PARENTS VICTIM OF VIOLENCE.
WHEN CHILDREN LAY DOWN THE LAW

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Abstract

This article examines the fragility, vulnerability and the status "victim" of parents "failed" compared to the violence of their children. How these children, tweens or teens could express themselves so violently against those who represented foremost authority? How could they reach far overflows, up to denigrate, alienate and even mistreat his own parents? How could these kids hit their parents? These different observations were the main theme of this article whose main purpose is to analyze the conflicts that these young mothers live and their corollaries, namely, despair, suffering and many other destructive feelings.

Keywords: parents, children, vulnerability, violence, suffering.

Résumé

Cet article s'interroge sur la fragilité, la vulnérabilité et l'état de « victime » des parents « défaillants » par rapport à la violence de leurs enfants. Comment ces enfants, préadolescents ou adolescents pouvaient s'exprimer de façon si violente à l'égard de celles et ceux qui représentaient avant tout l'autorité ? Comment pouvaient ils en arriver à autant de débordements, allant jusqu'à dénigrer, aliéner et même maltraiter ses propres parents ? Comment ces enfants pouvaient-ils frapper leurs parents? Ces différents constats ont le fil conducteur de cet article dont l'objet principal est d'analyser les conflits que ces jeunes et mères vivent ainsi que leurs corollaires, à savoir, le désespoir, la souffrance et bien d'autres sentiments destructeurs.

Mots-clés: parents, enfants, vulnérabilité, violence, souffrance.

Rezumat

Acest articol analizează fragilitatea, vulnerabilitatea şi statutul părinţilor "victimă" care "au capitulat" în faţa violenţei copiilor lor. Cum pot să se exprime atât de violent aceşti copii, preadolescenţi sau adolescenţi împotriva celor care reprezintă autoritatea în primul rând? Cum pot merge atât de departe, până la denigrarea, înstrăinarea şi chiar până la maltratarea propriilor părinţi? Cum pot copiii să-şi lovească părinţii ? Aceste observaţii şi constatări sunt tema principală a acestui articol al cărui scop principal este de a analiza conflictele pe care tinerele mame le trăiesc, dar şi corolarele lor: disperarea, suferinţa şi multe alte sentimente distructive.

Cuvinte cheie: părinţi, copii, vulnerabilitate, violenţă, suferinţă.

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Introduction

From the 19th century to nowadays, family in France knew many changes. The model of nuclear family and of "traditional" organization survived until the beginning of the 1960s, gathering father, mother and children under the same roof, on the idea of a "model" family. During half a century (from 1918 to 1968), man worked to earn the money of his household and women stayed at home to do the domestic chores and to provide children with the best possible education.

The father was the family chief according to some articles of the civil law which was implemented at that time and asserts himself within the family as a real patriarch. "In this ideal system, for the time", the traditional family is a political system where the father is the enlightened despot and "the chief of the family" according to the law until recently" (Dortier 2002). The events of May 1968 changed these different representations of the family and consequently the diagram of paternal authority. The reform of the civil code and the law of June 4th, 1970 on parental authority, which instituted a common and shared authority between father and mother, put an end to the past father's authority. Nowadays, families wish to live in all equality and democracy for the well being of its various members. The father has juridically become equal to woman. Family decisions are henceforth made thanks to dialogue and communication.

Many other social upheavals, whose beginning bates back to the 1960s, also transformed the family sphere. This evolution was accompanied by the appearance and the rise of feminist movements as well as women's liberation allowing them to get a place on the job market and responsibilities at work. They wished to get more freedom to stop being under their husband's financial supervision, among other things. These husbands, as for them, have voluntarily or by resignation replaced their wives and took part into domestic chores and into the education of children (Thery 1999, De Sinlgy 1996).

The family, as it was seen in the 19th century and until the 1960s, was the guarantor of a certain moral order, and was under the control of the State. Family also knew a true social revolution lived interns, which was initiated by its own members.

