



EMPATHIC PARENTING

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

Volume 11

Issue 2

Spring 1988

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The idea that a child should be reared toward independence in the first two to three years — is just not true.

**Justin Call
see page 10**

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“We Need two Salaries Just to Keep Up”

Will we ever unlearn the urge to shop? Certainly, as Leiss points out there are genuine pleasures to be gained from consuming goods. But if goods alone are the major means of achieving satisfaction, their limits - as well as our limits to consuming them - are becoming apparent. Jhally describes the past decade of spending as “the last binge before the realities of Japanese competition and the place of the American economy in the world economy take hold.” When reality sinks in, he suggests that there will be two possible reactions. On the one hand, people may become angry that the lifestyles they have been promised are not available, not within their reach. The fantasy kingdom of the Reagan era will dissolve, the airy castles of malls and consumer pleasures fade away, leaving bitterness and anger. Or, on the other hand, people may become more critical of the consumer society and learn to seek genuine satisfaction in other areas, perhaps demanding more real control and participation in the workplace, the community and the political process, so that there will be less impetus to overburden consumer products with the demand that they satisfy all our needs. Can a sweatshirt with a store's logo on it stand in for freedom of choice, individual identity, family, friends, community, spiritual values and the sense of being a useful and productive citizen? Surely this is too much to ask of a few ounces of dyed cotton.

Brian Shein
Report on Business Magazine
Page 22

EMPATHIC PARENTING:

Being willing and able to ‘put yourself in your child's shoes’ in order to correctly identify his/her feelings, and

Being willing and able to behave toward your child in ways which take those feelings into account.

Empathic parenting takes an enormous amount of time and energy and fully involves both parents in a co-operative, sharing way.

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EMPATHIC PARENTING

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EMPATHIC PARENTING

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Letters

CHILDHOOD IS MORE IMPORTANT THAN WE HAVE YET DARED TO BELIEVE

Dear Dr. Barker

It was with great excitement that I opened the pages of Mothering Magazine and found your excellent article titled "The Critical Importance of Mothering". It is so refreshing to read the words of professionals in the field of psychology who not only recognize but are willing to speak out on the importance of the earliest years of a child's life . . .

I approach what I hope will be an ongoing dialogue with certain key assumptions from my own work in psychology;

1. Childhood is more important than we have yet dared to believe: The ongoing echo that results from the experiences (positive and negative) during the early years of a child's development cannot be overstated. It seems quite obvious now that Freud did not fully comprehend the massive effects of the earliest years on an adult's experience.

2. We never stop being children. This ongoing echo of our early years is played out in the way that all of us project life's earliest events and relationships onto current experience. In my daily experience as a psychotherapist, I find no significant issues of anger, grief, anxiety or conflict that do not have their roots in the early years of life.

3. These earliest years of life establish (or fail to establish) one's sense of self. And I experience within our culture something of a Kafkaesque conspiracy against the birth of a healthy sense of self. One plausible reason: It is hard to give what we didn't get—and what we didn't get was a deep confirmation of who we really are. (The most common psychological maladies of our time all eventually seem to come down to the twin themes of inner vacancy and inner falsehood; a sense of emptiness at our core and a sense of pretense and inauthenticity. And so, as a psychotherapist who received his doctorate in the blending of psychology and religion, I experience that the spiritual issues of our time immediately become obvious. What amazes me most is how intimately our current cultural spiritual

struggles tend to focus upon issues of emptiness and inauthenticity and how intimately these are connected to the needs of the young child.

The extremes to which we need to go to support the healthy raising of children have not even begun to be considered.

And so, ultimately what I seek and what you seek is a social order in which people matter first; where work continues to be essential, but only in the context of human need. That can't happen until people know at their very core that they matter. I believe that this knowing—this deep knowing of how we matter (and the resulting capacity to treat others in the same way)—comes very early. Very early . . .

Warm regards,
Kent T. Hoffman
Marycliff Institute
Spokane, Washington

THE DANGERS OF DAYCARE

February 5th, 1988

Erna Furman
Cleveland Center for Research
in Child Development
2084 Cornell Road
Cleveland, Ohio 44106
U.S.A.

Dear Erna Furman

This is a somewhat awkward letter to write, but rather than have it delayed any longer, or not to write at all, I will bite the bullet and try.

It is perhaps strange for someone editing a journal to admit that he does not enjoy reading, and never has, so that reviewing books is not something I come to very naturally.

Having read and re-read those portions of your paper "Mothers, Toddlers, and Care" which we reprinted in our little journal, and getting some sense from it of the incredible difficulty and innumerable pitfalls which can be experienced by infants and toddlers in group care by substitute caregivers, I concluded that you would feel that daycare is a hazardous proposition at best.

As you can see from the attached letter to Zero To Three,* my feelings seem to be

*See page 14

Letters

getting stronger about the failure of Infant Mental Health Clinicians to call a spade a spade in this matter of daycare. In my arrogant simplicity, independent livelihood, and detailed familiarity with the pathology of severe psychopaths (many of whom I believe are suffering the result of attachment difficulties as infants and toddlers), I think the hazards of daycare should be spoken of in plain English.

Thus, when I find a book like yours, I go directly to the sections relating to these matters and I must say it looks to me like you are more influenced by the feelings of contemporary American mothers and fathers rather than the infants they choose to bear. I lament this in particular because you, better than any writer I have seen, can precisely state the needs of infants and toddlers, and precisely document the pitfalls in meeting those needs and the consequences thereof.

I invite you to accept my comments as those of a bigot who is out of touch with reality, but I must say I prefer the approach taken by Selma Fraiberg, Penelope Leach, and Wm. Sears as exemplified by the enclosed excerpts of their work reprinted in our Journal.

I hope that this criticism does not terminate my contact with you, for I value you as one of the most perceptive and knowledgeable authorities on the care of infants and toddlers.

Sincerely
Elliott Barker

February 20th, 1988

Dear Dr. Barker,

Thank you for your letter of February and for your frankness in stating your opinion. Even though you don't like to read, with which I sympathize in regard to required reading for professional purposes, I hope you will read this rather lengthy letter . . .

I am very familiar with the extracts from Fraiberg's and others' books which you kindly sent me and I am a strong opponent of daycare as such and early daycare especially, as you well know. Where I differ is how to help people toward sharing my

views and learning from my professional understanding and experience.

Having worked in this field for forty years, both in England and in the USA, I am not impressed with the success of the hard sell, although I am sure it has its place. It is welcomed by those who do not need conviction and is usually rejected outright by those one would like to reach. I have also learned that daycare is a symptom, not a disease. The disease is so many mothers' difficulty in fully investing their child(ren) and thus giving themselves and their child(ren) a chance to reap the enormous inner rewards of an in-tune mutual relationship. Society does not help in its psychologically determined undervaluing of mothering. As Winnicott said (and I paraphrase a bit) "Democracy dare not acknowledge its debt to mothers because the debt is too big". I have worked with many mothers who did stay with their young children physically but could not maintain an emotional investment and hence either fled into withdrawal or other pathological adaptations, duplicating the ill effects of daycare. By contrast, when mothers can be helped to invest themselves fully and to appreciate the importance of it to themselves and to their child(ren), they just know or sense that daycare or other separations are detrimental, suffer themselves too much when they occur and do not have to be told to avoid them. Thus, I opt to go for the disease, not the symptom, and work toward helping mothers invest and value themselves as mothers, for nothing provides as much self-esteem as feeling that one has been a good mother and nothing else can be done only in a special span of time during life (everything else can be accomplished before or after, there is no second chance in life with mothering). The entire tenor of my book, and many chapters quite specifically deal with just that: it's an uphill struggle, judging by the history of parenting in western civilization and perhaps there are inherent limitations in our makeup but I feel it's the only way and worth all the effort.

Thank you for listening me out. I hope you will respond; I even hope you may reconsider my article and I therefore enclose another copy of it in case my earlier one

Letters

did not reach you. But even if you disagree, I thank you for considering my approach.

Thank you also for continuing to send me copies of Empathic Parenting which has become quite popular here. I xerox subscription forms from my copies for the people I work with, but if perhaps you have a batch of subscription forms for me to distribute, I would appreciate receiving them.

