause, permit, and perpetuate poverty, inadequate nutrition, physical and mental ill-health, unemployment, substandard housing and neighborhoods, polluted and dangerous environments, schooling devoid of meaningful education, widespread lack of opportunities and despair, etc. This massive abuse and destruction of children is a by-product of the normal workings of our established social order and its political, economic, and cultural institutions. This type of abuse, "societal abuse," is usually not addressed by groups and organizations who claim to be committed to the prevention and treatment of child abuse.

Preoccupation with child abuse by parents and other individuals, and reluctance to confront institutional and societal abuse reveal a distorted sense of priorities and tendencies toward scapegoating and victim-blaming; they also create a convenient smoke screen which disguises the nature, scope, and dynamics of child abuse.

Individual, institutional, and societal abuse of children are not independent of one another, but interact with, and reinforce, one another. These interactions will be noted when we identify forces associated with and possibly underlying child abuse...

## DYNAMICS OF CHILD ABUSE

What forces are associated with the different types of child abuse sketched above, and how are these forces and types related with one another?

When I began to study abuse of children in the United States in 1965, it was widely believed that adults who maltreated children had to be mentally ill. Professionals, officials, journalists, and the general public did not think "normal" persons could knowingly hurt a child. By now we know that most adults involved in reported incidents of child abuse as perpetrators, fall within the range of "normality" from a psychiatric perspective.

If abusive behavior toward children is associated with mental illness in a relatively small segment of the child abuse spectrum only, how can we understand the many incidents of abuse in which normal adults are perpetrators? In other words, what aspects of everyday life are associated with the abuse of children by "normal" adults in "normal" communities? One set of factors which explains this apparent paradox seems to be certain dominant tendencies of our social philosophy, and more specifically, assumptions, values, attitudes, traditions and practices concerning social life and human relations, the rights and status of children, the responsibilities of parents and adults in matters of discipline, the use of force, violence and authority, etc. Further factors are a broad range of stressful events and conditions in everyday life which may trigger violent behaviors in interpersonal relations in the privacy of one's home. Finally, there are also chance elements which may transform "normal", fully sanctioned adult-child interactions into tragic, abusive incidents, as when spanking a child's hand or buttocks results unintentionally in serious injuries when a child twists, turns, or falls.

Understanding the sources and dynamics of the majority of child abuse incidents, the ones involving normal adults, requires, therefore, an exploration of social philosophy, assumptions, values, attitudes, traditions and practices, and of the nature and sources of stressful events and conditions in everyday life. Moreover, since "mentally ill" individuals differ from "normal" ones merely by degrees, rather than in a fundamental, qualitative sense, their behavior too, including psychotic and neurotic symptoms, is in-

fluenced by the dominant social philosophy and by dominant trends in the culture, and they too are affected by stressful events and conditions of everyday life to which they are likely to be even more sensitive than normal individuals.

A central feature of our social philosophy is selfishness to which we refer euphemistically as "individualism." It is the sort of individualism which affirms the needs, rights, and strivings of one's self, one's kin and one's close associates, and disregards nearly everyone else's. The self is all important; the other, all others, tend to be regarded as less worthy than the self. This is the basis of our inegalitarian and undemocratic reality beneath our egalitarian and democratic facade and rhetoric. Others are perceived either as competitors or obstacles whom one needs to overcome by any means including force, coercion and violence, or as objects and means whom one may use and exploit for one's own ends, irrespective of the consequences for them.

Closely related to, and probably resulting from, this selfish, inegalitarian, competitive and exploitative philosophy is an assumption concerning human nature according to which humans are inherently evil and lazy. Hence, it is assumed, that they can not be socialized without external conditioning and controls involving threats, force, rewards and punishments.

Given this social philosophy, values, and attitudes, and these assumptions concerning human nature and socialization, it is not surprising that children have few acknowledged rights and that they are not regarded, respected, and treated as persons in their own rights. Rather, they are perceived as objects belonging to their parents or other adults. And since, supposedly, they are intrinsically evil and unmotivated, their evil and asocial tendencies must be broken by their caretakers through firm discipline, which invariably translates into authoritarian relations, rewards and punishments. And of course, this involves an absolute right of adults to use force when deemed necessary, and to administer corporal punishments at the adult's arbitrary discretion, in the home and in the public domain.

These attitudes concerning child rearing, and practices based on them are conducive to reproducing in children



A central feature of our social philosophy is selfishness which we refer to euphemistically as 'individualism'.

attitudes and personality traits which are required for successful adaptation to a social order constructed on selfish, inegalitarian, and competitive principles. A vicious cycle thus operates from social philosophy, assumptions, and values to a

definition of children's rights and related socialization practices, and to the reproduction of attitudes and personalities that fit, sustain, and transmit the established social order...

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1968.

*He is a member of the Academy of Certified Social Workers, the American Sociological Association, American Ortho-Psychiatric Association, among other organizations.*

*His writings include Violence against Children: Physical child abuse in the USA, Harvard University Press, 1970. Abusing parents: Cultural and Class Factors, Virginia Commonwealth University, 1970. Contributor to "The Battered Child", edited by Ray E. Helfer and C.H. Kempe, University of Chicago Press, 1968. Contributor to the book Children and Decent People, edited by Alvin L. Schorr, Basic Books, 1974, and "The Challenge of Social Equality: Essays on Policy, Social Development, and Political Practice", Schenkman, 1976.*

### The Smile

A child's smile can warm a frozen heart,  
It can brighten your day  
and it may make you laugh,  
It can coax, it can plead,  
It can beg forgiveness  
It's innocent  
and fragile  
It can't take a beating  
For then it will die.

