



EMPATHIC PARENTING

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

Volume 11

Issue 1

Winter 1988

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*When There Are No
Values, Money Counts*

page 25

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When There Are No Values

MONEY, MONEY, MONEY is the incantation of today. Bewitched by an epidemic of money enchantment, Americans in the Eighties wriggle in a St. Vitus's dance of materialism unseen since the Gilded Age or the Roaring Twenties. . . .

The point is not that the money society has triumphantly driven out all the solid, estimable values, like the shaggy barbarians at the gates of Rome. Rather, the money society has expanded to fill the vacuum left after the institutions that embodied and nourished those values — community, religion, school, university, and especially family — sagged or collapsed or sometimes even self-destructed.

Now we live in a world where all values are relative, equal, and therefore without authority, truly matters of mere style. Says Dee Hock, former chief of the Visa bank-card operation: "It's not that people value money more but that they value everything else so much less - not that they are more greedy but that they have no other values to keep greed in check. They don't know what else to value". Or as University of Pennsylvania sociologist E. Digby Baltzell puts it: "When there are no values, money counts. . . ."

Myron Magnet
page 26

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

In This Issue. . . .

- When There are No Values Inside Covers
- Letters 2
 - Research Needed
 - Unlike a Suffering Animal
- Becoming a Male Chauvinist 3 - 7
- Overcoming Male Chauvinism 8 - 9
- The Emotional Debt 10 - 14
- Thanks to Canadian Corporations 15 - 16
- When we bathe our infant with total attention. . . . 17 - 20
- Time to Licence Would-be Parents? 21 - 24
- An epidemic of money enchantment 25 - 26
- To be able to choose 27 - 28

Letters

RESEARCH NEEDED

Dear Dr. Barker

For some time we have been leading support groups for moms and their new babies. The article "Being a Mother" in the Autumn '87 issue of 'Empathic Parenting' is superb and one we want to share with these mothers.

I am enclosing a cheque for \$45.00 and ask you to send 30 copies to me for the groups beginning now. (In the Spring we'll write for some more!)

Giving them the magazine will introduce them to the CSPCC and hopefully they'll decide to join themselves.

Just a question about support groups for Moms. I wonder if you know if anyone has studied the effects of such support for mothers in the first year of a baby's life? Is there any difference in the parent/child relationship as it develops? Is there any difference in family life? Do parents and children show any measurable differences in self-esteem, enjoyment of each other, etc. Are there fewer discipline problems?

If there is no such research maybe some should be done. We know a few hundred moms who have attended such groups over the past years who might be willing to take part in such a study.

Thank you for your work and a most helpful publication.

Sincerely
Alice E. Thompson
Willowdale, Ont.

UNLIKE A SUFFERING ANIMAL

Dear Editor,

Does anybody in Canada still like children? Most of our culture is structured for adults, and children are not welcome in it.

Children's needs are often considered to be irrelevant. In making their needs known to others, they are at a particular disadvantage. Because of their youth and inexperience,

they have been unable to defend themselves as have other disenfranchised groups. Unlike the other group of people encountering age discrimination, the senior citizens, there are no child spokespersons able to elicit sympathy for their needs, or bring about changes in society to improve their conditions. Specific problems, such as housing discrimination toward families, a lack of activities suitable for adults in company with children, and rude treatment of children by store clerks, who seem to view every child as potential trouble, illustrate the more basic problem of an unappreciative, mistrustful, impatient, and at times even hostile attitude toward children.

We and many of our friends have witnessed distraught infants and children, whose tears are ignored by angry parents and indifferent strangers - (strangers who would probably never walk past a suffering animal). . . .

This general intolerance undoubtedly reflects the way in which the adults of today were treated by their parents. Parenting skills are not taught in school. Most prospective parents learn from their parents and the popular media how to treat children; thus, ineffective childcare continues into the next generation. Few new parents are aware of the latest research and information on such topics as parent-infant bonding, loving guidance, breastfeeding benefits, nighttime parenting, the emotional effects of daycare, and the basic legitimacy of children's needs.

A society which dislikes and mistrusts its own children can have little hope for the future. . . .

We are two mothers, with graduate degrees and professional experience in psychology and social work, who would like to write a column in EMPATHIC PARENTING. . . .

Enclosed are sample columns for your consideration.

Yours sincerely,
Jan Hunt, M.Sc.
Stephanie Macleod, M.S.W., M.A.
Victoria, BC

Becoming a Male Chauvinist . . .

“The Child is Father to the Man,” said William Wordsworth. Since he was writing nearly 200 years ago we can forgive him for forgetting about the children who were mothers to women, but he had a point. Though he might well have gone on to say that **“society is father to the boy”**. Boys suffer the brunt of our expectations about how men should be. And if we want to understand masculinity we can start by understanding boys.

1. BOYS AS BABIES

The education of a boy starts as soon as he is born. Some examples of this sexual conditioning are notorious; pink and frilly for girls, blue and functional for boys; guns for boys and dolls for girls. But there are all kinds of more subtle influences which are probably more significant — for example, boys are allowed to make more noise and

cause more trouble (“boys will be boys”) while girls are expected to show more interest in talking and being responsive to people. This kind of education prepares boys for power in the world — but it still restricts the options and directions available to them.

2. BOYS UNDER PRESSURE

A boy is under pressure in lots of ways. He is supposed to be good at sport, able to stand up for himself in fights and capable of enduring pain without crying. Playground culture may well also demand that he is hurtful to other children. Yet probably only a minority of boys are all of these things. All boys are different — they have different needs and talents, likes and dislikes. Being good at cookery or writing poetry is just as valuable as being good at football or at maths. But it won't seem that way to a boy faced with peer group pressure and the world's example. So we should make sure that we value their talents all the more when they depart from what the world expects.

There aren't just “machos” and “wimps” — there are the sport stars and the swots, the rebels and the conformists, the girl-chasers and the shy boys. And if we encourage the sense that all of these kinds of boyhood are okay it may help reduce the victimization of those boys who are least macho.



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3. BOYS AND BOYS

Boys enjoy being with other boys — and there is nothing wrong with that. They have fun together in an energetic, vivid way that helps them develop into confident human beings. The trouble is that with male friends you often learn you have to put down girls to be cool — something which carries through into later life. Too often a boy feels obliged to hide his more positive feelings — about a girl he likes, for example, or about his best friend — under a show of careless bravado.

At some ages it is common for boys to band together and dismiss things and people which are different. This means that some of their fun lies in sexist, racist or anti-gay jokes, and it is up to all of us to have the courage to say that such jokes or jibes are unacceptable, whether we are 14 or 44 years old.

