



MAY '82

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



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

WHAT KIND OF ADULTS DO WE WANT OUR CHILDREN TO BECOME?

Most of the people I know well, albeit many of them patients, agonize in moments of quiet thoughtfulness over their inability to maintain lasting, affectionate, and mutually satisfying relationships with others. As one person aptly put it - "I can't get along with others, and I can't get along with myself". We agonize because meaningful relationships between adults require well developed capacities for trust, empathy, and affection; and most of us were cared for in infancy in a way which was not specifically planned to nurture these capacities.

We do know, however, a great deal about the quality of care an infant must receive in order to develop into an adult who has well developed capacities for trust, for empathy, and for affection. We also know that most parents can provide that quality of care given support from others, appropriate understanding of the task, and the conviction of its absolute importance.

Hopefully one day, long before parents-to-be conceive their first child, they will have asked themselves "What kind of adult do I want my child to become?" The brightest? The best educated? Successful financially? And if the possible answers to this question are explored long before a child is conceived, I suspect many parents-to-be, motivated by painful awareness of their own severest limitations, will want to see their child - above all else - develop into an adult who can maintain lasting, affectionate, and mutually satisfying relationships with others.

The problem is that before most children are conceived, this question is seldom asked. And if after the baby arrives it is discovered just how much time and energy and support is necessary to care for an infant in a way that does not compromise development into an adult with well developed capacities for trust, empathy, and affection, most parents will consider it impossible to alter the priority they give to their entrenched addictions to status satisfaction, careerism, and consumption.

And so the vicious cycle continues. Parents struggling to fill the void left in their lives by their inability to maintain lasting, affectionate, and mutually satisfying relationships with others are compelled to give top priority to their insatiable hunger for the psychological hard drugs¹ needed as a substitute. Tragically, they are then too "busy"² to devote the time and energy required to nurture their infants in a way that ensures development of the capacities they themselves most lack.

E.T. Barker M.D.

1. see page 6

2. see pages 8-12

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 emotional 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 permanent emotional damage we do not mean only the psychological illnesses of adults which are recognized as having their roots in early childhood. More importantly we mean the (as yet) less recognizable and measurable deficient capacities for trust, empathy and affection.
- 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 Associate Membership \$10.00

Annual Supporting Membership \$25.00

Annual Sustaining Membership \$100.00

Annual Endowing Membership \$250.00

Three Year Associate Membership \$25.00

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All Membership Fees are Income Tax Deductible

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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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Quotation on front cover courtesy David G. Gil.

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Letters

MATERNAL NUTRITION AND INFANT MENTAL HEALTH

Dear Dr. Barker:

I found the explanation of the CSPCC Logo very interesting. The bottom triangle representing pre-conception, pregnancy and birth experiences with "the potential for both helpful and harmful experiences in such matters as: physical health and nutrition..etc." is a part of the total picture in the problem of child abuse, that appears to me not sufficiently stressed by the professionals who are concerned with the mental health of parents and children.

In classes on parenting, pre-natal workshops and so on, the health aspect of eating properly is presented, but too often, I fear, other aspects of careless eating are not hammered home. Agnes Higgins who ran the Montreal Diet Dispensary from its inception, in one of the poorer areas of the city, once said; "At birth we are programmed for life" and statistics on her healthy babies born after a properly fed pregnancy as opposed to earlier pregnancies of the same mothers, tend to substantiate the theory that mentally, the first named were better adjusted, less irritable, got into less trouble and did better in school than the second group. Poor nutrition especially in the first four months of conception can directly influence the development of the brain. Alcohol during pregnancy also influences mental development as well as facial characteristics and smoking by the mother-to-be results in smaller babies which are disadvantaged from the start. Then what happens? Babies who have health problems, are irritable, fussy, prone to infectious disease, are much more difficult to "love" if a parent is pre-disposed to being abusive and following the logic of your articles, "the mother feels more and more persecuted and lashes out at him".

I feel that so much more could be made of the role that good nutrition plays not only in the pregnancy, but also in the pre-conception period and perhaps by stressing a little more not just the "health" of the child, but come down more to specifics and say, "the mental health, the I.Q., the learning ability of your child". It is claimed that 50% of our mental retardation could be prevented - surely this alone, in time, would decrease the horror of child abuse.

Sincerely
Alleyn Attwood
Midland, Ont.

CSPCC Journal May 1982

Letters

VOICE IN THE WILDERNESS

Dear Dr. Barker:

Please find enclosed my cheque for \$25.00 for the Annual Supporting Membership to your organization. I have been very impressed with the work you are doing and see your movement as a 'voice in the wilderness' of wrong understanding about the needs of young children and families.

Congratulations to Elena Hannah for her article about 'Young Children and the Importance of Mother-time'. Our society must be made to understand the fundamental laws that govern normal and healthy human development. A commitment to protecting the mother-child relationship is one that we all need to make in order to start working towards a healthier humanity.

Thank you for providing a forum wherein people who believe in the rightness of natural nurturing can share their concerns and beliefs.

Very sincerely,
Edda Goldman
Toronto, Ont.

CSPCC LOGO LAPEL PIN

C.S.P.C.C.
Midland Ontario.

I enjoy reading my C.S.P.C.C. journals very much and particularly now that I shall be able to do so 6 times a year instead of 4.

With the finalization of the design of a meaningful C.S.P.C.C. logo a suggestion that you might like to mull over would be to have a small lapel pin made up that would be available to all members for a nominal charge to cover the cost of design and production with a little bit left over to dig the low operating budget out from the cellar and purchase some oil for the expanded mailing list computer. It would also give members a greater sense of pride and feeling of belonging, visible whenever it's worn.

I hope that the new brochures are now available. If possible could I receive another 10-15 copies. I have run out of copies but still know of a few more strategic locations that could benefit from the sentiments of the society.

Yours truly,
J. S. Latoszek.
Edmonton, Alberta.

BEST WISHES

Dear Dr. Barker,

House cleaning can create dilemmas for me. I cleaned out my drawers and careless of the information I might need I threw away my account book for last year and my empty cheque book with notations. I cannot remember when I sent you a cheque - I think it might have been February. So I shall start again. Did I send you a summer cheque? I can remember Scott Mission by Xmas Seals and summer camp but I did not label CSPCC WITH A DEFINITE TIME.

Letters

Those capitals are in error! I am 87 and just learning to type because my nephews, nieces and grandchildren demand MEMORIES. and the strange thing is that I cannot remember what I rush upstairs for but I can remember even as far back as three years of age and I remember all the fuss of Victoria's death, my first recorded Memory, as clearly as though it happened yesterday.

I pray for the children and I weep useless tears. I cannot even babysit because my legs are not reliable and I do wish I could send you more money.

Best wishes for you and all who work with you.

Sincerely

L.E. Guild

Kenilworth, Ont.

wobbly old hand but it does. I use the typewriter for everything but my signature.

Dreadful letter. I do everything fast so make many errors. I insist that it is just my legs and hands that are wobbly. My head is still with me -- I think! My grandchildren tease me. They are not sure!