Yvonne RolfvondenBaumen

# THE NATURE OF HUMAN NATURE

(Notes from Professor William Line)

**It is herein contended that two characteristics of the Human Condition may be put forward for our careful examination; to wit**

**(A) The urgency (in all of us) to enhance the affection among us;**

**(B) The urgency in us (collectively) constantly to improve the ways and forms of society, so that the first characteristic is more likely to be satisfied.**

*William Line who died in 1964 was a former professor of Psychology and member of the Senate of the University of Toronto. Born in England, in 1897 he was an undergraduate in Chemistry at the University of London when he enlisted with the British Army at the outbreak of World War I. He served in Egypt, the Balkans and France and was twice wounded. On coming to Canada he finished his undergraduate work at Mount Allison University graduating in 1921 with honours in Chemistry and Mathematics. He studied briefly at Harvard and later taught Chemistry at the University of Alberta. His interests then turned to Philosophy and Education and in 1922 he was awarded an M.A. in Philosophy, and in 1924 a Master of Education, both from Alberta. He taught at the University of Manitoba for a short time, but soon returned to London to pursue studies in Psychology under Charles Spearman. He received his doctorate from London in 1928 for his experimental studies on the "Growth of Perception". He taught at Mount Allison before coming to the University of Toronto in 1929 which position he held until his death. In World War II he joined the Queen's Own Rifles of Canada, serving in Canada and overseas as Director of Personnel Selection, with the rank of*

*Colonel. During this time he established the system of personnel selection and intelligence testing in the Canadian Army. Toward the end of the war he helped establish the rehabilitation programs for returning veterans. In recognition of his service he was made an officer of the Order of the British Empire.*

*On his return to the University he re-established his long-time interests in mental health and resumed his position as Consultant to the Canadian Mental Health Association. These interests quickly took on national and international importance; he became psychological advisor to the newly established Department of Veterans' Affairs in Ottawa, consultant to the World Health Organization and to the United Nations secretariat on personnel policies. He was founder and later consultant to the International Institute of Child Study established by UNESCO in Bangkok, Thailand. He was a member of the founding commission and later President of the World Federation for Mental Health, and also served as President of the Canadian Psychological Association and was elected a Fellow of that body. His main psychological studies are to be found in the learned journals of Canada, the United States, England, France and Germany.*

## FOUR ASPECTS OF BEING HUMAN

Fundamental to personal development in human society, and to the progressive evolution of society itself, is the human being's need for, and capacity for, love.

Love is as yet a little-understood word, despite its long usage and its central place in Judaeism, Christianity and other religions. Can its clarification be contributed to, however modestly at present, by scientific observation and objective thinking?

All children need love. This not only for protection, but also and especially to provide an opportunity for the new-born to learn to express affection towards what G.H. Mead called "the significant other"; and thence towards the "most generalized other".

While the feeding of an infant is obviously important, after the tensions of hunger etc. have been reduced by feeding, it is still more important that the ensuing period of cuddling be given over to active communion between mother (or father) and child, so that nonbiological, purely psychological relationships between adult and infant be given full rein - relationships which are mutual, not merely dependent or biologically demanding for survival.

Adults as we know them differ widely in their capacities to accept affection and friendship, and in their capacities to give manifest affection and friendship.

The Human Being is born in affection; in dependent need of affection from his elders. He learns (acquires, espouses) the satisfaction of that need in his early months and years, most effectively, to date, in the continuous affectional relationship with one person — his mother or her substitute (who could, of course, be the father, nurse, or other equally effective "significant other"). It is important that he has the opportunity (privilege) to learn how to be affectionate.

Sudden (unexpected, traumatic) separation from this relationship may inhibit or make for difficulty in early development - both personal development, and social - evolutionary - development.

In these early months and years, the capacity of the human being to reciprocate affection among his societal-mates may well be conditioned, and his human potential (human being-ness) be enhanced or otherwise.

The human need and regard for affection is accordingly established in two senses - (i) his personal need for a warm social environment; (ii) his personal need to develop a capacity for engaging in mutually affectional enterprises.

Can the over-all need for affection, and the potentiality to be capable of mutually-affectional endeavours, be analysed further?

**At the present time, scientific literature suggests that there are four major aspects to the affectional engagement among human beings:**

**I. A Sense of Communion**

**II. A Sense of Identity-in-Communion**

**III. A Sense of Progression-in-Communion**

**IV. A Sense of Social Purpose.**

# I. A SENSE OF COMMUNION

By "Sense of Communion" is meant essentially the feeling of ease, comfort and at-homeness with other people. It implies all that is comprised by the time-honoured term "empathy" in its positive aspects, without any taint of stress, anxiety or tension communicated from one person to another. It is inter-personal in its reference, and reflects the joy and satisfaction of "shared-experience", thus making "development" possible.

Many of the words and phrases which reflect the core-values of society and of culture are in reality based upon true communion, words like "family", "home", "hearth" for example. The French word "foyer" is artistic in this regard, and therefore untranslatable. It means more than a mere sense of belonging, since "belonging" may be experienced as "being accepted" - for reasons of social obligation only, paternalism or custom. It means more than "being acceptable" - for reasons that imply acceptability to an established group, with the further implication that while we might **not** have met the standards of that group, somehow or other we **have**. And so on.

It is more than communication in the sense that without communion, true communication is impossible. "Communication" has come to mean someone **telling** (ordering, affirming) something to another, who accepts the telling. Communication thus interpreted is a one-way process, usually from the "prestige" or authoritarian person (or "rebel") to the "subservient".

Communion is a felt partnership, despite all social symbols of prestige, such as age, professional or other status, or "authority". It is a TWO-WAY, MUTUAL process; rather than an "order", an "instruction", a "reprimand" or a shrug-of-the-shoulder approval. In Communion there is true fellowship; and in fellowship there is value. Communion is reflected in, and basic to, the "art of conversation". "Conversation" is a much under-rated, ignored, or misinterpreted basic aspect of **being** human. It includes empathic silence, the experience of mutuality in the appreciation of the sunset or any work of art.

Communion is a term perhaps made most explicit as the central basis of our Judaeistic heritage. Being primordially human, its meaning has fundamental place in all "cultures"; but our Jewish forefathers were convinced that whatever Jehovah's ultimate purpose was, knowable or otherwise, the shared experiences of "communion" could not be something outside of that purpose.

