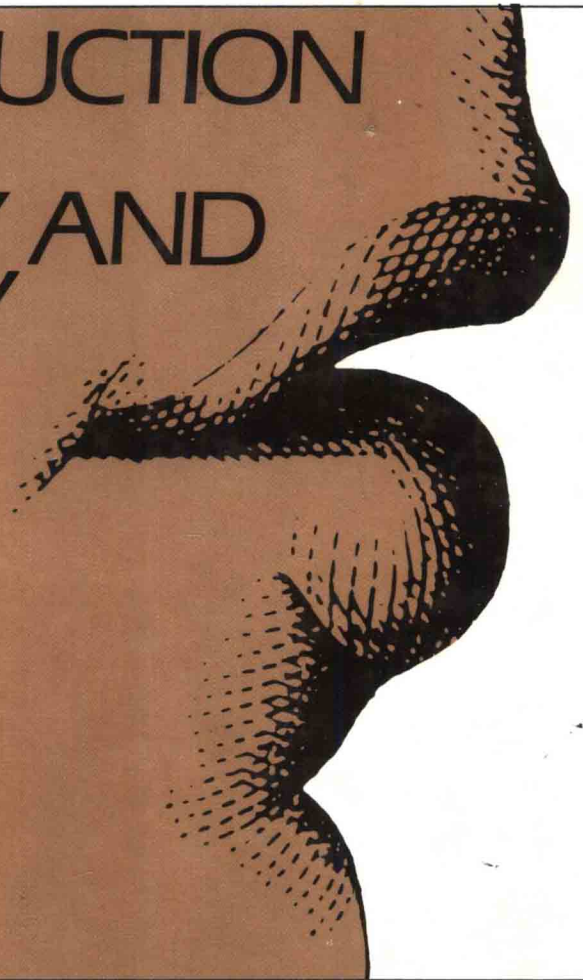


SEVENTH EDITION

SPEECH CORRECTION:

AN INTRODUCTION
TO SPEECH
PATHOLOGY AND
AUDIOLOGY



CHARLES VAN RIPER
LON EMERICK

Seventh Edition

Speech Correction: An Introduction to Speech Pathology and Audiology

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Preface

Very few texts in any field have been able to survive and flourish as this one has for over 44 years. Several generations of students have used it as their first introduction to speech pathology and have found the information it contained so fascinating they entered the field as a consequence. Perhaps the basic reason for its survival and wide current usage is that periodically it has been thoroughly revised and rewritten. To ensure that this new edition would include all the new knowledge, I sought the assistance of Dr. Lon Emerick, a man whom I have known and respected as a clinician, author, and teacher for some years. As the result of our close collaboration I feel that this seventh edition is far better than any of its predecessors in its coverage of the subject matter while still retaining the readability and appeal to students that characterized the text. More than a third of the text is comprised of new material. It is not only a new edition but a new book.

We would like to acknowledge the assistance of our reviewers: Vicki Reed and Dale J. Lundeen, University of Northern Colorado; Margaret Lemme, University of Denver; Charles Diggs, Columbia, Maryland; Christopher Niles Walker, University of Redlands; Ruth Harris, California State University–Northridge; Dolores E. Battle, State University College at Buffalo.

Charles Van Riper

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1

Introduction

Welcome to the field of speech pathology. We wish we knew why you decided to explore it. Perhaps you are thinking about adopting it as a new profession full of promise. Perhaps you are taking the introductory course in speech pathology because you know that in your future work in special education, audiology, counseling, occupational or physical therapy, or classroom teaching you will encounter persons with serious communication problems. Or perhaps you are one of those individuals who just like to explore unknown lands. No matter. We are delighted to be your guide because we have roamed the peaks and valleys of this field for many years and know its fascinations and challenges. And because we know that those who have been deprived of that most fundamental of human rights, the ability to communicate, need all the help and understanding they can get.

The senior author of this text, having been born at the age of thirty when he first managed to talk fluently enough to join the human race, knows that deprivation very personally and so his welcome is not simply an author's ploy. This text is a real invitation to those who want some meaningfulness in their lives by serving fellow human beings. You may or may not become a speech pathologist, but surely you can help some of those who cannot speak for themselves. Knowing about persons with communicative disorders will enhance your understanding of their plight and in some small way allow you to be an instrument of change.