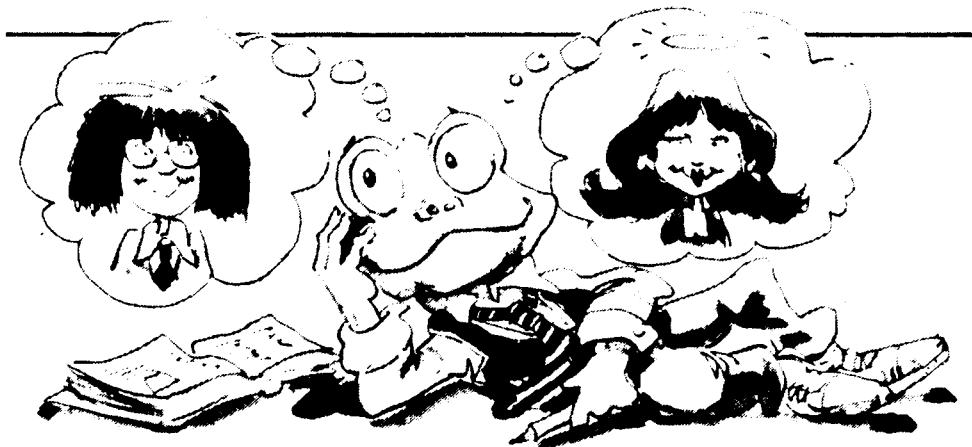


Putting down girls to be cool

4. BOYS AND LOVE

All boys are under enormous pressure to direct their sexual and romantic feelings towards girls. But in every classroom there are at least two or three boys who are more interested sexually in other boys — and probably more who might be if they were not subject to this pressure. When sex comes up in a conversation it is common for boys to bluster about their sexual prowess or else to lapse into giggly embarrassment. It would really help them to have the chance to talk seriously about it.

Romance is thought of as the province of girls but many adolescent boys are incurable romantics, forever fantasizing that the girl or boy of their dreams will recognize the prince under what they may feel is a frog-like face or a stumbling, embarrassed manner. If the adult world valued this sensitive part of boys more there would be something for anti-sexism to build on later. As it is the sensitive side often has to be suppressed for the sake of survival.



The sensitive side often has to be suppressed for the sake of survival

5. BOYS AND BULLIES



Some men encounter more violence as boys than they do in the world of the rest of their lives. A boy's world is often a rough one in which the weak and the losers are picked on simply because they are physically weak. It is a world where you regularly find yourself forced to stand up for your rights or to salvage your pride.

Bullies are the source of much violence in playground culture and knowing what to do about them can be a major dilemma for boys. Do you stand up to them at the risk of being badly hurt? Or do you walk away from their taunts and provocations? Do you carry on walking away while other boys are bullied? It is no comfort to boys faced with this dilemma to know that bullies generally act the way they do because they have been bullied too — by a violent father, for example. But it can help the bullies themselves to talk with other boys and teachers about how they have been mistreated — it helps them feel less isolated.

A Major Dilemma for Boys

6. BOYS AND GIRLS



Boys and girls are separated from each other by the social pressures that send them in different directions. Sometimes they even go to different schools. This means that to many boys girls are a world apart. It makes girls fascinating, but it can also make them a bit disturbing for a boy because they are so out of his control. And that means that he is often eager to put down girls out of self-defence.

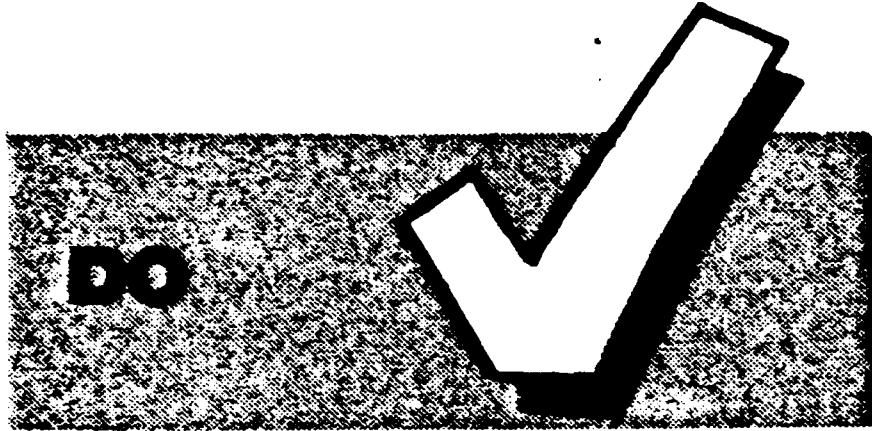
Much of the contempt for women in adult male culture stems from this adolescent experience — in that sense sexist men just haven't grown up. The only to improve things is to reduce the artificial differences between boys and girls from the start — and to encourage contact and friendships between them.

Sexist Men Just Haven't Grown Up

Boys can be sensitive and brave, witty and sharp, agile and energetic. Men working to construct an anti-sexist version of masculinity have spent a lot of time trying to find out what is of value in boys' behaviour rather than simply dismissing it as the source of sexism and machismo in later life. Boys respond to the culture around them. They are not innately violent or insensitive — not innately anything in fact. By reducing the pressure on them to grow into "real men", and by encouraging their openness to nature, people and children, we will give them the chance to build a new kind of man.



The Chance to Build a New Kind of Man



1.

Listen to what women say. Men traditionally dominate conversations, particularly in public settings — they break into women's sentences as if it is their natural right to hold the floor. Notice other men doing this — and then notice yourself. But also listen to women in a public sense by responding to their political initiatives and campaigns. This includes promoting an equal opportunities policy at work, which if you take it seriously will mean great changes in the way you recruit people.

2.

Try and establish new relationships with your men friends. Too often we are good at pursuing activities together but terrible at talking to each other about the things and people that mean most to us. Don't assume that only women offer intimacy and understanding. And don't be afraid of expressing your feeling for a male friend with a hug or a kiss. If he is likely to misinterpret it, then talk about it first. This is bound to feel self-conscious at first but, honestly, it does get easier.

3.

Take more responsibility for your relationship if you have one. Be prepared to make sacrifices — If you are not already making any then you can be sure that your partner is making too many. This might mean cutting down on sport on Saturdays; it might mean forgoing that political meeting or that drink after work in order to be at home. Chasing goals single-mindedly is not necessarily a bad thing — but it is if

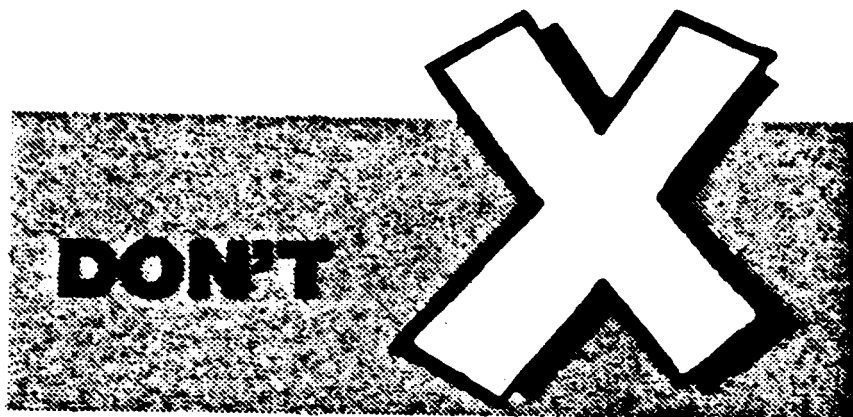
it becomes a general mindset and stops us noticing the emotional needs that are staring us in the face. Take responsibility for keeping in touch with your own family and friendly contacts rather than leaving this to your partner. And don't assume that your children will bear your name rather than your partner's or an amalgam of the two.