Evidence from the thoughtful study of infants shows the importance of communion (as between mother and child, for example) from the earliest moments after birth, and prior to as well as accompanying the growth or existence of self-consciousness. Communion is made possible and necessary by the birth-event wherein two individuals (mother and child) still enjoy and appreciate a oneness despite difference. Every action (experience), as far as the infant is concerned, is a mutual (non-differentiated) action. The infant is fed, tendered, "cared-for", in a warm (or otherwise) social situation. Where communion is broken - as by the

impatience or anxiety of the mother, for example, the infant senses this fact. (This is where Harry Stack Sullivan (**Interpersonal Theory of Psychiatry**) places the meaning of "empathy", namely in anxiety - an anxious mother communicates anxiety to the infant.) And so the infant "warms to" or shares the experience of communion, or is threatened by those events, incidents and circumstances that challenge or threaten it. Personally, I regard this as one of the most sensitively artistic facts of human nature, of the Being that is Human.

The principle of communion is basic, without reference to any age, racial or other differential.

Think about the degree, now, of an individual's sensitivity to communion, and of the degree to which any social situation (such as your work arrangements), takes this important aspect of society into consideration.

In terms of the development of human beings, according to their own needs as persons, I would put this first-stated need as first. Without a sensitivity to communion, the human being is not.

Various members of your entourage will show differing degrees of interest in communion. You must expect this. An honest interest in fostering Communion, as first requisite of decent progressive human relationships, is basic to **any** organization of people, whether it be family, school, community, factory or office; in **any** society.



## II. IDENTITY-IN-COMMUNION

The second of our four needs, "Sense of Identity", is likewise well established and demanded in early childhood. Identity essentially raises and answers the question "Who am I?" When the sensitivity to self has emerged, it continues throughout life, and develops more and more substance. It embodies our own self-recognition, physically and mentally. It reflects our system of values, aspirations, hopes and anxieties. It is never alone, for it is an emergent from, and in communion with, others. The degree of participation in communion will vary among different individuals, but even the hermit is not alone, experientially, since even his withdrawal from society is a recognition of society.

The sense of identity embodies also our **responsible** self. As the infant begins to move his limbs "with intent", he finds that his "own" actions have significance to others. Mother is pleased (or displeased). In immediate awareness of such differences as these lies the main basis of character formation, for "character" is the enhancing of communion, or the reverse.

As the child enjoys more widespread social communion, in school, in play-groups, in his increasing understanding of the society of which he is a member, his sense of identity takes on more and more meaning. If that sense of identity is threatened by sudden realization that it has little challenge, limited opportunity, or only the opportunity that is determined by restrictions from the outside, there will be difficulties in his experience. While no organized society can possibly give him full rein to his aspirations, there must be a working balance between aspirations and opportunities - both of which imply Trust, rather than MISTRUST.

Theoretically, every child in the U.S. can consider himself potentially as some-day President. Practically, this is not so. Theoretically, every employee can aspire to becoming General Manager; practically, this is not so. This type of artificial, logical conflict is not the **real** problem of administration, for, apart from extreme pathological instances, the experience of "identity" appreciates itself most at the level of "doing what you can **with** others", rather than being a unique perfectionist at the **expense** of others.

This is a very important aspect to the sense of identity, which recognizes the fact that one cannot be one's self without the help (respect, affection etc.) of others. We have already referred to the importance of maternal affection, or its equivalent. The same principle applies to the importance of the teacher's faith and belief in the pupil. Maternal affection, teacher's faith and belief, etc., are not devoid of disciplined judgment. Neither is the supervisor's interest in the development of a valuable sense of identity in the experience of any member of his team, devoid of consideration for **efficient** partnership in the work at hand.

### III. PROGRESSION-IN-COMMUNION

From birth on, and especially after a sense of communion and of identity-in-communion have gained importance in our early childhood experience, the process of development as **progression** appears to be basically ingrained. We (including I) **want** and **need** to go forward. The future is not merely a matter of calendar of chronology; it is real, important in itself. The young children want to grow **up**, to feel taller, wear bigger shoes, be more like the bigger children. The boy wants to become a **man**, the girl to become a **woman**, the beginner, to become **experienced**.

In what directions, with what value-sense of enhancement, should this progression be experientially demanded? Increased earning? Higher status within the organization (promotion)? Or what?

Should the sense of progression ever be at the expense of communion? at the expense of identity as responsible belonging and social contribution? Herein lies one of the most crucial problems of all mankind.

At the core of this problem is, of course, the demand of human experience on **learning**. If learning had no part in progression, there would be no learning. Learning what? Events, change, differences, or progress? And what is Progress?

### IV. SOCIAL PURPOSE

Communion - identity - progression towards what?

There appears to be no other more satisfying goal in experience than the one of learning how to be more and more useful (valuable) to human society and being valued therein. Society has purpose, in and for and of itself. Society cares about people, and people care about society. Our religious aspirations transcend our personal aspirations and ultimately dignify us in a transcendental sense. This spiritual dignity of man is not to be gainsaid. But at the heart of our experience as human beings, we feel the need of society, and strive towards its evolution as a form of organized humanity. Everything we do has intended relevance to this evolution, even though at times, and with some people, our behaviour and our attitudes may seem to protest against, rebel against, fight against a particular form of social organization.

The human infant, in its obvious dependence, needs the warmth of communion; and in his growth towards self-love, he demands a sense of identity. How better can he sense that identity than by being uniquely different from his fellows? Yet how worthily can his identity be expressed, other than in making his own contribution to the team - which is society? These are the challenges of being human.

## FATHERING

**"Today the young men leaving our junior and senior secondary schools deserve more than they are getting in terms of an opportunity to discuss the various challenges and subsequent skills they will need to bring to their role as husbands and/or fathers."**

A 5 year old boy, tightly curled in a ball hiding under his blankets. Muffled sobbing. His father had been somewhat overzealous in reprimanding him. And now no one must witness the lad's accompanying tears and emotions. Such scenes prompt me to wonder just how much thought we give to the many ways, however subtle, parents and teachers program so many little boys to become proud, ego-centered, stressful, success-oriented, and ultimately lonely individuals. You can read all about it in Dr. Ken Olson's new book, **Hey Man! Open Up and Live**, and in such articles as "The Junior Macho Crack Up: Why boys have more trouble than girls at school," **Quest**, October, 1979.

