OUTLINE FOR A STUDY GROUP

on

WORLD HEALTH AND THE SURVIVAL OF THE HUMAN RACE

Material drawn from articles and speeches
made by

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Argument I. The Human Race is Sick.

Argument II. Existing patterns of thought from which
man must free himself in order to survive.

Argument III. Education of the next generation for a
healthy society.

Argument IV. Social responsibility; educating the
educators.

Note: This outline has been prepared at the request of members of the
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Dr. Chisholm.

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INTRODUCTION.

A New Look at World Health.

The first statement of the Constitution of the World Health Organization is a definition of health.

"Never again will the makers of dictionaries have to worry about the meaning of this particular word. The exact meaning is now agreed upon officially by 64 (now 75, Ed.) nations. Perhaps no other word has been so successfully and completely defined as this word "health". I would remind you that any change in this definition will require a two-thirds vote of the nations. So we may with confidence say there is one word in the English-American language whose proper use and whose proper definition we can be quite sure of.

Health is defined as a state of complete physical mental and social well-being, not merely the absence of disease or infirmity.

This is the new look. This is recognition by 75 nations that the necessary equipment of the individual has changed, that never again can we regard people who merely have healthy minds in sound bodies or who enjoy only physical health as being healthy. Never again can such people be considered as truly healthy.

The requirements for health now go beyond the old definitions. It is recognised that a necessary part of the equipment of every human being is social health, the ability to live in harmony with other people of other kinds, with other traditions, with other religions, and with other social systems, throughout the world."

Extract from pamphlet:
"A new look at Child Health"
by Brook Chisholm, C.B.E., M.D.
Address given at the National Health Assembly, Washington D.C. May 1948.

"Such a statement (definition of Health quoted above) provides a clear indication of the breadth and concept of public health which W.H.O. is called upon to translate into action. It opens new and larger avenues for the work of the experts joined together in the Organization to raise the health standards of the people of the world. There can be no longer any question of purely defensive and limited barricades in the fight against disease. Gone are the days when the activities
of the international health officer were limited to quarantine measures and immunization. His approach today must be a positive one, an aggressive one, which recognizes the close relationship between international health problems on the one hand and economic and social conditions on the other hand."


The Broad Basis of W.H.O. Activity

"Out of all these factors calling for a re-definition of both W.H.O.'s short-term and long-range work grew what was termed a "new outlook" in international health, according to which the "attaining by all people of the highest possible level of health" can be achieved only through a well-planned integrated attack on world health problems which would put at the disposal of all nations the techniques, material and knowledge now available for solving these problems.

Perhaps one of the best illustrations to this new approach to health can be found in the plan for "health demonstration areas" which was adopted by the Assembly as an effective method by which to raise the health standards of undeveloped countries, and which is expected to become an essential part of W.H.O.'s share in the U.N. scheme of "technical assistance for economic development of under-developed areas". This method entails the selection of several areas where a combined attack can be made on a number of diseases and adverse environmental conditions, and where a programme of health promotion can be developed to illustrate the results which would ensue from a rational application of modern public health methods. It was agreed that in the choice of such areas preference would be given to regions where there is at least one large scale problem, such as malaria, suited to the eradication approach. It was further agreed that in the establishment of plans for the health demonstration areas, adequate attention will be given to maternal and child care, health education of the public, and all other measures for promoting health in a positive way.

Another example of the broad view taken by the Second World Health Assembly of the Organization's role in improving health throughout the world is reflected in the project approved for malaria control and rural rehabilitation to be carried out in cooperation with F.A.O., to assist interested governments. The aim of this project, scheduled to be carried out over five years, is to increase production in areas capable of agricultural development and in which ill health, in particular
endemic malaria, is the chief obstacle of such development. Thus the
plan, in addition to bettering the health of millions of people, would
be a great step forward in bringing relief to a world suffering from
the disastrous political and economic consequences of one of the most
acute food shortages in history.

The emphasis placed by the "new outlook" on positive measures for
health improvement was translated into action by the Assembly, in
approving expanded programmes for maternal and child care, nutrition,
environmental sanitation, public health administration, and the technical
training of medical and auxiliary personnel. In the latter field the
Assembly favoured the use of national institutes and, where necessary,
the establishment of special centres for the group training of Fellows,
but it also decided that the granting of individual Fellowships would
not thereby be ruled out.

The adoption of a mental health programme must be regarded as a
truly historic step taken by the Assembly to bring this new field of
medicine into the area of inter-governmental action. The programme
laid down for 1950 included mainly the assembling of mental health data
with respect to rural areas, industrial units, and university groups,
and will do much for the implementation of one of WHO's fundamental
principles — namely, that without mental health there can be no true
physical health."


It is because we believe that "without mental health there can
be no true physical health" and that the World Health Organization can
only make progress with the understanding and help of ordinary people,
that this study outline concentrates on mental factors responsible
for the world sickness of today and attitudes necessary for world
health.
ARGUMENT I. The Human Race is Sick.

To use a medical analogy, the human race is socially, desperately and dangerously ill. The first necessity is a clear diagnosis of the type of illness, with an identification of the cause or causes and then a prescription of treatment. Using all available knowledge of the human being and his functioning, it should be quite possible to do this with some confidence in our ability to reach sound conclusions. The real difficulty will come - as in prevention of diphtheria, tuberculosis, and many other diseases - from the probable unwillingness of the patient, the human race, to take the medicine or treatment because it tastes bad, or smells awful, or is painful, or involves giving up some of his present certainties, or because he still has faith in one or other of the old medicines which have never been effective. Any change drastic enough extensively to modify perhaps the most consistent behavior pattern of the whole human race throughout thousands of years, is going to be very painful indeed. Extensive surgery is not pleasant, but a persisting cancer is worse in the end.

Extract from "Can Man Survive"
by Brock Chisholm, M.D.

War as a symptom of that Sickness

... We should first consider war in relation to the human race so that we may be assured that it would indeed be good for the race to prevent future wars. It would seem to be true that whatever the destiny of the race the killing off of large numbers of its physically fit, intelligent and socially-minded younger men can hardly be advantageous. A case might be made for wars if they could be fought by the old men and the mental defectives, but that does not seem to be even a remote possibility as wars become ever more technical and demanding of all the fittest men. While the atomic bomb has been a dramatic weapon in the closing phases of the recent war, other possible weapons may be still more terrible. What of the introduction into major water supplies of a chemical which will prevent pregnancy in all females? What of the infinite capacity for killing in the hands of biologists and chemists all over the world? Any country could be paralysed and destroyed at leisure by a well organised attack of any one of various new types - and without any development of heavy industries. In fact, then, the tendency is to involve not only fit young men, but every sign points to the killing in any future wars of large numbers of unselected whole populations including women and children. This can hardly possibly be a useful procedure from a racial point of view unless conceivably it could serve to reduce population pressures in some parts of the world ...
Can we change "human nature"?

