



Undying Wounds of Child Abuse

By

Dr. Hossein Omid, PhD.

Deputy Director of Scientific and International Cooperation and Communication,
Farhangian Teacher Education University

October 3rd, 2021

Dr. Hossein Omid is an English Language and Literature Ph.D. who is working as Deputy Director of Scientific and International Cooperation and Communication, Farhangian Teacher Education University in the Islamic Republic of Iran. The Title of his Ph.D. theses is: *The Wounded Psyche: A Study in the Poetry of Siegfried Sassoon and Wilfred Owen*. He earned his degree from BHU, India, 2015. He is a qualified English Teacher and Literary Critic who writes articles on the current situation in the United States of America in journals and Newspapers. He has published 7 books and 40 articles on War Literature, Education, Psychology and Politics. He speaks and writes in 4 languages. He has worked in many national and international organizations such as the United Nations High Commissioner for Refugees, Islamic Educational, Scientific and Cultural Organization, and the Iranian Ministry of Education, as well as Farhangian Teacher Education University.

Introduction:

“Every child has the right to health and a life free from violence. Each year, though, millions of children around the world are the victims and witnesses of physical, sexual and emotional violence”. As a matter of truth, “child maltreatment is a huge global problem with a serious impact on the victims’ physical and mental health, well-being and development throughout their lives – and, by extension, on society in general,” according to Butchart (1).

Yet, as stated by Kemoli, child abuse and neglect are a serious global problem. It is a worldwide problem with no social, ethnic, or racial bounds (Ambrose 189). On the word of Childhelp, only in the US every year more than 3.5 million reports of child abuse are made. These are only the

incidents that are reported. So many are left unreported, unnoticed and the children suffer without any possibility of relief and justice. The reports of child abuse and neglect ironically, resemble a story rewritten for millions of children at the mercy of those who should care for them and show them love. In order to understand the severity and complexity of this social problem, we must delve into the realms of the human psyche and the determinants for this chronic illness in society. It is evident that there is an element that prevails all cultures, communities and nationalities so pervasive that this horrendous criminal phenomenon, child abuse and neglect, knows no borders. We must explore not only the human element but the spiritual elements of societal corruption to understand the source of these unspeakable crimes against the most defenceless in our societies, our very own children. We must start with what forms of child abuse are prevalent in the world that undermines the meaning of humanity and human values.

The terms child abuse and child maltreatment are repeatedly used interchangeably, but some investigators make a difference between them, treating child maltreatment as an umbrella term to cover neglect, exploitation, and trafficking (McCoy 4). In general, abuse refers to acts of ‘commission’ while neglect refers to acts of ‘omission’ (5). Child maltreatment includes both acts of ‘commission’ and acts of ‘omission’ on the part of parents or caregivers that cause actual physical, emotional and spiritual harm to a child (Leeb 11). As all other human conditions, this one too has found a legally established consideration in the chronicles of medicine and legal statutes worldwide. Be it “acts of commission” purposely inflicting harm to a child physically, mentally or spiritually or “acts of omission” signifying serious neglect to a child’s physical, mental, psychological or spiritual needs encompasses and defines the lack of humanity prevalent in humankind throughout millennia of civilizations. What then is at the root of this inhumane treatment of innocent children that signals the downfall of humanity in its worst form? Clearly, it is beyond all human comprehension and therefore, the answers must be found in the spiritual journals and sacred texts given to mankind throughout human existence. The Earthly definitions of child abuse and maltreatment do not incorporate this element of being that transcends all human thought and behaviour.

The World Health Organization defines child abuse and child maltreatment as “all forms of physical and/or emotional ill-treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child’s health, survival, development or dignity in the context of a relationship of responsibility, trust or power” (3). Consistent with WHO there are four types of child maltreatment, including physical abuse; sexual abuse; psychological and emotional abuse; and lastly neglect when an able caregiver fails to provide basic needs, adequate food, clothing, hygiene, shelter, supervision, medical care, or support to the child (Victoria 2008).

However, child abuse is when a parent or caregiver, whether through action or inaction, causes injury, death, emotional harm or risk of serious harm to a child (Duhaim 180, Leeb RT 11). The simple definitions and human explanations of this unnatural and pervading reality in humankind does not address the deeper roots for such atrocities perpetrated to innocent children by parents and caregivers who should protect them and are entrusted with their welfare. It is an understatement to say it is simple human nature. That does not hold true under any scrutiny as even animals are given powerful instincts to protect and are for their young. Humans could learn from the care and devotion animal parents' harness to protect their young. But animals are not spiritual beings with a free will. They are given divine instincts by which to live by and therefore, the Divine shines in the animal kingdom to a greater degree than it does in humans. Many human mothers and fathers could learn true devotion and care for their offspring from the animal kingdom. Truly spiritually sick humans display an array of more cruel animal traits toward their children than do lions, bears and other wildlife. Many are the forms that incorporate these cruelties label as child abuse and child mistreatment, as the WHO records. But the WHO does not even contemplate on the causes for such inhumane behaviours that diminish humanity to a level lower than the wild beasts of the fields in the world of mankind. Let us explore the surface knowledge available to us in this sad and tragic reality affecting millions of us.

Corpus:

Once more, according to the WHO, approximations of the rates of child abuse and child maltreatment fluctuate extensively by country, subject to how they are demarcated, the type of abuse and maltreatment examined, the scope and quality of data gathered and of surveys that ask for self-reports from victims, parents, and caregivers. While the numbers and statistics are easy to formulate and even grasp, there is an underlying quest that punctures the very soul of mankind. Describing cruelty against another is a simple yet appalling matter. It is a reality of human existence and of life that is routinely accepted as normal. Perhaps, that is where the real problem lies. We have been indoctrinated and desensitized to the actual evil that this problem demarcates in human society. It is an unspeakable abomination taking place routinely as if normal with few questioning its legitimacy and destructive force on the most innocent ones amongst us. It is nothing short of a blood libel and human sacrifice to the gods of evil that the children of the world are being subjected to. Much is written of the sacrificial rituals in sacred texts to false gods such as Baal in the bible. Those wicked ones have not been vanished yet, and continue their lust for the innocent blood, and terrorization of innocent souls to continue their influence on humankind, even in modern times. Let's explore some of their tactics.

There are several forms of child maltreatment, comprising physical, sexual, psychological and emotional abuse, as well as neglect. Physical abuse of a child is when a parent or caregiver causes any non-accidental physical injury to a child. Some signs of physical abuse are striking, kicking, burning, biting, hair pulling, choking, throwing, shoving, whipping or any other action that injures a child. Physical abuse can result in emotional and psychological harm, lifelong injury, and even death.

It is worth mentioning that all kinds of child abuse and neglect leave the affected child with enduring wounds that are physical or psychological, but they are the emotional wounds that leave the child with permanent effects, damage to the child's sense of self, the ability to build healthy connections and function at home, work or school (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3968319/>). The child is left with a physically battered body and a mentally disoriented psyche that no longer functions as it should. This is the price the sacrifice calls for. In fact, a child's soul is stolen to satisfy the hunger of the power-thirsty entity behind the actual perpetrators. A parent must be under the influence of such a beastly entity to inflict such cruelty upon his or her own child. Others, such as child molesters and child slave traffickers are also injected with the poison of the evil entities promoting such inhumane acts.