4.

Do more housework. The problem is not so much that we are not prepared to clean that oven or bleach the toilet. It is rather that we find it all too easy not to notice or remember that these things need doing. Instead men too often rely on female partners to take responsibility for organizing household tasks even if the execution of them is to be divided equally.

5.

Consider what you can contribute to fatherhood — don't assume that you will be able to approach the experience in the same way as your own father did. Share all the responsibilities with your partner as equally as possible. Take whatever paternity leave is on offer at work and campaign for better conditions in this respect — though adequate maternity leave will have to be fought for first. Consider staying home with your child or at least cutting down the number of hours you work. And if you have already been through the experience of fatherhood and feel you didn't make the most of it, don't despair — grandfathers often have more time to discover the joys of being with children.



1.

Don't use pornography. This is an absolute must because it is powerful stuff — the verbal and visual images from pornography stick in the mind and help condition male responses to women long after the way they were first encountered, as men who stopped using pornography ten years ago will tell you.

2.

Try not to let other men's sexist remarks slip by without comment and never comply with their dismissal of gays. It's always much easier to keep our heads down and say nothing. But we can't leave it up to women to do the job for us and we do at least have the advantage of knowing from the inside the mentality that produces the sexism. If you sacrifice men's respect by challenging this attitude then their respect is frankly not worth having.

3.

Don't indulge your awareness of women's bodies. No one is asking you to stop finding other people sexually attractive. But men too often have difficulty in being aware of anything else about a woman. Something to remember which might help is to fight your mental tendency to split women into different physical compartments: breasts,

legs, bottom, etc. Try to see all women everywhere as whole people, even when you never speak to them. Avoiding pornography will help this personal campaign.

4.

Avoid being a physical threat to women. Avoid worrying women on a dark and lonely street by crossing to other pavement. Another ground rule to remember is that if you have to ask the time or for directions, try and ask a man rather than a woman, since women will often be worried by the approach. This may seem over-dramatic, but if it causes even a minority of women concern, it is worth putting ourselves out in this small way.

5.

Don't insist on determining the course of your sex life with your partner. Be careful to allow her more space to decide what she wants — which means not putting pressure on her to make love when she does not want to. Try to get away from the idea that penetration is the only valid kind of sex. And try to focus as much on what your partner wants as what you want — she is likely to have been doing this for you for years.

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PARENT-CHILD CONFLICT RESOLVED

by Joseph Rosner

This paper discusses the causes and settlement of the emotional debt of deprivation of love between children and parents. The debt is the love and nurturing withheld by the parent and owed to the child. Without a minimal degree of love, the child has difficulty seeking fulfillment of that need elsewhere throughout his life.

Damage Before the Age of Three:

Some individuals were damaged from early infancy when their parents were unable or unwilling to give them love. If the debt was incurred before the age of three, rage will be the primary defense used by the offspring. (1) Their personalities are fragile and shatter easily. Later on, if the child's earliest needs were not fulfilled, he will be inclined to transfer the emotions originally reserved for the hated parent to other adults via the process of transference, which is simply unconsciously acting toward another adult the way he acted or felt toward the original parent.

This is why there are so many people in the general population whose relationships seem to be irrational. The child's developing ego, or instinctual superego, is primitive and not suited to solve adult problems. These people often feel like misfits and do not know what to do to right themselves. Their distress is attributable to their difficulties in meeting the right person; they seem to be able to meet people who give them only part of what the average person would want in a loving, intimate

relationship. They never seem to quite make the trusting, intimate bonds that many individuals are able to complete. Indeed, they appear not to possess any sort of warning system when they meet the wrong kind of person and often see their interactions from the point of view of sensual stimulations rather than solid, sound relationships based on a meeting of minds as well as bodies.

In addition, through transference, these people re-enact the cycle of rage and ambivalence they originally experienced with the hated parent. If these problems are not ameliorated through positive, constructive relationships, coupled with resolution of rage at the parent, these individuals continue through life repeating the same mistake over and over again.

Their relationships are based on a tremendous need for security. This deep need is what they consider love. They suffer from a rigid perfectionism that seems based on an almost physiological need to have things ideal and pure — beyond reproach. Thus they avoid criticism without gaining love

*Excerpted with permission from a paper by Joseph Rosner, Ph.D. Dr. Rosner is a practicing psychologist in Los Angeles, California.
Special thanks to Dr. Manfred Pruesse for drawing this article to the attention of the editor.*

This is why there are so many people in the general population whose relationships seem to be irrational.

and never fill up the emptiness they feel from not being loved at an early age. Since they depend on mechanical perfection in their everyday lives to control their inner rage and need for love, failure follows, because no one can do everything perfectly. They may feel tense, stressed, anxious, hostile and/or depressed as a result of these failures.

These individuals are good workers, but they suffer from never being able to be perfect and never solve the real problem of needing to go beyond security to true love. They give to get security, and they do not enjoy sharing as an expression of love without concern for their own security. Trusting and loving another human being, without being concerned with maintaining their own security, needs to be taught these individuals as a true solution to the debt.

In general, the earlier the debt, the more complete the division has to be between the child who is owed the debt and the parent who made the debt. With children damaged before the age of three, a very clear-cut settlement of the debt may have to occur.

ALAN

This concept may be illustrated by examining the case of a patient named Alan. Several years earlier, Alan had cut himself

off completely from his hated mother, whom he felt had literally starved him in the crib as an infant because of her rigid feeding schedule. He subsequently achieved success in both business and marriage. During a recent interview, Alan mentioned an astounding fact. He explained all of the positive changes in his life in one simple statement: "In order to love my wife, I had to get rid of my mother." This remark reminded me of the severe division between him and his mother, and also of the difference of opinion that had arisen between us at the time Alan made the decision not to see his mother anymore. He had wanted to write a letter to her saying that he never wanted to see or hear from her again. Because of his mother's rigid way of feeding him as a baby, and not loving him, Alan felt that he had to settle the debt in an equally rigid manner. I did not think it was a good idea to reject his mother totally. He disagreed with me. He sent the letter, warning her not to contact him in any way. After one futile attempt, she stopped.

I had not been comfortable with Alan's action because I thought there was a great deal of hostility attached to it. I felt that cutting off the hated parent completely would leave the patient with unresolved hostility. Surprisingly, in the case of Alan, he felt very relaxed and satisfied with the settlement. By cutting off the relationship with his mother, he felt independent of her. If he had not broken away from her, the infantile rage and ambivalence that he had previously felt would continue, not only for

... never fill up the emptiness they feel from not being loved at an early age.

the needed love which had been withheld, but also for his inability to relate to women.

Basically, Alan did what the average person does when he cuts his losses. The average individual will stop thinking about possible losses in his current situation and focus upon what he will gain in the future. Similarly, Alan concentrated on what was major—being able to marry and make a life for himself in the future—instead of concentrating on the past. By cutting off the relationship, he was able to give up being dependent on his mother and consequently to reduce his rage towards all women. In short, Alan was able to take adult control and settle the debt.