With best regards,
Sincerely
Erna Furman

March 16th, 1988

Dear Erna Furman

I had wanted to reply to your letter of February 20th the day it arrived, I was so pleased that you had taken the time to carefully address my concerns. Unfortunately it has been a particularly hectic time with the current issue of our journal now two months overdue and things going very slowly indeed with a new typesetter and printer.

I have reread your article "Helping young children grow: I never knew parents did so much", and am now wondering if I wasn't too hasty in thinking it wasn't appropriate for our journal* . . .

With regard to being blunt about daycare I must say it at least heartens me a great deal to hear you say point blank that you are a strong opponent of daycare as such, and early daycare especially . . . I do appreciate the indirect strategy for change which you are advocating. For many years I worked in a maximum security hospital for the criminally insane and the question of how to reform and change rather barbaric practices was always on our minds and I've always had some sympathy for both the direct and indirect approach to social change. You can see how I have come down on the daycare issue and how badly I feel the need for others to come out of the closet so to speak and be counted.

Sincerely
Elliott Barker

March 25th, 1988

Dear Dr. Barker

Thank you so much for your letter of March 16th. Like you, I deeply appreciate your willingness to discuss thoughtfully some of the very vital issues that concern us both and I am most grateful that you took the time to listen and to respond.

As for my "quotable" opinions on daycare. I do not hesitate to speak up fully and directly on being quite opposed to daycare for babies without any ifs or buts. I am also opposed to daycare for toddlers although I think that, given short periods of a few hours and given very special attention to ways of preserving the mother-child relationship, it is possible to mitigate the inevitable serious stresses. At the same time, I would wish to be quoted on feeling that it is not enough just to have mother at home with her baby or toddler, that many of them need support and that we should have small centers where mothers attend with their youngsters, remaining in caretaking charge of them at the center but also receiving assistance with handling and support of their mothering. I am also not in favour of daycare for older preschoolers. These children too are not ready to spend the day away from mother, but they can be helped to benefit from morning or afternoon nursery school settings . . .

With best thanks and wishes for a good Easter holiday.

Sincerely
Erna Furman

*See pages 15-19

Letters

Response to "Preventing Misbehavior in the Short Run" (Spring 1987)

Dear Dr. Barker

Bettelheim's poignant description of the serious consequences of banishment can logically lead only to the conclusion that it must be avoided if at all possible, that it must be used only in the most extreme circumstances; that is, when it is the only alternative available for protection from physical abuse, only as the lesser of two evils. Yet the excerpt as it stands appears to be a recommendation that banishment be used routinely.

However, in the book from which this excerpt is taken, Bettelheim goes on to say:

All this will work well only if the underlying motive of the Parent is not a desire to punish the child but a wish not to become so angered by his misbehavior that anger may lead to a more serious disruption of their basically loving relation. Parents who wish to punish and hurt their child are able to use any opportunity to do so. So, it is hardly surprising that some not so good parents take advantage of the method of withdrawal of love for their nefarious purposes which they can afford to do because no physical aggression is involved, as it is in corporal punishment. They can hence feel themselves that they were not acting out their hostile feelings but only wanted to correct the child. (But) any punishment — physical or emotional — sets us against the person who inflicts it on us.

As these later statements have been omitted in the Journal excerpt, I worry that readers will draw dangerously wrong conclusions and proceed to use banishment routinely as punishment in less extreme circumstances, for which there are better, more effective, and more humane alternatives. I have known parents who routinely use banishment when they are calm enough to use better methods, such as validation of the child's feelings, helping the child to focus on solutions, and recognizing and meeting the child's underlying unmet

need (for undivided attention, exercise, food, rest, etc.)

Banishment may be the only safe alternative in extreme circumstances. But used routinely, this "terrible threat" which brings about "deep feelings of anxiety" cannot help but contribute to further misbehavior. Deliberately instilling such fears is certainly abusive and totally inconsistent with the CSPCC-Credo.

Jan Hunt
Victoria, BC

NOT ON THE NEWSTANDS

Dear Dr. Barker

...I wanted to tell you about Not on the Newsstands, our most recent publication which lists over 130 publications (newsletters, magazines and newspapers) that are unusual and "non-mainstream". It's a treasure trove of little known publications on natural childrearing, home careers, alternative lifestyles, health and nutrition, etc. I am pleased to tell you that Empathic Parenting is included ... The cost is \$10.00

...

Tamara B. Orr
Priority Parenting Publications
P.O. Box 1793
Warsaw, IN 46580-1793

The best advice I've ever received . . .

JUST SMILE

By Julie Lineberger

"Just smile and say, 'Uh-huh'". It was the best advice given to me in my pregnancy. Actually, I think it's the best advice I've ever received.

Why is it that almost everyone, including total strangers, feels it is their duty to advise pregnant women and mothers of small children? When I was pregnant, people who had seldom nodded my way, people who have never been pregnant themselves, as well as friends, family and co-workers gave an endless stream of birth histories, many of them horror stories, peppered with tips and "must dos", each supported by its own example story.

The saga continues with each new stage our daughter Jaslyn passes through. Only now the pressure is greater. "She should have a warmer coat on." "You should've started solid food at four months. My doctor . . ." "She really needs a hair cut." "Our pediatrician said . . ." "Does she say anything yet? Our daughter was so smart that she was talking . . ."

Most people are simply doing what was done to them; perhaps they know of no other way to show interest and concern. Some, unbeknownst even to themselves, are threatened by new ideas. They are worried that they did not do the best job possible in raising their own children. If they convince me to do things the way they did them, inwardly they feel assured that they did things the right way.

In raising our daughter, my husband and I have tried very hard to find the voice of our inner selves. With the constant barrage

of unsought advice, and the multitude of "how to" books, this voice is sometimes hard to locate. Through meditation and consultation with each other, we feel we have. We have also found a wealth of information in Jaslyn herself. We trust her inner sense of what she is ready for in her development, her sense of safety, her knowledge of her own body clock, etc. In these ways we try to listen to Jaslyn's inner self as much as possible.

Some of the choices we've made are not common to our friends. Fear, for example, becomes a factor for people not accustomed to trusting an infant's sense of discovery. Those closest to us have come to terms with our ideas. They have stopped pressuring us to do things their way. In many cases, not only have their suggestions ceased, but they are now seeking out our thoughts.

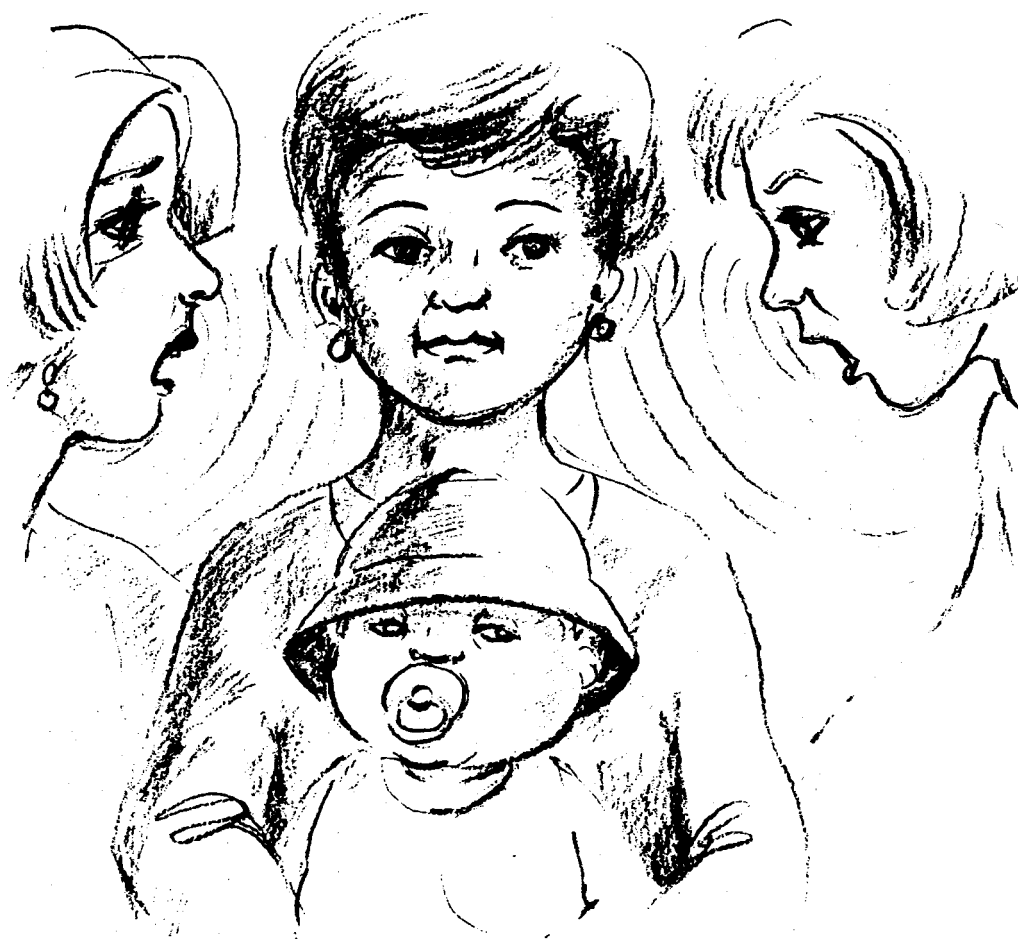
The key is not our choices in raising Jaslyn, but our belief in our decisions. The actual choices made are not as important as how comfortable the parents feel with them. If a parent does not take ownership of a particular idea, adapting it to suit her/his needs, the practice belongs to someone else and the parent will feel awkward doing it. The child is the first to sense this.

