



SPRING '81

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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

WOMEN'S LIBERATION AND CRUELTY TO CHILDREN

From the perspective of the CSPCC, one of the most important aspects of the struggle for equality in all dealings between men and women is the prevention of permanent emotional damage to children.

An emotionally "put-down" mother, a woman whose relationship with her husband is characterized by arbitrary male dominance, will have negative feelings (conscious or unconscious) resulting from her unequal or powerless position.

(1) Infants, being extraordinarily sensitive to the feelings of the mother are affected by these feelings. The infant is affected directly by the mother's conscious or unconscious anger or resentment. Indirectly, the child is affected by rationalized excesses of arbitrary authority (unnecessary eat this's, do this's, don't do that's), and other psychological defence manoeuvres necessary to cope with the feelings generated from an unequal position vis-a-vis a father whose arbitrary male dominance is unquestioned. (2)

When the norm for all relations between men and women becomes one of equality, and especially when parents relate on a basis of mutual respect and cooperation, then our children will have a major source of emotional abuse removed. Not until women are themselves treated as persons, will it be reasonable to expect them to treat their infant children as persons, (3) bathing them in the empathic, affectionate care so necessary during the earliest formative years.

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

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THE CSPCC

The Canadian Society for the Prevention of Cruelty to Children

"TO PREVENT THE PERMANENT EMOTIONAL DAMAGE
CAUSED BY INADEQUATE CHILD CARE"

- The basic premise of the CSPCC is that the worst of all possible cruelties is to inflict permanent emotional damage on another human being.
- Given the evidence that such permanent damage can be relatively easily inflicted during the very early years of life, our concern is with ignorance of, or indifference to, the emotional needs of very young children.
- By emotional damage we mean not only neurotic, psychosomatic, and psychopathic illness, but an inability to form trusting, empathic, and affectionate relationships with others.
- The objective of the CSPCC is to work for the implementation of preventive measures before the damage is done.
- Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practises which facilitate bonding, higher priority for the empathic care of infants, 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 the readership 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.

Annual Membership - \$10.00
Three Year Membership - \$25.00
Life Membership - \$100.00

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On receipt of your membership fee, your Membership Certificate, Official Receipt for income tax purposes and first copy of the Journal, beginning with the current issue, will be sent to you.

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Letters

Dear Sir:

It seems so obvious that infants and children must have love and security to develop into healthy adults...those to whom it is not only obvious but urgent have got to keep talking loud and clear—to that end I'm sending \$10.00. After reading the Journal, I will see that it circulates as widely as possible.

Thank you
Heather Griller
Winnipeg, Manitoba

Dear Sir:

I appreciate hearing that you exist. It appalls me that our society cares so little for the health and happiness of its individuals that it does very little to ensure that they (we) know how to love and interact positively and productively. Parenting skills are not innate nor should the lack of same be protected as a right. Surely saving the lives of our children is more important than avoiding possible embarrassment in their parents.

Sincerely,
J. Barry Thompson,
Ottawa, Ontario.

Dear Mr. Barker:

Bless you for your efforts!

I work full-time with Operation Dismantle, an organization dedicated to launching a global referendum on disarmament (basic information enclosed). I have been, for quite some time, concerned about society's treatment of children—both our educational system and our "juvenile justice" system leave much to be desired.

Enclosed is \$2...I've have to send in the \$10 membership fee in small bunches. I've worked for Dismantle for 3 years now, for room and meals only, and I've not much cash. However, if you could send me some more information right away, I would greatly appreciate it.

In my mind, the arms race and the need for better treatment of children are deeply connected. What we now have is a world wired to self-destruct, a "global Jonestown", with suicide as our defence against communism (or capitalism). If that isn't crazy, I don't know what is.

Letters

With Dismantle I am trying to effect political change by working with governments and existing frameworks and frames of mind. On the short-term, this is necessary; personally I doubt that the planet will survive the Reagan administration. Something has to be done immediately that will have an immediate impact on events.

But should there be a future, we must be prepared for it. It is clear that our species cannot continue on its present course, with all our hates and fears. We must bring up our children in a more loving, honest, free environment if the planet is to have governments that are just and humane.

But this is preaching to the converted. When I support something, I support it actively. Please let me know how I can help. I'm only 20 with barely a high-school education, but I've lots of smarts, and energy begging to be used.

Look forward to hearing back from you.

Cheers,
Deb Ellis
Ottawa, Ontario

P.S: Hope the **Today** article boosts your membership. Operation Dismantle has an article coming out in **Today** some time in May.

Dear Mr. Barker,

I read about you in the weekend magazine and wanted to put a drop in your barrel. I hope this cheque finds you all right. I would like to join your society. I am a registered nurse and I have wondered all my life why people can't see that violence must be nipped in the bud — starting in infancy. We cannot bring up our children in violence then expect them to turn into non-violent adults. The vicious cycle of child abuse must be stopped in order to solve many of society's problems and to protect the helpless and innocent and weak...

Sincerely,
Marty DeMonte,
Windsor, Ontario.

Dear Dr. Barker,

I'm writing you again because I don't know any other way to relieve my bad feelings. I feel rotten tonight. For the first time in my life the last few months I've had no dreams. It seems I've got nothing to look forward to. I've always had day dreams or hopes of someday having something or being someone. Even at my worst times I've had some hopes or dreams. The last few months I've lost all them dreams and hopes. How can I keep going with out these things. It seems I only have my wife and kids and I sometimes think they'd be better off without me. I feel like crying but I can't because I've know where to cry. And I can't cry to my people because they expect me to be strong. They think I'm the tuff guy without feelings at least not those kind of feelings. It's strange how people don't see things, all my life it seems people have looked at me as a leader, a person without the vices that hold other people back, someone who wouldn't except something just because that's the way it was. But you would think people would see how I really feel after some of the things I've done...

It is very depressing to think I will never get better or be able to handle my self. I think I would gladly trade my screwed up head for a good dose of cancer. You suggest I see someone on a continuous basis. That isn't as easy as one might expect. I'll give you a little outline.

The summer after I left you in 1970 I was having a bad drug problem, I was living in Toronto so I went to 999 Queen and asked to be admitted, after they got a brief history, they suggested I go home and if I felt the same way the next wk. I should talk to a doctor. Since then I've seen a number of doctors who don't want to see me on a continuous basis. I went to see a

Letters

doctor in Ottawa. He said outright "their is nothing I can do for you because you haven't committed a crime, all my patients come from the courts." He than advised me to see a doctor in Brockville who also said "There's not much I can do, but I'll give you these pills to help you stay awake." That is one big problem with me I sleep about 14-20 hrs. a day, I'm always tired. I've seen M.D.'s about my over sleeping but their doesn't seem to be any thing wrong physicaly. I think its' a way to bypass my problems, when I'm sleeping I don't have to think about theam. I think when it come's to the point I can't handle myself I'll just have to put a knife in someones belly again, a crude way of getting attention but effective or at least it was in the past.

The thing I remember most about Penetang is and I'll quote you and other people from Penetang "get help before you blow up!" But you forgot to say where to go for that help. i think a big mistake is doctors seem to think if you ask for help theirs nothing wrong because you know there is a problem but they pounce on you when your so far gone that you don't beleave there is a problem.

I know a lot of people who would say that I'm just looking for attention. This time they're perfectly right. I am looking for attention because I'm afraid of my feelings. I'm afraid of the hostility in me. You should see the fear in my wife when I'm angry. I have never hurt her but she has seen my aggression on other people and she gets right scared even if I'm not angry at her and that bothers me to. Even my dog ran away because I hallerd at her because I was angry with something else.

I love my family and our dog and I can't see myself hurting them. But I often yell at them when in fact I'm angry about something else...

When I seen doctor Charles last wk. I told him about my feelings of hostility. Sometimes I'd like to kill people or hyjack a plane and blow it up. He suggested that this was a way of getting rid of hostile feelings.

I don't think it works. What do you think? Do you remember that I had an affair of sorts with the woman of the house in the first foster home I was in. That bothers me a lot sometimes. When I see a woman who reminds me of her I feel like chopping her up with an axe. That feeling really makes me wonder whether or not I should be on the street. Needless to say I've never done it but the desire scares me.

I always try to understand whats making me feel bad, usually I can solve a problem if I know whats causing it. Often I get angry when infact, I feel hurt about something, then if I can get rid of the hurt, the anger goes away...

Well that enough writing for now. Thanks for listening.

Simon Leclair
Montreal, Quebec

Dear Dr. Barker,

I received your letter today, I've looked through the booklet briefly. I don't know if I know enough about child abuse to write about it. I know I'm not a good writer so you'll have to fix it up a bit. I haven't written any thing yet but I'll give it a try.

I'm doing alright now but I've lost my temper a few times. It's hard to control! my temper sometimes. But I control! it enough that I don't get violent, I just yell and holler alot. Now that it's nice out I ride a ten speed bike alot, you'd be surprized how much tension you can peddle off. I ride 6 or 8 miles every day that it's good weather.

Your booket reminds me alot of times when I was abused as a kid. Now I only hit my kids if I think it is absolutly nessary. But I'm afraid I abuse them mentally. I relize that I abuse them and I think that's the first step in correcting my self. But sometimes I don't relise I'm doing it untill it's to late. When I do see what I'm doing I try to correct my self.

Well I'll try writing something for you now.*

You'll find a cheque for \$10.00 enclosed. I think anything that can help children is worth \$10.00.

Yours sincerely
Simon Leclair
Montreal, Quebec

*see page 22

What Kind of Lover Are YOU?...

WHICH IS YOUR KIND OF LOVE?

Eros, an ideal of beauty and intimacy?

Mania, an intense and jealous devotion?

Ludus, a cool game played with many partners?

Storge, a warm companionship between likeminded people?

Agape, a dutiful commitment?

...or one of six other kinds?

Colours of Love is an extraordinary book that identifies and explains the varieties of human loving. The expectations and conduct of each type of love are described with a clarity that enables the reader to recognize his or her own type(s), and those of other people.

John Alan Lee argues that happy and fulfilling love is not a result of how much two people love each other, but how well matched their love-types are. No type is considered superior to the others. Instead, each is compared to a colour, which is unique unto itself, and preferences are left up to the reader. Lee's "colour wheel of love" shows which types combine harmoniously, and which are likely to produce misunderstanding, conflict and unhappiness.

Based on extensive researches into the love experiences of men and women in England and Canada, Colours of Love will provide any reader with revealing insights into his or her love needs. John Alan Lee has performed the remarkable feat of applying sociological method to complex human emotions, and producing a book that is honest, valuable and compulsively readable. It is no exaggeration to say that Colours of Love has the potential to change a person's life, by helping to bring greater understanding, even success, in love.

"...love is a delicate thing, which careless dissection may easily kill."

This article is excerpted from Chapter 3 of the book "Colours of Love" by John Allen Lee. Reprinted by permission of the author and New Press, Don Mills, Ontario.