MY OWN LIFE EXPERIENCE

Dr. Barker:

Please find enclosed my Associate Membership fee of \$10.00. I will value contact with your organization as it touches very deeply at my own life experiences. As a victim of child abuse myself I have spent my adult years working to overcome the effects of my early experiences in order that I might live the rest of my life as a loving mature individual.

This has caused me to become deeply concerned about prevention of the problem in the first place as well as the healing that is possible for people such as myself through both traditional therapy and non-traditional self-development techniques.

Your view and direction in this area is positive and a contact I will appreciate.

Sincerely

L. Margaret Bower

Winnipeg, Manitoba.

BEING POOR

Dear Dr. Barker:

...Some of us who grew up during the depression are a million times better off than many children currently. We knew nothing of haste as we had all the time in the world. We knew little of status and competition because no one had a firm grasp on status and privilege. Some of us had assorted homes; places where we could hang up our hat, be accepted, find sympathy, interest and inspiration. By comparison "want" is pretty insignificant. Being poor during a depression is not really tragic at all. Being deprived emotionally is...

Sincerely,

Earl K. St. Jean.

Hagersville, Ont.

New Membership Certificate...



THANK-YOU

your
Membership
in the
Canadian Society for the Prevention of Cruelty to Children
is helping to prevent emotional abuse

*To the extent that today's infants develop a capacity for
Trust, Empathy, and Affection,
tomorrow's world can be a safer and happier place for everyone.*

CSPCC **Box 700** 510 Bay Street Midland Ontario L4R 4P4

Psychological Hard Drugs

“...Status satisfaction and careerism, which are only the organization of envy greed and fear together with shame...”

...For what has to be learned, and is learned until it is so much second nature as to feel as native as one's own skin, is a whole set of induced debilities, and an insatiable hunger for the proper “fixes”, in the addiction sense, both to fasten the addiction and to palliate what would otherwise be the pains and pangs of withdrawal. The debilities that are fostered are, among others, the incapacitations for joy, let alone bliss, the alienation of the self from the self, from the other, from nature, the engendered insecurities in the absence of work and direction, the blunted sensibilities, and the constant distrust of self, of others, and of the all. The cultivated disattention to intuition and feeling, the habitual defensive and adversary confronting posture.

And to all these correspond the “fixes” that society can provide, and needs to have its children “hooked” for. These are the psychological hard drugs. For instance, marketable, constant, fragmented excitement, calculated to engender yet more meaningless hungers for yet more meaningless misnamed “goods.” Status satisfaction and careerism, which are only the organization of envy greed and fear together with shame. The momentary relief of alienation in senseless work, relieving because it thrusts upon them at least some real object of attention. The engendering of devotion to such pseudo-objects as, the nation, the firm, the association, or other fear borne magics against real and imagined enemies. Movement, no matter whither, and with increasingly diminishing likelihood of joy in the motion or relief on arrival. Work, ever more strenuous and ever less sensible. Palliatives and tranquilizers, and downers and turners-off. Mounting activities to still the disquiet from the submerged and dispossessed faculties for feeling, neglected, contemplation, neglected, appreciation, neglected, just being in the universe, never approved...

Excerpted and adapted from a speech by John R. Seeley.

Adult Qualities We Value?

Is it the objective of our child care practises to develop the capacities which make this type of adult behaviour possible?

“Hurt not others in ways that you yourself would find hurtful.”

**Udanavarga
(Buddhism)**

“As you wish that men would do to you, do so to them.”

**Luke 6:31
(Christianity)**

“Do not unto others what you would not have them do unto you.”

**Analects 15:23
(Confucianism)**

“Do naught unto others which would cause you pain if done to you.”

**Mahabharata 5:1517
(Hinduism)**

“No one of you is a believer until he desires for his brother that which he desires for himself.”

**Sunan
(Islam)**

“That which is hateful unto you, do not impose on others.”

**Talmud, Shabbat 31a
(Judaism)**

VOLUNTARY SIMPLICITY

**Toward a Way of Life That Is
Outwardly Simple, Inwardly Rich**

by DUANE ELGIN

Frugal Consumption

Ecological Awareness

Personal Growth

Voluntary Simplicity is not a book about living in poverty; it is a book about living with balance.

A new way of life is taking root in the United States. It is called voluntary simplicity, and its adherents number in the millions.

This book is about these pioneers and the ideas that power this new approach. **Voluntary Simplicity is not a book about living in poverty; it is a book about living with balance.** It illuminates the pattern of changes that increasing numbers of Americans are making in their everyday lives.

For these people a life of intentional simplicity is the first step toward personal and planetary revitalization. By embracing, either partially or totally, **the tenets of voluntary simplicity—frugal consumption, ecological awareness, and personal growth**—they have changed their lives. And, in the process, they may be changing our world.

Voluntary simplicity is more than a trend or a movement. Its growth signals the emergence of a new world view and a new attitude toward that world. In this book, based on more than ten years of inquiry, research, and writing, Duane Elgin articulates this new way of perceiving ourselves, our lives, and our surroundings. He gives powerful evidence that voluntary simplicity may be a solution—"an inventive and compassionate solution"—to the seemingly insurmountable problems of our time.

"A copy of this book in every American household could change the course of history. It is an important contribution to the growing literature of transformation."

—George Leonard

Author of *The Silent Pulse* and *The Transformation*

Voluntary Simplicity. Duane Elgin. Morrow Quill Paperbacks. Copyright © 1981 by Duane Elgin. All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage and retrieval system, without permission in writing from the Publisher. Inquiries should be addressed to William Morrow and Company, Inc., 105 Madison Avenue, New York, N.Y. 10016.

What evidence is there to suggest that the general public in developed Western nations may be shifting its attitudes and behaviors in favour of the way of life exemplified by voluntary simplicity? The strength and pervasiveness of public sympathy for this orientation in living is revealed in a variety of national opinion surveys and social change movements, only a sampling of which is presented here.

First, there is considerable evidence that the attitudes of a small but intensely motivated minority during the 1960s had become rapidly diffused throughout the larger society by the mid-1970s. The survey researcher Daniel Yankelovich studied this forerunner group who held a new set of what he termed "post-affluent values." In surveying his group, he was struck by two motivations that seemed exceptionally strong: "one is private, directed at personal self-fulfillment, self-actualization, and creativity. The other is public, directed toward a vision of what a just and brotherly society might be." In the late 1960s Yankelovich thought it would take "decades and perhaps generations" for some synthesis to occur between this sub-culture and the dominant culture. Then, in a 1974 study published in a book entitled *The New Morality*, he stated, "Our prediction that the process of diffusion might take decades and even generations to accomplish has been proven inaccurate by the present study. Indeed, we are amazed by the rapidity with which that process is now taking place..."