Demographic indices clearly confirm these various upheavals: lower marriage rate, increase in the number of unmarried couples, divorce rate and natural births, and spectacular lengthening of life expectancy. Nowadays, it is not rare to see a man or a woman live sequences of celibacy, marriage, divorce and remarriage. The questioning of marriage as well as its desacralization took part in the weakening of the family and more particularly of the family bonds. The law of July 11th, 1975, instituting divorce by consent, made possible to live with someone without being married.

1. Father's autority and children

The first representation of father's authority is quoted in Roman law through the idea of "paterfamilias". He is legitimated by the rights in its function of father, through the capacity and the authority which result from it and which are absolute and go as far as having a right of life and death on his/her children. According to Françoise Hurstel (2002), the right confers such a capacity to fathers that "this right is exerted across time and space, practices and manners".

A feudal time (period of the Middle Ages), the "paterfamilias" from the Roman law, was confronted with the political, economic and social organization forms and with the Christian representation of God. They constituted fathers as "feudal fathers" (Hurstel 2002). The feudal society was organized in hierarchical orders according to three social models:
- clergy who only devote themselves to prayer
- noble laymen and knights who do nothing but to fight
- and the rest of the population whose task is to work.

Depending on one another, only most socially and economically fortunate and autonomous depend on the sovereign. The King of France has supremacy on his ground. He is the only person who does not depend on anybody excepted on God. This King will be imagined and seen as the "creative father", affirming his any power on his grounds.

At the feudal time, the family, the cell basic of the society, is both a community and a hierarchically organized system. It represents the socio-economic unit of reference whose father is the chief. The family allows each man or woman to feed and to protect himself/herself. The marriage will definitively confirm this paternity. Marriage will also have as a social function to impose, on the initiative of the Church, a legalization of matrimonial situations which is not in conformity with its dogmas. Marriage has thus the responsibility to institute relationships. Francoise Hurstel underlines: "that it is the keystone of the social structure and the father is the central pillar. The various aspects of the paternal function are contained into marriage an in this institution".

This "paterfamilias" system survived until the French revolution where it was abolished like many counter-revolutionaries, even if the father's right to correct his children or to make them put in jail still remained for a few years. In 1790 a certain number of paternal prerogatives were called into question and abolished. In 1804, with the development of the civil code, father practically got all his legal attributes such as parental rights, which had been called into question during the revolutionary period.

Women and children are given only duties and obligations. Legislators of the time however wanted to restrict the expression of this power by affirming that it does not come from a natural right, as it was the case during the revolution, but it comes from social constraints which the society must face: new rights for

descendants in the family, succession between children related to economic expansion.

In 1889, the forfeiture of fathers and their rights, since they are recognized unworthy in their paternity, will destroy fathers' rights once again. Other laws, dating back from 1935 and 1938 will abolish fathers' right of children correction as well as marital rights.

In the 20th century, the more recent law of June 4th, 1970 of the civil code will substitute "father authority" to father rights (article 371-2 of the civil code). This legal transformation also forecasts a philosophical and educational transformation in the responsibilities for the parents. Those are not simply summarized in a new terminology of the civil law, but transform the any father rights on children in an engagement of the parents which are supported by new united rights only established in the interest of the child. It transforms the any father rights on children in an authority which is exerted henceforth by the two parents on an equal footing.

As a result, this law modifies the relationship between man and woman and in the couple. Man and woman become henceforth equal to make all decisions which are essential in education, and in the interest of their children. The law of 1970 also institutes new values like prohibition to use body sanctions to be obeyed by his/her children.

As a result, there are no hierarchical bonds between the parents any more, but equality between them which must contribute to the good functioning of the family. The civil law recalls us that "the couple must ensure the moral and material direction of the family. They provide children with education and prepare their future". So it is important, when the family functions in a stable human reality, that each one can make its opinion count in the decisions to be made.

The current society must constantly adapt to the needs of the families in its family policies. Parents' place must also be recognized, supported and developed, for the well-being of the child. The place of dialog, of parents' dialog, of child's dialog also seems to be a working hypothesis to be developed in these places of reception. How can this promise can "taken" by parents, by children and assumed at the same time? Dialog can be taken into account only through a certain legitimacy and recognition.