Look as we may we cannot find a sensible reason, from the point of view of the welfare of the human race, for continuing to fight wars, or for not preventing them. Then why do we go on doing it? Let me repeat, we are the kind of people who fight wars every fifteen or twenty years. Why? Shall we only throw up our hands in resignation and reply "human nature"? Surely other expressions of human nature are subject to extensive changes. Why not this one? We may not change nature but surely its expression in behaviour patterns can be modified very extensively.....

Can we identify the reasons why we fight wars, or even enough of them to perceive a pattern? Many of them are easy to list – prejudice, isolationism, the ability emotionally and uncritically to believe unreasonable things, excessive desire for material or power, excessive fear of others, belief in a destiny to control others, vengeance, ability to avoid seeing and facing unpleasant facts and taking appropriate action. These are probably the main reasons why we find ourselves involved in wars. They are all well known and recognised neurotic symptoms. The only normal motive is self defence to protect ourselves from aggression, but surely we should be able to see the aggression coming long before it breaks out in warfare, and take appropriate action to satisfy or suppress it. Even self defence may involve a neurotic reaction when it means defending one's own excessive material wealth from others who are in great need. This type of defence is shortsighted, ineffective and inevitably leads to more wars.

by Brock Chisholm, M.D.
Extract from "The Psychiatry of Enduring Peace and Social Progress"
The William Alanson White Memorial Lectures
"The Reestablishment of Peacetime Society"

Emotional Health of individual citizens affects external relations

The states of emotional health of the individuals determine the internal organisation and consistency and the external relations of the community. The vastly increased importance of the external relations of the community in terms of actual survival has become obvious to every thinking person. Events in recent months have made this clear. The psychiatrist knows that individuals with emotional disabilities of their own, guilt, fears, inferiorities, are certain to project their hates on others, on groups, communities, or nations, and thus to jeopardise seriously the external relations of those who are associated with them, in the view of their "enemy". They are the people who must believe the worst of all foreigners and who then react emotionally and
irrationally to these beliefs. They are a very real menace. The government of a country cannot organise and impose any social developments or external relations which are too far ahead of the state of maturity of its citizens. There would otherwise result internal conflict and dissension producing a reactionary government and a retreat to a less mature stage of social development. We must realise that such retreat will never again be a matter for merely local concern in the particular country as it has often been in the past. Any such retreat from maturity may presently lead to the horrible death of a great many people, perhaps the extermination of whole nations, or the decimation of continents. For the very survival of large parts of the human race, world understanding, tolerance and forbearance have become absolutely essential. We must be prepared to sacrifice much if we would hope to have opportunity to go on with our development. At whatever cost we must learn to live in friendliness and peace with our neighbours, who are all the people in the world. In time, if we prove worthy of their trust and confidence, we shall obtain it.

*op. cit. p.17.*

**Survival depends on changing present patterns of living.**

We are the kind of people who have got the world into the mess it is now in. We are the kinds of people, as all our ancestors have been, who fight each other enthusiastically every 15 or 20 years and have done so throughout all the history of the human race. Until quite recently the fact was of relatively little importance. When people used to fight each other ordinarily only a few thousand or occasionally a few million people were killed. Times have changed. The efficiency of killing now available to the human being has changed the very conditions of survival in the world. The new and efficient methods of killing - the atomic bomb, and far beyond that the horrible potentialities of biologic warfare - have produced a world situation where it becomes quite clear that our previous methods of competitive survival have become utterly obsolete. It is quite clear now that warfare and suicide are synonymous terms.

It is quite clear that we must learn to live in peace with each other throughout the world. If we do not do so, there is little prospect that our children will finish their lives according to the statistical probabilities on which the life insurance companies depend. In fact, there is little prospect that any but a few of our population, a very small minority, will survive the next 20 or 25 years if we go on being the kinds of people we have been, and if we allow our children to reproduce our patterns.

Extract from "A new look at Child Health" pp. 2,3, by Brock Chisholm, M.D.
Three basic requirements for a healthy society.

It would appear that at least three requirements are basic to any hope of permanent world peace.

First—security, elimination of the occasion for valid fear of aggression. This is attainable, at least temporarily and as a stopgap until something better can be arranged, by legislation backed by immediately available combined force prepared to suppress ruthlessly any appeal to force by any peoples in the world. The administration and command of such a force is a delicate problem but can be devised if and when the great powers really want it. A less effective substitute for this method, but one which may work well enough for long enough, is for the great powers to assume this function themselves. To work even well enough it will be necessary that all disputes between nations be submitted to arbitration by a world court of the highest integrity.

Second—opportunity to live reasonably and comfortably for all the people in the world on economic levels which do not vary too widely either geographically or by groups within a population. This is a simple matter of redistribution of material, of which there is plenty in the world for everybody, or of which plenty can easily be made. This can easily be obtained whenever enough people see its necessity for their own and their children's safety if for no more mature reason.

It is probable that these first two requirements would make wars unnecessary for mature normal people without neurotic necessities, but their attainment depends on the ability of enough people in the right places to want to implement them, and few people are mature and without neurotic necessities. So far in the history of the world there have never been enough mature people in the right places. We have never had enough people anywhere who have been able to see and accept these facts and who are sufficiently well developed and responsible to tackle these problems.

It follows that the third requirement on which the attainment and the effectiveness of the others depend is that there should be enough people in the world in all countries, who are not as we are and always have been and will not show the neurotic necessities which we and every generation of our ancestors have shown. We have never had enough people anywhere who are sufficiently free of these neurotic symptoms which make wars inevitable.

ARGUMENT II. Prevalent patterns of thought existent in Society from which man must free himself in order to survive.

We have never had enough people anywhere who are sufficiently free of these neurotic symptoms which make wars inevitable.

All psychiatrists know where these symptoms come from. The burden of inferiority, guilt and fear we have all carried lies at the root of this failure to mature successfully. Psychotherapy is predominantly, by any of a variety of methods, the reduction of the weight of this load. Therefore the question we must ask ourselves is why the human race is so loaded down by this incubi and what can be done about it.

Definition of Maturity

Strecker and Appel have recently defined maturity in terms of abilities which, if attained by enough people, could ensure the continuity and continued development of the race along the lines of its inherent destiny without wars. To quote, "Maturity is a quality of personality that is made up of a number of elements. It is stick-to-it-iveness, the ability to stick to a job, to work on it, and to struggle through until it is finished, or until one has given all one has in the endeavour. It is the quality or capacity of giving more than is asked or required in a given situation. It is this characteristic that enables others to count on one; thus it is reliability. Persistence is an aspect of maturity: persistence to carry out a goal in the face of difficulties. Endurance of difficulties, unpleasantness, discomfort, frustration, hardship. The ability to size things up, make one's own decision, is a characteristic of maturity. This implies a considerable amount of independence. A mature person is not dependent unless ill. Maturity includes determination, a will to achieve and succeed, a will to life. Of course maturity represents the capacity to coordinate: to work with others, to work in an organization and under authority. The mature person is flexible, can defer to time, persons, circumstances. He can show tolerance, he can be patient, and above all he has the qualities of adaptability and compromise. Basically, maturity represents a wholesome amalgamation of two things: 1 - dissatisfaction with the status quo, which calls for aggressive, constructive effort, and 2 - social concern and devotion. It is morale in the individual".