If there is any real hope for humanity in these troubled times it is to be found in the swelling tide of belief that somehow we must change this planet from a polluted sphere into one in which people can fulfill their destinies with some grace. We are sickened from the ugliness in which we live and die. We are appalled by the way in which we have raped the good earth and anointed its wounds with human waste. We protest the human cruelty and exploitation we see all about us. We are angry with those who preceded us for handing down to us this heritage, and we are utterly determined to reverse this evil course, for we see very clearly where it will end.

This is a book about people troubled by the way in which they speak, about children and adults who stutter, or who cannot utter a sound because they have lost their vocal folds, or who possess some other speech disorder. At first glance, it might seem as though its contents could have no bearing on this generation's compelling need to make the world a fit place for men and women to fulfill their infinite potential for something other than evil. But there are many kinds of pollution, and some of the worst are those that reflect man's inhumanity to man. Perhaps all other evils flow from this befouled spring. If so, the study of speech pathology should help us to discern what must be done.

It is important to realize that speech is the unique feature that distinguishes man from animal. Had he not talked, man would still be in Eden or the cave. In the dark mirror of speech pathology we will find reflected his fears, his frustrations, his shame, and the way he is treated by others; but the profession of speech therapy also provides the hope that somehow, someday, we can solve our problems.

The senior author has been privileged to spend his life seeking to reduce, prevent, and heal that special kind of human misery found in defective speech, and it has given him a sense of meaningfulness that he hungers to share. He is under no illusions about the extent of his own personal contribution. By any measure it is infinitesimal, but at least it has been directed toward eliminating some of the human pollution that surrounded the people who have felt his impact. Each of us must do what he or she can so that our children's children will find a better world and better individuals to inhabit it.

Sometimes it seems that there are so many human ills and evils that those who dedicate their lives to their diminishing are dooming themselves to lives of futility and frustration. We have not found it so. Although our individual efforts may seem at times to have no more effect than those of an ant carrying a grain of sand away from the seashore, we have before us the example of atomic fission in which one active particle triggers those about it, and these then fire others until incredible forces are released. Each human being has within his lifetime a host of opportunities to trigger forces for good or evil which lie latent in his fellows. We believe that it is therefore possible for any one of us to start chain reactions that may finally result in the kind of world and the kind of men we hope for. It is through the fragile miracle of interpersonal communication that we can initiate this chain of reactions for human betterment.

COMMUNICATION, LANGUAGE, AND SPEECH

There is nothing more elemental in all existence than communication—it is the very essence of life. All creatures great and small, even unto the tiny amoeba, are connected in an endless ebb and flow of messages. But it is in humans that we see its ultimate expression in the marvelous vehicle of language.

Language has two constituents: a supply of symbols (a code) and a set of procedures ("rules") for combining them into coherent units of information. Words, the most common of symbols, must be arranged in particular ways to fulfill the intent of the person communicating. Although there are many ways in which we use language, the sending and receiving of spoken messages is our most frequent and important way of sharing our minds and relating to each other. By means of an incredibly swift and complicated process—which we shall describe more completely in Chapter 3—humans translate ideas into the magic of speech. The spoken word is fundamental to civilization.

While all human societies place a premium upon effective communication as a primary bond holding them together, certain societies seem to prize it more than others. In our own, a highly competitive, upwardly mobile one, verbal skill is greatly rewarded. We swim in a vast ocean of words all of our lives.

Effective speech in such a society is of the utmost importance if one is to gain and maintain membership or to get the status and material possessions which are constantly held up to us as goals to be desired.

We who have spoken so much so easily and for so long find it hard to comprehend the miraculous nature of speech—this peculiarly human tool. It seems as natural and as easy as breathing. But those of us who try to help those who have been deprived of normal communication soon come to know how utterly vital and necessary speech is to human existence. Not only do we use it in thinking and in the sending and receiving of messages, we also build our very sense of self out of word-stuff. Indeed, language infiltrates every aspect of our lives; even the way in which we view the world is molded by the symbols we use. Further, we need speech to command and restrain ourselves. Our words are our means for controlling others. Some religious sects isolate transgressors by refusing to talk to them. Department stores in large cities use a recording device that emits a subliminal message (“Honesty is the best policy”) to reduce shoplifting. Verbally we express our loves and hates. It is the safety valve of our emotions, the medicine of psychotherapy. But speech is more than a mere tool; it is basic to human life. We need it for its own sake.