If an idea hits home, contemplate it, mull it over, figure out what parts of it are comfortable for you and use them. In this form of adaptation, an idea evolves into a childrearing practice that becomes your own.

JULIE LINEBERGER and Joseph Cincotta are the parents of Jaslyn Devi. Julie works with juvenile probationers in Cambridge, Massachusetts. This is a rest from her past jobs in the Sultanate of Oman, Thailand, New Guinea and various other countries doing development education work, and taking a little bit from each culture as part of her own.

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We trust her inner sense of what she is ready for in her development, her sense of safety, her knowledge of her own body clock, etc.



A smile takes fewer muscles to form than a frown. An “uh-huh” is not anything more than an acknowledgment of a comment. We have learned how to smile when an aunt, a neighbour or a stranger tells us that our child shouldn’t nurse anymore, or needs another layer of clothing, or should use a particular product or gadget. We have learned to say “uh-huh” rather than get into an uncomfortable discussion with people

who aren’t listening, but are desperately trying to convince us of their way in order to reassure themselves.

Oh, it is plenty difficult at times; even the most well-meaning remark can sound like condescension. We try to look for the intention behind the words. Our aim is not to convert the world to our ideas, but to raise our child in the best manner we are capable of . . . as we believe all parents try to do.

In these ways we try to listen to Jaslyn’s inner self as much as possible.

Thanks to a lot of voluntary assistance . . .

New CSPCC Television Public Service Announcement

In 1980, Barbara Graham of Gatineau Quebec singlehandedly (and voluntarily) produced the first CSPCC Public Service Announcement for T.V. Eight years later, a bigger and stronger CSPCC has been the beneficiary of the voluntary assistance of an enormous number of people in producing "YOU KNOW ENOUGH . . ."

This 30-second PSA has resulted from the co-operative efforts of five companies whose livelihood comes from the production and distribution of television commercials: The Command Post and Transfer Corporation, Total Eclipse, Denison Riff Productions, Vision Film Associates, and Ad-Vantage Distributors. When totalled, the

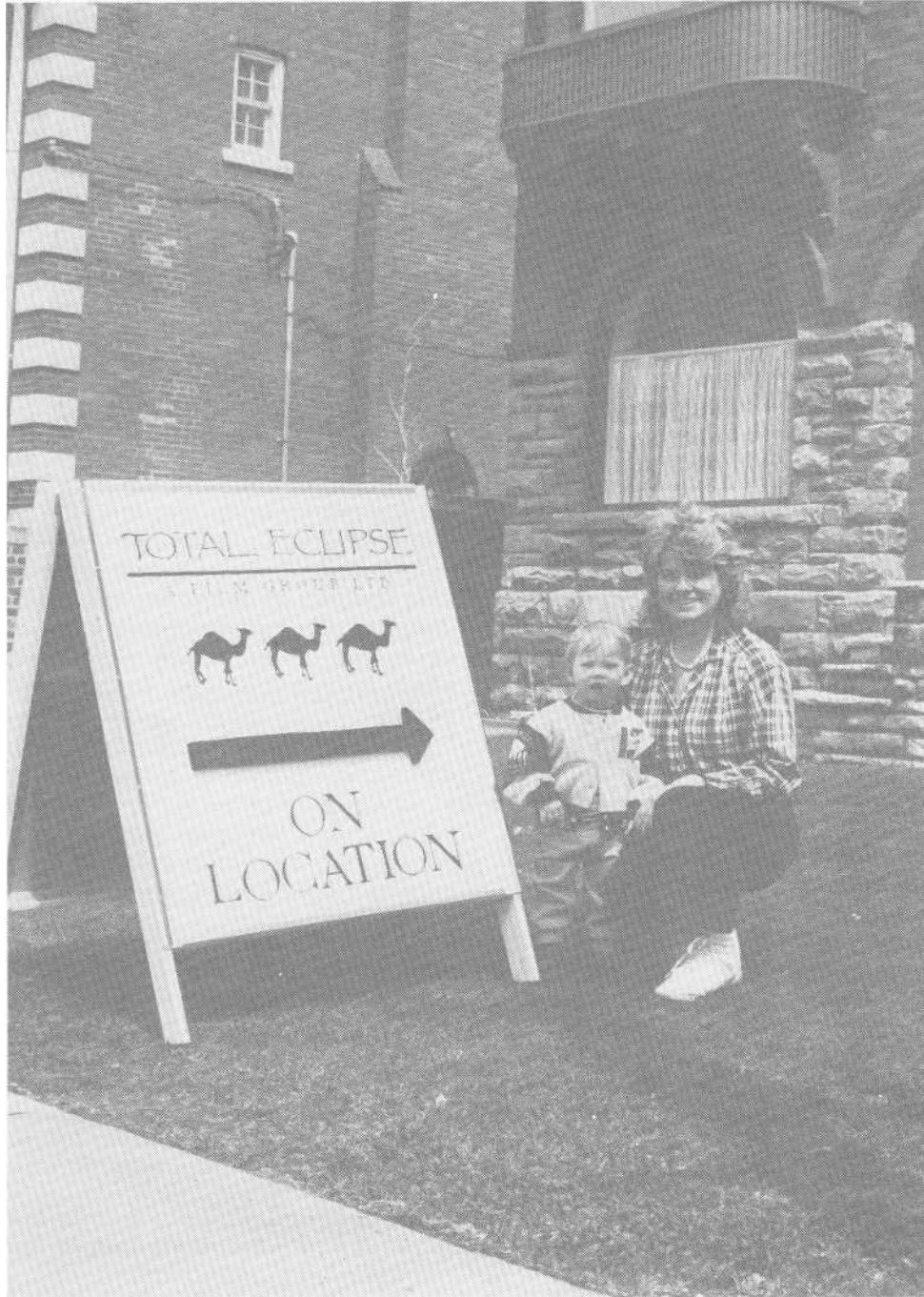
donated services of these five companies exceeds \$45,000.

We think a lot of kids will be helped by this gentle reminder of parental priorities. As with all preventive work, no one knows exactly how many. It's so much tidier and impressive to count victims, that one requires a lot of faith (and good judgment) to support preventive efforts.

If you see "YOU KNOW ENOUGH . . ." and like it, let the T.V. station know you appreciate the fact they have donated the time to air it. If you haven't seen it on your local station, ask if they have received it yet, and tell them that you hope they will be able to air it.



Mom (Eva Johnson) and baby Julia and makeup artist



Mom (Dale Fawcett) and baby James "on location"

Knowing your infant is knowing yourself . . .

Taboos and Fears Surrounding Late Weaning and Attachment

by Justin P. Call, M.D.

Knowing your infant is knowing yourself. Our first goal as parents is to be amazed, as well as proud, accepting, fulfilled. We have a second chance to grow up, to transcend our experience of the past, and to prepare the way for coming generations. Not only baby-led weaning, but baby-led parenting should be the new way to look at parenting in the future - to be led by one's child, to be open to what a child can teach you, not only about their needs and what they are responsive to, but also to what they can teach you about yourself.

The term "infancy" is one that I think is very useful because it not only defines the age of the baby, but refers to a state or condition in the mother. The state of infancy, which means "not talking", imposes upon the observer or the caretaker the capacity to take on the feelings of the baby and to become a part of infancy itself.