A parent must also create a psycho affective relation with the child. Authority belongs henceforth to the two members of the couple. In the family right, both take part in the education of the children and in the decision-makings which are essential to their interest. No hierarchical bond remains between father and mother. There is equality in the couple making it possible for the family to function in a balanced way and to favour each one of its members.

Today, during a civil wedding article 371/1 is pronounced. It stipulates that "parental authority is a group of rights and duties having for finality the interest of the child. It belongs to the father and to the mother to protect the child as far as

safety, health and morality are concerned, to ensure its education and to allow its development, in the respect due to its person until its majority or emancipation. Parents must associate the child to the decisions which relate to him/her, according to his/her age and maturity degree".

As a consequence, family and paternity knew many evolutions. If these evolutions are generally obvious within the family unit, many fathers or mothers also face new situations which are sometimes complex. In parallel to nuclear family, the model of recomposed family appeared. Undoubtedly, we have moved from a traditional family to a "relational" family (according to the expression of François de Singly) where the place, the function, and sometimes the blur role of each member is to be redefined. It is thus not easy for some of them, to find and to legitimate an identity, a quality, and a place in the family and the social field (De Singly 1996).

When there is situation of marital rupture, the mother often remains the parent in charge of the child. The father is thus often obliged to live his parentality in the distance and within the framework of a custody charge which he gets thanks to friendly or juridical agreement. There are personal or social situations which are even more difficult and where the child must be protected temporarily. The judge for children can decide that the child will see its parents in a special place in the presence of a third person. Fathers and children are helped by professionals and try to re-establish a privileged relation an appointment after another.

The fact that many women, more particularly since the 1960s, wished to have a socio-economic place and "fought" to have a profession while keeping their function of mother, also disturbed places, roles and representations of the family actors (Segalen 1999).

Parents have to face the numerous upheavals introduced into the exercise, the experiment and the practice of parentality and must often recall their presence. And it is not always easy, especially for those who have lived "life accidents" and feel disqualified. Reception places constitute a springboard for children and their parents. It is a protection place for children, an assistance place for parents and children. Yet it is still necessary that social workers can control all the techniques of assistance.

In conclusion, child was considered as a "thing" in the previous centuries (in the Middle Ages, children did not exist / between the 16th and the 19th century, one finally grants a place to the child). Child is now a king within the family today (child became an object of emotional and medical over-investment, the relation parent-children is first registered under the sign of the child, everything is organized according to its needs (Riché, Alexandre-Bidon 1994; Ariès 1973).

Yet the child considered as his father's "thing" in the past has become a citizen and sometimes a tyrant. Why?
According to Alain Finkielkraut, it is under the reign of technique that child has become a small king. Adults are necessary to insert children in the human world.

According to Hanna Arendt: "an adult it the person who tells a child: here is our world and here is the person who takes the responsibility for this world. On the level of education one called that «authority». We are in a world where technique is very fashionable and we become its pupils. The child has become the person which represents the world. It is no more the person to whom it is necessary to explain how the world works. The cultural or entertainment industry gives an increasingly large place to the fetish child, who often becomes a victim of this industry".

In his work, Laetitia and Jean Pierre Chartier (2002) "reconstitute the history of martyr parents and of these desperate families calling upon him like an ultimate rescue". One could even speak about despair, when we know that some parents would like someone to remove their child from their home. In this report, the objective is to understand how parents analyze the violence they undergo from their children

2. The manifestation of violence

The family is a paradoxical place; it is a centre of affection but also the first place for violence. It is the single place where each one can discover without its true face without hiding its real mood. Jean Claude Chesnais (2000) even specifies that violence is stronger there than in any other atmosphere. But violence between members of the same family is something about which one does not speak, it is secret, shaming. Yet, it is rare to speak about murder. In fact conflicts appear more often through hatred or deep tensions than through a bloody explosion.

How do violence appear ?