There is still some residue of rage. At times Alan does have sexual problems, when he is unable to give his wife as much sex as she would like to have. These difficulties are most certainly related to the unconscious hostility he still feels towards his mother. However, despite this problem, his relationship with his wife remains sound.

JOHN

Alan's case is not unique. Another patient was faced with a conflict with similar dynamics. John never seemed to be able to meet a woman who measured up to his standards. He suffered a tremendous amount of rage toward women and often drank to forget his misery. At the same time, however, he was involved in a dependency relationship with his mother based on fear, guilt and rage.

John constantly sought help from her, either financially or in wanting some kind of subtle acceptance or reassurance. This behavior often backfired, with serious consequences for John's interpersonal life. When his mother was unable to meet his needs, John ended up reinfesting himself with rage against the internalized woman in his mind. At such times, he had fits where

he descended into the "black hole" of despair. The black hole was the violent explosion of rage that John would experience when he engaged in terrible thoughts about his own worthlessness. He would tear his clothes and throw things. He made all women his enemies.

John was finally able to settle the debt by repaying all the money his mother had lent him to help him fix his house. He insured and controlled this repayment by sending her a certified cheque that had to be cashed by the recipient or else the money would be forfeited by both involved parties. By repaying the money, John severed the dependency relationship with his mother and gained his freedom and independence. His mother, upon receiving the cheque, told her husband from her own unconscious awareness, without any previous statements or clues from John, that John would never see them again. Although she is most likely a disorganized, schizophrenic woman, she evidently understood the meaning of John's act. In reality, the situation is not that extreme. John does visit his parents on occasion, but does not have the old reactions to his mother that he experienced before settling the debt. John had taken adult control away from his mother.

The impact of the action in John's own life was profound. Soon after he sent the cheque, he had a positive sexual dream about a woman for the first time in his life. In addition, he was able to deal effectively with major problems as they arose. He was able to endure the threat of job loss successfully by directly confronting his boss for the first time in his life and saving his job when others lost theirs. He increased his earning capacity. He faced the fear of cancer with courage and was cured. His self-hatred, as expressed through rigid rages into the black hole, stopped altogether. John was also able to return to his psychotherapy group that he had rejected because the women in the group represented negative figures to him. He has successfully rejoined the group, becoming much more trusting of their opinions and suggestions.

. . . a very difficult time believing they are worthy of being loved.

LAURA

Laura is another patient who chose to settle the debt by seeing her parents infrequently. Having been damaged before the age of three, she was defiant and self-destructive in her attempts to pay back her parents and the world. In therapy, we were able to stop the rage and ambivalence Laura felt not only toward her parents, but to all people in general. She decided to cut her losses by letting her relationship with her parents fade. She does exactly what she wants, as an adult, even if it is against her parents' wishes. By taking adult control of her life and achieving a settlement of the debt, Laura's professional life has flourished. She has a positive relationship with me as the "good" parent. Her need for love was satisfied, and she is responding based

on the fact that her past life was not totally without love. Our job in therapy is to consolidate her early experiences when she felt loved, break her ambivalence via conscious or unconscious understanding, and thus let her forget her rage and concentrate on love and reality problems.

Cases like Laura's are not uncommon among these individuals who are denied fulfillment of their earliest basic needs for security and love. These individuals will have a very difficult time believing they are worthy of being loved. They will suffer from low self-esteem, and at times will become almost paranoid in wanting proof that the person who claims to love them truly cares for them.

They will suffer from low self-esteem . . . wanting proof that the person who claims to love them truly cares for them.

... he constantly seeks love from the parent who has nothing to give him.

A debt is often created when a child identifies with the hated parent on an infantile level. (2) (This is known as infantile identification). As a child, the individual demands that his dependency needs be met by the parent. The parent does not or cannot meet these needs. Later, the parent does not or cannot give to the child who is now an adult. This unmet need for love from the parent he hates generates ambivalence in the person who is owed the debt of love. He holds on to his rage because as a child it was the one emotion the parent could not deprive him of. As an adult he keeps himself indebted to the hated parent by refusing to give up the rage. In an interesting split of emotions, the individual has identified his hatred with the hated parent, (3) and this is his adult rage. This rage is their major bond of identification; it is their common identity together. The adult offspring has identified with the parent aggressor, whom he fears and despises.(4)

The most famous case of identification with the aggressor was Frederick the Great of Prussia, who identified with the father he hated.(5) As a child, Frederick was constantly humiliated by his father, who, in one

instance, hung Frederick's best friend in an effort to teach Frederick to be strong like himself, rather than being a soft, sensitive young man. Frederick did become "strong" like his father, evidencing a classic identification with the aggressor. He identified with the hated parent by imitating him. This is exactly what happens with individuals who, deprived of love as children, identify with the hated parent. Because of this identification, they cannot escape wanting the hated parent to love them. (The battered child is another example of someone who often identifies with the aggressor.)

Thus begins a circular defense that the child cannot solve as an adult, for he constantly seeks love from the parent who has nothing to give him. Unfortunately, no one gets love from someone he hates, and this situation is no different. The child also has little love to give as an adult. The psychological stalemate must be solved because, with the vicissitudes of human development, the situation often worsens. The parent, growing older and weaker, needs more help and is even more demanding and less giving than before.

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Our experience to date has been that the most creative and effective work done by the CSPCC has come from volunteers who are aware of and accept the limited funds with which they work.

Looking about our society, we can all see vast sums of money being spent on things that seem trivial in comparison to the work of the CSPCC. We are convinced however that too much fantasy about what we could do "if only we had the money" impairs the capacity to do our very best with what we have.

Our criterion for spending money is this. Would a financially impoverished pensioner be satisfied with what we are doing with her \$10.00 donation. We are most grateful for the donations, large and small from individuals, community groups and organizations.

But in the spirit of the bottom line, there is no denying that Canadian corporations have been the largest financial enablers for the work we do, and we are pleased to be able to thank them publicly by listing their names here, omitting those who prefer anonymity.

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Bank of Montreal	Commercial Union Assurance
Bank of Nova Scotia	Confederation Life Insurance Co.
Bell Canada	Corby Distilleries Limited
Binney & Smith Canada Ltd.	Corporate Foods Limited
Bombardier Foundation	Cronkwright Transport Ltd.
BP Canada	Crouse-Hinds Electrical Construction
Brewers Warehousing Realty	Crowntek Inc.
Bristol-Myers Products Canada	DCP Canada Inc.
Burmah Castrol Canada Limited	DeSoto Coatings Limited
Burroughs Wellcome Inc.	Dominion Group Foundation
Cambridge Leaseholds Limited	Donn Canada Ltd.
Canada Dry	E.H. Price Limited
Canada Malting Company Ltd.	Emhart Canada Limited
Canada's Conklin Shows	Encyclopaedia Britannica
Canadian Corporate Management	Enron Oil Canada Ltd.
Canadian Imperial Bank of Commerce	Euclid Canada Ltd.
Canadian Pacific	Fiberglass Canada Inc.
Capitol Records	Fording Coal Limited
Caravelle Foods	Four Seasons Hotels
Cardinal Coach Lines	Foxboro Canada Inc.
Cargill Limited	Fundy Gypsum Co. Ltd.
Carling O'Keefe Breweries	GEAC Computers International
Carol Wabush Co-op Society	Gendis Incorporated
Carswell Company Limited	General Motors of Canada Ltd.
Carte International Ltd.	Glenelg Contracting Inc.
Castrol Canada Inc.	Gold Bar Investments Ltd.
CBS Records Canada Ltd.	Golden Griddle Pancake House