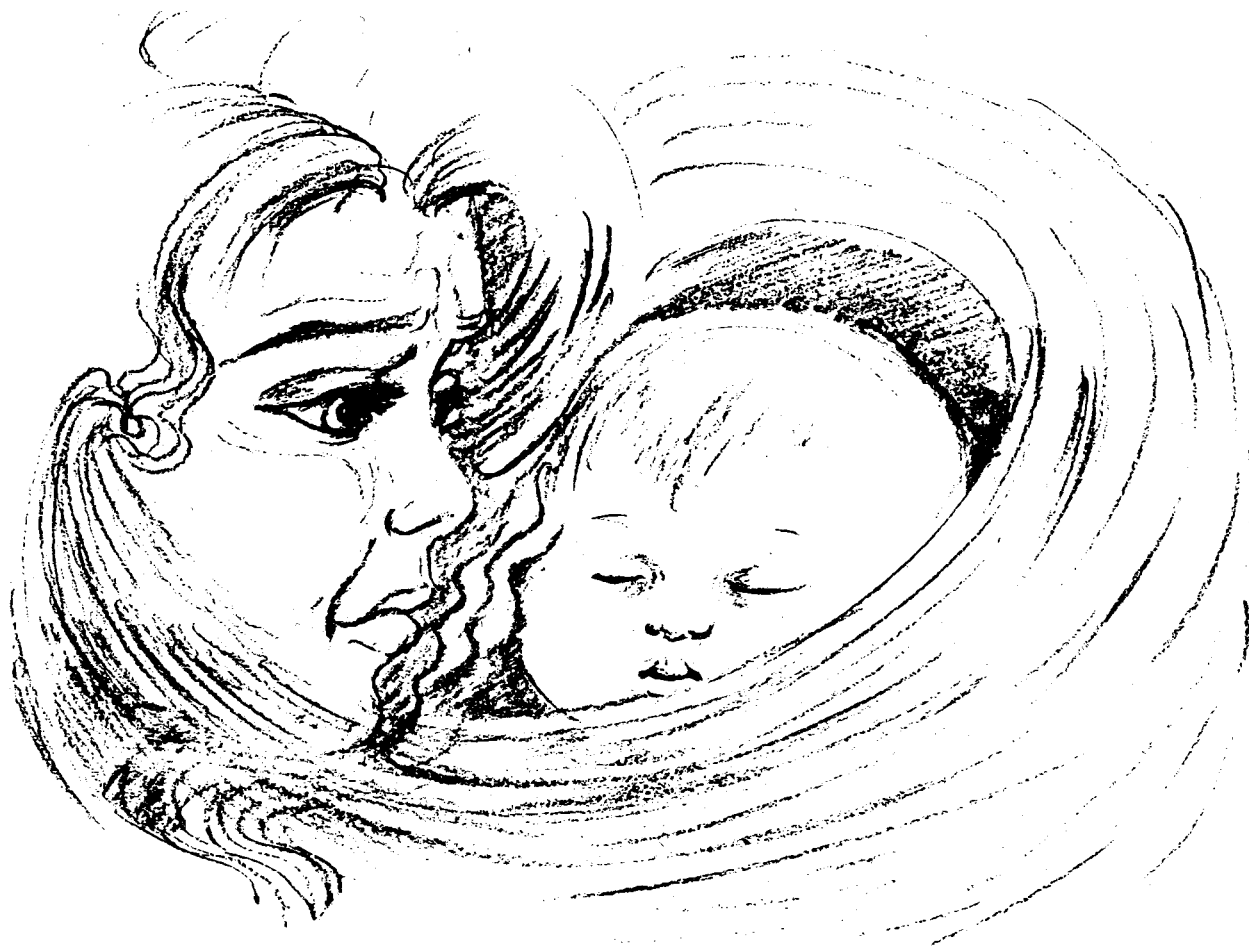
During the prenatal period, (the mother has) an enormous amount of preoccupa-

tion with (her) own body. This preoccupation sets the stage for being preoccupied with the infant's body and is a fundamental aspect of the beginning of the attachment process. It leads to what I think is extremely important, the capacity to be preoccupied with the infant. All of the behavioural studies we've done over the past twenty years would mean nothing if they weren't matched by something inside the mother's mind about the infant. After birth, there is a sensitive period when the mother is vulnerable and can go one of two ways (toward preoccupation and attachment to the baby or toward estrangement). Breastfeeding plays an important role in this learning period.

The infant is capable of activating these caretaking roles in the mother. The baby is not a passive player in this process. The baby, in fact, becomes joint architect in building the attachment that becomes so important in the infant's development.

These remarks are excerpted from two presentations at the LLLI Eleventh International Conference held in July 1987. Dr. Call, a member of La Leche League's Health Advisory Council, is Professor and Chief of the Child and Adolescent Psychiatry Division of the Department of Psychiatry and Human Behaviour at the California College of Medicine of the University of California, Irvine. He received his professional training in pediatrics, pediatric pathology and research, child neuropsychiatry, adult psychoanalysis, and child psychoanalysis. Dr. Call is a founding co-president of the World Association for Infant Psychiatry and Allied Disciplines and has served as a consultant to the National Institute of Mental Health.

Reprinted with kind permission of the author and the editors of the magazine in which the article first appeared — the January-February 1988 issue of New Beginnings, the bimonthly journal of La Leche League International (P.O. Box 1209, Franklin Park, Illinois 60131-8209.)



Not only baby-led weaning, but baby-led parenting should be the new way to look at parenting in the future - to be led by one's child, to be open to what a child can teach you, not only about their needs and what they are responsive to, but also to what they can teach you about yourself.

The exchange between mother and infant is reciprocal. Reciprocity becomes an organizing feature of the relationship, occurring because of care, not just out of (the mother's) imagination. This is especially true for the breastfed baby, of course. The baby's suckling affects the mother's body. New research suggests that polypeptides (including endorphins) are produced in (the mother's) brain that change her mood and attentiveness and produce a quietness that facilitates nursing. These are new areas of research in biology and psychiatry. We're realizing that the "juices" that are set forth by the nursing experience facilitate attachment.

It is almost as if everything in the pre-language phase is setting the stage for mutual sharing. Sharing is biologically based. The baby is born to share his experience and the mother is set up, throughout her life, to share her experience with a new human being. Of course, with breastfeeding, there is a physiological base to the psychological circumstances of infancy.

Breastfed babies do not use expressive language or pointing behaviour as early as bottle-fed babies, although their comprehension skills are often more advanced. More than the bottle-fed baby, they still regard the mother as part of themselves.

That's also why they tend to wake up more at night, which is not necessarily bad. Babies who share the bed with parents tend to wake up more often but for shorter periods of time and with less distress. In our society, we really don't know any more what normal patterns of sleeping in infancy are.

The idea that most of the people in our society have that a child should be reared toward independence in the first two to three years — that they should be independent at six months — is just not true.

Mary Ainsworth, an excellent researcher in infancy, has summarized the literature to show this. Babies who are firmly attached and who are psychologically dependent upon their mothers at one or two years of age are not helplessly over-enmeshed in the mother/child relationship when they get older. They have less anxiety upon entering school. They have more mastery of themselves at five.

It's one of the big misunderstandings and one of the big issues in our society at the present time. The tendency of our society to try to make babies be independent much too early probably leads to the false self. It means that there has not been sufficient richness in a reciprocating experience with other human beings to define one's true self.

What happens with the baby who is not allowed dependency and a long period of nurturance is that the baby develops a sense of being mother to himself or being parent to the parent. It prevents the child from developing a true self, a sense of being "me", a real person. That (true self) comes from defining who one is by making things happen in the outside world, taking control of one's mother, so to speak, during infancy. A period of omnipotence, the illusion of being master of one's environment, strengthens the sense of self and is a very, very important aspect of being a true person and feeling real in the world.

On the other hand, a pseudo-independent attitude gives one a sense of being isolated from one's real self. Many of the people who grow up with this defensive independence are, in deeper layers of their minds that can be discovered in psychoanalysis, just the opposite of what is on the outside. (They are) very dependent, helpless, anxious people who are unacquainted with who they are, who do not know themselves.

The idea that most of the people in our society have that a child should be reared toward independence in the first two to three years — that they should be independent at six months — is just not true.