The exposure by the child traumatized by such violence during childhood can increase vulnerability of that child to mental and physical health problems like anxiety disorder and depression (Troe 81, Putnam 272) and even make victims more likely to become perpetrators of violence later in life (Glasser 2284). That one aspect of the results of child abuse at such gross levels of inhumanity are proof that there are greater forces at work behind this seemingly apparent human weakness. The worst evil is one that can promote its cruel designs in the most innocent souls.

The fight against child abuse must encompass the fight against evil and dark entities and forces among mankind on Earth. That is why Allah sent His messengers, peace be upon them all, to warn mankind of the evil designs and consequences on mankind under these wicked influences.

To be sure, a neglected and abused child can become destitute, submissive and passive, showing less affect to anything, positive or negative, in his or her encounters, literally becoming a soulless child with the loss of his reason and innocence at the hands of the cruel perpetrators. (Howes 400). As far as study proves, detecting child abuse is not an easy task, unless one generates an atmosphere that would inspire revelation by the abused kid (Wissow 589). The one key element missing in the fight against this evil is the lack of will to address the underlying cause and willingness to face and resist the wicked entities masking the prevailing sacrifices as mere human weakness and mental frailties. The design is obvious and unless parents, teachers, professionals and caregivers are willing to resist this foe, there will be no end to the human sacrifice and destruction of innocent souls known as child abuse.

When a parent or caregiver harms a kid's mental and social development, or causes severe emotional harm, it is emotional and psychological abuse. Psychological or emotional abuse is defined by the American Psychological Association as "non-accidental verbal or symbolic acts by a child's parent or caregiver that result, or have reasonable potential to result, in significant psychological harm to the child" (Black 423). All abuse is designed to destroy the child inside and out. They cannot defend themselves. Society must confront the enemy that is pursuing the most innocent amongst us. Each child that is destroyed is a gain to the evil regime among mankind today. That regime takes all forms. Some reveal themselves as societal norms that permit people of all background to freely partake of all forms of negative energy. Some in the form of pornography, drugs, homosexuality, unnatural desires that rob people of their Divine essence once separating humankind from the animal kingdoms. If not, the consequences will be grave, and the number of souls lost will be countless. Allah will call to account each one of us for this tragedy. We, who have knowledge and wisdom are entrusted with this fight against evil during the last days. It has taken millennia to acclimate us to this reality as 'normal' but it requires a mass awakening in humanity to address the problem and fight the battle to save our children. This abuse may start subtly and escalate into outright torture to an innocent helpless child, as described below. We must all be aware of the signs and intervene before they escalate.

Most often, emotional abuse is a pattern of behaviour that causes damage over time. Psychological and Emotional abuse can include rejecting or ignoring, telling a child he or she is unwanted or unloved, showing little interest in child, not initiating or returning affection, not listening to the child, not validating the child's feelings, breaking promises, cutting child off in conversation, shaming or humiliating, calling a child names, criticizing, belittling, demeaning, berating, mocking, using language or taking action that takes aim at child's feelings of self-worth, terrorizing, accusing, blaming, insulting, punishing with or threatening abandonment, setting a child up for failure, manipulating, taking advantage of a child's weakness or reliance on adults, slandering, screaming, yelling, isolating, keeping child from peers and positive activities, confining child to small area, forbidding play or other stimulating experiences, corrupting, engaging child in criminal acts, telling lies to justify actions or ideas, encouraging misbehaviour. I consider such acts as criminal evil attacks on the innocent children. The devilish designs of these attacks are many. We, as humans who are enlightened must not let our guard down. We must be ready to act and confront such evil at its inception. Teachers, parents, neighbours, clergy, doctors, family members, grandparents and others must be always aware of the signs our children are projecting to us as a cry for help. It is cowardly not to get involved or come to their rescue for fear of retaliation or legal problems. We must put ourselves in the place of the defenceless one to be prompted into action.

Some signs of emotional abuse in a child are physical such as delays in development, wetting bed and pants, speech disorders, health problems like ulcers, skin disorders, obesity and weight fluctuation; and behavioural such as habits like sucking, biting, rocking, learning disabilities and developmental delays, overly compliant or defensive, extreme emotions, aggression, withdrawal, anxieties, phobias, sleep disorders, destructive or anti-social behaviours such as violence, cruelty, vandalism, stealing, cheating, lying, and suicidal thoughts and behaviours. It is critical that we do not interject inappropriate behaviour in children as normal and blend it with fully grown and conscious adults who should know better. Children are innocent and as such, will only display inappropriate behaviour by imitation and not by conscious volition. Their minds are not fully developed to perceive right and wrong as the mind of older youth or adults. It is wise to translate these behaviours as a silent cry for help that a child may openly reveal to adults, hoping they will perceive their anguish and come to their aid. What to look for continues below.

Signs of physical abuse in a child can be physical, such as any injury to a child. They can include visible and severe injuries, injuries at different stages of healing, on different surfaces of the body, explained or unexplained visible signs that do not make sense. Signs of abuse can include distinctive shape, frequency, timing and history of injuries, and behavioural aggression toward peers, pets, and other animals. In actual fact, victims can express fear of parents or other adults in general. Some signs that a child is a victim of abuse are fear, withdrawal, depression, anxiety, nightmares, insomnia, reports injury, severe discipline, immaturity, acting out, emotional extremes, self-destructive behaviour or attitudes. Other signs include a child wearing long sleeves out of season to hide the abuse marks. Others express their cry for help in more creative ways, such as exploitation of violent themes in fantasy, art, and social interactions.

One of the most pervasive and damaging abuse to a child is that of perversion and sexual abuse. Sexual perversion entails the most corrupting effect to a child's mind and spirit. They may overcome the physical scars and fears as they grow older, but they can never escape the horrors and dehumanizing effects of sexual abuse by those who impose their strength and power over a child to satisfy their animalistic tendencies. Sexual abuse is perhaps the most defiling to an innocent child's soul and spirit. The union of two souls is a Divine arrangement permitted only under Allah's consent. This crime is not only an ignoble act but a sin against the very basic human elements that God provided humans with. A sin against oneself, against others and against God Himself. The one act that was divinely administered by Allah for the procreation of humanity used as a self-degrading and perverse assault on innocent children is an abomination.

Actually, sexual abuse occurs when an adult uses a child for sexual purposes or involves a child in sexual acts. It also includes when a child who is older or more powerful uses another child for sexual gratification or excitement. Sexual abuse of children includes non-contact abuse, making a

child view a sex act, making a child view or show sex organs, inappropriate sexual talk, contact abuse, fondling and oral sex, penetration, making children perform a sex act, exploitation, child prostitution, and child pornography.

We as reasonable adults must be constantly aware of the signs emanating from children suffering this torture. We must also be ready to confront the perpetrator and deliver him or her to the authorities for punishment. We must be willing to step in to defend a child without wavering. Sometimes we are the only defence they have. We would be guilty of propagating such horrors if we hold back for fear of consequences. We might even save a child from this agonizing reality.