▪ *Verbal violence of the child*
According to J.C. Chesnais (2000), verbal violence of the child is generally characterized by insults, threats and humiliations. Some of torturer children do not hesitate to threaten their parents to kill them or to strangle them.

Example: Paul 15 years, (Laetitia and J.P. Chartier 2002) who says to his mother: "you give me one month of your wages, bitch! It enables you to catch up with the fifteen years of your life which you lost for having forgotten to take precautions when making love. To do so, it is necessary to have a beautiful flat to receive nice guys. You are being told things that the imbecile with whom you have been married for fifteen years never told you...". Here, we obviously have Paul who insults his two parents. According to Chartier, there is respect neither for the father, neither for the mother, nor for the tangible properties in the remarks of the torturer children. All abusive and humiliating term are good for them.

▪ *Physical violence of the child*
That can appear incredible, but it is however present. It appears through a direct attack against people. This one has a triple character: brutal, external and painful (it can be characterized by the projection of object on parents, by fist blows, dagger or kicks against parents:

My son beats me with everything he can find (a mother) (Chartier 2002).
He kicked me so violently that my ankle is broken (a mother) (Chartier 2002).

Violence can declare at any moment in a child. There is no specific age. A two year old child can be violent with regard to its parents to obtain a candy. In general violence starts rather early in the life of a child, but the parents do not pay attention to it, believing that this is a transitory situation. Violent children are aged between 14 and 16 but the majority of them start to have an aggressive behaviour around 11 years old.

On whom is violence exerted? It is generally exerted on the mother, because the father is very often missing.

3. Treated parents

We would like to quickly expose a research carried out in Lille (the North of France) by parents having undergone violence of their children. The sample is composed of 11 people who have been the victims of their children's violence. Children have been placed in special institutions or accompanied by social workers. 20 talks carried out with social workers are added to this research.

Socio-demographic characteristics of the polled people

The polled people are primarily helped by Childhood Social Assistance. There are 3 couples (living together without being married) and 8 separated or divorced women.

The origin of violence

Violence is often a process which can be explained as follows:

"I went and saw the welfare officer because of the violence of my oldest son... He began being violent as he was 11 years old, he was violent with other pupils and teachers. First we went and saw the welfare officer in order to take measures because we saw he had problems at school. We were asked to change him school. This was not taken into account at the beginning because they said that the child was not in danger at all. He was not in danger at home. It is true, they have everything they need. It is at home that everything started! The welfare officer did not take the situation into account because he was not in danger from the family point of view. It is difficult to explain. You must understand that I have 6 children and I am remarried. I divorced. I met my new wife and she expected the third child when I met her. When he was eleven, his uncle gave him a lot of money and told him I was not his biological father. As a father by remarriage, I was not entitled to say anything. I believe that it is at this precise moment that everything started... It is at this moment that the first difficulties really appeared... Today, my wife is insulted all day long: you are lazy, you are not able to wash my linen, you are not able to cook, we are born to allow you to get family benefits... If I say something, the situation immediately worsens, he starts hitting us. But I can not stay without saying anything... Now, I am the target of all the insults, I do not have anything

to say, I am not his father. I am lazy, what is the matter you fag? And if he has no money, he breaks everything. The whole house has to be remade... I must replace six doors! His all room must be repaired, it is full of holes. I am afraid of him, I am afraid of him, he has already threatened to kill us, death threats. Fortunately I have a rifle at home. He has already hit me and I take everything I can take to defend myself... In the evening, when we go sleeping, we even have to close the door kitchen and the sitting room. Otherwise there is nothing left in the house the next morning: he sells everything. (The woman adds) When my husband is not here, he hits everybody, even his smaller brothers and sisters. I can not say anything. They are taller than me... When they were younger, they had everything they wanted. I made everything so that they had all they wanted. In fact, from the moment I was not the father, I really tried to make me accepted and it went well, while growing, they wanted always more things. In spite of our difficulties we always fought to give them what was necessary. We made a choice. Between electricity invoice and money for food and toys, we always chose to pay the invoice later. We tried to do what we could so that they have a maximum comfort. Maybe it was good, maybe it was bad, one does not know... There is no miracle recipe!".