Let me repeat parts of this, "The ability to size things up, make one's own decisions, is a characteristic of maturity", "A mature person ... above all he has the qualities of adaptability and compromise". Can anyone doubt that enough people reaching maturity in these terms would not want to start wars themselves and would prevent other people starting them? It would appear that this quality of maturity, this growing up
successfully, is what is lacking in the human race generally, in ourselves and in our legislators and governments, which can only represent the people.

This fact puts the problem squarely up to psychiatry. The necessity to fight wars, whether as aggressor or as a defender who could have, but has not, taken steps to prevent war occurring, is as much a pathological psychiatric symptom as is a phobia or the anti-social behaviour of a criminal who has been dominated by a stern and unreasonable father. They are alike irrational behaviour patterns resulting from unsuccessful development and failure to reach emotional maturity. It is evident that this failure is usual in the whole human race, and has been so throughout historical time.

Reasons for widespread emotional immaturity.

For a cause we must seek some consistent thread running through the weave of all civilisations we have known and preventing the development of all or almost all the people to a state of true maturity. What basic psychological distortion can be found in every civilisation of which we know anything? It must be a force which discourages the ability to see and acknowledge patent facts, which prevents the rational use of intelligence, which teaches or encourages the ability to dissociate and to believe contrary to and in spite of clear evidence, which produces inferiority, guilt and fear, which makes controlling other people's personal behaviour emotionally necessary, which encourages prejudice and the inability to see, understand and sympathise with other people's points of view. Is there any force so potent and so pervasive that it can do all these things in all civilisations? There is — just one. The only lowest common denominator of all civilisations and the only psychological force capable of producing these perversions is morality, the concept of right and wrong, the poison long ago described and warned against as "the fruit of the tree of the knowledge of good and evil".

In the old Hebrew story God warns the first man and woman to have nothing to do with "good" and "evil". It is interesting to note that as long ago as that "good" is recognised as just as great a menace as "evil". They are the fruit of the one tree and are different aspects of the same thing.

Artificially imposed inferiority and guilt complexes.

We have been very slow to rediscover this truth and to recognise the unnecessary and artificially imposed inferiority, guilt and fear, commonly known as sin, under which we have almost all laboured and which produces so much of the social maladjustment and unhappiness in the world. For many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manners of poisonous certainties fed us
by our parents, our Sunday and day school teachers, our politicians, our priests, our newspapers, and others with a vested interest in controlling us. "Thou shalt become as gods, knowing good and evil," good and evil with which to keep children under control, with which to prevent free thinking, with which to impose local and familial and national loyalties and with which to blind children to their glorious intellectual heritage. Misguided by authoritarian dogma, bound by exclusive faith, stunted by inculcated loyalty, torn by frantic heresy, bedevilled by insistent schism, drugged by ecstatic experience, confused by conflicting certainty, bewildered by invented mystery, and loaded down by a weight of guilt and fear engendered by its own original premises, the unfortunate human race, deprived by its incubi of its only defences and its only reasons for striving, its reasoning power and its natural capacity to enjoy the satisfaction of its natural urges, struggles along under its ghastly self-imposed burden. The results, the inevitable results, are frustration, inferiority, neurosis and inability to enjoy living, to reason clearly or to make a world fit to live in.

Resultant crippling of Intelligence

The crippling of intelligence by these bandages of belief, in the name of virtue and security for the soul, is as recognisable as that of the feet of the Chinese girl who was sacrificed to the local concept of beauty. The result is, in both cases, not beauty of character or of feet, but distortion and crippling and loss of natural function. Intelligence and ability to observe and reason clearly and to reach and implement decisions appropriate to the real situation in which he finds himself, are man's only specific methods of survival. His unique equipment is entirely in the superior lobes of his brain. His destiny must lie in the direction indicated by his equipment. Whatever hampers or distorts man's clear true thinking works against man's manifest destiny and tends to destroy him.

Man's freedom to observe and to think freely is as essential to his survival as are the specific methods of survival of the other species to them. Birds must fly, fish must swim, herbivorous animals must eat grasses and cereals, and man must observe and think freely. That freedom, present in all children and known as innocence, has been destroyed or crippled by local certainties, by gods of local moralities, of local loyalty, of personal salvation, of prejudice and hate and intolerance - frequently masquerading as love - gods of everything that would destroy freedom to observe and to think and would keep each generation under the control of the old people, the elders, the shamans and the priests.

Let us go back to Strecker and Appel's definition of maturity. "The ability to size things up, make one's own decisions, is a characteristic of maturity". "A mature person has the qualities of adaptability and commitment". Were you and I brought up in that direction?
No; we were taught to be absolutely loyal and obedient to the local concept of virtue whatever that happened to be. We were taught that Moslems or Hindus or Jews or Democrats or Republicans (with us in Canada Grits and Tories) or capitalists or trade unionists, or socialists or communists, or Roman Catholics or Methodists or any of all other human groups are wrong and even wicked. It almost always happened that among all the people in the world only our own parents, and perhaps a few people they selected, were right about everything. We could refuse to accept their rightness only at the price of a load of guilt and fear, and peril to our immortal souls. This training has been practically universal in the human race. Variations in content have had almost no importance. The fruit is poisonous no matter how it is prepared or disguised.

"The mature person is flexible, can defer to time, persons and circumstances. He can show tolerance, he can be patient, and above all he has the qualities of adaptability and compromise" say Strecker and Appel. Is family or school or church teaching in that direction? Almost never, and yet it is surely true that helping their children to reach this state of maturity successfully is the first responsibility of each generation. Only when this has been done successfully can we hope to have enough people able to see and think clearly and freely enough to be able to prevent the race going on as we have done from slaughter to bigger and better slaughter.

Extract from "The Psychiatry of Enduring Peace and Social Progress" by Brock Chisholm, M.D.
(William Alanson White Memorial Lectures)
pp.6-8.

Responsibility

The mature person needs to be responsible to all of humanity, in relation to time, space and to all human beings. A child is irresponsible, but responsibility for mature persons is unlimited. Responsibility is the capability of doing what needs to be done in the service of the widest possible group. It is more difficult to give this type of service locally than in any world organisation. But the work of organisations such as UN cannot be done without the solid backing of mature people all over the world. The world's greatest need is for mature people in villages and towns, who are prepared to do their job without gratifying limelight.

Extract from "Some of the aspects of the development from Infantility to Maturity".
Address given to the Quaker Student Seminar, 1950, by Brock Chisholm, M.D.
Survival depends on constant vigilance

Continual and permanent vigilance is necessary if man is to survive on Earth — though even with all he can do, he may sooner or later be rendered extinct as have so many other animals before him.

...... Man has, until quite recently, very extensively wasted the natural resources of Earth, with no thought for future generations at all. Even yet we note that many of Earth's raw products are being used faster than they are being replaced. This short-sighted policy, so usual in man despite his intelligence, seems to persist as a result of the local and short-term points of view he seems to have about everything.