Some signs of sexual abuse in a child are physical such as difficulty sitting, walking, bowel problems, torn, stained, bloody undergarments, bleeding, bruises, pain, swelling, itching of genital area, frequent urinary tract infections or yeast infections, any sexually transmitted disease or related symptoms; and behavioural like withdrawn, depressed, anxious, eating disorders, preoccupation with body, aggression, delinquency, poor peer relationships, poor self-image, poor self-care, lack of confidence, sudden absenteeism, decline in school performance, substance abuse, running away, recklessness, suicide attempts, sleep disturbance, fear of bedtime, nightmares, bed wetting, sexual acting out, excessive masturbation, unusual or repetitive soothing behaviours, sexual behaviour or knowledge that is advanced or unusual. It is vital that society stop making excuses for adult committing such crimes against children and against humanity itself. Many may be the motives explained away by do-gooders, who try to minimize the effect by focusing on the cause. There is no normal medium in such situations of such sadistic behaviour. All such acts are crimes and should be treated as such.

Nature Versus Nurture Debate:

The propositions put forward by these studies only consult the basic human condition as a basic physical entity without accessing the condition of underlying truths such as the human spirit and its creation in the essence of God. It focuses on a human body without a spirit or a true soul. The heart is the seat of all truth and emotion, therefore; a defiled heart will demand acts that violate God's will and goodness for humanity. We cannot judge a human heart but if not for the actions of a being. Actions speak louder than words and are or should be dealt with without negation or excuses. God's will is not limited to human reasoning in these matters.

Regarding the Child Sexual Abuser's motives for committing such crimes against a child, it is good to know that the nature versus nurture debate raises philosophical questions about determinism and free will. It debates the common description of the controversy over the relative importance of heredity (nature) and environment (nurture) in the causation of human behaviour. Ridley indicated that "I believe that human behavior has to be explained by both nature and nurture" (3). Fromm

remarks that “the understanding of man’s psyche must be based on the analysis of man’s needs stemming from the conditions of his existence and the most powerful psychic forces motivating man’s behaviour stem from the conditions of his existence, the human situation” (34). According to Moore, epigenetics reveals that what counts is not what genes you have so much as what your genes are doing. It merits stating that what your genes are doing is influenced by the ever-changing environment they’re in. Factors like stress, nutrition, and exposure to toxins all play a role in how genes are expressed. Epigenetics research demonstrates how genetic and environmental elements continuously interact to produce characteristics throughout a lifetime. In point of fact, it’s not true that genes do things independently of their contexts. Instead, genes do what they do because of the contexts that they’re in, namely, their environment. As proven and seen by these human studies, wicked behaviour is reduced to the human element with no consideration for the human spirit which was given mankind made in God’s image. It is an atrocity to reduce the human element to such base constructs. Unless mankind can accept its Divine nature, these sins and atrocities will continue rampant in all the world. Who will step up to the challenge? We all have the obligation to resist this evil destroying so many. If we are truly God’s children.

Child Neglect:

Child neglect is when a parent or caregiver does not give the care, supervision, affection and support needed for a child’s health, safety and well-being (Theoklitou 65). Child neglect includes physical neglect and inadequate supervision, emotional neglect, medical neglect, and educational neglect. Regarding physical neglect we can say that children need enough care to be healthy and enough supervision to be safe. There is much to know and to learn about this cruel reality pervasive among mankind and destroying so many of our innocent children, we must be willing and eager to commit to our call to action when confronted with it. All the signs are before us, as clear as day. Children need us to step forward for them. Let us continue exploring some of the causes resulting in the signs children provide us daily in their struggle for freedom from harm and torture. They are truly the bravest souls in the world.

Examples of physical neglect are deserting a child or refusing to take custody of a child who is under your care, repeatedly leaving a child in another’s custody for days or weeks at a time, failing to provide enough healthy food and drink, failing to provide clothes that are appropriate to the weather, failing to ensure adequate personal hygiene, not supervising a child appropriately, leaving the child with an inappropriate caregiver, exposing a child to unsafe/unsanitary environments or situations. (<http://www.thecapcenter.org/why/types-of-abuse/physical-neglect>). Concerning emotional neglect, it is worth mentioning that children require enough affection and attention to

feel loved and supported. Instances of emotional neglect are ignoring a child's need for attention, affection and emotional support, exposing a child to extreme or frequent violence, especially domestic violence, permitting a child to use drugs, use alcohol, or engage in crime, and keeping a child isolated from friends and loved ones (<https://www.askislampedia.com/>). Regarding medical neglect it is obvious that parents and caregivers must provide children with appropriate treatment for injuries and illness. Examples of medical neglect are not taking a child to hospital or appropriate medical professional for serious illness or injury, keeping a child from getting needed treatment, not providing preventative medical and dental care, failing to follow medical recommendations for a child. About educational neglect, we know that parents and schools share responsibility for making sure children have access to opportunities for academic success. Examples of educational neglect are allowing a child to miss too much school, not enrolling a child in school, keeping a child from needed special education services (<https://www.childhelp.org/child-abuse/>).

Study of Child Abuse:

Currently, the study of Child Abuse is limited to the concept of humans as simply as higher form of animal with actions resulting from very basic elements of nature versus nurture. It has been proven that even a child raised by the most loving parents in a most suitable and nurturing environment can grow up to become a corrupt person committing horrendous crimes. So, what is the reason for this? We must delve deeper into the human condition to answer those questions. This is where the reasoning of God becomes mandatory that we may not be deceived.

Child protection is a duty to all, and more so a concern for other social scientists who contribute to the understanding of the concepts of and strategies in child protection and the responsibility for adults and institutions with roles in ensuring the safety and the humane care of children under their care. Child abuse is complex and difficult to study.

In focusing our study to that of supposedly great minds, we limit our ability to see the role that good and evil play in this dilemma. In accordance with these great minds, the answers are derived from limited human experiences that do not form a solid foundation for the actual causes and effects of such intense human dysfunction. Yes, we can glean some of the obvious human tendencies familiar to all of us. Yet, the real underlying causes of such wicked acts and crimes perpetrated outside the realm of normal human behaviours have a more pronounced sense of wickedness that offends the human spirit itself. If God had not made humans in His image with a mind, body and soul and a hearty where light and love should dwell, this offense would not be as great. Yet all recognize these acts of human cruelty and perversion as something beyond human nature. It is a defilement of all we know to be righteous and good. What provokes people to act out

such horrible and cruel atrocities awakens the need to explore deeper reasons and wider boundaries of our true human nature. Let us not stop with Freud. Let us look deeper and raise our eyes to the heavens for the true answers and solutions. The human intellect is not the limit of who we are.

No one can deny the importance of Freud and his influence on the study of literature. Freud's impact is enormously huge, as great writers have mentioned their debt to him. His psychoanalytical method of interpretation proposes to the reader "lively sense of its latent and ambiguous meanings, as it was and as indeed it is, a being no less alive and contradictory than the man who created it" (Trilling 39). However, Freud's important role and his discovery is to reveal a new systematic technique through which "the unconscious can be studied" (34). This is a great achievement, for without a systematic scientific method you will not be able to study such a delicate subject. In keeping with Freud, art in general and literature specifically is a supernumerary satisfaction which replaces some other original needs and dreams. He considers art as "illusion" and compares and contrasts it with "reality" (42).