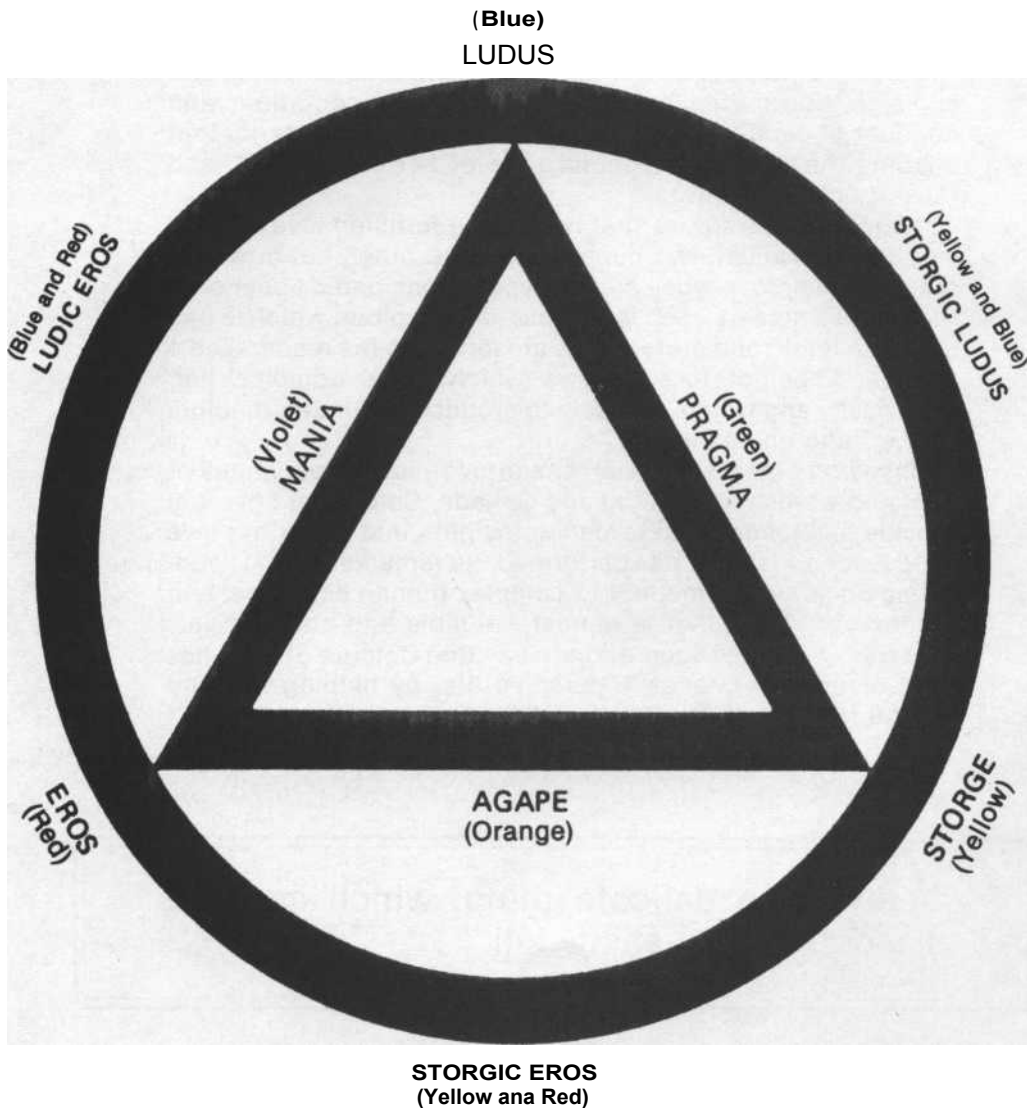
The easiest approach to my theory of love is to compare it with your experience of colour. I am not saying love is *like* colour, but that colour makes a good analogy, up to a point.

There are countless hues of colour, yet all can be derived from a few basic colours which are called primaries. A colour television set has three colour-drives which combine to produce all the hues on your screen, including black and white. An artist uses three primary pigments — red, yellow and blue — to construct a myriad of different hues of colour.

A **secondary** colour is produced by combining two primaries, and a **tertiary** colour

combines three primaries. In colour theory, the term secondary does not mean secondary, or inferior to primary colour. Orange is not inferior to red. The terms primary and secondary refer to the structure of colour.

My theory of love will distinguish three levels of structure similar to those of colour: primary loves, secondary loves and tertiary loves. Just as in colour, there is no intention whatever that a secondary love should be considered inferior to a primary. You might just as reasonably take it the other way around, that a secondary which combines two primaries is better than one primary alone...



THE COLOUR WHEEL OF LOVE
(Chart one)

SCHEMATIC SUMMARY

To sum up, there are three primary kinds of love, and each of these can be paired with another in two ways: to produce a compound, or to produce a mixture. A compound is represented in its colour analogy

by a secondary colour, while a mixture is represented by an unblended combination of two primaries concerned. Schematically this appears as follows:

TABLE 1		
PRIMARY TYPES OF LOVE		
	Ludas (blue)	
SECONDARY COMPOUNDS		
Eros (red)		Storge (yellow)
Mania	(blend of eros and ludas)	<i>Colour analogy</i> violet
Agape	(blend of eros and storge)	orange
Pragma	(blend of ludus and storge)	green
SECONDARY MIXTURES		
Ludic eros	(mix of ludus and eros)	<i>Colour analogy</i> blue and red
Storgic eros	(mix of storge and eros)	yellow and red
Storgic ludus	(mix of storge and ludus)	yellow and blue

In colour theory there are *tertiaries*, formed by combining all three primaries to make browns. In my theory of love there are also tertiarys, but to avoid confusion I will leave discussion of these for a separate chapter (see Chapter 11).

A graphic explanation of the colour theory of love may help you to follow the detailed discussion of each kind of loving in the chapters that follow. Each primary kind

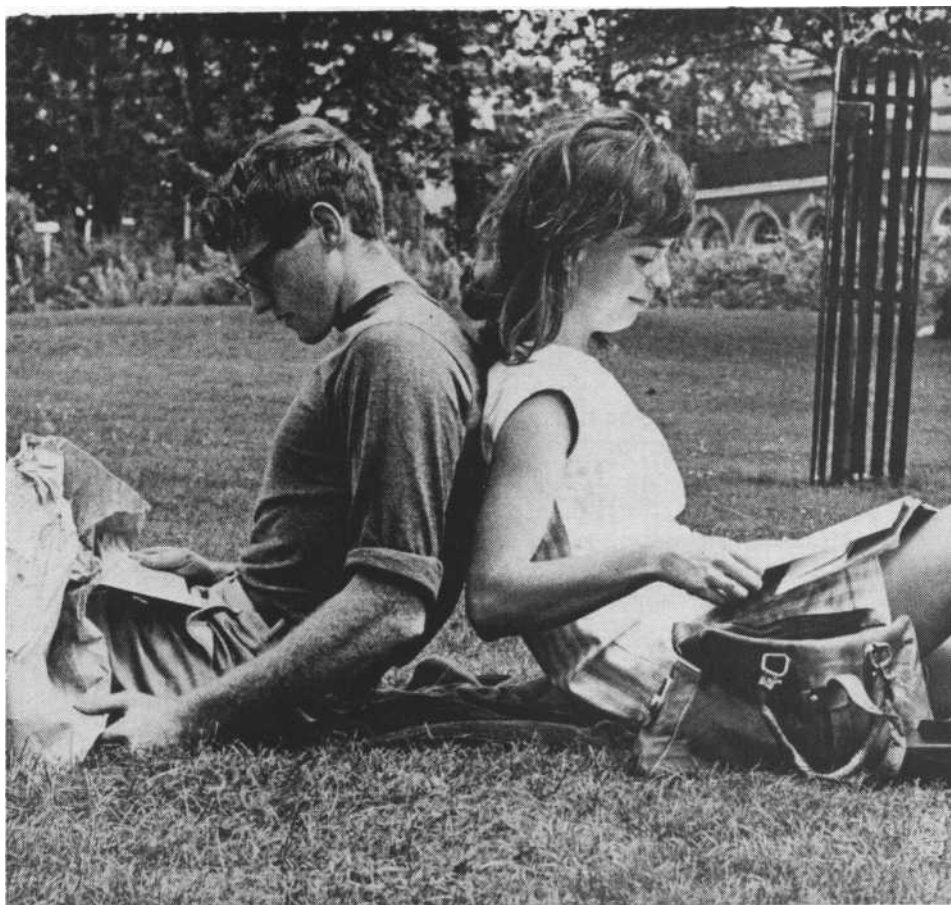
can be located at the apex of a triangle (see Chart One). By blending each primary along a side of the triangle toward the next primary, the secondary colours are produced in their compound forms. The triangle can be enclosed in a circle, along each arc of which the primaries appear in combinations of varying amounts to represent the secondary mixtures of love.

This chart is a fixed description of a process which is actually in constant motion. A lover may begin a relationship with actions and ideas about loving which are identified as predominantly typical of a certain kind of love, for example, storge. But in response to a partner whose ways of thinking and acting in love are predominantly ludic, he may be drawn into altering his approach to love so that he becomes more typical of storgic ludus than of "pure" storge. In time, with a number of experiences, he may become a typically ludic lover. Then, for the first time, an encounter with a typically erotic lover may open a whole new concept of loving to him. Another possibility, which I have documented in numerous interviews, is that of two concurrent love relationships, in each of which the lover occupies different positions "on the chart" according to which partner is discussed.

Now that we have an overview of the whole typology, we can turn to the detailed descriptions of each type of love in the next several chapters. To help you keep in mind the most distinctive qualities of the most recognizable types, Table 2, opposite, sums up these qualities. As a summary, this table is full of generalizations and should not be applied carelessly. It is drawn from the more detailed descriptions of the types shown in Table 7 in the Appendix (pp. 270-73). That table, in turn, was drawn from more than 200 different factors, which in turn were drawn from about 1500 questions in 170 sets answered by the respondents in love.

In short, be rather cautious in applying the typology to your experience or that of your beloved. A substance which looks like salt may be any of a number of things, and the less familiar it is, the more tests are required to establish its components. An experience which looks like eros may prove, on more detailed analysis, to be something else. The types presented in this book are not meant to be applied indiscriminately, but rather, are intended to help you become aware of the differences between kinds of love.

Once two lovers or a married couple begin to realize the difference in their ideas about what constitutes "true love," they can stop the fruitless arguments about "how much" each loves the other and instead begin the more useful analysis of where their important differences lie, and whether these differences are likely to be reconciled or compromised.



*NFB Phototheque ONF
Photo by Terry Pearce, 1968.*

Table 2

A profile of the most recognizable types

EROS

The typical erotic lover

- believes his childhood was a happy one, feels he had a warm relationship with parents and siblings. He is content with his life and work and feels self-fulfilled;
- is ready for love and for the risks it will involve, but is not anxiously searching;
- knows definitely what physical type attracts him most and is quite demanding in his specifications for an ideal beloved;
- begins with a partner who is a stranger at the first encounter, and who evokes instant approval and excitement;
- is soon preoccupied with pleasant, hopeful thoughts about the beloved and their life together'
- is eager to see his beloved at least daily, with many contacts arranged quite informally;
- feels no anxious anticipation of problems, but if there are warning signs they are noted and acted upon to avoid troubles;
- continues to feel strong physical attraction and expresses it both verbally and tactilely;
- seeks a deep, pervasive rapport with the partner as quickly as possible. He is open and honest, strives for sincerity;
- shares development and control of the relationship with partner;
- elicits reciprocal feelings from the beloved but does not demand them. He enjoys intense emotions;
- may be exclusive but is not possessive or fearful of rivals.
- seeks early sexual rapport, enjoys sexual variety and artful technique;
- considers love to be life's most important activity but will not abase or abuse himself for the sake of love.