It follows then that man's natural and inevitable future lies in the further development and use of his brain, his ability to think. All indications suggest that if there is any universal plan for man (which is not taken for granted) it must involve that development of his thinking power. His survival demands it and his evolution up to now shows it to be his only superiority over other animals. There has, of course, been a gradual, though interrupted, development of this ability in man, but it is very evident that the actual thinking equipment available is not by any means used effectively to attain the ends man generally professes to want to attain.

We notice that throughout history there have been, and still are, certain influences which prevent, in the individual and in groups, the full use of man's intellectual endowment. These influences, which everywhere limit man's thinking, make blind spots in his experience, and distort his judgement and decisions, are his "taboos"....... In many of the most important questions of life it is evident that the minds of large numbers, indeed almost all, of the human race are not freely open to consider how true or untrue old ideas are, or to consider any advantages which might be found in new ideas. Old ideas and customs are generally called "good" or "sound", and new ideas, or experimental thinking or behavior, are usually labelled "bad", "unsound", "communist", "heretical", or many other words.

The power these words have obtained over the race is astonishing. They are the symbols of the control that older people and the past have, and cling to, over young people and the future ...... we find that rarely is it possible to discuss such ordinary commonplace things as health, clothes, Negroes, politics, patriotism, conscience, Jews, superstitions, war and peace, money, sex, property, marriage, religions, some diseases, India, wage scales, socialism, communism, trade unions,
political parties, and so on through a long list which varies from place to place, time to time, and family to family. Very few people can think clearly and honestly about many of these things; and yet these and such as these, are the things which make up the life of man, and which, misunderstood, mishandled, and fought over, have caused most of the fear and misery in the world.

Extract from "Can Man Survive"
by Brock Chisholm, M.D.
ARGUMENT III. Education of the next generation for a healthy Society.

Children need new patterns.

There are certain things that are clear now about the development of children. It is clear that there are enormous numbers of adults in the world who lack security, who have lacked security from infancy, and because of that lack of security are available as followers specifically of those people who have excessive needs for power, who have neurotic needs for leadership, who have vast needs for individual personal importance and prestige. There will always be such people. We can take it for granted there will be a continual crop of neurotics in the world for quite a long time yet. They are the potential leaders in strange and weird directions, but it is time to do something about the masses of people who up until now have been available as followers of such people.

It becomes clear that the first necessity is to produce a degree of security in small children that will make it unnecessary for them to search for security in peculiar and unworkable ways when they become adults. Some healthy conditions of security are rather well known. I think it is clear to all of us that the first and primary necessity for finding security on the part of the human being is complete security in small infancy. Complete security in infancy does not depend even on adequate food supply or shelter. There is only one thing on which it does depend to the most important degree: unquestionable, all embracing obvious love, and nothing else will give a small child that degree of security on which he can build his citizenship, from which he can afford to venture into a perilous world. If he does not get it then, he will spend the rest of his life searching for it, and searching for it in strange places where it is not to be found. This, then, is the first reckoning.

Second, the child must have the opportunity of growing into a pattern, but not by precept. There is no use whatever in lecturing children about their responsibilities and where they must go. There is only one way in which a child grows into a pattern, and that is by identifying himself with an elder person, a person whom he admires and loves. And so the responsibility of parents and teachers of young children is to show children in their own persons and in their own habitual patterns the kind of citizenship that will make it possible for the human race to survive in the future. That has not been done widely in the past.

A child develops in time and space

If the child has the opportunity he will begin very early a progressive development which will continue throughout his life, but this progressive development may be stopped at any stage by a variety
of circumstances. The most common is the lack of pattern close to him which will show him the potentialities in the future.

If a child is developing normally, he will develop mostly in space and time. At first he has only feelings which are unrelated to time, space or person, but gradually he learns that he is a person experiencing. He learns something of space. He learns that there are other places beyond his reach. He learns to affect his immediate environment and then his further environment. He learns there are other areas that are not within his immediate purview. He learns there are other people in his environment. He learns about other members of his family. He learns to adjust to those other members and to demand, to a degree, that they adjust to him.

If he is developing soundly, he very soon develops a relationship or potential relationship, to other members of his community, which at first is very small - only his own family. But when he is very young he should be, if developing soundly, developing responsibility towards other members of his family. I remind you again he cannot be beaten into doing this. There is only one way he can learn it soundly, by growing into the pattern he sees about him.

If he continues sound development, he will assume the same pattern in regard to the community. He will find his father, mother, relatives and elders concerned about the conditions in the community. The persons taking responsibility in this field will be people who are admired by his parents, by his elders. He will learn that this is an admirable pattern, this pattern of taking responsibility in things that are needed for the community.

A little later he may develop, if he is soundly developing, a relationship with wider horizons, his State, his province. Eventually, in a few cases (but I think we must face the fact that it is still in only a relatively few cases) we do have people who reach a status of national citizenship. I will remind you, in case you doubt what I am saying, that the status of national citizenship requires an equal degree of loyalty to all the members of the national community, all the members, irrespective of race, religion or color, or any other group characteristic. Only such people as have attained such status can be regarded as national citizens in the full sense of the term.

Up until quite recently, national citizenship was enough. We have gotten by with national citizenship up until now, but now the world has changed. No longer is national citizenship alone - and that in only a minority of the people - sufficient to preserve the human race in the future.

For World Citizenship

There is an acute and immediate need for world citizens. There is an absolute necessity in the future for people who will assume
responsibility for the welfare of the human race everywhere, not just locally, not just nationally, but for the whole human race.

It is this pattern, if shown to children, toward which they may develop and which it is to be hoped that enough of them may approach soon enough, that is the only hope of survival of the human race for another generation or so.

If the child develops in space he is also developing in the field of time. At first, in infancy, there is no past and no future. There is only now. Soon the child learns a little of the past and a little of the future. He projects himself into tomorrow and the next day. By the time he is 4 or 5 years old he should be able to give up something today to get something better tomorrow or next week. By the time he has reached his early teens, he should be functioning a considerable period ahead of the present. He should have a picture of himself in relation to the community. He should have assumed responsibility for what he will be like and what his relationship will be to the community at least ten years ahead of himself. By the time the person has reached maturity, or that stage of maturity that is appropriate to this degree of evolution of the human race, he should be thinking in terms of at least 2 or 3 generations.

Again in the past it did not matter if time did not develop much beyond the here and now stage. In the future it matters, and it matters enormously. Whatever we do, whatever we say, whatever we expect from our children, whatever we say that may be reported in other countries (and things we say are reported in other countries); all people who are truly mature, appropriately mature, to this generation, must consider the effects on the future, not just this year or next, but the far future.

These, for people brought up the way we have been brought up, are difficult concepts. These are extraordinarily difficult goals for us, but we can make them very much easier indeed for our children if we start soon enough, if we catch them young and do not spoil them as most of us have been spoiled.