Concerning Child Abuse and Literature, studying four 21st century novels: *Little Chicago* (2002) by Adam Rapp; Stephen Elliott's *Happy Baby* (2004); *Sold* (2006) written by Patricia McCormick; And Elizabeth Scott's *Living Dead Girl* (2008) may help to have a better understanding of the theoretical aspects of the issue of child abuse, its definitions, types, and historical background and setting, and the whole subject itself. On the other hand, reading critical reviews and critical analyses of other scholars, to provide the most required elaborations and enriched explanations to augment the reader's understanding of child abuse, its reflection in the English fiction and its history, to increase awareness of the issue of Child Abuse itself, and to build a strong ground is beneficial. Furthermore, the changes in the 21st century in the world to the question of child abuse and its types, nature vs. nurture question, and the interplay between psychology and Sexology may help to increase awareness and understanding of the subject of Child Abuse itself.

Child Abuse and Literature:

Freudian psychoanalytic approach, primarily, is the analysis of the writer or of a mainly remarkable character in a work of art. From one hand, this approach is comparable to psychotherapy, and from the other, this straight therapeutic method is carefully ensuing the diagnostic interpretative procedure discoursed in Freud's "The Interpretation of Dreams" and his other writings. Freud investigated the characters' and authors' inner self, to be able to cultivate original perceptions in psychiatry through explicating narrative secrecies.

Without a doubt, the task of an author is to shed the light on the dark part of the person. Therefore, several Freud's old supporters among psychotherapists were attracted to psychoanalyze writers. In view of Patricia Waugh, "psychoanalytic literary criticism does not constitute a unified field.

However, all variants endorse, at least to a certain degree, the idea that literature...is fundamentally entwined with the psyche” (200).

In line with Freud, the “unconscious” is a source of emotions, suppressed longings, remembrances, and instinctive motivations which is, by and large, connected to aggression and sexuality. Encyclopaedia Britannica defines Freudian criticism as a “literary criticism that uses the psychoanalytic theory of Sigmund Freud to interpret a work in terms of the known psychological conflicts of its author or, conversely, to construct the author’s psychic life from unconscious revelations in his work” ([http://www.britannica.com/EBchecked/topic/219923/ Freudian criticism](http://www.britannica.com/EBchecked/topic/219923/Freudian%20criticism)). Freudian Psychoanalytic Approach tries to examine “microstructures” of power inside the inmate and inside minimal internal fields. To make it clearer, psychoanalysis “analyses the interiority of the self and of the self’s kinship systems. By analysing the formation of the individual, however, psychoanalysis also helps us to understand the formation of ideology at large—and can therefore be extended to the analysis of various cultural and societal phenomena” (Felluga, psychoanalysis). No doubt, that is the reason why, psychoanalytic criticism has been exclusively significant in the recent years in literature, art and specifically film and culture studies.

Essentially, what the Psychoanalytic critic does is “the recovery of a latent and true meaning” (Wright 36). This retrieval of the dormant and “true” significance is connected to the writer’s internal yearnings and desires (36). As can be seen in this analysis, all the regiments used are limited to the known framework of the human mind, its structures, formation considering known human tendencies. It undermines the human condition beyond cultural and societal norms. These are the realms of our human existence and a crucial part of our reality however, there are greater powers involved in our ascendance and evolution as whole beings. It is precisely that wholeness of being that is the target of the evil forces at play in this problem of child abuse. Its design is to destroy the soul, the fundamental reason for our existence according to God.

Little Chicago is a vivid novel about a sexually abused child. The novel describes the social and psychological impact that sexual abuse has had on one boy as he struggles for understanding and acceptance by his friends, peers, teachers, and family. He has been sexually abused by his neighbour/his mother’s boyfriend. He has fallen through the cracks of Children’s Services. His requests for help and finally his acting out fall on the deaf ears of his teachers and other trained adults. Even his best friend, Eric, abandons him and becomes the informant for the school bullies. He is given no counselling and no support from his mother or her friend Wendy, both trained workers for social services, or for that matter, from any other professionally trained adults. It even seems his school is not informed about what has happened to him. *Little Chicago* is told from the point of view of Blacky, the novel’s protagonist. At eleven-years old, Blacky is the epitome of a victim of society, sexual abuse, and neglect. He is neglected by his overworked, depressed, and

stressed out mother. Blacky is taken to hospital to be examined, tells a social worker about the molestation, and at school he tells his only buddy, Eric. But he is let down by the other characters. Blacky's mother wants to keep seeing her boyfriend; his sister has a serious drug problem; Wendy, the woman from the Children's Service, does not follow up on the allegations; and Blacky suffers associated bullying at school. He befriends Mary, a lonely and very unpopular girl at school, and she encourages him to resist the bullying, but she becomes the victim of a brutal prank. The girl's friendship helped him, but Blacky still suffers the cruelty at school and neglect at home. Eventually Blacky acquires a gun and two bullets and confronts two of the bullies. Blacky learns to cope with his situation by suppressing what he is unable to emotionally or psychologically cope with about his abuse. The author, through the observations of the young boy, shows the terror, bewilderment, and behaviour changes that can result from child molestation if adults ignore it (<https://www.helenfarabee.org/>).

Stephen Elliott's heart-breaking autobiographical novel *Happy Baby* is about Theo who is addicted to sadomasochism. He insists on being hurt - whether by one he loves or by a professional dominatrix. Theo is a victim of the child welfare system. Told in reverse chronological order, 'Happy Baby' begins when 36-year-old Theo returns to Chicago after six years away, to visit an ex-girlfriend called Maria. He knows Maria from their years growing up together in a state institution, where Theo was sent aged thirteen after his abusive father was killed and his mother died from multiple sclerosis. Theo then drifts into relationships with women who are willing to abuse him. His need for pain stems from the brutal treatment he received as a child in state custody. He recalls the memory of Mr. Gracie, a paedophile caseworker who regularly raped him when he was aged twelve but also protected him from the other boys. Instead of using a flashback Elliott goes back in time-starting in the present and moving through the past, everything in the present tense. The telling is forward and never flowery, but the language use is crystal-clear, exact, and beautiful. He explores the psychology of child sexual abuse and physical abuse (<https://www.amazon.com/Happy-Baby-Novel-Stephen-Elliott/>).

Many are the documented stories of endless torture and abuses toward children. So many in fact that many entertain themselves with such tragedies, as if they were fictional and not the cruel reality. Let us never forget that the most basic human traits are the ones that result in the downfall of many and of even nations and societies. The base realities of dealing with our duality as flesh and spirit beings complicated matters in the world for many. Allah's word is a guide not only for the salvation of our physical lives but more importantly of our eternal lives and spiritual souls. Contemplate on this as we continue reading other tragic true stories of real victims.

In relation to Rochman *Sold* is "[a]n unforgettable account of sexual slavery as it exists now." Lakshmi is a thirteen-year-old girl living with her family in a small hut in the mountains of Nepal.