Second, consider the findings from a 1975 Louis Harris poll of U.S. attitudes toward consumption. Over two in every three people admitted they were highly wasteful and a much higher 90 percent thought they were going to have to find ways to cut back on the amount of things they consumed and wasted. Harris also reported that, "...when the alternative is posed between changing our life-style to have less consumption of physical goods, on the one hand, and enduring the risks of continuing inflation and unemployment due to raw material shortages, on the other, by 77% to 8%, the American people opt for a change in life-style."

Third, a 1977 Louis Harris poll further confirms this pattern. Harris found that: "Significant majorities place a higher priority on improving human and social relationships and the quality of American life than on simply raising the standard of living." Here are some of the striking poll results that led to this conclusion:

- By 79 percent to 17 percent, the public places greater emphasis on “teaching people how to live more with basic essentials” than on “reaching higher standards of living.”
- By 76 percent to 17 percent, a sizable majority opts for “learning to get our pleasures out of nonmaterial experiences,” rather than on “satisfying our needs for more goods and services.”
- By 63 percent to 29 percent, a majority feels that the country would be better served if emphasis were put on “learning to appreciate human values more than material values,” rather than on “finding ways to create more jobs for producing more goods.”
- By 66 percent to 22 percent, the public chooses “breaking up big things and getting back to more humanized living,” over “developing bigger and more efficient ways of doing things.”
- By 59 percent to 26 percent, a majority feels that inflation can better be controlled by “buying much less of those products short in supply and high in price” than by “producing more goods to satisfy demand.”

In summarizing these survey findings, Harris states: “Taken together, the majority views expressed...suggest that a quiet revolution may be taking place in our national values and aspirations.” He concluded with the comment that “...there is no doubt that there has been a profound shift in many of the traditional assumptions which have governed the nation.”

Other evidence to suggest the size of the group that may be pursuing an alternative way of life is found in research conducted by the Values and Lifestyles program at SRI International (formerly the Stanford Research Institute) in California.

Their research, based upon extensive national opinion surveys, describes three major groups of consumers:

- **Need-Driven Consumers**—These are persons living at or near the poverty level. Their lives are preoccupied with the struggle to make ends meet. Security considerations—adequate food, clothing, shelter, health care, etc.—are very important to this group that is estimated to **constitute 11 percent** of the adult population in the United States, or roughly 19 million persons as of 1980.

- **Outer-Directed Consumers**—These are members of the more affluent middle class. They tend to be pragmatic, materialistic, and traditional in their outlook on life. For the most part, they live according to the expectations of others. As a consequence, this group tends to consume with attention to appearance and prevailing fashion. As of 1980, outer-directed consumers were estimated to **constitute 69 percent** of the adult population, or approximately 110 million persons.

- **Inner-Directed Consumers**—These are often younger persons (members of the post-World War II baby boom generation), from middle-class backgrounds, who are relatively well educated. Inner-directed consumers tend to be idealistic, spiritually inclined, ecologically oriented, and experimental in their manner of living and consuming. This group consumes according to their inner sense of what is appropriate rather than relying upon prevailing fashion or the expectations of others as their primary guide. As of 1980, inner-directed consumers were estimated to **constitute roughly 20 percent** of the adult population, or around 33 million persons.

How can we relate this typology of consumer behavior to voluntary simplicity? If we assume that the majority of those who initially choose a life of conscious simplicity are likely to have an inner-directed orientation, **this typology suggests that there exists a huge population segment (some 33 million adults in the United States as of 1980) that is already strongly oriented toward living and consuming in a way congruent with voluntary simplicity.**

These opinion surveys, spread out over a half-dozen years, reveal an enormous receptivity within the U.S. population to a life of conscious simplicity. The United States is not alone in this dramatic shift in attitudes. If anything, there are other countries that are well in advance of the United States in the process of personal and social transformation...

“Drop so far as you can those values on goods material or immaterial that enable others to preserve you in the reward punishment treadmill.”

John R. Seeley

Feminism and Voluntary Simplicity

“...proof of “manhood” has often been equated with the ability to succeed in the material world...”

...How has the feminist movement contributed to the growth of voluntary simplicity? First, feminism, by its example, has encouraged people of both sexes to explore alternative ways of living and working. When any person or group empowers themselves to act in ways that move beyond traditional roles and expectations, an example of cultural liberation is provided that all can emulate and translate into their unique circumstances. The liberation of women from sexual stereotypes thus has relevance far beyond women and sexual roles—it is a significant example of cultural liberation that applies to many other limiting stereotypes of traditional Western industrial societies.

Second, the large numbers of women who have freed themselves from long-standing sexual stereotypes have provided powerful role models for the liberation of men as well. In liberating men from the need to perpetuate their half of the polarity of sex-based roles, feminism offers both men and women the freedom to be more authentically who they already are. This has important implications for the historically male-dominated orientation of Western industrial societies where the proof of “manhood” has often been equated with the ability to succeed in the material world. For many men, consumption has served purposes far beyond that of meeting genuine material needs. High earnings and high consumption have also been used as evidence of masculine competence, potency, and social status. With changes in male-female roles, other criteria of “success” can begin to emerge—criteria that are more balanced across both masculine and feminine qualities.

Western industrial cultures have tended to reinforce selectively what might be termed “masculine” qualities—aggressiveness, competitiveness, rationalism, a dissecting approach to the world, a materialistic orientation—while suppressing so-called feminine qualities. Although a “masculine” approach to living has been a potent force in contributing to the success of the industrial revolution, it is ultimately one-sided and unbalanced. Many important “feminine” qualities—including the capacity to nurture others, to be receptive, to maintain a felt sense of the wholeness of all life, and to subjectively appreciate a way of living that places a high value on feeling and emotion—have not been integrated completely into Western cultures.

“...For many men, consumption has served purposes far beyond that of meeting genuine material needs...”

“...High earnings and high consumption have also been used as evidence of masculine competence, potency, and social status...”

With a more balanced integration of “masculine” and “feminine” qualities, our cultures would tend to become less aggressive, contain less disguised competition, be more receptive and open, have more supportive friendships, have a greater mixing of roles among men and women in accordance with innate interests and capacities, be able to nurture and care for others to a greater degree, place greater value on feeling and emotion, express greater concern for unborn generations, and have a stronger sense of the intimate inter-relatedness of life. This integration and balance seems crucial. If a one-sided “masculine” orientation—with its competitive, aggressive, dissecting, and materialistic approach to living—continues to dominate our perceptions and actions as a culture, we will scarcely be able to live in relative peace and harmony with the rest of the life on this planet. If we are to become whole persons in a cohesive culture, we must consciously integrate more “feminine” qualities into our lives. Importantly, a path of conscious simplicity involves for many the integration and balance of both “masculine” and “feminine” qualities into a coherent approach to living...

A FEMINIST VIEWPOINT

“...If my professional advancement is going to depend on conforming to the male model of achievement (compulsive-accretive production, narrow specialization, manipulation of data, the ability to walk over others on the way up, “chutzpah” and hustling, a cool and stoic demeanor), then I would be a fool to remake myself in your image...”

Madonna Kolbenschlag



THE
CANADIAN SOCIETY
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.