Particularly it is highly desirable that the next generation should not be able to fool themselves as casually and as unconsciously and as easily as we have done. They should not be the same kinds of people who can avoid unpleasant things by not looking at them. They should not be brought up as many of us have been brought up, on a perfectly ghastly symbol that I am afraid many of you have seen in quite civilised homes. The symbol I refer to is three little monkeys, one with his hands over his ears, who will hear nothing distressing, who will hear no evil; another with his hands over his eyes, who will see no evil; another with his hands over his mouth preventing his saying anything about it.
Change symbolism for children

This is the epitome of the laissez-faire attitude most of us were taught. If there is evil we need to see it. Wherever evil lies we need to talk about it. We need to hear about it, and we need to take our responsibility about doing something about it. In this field we need to change our symbolism for our children. It is this teaching of avoiding evil, avoiding seeing or hearing or speaking about it, that has allowed wars to arrive in the past always to our astonishment, because we did not take responsibility soon enough.

There is a field in which responsibility needs to be shown to children, which in any country, including this one, is rather a delicate matter. It has to do with our social responsibility in relation to social organisation. It has to do with our voting, our electing people to positions of responsibility in our governments in every country. Our selection of these people by how we vote puts our lives and the lives of our children in their hands; our human relations as between nations and as between groups of peoples throughout the world are in the hands of the people whom we elect to offices under our governments.

It is very important indeed in the future - it has not been important in the past, or relatively unimportant in the past - that we elect people who are capable of assuming that responsibility and whom we can trust not to allow all our children to die during the next generation.

The requirements are heavy. The responsibility on legislators and on people in government is immense. It is time we began to assume our responsibility in that field and to recognise that human relations throughout the world are the important matters, not our little affairs at home, not our own little comforts or our local peace, not our own ability to make a little more money or to have a bigger and better car, but the feelings of millions of people in other parts of the world about us. These are the important things. These are the things that are going to keep us alive or kill us off within the next few years.

Our upbringing has made it very difficult for us to see these matters. It is important that our children should not be so handicapped. The biggest business in the world, and the most important business in the world, the business which outweighs all other values in the world, is the business of rearing children. This has the greatest importance. The world will be what the children of the next generation make it. It is not just a question of these children being able to live in whatever the world may be like 25 or 30 years from now, but it is a question of what kind of world our children will make, because the time has come when it is essential that man should learn no longer to drift but to take charge of his own destiny as we have not been able to do in our own generation. In order to do this, our children must be freed of many of our taboos, many of our anxieties, and many of our unfounded fears.
They must be free to think in all directions, irrespective of the peculiar ideas of their parents. We must face the fact that we have many peculiarities.

One sees horrible things happen in relation to children now. One sees evidence of parents exposing their superstitions to children who are developing. One sees grown up people avoiding the No. 13 or something of that kind. We see them teaching children that there is no relation between cause and effect, that the world is full of magics, that there is no possibility of controlling things, except through rituals or weird magics of some kind or another. Our children in the future, if they are to survive at all, must be realists. They must be able to face reality. They must not have available to them the escapes we have had into a fantastic world that does not exist. They must be able to face reality of their own natures, of their own aggressive drive. They must learn how to cope with these as we have not coped with them effectively.

I finish by reminding you of our personal responsibility in this regard. This is not a matter for us all in the area of making speeches and writing about it. It is a matter for simple words simply put. It is a matter for personal and individual responsibility in relation to your own children and the children of our immediate vicinity. This responsibility is for every person who is sufficiently emotionally and socially developed to take it up, and it is a responsibility which cannot be avoided.

Extracts from "A New Look at Child Health" pp. 2-8. by Brock Chisholm, M.D.

Interpersonal Relations

These are not separable from time and space as those are not separable from each other. When a child is born he does not realise that he is a person, and there is a good deal of reason to believe that he identifies himself with his mother. It is obvious that a child has to undergo a process of separation which ought to be gradual. The first basic necessities of the child are sufficient nourishment, warmth and love. If the child does not receive enough of one or two, or all of these factors, his development is bound to be difficult and his personality will be distorted. A child needs absolute security, and security is love. A child needs love expressed in physical contact, and the feeling that he is loved independent of his behaviour. It is disastrous if a small child thinks himself loved when good and hated when bad. This love need not of necessity be given to him by his biological mother, it may be a substitute mother, a person. If a child
gets such love as described above, he will come to believe that everyone is good. As he grows up he will find this to be true, because he will spread around him an atmosphere of friendliness. In school he will be liked because he believes people like him. If he meets unfriendliness and aggression he will recognise this as an exception, something unfortunate for the others, but something that has nothing to do with him, with his and other people's goodness.

If this all accepting and uncritical love is not experienced by the child during the first phase of his existence, there is due to be something wrong with him in his later life. He will not be liked and will become ashamed to be a human being. He will pretend love and this will create guilt feeling within him. He will feel that he must conceal from everybody what he is like, because early he learnt that if people would know him really they would reject him. There we have the inferiority complex. But an inferiority complex of a lesser degree is hardly avoidable because of the civilizing of children. The ideal is not to produce civilized children as quick as possible, and children must not in the first place be an asset to their parents. It is very bad for children if their parents want to make little ladies and gentlemen of them when they are very young. To achieve this the child must have given up almost all his goals in order to take up almost entirely artificial goals. The queerest customs of the different races and peoples can be adopted without opposition by children if they are not forced upon them. The development for maturity is a distortion of human nature; much of its success depends on the earliest years, and even the earliest months in the life of a child.

It is the relationship of the individual with himself that will determine his relations with others. "Love thy neighbour as thyself". Actually it is possible to love neighbours only to the degree one loves oneself. If a child respects himself he will respect others. If a child loves himself he will love others. The child will be prepared in school to accept people who lived in all spaces and at all times. He will feel friendly towards them and he will accept their peculiarities for what they are, and see no threat in them. The feeling of identification with all people in one country is a high and rare stage of maturity, but nevertheless it is no longer enough for our epoch. What the world must have today goes beyond national boundaries - it is world citizens that are needed. Loyalty to the human race as such is an absolute essential to the further development of humanity towards the accomplishment of its destiny.

Extract from a Lecture given to the Quaker Student Seminar, 1950
by Brock Chisholm, M.D.
Influences which limit man's thinking and distort his judgement

Taboos are the social sanctions set up in all tribes of humans by powerful and interested individuals or groups and authoritatively imposed on the young to protect the privileges, ideas, or faiths of the old people. Such taboos may prevent young men of the tribe from wandering away to explore certain rivers or mountains, explorations which must not be undertaken because "a terrible and powerful god lives there", or because "the spirits of the ancestors would not like it", or for any one of many possible magic reasons. They proscribe changes from the ways of the old people or demand certain attitudes or obediences. In various human communities taboos affect attitudes about such things as money systems, educational systems, systems of government, sexual education and behavior, marriage, clothes, health, foods, and religion.

Most of the humans on the earth are sure they know what is "right" and "wrong" about every one of these questions; but there is no general agreement and we find that in almost all cases the certainty comes, not from intelligent consideration, but from the accident of birth into a particular family at a particular time and place. The certainties have generally been imposed in infancy and any questioning of their validity called "bad", "wicked", "evil", or some like word, accompanied by evidence of strong parental disapproval. Parents are usually quite sure that their values, learned in the same way, are true, final and permanent.