Guelph Dolime Limited
H. J. Dolan Limited
H. J. Heinz Company Ltd.
Hawker Siddeley Canada Inc.
Hayes Dana Inc.
Hodgson Steel Inc.
Horne & Pitfield Foods Ltd.
Household Finance Corporation
IGA Canada Ltd.
Imasco Limited
Imperial Oil Limited
Indal Limited
Intermetco Limited
International Paints (Canada)
Jack Cooper Family Foundation
John Deere Limited
Leigh Instruments Limited
Leo Burnett Company Limited
Loeb Incorporated
M.M.H. Prefab Ltd.
Mactac Canada Ltd.
Man-Mac Management Limited
Manitoba Dairy Co-Op Ltd.
Manufacturers Life Insurance Co.
Maple Leaf Mills Limited
Marathon Realty Company Ltd.
Markborough Properties Ltd.
Marks & Spencer
McCann-Erickson Advertising
McDonald's Restaurants
McGraw-Hill Ryerson Limited
Metroland Printing & Publishing
Metropolitan Life
Minolta Canada Inc.
Mitsubishi Electronics
Morguard Investments Limited
Moss, Lawson & Co. Ltd.
Nacan Products Limited
National Silicates Ltd.
National Drug Limited
NEI Canada Limited
Norcen Energy Resources Ltd.
Northern Telecom Limited
Novopharm Limited
Office Specialty
Olivetti Canada Limited
Orbit Oil and Gas Ltd.
Ortho Pharmaceutical Canada
PCL Construction Group Inc.
Peace Bridge Brokerage Ltd.
Peerless Enterprises
Pepsi-Cola Canada Ltd.
Pfizer Canada Inc.
Phoenix Continental Management
Pioneer Hi-Bred Limited
Polysar Limited

Power Corporation of Canada
Rayovac Canada Inc.
RCA Inc., Insurance Department
RCR International Inc.
Regent Drilling Limited
RJR MacDonald Inc.
Robin Hood Multifoods Inc.
Rohm and Haas Canada Inc.
Royal Bank of Canada
Royal Insurance
Sandvik Canada Corp.
Scarboro Cable Communications
Schering Canada Incorporated
Seaforth Fednav Inc.
Sedgwick Inc.
Shirtmate Canada Inc.
SHL Systemhouse Inc.
Simplot Chemical Company
Skolmak Inc.
Southam Communications Ltd.
St.Anne Nackawic Pulp & Paper
St.Hubert Ltee
Steinberg Inc.Foundation
Sterling Drug Ltd.
Sunkist Fruit Markets Ltd.
Swiss Bank Corporation Canada
Syntex Incorporated
T.B. Wood's Canada Ltd.
Teleglobe Canada
Telestat Canada
Texaco Canada Incorporated
The Co-Operators
The Brick Warehouse
The Great A & P Company
The Hunt Bros. Ltd.
The Toronto Dominion Bank
The Toronto Star
Thomas J. Lipton Incorporated
Thompson's Transfer Company
Timminco Limited
Toronto Hydro Employees Fund
Total Petroleum Canada Ltd.
Transamerica Life Insurance
Travelers Canada
UAP Company
Ultramar Oil and Gas Canada
Via Rail Canada Incorporated
Vincent Drake Enterprises
Volvo Canada Ltd.
W.R.Grace & Co. of Canada
Wardair International Ltd.
Westcoast Transmission Co.Ltd.
Westmin Resources Limited
Whitman Golden Limited
Yamaha Canada Music Ltd.



In her grief, Hong discovers a new reason to live

When we bathe our infant with total attention . . .

Roots of Peacemaking in the Family

by Mobi Ho

I remember long ago when I was really no more than a baby. My world was only as big as my mother's two arms. Safe in that world, I felt so secure and peaceful. I didn't know that beyond those protective arms lay an entire universe of violence and storms that my mother kept away from my view so that I might enjoy an endless feeling of peace and safety. It's only been recently that I've seen a bit of the world outside.

Thus begins the remarkable account of an eleven year old Vietnamese girl, Hong, in a Vietnamese short story of the same name (Hong by Thich Nhat Hanh, La Boi Press, Paris, France, 1979). We learn as the story progresses the miraculous existence this child has chosen to live. When thrown overboard by pirates who attack the small refugee boat on which her mother, baby brother, and others have escaped Vietnam, Hong does not drown but due to some sacred moment in time, she is transformed into a fish. After confiscating all they can, the pirates sink the boat and all the others drown. Yet in her grief, Hong discovers a new reason to live. She swims the South China Sea, trying to rescue at least one child from every sinking refugee boat she encounters by carrying it on her back safely to the nearest shore. One night, which happens also to be the night that commemorates the Buddha's enlightenment, while pushing a young unconscious boy up on shore, she manages to wriggle completely out of the water and discovers she has been transformed back into an eleven year old girl. Overjoyed, she sings and dances

beneath the full moon. She realizes she has reached "the other shore" and can now choose to enter a refugee camp and be resettled in a new country. But she chooses to remain instead, swimming the sea as a fish by day, so that she might continue her rescue work. Though she encounters unimaginably cruel and tragic scenes, she discovers a serenity and wisdom from within - as though the protective world created years before by her mother's two arms lives still in her heart, rooting her in peace and compassion, and indeed making it possible for her to not avoid or deny the world of violence and storms but to bring to it a courageous capacity to survive and to promote life.

Beyond the story's clear relevance to Vietnamese and to my own family's history (my husband is Chinese-Vietnamese and his family, once boat people, live with us), the story has helped me in my efforts to face and respond to the issue that hovers so ominously over all the families of the earth - the threat of nuclear war. I often find myself returning to Hong's words and to their teaching to all of us who are parents trying to raise children who will both enjoy and foster inner peace and peace for future generations.

I do not know any parent, especially those active in nuclear disarmament efforts, who wishes to expose his or her young children to information that details the grotesque scenarios of a nuclear holocaust. Even for many adults, it is too much to focus on and we often allow ourselves to bury the

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. . . as though the protective world created years before by her mother's two arms lives still in her heart, rooting her in peace and compassion.

thought away by immersing ourselves in the business of our daily lives, at the same time trying to appease guilt feelings about doing little or nothing to help prevent such a holocaust. But isn't such an attitude both unfortunate and unnecessary? I believe there are two ways to immerse oneself in the daily tasks of parenting and making a living. One is to refuse to look at the suffering and darkness in the world (including that in our own hearts) and to use busyness as a curtain of unwillingness to see. Following this way seems to me not to protect our children, but to rob them of the real possibilities of learning how to foster peace, both inner and outer. The second way is to recognize and take into one's heart and consciousness the suffering and dangers mounting in the world, and to let that seeing begin to transform the very way we approach and carry out the necessary and so often hidden tasks of family life.