The violence of this boy as one can see in this family is due to several factors : divorce the mother, hatred against the father-in-law, educational laxism. And yet, in comparison with the speech of the parents, they seem to have done what was in their capacity to satisfy this rebellious child. In the speech we can feel fate. The only thing they are waiting for is the day when their son will be 18 years old. This speech is not a single example. We have another example of a woman who explains her distress:

"I am widowed. My husband is dead 13 years ago now. My daughter had 3 months. We had been married for 1 year. My daughter practically never knew her father. I am alone and it is not always easy to bring up a child, I have money problems. When my husband died, I had to find solutions for Camille. Work schedules are not always appropriate for nurses. Moreover in a village like ours, there are not many possibilities. My parents brought my daughter up. Five years later, I met a man. I thought I was able to start afresh but that did not work. I had several failures in my sentimental life. I started to have health troubles and spasmophilia crises at work three years ago. I had to stop working. I resumed working and stopped several times, I made a depression and finally stopped working. I was declared unable to work because crises endangered me. Camille did not support my state. She always made me reproaches, she told me I did not care about her, I did not love her any more. It is true that because of my depression, I did not pay enough attention to her, but I always tried to be attentive, she never needed anything. It is true that I had the tendency to consider her as a grown up. The situation did not improve. Camille continued to make me reproaches. She became increasingly demanding, she does not support my relationship anymore and she makes emotional blackmail. She wants to sleep with me and when I refuse she makes a crisis, she says I do not like her any more. That's true, when she made nightmares before, I allowed her to come and sleep with me... Six months ago, when she was angry, she could break all the objects there were in the room. That encouraged me to contact social assistance. Then, she started insulting me and approximately one month ago, she tried to hit me, she gave me a slap! I cried. I did not cry because of the pain but I felt that there was

something that was broken between us. Since then, I avoid quarrels. I know that it is no solution, that's why I require help from a welfare officer".

In all our studies, violence starts with verbal violence to become physical violence. One can wonder when one becomes violent?

I become violent... if nothing really comes to stop me.

I become violent, if I saw at television that I must reach that way in a given situation.

I become violent if I know that in such a situation this type of violence is always successful.

Violence undergone by parents is linked to a question of authority. Moreover Laetitia and J.P. Chartier (2002) underlined that parents keep this violence secret most of the time and show their incapacity to assume their role. They continue to accept daily humiliations, they are disabled and they need to be helped. The supreme solution is often separation (placement) from the violent child.

In short near these parents we met have limited or excessive authority (4 professionals). It is the opinion of 16 social workers on a sample of 20 people: "the authority is weak or invading and almost pathological. It is an authority which does not have much signification. It is at the same time a lack of authority... It is domination rather than an authority" (a social worker). One can add other factors: alcoholism in the family, psychosis or physical illness of one of the parents, family violence in the past of one of the two parents, adopted children, drug-addiction of the child or incest in the past of the mother.

4. Theoretical explanation

From a theoretical point of view, several factors can explain children's deviance towards parents. According to Maurice Cusson (2003) (see Born 2003), who bases his explanation of delinquency on urbanized Western societies, this violence and deviance are related to a reduction of social control and an increase of anomy. According to the author, social control is "the means by which members of a society impose themselves the necessary conformity to joint life" or "the means specifically used by men to limit deviance".

Maurice Cusson identifies four elements which are likely to influence this social control:
- *The level of social integration*: it deals with the frequency and the quality of the interactions existing between the members of a society. When relations are numerous, individual control increases. However, when we have a look at violent young people of our sample, the situation is different.
- *The level of information*: control will be more effective in a society where information quickly and well circulates. The lack of information and the low level of information create an anonymity which reduces social control.