It is amazing that this attitude can be so universal when even in the next house may live other, just as intelligent people who have quite different sets of "rights" and "wrongs". Rarely do we find humans who examine their authorities. Mothers and fathers are supposed to have acquired, by the mere fact of giving life to children, all wisdom on all subjects, and every usually pose as authorities on every aspect of living to their children, even though their own living may not have been at all happy, satisfying to themselves, or useful to the community.

When we investigate the time at which taboos are introduced into the thinking process, we find everywhere that distortions are produced in childhood. The method is the application of fear - fear of punishment, fear of loss of parental protection, fear of disapproval and consequent insecurity. Distinctions are drawn for the child by labelling all activities or interests "good" or "bad". And it is very evident that the human race has been doing this for a long time ....... the early folk-lore of the Hebrew tribes, for instance, contains a story in which their god (Jehovah, or Yahveh) warned the first man and woman against having anything to do with good and evil. A serpent, symbolizing the tempter who seduced them away from the true destiny of man, induced them to adopt the conceptions of good and evil; promising that they would become as gods. As gods they could control other people by the use of good and evil. The old story goes on to show how, at that moment, they introduced guilt, fear, shame, prudery and deceit to the human race. I find much wisdom in this ancient story and marvel that so little of that wisdom has survived to the present time.
The sexual taboo.

In looking about us we see that taboos have, perhaps, been most rigid, and the distortion of thinking most prevalent, in relation to the whole field of reproduction. The sexual taboo is usually set up in early infancy. All normal infants explore their environment as extensively as possible, and this exploration naturally includes their own bodies. They, of course, have no concept of the feelings associated with some parts of their bodies being "good" and those associated with other parts "bad". The first impressive introduction to this limiting concept commonly occurs when they are first "caught" touching their genital organs. The offending hand is slapped, and the accusation of "bad, bad" is made. There is little probability of any child so misinformed about equipment so vitally important in marriage, making a really satisfactory marital adjustment later in life. The flavor of "badness" will always permeate all sexual functions as long as that child lives. The same feeling of "badness" appears to be the greatest stimulus to promiscuous sexual exploration throughout adulthood; it seems to be the greatest source of the associated feelings of danger and adventure which are so attractive.

It is very important to understand that tabooing of activities does not mean the simple prevention of those activities on a reasonable basis. It means the prevention of activities, whether physical or mental, on an authoritative, moral-magic basis which is not arguable or answerable to reason. Certain controls which in themselves are quite reasonable, and both socially and personally desirable, can become both socially and personally damaging as the result of the use of authoritative moral-magic instead of reasonable methods of application.

Commonly in childhood the process goes something like this:

1. Child does something he wants to.
2. Mother punishes or disapproves with accompanying "bad, bad boy".
3. Child is afraid of physical punishment, or threatened loss of security in disapproval, and does not again commit same act when mother is there, but
4. Child does same thing when mother is not there.
5. Mother discovers child has done it again, sometimes "a little bird told me" or "God told me". (As a result, child may enjoy killing nasty, tattling little birds, or may hate God as much as he dares to, all his life: both are enemies.) Other methods of discovery are not explained to child.
6. Mother punishes child.
7. Child stops doing it when mother is not there for the same reasons as (3) above, but he is now more confused with magic and more convinced of his essential "badness". He knows that he is supposed to be "good" but is really "bad". He must pretend he is "good" so that he will not be punished or meet disapproval from everyone.
8. Child imagines doing things he would like to do and often unguardedly indicates this to watchful parents.

9. Mother punishes or strongly disapproves of child's thinking things and frequently copes with the situation with "Remember God (already an enemy) always knows what you are thinking", with all its implied threat of continual night-and-day surveillance, disapproval and eventual punishment.

10. Child has to control his thinking and make it "good", leaving no outlet whatever for all his normal and desirable urges and wishes, which by now are almost all labelled "bad". All the "original sin", the normally developing human urges, must be hidden even from himself by pretence, guilt, shame and fear. The result is usually hatred and fear of God which may be compensated for by a superficial, cringing conviction and demonstration of "love" or, on the other hand, by a defiance of all rules attributable to God in an effort to prove to himself non-belief and thus avoid fear.

11. During this same time other magics which prevent the development of clear thinking have been set up. Among these are fairies, Santa Claus, personification of animals and things, night skies in which stars are diseased relatives, babies brought by storks, or in the doctor's bag, or found under rose bushes, and many other distortions of reality. Unless he goes through a long and difficult process of re-education it is probable that no child who has ever believed in any of these things can ever, throughout his life, think quite clearly and quite sanely about a wide variety of important things in his adult environment. This statement is not theory: it is quite provable.

Distortion of factual thinking

Factual thinking for adults so authoritatively misinformed in childhood is permanently labelled bad and dangerous, and can be undertaken only defiantly or shamefully, accompanied by reactions of guilt, fear and insecurity. Naturally the threat of these feelings is usually sufficient to repress any such attempt or to distort the attempted intellectual process extensively. Every psychiatrist has seen many clear illustrations of this process and knows that it is a potent factor in the production of confused thinking which is almost universal in the human race. The astonishing belief is commonly supported as a moral value, that it can be "bad" to know, to want to know, the truth.

Imagination has, by this process, been distorted and permanently crippled. It can be allowed to play only with "good" urges and desires, except with accompanying feelings of guilt and shame, or bravado and defiance. What is this "imagination" which may be crippled? It is a function of the highly developed cerebral lobes of his brain, possessed to a far greater degree by man than by any other animal, which enables
him to picture and experience objects or circumstances or activities which are not present in reality. Does it matter if imagination in man is crippled and shackled by moral values and distorted by fears, if it is forbidden by taboos to explore in certain directions? Clearly, it does matter — very greatly.

Value of imagination

Imagination provides a way of exploring without real danger, of trespassing without being caught, of adventuring to gain experience without committing oneself in reality. Imagination is a scout that man may send out in all directions — past, present and future — to investigate all circumstances, activities and possibilities and consequences. Major adjustments to the important requirements of any civilization must be made in all fields of human urges. Only by true reports from a free imagination is it possible to get true pictures of the results of various kinds of adjustments to these demands. Each person's environment and problems of adjustment are different from those of others and continually change. They require always his own solution, not a standard rule to be applied at all times and under all circumstances throughout his life. If the scout (imagination) must be deaf to some things, blind to others, and may not feel still others, its value as a reliable source of information is greatly reduced. Actions and decisions founded on its reports are not likely to be effective or sensible.

What is Conscience?

The only possible substitute for imagination and reason as a guide to decisions and actions is "conscience". More foolishness has been talked and written about conscience than about almost anything else. It is quite clear, and easily provable that conscience is nothing more nor less than whatever one believed in childhood. One should be guided by conscience only if one is prepared to believe that the child was wiser than the adult is now. To go to conscience for guidance is to appeal to the rules imposed on a child before he was able to defend himself from authoritative parental certainties which might or might not be true or relevant. Actually these are rarely the rules which parents use for themselves but are only their ideas of what children should believe — generally what the parents believed when they were children.