Only those who come to know the problems of those who have been denied the magical power of the spoken word can realize the tremendous scope of this marvelous instrument that man has invented. Indeed, there are times when it seems that man has just begun to exploit the latent powers inherent in his speech. Someday we may learn to employ all those powers, but now we are like apes, using a flute to scratch ourselves. We who deal with the speech-handicapped do not take speech for granted. We are constantly aware of the extent of their deprivation. Our task is no small one; it is to help these persons gain the tools they need to fulfill their potential; it is to help them to join or rejoin the human race.

THE EMOTIONAL FRACTION OF A SPEECH HANDICAP

It is very hard for normal speakers to comprehend how difficult it is to live in a culture such as ours without possessing the ability to speak in an acceptable fashion. Perhaps a few glimpses into the lives of the speech-handicapped may help. Here are some excerpts from autobiographies:

After I had the stroke I wasn't able to talk well and I got very depressed. Sometimes I would wonder, "God, why am I doing these things?" I would place things on the dining room table that I wanted to leave for the children, in little piles and think, "This is for Brent, this is for Bruce, this is for Becky." Then I would take a whole handful of pills and think that if I took all of them, I would pass away. And I wanted to! But then I would picture my family and everyone else who was so kind to me, and I would put the pills away. Thoughts of suicide returned to me many times during my convalescence. I cried a lot.

Do you know what it is like to be an eighteen-year-old male lisper? Man, it's no fun, I can tell you that—life is perpetually against the wind! It's difficult enough being a college freshman, but then add all the hassle I get from the guys on the floor in the dormitory. They go through this comic routine using

high-pitched voices, limp wrist gestures, and a mincing walk when I am around. And they joke about not going in the bathroom when I am using it. I pretend I don't notice them or hear ugly words like "queer" and "faggot," but it really hurts. While studying for an ancient history exam the other day, I came across a maxim by Publius Syrus, "Speech is the mirror of the soul: as a man speaks, so is he." I damn near cried.

When I really take a look at things I have done—and still do—because I stutter, it makes me want to vomit with revulsion. Stuttering has dominated my whole life. Using the telephone, especially to call girls, was a nightmare. Since I could talk fine when all alone, I once made a tape recording with which I planned to call a particular young lady. I used all the appropriate social gesture language and tried to time the pauses for her responses. It backfired: her father answered the phone! I don't go in certain restaurants, like fast-food places, because of the time pressure; I write a note with my name and phone number when I take clothes to the cleaners; and in full-service gas stations, I still sing, "Fill it up to the brim" when the attendant comes to the car window. I even picked a shy, introverted woman for a wife so I wouldn't be dragged off to parties where I might have to talk. Which reminds me, I had so much trouble talking during the wedding rehearsal, the minister suggested that I just "think" the vows during the actual ceremony. When Cindy and I have an argument, I tell her that I wasn't really thinking about "I will" when we were married. Being a stutterer is not really funny, though. I often feel like I have a large scarlet letter "S" on my forehead.

This glimpse into the inner world of a stutterer as he reacts to his speech deviancy may seem to present an exaggerated and distorted picture. Unfortunately, it is not distorted. We have heard literally thousands of similar tales in one form or another. These people have been hurt deeply and repeatedly because they did not and could not conform to the speech standards of our society. The tragedy lies in the fact that they *could not*. They were not responsible for their defective speech, but those who hurt them acted as though they were, as though they had a choice. This assumption is the core of the problem not only of the person with a speech disorder but also of the poor, the insane, and most of the other kinds of deviancy.

Once, on Fiji in the South Pacific, we found a whole family of stutterers. As our guide and translator phrased it, "Mama kaka; papa kaka; and kaka, kaka, kaka." All six persons in that family showed marked repetitions and prolongations in their speech, but they were happy people, not at all troubled by their stuttering. It was just the way they talked. No hurry, no frustration, no stigma, indeed very little awareness. We could not help but contrast their attitudes and the simplicity of their stuttering with those which would have been shown by a similar family in our own land, where the pace of living is so much faster, where defective communication is rejected, where stutterers get penalized all their lives. To possess a marked speech disorder in our society is almost as handicapping as to be a physical cripple in a nomadic tribe that exists by hunting. Lemert, the sociologist, found a similar contrast in the way in which stutterers were treated among Polynesians as compared with the Japanese. He writes, "In common with the Hawaiians and Samoans, Manganians neither laugh at nor ridicule the stutterers. The individuals who stutter are not socially rejected and are under no handicap as to marriage or occupation. No attempt is made by the Manganians to treat or correct stuttering since it is ac-

cepted as an inborn characteristic,” Lemert (1962) showed that the Japanese, on the other hand, reacted to stuttering much as we do. Western society does not suffer the speech-handicapped gladly, and the persons with whom we work come to us with a special kind of human misery.