- *The level of acceptance of authority*. Control is effective, if it is recognized and accepted by the members on whom it is exerted. "The authority of control agents must be recognized to enable this control to be exerted in good conditions". As far as families are concerned, failure of authority is present, more especially because some parents are afraid of their children. This gives them a feeling of powerlessness.
- *The level of development of social reaction*. For an effective social control, there must be an adequacy between the seriousness of the situation and the intensity of social reaction provoked by this situation. The reduction of social control increases the probability of delinquency. Thanks to our polls, we have notices that parents are passive and very quickly discouraged. Acts of violence committed by children nearly become a kind of fate.

This reduction in social control is a source of delinquency acts and is locatable in three different spheres:

- *The family*: the increase of divorces and separations generally combined with the reduction of control in the families (teenagers who progressively take power, test limits. Father is absent or does not play his social role of authority with his children)
- *The school*: in schools, teachers often consider themselves as people who transmit information to pupils and not as teachers who must transmit moral values.
- *The city*: the demographic density, the denounced disorganization of the society is a factor which could increase delinquency.

5. Violence related to parental education style

Loeber and Stouthamer-Loeber inspire their works from Maccoby and Martin and proposed to distinguish between four paradigms of family functioning which can provide us with explanations light on the subject.

The paradigm of parental negligence (neglect paradigm). These are families in which parents do not spend enough time with their children in positive interactions. They do not pay enough attention to children's silly things.

The paradigm of family conflict (conflict paradigm). Families in which parents and children face a great number of conflicts. Parents cannot put limits or impose discipline. They are either too severe or not enough.

The paradigm of deviating family (deviant behaviour and values paradigm). Families where parents themselves have deviating behaviours.

The paradigm of disturbed family (disruption paradigm). A model in which external events come and disturb the relationship between parents and endanger the family unit (stress makes irritable, aggressive...)

These family models generally constitute explanatory factors of the violence phenomena.

6. The question of authority according to Durkheim

Eventually, to stop delinquency among young people, they must feel that they belong to a social group punishing punishable acts. The integration of an individual in a group is the fact for an individual to be incorporated in a social unit and to become part of it. To become a moral being, an individual must be attached to something else than to his person. It is necessary that he feels interdependent with "an humble society" said Émile Durkheim (1950). One can say that individuals make delinquent acts because their bond with the society are weakened or broken, which thus make regulating action of the social group inoperative. In the work of Durkheim, the problem of authority constitutes a leitmotiv. For him, LAW is the only criterion allowing to measure social solidarity. "There can be no society or morality in the absence of an authority exerted on the thought and the behaviour of the individuals". He specifies that discipline is good for the individual (see moral education) because discipline is "the authority in action and authority is inseparable, indistinguishable from the texture of society, it is authority which saves the individual of the vacuum". "Authority and discipline constitute the gasoline of personality: without authority the individual can acquire neither the idea duty, nor the idea of freedom". In short, in *Leçons de sociologie* (1950, p. 20), he specifies that "there is no human activity which can do without its own moral discipline... because the interests of the individuals are not those of the group to which, it belongs. It is necessary to have an organization which obliges individuals to respect these interests, and this organization can be managed by moral discipline. Because any discipline of this kind is a body of rules which prescribe individuals what they must make not do in order not to damage collective interests, and in order not to disorganize society to which it belongs". Authority does not only provide a support for moral life, it is moral life. It "plays a significant role in the formation of the character and the personality in general. And, indeed, what is essential in the character is the aptitude to be control oneself, the ability to stop which enables us to contain our passions, our desires, our practices" (Durkheim 1903, p. 40). The individual must realize that the group is attached to him and that he must be attached to the group in the same way.

His view of authority leads him to set the problem of freedom and he does not hesitate to say that authority constitutes an absolute precondition to the introduction of a system enabling freedom (Nisbet 1984, p.191). We want freedom but freedom is the fruit of regulation. It is thanks to practice of moral rules that we acquire the capacity to control ourselves and to regulate our behaviour (Durkheim 1903, pp. 46-47). In short, it is necessary to include pluralism in authority (intermediate bodies) i.e. associations which are used as intermediaries between the individual and the State (parentality, local community, school, corporation, trade union, State).