LU DUS

The typical ludic lover

- believes his childhood was "average". He has "no complaints". Life now is ok, though perhaps somewhat frustrating;
- is not ready to commit himself to anyone in a love relationship ("not ready to settle down");

- likes a variety of different physical types and can switch easily from one type to another;
- begins with a stranger who has physical appearance within the lover's wide "acceptable" range, may rise to a challenge but refuses to become overly excited about any one partner;
- goes on with his life as usual after meeting his beloved; does not "fall in love". He has no intention of including partner in plans for future life;
- avoids seeing his partner too often, and may use formal means to avoid getting "too involved". ("Don't call me until next week");
- may be anxious about the future with a partner who is too intense. He will worry about how to remain free to break off, and will warn the beloved "not to get in too deep";
- continues to remain casual and in control of his emotions; tries to help partner retain self-control too;
- limits rapport to the pleasant diverting aspects of the relationship. Insincerity and lies may be justified by the rules of the game;
- expects the partner to control herself and play the game for mutual enjoyment. Avoids intense emotions;
- is not exclusive or possessive, may encourage other (rival) relationships;
- seeks sexual enjoyment with good technique, but for fun, not emotional rapport;
- thinks love is not as important as work or some other activities.

STORGE

The typical storgic lover

- comes from a happy, secure family background, often from a large family. He feels that life is good, and dependable, and that he can rely on his friends;
- is ready if love comes along but is not looking. He expects true love will not be very exciting, but like friendship;
- has no conscious definition of a favoured physical type. It's more important to "get to know" the partner first;
- goes on with life as usual after becoming aware of "love", but may plan more activities with partner;

- does not become preoccupied with the beloved, but begins to enjoy their common activities more;
- feels no anxious anticipation of the future, since "time will tell";
- continues to remain relaxed because there are no strong emotions to control. He recoils from any excess of emotion shown by partner;
- prefers to talk about and do things they share as interests, rather than to express direct feelings for each other. He also avoids conscious manipulation of the partner's feelings;
- is quietly possessive but not jealous or fearful of rivals until a real threat to the relationship occurs;
- is shy about intense physical contact or sex, preferring non-genital expressions of affection. After declaring commitment for each other, sexual difficulties (if any) will be worked out;
- considers love an important aspect of life, but as an extension of friendship, not as a goal in itself. Love is the basis of society and family.

MANIA

The typical manic lover

- feels his childhood was unhappy, feels he had a difficult relationship with his parents. He is not content with life, probably has few friends and feels lonely;
- is anxious to fall in love, yet expects love to be difficult and probably painful;
- is uncertain what type attracts him, and is often looking for a combination of contradictory qualities. He may even dislike the first appearance of his partner;
- begins with a stranger, in a first encounter in which his feelings are mixed;
- soon becomes (often to his surprise) intensely preoccupied with thoughts of the partner and need for the partner's love;
- begins to imagine the future together with considerable anxiety and much wishful thinking. He tends to ignore warning signs of trouble ahead;
- wants to see the partner at least daily, and is easily upset by delays and postponements;
- will create problems if there are none, to intensify feelings;
- periodically tries to calm and control his own intense feelings but "can't help himself";
- experiences a loss of control over his feelings and the direction of the relationship;

- tries to force the partner to show more affection and commitment;
- is unable to break off the relationship himself;
- becomes extremely possessive and is constantly on guard over partner;
- becomes sexually frustrated and unable to enjoy intimacy;
- becomes convinced that life without the partner's love is hardly worth living. He will abase and abuse himself in the hope of winning the partner's love.

P R A G M A

The typical pragmatic lover

- shows no particular childhood pattern or attitude among the respondents interviewed thus far;
- feels he can master life and achieve goals through his own efforts. Has a "practical" outlook;
- is looking for a compatible mate;
- knows exactly what type(s) will be suitable, but tends to define these by biographic qualities (race, job, education, etc.) rather than physical appearance. The top priority goes to those with qualities most compatible with his own biographic data;
- begins with a partner who is familiar, or encountered at work or in a place where people "like himself" are easily met;
- goes on with life as usual while incorporating the partner into his activities; meets the partner's friends (to better compare him or her to other eligible prospects);
- carefully notes warning signs of future trouble (incompatibility). He will drop a partner who doesn't "measure up";
- restrains mutual discussion and expression of feelings to a "sensible" level, avoiding extremes. He wants to get to know the partner well over a period of time;
- expects the partner to reciprocate feelings, but will change partners rather than force reciprocation;
- is possessive about a highly suitable candidate but avoids jealous conflict or "scenes", and will probably seek a new partner if the present one is unfaithful;
- considers sexual compatibility important, but something that can be worked out through mutual effort and, if necessary, expert assistance;
- believes a loving mate-relationship is desirable for a happy life, but not essential, and no particular love partner is worth sacrificing too much for.

STORAGIC EROS*

The typical storgic-erotic lover

- feels that his childhood was meaningful, whether happy or not. He "learned from it";
- is fairly content with life and has "come to terms with himself";
- feels that loving is a duty of the mature person, whether or not one finds love in return;
- has no favoured type, feels everyone is worthy of love;
- begins with a partner who is at hand, familiar, and in need of being loved;
- begins love not with pairing or commitment in mind, but the duty to respond to the need for love;
- sees the partner when activity brings them together or when the partner expresses need;
- believes in the power of mature unselfish love to resolve any problems that might arise;
- controls his own feelings, not to restrain himself or manipulate the partner, but to best meet the partner's needs;
- strives for honest, open rapport based on trust. He is happy if the beloved reciprocates but does not depend on reciprocation;
- does not feel jealous or possessive of the beloved or fearful rivals. He may even step aside in favour of a rival who seems more likely to meet the partner's needs;
- continues with the relationship as long as the partner wishes, and would not break it off to spare his own feelings;
- never tries to compel the partner to reciprocate or show love. He never demands commitment by partner;
- usually places little emphasis on sexual intimacy, preferring gentle warmth of feelings which may be communicated by tactile gestures;
- believes love is the central purpose and meaning of human existence and the means of fulfilling himself.

LUDIC EROS

The typical ludic-erotic lover

- believes that he had an average or happy childhood, or, if unhappy, he is "over it" now;

*Storgic eros is described in this Table rather than agape, the compound of eros and storge, since no empirical examples of agape have yet been found (see Chapter 10).

- is quite content with life and feels able to cope with his problems and fulfil himself;
- enjoys being in a love relationship, even several at once. He likes "getting experience";
- is attracted to several different, though usually related, types, often with an order of preference. He is not too demanding;
- usually begins with a stranger as a partner. He meets people easily;
- enjoys love but is not obsessed with thoughts of any one beloved. Love relationships are comfortably fitted into his daily life-style;
- maintains a fine balance between casual detachment of feelings for any beloved and warm attentiveness to the beloved he is with;
- enjoys each relationship for what it offers, taking risks in showing his own intense feelings when they occur and accepting intensity from a beloved, while all the time remaining open-eyed to the problems of each relationship;
- feels care and concern for each beloved and tries to avoid hurting the partner. He tries to help the partner not to get "too involved" with him;
- shows intense feelings in such a way as to indicate that they are not exclusively felt for that partner;
- is not jealous or possessive and may even encourage partner in other love relationships;
- aims for sincerity and rapport with partner while each remains "free";
- does not demand or compel reciprocity and can end the relationship when it is no longer enjoyable;
- enjoys sex and is willing to work to improve it over a short run;
- believes loving is fun but not all-important.

STORAGIC LUDUS

The typical storgic-ludic lover

- shows no particular pattern of childhood among respondents interviewed thus far;
- is self-reliant, but shows no particular attitude toward contentment with life;
- is usually already experienced in love relationships but feels no special need to be in love;

- has no definite preference in either physical or biographic types of partner, other than a general taste for partners who are socially acceptable within the lover's own life-style;
- begins with a partner who is familiar at work or in personal life, or is married to a friend;
- goes on with life as usual (perhaps deliberately more so). He behaves discreetly with the partner when they meet at work (or with spouse present) and expects reciprocal discretion;
- expects to continue the work or personal contact outside the love relationship (which is not necessarily secret) and after the love affair is ended;
- enjoys being with the partner as lover at mutually convenient times, and may enjoy subtle or secret signs in the presence of (unknowing) others;
- carefully notes warning signs of trouble ahead and acts to avoid it, though "brinkmanship" may be fun;
- may be intense with the partner in private, but "in public" restrains expression of feeling and expects partner to do likewise;
- breaks off when relationship ceases to be enjoyable;
- is not jealous or possessive. He does not want the partner to divorce, if married, in order to marry him;
- is more concerned with considerate discretion than with sincerity;
- enjoys sexual intimacy, though this may be only a minor part of the relationship;
- probably believes that this kind of love is just "a love affair". He is likely to have some other concept of lasting love.

"In a lifetime, an individual may evolve from an approach of love which is characteristic of the type I call mania to one that is typical of ludus, to one that is typical of storge. Indeed, the evolution may take less than a decade."

SOME IMPORTANT NOTES

ABOUT USING TABLE 2

"...in identifying a love experience by use of the profiles, a person should proceed by considering the overall pattern, not the presence or absence of one or two details."

(More detailed explanations of each type of love are to be found in the chapters on the individual types and in the Appendix.)

Table 2 is a summary statement of the most useful and recognizable characteristics by which to distinguish one kind of love from another. Its main intention is to illustrate how I will distinguish love by kinds.

The Table is based on approximately 200 empirical examples at its present stage, but it has not changed significantly since it was first formed on the basis of 112 pilot-sample cases. Its importance lies in its structure, NOT IN ITS DETAILS. Some details may change, as a few already have during enlargement of the follow-up sample. (The Table is akin to early formations of the Periodic Table of Elements by the nineteenth-century Russian chemist, Dmitri Mendeleev. His table was far from complete, but the idea that elements could be classified by periodic law led to further study and classification of existing elements, as well as to the discovery of new elements which fitted into the Table he had set up. No elements have been discovered which won't fit—I can only hope to be as fortunate.)

When Table 2 provides details of a "profile," it refers to its most typical characteristics. (As the Appendix explains, "typical" includes those occurring at least 75% of the time, or, in the case of negative characteristics, those occurring less than 25% of the time, among the samples.) A sheep is still a sheep even if his wool is sometimes black rather than the more usual white. Likewise, in identifying a love experience by use of the profiles, a person should proceed by considering the overall pattern, not the presence or absence of one or two details. But obviously, if the instant approval, strong ideal image, and intense preoccupation of eros are missing (to take an example), the experience is very unlikely to be purely or mainly erotic because these

characteristics (as explained in Chapter 4) are as distinctive of eros as a woolly coat is of a sheep. However, the presence of several such characteristics does not guarantee that the experience is erotic. Both sheep and poodles have quite a few qualities in common; a person who has never seen either might confuse the two until he noted certain crucial differences. Eros may be confused with mania, and indeed, has frequently been thus confused in our literature.