I find myself evolving two principles I consider essential to parenting that is peace conscious. They might be stated as follows:

- Let us not avoid contact with suffering or close our eyes in the face of suffering, especially that which results from war preparations and the possibility of nuclear war. Let us in every way possible awaken ourselves to this terrible possibility.
- Let us continually be aware of the radiance of each moment and the possibility in each moment to foster peace and compassion by the very way we respond to even the smallest tasks like changing a diaper, assisting a child with

a homework assignment, preparing a meal.

The gift of centeredness — that knowledge that love is possible and can heal even the worst fears — is the gift that Hong's mother gave her as an infant and young child by her total love and attention. That gift in turn enabled Hong, even at a very young age, to grow into a compassionate person able to face the real horrors humans are capable of and yet to continue to respond as a whole person in a hopeful way.

One dimension of parenting among those who see parenting as a vocation in itself and as the center from which one's contribution to peace and justice begins to find expression, is the dimension of limits. We are daily faced with the reality that we cannot be several places at once, especially when we must answer so many of our children's needs. Yet embracing and respecting these limits is the first step to opening our lives to be used in a much larger way in connection with others around the world. I was deeply touched by the recent words of a French friend, who runs a small organization that tries to assist children who are victims of war or unjust situations, while at the same time working with local religious leaders in the children's countries to challenge social injustice and violence in a spirit of nonviolence. He explained his group's philosophy by saying "We do not believe in saving all children or one hundred children or ten children. We believe in saving one child. If one child is not worth being saved, then two are not. The basis of everything is one child." From such a simple devotion to the infinite worth of one

. . . to use busyness as a curtain of unwillingness to see.



child has evolved an effort that now assist over two thousand children in Lebanon, Vietnam, and Bangladesh.

Isn't an equally simple devotion to our own children the basis of extending love and life to all children, indeed the roots of all peacework? When we bathe our infant with total attention that says, "You are infinitely precious and unique," we are also saying, "Because you are precious, so are all children. Because I desire to nurture and protect your life, I desire that all children's lives be thus nurtured and protected." In the daily unfolding of that realization, both parent and child begin growing into peacemakers. One finds that the more one gives love to one's own children, the more one's heart and arms ache to extend love and life to

others beyond one's own family.

There are many ways to be involved as families in peacework. For me, one of the greatest gifts of parenting, is that at every moment of the day or night, there are occasions to act on the possibilities of love from which all peacemaking must flow. Parenting is, after all, not a philosophical exercise, it is a constantly incarnated response to life. Noses to wipe, fingernails to cut — even the most ordinary tasks can become kernels of peace to be offered one's child. And who can say that it is not those very tasks done in mindfulness and caring, that will give our children eyes and hearts as courageous and compassionate as those of the child Hong and that will help build the way of Peace. □

All those in favour . . .

Time to Licence would-be Parents?

by Marvin Glass

. . . being a child can be very dangerous to one's health.

The publicity generated by the release of the Badgley Report on Sexual Offences Against Children and Youth and the attention given by the media to daily occurrences of what they continue to refer to euphemistically as child "abuse" — it's really child battering and incest — has convinced many Canadians that being a child can be very dangerous to one's health.

It is estimated that each year two to three million children in North America are regularly beaten (and in some cases tortured and raped) by their biological parents. To such statistics we must of course add the doubtless millions of cases of psychological battering inflicted upon children by their natural parents.

Given the gravity of this situation, it is time to consider a state-run program of compulsory licencing for all prospective parents. Those who pass the relevant tests would be permitted to raise any children they procreate; those who fail would, unless they were successful in retesting, be prohibited from child rearing.

Any revulsion at the prospect of such a system should be mollified when one realizes that we now licence parents in Canada, and have always done so. That is to say, all adults who wish to adopt a child must subject themselves, their opinions and lifestyles to the scrutiny of members of the Children's Aid Society. Those who

are unable or unwilling to satisfy CAS staff of their competence as possible parents are denied the privilege of raising children. Thus, no one in Canada is now or ever has been permitted to line up at an adoption agency and simply pick out the baby of their choice; adopting children is not, nor should it be, like getting ice cream at the local Dairy Queen.

Why, then, should the ability to procreate change the rules? Surely, no one will argue that this ability automatically bestows upon natural parents any corresponding ability to successfully raise children. Is it perhaps that natural parents have been found to be more loving than adoptive parents? On the contrary, the latter are five times less likely than biological parents to beat their children. No doubt this is partly due to the fact that, whereas not all natural parents plan the arrival of their children, by definition all adoptive parents do. But it is also due in part to the mandatory screening all such adults must comply with.

What criteria do most adoption agencies require be satisfied by prospective parents? Among others, they are:

1. "If either adult is suffering from a life threatening disease or undergoing psychiatric therapy, they are denied licences.

2. If either adult openly subscribes to the philosophy of "spare the rod and spoil the child," and thus believes that a good thrash-

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. . . we now licence parents in Canada and have always done so.

ing now and then is an integral and obligatory part of reasonable parenting, they are denied parenting licences.

3. If either adult has unrealistic expectations for the child, they are turned down by the adoption agency. Having decided career and other life choices for the child before one begins to raise it is thought to be harmful to the healthy development of children.

4. If either adult is found to have been recently convicted of sexual or other assault against children, they are denied parenting licences.

5. If either adult is found to have a serious drug dependency problem, they are denied licences.

These criteria are readily accepted by most Canadians and this is the major counter argument to those who reject licencing all natural parents on the grounds that they "don't want some bureaucrat deciding who will be allowed to raise children."

Some will object that since these tests are not perfect, some individuals who would be good parents will unjustly be denied the opportunity of raising children. But all licencing tests, be they for drivers, doctors, engineers or pilots, are defective to some extent and thus deny licences to competent individuals and permit them for incompetent individuals. Nevertheless, such imperfections do not justify abandoning licencing for doctors, drivers, pilots and engineers and

thus should not stand in the way of parental licencing.

Some might suggest that courses in parenting, long overdue in the Canadian school system, would suffice to reduce assault against children.

But even though we have driver education in many Canadian schools, would anyone suggest that this, without testing, is sufficient to ensure enough reasonably competent drivers? Should medical schools be required only to instruct, but not to test? No, the shocking statistics on child battering and incest compel us to insist on preventative measures other than mere education for all prospective parents.

But what about enforcement problems? That is, what does one do about babies conceived by parents who have failed or refused to take licencing tests? If the offence is detected early enough after birth, then such children should be removed from their parents and put up for adoption. Would we allow someone who failed his/her medical or bar exams to continue practicing medicine or law if he or she were apprehended after illegally setting up a practice?

As a final objection, we must consider the possibility of intentional abuse of the testing procedures. Is there not a real danger that state agencies entrusted with administering the tests would disqualify those who expouse "objectionable" views? Surely, it will be argued, the chances of political bias are greater in the case of parental licencing

. . . imperfections do not justify abandoning licencing for doctors, drivers, pilots and engineers and thus should not stand in the way of parental licencing.