To conclude we join Travis Hirshi (1969) who affirms that *conventional social bonds play an essential role of control and inhibition of deviating motivations and*

that deviance and delinquency result from brittleness, weakening or rupture of the bonds with the conventional society.

Travis Hirschi's theory about social bonds rejects any causal analysis and considers that crime (deviance) is not a social dysfunction but on the contrary a normal behaviour. Indeed the deviating and anticonformist character is the human rule. What raises a question is the idea of conformity because the violation of social standards is attractive, advantageous and a source of pleasure. Thus for Hirschi, "norms and laws come from the social consensus; so delinquency is an infringement to this law, an infringement resulting from a too weak commitment of the individual compared to conformity and social consensus".

This bond between the individual and the society consists in four essential elements:

1. Attachment to others which encourage teenagers to conform to legitimate expectations of the other in order not to disturb him.
2. Commitment in honest activities which encourages him/her to avoid making offences. The feeling to be held by former commitments.
3. Involvement which is simply the fact of being occupied during leisures
4. Belief which is the conviction that one must abide by the law

The principal criticism addressed to Hirshi is that he forgets the dimension of the conflict in the formation of behaviours. A personality generally develops thanks to the opposition. Social relations are seldom built without problem. His theory is in contradiction with cultural analyses, when he says that delinquents have few relational competences, and that relationships they have with their friends are fragile and cold. However, Sutherland and Cohen have an opposite point of view. Delinquents would be even ready to sacrifice their personal interest to the profit of the group. Thus, one reproaches him for privileging horizontal bonds (the strong attachment to parents implies an acceptance of school values and the development of quality friendship) to the detriment of interactions of horizontal nature (for all these elements, see Faget 2007).

It is parents' responsibility to think about these elements.

We all know that more a teenager thinks he will be blamed by his parents if it makes offences, the more he will tend to respect the law.

Men subject themselves to moral judgements because they regard them as true judgments. This blame must not only come from parents but also from the group (thus it is necessary to know children's friends) and the immediate environment of the child (e.g. friends of parents etc).

So that the action of the group can be exerted, the individual must precisely know what one expects from him. For Durkheim, it is through blaming that the expectations of the group are expressed.

Delinquency is less frequent when it is vigorously blamed. Blaming, as any moral evaluation, is a message and it can exert its influence only if this message is transmitted.

The more people fear they might lose respect because of an offence, the less they will plan to make this offence even if they really want to do it.

The more severely members of a community disapprove a given delinquent act, the less people of this community will make these offences in the future.

7. Conclusion

Speaking about violence and the right of children encourages thinking about the place of each people in the society, i.e. about human rights in general. Because the feeling of social utility is the best antidote against violence, because exclusion blames identity of the individual, deprives him/her from dignity, invalid his/her identity and can only lead the individual to destroy others or to be destroyed.

Violence is a means of escaping the refusal for people whose feelings have abandoned values, whose acts are done without any reason (Vincent de Gauléjac).

This violence produced by a deaf society is a message for social existence.

Through children rights we must not forget to reaffirm the duties of the children, to pay attention to the feelings of impunity, and to allow regulating laws to find effectiveness in order to ensure happiness for tomorrow's adults. Parents must be in charge of authority:

- To hold the framework: i.e. to make sure that the institution always fulfils its functions (laws, limits, constitution of a structuring framework etc.)
- To hold the position proves one's authority. As an adult, to exert an adult authority, we must not regard authority as a fortified institution and consider us as all-powerful and all knowing people. One can be authoritarian because one is able to be authoritarian with him/herself. This is what legitimates us to be authoritarian with others. We must be flexible between requirement and assent. If having authority means having tolerance, then having authority means having know-how and tolerance. It is what one calls "competence authority". It is necessary and often corresponds to the expectations of people on whom we exert our authority. To know how to be in a relation of teaching and educational guidance.
- To manage the relation. Young people often shout using violence: "help me to become somebody!". For that reason, young people need a responsible adult community around him. Managing educational and teaching relation means to be vigilant compared to the difficulties of young people.

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