Psychological Illnesses of Adults which have their Roots in Early Childhood

PSCHOTIC, NEUROTIC, AND BORDERLAND PERSONALITIES

...Abusive parenting during the first months of life can shatter irreparably the capacity for developing a cohesive sense of self. The terror of threatened annihilation results in a shattered self that may be *psychotic* from infancy on, or later lapse into chronically incapacitating madness.

Some children start out with good enough parenting. As infants and young toddlers, they do not yet pose a threat to their neurotic parents. This gives these children the freedom and support needed to develop a cohesive sense of who they are. Later on some of these seemingly accepting parents react to the child's sexuality and aggression as if these instinctual displays were dangerously explosive forces in need of tight control. The threatened parents set up unduly harsh injunctions. Fear of punishment (internalized as guilt) results in disavowal of the problematic instincts. Defenses are developed to bolster the wall of repression with which the *neurotic* maintains the horizontal division between the idealized conscious self and its unacceptable primitive impulses.

Some divided personalities were neither subjected to abuse so early and severe as to shatter their capacity for an adaptive self nor allowed to develop a self only to be cruelly taught later they were not to have any fun. Instead, during the first two to three years, these children were merely treated impersonally. Situational or parental needs took priority in a way that obscured what the particular child might need. In response to repeated intrusion and neglect, the child had to learn to set aside its own needs. The only way to establish a manageable environment was to contrive a false self that would take care of the needs of the self-absorbed mothering one. As grown-ups, these *borderland* personalities maintain a vertical division between the contrived hollowly compliant false self and the archaic shamelessly grandiose true self. Maintaining this division makes for a vulnerable posture, an uncertain identity, and an empty life...

1. Psychodiagnostically, these categories each include a number of subpatterns of suffering (a) *psychotic*: infantile autism and childhood schizophrenia, adult and adolescent schizophrenic and manic-depressive psychoses (although among these patients there may be many whose problems are organic or genetic in origin); (b) *borderland*: narcissistic, schizoid, paranoid, "borderline," psychopathic, and certain depressive character disorders; (c) *neurotic*: obsessive-compulsive, hysterical, phobic, and some depressive styles of living.

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Permanent Emotional Damage Caused by Inadequate Child-Care

“In the absence of sufficiently empathic mothering, children are unable to develop a solidly separate independent individual self.”

From time to time, each of us has trouble comfortably encompassing the opposing forces that comprise our own inevitably contradictory natures. In the obsessive-compulsive neurotics there is an exaggerated horizontal split between their acceptably civilized surface selves and underlying disruptively primitive private passions. For a time their parents were appropriately accepting of the child's earliest infantile needs. Once the child got a bit older, one or both parents unexpectedly changed into selectively harsh tamers of whichever impulses made them too anxious. They could not permit these wild ways. As grown-ups, such children turn out to be detached, overcontrolled characters given more to ruminative thought than to passionate feelings and preferring picky procrastination to bold action.

Despite these characterological limitations, the *neurotic personality* is the least damaged of the psychopathologically divided selves. Though it can be difficult and costly to maintain its horizontal division of repression, compared with that of other divided selves neurotic suffering is more selective and contained.

In the childhood of the neurotic personality, the overly severe parental injunctions against the expression of particular instinctual urges came late enough to first allow the development of a cohesive self. When parental insensitivity and abuse of the infant occur during the earliest months of life, the result can be a shattering of the beginning self so total that what is left is a *psychotic personality*.

Those children who are damaged later and less severely during the first three years also suffer effects on the newly forming self. However, these *borderland personalities* get the chance to contrive a false self. This protects the poorly developed, still archaic core self from being shattered. The contrived false self represents the baby's giving up of its own needs in order to take care of the mother's needs. Such a solution is costly and can be hazardous, but as a survival technique it saves the child from going crazy or falling into a lifetime of wordless despair. Like the neurotic, the borderland personality suffers needlessly in the service of maintaining disavowal of unacceptable aspects of the self. However, unlike the neurotic, the

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“Lacking a clear sense of who they are as children, they grow into adults who remain vulnerable to feeling as though they lack a central core of personal identity.”

borderland personality never had sufficient opportunity to evolve a dependably cohesive self at the outset, and as a result sustains more pervasive residuals of childhood damage.

Like the neurotic, the borderland personality also suffers needlessly in the service of maintaining a division of the self. But the borderland personality has more at stake. The neurotic struggles against repressed urges that push for expression from beneath the idealized container of the seemingly civilized self. But the neurotic only risks punishment for a feared loss of control that would blow his or her cover. The borderland must manage to ignore a parallel archaic self that threatens the personality with “coming apart” to reveal itself as an empty fraud. Because of this, the borderland’s efforts are largely devoted to seeking the repeated reassurance needed to maintain self-esteem. Little energy or attention is left over to discover just what is most wanted out of life, or how to go about getting it.

During the earliest years borderland personalities were treated impersonally. Attentive personal care that is responsive to a particular baby is needed to provide the safety, support, and freedom necessary for sound psychological growth. In the absence of sufficiently empathic mothering, children are unable to develop a solidly separate independent individual self. Lacking a clear sense of who they are as children, they grow into adults who remain vulnerable to feeling as though they lack a central core of personal identity. They have no clear sense of existing in their own terms. The question *Who am I?* remains a continually recurring focus of confusion in

their lives. Again and again what has been defined as self can too easily become depleted, fragmented, even menaced by the threat of annihilation.

This uncertain sense of self in adults reflects parental intrusion and/or neglect during the earliest years. There are many ways in which any particular child may miss out on the personal care needed to develop a sound sense of self. Good enough mothering may be situationally in short supply in homes in which mother has too much else to do and too little support of her efforts. Institutionalized youngsters are almost certain to get short shrift from overworked, often poorly trained paid custodians.

Some children are deprived of good enough mothering by the unfortunate timing of parental illness. Suffering from physical pain, even the potentially best of mothers may lack the energy and concentration to give her baby the personal attention she would like it to have. Similarly, a mother who suffers an emotional depression during her child’s infancy may have little vitality left over beyond that consumed by her private psychological distress.

The *reasons* for mother’s inadequate care during the first three years of his or her life are of no consequence to the infant/toddler. Suffering neglect or intrusion, a child this young is not yet able to distinguish between the cruel abuse of an uncaring mother and the insufficient personal attention regretted by a loving but disabled one. The infant sees the mothering one as all-powerful and all-knowing. Consequently, each maternal act and omission is experienced as *intentional*...

“The *reasons* for mother’s inadequate care during the first three years of his or her life are of no consequence to the infant/toddler.”

SHAMING

“...Among the traditional disciplines of child-rearing, it is *shaming* that is most damaging to the child’s self-esteem...”

None of us can remember how we were mothered during those first preverbal months. Still, we may be able to reconstruct some of what that earliest care might have been like. We can begin by reviewing still-remembered later child-care experiences and considering how they make us feel about ourselves. Our best feeling will come from memories of times we felt lovingly accepted no matter what we had done.