Thus, though the parents may have escaped intellectually from their childhood beliefs, they still commonly continue to have potent though unrecognised faith in the rightness of their own consciences. The setting up of conscience as an authority is an attempt to legislate in childhood for all possible circumstances which may arise throughout life. It would be a very foolish parent who would think himself qualified to prescribe the desirable behaviour of his children even thirty years from now, when he can have no idea of what changes may have been made in the local
customs of the natives by that time. Surely it would be sounder to equip the child to do his own thinking, clearly and unafraid, not hampered by taboos or the certainties which happened to be the conscience values of his parents, imposed by the authority of their parents, and so on back.

It would appear that we have now discovered our diagnosis to be something like this: "Man is prevented from progressing peacefully along the pathway of intellectual development (the pathway determined by his inherent equipment) by distortions of his power to think clearly, distortions which are imposed on him while he is still a small child and defenceless against parental authority".

If this diagnosis is valid, then the prescription is easy. Stop doing it. Stop giving children final answers, rights and wrongs, local or any other kinds of certainties. Allow them to look at everything. Help them to look at all available realities and encourage them to prepare to do their own thinking, independent of their parents' faiths.

It is as simple as that, but not easy. Perhaps enough people can do it to save the human race.

Extract from "Can Man Survive", by Brock Chisholm, M.D.
ARGUMENT IV. Social Responsibility - Educating the Educators

Up until recently, through many generation of development, scientific progress has been almost entirely confined to those fields which would contribute directly to commercial or military advantage in a world functioning on the principle of competitive survival. Only in the last few years has it become clear to the people in all countries who are capable of thinking independently of the hysteria of the media of mass communication that this old method of competitive survival has become synonymous with racial suicide. Under the pressure of the anxiety engendered by this awareness the physical scientists have begun to show signs of developing some social responsibility, and the human scientists, some evidence of concern about the immediacy and importance of world problems of human relations and interhuman communication.

Increase of technical knowledge not enough.

In the past, science in its purer forms has been content to add to the sum of human knowledge; in its less disinterested preoccupations it has added to the wealth of those who already were in a financial position to subsidize scientific research - theoretically all to the ultimate advantage of the human race. Only recently have scientists begun to recognize that any increase of knowledge does not at all necessarily work to the advantage of the human race and to be willing, though reluctantly, to accept some responsibility for what is done with the knowledge they uncover. However, other agencies, civil or military, are not generally by any means ready to see that the exclusion of scientific attitudes from the field of human relations, while employing the full strength of scientific methods in the material fields, may well destroy the human race in the not distant future. In spite of this natural reluctance to admit continuing failure and to call for help, and the inevitable defensive disparaging of the scientific attitude at policy levels, it becomes increasingly clear that the designing, building and operating of modern civilization requires techniques different from those of a generation ago. The builder of a prairie schooner is not qualified by his experience to design or build a turbo-jet aeroplane, nor could any of his contemporaries fly it. Many of our sociopolitical methods are reminiscent of the prairie schooner and pony express days, though the scientists have ushered in an era of instantaneous world communication, and potential world destruction.

To change the metaphor - our civilization like a great ship driven by enormous power of its scientific development, is rushing on into treacherous and unreliably charted seas. The equipment of our pilots is far short of the best available. Their principle, their instruments, even their charts are commonly inherited from previous generations and
founded on folk-lore, superstition, faiths inculcated in childhood, prejudice, or even, much worse, on local political advantage. It is a fact that in other fields of governmental responsibility the best available experts are invariably employed to design, construct, operate, whether it be a dam, a ship, an airplane, agricultural production, atomic bombs, a financial or accounting system, or anything else, except in the field of human relations. There any kind of person may be used

The training of sociologists and economists tends to concern itself almost exclusively with the study of human institutions and their functioning, not the study of human beings and their inter-relationships .........

It may well be claimed that all that is needed is the universal application of the ancient injunction to "love thy neighbour as thyself" which derives from the deep gregarious instinct of man and has been promulgated by most of the great religions. In practice such love has commonly been restricted, according to a locally acceptable definition of "neighbor" to the other members of the tribe or the color, racial, religious or political group. The requirements for maturity and world citizenship may be called the Christian virtues, the Buddhist virtues, the Hindu virtues, the Mohammedan virtues, or the Confucian virtues, or may be ascribed to many other religions with equal validity. They could even be called the "psychological virtues".

Basic principles for human relations

The catch in this old and widely supported injunction "love thy neighbour as thyself" is in the last two words. The uncomfortable fact is that very few people indeed can love themselves in a healthy natural way which tolerantly accepts all their own human urges as normal and inevitable aspects of the healthily functioning man or woman. Most of us, by being civilised too early or too forcibly, have been driven to believe that our natural human urges are "bad", "not nice", "wicked", "sinful", or whatever the local equivalent may be. This is the dreadfully damaging concept of "original sin", which really only states that babies are not born civilised according to the local customs of the natives. In this latter form the statement is of course true and quite harmless, as long as it is understood by the child that he is not supposed to have been born civilised, and, by permission of all legal systems, may take plenty of time about reaching that exalted state. Unfortunately, this is not understood by most children; they have been convicted of sin, believe they are "bad" and consequently deeply despise, distrust and even hate themselves. The anxiety engendered motivates the projection of these feelings of despising, distrust, and hate on to other people, the neighbours, though usually distinguished from oneself by some recognisable difference of race, color, creed, economic status, and politics.

The consequent aggressive feelings against such people are experienced as virtuous. It appears that a system which imposes an
early belief in one's own sinfulness, or unacceptability in one's natural state, with its consequent inferiority feelings and anxiety, must be harmful to interhuman relationships and to the ability of the human race to survive in the kind of world this has become.

Unfortunately the concept of "sin" is, under one name or another, very firmly entrenched throughout much of the world. Later in life the feelings which go with this childhood condemnation commonly are attached to thinking of other activities which would be disapproved by prevailing authority. Instead of "bad" one may be reproached with the terms "communist", "reactionary", "Nazi", "nigger-lover", or any of many other epithets. They all signify disapproval and are supposed to produce feelings of guilt and shame. This method of control has been used by all authoritarian systems throughout history to discourage any attempts to change or develop local concepts or customs. This whole method of control should be exposed and combatted by all scientific or mature people.

The Science of human relations

Let us look briefly at some of the immediate requirements that are not so obvious that no further research is needed to identify them. Much reliable work of recent years has indicated clearly that successful human relations start in infancy. We all know that babies need - not just want, but need - completely uncritical love, love whose manifestations are quite independent of the babies' behavior. In this situation only can the most desirable feelings of being wanted and loved and of "belonging" arise. It is also well known that this "belonging" feeling, in a successful developmental process, should spread gradually to include family, friends, and fellow citizens, and that in the little world this has become, it can no longer safely stop at national boundaries as it reasonably satisfactorily could until just recently.