Some characteristics of each profile probably change with prevailing social conditions, just as in various species the type may alter some of its basic habits according to its needs for survival. (There are birds, for example, who no longer use their wings, but they are still properly classified as birds.) As noted in Chapter 6, storge is favoured by the slow-changing, rural or small-town environment where acquaintanceship can develop gradually into love without any distinguishable breaking points or periods of special intensification of feelings. In modern urban society, storge, if it survives at all, develops under altered conditions. For example, it is less likely that urban storgic lovers will come from large families.

If you are using this table to assess your own kind of loving—and especially if you are comparing your kind to that of your beloved to discover how well matched you are—it is not so important to identify yourself or your beloved conclusively with one type or another as it is to discover on what important characteristics there is mutual agreement and on which ones there is serious disagreement. For example, it may no longer matter that you had an instant feeling of approval of your partner's physical appearance on first encounter, and that he or she did not have the same reaction to your appearance. What matters is that you **feel the need** for such intense attraction toward an ideal physical image and somehow your partner does not meet that

"...it is not so important to identify yourself or your beloved conclusively with one type or another as it is to discover on what important characteristics there is mutual agreement and on which ones there is serious disagreement."

ideal, thus making you vaguely (or strongly) dissatisfied. Your partner, meanwhile, may not understand this approach to love, since true love for him may be something that grows like friendship, in which ideal physical images don't even occur. In a case like this, it's less important that one love be labelled eros and the other storge than that you recognize that there are two quite different conceptions of the nature of true love operating here, and the difference is a fairly serious one.

Although a taxonomy of loves is in some ways analogous to a taxonomy of animal species—and sometimes I use that analogy to explain my types of love—it should always be kept in mind that changes in an individual's characteristic type of love occur much more rapidly than does evolution of an animal species. In a lifetime, an individual may evolve from an approach of love which is characteristic of the type I call mania to one that is typical of ludus, to one that is typical of storge. Indeed, the evolution may take less than a decade. Examples in literature are numerous. Philip, in **Of Human Bondage**, evolves from ludus with Miss Wilkinson to mania with Mildred to storge with Sally Athelny. (See Chapter 13, pp. 197-8.)

A relationship with the same beloved may develop over a period of time so as to change from ideology and behaviour typical of one kind of loving to ideology and behaviour typical of another. Love, after all, is a group phenomenon involving at least two persons, and the approach which the lover takes in his ideas and actions of loving is affected not only by his own experience, but also by that of his beloved, and further, by the new experiences arising as each interacts with the other. As I note in specific examples throughout this book, a lover typical of one kind of love may affect a lover typical of another.

These qualifications about diagnosing the type of love make it important for the reader to consider not only what kind of love is typical of his ideas and actions in loving at the moment, but also, out of what

previous type the present type emerged, and to what extent the love he considers true is still undecided and in flux, perhaps moving toward some as yet undetermined type. For example, you may have experienced a bitter disappointing mania love from which you are not yet fully recovered, and at present you are in a typically ludic phase in which you are carefully avoiding any risky commitment. In time, however, you may wish to move toward, say, an erotic approach to love, if you can find the self-confidence required. In the long run, however, even if you achieve a mutual and happy erotic love, you may evolve toward a storgic-erotic relationship. Of course, these terms will only begin to make sense as you become familiar with the details of each type in the chapters that follow.

The direction in which your conception of the nature of true love has moved and continues to move (if it does) is not independent of the people you love, nor your general environment. An encounter with a confident erotic beloved, for example, is more likely to help you develop your own ability to take an erotic approach to love. And a relationship has to endure for a reasonable minimum period for eros to become slowly transformed to storgic eros. Or, to change the example, your chances of enjoying ludic-erotic love—if you happen to like that kind best after reading the book—will depend considerably on the availability of other persons of similar inclination in your place of residence, or on your willingness to move to a city where they can more easily be met.

Merely submitting yourself to the various kinds of "brainwashing" involved in the different portrayals of love in our mass media can alter your conceptions of and behaviour in love. Who can guess what effect on a generation of lovers a movie like **Gone With the Wind** may have had? These questions are taken up in Chapter 13.

All of the above qualifications can be summed up quite simply: love is a delicate thing, which careless dissection may easily kill. ■

THE AUTHORITARIAN FAMILY AND ITS ADOLESCENTS

by Hossain B. Danesh M. D.

Although psychiatrically disturbed adolescents at one time primarily came from broken homes and lower socioeconomic classes, they now often have more affluent, educated and stable families.

The Authoritarian Personality and the Authoritarian Family

The basic characteristics of the Authoritarian Personality were first outlined by Adorno et al. within the monumental book *The Authoritarian Personality* (1)*. Since then, others (3.7.8) have further defined this type of personality. The major features of the Authoritarian Personality described in these and other works could be best understood under four headings:

1. Power Orientation
2. Dichotomous Conceptions**
3. Emotional and Intellectual Rigidity
4. Authoritarian Submission

1. POWER ORIENTATION

Man is constantly in search of security: the authoritarian individual tries to achieve security through power. He seeks power, believing that this will bring him security, guard him against threats and dangers and make it possible for him to obtain pleasures and fulfill his wants.

Generally power is sought through physical, economical, political, social, emotional or intellectual dominance. This dominance, however, is never absolute, nor is the power seeker ever fully satisfied or secure. Thus, a vicious circle is created: insecurity causes the individual to seek the unattainable goal of absolute power, which in turn produces further insecurity.

The authoritarian family likewise em-

phasizes power and conformity: consequently creating an atmosphere in which fear and anger predominate. Children, usually, are expected to be seen and not heard. They are described as being good and quiet and are displayed by the parents as objects, rather than people. The parents tend to be in considerable competition in demonstrating the superiority of their children over those of their friends, relatives, neighbours and whoever else comes in contact with them.

The main reason for the obedience and quietness of these children is their fear of rejection and punishment, and their training for conformity. This seemingly unstressful and easy period of childhood, however, gives way to a sudden and drastic

*Also see article on page 23

**Dichotomous: dividing into two parts

"Generally power is sought through physical, economical, political, social, emotional or intellectual dominance."

change as soon as the child is either capable of rebellion or incapable of continuing his role. This situation usually occurs when the child reaches adolescence, or, when the family circumstances lead to a weakened hold on him, hence allowing for a greater degree of freedom. In those cases where the family control remains strong, the child or adolescent may begin his rebelliousness in the community.

2. DICHOTOMOUS CONCEPTIONS

The authoritarian individual perceives the world in dichotomies: men and women, old and young, emotions and intellect, power and weakness, self and others. By separating himself from others the authoritarian man is in search of an identity for himself and a meaning for his life. His insecurity—his basic lack of trust in himself and his world—causes him to continually seek the position of power and dominance over others. This however, results in his isolation and alienation. To deal with this aloneness and loneliness the authoritarian person creates in-groups and out-groups. Those similar to him are possessors of all virtue and those who are different are considered to be half human, inferior and enemies. Thus, by creating this dichotomy, the authoritarian individual attempts to secure a place for himself in the world.

The authoritarian family tends to discourage its members to develop varied, heterogeneous and hence more fulfilling relationships. Friendships with people who are in any way different from the family is also discouraged. Besides, the dichotomy of us versus others, men versus women, powerful versus weak, and so forth, sows the seeds of mistrust in the hearts and

minds of the children. Therefore, with the inability to trust others, the tendency to separate themselves from people and the fear of their parents and those in the position of authority, these children find themselves isolated, alienated and lonely. The hope of these families is that isolation will alleviate their fears, anxieties, resentment and anger, but in reality these dichotomies serve to intensify them.

3. EMOTIONAL AND INTELLECTUAL RIGIDITY

The authoritarian personality, by seeking power to obtain security and isolating himself to promote an identity, lives in a constant state of fear and anger. He is afraid of strangers, of those more powerful than he is, and of those who seek his power. This constant fear is accompanied by feelings of resentment, anger and in many cases outright hatred of others, who, in his opinion, are the causes of his fears. Thus this fearful and resentful person is constantly on guard not to convey the existence of any tender feelings in himself.

Love, compassion, the need for warmth, closeness, and kindness are perceived as signs of weakness. An authoritarian person cannot risk showing any weakness and so in this respect his emotional life is extremely limited. Likewise, it is impossible for him even to admit, to himself, his own fears. Consequently, the only emotion that the authoritarian individual allows himself to experience is the feeling of anger. His family, people close to him and those in authority, are the only individuals in the world he feels he can possibly depend upon. Thus, he will not openly express his feelings of anger towards them. The only recourse for him is to project these feelings onto out-

"...the dichotomy of us versus others, men versus women, powerful versus weak, and so forth, sows the seeds of mistrust in the hearts and minds of the children."

"...warm and tender feelings (essential for emotional growth of the child) are either missing in the Authoritarian Family or are bestowed, on the condition that the child conforms to and obeys the parental wishes and desires. Children, therefore, thirst for love and warmth, but at the same time have much difficulty in accepting them."

siders, strangers and those who are weaker. Here, we are dealing with the authoritarian's unavoidable case of prejudice (6). At the family level, warm and tender feelings (essential for emotional growth of the child) are either missing in the Authoritarian Family or are bestowed, on the condition that the child conforms to and obeys the parental wishes and desires. Children, therefore, thirst for love and warmth, but at the same time have much difficulty in accepting them. Gradually these children follow in the footsteps of their parents, begin to seek power, and become aggressive and competitive. Furthermore, they become fearful of emotional and intimate relationships.

4. AUTHORITARIAN SUBMISSION

This term, coined by Gordon Allport (4), denotes the authoritarian personality's willingness to submit to the rule of authority. Such a person demands obedience and submission from his subordinates and becomes obedient and submissive in dealing with those in authority over him.

Likewise, authoritarian families are quite willing to follow the suggestions and dictates of persons or institutions in positions of authority. This characteristic is especially important in the treatment of such cases.

Adolescents of Authoritarian Families

As stated previously, fear and anger are the predominant feelings in the life of adolescents in these families. The degree and intensity of these emotions are considerably higher than can be found in the children and adolescents of non-authoritarian families. Conformity is the

most common way of dealing with fear and anger. However, with the advent of puberty, or when the authoritarian hold of the family is weakened for some reason (death, illness, separation or failure), these children are ready for a change of direction in their attitudes and behaviour. At this stage one of four conditions can develop:

A. THE "MIRROR-IMAGE" ADOLESCENT

This group of individuals constantly conform to the rules and attitudes of their families and tend to have little or no conflict with them. Nevertheless, if the demand for conformity and the desire for autonomy reach a point of conflict, the adolescent could develop emotional and social problems. The following case history illustrates this process.

Case 1.