I'd like to ask you to reflect upon your own upbringing and let us know what your fathers did right. But let me also inquire as to how many were offered the following role model for a man: be "cool", very "Macho", aloof, and always in control of your emotions? And have you ever asked a man how he felt about something, only to find that when he responded, he told you not what he felt but what he **thought**?

I simply cannot identify many instances in which we give boys the chance to discuss their feelings about anything. Recently I attended a Child Care 12 class in which a group of enthusiastic, senior-secondary girls discussed human development and family constellation. They looked at their own ideas about dealing with youngest, middle, only, eldest children, etc., if and when they were to become parents. Where were the young men? Out on the playing fields perhaps learning all about real life and that success in competition is God in this society. Learning about children, marriage, parenting skills — why all that is "sissy stuff!" "When a boy enters school," writes Dr. Olson, "he is expected to beat the others in a race. He must be Number One. That's life by the numbers, by the scores, or the grades." Similarly, Bruce Whitehouse, Chief Psychologist with Toronto's Scarborough Board of Education argues that we expect boys to be boys, right from the start. He adds,

"There's nothing more hurt than a seven-year boy who has lost a hockey game." And what do the kids themselves tell us? Look at **Dear World**: "How I'd put the world right - by the children of over 50 nations", edited by Richard and Helen Exley (Methuen: 1978) and you will encounter myriad pleas for cooperation, not competition.

In retrospect I wonder too why I was required to take driving lessons before I could drive a vehicle, but spent no time discussing either with peers or teachers the various implications of being a marriage partner or a father. Is it any wonder that so many men have little understanding as to how such tasks are to be part of a shared, co-operative venture with a member of the opposite sex?

It has been strongly suggested that, as the Year of the Child and the Family winds down, 1980 be designated the Year of the Father. Regardless, I think this next year, the B.C. Council for the Family needs to support all efforts by parents, school districts, and local communities who choose to make non-sexist, educational programs available to prospective marriage partners and parents.

The five year old boy is my son. He deserves better fathering. He's learning that it's O.K. for boys to cry. I hope that someday he gets an opportunity to enroll in Child Care 12 or something akin to it (one school district offers an excellent, locally-developed course entitled "Living 11") in which he and other young men can examine some of the everyday realities awaiting them. Today the young men leaving our junior and senior secondary schools deserve more than they are getting in terms of an opportunity to discuss the various challenges and subsequent skills they will need to bring to their role as husbands and / or fathers. Surely in this case, something is indeed better than the alternative — nothing!

*This article was written by Mr. Stu Gardner, Editor of the British Columbia Council for the Family Newsletter, and appeared in the Fall 1979 issue.*



**PERSONAL AND SOCIAL PSYCHOPATHOLOGY  
AND THE PRIMARY PREVENTION OF VIOLENCE\***

**By Leon J. Saul, M.D.**

**Children reared with love and respect mature adequately and become loving, responsible, and productive spouses, parents, and citizens. Those reared in such a way that they hate their parents will also hate other persons for life. If repressed, this pathological hostility causes neuroses; if it is acted out, it results in crime, tyranny, revolution, and aggressive war. The author believes that this kind of individual is the primary cause of violence in the world today.**

*All great and honourable actions are accompanied with great difficulties and must be enterprised and overcome with answerable courages.*

*WILLIAM BRADFORD (1)*

*Dr. Saul, who was born in 1901 in New York, received his B.A. at Columbia University in 1921, his M.A. at University College London in 1923, and his M.D. from Harvard University in 1928. He was a Commonwealth Fund research fellow at Harvard Medical School and Boston Psychopathic Hospital from 1929 to 1932. From 1932 to 1942 he was a staff member of the Chicago Institute of Psychoanalysis. From 1942 to 1946 he was on active duty with the U.S. Naval Reserve and became Commander. From 1946 to 1970 he was an instructor and training analyst at the Philadelphia Psychoanalytic Institute, and professor of clinical psychiatry at the University of Pennsylvania Medical School and Hospital, from 1948 to 1960.*

*He is a past president of the American*

*Psychosomatic Society and a founding fellow of the American College of Psychoanalysis and emeritus fellow of the American College of Psychiatrists. Dr. Saul has been a contributor of more than 175 articles to professional journals. He is contributing editor of the Psychoanalytic Forum and a member of the editorial board of the International Journal of Psychoanalytic Psychotherapy. His books include Emotional Maturity, Van Nostrand Reinhold, New York (1979), Bases of Human Behavior, Lippincott, 1951; the Psychodynamics of Hostility, Jason Aronson, 1976, to be re-released in a revised and edited edition by Van Nostrand, in March 1980, and Childhood Emotional Patterns, Van Nostrand, in press.*

\*The American Journal of Psychiatry, vol. 128, pp. 1578-1581, 1972. Copyright 1972, the American Psychiatric Association. Reprinted by permission.

An interplay of emotional forces underlies human life, as it ranges in its great variety from people who are predominantly despotic, destructive, and violent to those who are predominantly loving, productive, and of goodwill. Understanding the development of these forces reveals the basic reason for differences in personality and provides a realistic theory by which man's destructiveness to man can be reduced and his happiness and self-realization can be increased.

## PSYCHODYNAMICS

Like all animals man matures from complete dependence at the time of conception to relative independence as an adult and from needing love, interest, and responsible care to the capacity to give these. External influences upon the child, especially from conception to about age six, condition him permanently through training and treatment by his parents and identification with them. When a child has good feelings toward his parents, the process of his maturing with good feelings toward others is freed and facilitated; but with an improper rearing, a child may have disturbed feelings toward his parents; his maturation may be hindered and warped and hate will be generated (2, 3).

For convenience's sake, man's primary drives and reactions, both infantile and developmental, are grouped as the id. The aftereffects of his training and his identifications with and images of his parents (or surrogates) are called the superego; and his powers of perception, reason, judgment, and will, his consciousness, and his essential feeling of self are called the ego.