Now the world must have, and soon, large numbers of people in every country who have grown emotionally beyond national boundaries and are sufficiently mature to be capable of being "world citizens". Up until now very few people indeed in any country have really developed emotionally even to a truly national degree of maturity. Such development to a national level requires an equal degree of concern for the welfare of all kinds of people within the nation, irrespective of color, racial origin, religion, education, social or economic group, or even political party. Few people have reached even this stage of development and yet only through this stage is it possible to develop to a degree of maturity in which there is a "belonging" feeling in relation to all peoples and an equal concern for the welfare of all of them. Very few such people have been developed, but it is clear that they are the prototype of what the world must have, in large numbers, before there can be any reasonable degree of assurance that the human race will survive for even another generation.
Education of parents

How can the development of this "belonging" feeling be ensured for as many as possible of the children now beginning their lives? It is already clear that they must experience unquestioning and uncritical love, and that they must be free of a "conviction of sin". What else must they have and against what else must they be protected? What are the needs of the growing child of school age, of the adolescent, of the young adult, which need to be met by the community in order that the best possible opportunity to reach real maturity may be ensured?

Next, the responsibility of meeting these needs must be broken down and allocated to the appropriate elements of the community. What do mothers, to be successful mothers, need to know about these matters, and how should they apply their knowledge? What about fathers? What training should they have for their job? Who should provide the training for mothers and fathers, and when? An answer to this question is easy; training for mothers and fathers ideally should begin when they themselves are children, but clearly we cannot wait for another two generations. This job must be got at from every possible point of contact. Margaret Mead recently stated that even grandparents can still learn. Many of them certainly can if they receive a little help and are given a chance to recognize their responsibilities.

Education of Teachers

What do school teachers need of this type of knowledge, and who is responsible for seeing that they get it? What are the responsibilities of town and city councils, of other local authorities, and of state, provincial or federal governments, and how are local and national institutions to be made aware of these responsibilities and induced to accept them? What kinds of people are needed locally on boards of education or school boards? What should their qualifications be? What do members of city councils need to know about the development of children so they may carry their share of this responsibility? Is it conceivable that it could be generally enough accepted that members of parliaments and congressmen - even senators - need a certain amount of knowledge in this most important field of their responsibilities to the citizens who elect them? What should be the qualification of legislators to be able to direct the affairs of a country, particularly in relation to other countries, that the citizens whose lives are in their hands may feel some assurance that they know what they are doing and are working for the good of all the people in the world, the only basis on which it is reasonable to hope that the human race and our own children may survive?

Here are a few of the questions that need to be answered, not by individual research reported in technical language to scientific societies, but by cooperative work eventually reported in non-technical language to the people of the world through their common channels of communication, the United Nations and its specialized agencies.
of this has already been begun. The statement by the International Preparatory Commission for the International Congress on Mental Health is a notable contribution to these problems. Another significant move has been made by UNESCO's project on Intergroup Tensions, from which has come recently a very valuable report. Of course these efforts, while tremendously important, are only beginnings. One of their great values is the indication they give that there are at least a few mature people, capable of cooperation in this most difficult of all scientific fields, in many countries.

*Mature Community Action*

A few fully mature people, even in the right places, are not enough. Even if all the councils of the United Nations and of its agencies were composed of such people, which they are not, they could still be only partly effective. The United Nations and its agencies are not run by their secretariats. All policies are decided by the governing bodies, executive boards, councils, etc., all composed of national delegations. Even now, many national delegations cannot behave in as civilised, mature, and cooperative ways as they know they should and as they would like to do, because of the certainty that such civilized, mature and cooperative action would not be acceptable to their own governments or political chiefs. A national delegation cannot misrepresent its own people at home. If the majority of the population of a country is insular, or prejudiced, or antagonistic against some other nation, or aggressive, or just plain ignorant, its delegations in the councils of the nations must reflect those qualities in order to keep their jobs.

The United Nations cannot be blamed for the muddles they have made or their failures in human relations. These muddles and failures are the direct results of the muddled thinking of the people of the nations, of their prejudices, their unreasoned anxieties and hates, and their aggressive pressures. This situation cannot be cured, nor can it be much improved from within the United Nations Organisation itself. The degree of our own infantility is illustrated by our desire to leave these responsibilities to our "father-equivalent", the government of our particular country or the United Nations. The reform must take place within the nations. Nor can such reforms stem from the national capitals, from the parliaments and congresses. No one can do this extremely necessary job but the people themselves, in the villages, towns and cities of every country.

**Importance of right emotional relationship between people of the world**

There is now only one basic importance in the world, the one importance on which the very existence of the race depends - the emotional relationship between the people of the world. Every political action in every country should be taken in the light of
that fact. Whoever helps to elect anyone to any public office, in any country, on any other basis than his ability to improve the human relations of the people of the world, gambles with his own life and the lives of his children against, it may be, his hope of a job or of lowered taxes or of the satisfaction he might get in being on the winning side in a battle between political parties. Any or all of these things, weighed against the lives of the hundreds of millions of people the next world war, if it comes, will destroy, make a poor bet.

Our own personal responsibility to our fellow humans is clear. Whoever is reasonably informed in any aspect of human-mental-social development, whoever can do something to clarify thinking even a little and very locally, whoever can help to remove a prejudice, soften a hate, increase the total of understanding and tolerance in the world, by that knowledge, training, insight or ability is made responsible to do what he can in all possible places. Research is valuable but may remain sterile for long periods, and time is short. Erudite papers read to technical gatherings and published in technical journals have their important place, but may be futile unless appropriate action follows. Responsibility of the informed and technically qualified is to all people, not just to the enlightened

Whoever can get at people in homes or schools or universities, in Parent-Teacher Associations, in Home and School Clubs, in youth groups, in churches or service clubs, by talking or writing, through lecturer, radio, newspapers, magazines, books or any other channel of communication, is obligated, by his ability, to serve the human race where he can to the limit of his equipment. Dare any of us say that he or she can do nothing about the desperate need of the world for better human relations?

Extract from the Kurt Lewin Memorial Lecture, delivered by Brock Chisholm, M.D., Jan. 14, 1949. Reproduced from "Science"

Emerson on 'the Choice between Truth and Repose'

Emerson describes the choice every man has to make between truth and repose. To quote from his essay on "Intellect": "God offers to every mind its choice between truth and repose. Take which you please - you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets - most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings and afloat. He will abstain from
dogmatism, and recognise all the opposite negations upon which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being'.

In Emerson's day there was little social obligation to choose the hard way of following truth. Repose was not synonymous with racial suicide as it is now. The complacent attitude which found its expression in the saying "God's in his heaven, all's right with the world" did not promise complete disaster as it does now. The lives of large numbers of the race were not dependent on the goodwill of other peoples all over the world as they are now or shortly will be. Even extensive hate and intolerance could rarely gain more than relatively local expression until quite recently. The choice between "truth" and "repose" is no longer a matter of only individual concern. The people who chose repose made two world wars possible and if they continue to choose it and impose that choice on their children, will be responsible for the final cataclysm.

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