After birth, there is a sensitive period when the mother is vulnerable and can go one of two ways (toward preoccupation and attachment to the baby or toward estrangement)

Extended nursing has very interesting applications in finding inner security. During the course of the baby's nursing experience the breast undergoes changes in its meaning for the baby. At first, it is simply a source to be latched onto, meeting the baby's rooting reflex; it's something that makes the mouth work. Then it is something to satiate the child's hunger. Then it is the mother behind the breast, including her face and voice and her reciprocal interactions with her baby, consolidated around the breast.

Any pediatrician can tell you that weaning a baby after the age of eight months is "more difficult" than weaning a baby before that age. The reason for this is that the breast comes to have more significant meaning for the child as a soothing object after that time. That's not bad. In fact, it's very good because (nursing) continues to enrich the attachment process and to make the experience of dependency more meaningful. And from this dependency, the child eventually emerges with a greater sense of independence.

So what happens with extended nursing is that nursing becomes the transitional object, like the teddy bear. Many mothers might be puzzled by this, though most mothers in La Leche League feel comfortable with this and, in fact, participate actively. They somehow intuitively know that there is something important there that needs to be developed and preserved rather than summarily dismissed.

I think the reason La Leche League has embraced the concept of baby-led weaning is an intuitive awareness of the fact that something is being created that will have to grow and change, but should not end in destruction. Its evolution involves the mutual process of reaching out, holding on, creating something, letting go, and breaking away many times before the final transition of weaning occurs. Both the mother and the

infant, as a result of the nursing experience, have a new creative potential within themselves that can surface in all kinds of other ways that are seemingly remote from that experience.

Another idea (about extended nursing in our culture) is that boys will become effeminate, will become "mama's boys", and will have problems with gender identity. Of course, some babies do show problems in gender identity, but they're not the children who have had appropriate nurturance and the opportunity to create that special psychological experience that I've been talking about. They are babies who have been tied in very unusual and constraining ways to the parent. It's not related to nursing: it's related to all the other things that are involved in the reciprocal engagements between mother and child. There can be problems when the boy baby is seen as an "extension of oneself" alone rather than a little boy who is learning to be a boy and discovering how it is to be a boy.

Another idea (in our culture) is that the child cannot be trusted to wean himself, that he would cling to the breast forever. That's such a wonderful statement because it's true and yet it's false. Yes, of course, the child clings to the breast, in his mind, but before the child can establish the sense of constancy about his own thinking, the mental apparatus has to be mature enough so that the child can represent the experience without the actual experience.

So this is why a slow and gradual weaning, using intuition as a guide (never the same with any two mothers or with any two babies, as you know), is preferred to artificially imposed weaning. An arbitrarily organized weaning experience can interfere with a child's sense of being a person and being able to use his own mind separately and distinctly from others. □

No hint of indictment of societal values . . .

How It Should Be or Could Be for Infants and Toddlers

“ . . . Both mothers and fathers of young children are experiencing significant stress and loss of productivity when high quality care for infants is not available and affordable, and when staying at home to care for an infant is not economically feasible. Inadequate care poses risks to the current well-being and future development of infants, toddlers, and their families, on whose productivity the country depends . . . ”

excerpt from “Consensus on Infant-Toddler Daycare”

Editor
Zero to Three
National Center for
Clinical Infant Programs
733 15th Street N W., Suite 912
Washington, DC 20005
U.S.A.

To the Editor

What a giant step forward to have some DAYCARE DIALOGUE in Zero to Three. *For too long it has been construed as treason to discuss the potential hazards of substitute care for infants and toddlers. For too long, too many infant mental health clinicians have been unwilling to pay the price for saying what they see or fear.

Your press release — “Consensus on Infant-Toddler Daycare . . .” — bemoans the “loss of productivity” when parents have to look after their infants and toddlers themselves. Producing what? Why do you accept without question a definition of productivity that excludes or jeopardizes so important an endeavor as giving an infant the healthiest possible start in life?

You say that “staying at home to care for an infant and toddler” may not be economically feasible. Why do you accept without question this “reality” for parents in one of

the richest countries in the world?

What is so striking is the degree of acceptance accorded “the way it is” — “reality”. No mention of how it should be, or could be for infants and toddlers. No hint of indictment of societal values that make it so bad for kids — the fundamental inequalities forced on women, and unbridled consumerism to mention only two.

How is it that clinicians who can be bold in the treatment of disturbed infants and their families, those who can see daily how the sickness of society finds its inevitable counterpart in the sickness of the child, cannot be brought to deal with society boldly — or even to indict it clearly?

Whether history will judge infant mental health clinicians as the real Quislings in America for their audible silence about societal values that adversely affect infants and toddlers, remains an interesting open question.

Yours very truly

E.T. Barker M.D., D.Psych., F.R.C.P.(C)

President

Canadian Society for the
Prevention of Cruelty to Children

**Zero to Three is a bulletin published by the National Center For Clinical Infant Programs (733 15th Street, N.W., Suite 912, Washington, D.C. 20005). Daycare Dialogue was a special section of the bulletin set aside for debate over the dangers of daycare. It began after the publication of Jay Belsky's article “The Dangers of Daycare” in the September 1986 issue. The National Centre for Clinical Infant Programs is, as its name implies, an organization for clinicians treating damaged infants and toddlers.*

Helping Young Children Grow

**“I Never Knew
Parents Did
So Much”**

“ . . .A comprehensive account of child development presented in everyday language suitable for high school students.”

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Helping Young Children Grow: I never knew parents did so much.

by Erna Furman

I shall briefly describe the growth of a dearly loved child — a symbolic, not real child — which has been parented from conception through adolescence by some of my colleagues and myself from the Cleveland Center for Research in Child Development and the Hanna Perkins Therapeutic School. Like many parents, we planned our baby with a lot of hope and enthusiasm, devoted endless hours of care, effort and work to facilitate its growth, suffered the inevitable hardships and tribulations, warmed our hearts in the glow of its successful development, and stand by amazed as it has taken off on a life of its own.

Our child is a course in child development, unique in content and method, which focuses on the ways parents, caregivers and teachers can help children grow. When we conceived it in 1975, we intended it for senior high school students, young adults who already were, or soon would be, parents themselves and some of whom already worked with children in various capacities or were considering such work as a career. Our professional experiences as psychoanalysts of children and adults, as psychologists, teachers, social workers and pediatricians* as well as our personal experiences as parents had alerted us to the late adolescents' readiness to prepare for parenting and to the great importance of parenting for all young children, so that they can, in time, function responsibly in our society. We wanted to endow our course with all the insight and understanding we had gained in over twenty years of intensive detailed work in helping youngsters and their families at our Hanna Perkins Nursery School and Kindergarten and in treating individual children of all ages at our Center's Child analytic clinic. To that end we met for over a year to distill the essence of what

we had learned, to put it in clear and simple words, devoid of scientific jargon, and to relate it to practical daily situations in the lives of children and their loved ones. This became the content. However, other than handing out our findings as definitive precepts or in the form of practical prescriptions and gimmicks (so often the case with courses and books on child rearing), we wanted to share our hardwon knowledge in a way that would engage the learners' own thinking, feeling and experience, would enable them to make it comfortably a part of themselves and to use it as a base and stimulus for their independent growth in the understanding and handling of children. Youngsters sense when the adult's words and actions fit in with his or her personality and stem from inner conviction and they respond quite differently when they can feel that the ideas are merely put on, like ill fitting hand-me-down clothes. Over many years we had therefore worked out ways of teaching child development with the students' active participation.

Utilizing the Socratic method to draw on the learners' own know-how and to develop their deeper and wider grasp through seminar discussions, we had taught hundreds of educators, parents and mental health professionals. Learning from their contributions and seeing them grow personally and professionally had shown us that this is the method best suited to this subject. We therefore adopted it for our course and adapted it for use with groups of different sizes, ages and backgrounds.

When the study group's work on content and method was completed, the time for the actual birth of our course had come. With the help of interested teachers and administrators, it took the form of Dr. R.A. Furman and myself teaching our child development syllabus in 1976 — 78 to three consecutive

**E. Daunton, E. Fiedler, R.A. Furman, M.D., J. Rich, Ph.D., A. L. Rosenbaum, M.D., E.J. Schiff, M.D., and myself participated in the study group for this project.*

. . .teaching child development with the students' active participation.

senior classes at the Shaker Heights High School. Our travail was closely monitored by the study group who received regular full accounts from the teaching members. We all learned a lot as we came to know the individual ways of our brain child, now alive and kicking in the real world. We needed to adjust the content and refine the method of teaching it, but we were also very happy to find that our course was a healthy thriving infant.