Her family is desperately poor. But now the harsh Himalayan monsoons wash away all that remains of the family's crops, Lakshmi's stepfather says she must leave home and take a job to support her family. He introduces her to a charming stranger who tells her she will find her a job as a maid working for a wealthy woman in the city. Glad to be able to help, Lakshmi undertakes the long journey to India and arrives at "Happiness House" full of hope. But she soon learns the horrible truth: she has been sold into prostitution. An old woman named Mumtaz rules the brothel with cruelty and cunning. She tells Lakshmi that she is trapped there until she can pay off her family's debt – then cheats Lakshmi of her meagre earnings so that she can never leave. Lakshmi's life becomes a nightmare from which she cannot escape (https://en.wikipedia.org/wiki/Sold_McCormick_novel). Still, she lives by her mother's words – "Simply to endure is to triumph" – and gradually, she forms friendships with the other girls that enable her to survive in this terrifying new life. She also teaches herself to read and speak in English through listening to the conversations of people around her and books she manages to take. Eventually, Lakshmi meets an American man, who arrives and disguises himself as a client to gather the evidence he needs to prosecute Mumtaz and her associates. Mumtaz is ultimately arrested, thus freeing Lakshmi and the other girls (<https://hurghadalife.net/userfiles/files/75895058226.pdf>).

The story in Elizabeth Scott's novel, *Living Dead Girl*, follows a prepubescent girl named Alice, who has been kidnapped by a paedophile named Ray. As a matter of fact, this book takes place five years after "Alice's" abduction. She is now 15, and is still living with Ray, her abductor. They pose as father and daughter, though they have no connections to anyone in the outside world. During this time, he has deprived her of food in order to keep her frozen in her childlike body, dresses her in childlike clothing, and has raped her every day. Ray also makes her sit in a chair as punishment when she is "bad". Alice refers to herself as the "Living Dead Girl": She is numb on the inside and is looking forward to the day when Ray will finally kill her, like he did the girl that he had abducted before her, the "First Alice". Ray had kept the First Alice until she was fifteen and her body had begun to mature. He then killed her and dumped her body. Alice now hopes for death, rather than for escape. Since the day he had taken her, he had threatened that if she ever ran from him or tried to contact police, he would kill her parents (<https://www.pressreader.com/>). By now, he has completely brainwashed her: she says, "I could run, but he would find me. He would take me back to 623 Daisy Lane and make everyone who lives there pay. He would make everyone there pay even if he didn't find me. I belong to him. I'm his little girl. All I have to do is be good." So she "stays in line" even though she is left at their apartment alone all day while he is at work. Ray tells Alice he wants her to find him a "New Alice" for him. At first, Alice hopes that if she does, he will free her, or at least finally put her out of her misery. Instead, Ray tells her that she will train the

new Alice to his liking. Alice takes trips down to the park and watches the young girls who play there. She returns to Ray and he asks her to tell him all about these little girls. On one of her trips there, she meets Lucy. Alice decides that Lucy will be the one to replace her. Alice then meets Lucy's older brother, Jake, a troubled teenager who abuses prescription drugs. Alice tries to get some information from him about Lucy. She also meets a police officer who has a feeling that Alice is in trouble. When Ray accuses Alice of lying to him about Lucy's whereabouts, Alice becomes confused, as Jake told her that Lucy would be at a local swimming pool. Alice returns later and finds Lucy standing in the park. She tries to tell her to run, but Ray appears and grasps Lucy by the arm. Alice collects her remaining life in her hollow body and shouts for Lucy to run. Ray gets so angry that he tries to strangle Alice. Jake shoots Ray dead, and inadvertently wounds Alice. As she lays dying, Alice tells Lucy that her name is Kyla Davis, and that she lives on 623 Daisy Lane. She then asks Lucy to take her home. Alice's final thought before she dies is "I am free" (<https://wonderlessreviews.wordpress.com/review-living-dead-girl-by-elizabeth-scott/>). As it was discussed previously, there are many types of child abuse, most dreadful abuse is child sexual abuse, where it is recognized as a serious violation of human well-being. CSA is unacceptable international problem that can affect children of both the gender. As it happens, child sexual abuse can be traced abundantly in the four above mentioned novels. (<https://www.researchgate.net/publication/347826644>).

Islam and Children:

Along with the Islamic jurisprudence, even before birth, children's rights are respected. Children's rights are not guaranteed by the actions of their parents, their communities, or even their governments. Allah the Almighty Himself guarantees children's rights. In Islam, children's right to live in a secure society and security itself is very important. To make it more clear, the rights of a child begin before birth and even before conception. In Islam a man and a woman should not marry haphazardly. They both must dedicate their lives to worshipping and pleasing Allah and obeying Him. This would guarantee the rights of children automatically. Indeed, religious and legal marriage secures the rights of the couple's future children. In fact, among the basic rights of the child is to know his/her parents or lineage. According to the holy Quran ("...kill not your children because of poverty - We provide sustenance for you and for them" (Quran 6:151), after a kid is conceived, it has the right to the sacred life even if the parents fear poverty for it is Allah, who is the Provider and Sustainer of all life. Faithful parents are responsible for bringing their children up and raising them as moral, righteous human beings. If not, it will lead to going away from the path of righteousness and away from Allah. Somewhere else in the Holy Book we read that "O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones,

over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from God, but do that which they are commanded” (Quran 66:6). In Quran we learn that the triumphs and tribulations of life are a test and children are no exception. “Your wealth and your children are only a trial, whereas God, with Him is a great reward (Paradise)” (Quran 64:15). In his *Children of Islam: concepts of childhood in medieval Muslim Society*, Gil’adi says that "the correct Islamic advice for raising and rearing children covers all aspects of life. Just like Islam itself, it is holistic advice. Physical, emotional, and spiritual wellbeing are all of equal importance". It is interesting to note that Islam has always covered the rights of children and sees childhood as a unique period in an individual’s life. Parents and caregivers must feed kids and groom them well, dress them properly according to seasons and appearance. Education, religious learning, and spiritual guidance are among other Children's rights. Children's hearts must be filled with faith and their minds entertained with proper guidance, knowledge, and wisdom (<https://www.islamreligion.com/articles/3584...>).

As a matter of truth, the focalization of Islam on children is reflected in Prophet Mohammad's kindness and love for children. In this regards, Prophet Mohammad (pbuh) stated that “Indeed among the believers with the most complete faith is the one who is the best in conduct and the most kind to his family”. Needless to say, in Islam, our children have rights upon us. The Holy Prophet is a mercy for all of God’s creations. Actually, Prophet Mohammad's mercy is supreme. Prophet Muhammad (PBUH) adopted non-exhaustive attitudes towards children which is reported in his love and attention towards children. His treatment of children, not just his own progeny, is a pattern to all mankind, without end. Often, as an expression of his tender love and mercy towards kids, he would kiss and embrace them. It is reported that someone came across the prophet (pbuh) kissing Imam Hassan, his grandson, and claimed that he has ten children, but has never kissed any of them. The Messenger of Allah responded to the man that "He who does not show mercy (towards his children), no mercy would be shown to him". Despite his busy schedule, the prophet was interested actively in children's emotions, wellbeing, and lives. For instance, when the pet sparrow of a little boy who was playing with, died, The Messenger of God went to the grieving child's house to console him by asking the kid "Oh Abu ‘Umair! What has happened to the little sparrow?". He was patient with children to the most. Consistent with Anas ibn Malik who was honoured as a child to serve Prophet Mohammad (pbuh) for ten years, the Prophet never said a word of impatience or rebuked Anas who states that “I served the Prophet s.a.w for ten years, and he never said to me, ‘Uff’ (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?”. Prophet Mohammad (pbuh) was unique in his trust in youth. When Usama ibn Zaid was young, the prophet used to play with him. When Usama turned 17, he appointed him as the commander of the defence force of the city of Madinah. Despite his young