Selective praise influenced our behavior without damaging our self-esteem. Threats of punishment also effectively determined how we behaved. Unfortunately, the guilt engendered sometimes resulted in repression of “bad” parts of our selves.

But reward and punishment are not the only ways by which family and community attempt to shape children’s behavior. Among the traditional disciplines of child-rearing, it is *shaming* that is most damaging to the child’s self-esteem. The wholesale disapproval and contempt expressed in shaming can make the child feel totally unworthy. These later childhood experiences of shame evoke wordless echoes of forgotten earlier damage. Neglect and intrusion that occurred too early to be remembered will already have disrupted the baby’s developing sense of self. Later shaming worsens the damage.

The total withdrawal of parental acceptance in both the earlier experiences implies the threat of abandonment or possibly of annihilation. If your parents don’t appreciate you for who you are when you are a small child, you end up with a self that feels unacceptable. The experience can make you shy, avoidant, and ever anxious about making mistakes, appearing foolish, and being targeted for further ridicule.

Shaming usually takes the form of the parent expressing disappointment in the child by saying things like “Look how foolish you are, how clumsy, how stupid! What will other people think of you when they see that you can’t seem to do anything right? You should be ashamed of yourself acting like that. If only you really cared, if only you wanted to act right, if only you tried harder, then you could be the kind of child we want you to be.”

Repeated exposure to such abuse calls forth an inner echo of self-contempt. Eventually the child learns to say of itself, “What an idiot I am, what a fool, what an awful person! I never do anything right. I have no self-control. I just don’t try hard enough. If I did, surely they would be satisfied.”

The shaming parents are seen by the older child as good—or at least as well-meaning—loving people who might someday be pleased if only he or she were less imperfect. Like the infant intently watching the face of its self-absorbed mother, the child experiences itself mirrored in the parental disapproval. If it could conceptualize at that age, the baby might put it this way: “Mother is looking at me and what I see in her face must be a reflection of who I am”.

To the older shamed child, it often seems no wonder that the parents are displeased and unhappy. My own mother often told me: “*I love you, but I don’t like you.*” It was always clear that this meant she *loved* me because she was a good mother, but that she did not *like* me because I was an unsatisfactory child. Surely no one but my mother would have put up with me.

Even as an adult, for a long while recognizing my shortcomings was

“...Repeated exposure to such abuse calls forth an inner echo of self-contempt...”

**“...Selective praise influenced our behavior
without damaging our self-esteem...”**

equivalent to finding my self unacceptable. Human frailties are especially apparent in toddlers as they seek to develop independence and a sense of mastery of the world in which they live. As it should, each child's reach exceeds his or her grasp. There are many things that it wants to try at which it must first fail if it is ever to succeed. The experience of being seen as momentarily not yet able to cope is a natural part of growth. It is also natural to experience the embarrassment that accompanies stumbling, blundering, or making mistakes. To take on new activities, to develop skills, to be adventuresome, a child must risk the embarrassment of exposing itself unwisely and not well. At such times, the experienced loss of self-control is absolutely unavoidable.

If these inevitable embarrassments are not to turn into destructive experiences of shame, the parents must accept the child as he or she is. Some parents are too hard on their children because of their own personal problems, others because of harsh cultural standards. Some cultures make excessive demands for precocious maturing of the child. In such settings, shaming inculcates the feeling that other people will not like the child unless it lives up to their expectations.

When shaming arises out of the pathology of neurotic parents, the child is expected to take care of these self-absorbed adults. Such a child may never learn that the natural order of things is quite the reverse. He or she is discouraged from ever realizing that it is the parents who are supposed to take care of the child.

Even more insidious is the impact of the parent who unconsciously *needs* to have an

unsatisfactory child. No matter how hard the child tries, or how much it accomplishes, such a parent will never be satisfied. Anything less than perfection is unacceptable. If the child gets a grade of 95 on an examination, it will be asked why it didn't get 100. If it gets 100, it will be asked what took it so long to get a satisfactory grade. Told that it should have been getting 100 all along, it may become afraid to do well lest perfect grades be demanded all the time from then on. If a chronic straight-A student, then the child may be asked, "If you're so damn smart, how come you can't keep your room clean?"

During this time of growing pursuit of mastery, it is especially important that parents back up the child's wish to stand on his or her own feet. Otherwise, the child may be overcome by a sense of shame at having exposed itself foolishly and prematurely.

A child is capable of enduring the inevitable embarrassments that attend occasional failures. It can still develop an autonomous sense of being a worthwhile sort of person. But this will *not* come about if the child is needlessly shamed into thinking that it should have been able to do those things that were simply too hard for it at the time.

Shaming parents express contempt and disgust for the child by ridiculing, by turning away, and by withdrawing their love. A child who is repeatedly treated in these damaging ways is pressured into feeling forever small, powerless, and unworthy. This can lead to spending a lifetime vainly seeking others' approval in the hope of someday having a self that has at last been validated...■

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Child care: Wishful Revisionism

by Joan Beck

What's the daily minimum dosage of mothering that an infant or a toddler needs for normal, happy development? How much of it can a father provide? Or a day care center? Or a sitter? What happens to a child who doesn't get enough because his mother has a job?

These seem like simple enough questions in a country full of pediatricians and assorted child care experts and in a time when more than half of all mothers hold jobs outside the home and have urgent need of the answers.

So it's worrisome to find, after months of doing research for a new book, that reliable answers with reasonable scientific validity simply don't exist. And much of the accepted wisdom about child development in recent decades is conveniently being revised to accommodate the wishful thinking of working parents.

How much of the current, rapid revisionism in child development is political and aimed at getting more women into the workforce (where their comparative low pay benefits business and their income lulls families from realizing the full impact of disastrous inflation and recession) isn't certain.

But Dr. Leon Eisenberg, of Harvard Medical School, points out in the current issue of Pediatrics that child development "research" has provided the rationale for manipulating women to get in and out of the labor market at politicians convenience ever since World War II."

I suspect, however, that the motives of researchers are less likely to be political than simply a desire to be trendy and popular. **Mothers of young children are taking jobs in unprecedented numbers and they want to know that what they are doing is all right. Child care "experts" who tell them what they want to hear will sell their books and get paid for lectures. Those who still say babies and toddlers need full-time mothering are now often charged with being sexist, manipulative old fogies who want to keep women stuck at home.**

So the revisionism spreads. Ethnological records are searched for primitive tribes where child care is shared and mothers work. Biological studies are probed for animal models which push their offspring off on their own early on. Historical data on child rearing are selectively resurrected. (Elisabeth Badinter's best-selling book "Mother Love: Myth and Reality" debunking the idea of a mothering instinct is a case in point). Standard child care research is reinterpreted to give new results.

And contrary to the weight of child development expertise in the last several decades, it's now possible to find considerable opinion telling mothers they can safely take a full-time job away from home starting even weeks after a baby is born.

But the non-trendy truth is that we really don't know how much mothering a young child needs to develop optimally, or even normally.