When the parents or those responsible for the child impair his development, the child feels weak and inferior and may be crushed or react with exaggerated egotism. He wishes for power and reacts with competitiveness and anger. Any animal when frustrated, irritated or threatened responds with automatic

impulses to flee from or to destroy the danger. Impeded development is an internal state that endangers one's ability to act as a mature individual with good feelings for others. The consequent inferiority, frustration, and fear provoke the flight-fight reaction. Since flight from the self is impossible, impotent rage that may be conscious or unconscious is engendered (4).

This rage against others destroys the natural social cooperation seen in all species, in the emotionally healthy nuclear human family, and in society. A child's hostility toward his parents, in reaction to their chronic injurious treatment, conditions him to employ life-long emotional patterns of hate and destructiveness instead of love and constructiveness. This hate and anger at his parents is turned, spread, displaced, and re-directed against others, forming the quintessential cause of man's inhumanity to man.

Problems of government, as well as of sex and marriage and of the cruelty of parents to their children over generations, arise from this same source of disturbed interpersonal relationships from displaced irrational parricidal rage against psychopathogenic parents or substitutes.

One's sense of reality, like all the intellectual capacities, is a servant of the emotions and is readily distorted by them as seen, for example, by the extremes in illusions, hallucinations, and delusions and by the rationalizations for them.

**"When a child has good feelings toward his parents, the process of his maturing with good feelings toward others is freed and facilitated. . . "**

**"A child's hostility toward his parents, in reaction to their chronic injurious treatment, conditions him to employ lifelong emotional patterns of hate and destructiveness instead of love and constructiveness. This hate and anger at his parents is turned, spread, displaced, and re-directed against others, forming the quintessential cause of man's inhumanity to man."**

## PSYCHOPATHOLOGY: OUTCOME AND SYMPTOMS

Mental health may be defined as a state of adequate maturity and adjustment. Under sufficiently severe and prolonged stress, as in war, and especially under stress that acts upon the emotional vulnerabilities of an individual, anyone will break down. These are the reactive neuroses. However, even under ordinary circumstances, in which unusual external danger and stress do not exist, one may see the gamut of psychopathological disorders that arise from within the personality. These disorders are the inevitable results of the infinite variety of influences on the child during his most formative period — from birth to age six. (I use the term "traumatic" here to mean damaging not by a single shock but by long-standing, long-operating, chronic, injurious influences of omission or commission.)

These manifold outcomes (symptoms) of warped development can be grouped according to the kind of anger, hate, and hostility a person generates in response to the way he was treated during childhood. These groups range from symptoms in which hostility is mostly inhibited and internal (as in psychosomatic symptoms and in simple anxiety and neuroses) to various degrees of acting out, whether against the self (as seen in addiction and in other self-injuries) or against others (as seen in criminal actions, whether personal, organized, or political).

Hostility, if it causes psychosomatic, neurotic, or nonviolent psychotic symptoms or if it is expressed psychopathically against the self, causes suffering to the individual and to those close to him but does not menace society. But when anger,

hate, and hostility take the form of direct acting out, they breed violence, crime, senseless destructiveness, and needless wars — the central problem of mankind. Wars have complex causes, and external and internal emotional conditions must be right for them to erupt. These conditions would not occur, however, if all individuals matured in loving families and were therefore inevitably and predominantly of goodwill. The same is true for other kinds of violence, whatever the age of the perpetrator.

Institutions and their interrelations with other institutions have a natural history, dynamics, processes, and a pathology of their own. Streptococci in the throat may be latent and harmless, but under certain conditions such as malnutrition, fatigue, or a prolonged chill, they may be activated to produce various symptoms and may even cause death. Without this bacillus there would be no strep infection. Thus hostility in the human breast is the *sine qua non* of cruelty, crime, and war, although it becomes activated to epidemic proportions only in response to historic, ideologic, economic, political, psychological, and other influences.

For example, in Germany such conditions as the nation's defeat in World War I, the weakness and follies of the Allies, inflation, and the Great Depression (which ruined the middle class and drove many of its members to support the Nazis) helped inflame World War II (5). The Niemollers and Thomas Mann, however, spoke for those Germans who were deeply patriotic but who abhorred cruelty, violence, crime, and war; who opposed Hitler; and who were outraged that such a person should presume to represent their country (6).

**". . .no restructuring of society succeeds for long; the basic problem lies within the individual and results in hostile acting out regardless of the form of social and economic organization."**

## **SOCIAL PATHOLOGY**

Thus, emotional patterns of hate and hostility, which are generated, shaped, and conditioned within individuals by their parents' harmful treatment of them and which specifically include those patterns which take the form of uninhibited, hostile acting out against others, whether latent, threatening, or overt, are the central cause of the hate and violence that have filled the pages of history and that are so evident in the world today.

People identify with those whose feelings (which dictate thinking) are like their own, whose emotional dynamics are similar. Since hate and hostility are so widespread, one often sees groups comprised of people with various ideologies held together by common hates and a sense of destructiveness, rather than by constructiveness. This is why even the most needed reforms and revolutions never succeed for very long.

The essential problem is the fight-flight reaction, and chiefly the fight reaction that is kept mobilized by the warped development of the personality. This reaction is rationalized by one or another social abuse, of which there are many, for the problems and abuses themselves are mostly caused by this same warping of personality. As history shows, this is why no restructuring of society succeeds for long; the basic problem lies within the individual and results in hostile acting out regardless of the form of social and economic organization.

Whatever the reality of the problems, such as overpopulation, poverty, pollution, inflation, racial tension, or subversion from the right or from the left, the politics of each person express not only his self-interest but also his psychodynamics, i.e., his patterns of feeling and of temperament that were formed in childhood. For example, young people are generally more liberal and radical than older people because they are not as removed from early childhood. They display more emotion and have less experience. Therefore they more readily and unconsciously project their inferiority, envy, and hostility toward their parents onto the social scene. They easily identify with the

underdogs, as children (themselves), against (their) parents. Those with hate-filled attitudes and feelings (toward their parents in reaction to early mistreatment) tend to turn them against authority in school and in government, and they often do this backed by parental example and with parental encouragement. But the young, still needing their parents, often adopt in place of them the leaders of their country's enemies. Extreme rightists differ from leftists only in turning their parricidal rage (at their psychopathogenic parents) against the underdog instead of identifying with him.\*

## **NATIONAL PURPOSE**

Today not even disease, but man, is the only great menace to man. This menace issues not from all men, however, but specifically from the neurotically hostile person who acts out ("neurotic" meaning a persisting warped emotional pattern of childhood). The only fundamental progress we can hope to make toward gaining security against irrational, hostile acting out lies in raising all children with love and understanding, rather than through our current and atrocious methods of child rearing, the results of which cause suffering and death.