age, the prophet gave him such huge responsibility. From the other hand, he stopped others from criticising Usama's leadership for his young age by stating that "If you are criticising Usama's leadership, you have then criticised his father's leadership from before. By Allah, He was worthy of leadership and he was one of the dearest persons to me, and now Usama is one of the dearests to me after his father". The Holy Prophet had an enormous respect for his daughter Fatimah, peace be upon both of them. Whenever she was visiting her father, The Prophet would stand to welcome his beloved daughter while she entered the room, take her by the hand, kiss her and make her sit where he was sitting. Equally, Lady Fatimah (pbuh) would do the same when the holy Prophet visited her. Profound love and respect, for each other, can be seen in these beautiful acts, though simple. This is reflected in lady Aishah's words when she states that "when the Prophet saw Fatimah coming, he would stand up for her, took her hand, kissed her, and brought her to sit in his place. When the Prophet s.a.w visited her, she would stand up for him, take his hand, kiss him and brought him to sit in her place". The Holy Prophet (pbuh) emphasized that parents treat children equally. In Sunan An-Nasa' we read that someone brought his son to the Prophet to bear witness to a present he gave to him. Prophet Mohammad asked the father if he has given all his kids the same present or not. When the father's response was negative, The Messenger of Allah rejected to bear witness and stated explicitly that "I will not bear witness to anything. Will it not please you if they were all to treat you with equal respect?" the man said: "Of course." The Prophet continued that "Then no (I will not do it)." Indeed, Prophet Mohammad's mercy is unparalleled and his treatment of children is an example to all of us. He was a role model in caring for children. He has taught us how to treat them well, and how to express our love and joy for the gift of having them in our lives (<https://www.muslim.sg/articles/...children>).

We must keep in mind that this is not the case in modern Western countries like the United States of America. Rights for youth first emerged in the 1930s. Before the 1930s children were routinely exploited in many ways in American society. Most children of impoverished parents began working before the age of ten. Children worked in hazardous jobs at mines, mills, factories, sweatshops, and on farms, with little or no wages. Labor laws did not exist, and the common perception of the ease with which children were manipulated made them targets for a variety of rights violations. In 1912, the Children's Bureau was formed by the U.S. Congress in response to the White House Conference on Children. For the first time child welfare focused on more than disadvantaged children and became focused on all children.

It was not until 1974 that the Child Abuse Prevention and Treatment Act is passed by the U.S. Congress, creating the National Centre on Child Abuse and Neglect and other steps designed to increase children's rights and reduce child neglect and abuse. Until then, child abuse was prevalent

in America and went unnoticed and unreported for the most part. Many children suffered in silence and alone without the protection of laws or a caring population. There existed no moral compass for such atrocities. Children were viewed as property of the caretakers and their parents without any protections by the rule of law or the religious community.

As to religious protections in the U.S there are none. For example, the Evangelical Religious Right promotes physical beatings of children in the name of God. They have even devised ways of punishment that literally torture the child and even results in death. Public beatings and humiliation are acceptable forms of punishment to beat the evil out of the child. There is not pattern of love, patience, mercy and understanding of a child and their age. They do all this under the presumption of 'discipline.' This however is not limited to Evangelicals; it is prevalent among other religious cults, mainstream religions. In the Catholic Church, child abuse often implies grave sexual abuses. Entire "Christian" organizations are charged with beating and abusing children as a methodical disciplinary act permitted and promoted by God. There is a great division between how western religions and Islam view the obligations of bearing and raising children according to the true God. As a nation destined to suffer the consequences of Western ideologies and rampant immorality and debased culture, the distorted trend of sadomasochistic-spiritual rituals of discipline have become a deadly trend of restoring "America to God." God is views as a God of retribution and punishment, not one of reason, logic, mercy and love as in Islam.

Conclusion:

What this article aimed at was a brief introduction of the issue of child abuse, its reflection, and its eternal impact on the child's psyche in the 21st English century novel as well as a concise overview of the Islamic perspective on the topic. Furthermore, the changes in the 21st century in the world to the question of child abuse and its types, nature vs. nurture question, and the interplay between Psychology and Sexology may help to increase awareness and understanding of the subject of Child Abuse itself. The author hopes, he could help enhance the reader's awareness and understanding of the tragedy of child abuse through clarification of the issue. Fiction, on different points, expurgated and concealed, covers a number of dormant substances, the writer's cravings that actually are the genuine significance or elucidation of the texts. Hence, through enlightening the concealed matters or longings of the author, Freudian psychoanalytic approach unveils relations between the work and the writer. Introducing and studying Four 21st century novels: *Little Chicago* (2002) by Adam Rapp; Stephen Elliott's *Happy Baby* (2004); *Sold* (2006) written by Patricia McCormick; And Elizabeth Scott's *Living Dead Girl* (2008), and analysing the major characters in the above mentioned novels encouraged me to find out the reasons behind their actions and influences as well as their interactions with the other personalities and the surrounding society. In

fact, the debate between “blank-slate” denial of the influence of heritability, and the view admitting both environmental and heritable traits, has often been cast in terms of nature *versus* nurture. There is no research on the connection between social circumstances and sexual practices. According to G. R. Pafumi, “Many think that nature and nurture both play complex roles; most people experience little or no sense of choice about their sexual orientation” (225). It is worth mentioning that Child Abuse, its psychology, roots, paedophile’s sex life and sexual behaviour needs to be reconceptualised in more nuanced ways.

In keeping with Freud, art in general and literature specifically is a supernumerary satisfaction which replaces some other original needs and dreams. He considers art as “illusion” and compares and contrasts it with “reality” (42).

And finally, I insist that, child protection is a duty to all, and more so a concern for other social scientists who contribute to the understanding of the concepts of and strategies in child protection and the responsibility for adults and institutions with roles in ensuring the safety and the humane care of children under their care. Child abuse is complex and difficult to study. But perhaps child abuse the most pronounced evidence of humanity gone astray. It demands our concern and earnest efforts to eliminate the suffering of so many innocent children. More importantly, it should open our eyes to the true nature of humanity in a time where God is absent from the lives of the majority. Let us shine our light not only on the tragedy of child abuse but also on the tragedy of losing our path as children of God and of the light. Let our light shine in our hearts that it may illuminate those who suffer. Throughout Islamic history and in its literature the rights and responsibilities concerning kids are obvious. Parents, families, as well as communities have certain responsibilities towards kids. Most of those responsibilities are compulsory. There is no doubt, on the Dooms Day, Allah will question adults about the treatment of their broods. Allah has provided all we need. It is within our true nature to step up and answer the call to save the children of the world. Lest we lose ourselves!

As a nation destined to suffer the consequences of Western ideologies and rampant immorality and debased culture, the distorted trend of sadomasochistic-spiritual rituals of discipline have become a deadly trend of restoring “America to God.” God is views as a God of retribution and punishment, not one of reason, logic, mercy and love as in Islam.