What passes as scientific research on early child development is generally of poor quality, except for data on physical growth and a few studies on early mental development. Casual observations and opinions are footnoted and bibliographed and quoted until they are accepted as fact. Most research that does exist on the effects of a mother's employment on her offspring deals with school age children or adolescents. And what studies there are of day care are done by people who have a professional interest in discovering that it's fine for families and kids and should be blessed with a flow of federal money.

The fashionable new wisdom on child development holds that a baby is better off if a mother works away from him most of his waking hours than if she stays home and wishes she were getting on with her career. The only harm from her working can come from guilt about being away—never mind her fatigue, lack of time for her child or herself, or problems with substitute caretakers, or from her child's resentment, emotional insecurity, or physical or psychological stress.

But that conclusion is little more than subjective speculation and can't be supported as yet with much more than some first-person case histories.

The new magazines for working mothers are filled with time-saving tips and career strategies and unsubstantiated rationalizations about "quality time not quantity of time" being important to a young child. Like the arguments for abortion, they are written in the mother's interest, not the child's.

But young children haven't necessarily changed because women have. To date there is no convincing evidence that wishing they weren't so dependent on parents has meant they can safely get along with less loving, individual attention from a mother or father.

I wish our efforts to help beleaguered working mothers with young children were directed more at reshaping the job market and the way young parents have to work than at redefining the nature and nurture of their children. Despite the holes in the child development data base, the case is stronger that youngsters need mothers than that substitutes do just as well. The risks to society of altering the structure of the workweek to accommodate the new norm of working mother are far less than trying to alter or limit the timeless relationships between mother and young child.

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“Diana is not prepared to allow her baby to suffer emotionally because of outdated royal positions.”

LONDON—The Princess of Wales may take her baby with her when she and Prince Charles visit Canada, probably next year.

Tours of Canada, Australia and New Zealand, planned soon after the couple married, had to be cancelled because of the baby that's due in June.

Now Diana—trained in child care—is reported to be insisting on a threesome for these tours so she won't be separated from her baby for any length of time. One London paper, the Sun, went so far as to say she has given Buckingham Palace an ultimatum: “I take the babe with me or I won't go.”

Palace spokesmen say the ultimatum is “pure speculation,” but it seems certain the princess sees no reason why protocol or past practice should prevent her from doing what she considers best for mother and child.

In the past, royal mothers have accepted it as their duty to leave babies behind when undertaking overseas engagements.

The Queen and her mother both put protocol first, and found themselves at times miles away from their young children on extended visits overseas.

The Queen Mother, then Queen, was forced to leave 9-month-old Elizabeth while she completed a tour of Australia.

And the Queen left Charles and Anne for lengthy periods during their early childhood for the same reason.

But Diana, it seems, is determined to break with tradition.

The Sun quotes a close friend of the Princess as saying: “Diana is not prepared to allow her baby to suffer emotionally because of outdated royal positions. She believes that separating a mother and a baby is deeply upsetting.”

Reprinted from the Toronto Star

The History of Childhood

“...psychic structure must always be passed from generation to generation through the narrow funnel of childhood...”

The history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of child care, and the more likely children are to be killed, abandoned, beaten, terrorized, and sexually abused. It is our task here to see how much of this childhood history can be recaptured from the evidence that remains to us.

That this pattern has not previously been noticed by historians is because serious history has long been considered a record of public not private events. Historians have concentrated so much on the noisy sandbox of history, with its fantastic castles and magnificent battles, that they have generally ignored what is going on in the homes around the playground. And where historians usually look to the sandbox battles of yesterday for the causes of those today, we instead ask how each generation of parents and children creates those issues which are later acted out in the arena of public life.

At first glance, this lack of interest in the lives of children seems odd. Historians have been traditionally committed to explaining continuity and change over time, and ever since Plato it has been known that childhood is a key to this understanding. The importance of parent-child relations for social change was hardly discovered by Freud: St. Augustine's cry, "Give me other mothers and I will give you another world," has been echoed by major thinkers for fifteen centuries without affecting historical writing. Since Freud, of course, our view of childhood has acquired a new dimension, and in the past half century the study of childhood has become routine for the psychologist, the sociologist, and the anthropologist. It is only beginning for the historian. Such determined avoidance requires an explanation.

Historians usually blame the paucity of

the sources for the lack of serious study of childhood in the past. Peter Laslett wonders why the "crowds and crowds of little children are strangely missing from the written record...There is something mysterious about the silence of all these multitudes of babes in arms, toddlers and adolescents in the statements men made at the time about their own experience...We cannot say whether fathers helped in the tending of infants...Nothing can as yet be said on what is called by the psychologists toilet training...It is in fact an effort of mind to remember all the time that children were always present in such numbers in the traditional world, nearly half the whole community living in a condition of semi-obliteration." As the family sociologist James Bossard puts it: "Unfortunately, the history of childhood has never been written, and there is some doubt whether it ever can be written (because) of the dearth of historical data bearing on childhood.

This conviction is so strong among historians that it is not surprising that this book began not in the field of history at all but in applied psychoanalysis. Five years ago, I was engaged in writing a book on a psychoanalytic theory of historical change, and, in reviewing the results of half a century of applied psychoanalysis, it seemed to me that it had failed to become a science mainly because it had not become evolutionary. Since the repetition compulsion, by definition, cannot explain historical change, every attempt by Freud, Roheim, Kardiner, and others to develop a theory of change ultimately ended in a sterile chicken-or-egg dispute about whether child-rearing depends on cultural traits or the other way around. That child-rearing practices are the basis for adult personality was proven again and again. Where they originated stumped every psychoanalyst who raised the question.

The History of Childhood. Lloyd de Mause, Editor. Published by Harper and Row Inc., 10 East 53rd St., New York, N.Y. 10022. Copyright © 1974 by The Psychohistory Press 2315 Broadway, New York, N.Y. 10024-4397. 4.95 U.S.

“...The importance of parent-child relations for social change was hardly discovered by Freud: St. Augustine’s cry, “Give me other mothers and I will give you another world,” has been echoed by major thinkers for fifteen centuries...”

In a paper given in 1968 before the Association for Applied Psychoanalysis, I outlined an evolutionary theory of historical change in parent-child relations, and proposed that since historians had not as yet begun the job of writing childhood history, the Association should sponsor a team of historians who would dig back into the sources to uncover the major stages of child-rearing in the West since antiquity. This book is the outcome of that project.