COMPONENTS OF THE EMOTIONAL FRACTION

The pollution of human misery comes from many wells, but its composition is the same: **PFAGH**.¹ This strange word is an acronym, a coined assemblage of letters, each of which represents another word. The **P** represents penalty; the **F** frustration; the **A** anxiety, the **G** guilt, and the **H** hostility. We invent this word to help you realize and remember the major components of the emotional fraction of a communication disorder.

Abnormal speech is no asset to anyone. It invites penalty from any society which prizes the ability to communicate effectively. Normal speech is the membership card that signifies that its owner belongs to the human race. Those who do not possess it are penalized and rejected. Even the abnormal speaker himself often feels this rejection is justified.

Moreover, the inability to communicate, to get the rewards our society offers to those who can talk effectively, results in great frustration. To be unable to say the word when he desires to do so, as in the case of the stutterer; to say “think” when he means “sink,” as in lispings; not to be able to produce a voice at all, as in the aphonic; to try to say something meaningful only to find

¹ The terms used in this text that may be unfamiliar to you appear in boldface at their introduction. Look them up in the *Glossary* at the end of the book.



FIGURE 1.1
PFAGH: The emotional fraction
of a speech handicap

that gibberish emerges, as in the aphasic—all these are profoundly frustrating. Anxiety, guilt, and hostility are the natural reactions to penalty and frustration. You too have known these three miseries transiently when you have been punished or met frustration, but many individuals with defective speech spend their lives immersed in these emotions.

Penalties

Let us look at some illustrative penalties culled from the autobiographies of clients with whom we have worked:

I hate to stutter in restaurants because the waitress ignores me and then talks to my companions. I feel like a nonperson. And when they do talk to me, they speak too loudly, slowly, and in a patronizing manner; and they never, ever look at me.

In junior high school I got a lot of teasing about the scar on my lip and the way I talked through my nose. Once someone put a set of glasses and a big nose like persons wear on Halloween on my desk and all the kids laughed when I came into class. Even the teacher was grinning behind her workbook.

It was quite a shock when I came to college from the small hometown where everyone knew me. My articulation is so garbled that I had to take off my freshman beanie and show people my name tag when I introduce myself. The worst part is the stares I get in stores. Speech is so public, so self-revealing, and I'm sure people think I'm either drunk or retarded.

When the minister asked me to come to church late, sit in the back, and leave early so the congregation wouldn't see my jerky movements and spastic gait, it was the most unkind cut of all. Can't people see that it's my muscles and not my mind that is afflicted by **cerebral palsy**?

A hearing loss really isolates you, even from your own loved ones. They try not to show it, but they get so annoyed when I ask them to repeat. That's why I stay at home a lot.

These are but a few of the many penalties and rejections which any individual with an unpleasant difference is likely to experience. Imitative behavior, curiosity, nicknaming, humorous response, embarrassed withdrawal, brutal attack, impatience, quick rejection or exclusion, overprotection, pity, misinterpretation, and condescension are some of the other common penalties.

The amount and kind of penalty inflicted on a speech defective are dependent on four factors: (1) the vividness or peculiarity of the speech difference; (2) the person's attitude toward his own difference; (3) the sensitivities, maladjustments, or preconceived attitudes of the people who penalize him; and (4) the presence of other personality assets.

First, in general, the more frequent or bizarre the speech peculiarity, the more frequently and strongly it is penalized. Thus a child with only one sound substitution or one that occurs only intermittently will be penalized less than one with almost unintelligible speech, and a mild stutterer will be penal-

ized less than a severe one. Second, the speech deviant's own attitude toward his deviancy often determines what the attitude of the auditor will be. If he considers it a shameful abnormality, his listeners can hardly be expected to contradict him. Empathic response is a powerful agent in the creation of attitudes. Third, the worst penalties will come from those individuals who are sensitive about some difference of their own. Since some of them have parents or siblings with similar speech differences, they are often penalized very early in life by those persons.

You ask why I slap Jerry every time he stutters? I do it for his own good. If my mother had slapped me every time I did it I could have broken myself of this habit. It's horrible going through life stuttering every time you open your mouth, and my boy isn't going to have to do it even if I have to knock his head off.

Moreover, many individuals have such preconceived notions or attitudes concerning the causes or the unpleasantness of speech handicaps that they react in a more or less stereotyped fashion to such differences, no matter how well adjusted the speech deviant himself may be. Finally, as we have pointed out, the speech deviant may possess other abilities or personal assets which so overshadow his speech difference that he is penalized very little.