This 16-year-old girl's main complaints were that she felt egocentric and self-preoccupied, a feeling which she despised. Psychiatric evaluation showed that she was extremely lonely and depressed and that she resented her parents' dominance over her but could not relate these feelings to them. She also felt that individuals of her age were much more immature and she therefore refused any kind of treatment which would involve her in a relationship with other adolescents on an equal basis. The patient's father, who held a high position in an embassy and was obviously the dominant person in the household, was very concerned about his reputation. The mother was quite submissive and both intellectually and socially not on an equal basis with her husband. The patient identified strongly with her father, felt embarrassed about her mother's homeliness and hesitated to convey any feelings of discontent towards her father.

Following a psychiatric evaluation the

patient was offered an intensive treatment program consisting of hospitalization and individual and group psychotherapy. Her response to this was an unwillingness to be on the same footing as other patients. The father enquired whether there were other children of ambassadors or people of similar class to communicate with his daughter. The patient and the family opted for outpatient individual psychotherapy, despite the fact that this had failed in the past and had caused them to seek another type of treatment in the first place.

B. THE AGGRESSIVE-VIOLENT ADOLESCENT

These adolescents are from that group whose conflict has reached the point where they no longer are able or willing to conform to the demands of their authoritarian family. Under these circumstances their anger, which has been suppressed for a long time, manifests itself in the form of aggressive, destructive and violent behaviour.

While in boys this rebellion takes the form of aggressive and destructive behaviour, girls convey their feelings of anger and resentment usually by sexual promiscuity, although aggression and violence are becoming more common amongst females. The prevalence of sexual promiscuity in girls should not be surprising due to the specific dynamics of the authoritarian family. In these families, as indicated earlier, there is a dichotomy between acceptable sexual behaviour for the sexes. While such behaviour is encouraged for boys, the girls are usually subject to much strictness and surveillance. Consequently, these girls manifest their anger by behaving in a manner that is most unacceptable to their parents, that is promiscuously.

The following case histories are examples of an aggressive and destructive boy and a sexually promiscuous girl in two authoritarian families.

The boy is from a family in which the mother is the authoritarian figure. Because the influence of the mother in the early years of childhood is usually greater than that of the father, the children tend to develop emotional and behavioural problems at a much earlier age and generally suffer from a deeper level of pathology. The following case clearly demonstrates these points.

Case 2.

This boy's first contact with hospitals and psychiatrists was at the age of 8. At that time his inability to get along with his peers as well as with his parents and sib-

ings was presented as the main complaint. Besides, during the evaluation it was found that the patient was enuretic and had experienced a few occasions of encopresis as well. In the subsequent years, his behaviour became more problematic, and in spite of his intellectual capacity he did poorly at school. At the age of 15, when this patient was seen for the first time at our Adolescent Services, he was hospitalized because of an assault with a baseball bat on a staff member of the Detention Centre. He had been involved in numerous destructive and violent activities in the past and his relationship with the family and all authority figures was extremely poor and marked by rebelliousness, aggression and destructiveness. The patient grew up in a family characterized by conflict from the very beginning of the parents' marriage. The mother was found to be a guarded, distant individual, who was reluctant to express her feelings and had difficulty in most of her relationships. Her hostility was very close to the surface and was specifically aimed at males, especially her father, husband, brothers and her son. She was a very domineering, suppressive, rigid and opinionated woman, while her husband presented himself as a passive and ineffectual individual. Under these circumstances the boy began to rebel against his mother's domination and hostility at an early age. His destructive behaviour increased as he became older and less dependent upon his parents.

Case 3.

At age 14, this girl was initially seen with the complaint that her parents were too strict with her and did not trust her at all. A few weeks prior to this evaluation, the patient, in a state of agitation, left home and went to a motel with a girlfriend during which time she experienced sexual intercourse for the first time.

The parents were interviewed and found to be rigid, inhibited individuals who were quite concerned about their daughter's sexual behaviour. The father felt that his daughter was dating a "cradle snatcher" and the mother was concerned that she did not share all the secrets of her child's private life.

The father, a retired Lieutenant-Commander in the Navy, had always run the household in a military fashion and the mother had followed suit. It is interesting to note that the family had had similar problems with their older daughter and their two sons were, at that time, manifesting aggressive and violent acting out behaviour. The parents believed that the reasons for these problems lay somewhere outside the



THE
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FOR THE
PREVENTION OF CRUELTY
TO
CHILDREN

CSPCC CREDO

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,

We Believe That:

I. 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.

II. 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.

III. 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:

I. Re-evaluate all our institutions, traditions and beliefs from this perspective.

II. Oppose and weaken all forces which undermine the desire or ability of parents to successfully carry out a task which ultimately affects us all.

III. 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.

"Some day, maybe there will exist a well considered and yet fervent public conviction that the most deadly of all possible sins is the mutilation of a child's spirit ..."

Erik H. Erikson

If Our Credo Makes Sense To You . . .

JOIN THE CSPCC TO: Strengthen an organization that is dedicated to a renewed emphasis on the values of Trust, Empathy and Affection.

JOIN THE CSPCC TO: Learn more about the Prevention of Emotional Damage. Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practices which facilitate bonding, a higher priority for the empathic care of infants, higher status for homemakers, and stronger community support for parents with young children are examples of such preventive measures.

JOIN THE CSPCC TO: Keep in touch with others who share these concerns by receiving the CSPCC Journal regularly.

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

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

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

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

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

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

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Tis unto children most respect is due.
Juvenal

The child should spend a substantial amount of time
with somebody who's crazy about him.
Bronfenbrenner

Infancy is the perpetual Messiah, which comes into the
arms of fallen men, and pleads with them to return to
paradise.

Emerson

family and in the community. In each case where the child rebelled against the parents' wishes, he or she was eventually pushed out of the home and totally rejected by the parents.

Soon after the motel episode, the patient began to be sexually promiscuous and expressed a desire to leave home.

C. THE WITHDRAWN APATHETIC ADOLESCENT

These adolescents are fearful, shy, sickly, non-communicative, depressed and self-destructive. Many are inclined to withdraw from social activities and live a schizoid life. They become dependent upon the use of drugs and alcohol, live in marginal groups and tend to sever their ties with family, friends and relatives. In addition, many of these adolescents perform poorly at school and show little interest in their future. In some cases the degree of pathology reaches such an extent that depression, self-destructiveness, suicide attempts and successful suicides occur. Still others are likely to become psychotic, withdrawing from the realities of their lives.

Therefore, although the degree of pathology might vary considerably amongst these adolescents, the cardinal signs of apathy and withdrawal are common to all of them. The following case demonstrates some of these features.

Case 4.

This 16-year-old boy was referred to the Adolescent Unit by the school nurse. She had noticed that over the past several months he had been withdrawing from all activities and was spending almost all of his time alone and preoccupied. During the interview, the boy was extremely quiet, shy and withdrawn. Although fully aware of his surroundings and free of psychosis, he said very little and answered questions as briefly as possible. He stated that he had no friends, could not get along with his sister and did not communicate with his parents. History revealed that the patient's mother had left the family four years earlier because she could no longer tolerate her husband's hostile and demanding behaviour.

Since then the patient has been living



NFB Phototheque ONF ©
Photo by Lutz Dille, 1965.

with his father, older brother and sister. The father was found to be a rigid, constricted, demanding and potentially violent individual. He reported little tolerance for withdrawn and passive behaviour and it was learned that the patient has been subjected to considerable hostility on the part of the father because of this fact.

During the course of the interview, it was discerned that the father's authoritarian behaviour, his anger and lack of ability to convey warm and tender feelings had been the main reason for his wife's leaving him. The children suffered from their own diverse problems, the patient with withdrawal, his sister, likewise, a withdrawn and shy girl, and his older brother a rebellious individual who had recently left home.

D. NON-AUTHORITARIAN INDIVIDUALS

Not all children of authoritarian families develop pathological life styles. In fact, many of them as a result of their inherited endowments, ego capacity, and healthy relationships with significant others reject authoritarian values and develop attitudes which are the opposite of those held by their parents. The cases reported here are typical of psychiatric disorders suffered by adolescents. No doubt the etiology in each case is a combination of a variety of anomalies. Nevertheless, the fact that the families of adolescents share some basic characteristics is of interest. More research is needed to establish the relationship, if any, between the authoritarian type of family and some specific disorders of the adolescent age described here.

Also it should be mentioned that although the families discussed in this presentation come predominantly from the middle and upper middle class, there is no reason to believe that the authoritarian family is restricted to this segment of society.

DISCUSSION

Adolescence is the age of transition from childhood to adulthood, from self-centredness to "other directedness"* (5). from dependency to self-reliance, and from competition to cooperation. This transition is wrought with fears, anxieties, insecurities and frustrations.

The adolescent needs a stable environment to deal with these emotions. At first glance, it seems that the authoritarian family which offers a rigid environment, is strong-handed and oriented towards the use of force and power, fulfills these needs. However, on closer examination we find that in such families anxieties and fears are

increased, frustrations are compounded by a lack of freedom and flexibility and the adolescent is treated as being inferior. These circumstances are conducive to the development of frustration, anger and fear and a desire to leave home.

The second basic need of the adolescent is flexibility. He needs an environment which allows him to use his newly acquired intellectual and emotional powers, to learn about basic rules of interpersonal relationships, to develop self-confidence and trust in others and to become creative and self-fulfilled. Such flexibility is difficult to find in a rigid and authoritarian setting.

Finally, the adolescent is in need of direction. This, however, will be accepted only if the individual has confidence in the person providing the guidance and an opportunity to use it in the manner most appropriate and desirable to him. Otherwise, if the adolescent is merely required to obey and not to question, he will become rebellious.

Unfortunately, the individual raised in an authoritarian family is deprived of his basic needs and has little chance of developing a positive sense of identity and a capacity for cooperation: two of the most important achievements of this period of life.

SOME THOUGHTS ON TREATMENT

Adorno and his co-workers concluded in their book that "The main traits of the ethnocentrist are precisely those which, when they occur in the setting of a clinic, cause him to be regarded as a poor therapeutic risk" (2).

However, in spite of this, a treatment program for such families is proving to be of some promise. It is based on the understanding that in order to establish a therapeutic relationship with an authoritarian family, we need to decrease their fears, diminish the family's dichotomous tendencies, give respectability to emotions, especially tender feelings, and to establish the therapist's authority, but avoid authoritarianism at the same time. This last point is of utmost importance.

Experience has shown that if the therapist is non-authoritarian, mild and permissive, the authoritarian individual perceives this as a sign of weakness and consequently is unable to engage in a therapeutic relationship.

On the other hand, if the therapist behaves in an authoritarian manner, such a patient would relate to the therapist as an ally and would see both himself and the therapist as victims of hostile forces in society. Under such circumstances treatment of course is greatly hampered. What is needed here is an attitude which is in-

dicative of the therapist's authority, but at the same time free of the characteristics of authoritarianism.

To achieve these objectives we began a Family Information Clinic. All parents were invited, as part of their adolescent's treatment program, to take part in a series of short talks covering several areas, such as the needs of adolescents, characteristics of this period of life, the needs of parents, and anger. Following each talk, small groups would further discuss the given topic and other issues with a therapist. Spouses were assigned to different groups in order to facilitate authentic participation. Fears are decreased through this process of participation and the therapist's authority is increased through his/her intellectual input. Gradually, the participants accept help by being able to focus on their feelings of loneliness, isolation, fear and mistrust. They become more able to see the effects of authoritarianism and to choose a healthier alternative to this for themselves and their children.