Among the interested assisting bystanders was Penny Friedman, the social science teacher who had invited us to teach the course in some of her classes. A dedicated and most capable educator, she was impressed with the usefulness of the course and with the students' eager involvement in it. Soon she told us that she wanted to learn to teach it herself. T. Wiehe, her colleague from Shaker Heights High School, and C. Tuss, and M. Machlup from the then School on Magnolia also expressed interest. We had hoped all along to introduce our growing child to the wider community and were delighted with this opportunity. We began a child development course for the prospective teachers right away, using, of course, the same syllabus

and method with them as we had with the high school seniors. Our regular meetings continued when their own teaching eventually got under way, served to assist their efforts and, over several years, provided helpful data for our evaluation of the project.

Mrs. Friedman and Mr. Wiehe have by now taught the course for ten years to well over 3000 seniors, usually in the form of an autonomous part of other social science courses, and it has become a valued addition to the curriculum. Mrs. Machlup and Mr. Tuss taught child development as a separate course and, after leaving the School on Magnolia, continued to teach it to other groups, among them parents, pediatricians, child care workers, teachers and nurses. Dr. R. A. Furman and I have similarly used the syllabus with mental health professionals and educators. With all these experiences the course proved itself effective and was welcomed by people in very different settings and of very varied levels of sophistication. This does not imply that all students fully benefited, much less that their learning was easy. Some aspects of child development are always hard to understand and integrate and the Socratic method is taxing because it demands feeling involvement,

. . .focuses on the ways parents, caregivers and teachers can help children grow.

effort and concentration from students and teachers alike. At times insight and grasp emerge suddenly and feel self-evident and natural, at other times grappling with issues is a difficult mental struggle. Yet the ability to learn about children and parents in this way and to keep on thinking and learning and growing with it on one's own, long after the course is completed, does not depend on intellectual acumen or prior knowledge. The high school classes, ranging from 15-32 pupils, included some of the academically brightest and some with longstanding scholastic limitations. Among our other groups, some professionals had extensive theoretical and clinical knowledge and some young parents and child care workers had almost none. These differences did not correlate with the students' relative success or failure in utilizing the method or in developing their understanding of the subject matter. But a skillful teacher can do a lot to assist his pupils. The teachers who had trained with us agreed that they had learned almost as much about teaching and learning as about child development, a side benefit they applied well in their other classes.

To assist the course teachers and students, to make the course available to individual readers and to instructors in child development in other areas, we decided to present it in book form. The writing became my task. Each chapter not only conveyed the content and approach we had used, but also incorporated many of the real observations and illustrations which teachers and students had contributed as well as the many questions they had asked, thus inviting the reader to participate in our thinking and discussions.

Each chapter too was used by the teachers and revised to benefit from their experiences with it. It was a long and arduous undertaking, quite different from the early concerns with planning and teaching the course, and yet a natural sequence to it, much as caring for an adolescent with his many activities and relationships outside the home differs from, and yet directly follows, the parents' earlier busy intimate time with their infant and toddler. Ultimately two books materialized in 1987 (International Universities Press: Madison, CT). "Helping young children grow" contains the full content of the course. The subtitle "I never knew parents did so much" is the phrase students have used most often in their spontaneous and solicited evaluations of what they had learned from it. To me this phrase represents the highest praise, the thoughtful and respectful recognition of just how crucial parenting is, how much it demands and gives. The second book "The teacher's guide to helping young children grow" aims to assist those who would teach this course. It describes our research thinking and experiences with developing the course content and method of teaching, using it in the classroom and evaluating the students' participation and progress. It discusses the selection and training of child development teachers and points the way toward adapting the course to different settings, for example as a text in the structured curricula at the undergraduate and postgraduate levels.

Yes, our child has grown up and is making its own way in the world. I trust it will do a good job and I hope it will find many friends. □

Written in non-technical terms but with no attempt to oversimplify complex events, and with such care and thought that no expert can quarrel with it.

Robert Gillman, M.D.

Available from International University Press, 59 Boston Post Road, Madison, CT. 06443-1524. ISBN 0-8236-2322-X

A Family Focus

by Holly Bennett

It was desperation that brought me here, laughs Heather. "I was new to the area and didn't know anybody. With two small children, it was tough." Linda adds, "It's too easy to feel isolated at home with kids. It's important to talk, and to hear other people's stories. It gives you an opportunity to laugh about it." We are ensconced in the "Quiet Room" of the Family Enrichment Centre in Peterborough, Ontario. It is a small oasis in the buzzing hive of activity.

Most of the ground floor is one big playroom. A dozen pre-schoolers are busy painting, climbing, dressing up, doing puzzles. Parents watch, join in when needed, drink coffee and chat. In the kitchen — well stocked with apple juice and crackers — a baby is enjoying a leisurely nurse while his big brother snacks at the table.

Upstairs, two-year-old Cameron lingers over his selection of toys to borrow from the Toy Library. When he's finished, his mother will check out the adult library next door, choosing from the large collection of pregnancy, birth and parenting books.

Behind one of the few closed doors in the building, five mothers and their babies sit around a large blanket littered with toys. This is one of the Centre's new mothers' support groups. The participants talk, laugh, and sometimes cry together once a week — while simultaneously feeding, burping, playing with and comforting a roomful of babies. No one seems to care that it can take a long time to complete a sentence . . .

In the evenings, parenting and prenatal

courses, workshops, and guest speakers address a different kind of family need. And, for those who live too far away to make use of the Centre, the Mobile Outreach Service makes regular visits to outlying communities.

Such centres have been springing up all across Canada. The Canadian Association of Toy Libraries and Parent-Child Resource Centres boasts about 280 members — and there are other, similar centres not affiliated with the umbrella organization. Their services vary widely although the underlying purpose is the same — to provide resources which support family life.

Most centres are labours of love, relying heavily on volunteer involvement. Barb Lyons, Co-ordinator of the Brooks Toy Library and Family Resource Centre in Alberta, reports that her Centre serves 450 member families - and many non-members who call or drop in — on \$35,000 annually. Most of the budget is for rent, toys, books and information pamphlets, and her part-time salary. "But we have dynamite board members," she adds. Board members and other volunteers run an astonishing number of additional programmes; after-school crafts; a weekly 'Moms' Time Out' with babysitting provided; a 'Moms and Tots' group that features fun activities to do together; parenting courses . . . the possibilities are as wide as the community's needs.

Of all the services offered by parent/child resource centres, the "drop-in" play area is the most in demand. (It is also one of the

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most demanding in terms of space, staff, and funding requirements.) A place that's tailor-made for kids and parents can be a godsend on a rainy day when the walls are closing in. Pam, a single mother who lives in a small apartment with her 18-month old daughter, says, "I come here almost every day just to get us out of the house. My daughter gets to know other kids her age, and I get to talk to other mothers about different problems. If Ashley is cranky, coming here snaps her out of it — and the same goes for me!"

It's easy to find the Family Enrichment Centre in Peterborough. The front fence is covered in brightly-painted animals, and a rainbow sprouts across the chimney. Other centres, especially if they're newer and smaller, may not be so visible. Don't assume that your community doesn't have one without doing some checking. Try contacting the Canadian Association (See below) or your local public health department. If you're in a very small community, see if a neighbouring Centre would consider offering a mobile visiting service.

If there is nothing out there then you might want to consider starting a new centre. "Begin with a community survey, to identify needs and see what people want," advises Barb Lyons. "Then comes the hard part — securing funding and establishing contacts and support." It's easiest — and more

attractive to fund — if an existing organization such as a childbirth association or public library will sponsor the venture. But with or without a sponsor to piggyback onto, you will need a core of committed people, willing to put in long-term work on the project.

Heather and Linda, who have now joined the ranks of centre volunteers, agree that family resource centres have a special place in a society where traditional supports — extended family and neighbourhood friends — are often lacking.