Bibliography:

Ambrose JB. Orofacial signs of child abuse and neglect: A dental perspective. *Paediatrician*. 1989; 16:188–92. [PubMed]

- American Psychological Association. *Sexual Orientation, Homosexuality and Bisexuality*. <http://www.apahelpcenter.org/articles/pdf.php?id=31>. Published 2009. Accessed September 4, 2009.
- Bauer H, ed. *Sexology in translation: cultural and scientific encounters across the modern world*. Philadelphia: Temple University Press, 2015
- Binkley, Sam. "The Romantic Sexology of John Addington Symonds." *Journal of Homosexuality* 40, no. 1 (2000): 79–103.
- Black, Donald. *DSM-5® Guidebook: The Essential Companion to the Diagnostic and Statistical Manual of Mental Disorders*, Fifth Edition. 2014.
- Bland L, Doan L, eds. *Sexology in culture: labelling bodies and desires*. Cambridge: Polity Press, 1998.
- Brady, Sean. *Introduction to John Addington Symonds and Homosexuality: A Critical Edition of Sources*, edited by Sean Brady. Basingstoke: Palgrave, 2012.
- Bristow, Joseph. "Symonds's History, Ellis's Heredity: Sexual Inversion." In *Sexology in Culture: Labelling Bodies and Desires*, edited by Laura Doan and Lucy Bland. Chicago: University of Chicago Press, 1998.
- Butchart, Alexander. II. Kahane, Tony. *Preventing child maltreatment: a guide to taking action and generating evidence* /World Health Organization and International Society for Prevention of Child Abuse and Neglect. WHO Press. 2006.
- "Child abuse and neglect by parents and other caregivers" (PDF). World Health Organization. p. 3. Accessed on: 30/10/2021
- Crozier, Ivan. "Introduction: Havelock Ellis, John Addington Symonds and the Construction of Sexual Inversion." In *Sexual Inversion*, by Havelock Ellis and John Addington Symonds. Edited by Ivan Crozier. Basingstoke: Palgrave, 2008.
- Diangelis AJ, Andreasen JO, Ebeleseder KA, Kenny DJ, Trope M, Sigurdsson A, et al. International Association of Dental Traumatology guidelines for the management of traumatic dental injuries: 1. Fractures and luxations of permanent teeth. *Dent Traumatol*. 2012; 28:2–12. [PubMed]
- Duhaime AC, Alario AJ, Lewander WJ, Schut L, Sutton LN, Seidl TS, et al. "Head injury in very young children: Mechanisms, injury types, and ophthalmologic findings in 100 hospitalized patients younger than 2 years of age. *Pediatrics*". 1992; 90: 179–85. [PubMed].
- Elizabeth Scott's website <https://web.archive.org/web/20161024213309/http://elizabethwrites.com/> Accessed on: 30/10/2021
- Ellis, Havelock and John Addington Symonds. *Sexual Inversion*. Edited by Ivan Crozier. Basingstoke: Palgrave, 2008.
- Evangelista, Stefano. "Aesthetic Encounters: The Erotic Visions of John Addington Symonds and Wilhelm Von Gloeden". In *Illustrations, Optics and Objects in Nineteenth-Century Literary and Visual Cultures*, edited by Luisa Calè and Patrizia Di Bello. Basingstoke: Palgrave, 2010.

- . “Platonic Dons, Adolescent Bodies: Benjamin Jowett, John Addington Symonds, Walter Pater.” In *Children and Sexuality*, edited by George S. Rousseau. Basingstoke: Palgrave, 2007.
- Felluga, Dino. “General Introduction to Psychoanalysis.” *Introductory Guide to Critical Theory*. Last Update: Jan. 31, 2011. Purdue U. Accessed on: 30/10/2021 <<http://www.purdue.edu/guidetotheory/psychoanalysis/psychintroframes.html>>
- Freud, Sigmund. “The Interpretation of Dreams” (1920). Vol. 18 of *The Standard Edition of the Complete Psychologic Works of Sigmund Freud*. Trans. James Starchy. Toronto: Clarke, Irwin and Co. LTD., 1964.Print.
- Fromm, Eric. *The Sane Society*. New York: Fawcett Premier, 1955.Print.
- Funke, Jana. “We Cannot Be Greek Now”: *Age Difference, Corruption of Youth and the Making of Sexual Inversion*, *English Studies*, 94:2, 139-153, 2013. To link to this article: <http://dx.doi.org/10.1080/0013838X.2012.760255> Accessed on: 30/10/2021
- Gil’adi, A. *Children of Islam: concepts of childhood in medieval Muslim society*, Macmillan, Oxford, 1992.
- Glasser M, Kolvin I, Campbell D, Glasser A, Leitch I, Farrelly S. “Cycle of child sexual abuse: Links between being a victim and becoming a perpetrator”. *Br J Psychiatry*. 2001; 179:482–94. [PubMed]
- Howes C, Espinosa MP. “The consequences of child abuse for the formation of relationships with peers”. *Child Abuse Negl*. 1985; 9:397–404. [PubMed]
- <https://www.amazon.com/Happy-Baby-Novel-Stephen-Elliott/product-reviews/1555977766?pageNumber=2> Accessed on: 14/10/2021
- <https://www.amazon.com/Living-Dead-Girl-Elizabeth-Scott/dp/1416960597> Accessed on: 19/10/2021
- <http://archive.salon.com/books/review/2004/04/15/elliott/index.html> Salon.com Review Accessed on: 24/10/2021
- <https://askinglot.com/what-is-nature-in-sociology-definition> Accessed on: 07/10/2021
- <https://www.askislampedia.com/> Accessed on: 15/10/2021
- <https://bandbacktogether.com/master-resource-links-2/abuse-resources/child-abuse-resources/> Accessed on: 24/10/2021
- <https://behavioralscientist.org/the-end-of-nature-versus-nurture/> Accessed on: 22/10/2021
- <http://www.britannica.com/EBchecked/topic/219923/Freudiancriticism>. Accessed on: 22/09/2021
- <https://childhelphotline.org/what-is-abuse/sexual-abuse/> Accessed on: 24/10/2021
- <https://www.childhelp.org/child-abuse/> Accessed on: 24/10/2021