A combination of giving information, experiencing emotion and being authoritative without authoritarianism has been an effective alternative for "the poor therapeutic risk".

SUMMARY

Authoritarian Families possess characteristics similar to those of the Authoritarian Personality. They are power oriented, tend to have dichotomous conceptions, have emotional and intellectual rigidity and submit easily to authoritarian forces. The adolescents in such families are deprived of their basic needs for stability, flexibility and guidance. Consequently they feel frustrated and angry. Their anger manifests itself in various forms. A large

percentage of these adolescents adopt their parents' attitudes and develop similar authoritarian personality characteristics. The second group are those who experience considerable conflict and tend to become aggressive and hostile in their interpersonal relationships. Still, there are adolescents who become withdrawn, depressed and apathetic and display great difficulty in dealing effectively with the ordinary demands of their lives.

These adolescents and their families are difficult to treat. Several case histories are provided and brief outlines of a treatment approach are given.

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*Children are people.
They grow into tomorrow
only as they live today.*

J O H N D E W E Y

CHILD ABUSE

by Simon Leclair

I've always thought of child abuse as Mom or Dad taking a stick and whaling the tar out of a child. Well most certainly that is child abuse, but I think the most common child abuse is mental or emotional abuse.

I believe I was abused as a child, in some ways being abused has had a very bad effect on me. My mother for intense, while she never was violent with me, she has always said as far back as I can remember "You're the rottenest kid I've ever seen and have been since before you were born." This is something I took to heart and for years actually tried to be mean and rotten in every possible way.

My mother to this day doesn't believe that that has done me any harm. Another thing my Mother liked to say was "You're not worth punishing" and I don't think she ever did punish me.

My Father, on the other hand, was more likely to give us kids a beating. But one thing I remember well happened when I was about eleven years old. My older brother and I were got stealing some easter candy from a local grocery store. My Father tried to force us to slap each other in hopes we would hate each other. For what seemed like hours he forced us to slap one another's face. Fortunately, his plan didn't work.

Up until a few years ago violence, hatred for other people and myself, attempted suicide and constant disregard for all others and the law was a way of life for me.

After spending some time in a couple Mental Hospitals, I've learned to control myself and analyze what I do and say, especially when it comes to my children. I never abuse my children physically, but I'm afraid I'm guilty of mentally abusing them. Often I've caught myself calling them names or showing them my violent temper or just not paying attention to them because I'm angry. I see cases of terrible child abuse every day. I know a young fellow who was born on his father's birthday. He's been told all of his life that he is exactly like his father, too stupid to learn any thing at school, violent, dirty, downright mean. And you know, now at age 22, he is just like his father, can't read nor write, downright mean and dirty and violent as a wildcat. That's what I think Child Abuse is now. And I think it has a worse effect on a kid than a good beating. Unfortunately I don't think most parents even know they are abusing their child. And, if they don't know they have a problem, they sure can't correct it.

It's time people were shown what the effects of mental and emotional child abuse are. And it's time for parents to look at themselves and how they treat their children. When every parent in Canada can say honestly "I don't abuse my children in any way," the crime rate will be near 0%, our jails, training schools and mental hospitals will be near empty. And, Canada will be a hell of a lot better country to live in. ■

CHARACTERISTICS OF FAMILY RELATIONSHIPS OF PREJUDICED PERSONS

Harsh and more threatening home discipline

Relationships based on clearly defined roles of dominance and submission

Fearful subservience to parental demands

Preoccupied with social status

Child's behaviour viewed in terms of parent's rather than child's needs

Prejudiced subjects tend to report a relatively harsh and more threatening type of home discipline which was experienced as arbitrary by the child. Related to this is a tendency apparent in families of prejudiced subjects to base interrelations on rather clearly defined roles of dominance and submission in contradistinction to equalitarian policies. In consequence, the images of the parents seem to acquire for the child a forbidding or at least a distant quality. Family relationships are characterized by fearful subservience to the demands of the parents and by an early suppression of impulses not acceptable to them.

The goals which such parents have in mind in rearing and training their children tend to be highly conventional. The status-anxiety so often found in families of prejudiced subjects is reflected in the adoption of a rigid and externalized set of values: what is socially accepted and what is helpful in climbing the social ladder is considered "good," and what deviates, what is different, and what is socially inferior is considered "bad." With this narrow path in mind, the parents are likely to be intolerant of any manifestation of impulses on the part of the child which seems to distract from, or to oppose, the desired goal. The more urgent the "social needs" of the parents, the more they are apt to view the child's behavior in terms of their own instead of the child's needs.

Since the values of the parents are outside the child's scope, yet are rigorously imposed upon him, conduct not in conformity with the behaviour, or with the behavioral facade, required by the parents has to be rendered ego-alien and "split off" from the rest of the personality (see Chapter XII), with a resultant loss of integration. Much of the submission to parental authority in the prejudiced subject seems to be induced by impatience on the part of the parents and by the child's fear of displeasing them.

It is in the area of social and political attitudes that the suppressed yet unmodified impulses find one of their distorted outlets and emerge with particular intensity. In particular, moral indignation first experienced in the attitude of one's parents toward oneself is being redirected against weaker outgroups.

CHARACTERISTICS OF CHILDREN RAISED IN PREJUDICED FAMILIES

Surface conformity
devoid of genuine affect

Ready-made clichés
instead of spontaneous reactions

Opportunistic
dependence on
parents

Unrealistic glorification and idealization
of parents covering up underlying hostility

The lack of an internalized and individualized approach to the child, on the part of the parents, as well as a tendency to transmit mainly a set of conventional rules and customs, may be considered as interfering with the development of a clear-cut personal identity in the growing child. Instead, we find surface conformity without integration, expressing itself in a stereo-typed approach devoid of genuine affect in almost all areas of life. The general, pervasive character of the tendency, on the part of prejudiced individuals, toward a conventional, externalized, shallow type of relation will be demonstrated further in subsequent chapters. Even in the purely cognitive domain, ready-made clichés tend to take the place of spontaneous reactions. Whatever the topic may be, statements made by the prejudiced as contrasted with the unprejudiced are apt to stand out by their comparative lack of imagination, of spontaneity, and of originality and by a certain constrictive character.

Faithful execution of prescribed roles and the exchange of duties and obligations is, in the families of the prejudiced, often given preference over the exchange of free-flowing affection. We are led to assume that an authoritarian home regime, which induces a relative lack of mutuality in the area of emotion and shifts emphasis onto the exchange of "goods" and of material benefits without adequate development of underlying self-reliance, forms the basis for the opportunistic type of dependence of children on their parents, described in the present chapter.

This kind of dependence on the parents, the wish to be taken care of by them, coupled with the fear ensuing from the general pattern, seems firmly to establish the self-negating submission to parents just described. There are, however, certain cues which seem to indicate the presence, at the same time, of underlying resentment against, and feelings of victimization by, the parents. Occasionally such attitudes manage to break through to the overt level in the interview material. But they are seen more directly, more consistently, and in more intense form in the fantasy material gathered from the same individuals.

Resentment, be it open or disguised, may readily be understood in view of the strong parental pressures to enforce "good" behavior together with the meagerness of the rewards offered. As a reaction against the underlying hostility, there is often rigid glorification and idealization of the parents. The artificiality of this attitude may be recognized from the description of the parents in exaggerated, superlative (and at the same time stereotypical and externalized) terms.

Usually it is only this admiration which is admitted and ego-accepted. The resentment, rendered ego-alien, is the more active through the operation of mechanisms of displacement. The larger social implications of this displaced hostility are

Overconformity and underlying destructiveness toward established authority, customs and institutions

Contempt for the allegedly inferior and weak

**Dichotomous conception of sex roles
More susceptible to nondemocratic ideology**

In men, implicit or explicit assertion of superiority over women

In women stronger underlying hostilities and more rigid defences

discussed in various contexts throughout the present volume.

The superficial character of the identification with the parents and the consequent underlying resentment against them recurs in the attitudes to authority and social institutions in general. As will be seen, we often find in our high-scoring subjects both overconformity and underlying destructiveness toward established authority, customs, and institutions. A person possessed by such ambivalence may easily be kept in check and may even behave in an exemplary fashion in following those external authorities who take over the function of the superego—and partly even those of the ego. On the other hand, if permitted to do so by outside authority, the same person may be induced very easily to uncontrolled release of his instinctual tendencies, especially those of destructiveness. Under certain conditions he will even join forces with the delinquent, a fusion found in Nazism.

The orientation toward power and the contempt for the allegedly inferior and weak, found in our typical prejudiced subjects, must likewise be considered as having been taken over from the parents' attitude toward the child. The fact that his helplessness as a child was exploited by the parents and that he was forced into submission must have reinforced any existing antiweakness attitude. Prejudiced individuals thus tend to display "negative identification" with the weak along with their positive though superficial identification with the strong.

This orientation toward the strong is often expressed in conscious identification with the more powerful parent. Above all, the men among our prejudiced subjects tend to report having a "stern and distant" father who seems to have been domineering within the family. It is this type of father who elicits in his son tendencies toward passive submission, as well as the ideal of aggressive and rugged masculinity and a compensatory striving for independence. Furthermore, the son's inadequate relation to his mother prevents him from adopting some of the "softer" values.

In line with the fact that the families of the prejudiced, especially those of our male subjects, tend to be father-dominated, there is a tendency in such families toward a dichotomous conception of the sex roles and a relative separation of the sexes within the family (see Chapter XI).

In view of the fact that, depending upon his sex, the personality structure of a parent will have a different effect on that of a child, the same family constellation may make either the son or the daughter more susceptible to nondemocratic ideology. Thus, under certain conditions, a boy may become tolerant when his mother is tolerant and his father not, while the daughter in the same family may become intolerant. This is, perhaps, one of the reasons why siblings sometimes tend toward different political ideologies. Unfortunately, no systematic investigation of siblings could be made in the framework of the present study.

By and large, the prejudiced man has more possibilities available to him to compensate for underlying weaknesses. He may do so by demonstrating his independence, or by implicit or explicit assertion of his superiority over women. Prejudiced women, with fewer outlets at their disposal for the expression of their underlying feelings, show, as will become evident later, stronger underlying hostilities and more rigid defenses than their male counterparts.

CHARACTERISTICS OF FAMILY RELATIONSHIPS OF UNPREJUDICED PERSONS

**Less obedience expected of children
Parents less status-ridden**

Parents have less anxiety with respects to conformity

Greater richness and liberation of emotional life

More unconditional affection

Less surrender to conventional rules

In the case of the individuals extremely low on ethnic prejudice the pattern of family relationships differs at least in the degree of emphasis that is placed upon the various factors just listed. One of the most important differences as compared with the family of the typical high scorer is that less obedience is expected of the children. Parents are less status-ridden and thus show less anxiety with respect to conformity and are less intolerant toward manifestations of socially unaccepted behavior. Instead of condemning they tend to provide more guidance and support, thus helping the child to work out his instinctual problems. This makes possible a better development of socialization and of the sublimation of instinctual tendencies.