The “psychogenic theory of history” outlined in my project proposal began with a comprehensive theory of historical change. It posited that the central force for change in history is neither technology nor economics, but the “psychogenic” changes in personality occurring because of successive generations of parent-child interactions. This theory involved several hypotheses, each subject to proof or disproof by empirical historical evidence:

1. That the evolution of parent-child relations constitutes an independent source of historical change. The origin of this evolution lies in the ability of successive generations of parents to regress to the psychic age of their children and work through the anxieties of that age in a better manner the second time they encounter them than they did during their own childhood. The process is similar to that of psychoanalysis, which also involves regression and a second chance to face childhood anxieties.
2. That this “generational pressure” for psychic change is not only spontaneous, originating in the adult’s need to regress and in the child’s striving for relationship, but also occurs independent of social and technological change. It therefore can be found even in periods of social and technological stagnation.
3. That the history of childhood is a series of closer approaches between adult and child, with each closing of psychic distance producing fresh anxiety. The reduction of this adult anxiety is the main source of the child-rearing practices of each age.
4. That the obverse of the hypothesis that history involves a general improvement in child care is that the further back one goes in history, the less effective parents are in meeting the developing needs of the child. This would indicate, for instance, that if today in America there are less than a million abused children, there would be a point back in history where most children were what we would now consider abused.
5. That because psychic structure must always be passed from generation to generation through the narrow funnel of childhood, a society’s child-rearing practices are not just one item in a list of cultural traits. They are the very condition for the transmission and development of all other cultural elements, and place definite limits on what can be achieved in all other spheres of history. Specific childhood experiences must occur to sustain specific cultural traits, and once these experiences no longer occur the trait disappears.

Psychological Principles of Childhood History

In studying childhood over many generations, it is most important to concentrate on those moments which most affect the psyche of the next generation: primarily, this means what happens when an adult is face to face with a child who needs something. The adult has, I believe, three major reactions available: (1) He can use the child as a vehicle for projection of the contents of his own unconscious (projective reaction); (2) he can use the child as a substitute for an adult figure important in his own childhood (reversal reaction); or (3) he can empathize with the child's needs and act to satisfy them (empathic reaction).

PROJECTIVE REACTION

The projective reaction is, of course, familiar to psychoanalysts under terms which range from "projection" to "projective identification," a more concrete, intrusive form of voiding feelings into others. The psychoanalyst, for instance, is thoroughly familiar with being used as a "toilet-lap" for the massive projections of the patient. It is this condition of being used as a vehicle for projections which is usual for children in the past.

REVERSAL REACTION

Likewise, the reversal reaction is familiar to students of battering parents. Children exist only to satisfy parental needs, and it is always the failure of the child-as-parent to give love which triggers the actual battering. As one battering mother put it: "I have never felt loved all my life. When the baby was born, I thought he would love me. When he cried, it meant he didn't love me. So I hit him."

EMPATHIC REACTION

The third term, empathic reaction, is used here in a more limited sense than the dictionary definition. It is the adult's ability to regress to the level of a child's need and correctly identify it without an admixture of the adult's own projections. The adult must then be able to maintain enough distance from the need to be able to satisfy it. It is an ability identical to the use of the psychoanalyst's unconscious called "free-floating attention," or, as Theodor Reik terms it, "listening with the third ear."

Periodization of Modes of Parent-Child Relations

Since some people still kill, beat, and sexually abuse children, any attempt to periodize modes of child rearing must first admit that psychogenic evolution proceeds at different rates in different family lines, and that many parents appear to be "stuck" in earlier historical modes. There are also class and area differences which are important, especially since modern times, when the upper classes stopped sending their infants to wet-nurses and began bringing them up themselves. The periodization below should be thought of as a designation of the modes of parent-child relations which were exhibited by the psychogenically most advanced part of the population in the most advanced countries, and the dates given are the first in which I found examples of that mode in the sources. The series of six modes represents a continuous sequence of closer approaches between parent and child as generation after generation of parents slowly overcame their anxieties and began to develop the capacity to identify and satisfy the needs of their children. I also believe the series provides a meaningful taxonomy of contemporary child-rearing modes.

1. Infanticidal Mode (Antiquity to Fourth Century A.D.): The image of Medea hovers over childhood in antiquity, for myth here only reflects reality. Some facts are more important than others, and when parents routinely resolved their anxieties about taking care of children by killing them, it affected the surviving children profoundly. For those who were allowed to grow up, the projective reaction was paramount, and the concreteness of reversal was evident in the widespread sodomizing of the child.

2. Abandonment Mode (Fourth to Thirteenth Century A.D.): Once parents began to accept the child as having a soul, the only way they could escape the dangers of their own projections was by abandonment, whether to the wet nurse, to the monastery or nunnery, to foster families, to the homes of other nobles as servants or hostages, or by severe emotional abandonment at home. The symbol of this mode might be Griselda, who so willingly abandoned her children to prove her love for her husband. Or perhaps it would be any of those pictures so popular

up to the thirteenth century of a rigid Mary stiffly holding the infant Jesus. Projection continued to be massive, since the child was still full of evil and needed always to be beaten, but as the reduction in child sodomizing shows, reversal diminished considerably.

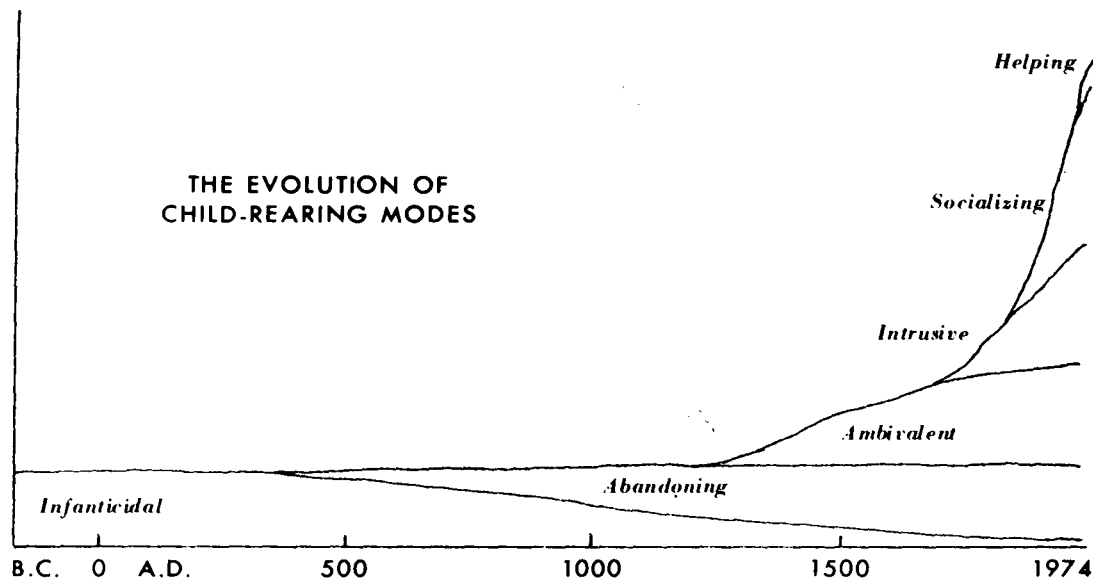
3. Ambivalent Mode (Fourteenth to Seventeenth Centuries): Because the child, when it was allowed to enter into the parents' emotional life, was still a container for dangerous projections, it was their task to mold it into shape. From Dominici to Locke there was no image more popular than that of the physical molding of children, who were seen as soft wax, plaster, or clay to be beaten into shape. Enormous ambivalence marks this mode. The beginning of the period is approximately the fourteenth century, which shows an increase in the number of child instruction manuals, the expansion of the cults of Mary and the infant Jesus, and the proliferation in art of the "close-mother image."