For every child to be properly reared with love is a difficult but not an ultimately impossible goal. It is difficult because the emotionally warped child usually becomes the emotionally warped parent. But the

*\* That hostile aggression is not a constant force in human beings but varies widely among individuals is represented in simplified form by the following formula, in which H = hostility, A = a tendency to act out, C = controls (conscious and unconscious), E external forces, L love, I = identification with others, and V = violent acting out:  $HxAxE$  divided by  $CxLxI$  equals V. As H, A, and E increase and as C, L, and I decrease, V increases to pathological intensity.*

goal of having every child wanted and well reared should be the principal national and international purpose toward which all nations could, and should, cooperate, for it is the one fundamental way of achieving security, happiness, and survival.

L beyond the scope of individuals to work out practical steps; rather, the best efforts of research, education, religion, government, and private groups should be directed toward this goal. A few ideas that might help along these lines follow: 1) formulating the basic principles of child rearing and pointing out the common abuses; 2) making every child a wanted child, with no woman being forced into compulsory child bearing, thereby dooming her offspring; 3) developing group meetings on achieving harmony in

marriage; 4) initiating political action (as in California) regarding the quarter of a million men who desert their wives and leave them without support for the children; 5) taking steps to prevent fatherless homes with mothers who are incapable of properly raising their young; and 6) establishing day care centers, which are developing good methods of child rearing as well as of educating and helping mothers. There are many approaches; my goal has been to define the problem.

The child we once were lives in all of us, with all his frustrations and fears and consequent angers and hates. If we had one generation of children reared with love and understanding, we might approach Utopia itself.

## SUMMARY

**The basic problem of mankind is the high percentage of emotional disorders, particularly those which take the form of hostile acting out against others. This results from the anger and hate generated in children toward their parents or parent substitutes and in reaction to the parents' faulty child rearing in which abuses of omission or commission prevailed. These emotional patterns, which were formed in early childhood, persist for life, the hostility and destructiveness being spread and displaced in the form of cruelty and crime from the psychopathogenic parents and situations to the self or to others, whether authorities, underdogs, individuals, or groups. Institutions have their own natural histories, dynamics, and pathologies. Individual hostility therefore fluctuates in social expression; crime rises and falls, and wars alternate with peace according to the effects of historic, ideologic, economic, political, psychological, and other influences of the time. The solution is difficult since emotional disorders in parents are passed on mostly to the children. However, practical steps can be taken and coordinated in an effort to achieve this vitally important national and international goal and purpose. This is the only possible path to security and well-being for hostile and therefore frightened and suffering humanity.**

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# INFANT'S RIGHTS

## THE ISSUE OF LICENSING PARENTS \*

By Jerry Bergman, Ph. D.

Within the past few years some educators, child psychologists, researchers, clergy and others have talked about a system of licensing parents, or in other words requiring a license before one could become a parent (McIntire). The rationale is that "parenting" is such an important responsibility that it is society's obligation to regulate it in an effort to control the damage of incompetent parents. If we put the child's interests first, the logical requirement would be to insure each child has capable parents.

Almost all occupations which deal directly with either the physical or mental aspects of people require extensive training. A license to practice as a lawyer, doctor, registered nurse, social worker, teacher, etc. requires at least 4 and often more years of college. Yet to become a parent, the person **most** responsible for the child's development, does not require **any** training, license, or experience. Society requires a person to obtain a license before he is allowed to pursue even relatively simple tasks, such as driving a car, operating a ham radio, or wiring a house; yet to become a parent - a more complex job, crucial to the lives of so many, requires no license at all.

Those working extensively with parents (teachers, psychologists, etc.) have noted that a number of parents are deficient in basic skills needed to properly raise children. An important reason for this is because most parents have virtually no training in general nutrition, developmental psychology, medicine and children's legal rights. We should not expect even our brighter citizens to perform the role as complex as that required to be a quality parent without extensive training. This is akin to placing a third grade dropout in an atomic energy lab and expecting him to carry on functional research. An admission of this was printed in Time magazine (Aug. 1, 1977 p. 4) : "I was disappointed that you only peripherally acknowledge the root of youth

crime: procreation by those who are unqualified for parenthood."

We are not going to make serious inroads in the problems of crime, health, poverty, and poor school performance when we can barely keep up with the rate of maladjusted children that well meaning, but poorly trained parents continue to manufacture. The present stream is more than our system can handle. The best way to handle social problems is to reduce them at their source.

Dr. McIntire (1970) concluded that "...our culture makes almost no demands when it comes to the children's psychological well being and development....The child becomes the unprotected victim of whoever gives birth to him." Farson (1974) and McIntire (1970) as well as others are saying, "What about the child's rights?" We've looked at adults and others' rights long enough. They can take care of themselves, but some-one else has to take care of the children. Society must, therefore insure that children are properly cared for.

*\*Excerpts from a paper by Jerry Bergman, Ph. D., an Educational Psychologist at Bowling Green State University in Ohio.*

**"The child becomes the unprotected victim of whoever gives birth to him."**

**"Probably one of the main benefits of licensing parents, though, is that it makes the public and especially those thinking of becoming parents aware of the serious business of raising children..."**

Serious talk about "licensing parents" has paralleled the rise of the movement roughly entitled "The Rights of Children". Children are probably one of the last grossly discriminated minority groups left in society - at least in American society. Most minority groups have fought and won, at least on the law books, many of their rights. This is not so in the case of children today.