- <https://courses.lumenlearning.com/wmopen-psychology/chapter/outcome-gene-environment-interaction/> Accessed on: 21/10/2021
- [https://en.wikipedia.org/wiki/Sold_\(McCormick_novel\)](https://en.wikipedia.org/wiki/Sold_(McCormick_novel)) Accessed on: 11/10/2021
- [https://en.wikipedia.org/wiki/Living_Dead_Girl_\(novel\)](https://en.wikipedia.org/wiki/Living_Dead_Girl_(novel)) Accessed on: 21/10/2021
- https://en.wikipedia.org/wiki/United_States_Children%27s_Bureau Accessed on: 21/10/2021
- https://en.wikipedia.org/wiki/National_Center_on_Child_Abuse_and_Neglect Accessed on: 20/10/2021
- <http://www.foxinejay.com/types-of-trauma-childhood-abuse> Accessed on: 21/10/2021
- <https://www.healthychildren.org/English/safety-prevention/at-home/Pages/What-to-Know-about-Child-Abuse.aspx> Accessed on: 23/10/2021
- https://www.helenfarabee.org/poc/view_doc.php?type=book&id=1465&cn=2 Accessed on: 17/10/2021
- <https://hurghadalife.net/userfiles/files/75895058226.pdf> Accessed on: 11/10/2021
- <http://infinity.wecabrio.com/read/1416960600-living-dead-girl.pdf> Accessed on: 14/10/2021
- <https://www.islamreligion.com/articles/3584/viewall/what-islam-says-about-children/> Accessed on: 29/10/2021
- http://metapsychology.mentalhelp.net/poc/view_doc.php?type=book&id=1465&cn=400 Accessed on: 09/10/2021
- <https://www.msmanuals.com/en-sg/home/children-s-health-issues/child-neglect-and-abuse/overview-of-child-neglect-and-abuse> Accessed on: 20/10/2021
- <https://www.nap.edu/read/18331/chapter/7> Accessed on: 11/10/2021
- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3968319/> Accessed on: 21/10/2021
- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4067796/> Accessed on: 20/10/2021
- <https://nneca.org.uk/what-is-abuse/> Accessed on: 01/10/2021
- <http://www.nypl.org/help/about-nypl/awards/young-lions-fiction-award/past-winners-and-finalists> Accessed on: 01/10/2021
- <https://www.olivecrest.org/ending-child-abuse/what-is-child-abuse-and-how-can-i-recognize-it/> Accessed: 01/10/2021
- <https://www.oxfordreference.com/view/10.1093/acref/9780199683581.001.0001/acref-9780199683581-e-1526> Accessed on: 24/10/2021
- <https://www.pressreader.com/> Accessed on: 11/10/2021
- <http://www.stephenelliott.com/> Official website Accessed on: 24/10/2021

- <http://www.mcsweeneys.net/links/elliott/nytimes.html/> New York Times Review Accessed on: 14/10/2021
- <https://www.muslim.sg/articles/prophet-muhammad-s-kindness-and-love-for-children> Accessed on: 28/10/2021
- <http://www.mcsweeneys.net/links/elliott/elliott3.html> Book Excerpt Accessed on: 13/10/2021
- https://www.researchgate.net/publication/347826644_Child_Sexual_Abuse_as_a_Serious_Issue_in_Reference_with_a_Novel_Living_Dead_Girl_by_Elizabeth_Scott Accessed on: 20/10/2021
- <https://resourcecentre.savethechildren.net/node/1449/pdf/1449.pdf>
- <https://www.sciencedirect.com/topics/psychology/acts-of-omission> Accessed: 24/10/2021
- <https://www.scribd.com/document/506139084/Child-Abuse-and-Child-Labor-Final> Accessed on: 24/10/2021
- <https://socialsci.libretexts.org/> Accessed on: 27/10/2021
- <https://sharethemovement.org/the-issue/> Accessed on: 24/10/2021
- <https://www.sharecare.com/health/sexual-abuse/what-symptoms-sexual-abuse-child/> Accessed on: 13/10/2021
- <https://theirworld.org/explainers/child-labour> Accessed on: 11/10/2021
- <http://www.thecapcenter.org/why/types-of-abuse/physical-neglect> Accessed on: 22/10/2021
- <http://www.who.int/mediacentre/factsheets/fs150/en/> Accessed on: 04/10/2021
- <https://wonderlessreviews.wordpress.com/2016/08/18/review-living-dead-girl-by-elizabeth-scott/> Accessed on: 12/10/2021
- Kinsey, A.C., et al., *Sexual behavior in the human male*, Philadelphia/London 1948.
- Leeb RT, Paulozzi L, Melanson C, Simon T, Arias I. Child Maltreatment Surveillance: Uniform Definitions for Public Health and Recommended Data Elements, Version 1.0. Atlanta (GA): Centers for Disease Control and Prevention, National Center for Injury Prevention and Control; 2008.
- Marshal, Gordon. "nature versus nurture debate." A Dictionary of Sociology. 1998. Encyclopedia.com. Accessed on: 05/10/2021<<http://www.encyclopedia.com>>.
- Ministry of Gender, Children and Social Development. Violence against Children in Kenya-Findings from a 2010 National Survey. United Nations Children's Fund Kenya Country Office, Division of Violence Prevention, National Center for Injury Prevention and Control, US Centers for Disease Control and Prevention, and the Kenya National Bureau of Statistics. 2012.
- McCormick, Patricia. *Sold*. New York, New York: Hyperion Books for Children, 2008.

- McCormick, Patricia, Sold. (young adult review) (brief article) (Book review)". *Kirkus Reviews*. Kirkus Media. 74 (17): 908. September 1, 2006. Accessed on 22/10/2021
- McCoy, M.L.; Keen, S.M. "Introduction". *Child Abuse and Neglect* (2 ed.). New York: Psychology Press.2013; pp. 3–22.
- Moore, D. S. *The Developing Genome: An Introduction to Behavioral Epigenetics*. New York, NY: Oxford University Press, 2015.
- _____. *The Dependent Gene: The Fallacy of "Nature Vs. Nurture"*. New York, NY: Macmillan, 2003.
- Nottingham, Chris. *Stepchildren of nature: Krafft-Ebing, psychiatry and the making of sexual identity*. Chicago: Chicago University Press, 2000.
- Putnam FW. "Ten-year research update review: Child sexual abuse. *J Am Acad Child Adolesc Psychiatry*". 2003; 42:269–78. [PubMed]
- Ridley, Matt. *Nature v. Nurture; Genes, Experience, & What Makes Us Human*. HarperCollins Publishers, Inc., 2003.
- Rochman, Hazel. "Daughters For Sale. (Story behind the Story: Patricia McCormick's Sold)". Booklist. American Library Association. 103 (2). Accessed on: 06/10/2021
- Symonds, John A. *The Memoirs of John Addington Symonds: The Secret Homosexual Life of a Leading Nineteenth- Century Man of Letters*. New York: Random House, 1984.
- Theoklitou D, Kabitsis N, Kabitsi A. "Physical and emotional abuse of primary school children by teachers". *Child Abuse Negl*. 2012. 36 (1): 64–70.
- Tibbetts, Sally M. "Review: Living Dead Girl by Elizabeth Scott". Teenreads, 18 October 2011.
- Trilling, L., et al., eds. *The Oxford Anthology of English Literature*. Vol.2, New York: Oxford University Press, 1973. www.rlwclarke.net/.../2008-2009/07BTrillingFreudandLiterature.pdf. Accessed on: 02/10/2021
- Trope M. "Root resorption due to dental trauma". *Endod Topics*. 2002; 1:79–100.
- Vadiakas G, Roberts MW, Dilley DC. "Child abuse and neglect: Ethical and legal issues for dentistry". *J Mass Dent Soc*. 1991; 40:13–5. [PubMed]
- Victoria (British Columbia): Ministry of Social Services and Housing. *Province of British Columbia. Inter-ministry Child Abuse Handbook. An Integrated Approach to Child Abuse and Neglect*. 1988.
- Waugh, Patricia. *Literary Theory and Criticism*, OUP, 2006.Print.
- Wissow LS, Roter D. "Toward effective discussion of discipline and corporal punishment during primary care visits: Findings from studies of doctor-patient interaction". *Pediatrics*. 1994; 94:587–93. [PubMed]

Wright, Elizabeth. *Psychoanalytic Criticism: A Reappraisal, second edition*. Polity press, 2006.
Print.