Says Linda, "I think our parents' generation saw motherhood as their 'career', and they had a lot of support from the neighbourhood. Now, sometimes at-home mothers are isolated on their street, and have more inner conflict about their roles. Working parents may not get much encouragement for their family life in their jobs. Sometimes parents today need to be told that it's an important job to raise kids, that what we're doing is valuable."

For More Information

The Canadian Association of Toy Libraries and Parent-Child Resource Centres, 301 Montrose Avenue, Toronto, Ontario, M6G 3G9(416)536-3394. This association will be able to tell you the Resource Centre nearest you, and may be a source of advice or contacts if you are trying to start your own.



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Buy Me

by Brian Shein

On Friday, they're out in force at Mississauga's Square One mall. Through the day and into the peak evening hours, more than 63,000 men, women and children throng the spacious tree-lined avenues within the mall. Their collective mood stirred by the ever-present background of canned music, they shop. They buy shoes, dresses, hamsters, telephones, pizzas, hats, teriyaki, washing machines, tapes, parrots, sweat-shirts, televisions, cologne, jeans, tacos, suits, socks, lipstick, computers, Kermit the Frog dolls, Kentucky Fried Chicken, rings, greeting cards, Pampers, running shoes, crepes, and vitamins. They buy many other things as well. They spend millions.

Since it opened its doors in October, 1973, Square One has been a thriving example of the new generation of malls that exemplify the way we shop. It contains 270 stores and services. These include traditional department stores (The Bay, Ashbrooks, Brettons, Marks & Spencer, Sears, Woolco) and a host of other retail outlets, most of them for clothing and shoes. Other features include a post office, banks, a Bell phone centre, a babysitting service and a number of health services. There are four cinemas, 12 restaurants and 22 fast-food outlets. Phase two of the mall is scheduled to open in September with a further 85 stores and services.

All of this is what draws those 63,000 people. And this is only Friday. Tomorrow, Saturday, another horde will pour into Square One, all doing the main thing people come here to do: shop.

When our grandchildren ask us what we did in the '80s, most of us will have to reply: We shopped. The past decade in North

America has been one long consumer spending spree, perhaps the greatest shopping binge in history. Now, in the sobering light of the post-crash dawn, we may find ourselves shaking our heads, wondering where the money went, resolving to spend less and save more. And yet the factors that caused the binge are still in action. Increasingly since the economic boom following the Second World War, the purchase of more and presumably better consumer goods has been the hallmark of our society, the way we define our lives. By now, shopping has become, along with dining out, North America's leading recreational activity. How did this happen? Why do we shop the way we do? And, beyond merely making thrifty resolutions, can we change our way of life? Can we curb our habit?

In 1959, when Richard Nixon, then vice-president of the United States, visited Moscow to open a sprawling American exhibit there, he engaged in an impromptu debate with Soviet leader Nikita Khrushchev on the relative merits of their societies. As the two men vehemently made their points in the kitchen of a model ranch house, display items such as a dishwasher, a box of SOS pads and a variety of Betty Crocker Pick-a-Pack breakfast cereals highlighted the American dream in action. Claiming that these items were easily affordable by most American families, Nixon boasted that this ability to purchase goods meant that the United States had come closest to achieving a classless society: a paradise of ranch houses, cars and TV sets. But when he later pointed out such futuristic wonders as an electronic household console that would

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When our grandchildren ask us what we did in the '80s, most of us will have to reply: We shopped.



The purchase of more and presumably better consumer goods has been the hallmark of our society, the way we define our lives.

The thing that links people together is the consumption of goods rather than other types of activities.

run dishwashers, floor polishers and other appliances by remote control, Khrushchev's sarcasm was blunt: "Don't you have a machine that puts food into your mouth and pushes it down? This is not a rational approach."

Rational or not, spending money on consumer goods is what our society does best, and has with increasing tempo since the days of the Kitchen Debate. Over the past seven years, Canadians almost doubled their spending. In 1981, Canadians' personal savings were a cautious 15% of personal disposable income. That percentage slipped past 11.5% in 1986 to 8% in the third quarter of 1987 — close to the lowest known level in Canadian history. Meanwhile in 1985, retail sales in Canada were growing by a phenomenal 8% a year in real terms. In 1987, our national shopping bill was about \$154 billion, and it's expected to rise another \$16 billion or so by 1989. Canadians were not alone. The consumer spending spree in the United States was considerably more dramatic and widespread. In the land of the big spenders, Americans' personal savings rate plunged from 9% in the mid-1970's to 2.8% in the third quarter of 1987.

What we spend and what we save is of much more than individual importance. Our collective savings can be poured into machinery, factories, roads and other projects that generate income and wealth. They also finance government borrowing. If the savings pool dries up, the nation must borrow abroad. The United States is deeply in hock to the Japanese and the West Germans. The Canadian savings rate is higher, but so, proportionally is our federal deficit. The result: according to Toronto's C.D. Howe Institute, in the past two years we've borrowed just under \$10 billion abroad.

Why do we keep on shopping beyond our

means? There are specific reasons for our spending patterns. Len Kubas, a Toronto retail marketing consultant, points to a number of factors. Two-thirds of women between 20 and 55 are now in the workforce, meaning that many households now have two incomes. The boom in Central Canada has fueled the Canadian economy, as have auto exports to the United States. There is also the increased birth rate: the appearance of what marketers are calling Skoties (spoiled kids of the eighties). Half of all babies are first-born, the recipients of a shower of goods that the next-born children will inherit. Since many mothers are working mothers, there are more purchases to make up for less time spent with kids. And as family size drops, there are wealthier grandparents buying gifts for fewer grandchildren.

Shopping has become easier than ever before, thanks to the charge card, the credit card, and the computerized banking machine. The American Express Card (a charge card, not a credit card), the first plastic means of deferring payment, was introduced in Canada in 1958. Soon, however, such credit as Mastercard and Visa made credit buying a way of life. Today 70% of the adult population has some form of plastic; having one card increases the likelihood of having several. A study by Richard Feinberg, professor of consumer sciences and retailing at Purdue University, shows that even the picture of a credit card near a cash register can induce people to spend more money than they normally would for a particular commodity, as well as causing them to be bigger tippers and heavier charity donors. The image of the credit card, with its promise of instant and immaculate consumption, has become a powerful icon of our culture.

The Toronto-Dominion Bank's first Green Machine, installed in Toronto in the TD

Can more products make us happier?

Centre concourse on October 12th, 1977, initiated Canadians into the mysteries of instant cash. By now, we have a heavy machine habit; there are 668 Green Machines across Canada, and, as of November 1987, a total of 5,150 machines representing various banks and financial institutions - more than 200 per million inhabitants. (In Japan, where there are upwards of 300 per million, banking machines form an even more regular part of daily culture: Housewives visit their machines faithfully twice a day, in the morning to take out daily shopping money and in the evening to put back their change — a frugal habit that Canadians have yet to adopt.)

We are shoppers, then. But what kind of shoppers? In 30% to 40% of all households, men now take an active role in shopping. (At the Loblaws at Bayview and Moore in Toronto, once a week one can observe press baron Ken Thomson loading his cart with Dave Nicols' finest stock, just another male shopper of the '80s.)

We are more discriminating, but also more impulsive. Studies show that most of our purchases over the splurge have been major durables (housewares, appliances, furnishings, and automobiles) as well as clothing. Most have been postponable purchases - we bought them when we didn't really need them right away. And yet, as any serious shopper knows, there is all the difference in the world between needing and n e e d i n g.

Beyond the specific factors behind the spending boom of the past decade, there may be deeper reasons for why we shop the way we do — reasons that indicate how deeply ingrained shopping has become in our way of life. Increasingly, over the past 30 to 40 years, shopping has taken on a

complex set of social and psychological meanings that stem from the key question of the Kitchen Debate: can more products make us happier?

William Leiss is a professor in the communication department at Simon Fraser University and the co-author of the book *Social Communication in Advertising* (Methuen Publications, 1986). Leiss points out that, despite the high level of material affluence in North America and northern Europe since the Second World War, surveys have shown that people still focus chiefly on family relations and a satisfying work life as the foundations of individual happiness. However, Leiss also believes that shopping can make people happy. "Even if it doesn't go very deep..this has to be regarded as a genuine sphere of satisfaction..People are diverted and get a great deal of innocent pleasure out of the things that they can acquire and use."