. . . no two adults have the right to undertake the difficult but extremely rewarding task of raising children simply because they are able to procreate and pass a blood test.

than for drivers' tests or bar exams. Ideological questions that would look absurd in the context of the latter two texts would strike many Canadians as perfectly appropriate in the context of parenting tests.

In spite of the danger of intentional abuse, this objection is not decisive. Consider the analogy with modern education. Despite its problems, no one would support its dissolution or wish that it had never come into existence. Granted that it displays bias against most unorthodox economic and political views. Granted that much of its authoritarian structure is without rational justification. Nevertheless, it marks a historical advance over its predecessors, namely, church-dominated education, private education for the wealthy, and no education at all for the poor.

State-controlled licencing of parents will doubtless be distorted by the state in some way or other. And therefore, just as it was and regrettably still is a struggle to keep public schools secular, so we will always have to be vigilant in seeing that the notion of parental competence is not so ideologically charged that many otherwise competent individuals are prohibited from rearing children.

But such vigilance has already succeeded in ensuring that at least secular adoption agencies are prohibited from inquiring into the political beliefs of prospective adoptive parents. And so, unless it can be shown that these dangers are likely to be realized and that they would outweigh the benefits of eliminating much of the physical and psychological suffering now inflicted upon children by incompetent parents, then the practice of licencing parents will stand, like so many current state-controlled institutions, as a mixed blessing.

Much opposition to licencing parents is based on what one writer has so aptly characterized as the "long-held, deeply ingrained attitude toward children, repeatedly reaffirmed in recent court decisions, and present, at least in some degree, in almost all of us. The belief is that parents own or at least have natural sovereignty over their children."

We must challenge and change this attitude by arguing that no two adults have the right to undertake the difficult but extremely rewarding task of raising children simply because they are able to procreate and pass a blood test.□

Opposed . . .

Marvin Glass's article *Time to Licence Would-be Parents* illustrates the height and impermeability of the ivory tower that must exist at Carleton University. There is an increasing tendency for philosophers to enter the real world of decision-making, as in, for example, the ethics committees of hospitals. But having done so, they must adhere to the rules of empiricism. Prof. Glass falls short of this requirement.

Prof. Glass cites five criteria used by adoption agencies in selecting prospective parents, and notes their success by claiming that adoptive parents are five times less likely to beat their children than are birth parents. He claims that this is in part due to mandatory screening. He has no evidence to support this claim; the fact that 100 per cent of adoptive parents actively plan for their children has enormous face validity

. . . virtually all studies of adopted children (and there are many) indicate that the incidence of personal psychopathology in them is higher than in the non-adopted.

as the probable decisive factor, and it rests with those who believe otherwise to demonstrate it.

Prof. Glass omits to mention, incidentally, that virtually all studies of adopted children (and there are many) indicate that the incidence of personal psychopathology in them is higher than in the non-adopted. Whether this is due to the passing of genetic traits from the biological parents, to the psychopathology of adopting parents, to the traumatizing process of adoptive screening itself, or to some combination of these and other as yet unspecified factors, is simply unknown. But we do know that the screening process is just as much associated with a higher incidence of unhappy children as with lower incidence of battered ones.

Prof. Glass's statement that screening tests for parenting are "not perfect" is akin to saying that a nuclear explosion in Manhattan would be "unfortunate". My personal observation of families-in-development over the years has convinced me that the predictive power of the indices used is too low for general use. To put this another way, it is easy enough to identify a small group of people who clearly should not become parents, and only a bit harder to identify another small group who clearly should. But that is as far as we can go in the present state of our ignorance.

"I would be particularly concerned that adults undergoing psychiatric treatment be refused a parenting licence. The voluntary assumption of psychotherapy is, in my limited experience, associated with good parenting skills. The other criteria used are less irrational, though the term "unrealistic expectations" would have to be operationally defined. I have met many social workers who have unrealistic expectations of their clients, and professional bias is notoriously difficult to control.

Reprinted from the Globe and Mail.

Prof. Glass has failed to mention the growing phenomenon of the deliberately produced single-parent family. But it's clear that we would need a lot more knowledge about the possible advantages and pitfalls of single-parent families before making rational decisions about licencing them.

Another problem is re-licencing. Since Prof. Glass insists on drawing analogies to the automobile driver and the physician, his plan would have to include procedures for relicencing when a formerly "fit" parent becomes "unfit", and of course, the disposition of the child(ren).

Prof. Glass must also tell us what is to be done with those adults who persist in having unlicenced children. The recent birth-limitation experiments in China are facing this problem. Licencing parenting per se is not so terribly Orwellian, but enforcing the rules for dissidents would have to be so. The "kindest" option would be forced adoption of the offspring, and much worse societal decisions could be made not excluding sterilization of adults and killing the "unlicenced" babies, which in fact is going on in China now.

Prof. Glass's concern for the millions of battered and sexually abused children is praiseworthy. Something has to be done about them. But if I may assume that the ivory tower at Carleton University is large enough to contain a drawing-board, I respectfully hope that Prof. Glass will get back to it as soon as possible.

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**This is an unwinnable game
psychologically**

An epidemic of money enchantment . . .

MONEY, MONEY, MONEY is the incantation of today. Bewitched by an epidemic of money enchantment, Americans in the Eighties wriggle in a St. Vitus's dance of materialism unseen since the Gilded Age or the Roaring Twenties. Under the blazing sun of money, all other values shine palely. And the M & A decade acclaims but one breed of hero. He is the honcho with the condo and the limo and the Miro and lots and lots of dough. . . .

This is an endless and unwinnable competition, even on purely economic terms. Says Harvard professor of political economy Robert Reich: "When everybody is buying into the same status objects, such as the house in the Hamptons or the co-op on the East Side, they balloon in price, so it costs more and more to achieve relative status. It becomes a fruitless exercise after a while. That is part of the cycle of disillusionment that sets in." Out of this phenomenon came a recent, and notorious, **New York Times** story about investment bankers feeling poor on \$600,000 a year — a story that investment bankers, without irony, earnestly assure you is true.

More important, this is an unwinnable game psychologically. Like an addiction, it requires higher and higher doses for the same thrill. Psychoanalysts find that many money addicts are children of parents too preoccupied, overworked, or withdrawn to respond with the appropriate oohs and ahs to baby's smiles and antics. The children consequently never stop looking for the withheld applause and pleased response, and money helps them get it — even takes the place of it, as a sign of the employer's pleasure and approval. But, says Dr. Arnold Goldberg, a Chicago psychoanalyst, "The ante always goes up because the need is never satisfied. The kid wants a human response; money is a nonhuman response." Some of these people, rich and successful, end up in Goldberg's office complaining that their life has no purpose.

Worse, those cashoholics who fail to get their needed infusion of money, according to Dr. Jay Rohrlich, a psychiatrist with offices in the heart of Wall Street, become agitated, anxious, combative, and depressed, like addicts deprived of their fix.

But you needn't be rich to catch the money fever — as witness those 26 million middle-class Americans, mostly earning under \$40,000 a year, who treat themselves to such badges of affluence as \$380 Burberry raincoats and \$200 Mont Blanc pens, in the process of raising consumer debt to its highest level ever. Their children have the bug too; In many high schools, they roll up to the senior prom in limousines, rented at \$250 for the night. So many high schoolers work such long hours at after school jobs that teachers have been going easier on homework assignments. "Saving for college?" you ask approvingly. Nope. Most of these earnings go for stereos, cars, trendy clothes, and the other material trappings of modern kid life. . . .