Normally the rights of parents are not infringed upon unless there is proof of definite abuses against a child. The present system is similar to letting a doctor practice for a while to see if he is capable. If we find he is not, then we will tell him he can no longer practice. Unfortunately, in the case of children, the damage done at this point is often irreparable. At present, we have to wait until the damage is clear and obvious before we can declare the parents incompetent. The only way to eliminate this problem is to identify poor parents before irreversible damage has been done. And this means looking at a couple before they become parents. By the time it shows up in the child, it is often too late.

A number of studies of child abusing parents, (for example, Spinetta and Regler, 1972), have found that quite often the abusing parents are ignorant of proper child rearing practices. The parents were treated this way as children, so they assume this is the proper way to treat their children. The writer has worked with a number of cases where this was the reason a child was abused; the parents simply didn't know any better. In the cases the writer worked with, instruction in child control resulted in the child abuse almost totally ceasing. The parents realized what they were doing, were appreciative of the help and, although it took time for them to overcome their habits, many eventually did. If the State is able to step in to short term abuse, why not long-term abuse as well? And one way to prevent this, in harmony with the trend of preventive medicine, is to let the parents know what

to do **before** they become parents. In other words, prevent the problem before it can begin.

Probably one of the main benefits of licensing parents, though, is that it makes the public and especially those thinking of becoming parents aware of the serious business of raising children and alerts them to the problems they will likely confront as parents. The problems caused by neglect, ignorance, and inability to care for children will not be eliminated, but they will undoubtedly be reduced. Even a small reduction would probably justify the measures taken to license parents. After all, a small reduction is a beginning. A small reduction, once achieved, enables us to structure future activities to increase the reduction.

Thus, the behavioral sciences have "established some child rearing principles that should be a part of every parent's knowledge" (McIntire, 1970). A course of study, which could be a factor determining whether or not a parent could be licensed, could require the prospective parents to know some of the basic, accepted principles of raising children. Points that are debatable could be discussed and debated in class. The parents-to-be would thus know both sides, which is clearly better than knowing neither side.

Already three of the regional television networks in West Germany have begun telecasting a new type of instructional course leading to a 'parent certificate' (Parade, June 19, 1976, p. 22). If the future parent who participates in the course: "can correctly answer 32 out of 46 questions....they will receive a 'parent certificate' which acknowledges their understanding of the material presented." Although the state does not require this course to become a parent, it is a step in recognizing that there are skills needed to be a proper parent.

A few of the basic areas prospective

**"For our well-being, society already licenses. . .pilots, plumbers, bus drivers, TV repairmen, electricians, teachers, doctors, scuba-divers, automobile repairmen..."**

parents should be familiar with includes an understanding of nutrition, anatomy, physiology, hygiene, child development, first aid, physical fitness, psychology of parenting, learning, the psychological concepts of modeling, imitation, reinforcement, and the psychology of discipline as a whole. In addition demonstrated skills in the areas of child care, tolerance, control and concern would be helpful. Although most of the parents the writer is familiar with are fairly aware of many of the basic concepts the above outline encompasses (and probably most readers are likewise aware), the fact is that many people aren't. Those who are most likely to read a report such as this are least likely to need the above information. The writer, in working with parents, especially in lower class communities, was shocked at the ignorance he has seen. If stories of many of the experiences were repeated, many readers would probably doubt their accuracy, feeling that "no parent could be that stupid."

Up-to-date education is required because there are many clearly erroneous ideas circulating in society, many of which are perpetuated by writers whose talent is in journalism and not child psychology. The fear, for example, that a child will become very demanding and in essence spoiled if he is given a great deal of attention and love has not been supported by the research. Assurance comes with inner growth and if love is consistent the child's need for attention will be less and less until he develops the need for normal feelings of attachment. Typically a child becomes "spoiled" when the parents are indulgent in providing for the physical needs of the child and so not require the child to control his demands. This behavior is often in-

terpreted by the child as a lack of concern on the part of the parents, and not as giving "too much affection". There is a clear difference between giving needed affection and giving the child free reign over his emotions, feelings and demands. A child can grow up normal and healthy under a very strict environment, if he is given the needed affection.

For our well-being, society already licenses (with a few protests but almost total support, even within the concerned profession) pilots, plumbers, bus drivers, TV repairmen, electricians, teachers, doctors, scuba-divers, automobile repairmen and a host of others. We recognize that the licenses are designed (and do) protect consumers and citizens alike. Most skilled members of the above professions are openly in favor of licensing. They realize that in the long run it benefits the more skilled workers. Of course, if they do not meet the licensing requirements they may protest, but, for example, few medical aspirants who fail their medical exams receive much support saying that we should license them in spite of their failure. And yet when it comes to our most important commodity - our children - we react against licensing.

At present not every parent has the "right" to have a child. (If a person wants to adopt a child, there is a fairly complex procedure which must be undertaken before he is legally able to adopt).

Although the existing laws which regulate who can become a parent apply primarily to adoption agencies and foster home placement, they serve as a process similar to licensing parents. Some of the present screening procedures may be open to criticism, but few would argue that there should not be any screening. If we

**"And yet when it comes to our most important commodity-our children-we react against licensing."**



**"If a person wants to adopt a child, there is a fairly complex procedure which must be undertaken before he is legally able to adopt."**

feel we must screen the second set of parents, is there not just as **great** a need to screen the original set? And if the original set were screened there probably would rarely be a need for a second set.

Screening and selecting potential parents will by no means guarantee that they will be ideal parents, but screening is an attempt to weed out at least some of the more grossly unqualified individuals. Even if the procedure is only slightly successful, no doubt the requirement will prove better than no standards at all. Any success at all is better than no success, and licensing is a step in the direction of examining what factors make for good parents. Once the system is established it can always be improved. A system that does not exist obviously cannot be improved.