4. Intrusive Mode (Eighteenth Century): A tremendous reduction in projection and the virtual disappearance of reversal was the accomplishment of the great transition for parent-child relations which appeared in the eighteenth century. The child was no longer so full of dangerous projections, and rather than just examine its insides with an enema, the parents approached even closer and attempted to conquer its mind, in order to control its insides, its anger, its needs, its masturbation, its very will. The child raised by intrusive parents was nursed by the mother, not swaddled, not given regular enemas, toilet trained early, prayed with but not played with, hit but not regularly whipped, punished for masturbation, and made to obey promptly with threats and guilt as often as with other methods of punishment. The child was so much less threatening that true empathy was possible, and pediatrics was born, which along with the general improvement in level of care by

parents reduced infant mortality and provided the basis for the demographic transition of the eighteenth century.

5. Socialization Mode (Nineteenth to Mid-twentieth Centuries): As projections continued to diminish, the raising of a child became less a process of conquering its will than of training it, guiding it into proper paths, teaching it to conform, socializing it. The socializing mode is still thought of by most people as the only model within which discussion of child care can proceed, and it has been the source of all twentieth-century psychological models, from Freud's "channeling of impulses" to Skinner's behaviorism. It is most particularly the model of sociological functionalism. Also, in the nineteenth century, the father for the first time begins to take more than an occasional interest in the child, training it, and sometimes even relieving the mother of child-care chores.

6. Helping Mode (Begins Mid-twentieth Century): The helping mode involves the proposition that the child knows better than the parent what it needs at each stage of its life, and fully involves both parents in the child's life as they work to empathize with and fulfill its expanding and particular needs. There is no attempt at all to discipline or form "habits." Children are neither struck nor scolded, and are apologized to if yelled at under stress. The helping mode involves an enormous amount of time, energy, and discussion on the part of both parents, especially in the first six years, for helping a young child reach its daily goals means continually responding to it, playing with it, tolerating its regressions, being its servant rather than the other way around, interpreting its emotional conflicts, and providing the objects specific to its evolving interests. Few parents have yet consistently attempted this kind of child care. From the four books which describe children brought up according to the helping mode, it is evident that it results in a child who is gentle, sincere, never depressed, never imitative or group-oriented, strong-willed, and unintimidated by authority.



Psychogenic Theory: A New Paradigm For History

Psychogenic theory can, I think, provide a genuinely new paradigm for the study of history. It reverses the usual "*mind as tabula rasa*," and instead considers the "*world as tabula rasa*," with each generation born into a world of meaningless objects which are invested with meaning only if the child receives a certain kind of care. As soon as the mode of care changes for enough children, all the books and artifacts in the world are brushed aside as irrelevant to the purposes of the new generation, and society begins to move in unpredictable directions. How historical change is connected with changing child-care modes we have yet to spell out. In this book, we have carefully refrained from discussing this topic, but will not be so abstemious in the future. Most of us have already begun work on articles which will extend our childhood findings into the broader area of psychohistory, and we have even initiated a new scholarly journal, *History of Childhood Quarterly: The Journal of Psychohistory*, in which to publish our future studies.

If the measure of a theory's vitality is its ability to generate interesting problems, childhood history and psychogenic theory

should have an exciting future. There is still a lot to learn about what growing up in the past was really like. One of our first tasks will be to investigate why childhood evolution proceeds at different rates in different countries and different class and family lines. Yet we already know enough to be able for the first time to answer some major questions on value and behavior change in Western history. First to benefit from the theory will be the history of witchcraft, magic, religious movements, and other irrational mass phenomena. Beyond this, psychogenic theory should eventually contribute to our understand of why social organization, political form, and technology change in specific times and directions and not in others. Perhaps the addition of the childhood parameter to history may even end the historian's century-long Durkheimian flight from psychology, and encourage us to resume the task of constructing a scientific history of human nature which was envisioned so long ago by John Stuart Mill as a "theory of the causes which determine the type of character belonging to a people or to an age."

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Quel Sorte d'Adultes est-ce qu'on Aimerais Devenir nos Enfants?

La plupart des personnes que je connais bien, et je considère mes patients comme étant au nombre de mes connaissances, luttent aux moments de leurs réflexions tranquilles avec leur incapacité pour former des relations avec les autres, qui sont durables, affectueuses et mutuellement satisfaisantes. Comme quelqu'un l'a bien exprimé - "si je ne suis pas en paix avec moi-même, je ne pourrai pas m'entendre bien avec les autres" - Nous luttons parce que les relations significatives entre les êtres humains exigent des capacités bien développées pour la confiance, l'empathie et l'affection, et la plupart de nous n'ont pas reçu de ceux qui nous ont élevés durant notre enfance, une formation qui a bien développé ces capacités.

De nos jours, selon moi, nous savons beaucoup de choses quand il s'agit des soins d'enfance, qui sont nécessaires pour développer un adulte, qui est capable de former, avec les autres, des relations qui sont durables, affectueuses et mutuellement satisfaisantes. Nous savons aussi que si les parents avaient l'appui des autres, la compréhension appropriée de la tâche et la conviction absolue de son importance, ils pourraient pour la grande plupart, fournir à leurs enfants la qualité de soins nécessaires pour leur permettre d'avoir les bonnes relations avec les autres.

Nous espérons qu'un jour ceux et celles qui vont devenir pères et mères de famille se poseront les questions suivantes: "Quand l'enfant deviendra adulte quelles sont les caractéristiques que nous voulons voir bien développées?" Le meilleur I.Q. possible? Une bonne capacité pour s'assimiler à la société où il se trouve? Un enfant qui se place au premier rang de sa classe? Un grand succès dans le monde des affaires?

Il se peut que des parents du futur qui auront une connaissance de leurs propres limitations, veuillent bien élever un enfant qui aura une capacité pour la confiance, la l'empathie et l'affection. Le problème est que, avant que les enfants soient conçus, on a rarement exploré ces questions et leurs réponses. Et si on découvre, après la conception du bébé, combien de temps d'énergie et d'appui sont nécessaires durant l'enfance pour produire un adulte avec des capacités pour la confiance, l'empathie et l'affection, la majorité des parents constatent qu'il est impossible si non absurde, de penser à tout modifier leur style de vie si rapidement.

Et par conséquent, le mauvais cercle continue. Les parents qui luttent pour remplir le vide dans leurs propres vies, un vide qui est le résultat de leur incapacité à eux, pour la confiance, l'empathie et l'affection, sont si préoccupés de stimuler leur appétit insatiable pour des activités alternatives, qu'ils n'ont pas le temps d'établir dans leurs propres enfants les capacités qu'ils manquent eux-mêmes.

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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.

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.