The point is not that the money society has triumphantly driven out all the solid, estimable values, like the shaggy barbarians at the gates of Rome. Rather, the money society has expanded to fill the vacuum left after the institutions that embodied and nourished those values — community, religion, school, university, and especially family — sagged or collapsed or sometimes even self-destructed.

Now we live in a world where all values are relative, equal, and therefore without authority, truly matters of mere style. Says Dee Hock, former chief of the Visa bank-card operation: "It's not that people value money more but that they value everything else so much less — not that they are more greedy but that they have no other values to keep greed in check. They don't know what else to value". Or as University of Pennsylvania sociologist E. Digby Baltzell puts it: "When there are no values, money counts."

*Excerpted from an article entitled **The Money Society** by Myron Magnet which appeared in the July 6th, 1987 issue of Fortune Magazine. Copyright © 1987 Time Inc. All rights reserved.*

To be able to choose . . .

The Natural Escalation of Having It All

What will Women want next? Maybe everything, and maybe less - but isn't it nice to be able to choose?

By Barbara Holland

In my grandmother's time, a woman could choose to hold a paying job as long as it was teaching or nursing, and as long as she didn't neglect her home. My grandmother, by the standards of her day, Had It All. She had an adored and adoring husband and a lifelong career teaching history, and she raised her own fruit and vegetables and chickens and three daughters, and her cooking was as famous as her garden, her knitting and her crocheting. She also read widely and kept a sharp questioning eye on world affairs.

Her daughter, my mother, put her hands into the great stew kettle of life's choices and drew out five children, a career writing and illustrating children's books, and a garden of her own.

She was also a pioneer slob.

Mother never made beds. Even way back then she had more important things to do: Reading aloud to us all, one by one, at bedtime. Working on her illustrations at the dining room table in a ratty old bathrobe, saying nothing for weeks on end except "Don't joggle the table." Mowing the lawn and whacking away at the headhigh hedge, all hundred pounds of her. Working in department store display, back when the display people carried ladders and four-inch brushes.

Or, for the matter, reading murder mysteries and trying to wash the cat. For Mother, everything was more important than making beds. Her idea of dinner, then as now, was a bowl of cereal and a boiled egg. When a rare occasion forced her to produce an actual meal, she came to the table frazzled and distracted, as if she had fought it out to a standoff with the evil spirits of the kitchen. She had chosen other things, and Had It All, 1950's style.

I spent a lot of time with my grandmother. A weekend at her house was a deeply soothing joy; my bed was made and the sheets smelled sweetly of the linen closet, and Grandmother asked me what I wanted for dinner.

She was a cook of the old Joy of Cooking school, and meals were generous and American, with corn puddings, and spoon-bread, ham with red-eye gravy, brown betty and pineapple upside-down cake. She cooked easily and cheerfully, and carried each dish to the table with pride, though she said there were only two things a cook could decently say of her own cooking: "There's plenty of it, such as it is," or "it's not too bad, what there is of it".

I watched these two women going about their lives, and considered my own options. I loved my grandmother's orderly house

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... the very concept of choice has been swept away and we needn't say no to anything.

and her ease with the physicalness of domestic things; her hands sewing or cleaning a chicken. But I loved my mother sitting in the tangled wreckage of my bed reading Kipling's *Jungle Book* aloud or her hands drawing or typing.

There was a new greed in the air. I wanted everything. I would have at least eight children, and a full-time job that wasn't teaching, and I would write books and raise chickens and flowers and carrots and apple trees, and bake pies and iron sheets and sit with each child every evening and read.

It seemed so easy. All I had to do was work a little harder, sleep a little less than my forebears.

Somehow I ended up with only three children, though I can still feel the others haunting the edges of my mind. I wonder vaguely if I forgot their birthdays or if they needed new sneakers. I did manage most of the rest of the program, however, and my daughter was watching.

She plans to be a very important executive in broadcasting, and fly to the Coast for meetings in a suit and heels, but the greed will be working in her like yeast. I

suppose soon she will be running her own television station, and have at least 12 children, and write operas, and grow her own broccoli, and run for Congress, and knit sweaters and scrub the wall behind the refrigerator and build herself a barn for the cows.

The Natural Escalation of Having It All.

It's no wonder that women, after centuries of having to choose and be content with only one morsel out of the kettle of life, get a little piggy now; the very concept of choice has been swept away and we needn't say no to anything. Just to be alive and female is like Christmas morning, and we can open all the packages in sight.

I worry a bit about my unborn granddaughters, though. What will they pile up on their plates? After all, even a free woman needs some sleep, some holidays, some minutes to sit down and look at the garden she planted.

Maybe it won't be hard after all. Maybe by the twenty-first century the greed and novelty will have all begun to wear off, and we will be easing ourselves back into choosing all over again.

Maybe by the twenty-first century the greed and novelty will have all begun to wear off, and we will be easing ourselves back into choosing all over again.

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Argent, argent, argent. C'est l'incantation de nos jours. Ensorcelés par une épidémie d'enchantement par l'argent, les américains des années '80 se tordent aux mouvements d'une danse de St-Vitus matérialiste, une danse telle que l'on n'en avait pas vu une depuis l'âge doré ou les années 20. Sous le soleil éclatant de l'argent, toutes les autres valeurs brillent faiblement. Ce n'est pas que la société monétaire ait triomphalement chassé toutes les valeurs solides et estimables comme les barbares aux portes de Rome. Plutôt la société monétaire s'est agrandie jusqu'à remplir le vide laissé par le départ des institutions qui personnifiaient et nourrissaient ces valeurs — la communauté, la religion, l'école, l'université et surtout, la famille—affaiblie ou écrasée ou parfois même s'auto-détruisant.

Nous vivons maintenant dans un monde où les valeurs sont relatives, égales et donc sans autorité, au fond question de style uniquement.

Selon Dee Hack, ancien chef de l'opération des cartes bancaires Visa: Ce n'est pas que les gens accordent plus de valeur à l'argent, mais qu'ils accordent beaucoup moins de valeur au reste; ce n'est pas qu'ils sont avares mais plutôt qu'il n'existe aucune valeur pour contrôler l'avarice.

Ou comme l'exprime E. Digby Baltzell, sociologue de l'université de Pennsylvanie: "Quand il n'y a pas de valeurs, l'argent compte."

Myron Magnet

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(incluant le journal trimestriel EMPATHIC PARENTING)

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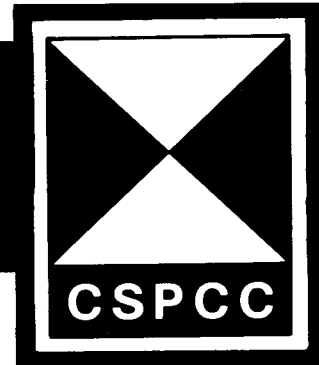


Recognizing that the capacity to give and receive trust, affection and empathy is fundamental to being human.

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.