Comparatively less pronounced status-concern often goes hand in hand with greater richness and liberation of emotional life. There is, on the whole, more affection, or more unconditional affection, in the families of unprejudiced subjects. There is less surrender to conventional rules, and therefore relations within the family tend to be more internalized and individualized. To be sure, this sometimes goes to the extreme of falling short of the acceptance of normal standards and customs.

CHARACTERISTICS OF CHILDREN RAISED IN UNPREJUDICED FAMILIES

In the man, no compensation through pseudo-toughness and anti-weakness attitudes necessary

Additional evidence will be offered in the next chapter for the fact that unprejudiced individuals often manifest an unrealistic search for love in an attempt to restore the type of early relations they enjoyed within their family. Exaggerated cravings in this direction are often a source of dissatisfaction and open ambivalence.

The unprejudiced man, especially, seems oriented toward his mother and tends to retain a love-dependent nurturance-succorance attitude toward women in general which is not easily satisfied. Such an orientation toward the mother, together with the conception of the father as "mild and relaxed," makes it possible for the unprejudiced man to absorb a measure of passivity in his ideal of masculinity. No compensation through pseudo-toughness and antiweakness attitudes is thus necessary. The humanitarian approach can then be adopted on the basis of identification both with the mother and with the father.

The unprejudiced woman, on the other hand, seems to have more often a genuine liking and admiration for the father, for, say, his intellectual-aesthetic abilities. This often leads to conscious identification with him.

More secure in relation to parents

More successful in obtaining independence from parents

Greater freedom in making own decisions

A more basic identification with mankind and society in general

Since the unprejudiced subjects on the whole received more love and feel more basically secure in relation to their parents, they more easily express disagreement with them without fear of retaliation or of a complete loss of love. As is to be expected, such expressions of disagreement will nonetheless often lead to internal conflict, guilt, and anxieties. This is the more to be understood since in this group the relations to the parents tend to be intensive and often highly gratifying. There is certainly a great deal of ambivalence in this type of love-oriented family attachment. Ambivalence is here more openly faced, however, than in the case of the prejudiced.

In spite of the conflicts just mentioned, unprejudiced subjects often succeed in attaining a considerable degree of independence from their parents, and of freedom in making their own decisions. Since hostility toward the parents, when present, tends to be more open, it often takes the form of rebellion against other authorities or, more generally, against objects nearer to the original objects of aggression than are really, or presumably, weak which serve as favorite objects of aggression in the case of the prejudiced. It is often in this form that the unprejudiced man expresses his hostility against his father.

On the whole, this type of independence recurs in the unprejudiced subjects' attitude toward social institutions and authorities in general. At the same time, the existing identification with the parents is often accompanied by a more basic identification with mankind and society in general...■

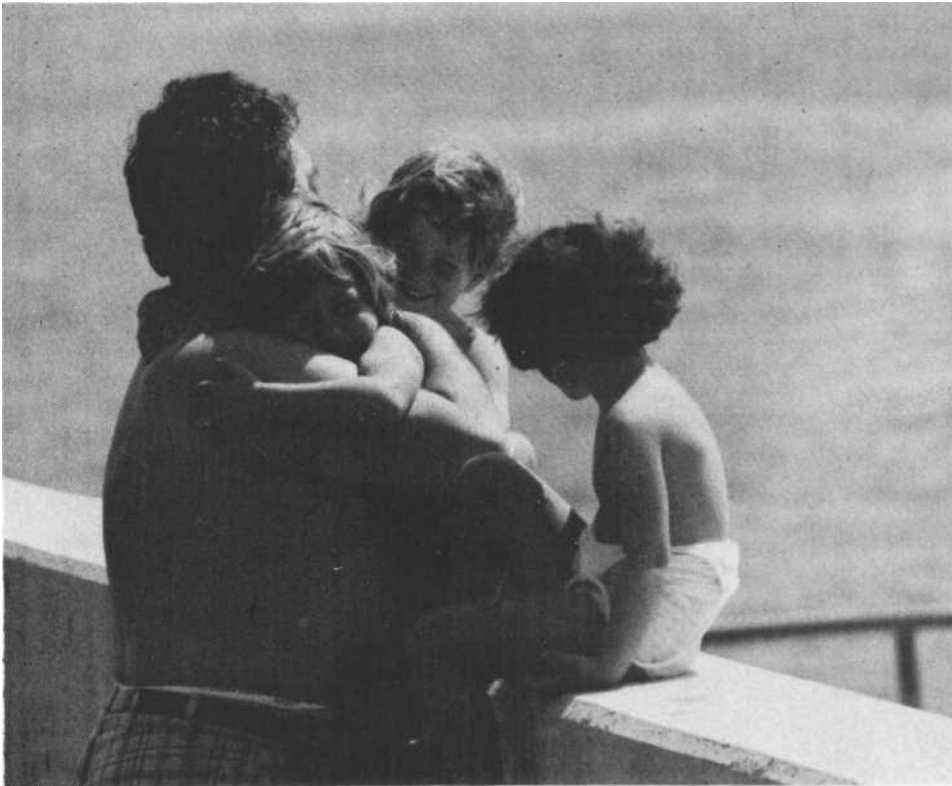


Photo courtesy H.W. Somerville

By Janet Scott Barlow...

A MOTHER'S MOMENTS

There are moments in every mother's life when her children unknowingly inform her that motherhood is indeed worth the struggle.

Because I am interested in the progress, ideas, and feelings of other women (especially mothers), I've read whatever I could on the subject during the past several years. Some of what I've read is inspiring; a little is infuriating. But if the subject of the books or articles is motherhood, the thrust is usually more negative than positive; and there is almost always something vital missing.

In my reading I've been told that women need to explore their options and test their limits (I agree) and that in order to facilitate this exploration they should consider all-day care for their young children (I disagree). I've read that housework is a bore (it is) and that the IQ scores of women decline after a few years of raising young children (I wouldn't know). I've read that people don't have children because of the eternal need to nurture and to continue the life chain but rather as an ego trip (no one ever asked me). I've also read vivid and accurate accounts of the frustration and isolation of young mothers and have experienced some of it myself.

But I haven't read very much at all about what I call the moments. For me the moments are brief, unplanned glimpses into the promise of my children's future.

Through an action or decision or response my children unknowingly inform me that they are on the right track, that I'm doing my job, and that the investment is more than worth it.

Through some mercy or magic



Sketch courtesy Julie Weathers tone

these are moments that seem to come when a sense of failure is fast catching up with me. At the point when my confidence as a parent has become frayed and frail — when my daughter appears to be taking for her own the most petty qualities of her best friend and when it seems my son will never conquer his fear of the dark in spite of my understanding and support — at this point I am sometimes blessed with a moment.

Unseen by my daughter, Carrie, I stand in the corner of the school gym and watch as, smile glowing and black hair bouncing, she turns a series of perfect cartwheels. A friend follows, her efforts awkward and inept. While others laugh, Carrie says, "That was a good try; you'll get it yet. I had to practice a long time." She doesn't mention that her cartwheel has always been perfect. A moment.

My son, Scotty, comes home confused and indignant that a school mate was teased and embarrassed in class. When I thoughtlessly ask if he participated in the boy's pain, his indignation is doubled. He is offended that his mother could suspect him of such behavior. A moment.

I know at such times that their simple sweetness and goodness of heart are due at least in part to my presence in their lives. These are a mother's moments and a mother's treasure.

I am a daughter and a wife; I have been a student and a teacher. But never once in any of these roles have I felt the particular serenity of satisfaction that I've experienced while watching my children grow into who they are. I can also say that never in any of these roles have I experienced the degree of frustration, anxiety, and exhaustion I have in my ten years as a mother. Knowing they come

with the territory doesn't always make toilet-training, sibling fights, and lost sleep any easier to bear. What does make it all more than bearable is what the current group of writers and experts, for all their insight, either overlook or fail to understand: the moments.

I carry with me the knowledge that every day my children are inching a little farther from me and a little closer to the rest of their lives. If my luck holds, they will stand one day on life's doorstep complete and ready — liking themselves and possessing compassion for others. I don't believe that my husband and I are totally responsible for what our children will become. They come into the world as individuals, and individuals they remain. They are more than the sum of their experience. But, in these brief golden years while they are young and at home, Carrie and Scotty have a mother and father attempting to find and hoping to offer the best that is in us. Throughout this time we have the knowledge that moments past and shining moments yet to come transcend everything.

Surely this process is worth something. While we read about the sacrifices and limitations of motherhood, it seems necessary to remember that a mother's lot is more than car pools, doctor's appointments, and missed opportunities. In finding out who we are, must we constantly find fault with **what we do? If we must** acknowledge what we've given up, can't we also acknowledge what we've gained? Amidst all the discussion of women's choices and mothers' burdens, can't we also remember that mothers have **their moments?** ■

Janet Scott Barlow is a former preschool teacher and the mother of ten-year-old Carrie and seven-year-old Scott.

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Trust...

Some Observations by a Family Therapist

"Trust is required as an initial investment in relationships, after which a person can take further steps toward trust building. It is also a necessity for being able to accept periods of transitory unfairness, a situation that is unavoidable in any relationship."

Contextual therapy has emerged out of our 45 combined years of psychotherapeutic experience, which includes extensive work with psychotic individuals, extensive experience with children, including the very young, and attempts at healing human suffering across all classes and layers of society (1). The contextual approach incorporates tenets of both individual therapy and classical (conjoint) family therapy, but its major contribution lies in the discovery that the key dynamic of relationships is merited trust. Acknowledging the concept of merited trust leads to a fundamentally new perspective of therapy: simultaneous multilateral consideration of more than one human being. Concern, trustworthiness, adversariness, exploitation, and fair mutuality between family members are heretofore neglected facets of therapy. This radical resource-oriented departure from the traditional (medical or psychological) individual perspective is hard to overemphasize.

For long-range effectiveness, we propose that the foremost therapeutic leverage lies in the processes of trust investments within the family members and the therapist. Because family members are bound to each

other by the ethical dimension of mutual trust, or lack of it, we also propose that a sufficiently responsible therapeutic contract is obliged to take account of all persons potentially affected by professional intervention (multidirectedness). Multidirectional accountability is also the key ingredient of therapeutic efficacy. It establishes the therapist's own trustworthiness and provides him or her with a rationale to help avoid the pitfalls of unilateral siding and of manipulation through countertransference. In our view, contextual therapy offers a strategic guideline that holds implications for all forms of psychotherapy.

The term "context" was chosen to indicate the dynamic connectedness of a person with his or her significant relationships. That is, while an individual is a discrete and unique biological entity, dynamically each person's life derives meaning through reference to a social context. Thus the word "context" is used to describe the long-term relational involvement of people, both in its systemic and multi-individual aspects, and includes four key dimensions: the factual, the psychological, the transactional, and the ethical (2). The ethical dimension may be illuminated most simply by the example

Excerpted from the article "Trust-Based Therapy: A Contextual Approach," by Ivan Boszormenyi-Nagy, M.D., and Barbara R. Krasner, PH.D., from the Department of Family Psychiatry, Eastern Pennsylvania Psychiatric Institute, Philadelphia, and the Department of Mental Health Sciences, Hahnemann Medical College, Philadelphia, Pa.