Even though some children with a speech disorder are fortunate enough to be brought up in a family and an environment where they meet little punishment for their difference, eventually they will meet the rejection that society reserves for the person who has an unacceptable difference. Indeed, some of these protected children are more vulnerable than those whose lives have been full of penalty. Let us give a few examples from our own practice:

A second-grade boy had been receiving speech therapy for over a year and had made excellent progress in mastering many of his defective sounds. In the third grade he met a teacher who was old and uncontrolled, who had had to return to teaching after her husband had died, and who hated the whole business. She used the boy as a scapegoat for her own frustrations. Under the guise of helping him, she ridiculed his errors and held him up to scorn before his fellows. Shortly after the fall term began, this boy's speech began to get worse, and within a few months it had lapsed to its former unintelligible jargon.

We had been working for three years with Ted, an eight-year-old youngster. His **cleft palate** had been repaired surgically; but the muscles were very weak, and there was scar tissue which made it a bit difficult to close off the rear opening to the nasal passages with speed. He had improved greatly, however, and only a few bits of nasal snorting or excessive nasality remained when he talked carefully. Then one day his associates on the playground, led by the inevitable bully, began to call him "Nosey-Nosey." Within one week his speech disintegrated into a honking, unintelligible jargon, and he refused to come to the clinic for any more therapy.

Covert penalties Not all the penalties bestowed upon the person who talks queerly are so obvious. Perhaps the worst ones are those that are hidden, the covert kind. One of our clients who stuttered wrote this:

When I stutter at home the silence is deafening. No matter how much I struggle, no one acknowledges that I am having trouble talking. My mother freezes

like an arctic hare and my father hides behind the *Wall Street Journal*. I feel like a family pariah. My problem is unmentionable, unspeakable. The emperor has no stuttering problem. Maybe I should walk around ringing a bell and chanting "Unclean, unclean!"

Most of the more obvious penalties are felt by children. After a speech-handicapped person becomes an adult, few people mock him, laugh at him, or show disgust. Instead, he now finds that they shun him. Their distant politeness may hurt worse than the epithets he knew when he was young. One of our cases, a girl with a paralyzed tongue and very slurred speech who was desperately in need of work so she could eat and have a place to sleep, contacted forty-nine different prospective employers before she found one who would give her a chance to exist. "Not one of them ever said anything about my speech," she told us. "Some were extra kind, some were impatient, some were rude, but all of them had some other reason besides my speech for saying no. I could tell right away by seeing how they changed the moment I began to talk. Like I was unclean or something."

Why do such things happen? Why do we punish the person who is different? Why must he punish himself? Surely Americans are some of the kindest people who have ever lived on this earth. We show our concern for the unfortunate every day. No nation has ever known so many agencies, campaigns, foundations, and private charities. One drive for funds follows another. Muscular Dystrophy, the Red Cross, the United Fund, the Heart Association, Seeing Eye dogs, the coin bottle in the drugstore, the pleading on radio and television. Surely all of these activities seem to show that we help rather than punish our handicapped, but perhaps we find it easier to give our money than ourselves.

Cultural anthropologists have regarded this altruism with more than academic interest. They point out that our culture is one that features the setting up of a constant series of material goals and possessions which are highly advertised. Prestige and status seem often to be based upon winning these possessions and positions in a highly competitive struggle. We fight for security and approval, but in the process we trample underfoot the security of others. Some psychologists have felt that our need to help the handicapped is a product of the guilt feelings we possess from this trampling. Others attribute our concern for the underprivileged to fear lest someday we too will be the losers in the battle for life. They claim that we tend to say to ourselves, "There, but for the grace of God, go I," when we meet someone who has failed to find a place for himself in the world for reasons beyond his control. These organized charities do much good, but they cannot fulfill the needs of the handicapped for personal caring.

Aggressive or protest behavior as a reaction to penalty Penalty and rejection by his associates may lead an individual to react aggressively by attack, protest, or some form of rebellion. He may employ the mechanism of projection and blame his parents, teachers, or playmates for his objectionable difference. He may display toward the weaknesses of others in the group the same intolerant attitude which they have manifested toward his own. In this way he not only temporarily minimizes the importance of his own handicap, but also enjoys the revenge of recognizing weaknesses in others. He may attempt to shift the blame for rejection. He will say, "They didn't keep me out