The feeling among the public that it is one's "right" to bear children, regardless of one's financial, moral, ethical, intellectual, etc. capabilities, results in the indiscriminate "right to parent" enabling anyone, however poorly equipped, to practice almost any parental behavior they please except obvious bodily disfigurement. Arguing that a parent has a "right to have a child" underscores the fact that rights, in our existing society, are generally abridged if they affect someone else. The child an inept parent raises will indeed affect not only the child, but society as a whole, most likely through the burden that child puts on society, medically, criminally and otherwise. Thus because of both the rights of the child and society itself, society has the authority to control the actions of parents if they affect those rights. The extent of the government's burden depends upon the parents' ability to raise the child. Under our present system, the more ineffectively the parents

carry out their tasks, the more the government, at one time or another, is forced to step in. Thus under the present system, society has a right to screen potential parents. The reality is, the child a parent raises will live in society either helping or hurting it, either aiding it or stealing from it....

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**"If we feel we must screen the second set of parents, is there not just as great a need to screen the original set?"**

## TURN OFF THE MOON, DAMMIT!

"Who's taking care of the caretaker's daughter while the caretaker's busy taking care?" asks the old vaudeville song, and the same kind of question may be validly directed at Dr. Jerry Bergman, who wants to prevent child abuse by licensing all parents.

To that noble purpose, he has searched through a number of opinions on how to enforce the public good, thrown in possibly a couple of copies of *Dogs In Canada*, and come up with a remedy guaranteed to leave us all well shaken. But before we swallow it, back to the original question.

Who are the "we" Dr. Bergman speaks for, these suprahumans he would empower to sift through us mere humans to determine which of us shall, and which shall not, be allowed to have children? How can anyone be sure that the licensers aren't themselves licentious?

While Dr. Bergman modestly includes himself among The Chosen, he writes that he does not "expect even our brighter citizens to perform the role of parent without extensive training." But clearly the teacher must be superior to the taught, so once again where and who are these bedroom bloodhounds who will sniff out the fit fathers and meet mothers among us?

And what standards will they use in awarding licenses? Have any been generally agreed upon, or must we wait until Dr. Bergman gets through carving a couple of rocks up on some mountain somewhere? He may need a pair of Gibaltars, since among his already-announced criteria for proper parents are "an understanding of nutrition, anatomy, physiology, hygiene, child development, First Aid, physical fitness, psychology of parenting, learning, the psychological concepts of modelling, imitation, reinforcement, and the psychology of discipline as a whole. In addition, demonstrated skills in the areas of child care, tolerance, control and concern would be helpful." (Strangely, Dr. Bergman has omitted expertise in bird calls, deepsea diving, stud poker, amateur theatricals, karate, yodelling and Continental Drift, although to be charitable, he may still be working on these. And others.)

And it's no use having licenses without also having the means of enforcing them and punishing scofflaws who practice without them. What does Dr. Bergman have in mind for restraining the rakehells and taming the trollops who flout his

standards? Jail? He cannot be squeamish about this. If he is going to stamp out unlicensed S-E-X it must be all or nothing.

If jail or prison is his answer, how long and for what offences? Will a wink be as bad as a nod? A nod the same as a nudge? A nudge the equal of a kiss, and a kiss on a par with a hug? If an appreciative whistle draws six months, shouldn't an alluring smile be as sternly punished? Certainly Dr. Bergman and his licensers have their work cut out for them if things are not to get "out of hand" as the saying goes.

Then there is the issue of provocation, and even entrapment, which the Civil Liberties people will have much to say about. What about the Moon, and all those zillions of stars? We KNOW how they can provoke usually-sensible people into the most reckless passion.

What will Dr. Bergman do about June, and the other eleven months? Moon and June are an always-fatal combination, or Tin Pan Alley has been lying to us all these years. (Charms and arms are a deadly duo, too.) After all, licensed or lawless, we are but poor creatures of flesh and blood.

Time itself is tricky and treacherous, since it waits for no man, or woman. Suppose a licenser goofs? Suppose John and Mary pass their blood and saliva tests, receive their dog-tags, score well on both the oral and written exams? What if John later becomes one of that bunch of the fellows who get together to crochet doilies over a box of beer every so often? What if Mary starts blowing the milk money for the baby on Wintario tickets every week?

Well, Dr. Bergman?

H.W. Sumerville,  
Toronto, Ont.

*Mr. Sumerville was asked to comment on Dr. Bergman's paper for the Journal. In his covering letter he says in part "I sat down to do a serious rebuttal, came to the conclusion I was dealing with either a stargazer or a maniac, and decided to play it for laughs. Not that I disagree with his intent, but how in Hell does a PhD. come up with such unreal, simplemindedness? I thought the Age of Alchemy was over long ago."*

# Le Journal de la Société Canadienne pour la Prévention de Cruauté aux Enfants

Tome 3

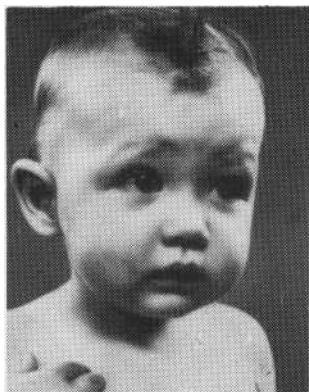
Numéro 1

Hiver 1980

"...Quand il s'agit de l'abus des enfants, c'est notre société actuelle qui nous fournit d'un exemple de comment nous faisons face à un problème sociale. Les faits sont connus dès les premières années de la vie de l'enfant. Mais ce n'est qu'après que nous avons appris ces faits, que le phénomène est dramatisé et discuté par la presse, la radio, la télévision, les bureaucrates et les professionnels, tout au nom de traiter le problème. Il se peut que le chercheur originale recule ébloui par l'incrédulité de ce qui s'est ensuivi et de ce qui a été méconnu, quand après des années, il regarde les résultats.

Il faut qu'on accepte la réalité pembre, que la prevention de l'abus et de la négligence des enfants n'est possible que quand nous soyons prêts à attaquer ses origines dans la structures de notre société et de notre culture, plutôt que de fournir à ses victimes seulement des services médicaux et sociaux.

Dr. Leroy H. Pelton  
Dept. of Human Services  
State of New Jersey and Editor :  
The social Context of Child Abuse  
and Neglect, New York, Human Sciences  
Press, à venir



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

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

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

## CSPCC CREDO

### WE BELIEVE THAT:

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

### THERE IS AN URGENCY THEREFORE TO:

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