American Journal of Psychiatry, Volume 137, No. 7, pp. 767-775, 1980. Copyright © 1980 **The American Psychiatric Association**. Reprinted by permission.

"The ethical dimension may be illuminated most simply by the example of a mother who reliably cares for her baby. Her active concern becomes the source of her infant's trust, which, of course, eventually provides the relational and psychological foundations of his or her psychosocial development."

of a mother who reliably cares for her baby. Her active concern becomes the source of her infant's trust, which, of course, eventually provides the relational and psychological foundations of his or her psychosocial development (3). By being caring, available, and accessible, functionally she helps her infant survive, develop, and function in the world. Her trustworthiness is also an ethical contribution. Whatever its comparative limitations, her mothering is a trustable reality based on personal investment and accumulates merit for her in the unique context of the parent-child relationship. The personal uniqueness of both parent and child is just as much a concern in the contextual view as are their transactional "systemic" roles.

In addition to its key dynamic of merited trust or "merit ledger" (reference 1, pp. 78, 371), context also refers to a person's relatedness to his or her multi-generational roots, with their specific racial, religious, and ethnic facets. The dynamic of merited

trust was originally understood as interindividual in nature. In addition, however, having roots in common is transpersonal and can convey a legacy that is the result of expectations handed down from generation to generation. More than a theory, therapy based on trust resources is a pragmatic strategy that helps contextual therapists seize on evident signs of mistrust as potential resources for trust building.

A desired commodity, trust reduces the emotional cost of relational investment. This is illustrated by situations in which people cannot tolerate close relationships despite their desperate hunger for closeness. Trust is required as an initial investment in relationships, after which a person can take further steps toward trust building. It is also a necessity for being able to accept periods of transitory unfairness, a situation that is unavoidable in any relationship. A fluctuation of temporarily unilateral dependence, imposition, or even exploitation characterizes close relation-

"People stay tied to their families of origin long after it appears that family members have ended their connections with each other either by choice or perforce. Who lived for them, who wanted them, who was available to them, and who made material and relational investments in them are fundamental factors in their attitudes toward the world."

ships. Balance in relationships is kept through long-range multilaterality, which bridges and equilibrates short-term periods of unfairness and loss of trustworthiness.

ROOTS AND RELATIONSHIPS

The therapeutic significance of the life-long implications of legacy-bound (parent-child) relationships has been grossly disregarded by the traditions of both classical individual and classical family therapy, not to mention many symptom-oriented therapeutic fads. People stay tied to their families of origin long after it appears that family members have ended their connections with each other either by choice or perforce. Who lived for them, who wanted them, who was available to them, and who made material and relational investments in them are fundamental factors in their attitudes toward the world. Having roots and legacies in common is a non-substitutive bond among people that not only outlasts physical and geographical separations from families of origin but influences the degree to which offspring can be free to commit themselves to relationships outside of their original ties, including marriage and parenthood of their own. The long-term legacies of parental accountability and filial loyalty are inescapably weighty. A lack of interaction, negative affect, and even indifferent attitudes and abusive behavior may affect parent-child linkages but per se cannot devalue or terminate their importance. Even strong rebuke or revenge is usually meant to test a parent's or child's willingness to respond rather than to end the relationship. Procreation and roots-in-common invariably supersede the quality of the relation as the stimulus for continuity and mutual concern.

As prior investments in past and future generations, relational legacies are not only a part of a person's factual destiny but are an ethical claim. That is, receiving people are obliged to give. Expecting people are obliged to meet expectations. Over-available or over-performing relatives, for example, are entitled to acknowledgment of their investments and merits. In the first place, common roots, legacies, and linkages to racial, religious, ethnic, and familial contexts are non-substitutable configurations that contribute to an individual's uniqueness. In the second place, common bonds comprise a demand for balance in relationships. Merited trust born of mutual caring is the mainstay of such a balance.

Broader Implications of Intergenerational Legacies

Legacy-based therapeutic strategies are fundamentally different from psychological or transactional designs. As basic contextual determinants of relationships, legacies are created neither by emotional states nor by power alignments. If therapists are unable to base their convictions about the significance of legacies on their own relational experiences, they may well fall into the trap of the typical contemporary observer of human relationships: in this view repayment of obligations emanating from procreation is optional and depends on the participants' feelings and a variety of power manipulations. In subscribing to such a view, therapists surrender the major dimension of their therapeutic leverage.

Without entering into a debate on what constitutes deep versus superficial therapy, it can be said that an overt concern with relational responsibility almost instantaneously leads the therapist into depth dimensions of relationships. The question of relational responsibility is a private aspect of human life and is seldom faced even between partners themselves. Typically, discussion of the issue is either avoided and leads to isolation, to increasing relational (ethical) stagnation, pathogenicity, and untenability of relationships, or to painful and threatening confrontations. The contextual therapist is thus obliged to learn how to guide people through the most heated, direct, and controversial aspects of their relationship, that is, toward responsibility for trustworthiness. Contrary to its surface appearance, the contextual approach is often short-term rather than long-term and direct rather than intellectualized or rationalistic.

TRUSTWORTHINESS AS A PROPERTY OF RELATIONSHIPS

The result of mutual consideration and actual exchange, trustworthiness is always a relational property of at least two people and cannot be reduced to the psychological universe of either one of them. Although it interlocks with the concept of basic trust as a psychological characteristic (3), trustworthiness always results from a multilateral investment of relating partners on behalf of their mutual welfare and life interests. Trustworthiness is a characteristic of mature, nonexploitative (object) relations of any kind and, for example, determines whether an exciting love affair can be converted into an enduring marriage. It connects and channels the vicissitudes of the



*NFB Phototeque ONF ©
Photo by Terry Pearce, 1968.*

"Trustworthiness is a characteristic of mature, nonexploitative (object) relations of any kind and, for example, determines whether an exciting love affair can be converted into an enduring marriage. It connects and channels the vicissitudes of the opposing needs of two or more persons in a relationship."

opposing needs of two or more persons in a relationship. Moreover, trustworthiness enables ego strength to be invested in controlling one's tendencies toward an exploitative misuse of close relationships and ultimately serves self-interest through maintaining the relational resource. Furthermore, caring for another person's needs can enhance personal satisfaction through empathy and love.

Retaining a trustworthy relationship is in the reality interest of all participants. A capacity for consideration and responsibility toward another person is thus to be viewed as neither an outgrowth of traditional guilt-based morality nor as a psychodynamic motive "located" in the superego. In practice, concentration on questions associated with the trustworthiness of close relationships incorporates and uses the therapeutic dimensions of individual-oriented psychotherapy like ego strength, reality testing, projections, and insight into distortions. Yet it also goes beyond them in pursuit of a balanced give and take in relationships. From the perspective of contextual therapy, the balance of give and take in relationships is a more sensitive and more accurate measure of reality distortions than is the insight-oriented self-reflection of one individual.

RESIDUAL TRUST AND FAMILY LEGACIES

In theory the implications of transgenerational legacies are most readily visible in the "accounts" that exist in the reproductive aspects of parent-child relationships. The legacy of parental accountability originates from the existential fact of reproduction. Having given life to a dependent infant, parents owe it nurturance. Conversely, the legacy of filial loyalty originates from the fact of conception, early human survival, and growth. Children are linked to their parents by the event of birth; they are recipients of biological life, psychological endowment, nurturant care, and techniques for staying alive. Receiving life, benefits, skills, and guidance from their roots, the offspring are behooved to transmit them in kind to future generations...■

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"Having given life to a dependent infant, parents owe it nurturance. Conversely, the legacy of filial loyalty originates from the fact of conception, early human survival, and growth."

My Friend

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

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

Saralaine Millet

Exploitation of Women by Men, of Children by Adults

"...It is tempting to search for a simple formula to cover all of the complexities of environmental stress in causing disruptive behavior and emotional problems. It is tempting to suggest an extension to the human environment of Lord Acton's dictum: "Power tends to corrupt—absolute power corrupts absolutely." Everywhere we looked, every social research study we examined suggested that major sources of human stress and distress generally involve some form of excessive power. The pollutants of a power-consuming industrial society; the exploitation of the weak by the powerful; the overdependence of the automotive culture on powerful engines—power-consuming symbols of potency; the degradation of the environment with the debris of a comfort-loving impulse-yielding society; the power struggle between rich consuming nations and the exploited third world; the angry retaliation of the impoverished and the exploited; on a more personal level the **exploitation of women by men, of children by adults**, of the elderly by a youth-worshiping society—it is enough to suggest the hypothesis that a dramatic reduction and control of power might improve the mental health of people. It is a tempting oversimplification, an hypothesis we will not propose seriously, but one that we recommend for quiet contemplation. We have found it particularly satisfying under relaxed environmental conditions — a rowboat on a quiet Vermont lake on a sleepy summer day just before the fish begin to bite."

Reprinted above is the final paragraph of a 21-page review of the literature relating to the Primary Prevention of Mental Disorders by Marc Kessler and George W. Albee. (381 references) The paper was reproduced in its entirety in Volume I of the series **The Primary Prevention of Psychopathology** edited by George W. Albee and Justin M. Joffe and published by the University Press of New England, 1977; third printing, 1980. LC 76-73992.

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LE MOUVEMENT FEMINISTE ET LA CRUANTE ENVERS LES ENFANTS

Selon le CSPCC un des aspects le plus important de la lutte pour l'halite dans toutes les matières qui touchent l'homme et la femme, est la prévention d'un dommage permanent et émotif aux enfants.

Une mere qui est la victime de l'autorité arbitraire de son conjoint et qui est comme résultat, affaissée et bouleversée sur le plan émotif aura des sentiments négatifs (conscients ou non-conscients) à cause de sa position inégale et impuissante.

Comme les enfants sont bien sensibles aux sentiments de la mère, ces sentiments exercent une influence sur eux. L'enfant est influencé directement par la colère ou par le ressentiment de la mère, peu importe s'ils sont conscients ou non-conscients. Indirectement, l'enfant est influencé par les excès rationalisés d'autorité arbitraire (la tendance à dire "mangez ceci", "faites ceci", ne "faites pas cela", quand il n'est pas vraiment nécessaire) et par d'autres manoeuvres défensives psychologiques qui sont nécessaires pour faire face aux sentiments engendrés d'une position inégale vis-à-vis un père dont l'autorité masculine arbitraire est incontestée.

Dès que la norme pour toutes les relations entre les hommes et les femmes deviendra celle de l'égalité, et surtout quand les parents, s'entendront sur une base de respect mutuel et de coopération, dès lors nos enfants seront libérés d'une source majeure d'abus. Il n'est pas raisonnable que nous demandions à nos femmes de traiter leurs enfants comme des êtres humains, en les inondant des soins tendres et sympathiques qui sont tellement nécessaires durant les premières années de leur formation, avant que les femmes elles-mêmes sont traitées comme des êtres humains.

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

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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.