Leiss points out that new manufacturing technologies make it possible to produce more and more individualized consumer products for increasingly specialized market segments. As an example, he points to one of the hottest-selling Christmas items for children in the United States last year: a portable cassette player called My First Sony (one of a line of brightly coloured, easy-to-operate electronic products). "The whole idea of this product is that as you go through life, Sony will have a product for each stage, and for the different levels of income and affluence, and the different amounts of money that you will spend on music systems and TV systems . . . We have more and more of this exquisite tailoring of things, which are essentially the same things in a different box."

Over the past 20 years, marketing and advertising have become increasingly

As any serious shopper knows, there is all the difference in the world between needing and n e e d i n g.

As other sources of satisfaction in society have been gradually eroded — work, family, community, religion — the consumption of goods has become the chief means by which people define themselves and their lives. Advertising, and especially lifestyle advertising, offers you community in the world of goods . . .

accurate in targeting special groups: a technique known as market segmentation. The most influential guide to these segments is Arnold Mitchell's 1983 book *The Nine American Lifestyles* (Macmillan Publishing, New York), based on studies using the so-called VALS (Values and Lifestyles) typology. The VALS scheme describes existing economic and social groupings beginning with the poverty-restricted Survivor and Sustainer lifestyles (11% of the population) and then ranks them in a hierarchy of psychological and social maturity from the Outer-Directed Groups (Belonger, Emulator, Achiever, 67% of the population through the more exclusive Inner-Directed Groups (I-Am-Me, Experiential, Societally Conscious; 20%) to the apex of maturity, the 2% who have achieved an Integrated Lifestyle. The world according to VALS is one in which, through shopping as a form of self-development, one finally attains psychological maturity and fulfillment. Had Sigmund Freud devoted himself to market segmentation, he might have sent his clients to free associate in the shops of Vienna.

In Japan, lifestyle research is well developed, although the categories there emerge from a different cultural context. A recent study by the Hakuhodo Institute of Life and Living employs six categories: Crystal Tribe (attracted to famous brands), My Home Tribe (family-oriented), Leisure Life Tribe, Gourmandism Tribe, Ordinary People Tribe and Impulse Buyer Tribe. Significantly, according to this report, the Japanese are dispensing with the term

"consumer" and replacing it with "life designer" — as accurate a description of consumer culture as one could hope for.

Sut Jhally, a professor in the Department of Communication at the University of Massachusetts, Amherst, was a co-author with William Leiss and Stephen Kline of *Social Communication in Advertising*. Like Leiss, Jhally believes that people are not just passive receivers of advertising images, but that they use them and the world of goods that they portray to create their own lifestyles. However, he argues that, as other sources of satisfaction in society have been gradually eroded — work, family, community, religion — the consumption of goods has become the chief means by which people define themselves and their lives. "Advertising is powerful not just because the people who make the images are clever. It's powerful because it actually caters to people's real needs, and as those old institutions of family and religion and community have become less important, so advertising and marketplace information have filled that void . . . Advertising, and especially lifestyle advertising, offers you community in the world of goods . . . The thing that links people together is the consumption of goods rather than other types of activities."

Jhally does not think that advertising is a direct cause of the consumer society. Rather, he sees it as a mirror of society, albeit a distorted one. "It takes elements of the culture and really concentrates them. In this sense it both reflects and offers a new version of what this world should look

like." He quotes Jerry Goodis, the Canadian advertising executive: "Advertising doesn't always mirror how people are thinking, but how they're dreaming."

Consumer spending has driven the economy for the past decade, but at what cost? Marketing consultant Len Kubas compares the consumer spending boom to Phileas Fogg on the last leg of his 80-day journey around the world, steaming across the Atlantic from New York toward London, burning the masts and rigging to fuel the ship. And as we run down our savings at home, we will increasingly have to find the money to finance our deficits and build our factories from abroad. They have the money. West German's personal savings rate is currently 13%, while Japan's is 15%. Consumers will end up paying for government deficits, either directly through taxes or indirectly through higher prices.

Still, many economists are skeptical that we can save more than we do. With our savings at rock bottom, spending should be heading down. But, according to Kubas, our shopping days are far from over. Although the binge has slowed, he still predicts a 2% growth in retail trade over the coming year.

The idea of conspicuous consumption may be slightly tarnished now: even Madison Avenue is abandoning images of over-consuming self-indulgent yuppies (there were never many of them anyway — purebred yuppies constitute only 2.5% of American adults). But yuppies symbolized a style of buying and living, created in equal measure by advertising, the media and the

public's fantasy life: the continuing play world of the consumer society.

Will we ever unlearn the urge to shop? Certainly, as Leiss points out there are genuine pleasures to be gained from consuming goods. But if goods alone are the major means of achieving satisfaction, their limits — as well as our limits to consuming them — are becoming apparent. Jhally describes the past decade of spending as "the last binge before the realities of Japanese competition and the place of the American economy in the world economy take hold." When reality sinks in, he suggests that there will be two possible reactions. On the one hand, people may become angry that the lifestyles they have been promised are not available, not within their reach. The fantasy kingdom of the Reagan era will dissolve, the airy castles of malls and consumer pleasures fade away, leaving bitterness and anger. Or, on the other hand, people may become more critical of the consumer society and learn to seek genuine satisfaction in other areas, perhaps demanding more real control and participation in the workplace, the community and the political process, so that there will be less impetus to overburden consumer products with the demand that they satisfy all our needs. Can a sweatshirt with a store's logo on it stand in for freedom of choice, individual identity, family, friends, community, spiritual values and the sense of being a useful and productive citizen? Surely this is too much to ask of a few ounces of dyed cotton. □

People may become more critical of the consumer society and learn to seek genuine satisfaction in other areas



Who has not seen a distraught infant or child, whose tears are ignored by angry parents and indifferent strangers? If an adult were crying in public, would not everyone be concerned? If an animal were obviously suffering, would everyone walk past?

Jan Hunt

PARENTS SENSIBLES

Journal de la Société Canadienne
pour la Prévention de la Cruauté envers les Enfants

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Pour Arriver, Il Nous Faut Deux Salaires

Est-il possible de nous défaire de l'envie de magasiner? Il y a certes, comme Leisse l'indique, de réels plaisirs à être consommateur. Mais si les biens sont les moyens principaux d'atteindre la satisfaction, leurs limites ainsi que nos limites de consommation deviennent apparentes. Jhally décrit la dernière décade de dépenses comme "la dernière bringue avant que s'installe la réalité de la compétition japonaise et la place de l'économie américaine dans l'économie mondiale". Quand pénétrera la réalité, il suggère deux réactions possibles. D'un côté, le peuple se mettra peut-être en colère parce que le style de vie qu'on leur avait promis est hors de portée. Le château fantastique du royaume Reagan se dissoudra, ne laissant qu'amertume et colère. Ou bien, de l'autre côté, les gens ne critiqueront plus la société consommatrice, et apprendront à rechercher une réelle satisfaction à d'autres endroits. Peut-être demanderont-ils un plus grand contrôle dans leur milieu de travail, dans la communauté et dans le processus politique, afin d'exiger moins, des produits de consommation, qu'ils satisfassent à tous leurs besoins. Un Sweat-shirt ayant le logo du magasin peut-il prendre la place de la liberté de choix, de l'identité individuelle, de la famille, des amis, de la communauté, des valeurs spirituelles et le sentiment d'être un citoyen utile et productif? Sûrement c'est trop demander de quelques onces de coton teint.

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Recognizing that the capacity to give and receive trust, affection and empathy is fundamental to being human.

Knowing that all of us suffer the consequences when children are raised in a way that makes them affectionless and violent, and;

Realizing that for the first time in History we have definite knowledge that these qualities are determined by the way a child is cared for in the very early years.

CREDO



WE BELIEVE THAT:

- The necessity that every new human being develop the capacity for trust, affection and empathy dictates that potential parents re-order their priorities with this in mind.
- Most parents are willing and able to provide their children with the necessary loving empathic care, given support from others, appropriate understanding of the task and the conviction of its absolute importance.
- It is unutterably cruel to permanently maim a human being by failing to provide this quality of care during the first three years of life.

THERE IS AN URGENCY THEREFORE TO:

- Re-evaluate all our institutions, traditions and beliefs from this perspective.
- Oppose and weaken all forces which undermine the desire or ability of parents to successfully carry out a task which ultimately affects us all.
- Support and strengthen all aspects of family and community life which assist parents to meet their obligation to each new member of the human race.