



NOVEMBER '82

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"We must be willing to face the hard reality that preventing child abuse and neglect is possible only when we are ready to attack its sources in the fabric of our society and culture, rather than merely provide social and medical services to its victims..."



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

Volume 5

Issue 6

November 1982

Infant Daycare

The people that I know who have studied the development of children over the years number in the hundreds because I've been around for a long time. I don't know two of them that applaud the notion of a transfer of the primary responsibility of child rearing over to any substitute. Most of the people I know do not like it. **Very few of the people I know are willing to speak out in public the way I do.** There's only two, there's Selma Fraiberg, and myself. You know her book, *Every Child's Birthright* which is a polemic about this thing. The people who create substitute care facilities are not doing it primarily because they're looking for better ways of raising babies. They're doing it for legitimate needs or perceived needs of adults. This is not an institution that's been designed because parents can't raise babies well enough, in most cases. Now my concern as somebody who has studied children over the years, is singular. I want to introduce into all discussions, policy discussions and family decisions, the factor of the likely impact on the child. I see that as my professional responsibility and I'm going to keep saying it, whether it aggravates guilt feelings, or whether it's misused or not...

Burton L. White

Author of *The First Three Years of Life*

...Professionally concerned organizations pussyfoot, too, both in consultations with the state and within their own areas. In the reports from which I quoted at the beginning of this book it is clear that they see it as their role to comment on the way childcare is rather than the way it could, or, dare I say it, 'ought' to be. Their work is therefore concentrated on suggestions for improving day-care within the context of its existence being taken for granted. None of them dares take the lead in describing that existence as unfortunate and improvement as a matter of phasing it out...

Penelope Leach

Author of *'Who Cares?'*

The Canadian Society for the Prevention of Cruelty to Children

**"TO PREVENT THE PERMANENT EMOTIONAL DAMAGE
CAUSED BY INADEQUATE CHILD CARE"**

- The basic premise of the CSPCC is that the worst of all possible cruelties is to inflict permanent emotional damage on another human being.
- Given the evidence that such permanent emotional damage can be relatively easily inflicted during the very early years of life, our concern is with ignorance of, or indifference to, the emotional needs of very young children.
- By permanent emotional damage we do not mean only the psychological illnesses of adults which are recognized as having their roots in early childhood. More importantly we mean the (as yet) less recognizable and measurable deficient capacities for trust, empathy and affection.
- Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practises which facilitate bonding, higher priority for the empathic care of infants, equality for women, and decreased emphasis on consumerism and materialism, are examples of such preventive measures.
- Increasing the number of members in the Society and the readership of the Journal are at present the principal means by which the CSPCC is working to unite those who share a concern for the importance of the Society's objectives.

Annual Associate Membership \$10.00

Annual Supporting Membership \$25.00

Annual Sustaining Membership \$100.00

Annual Endowing Membership \$250.00

Three Year Associate Membership \$25.00

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On receipt of your membership fee, your Membership Certificate, Official Receipt for income tax purposes and first copy of the Journal, beginning with the current issue, will be sent to you.

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Special thanks to Louise Després Jones for contributing the illustrations on pages 8, 12, 13, 16, 21 and 25.

Quotation on front cover courtesy David G. Gil.

Letters

FOSTERING CO-OPERATIVENESS AND SHARING?

Dear Sir:

"Only Isn't Lonely" by Myra Pines, July '82 intrigued me. In our country where most couples will have one or two children it is helpful to be assured that the children will not necessarily be lonely, spoiled or selfish.

The article's discussion of Claudy's research pointed out that only children did better in cognitive tests, in abstract reasoning, math, English, reading comprehension, I.Q. tests, than did children of two-child families. Also, the only children's responses on a Student Activities Inventory showed them to be more cultivated, more mature, more socially sensitive and more academically oriented than those who had siblings. At age 29 they had higher academic achievements. But Cloudy also found they were generally less sociable: they spent more time in intellectual, artistic, and other solitary activities.

In my view, the comparisons highlighted by Claudy's work are limited to a certain aspect of human development that of academic development. It would be useful to compare the children's co-operativeness, that is, their willingness and ability to exchange ideas, arrive at consensus, and share material possessions. Do relatively larger (parents plus three to six children) families do better fostering co-operativeness, sharing and working together?

Is the size of the family vital in contributing to an individual's wholeness and well-being and to society's health? I submit, that not size so much as the values and attitudes lived and fostered in the family.

Sharing and caring in the family challenges us to grow in co-operativeness. Likely this growth is exercised to a greater degree in relatively larger families.

In closing, thank you for your service in education about child abuse and its underlying causes and remedies.

Sincerely,
Peter Mullally,
Family Life Co-ordinator,
Archdiocese of Halifax

Letters

FORMERLY LIBERATED FATHERS

Dear Sir:

We can distribute ten copies of the Brochure, "About the CSPCC". Our cheque to cover the costs of printing and postage is enclosed.

I particularly liked the article, "Women's Liberation and Cruelty to Children". Unfortunately, human worth is often calculated in dollars and cents. Many women who are responsible, worthwhile human beings find themselves faced with formerly "liberated" mates who (even unconsciously) try to assume a dominant, authoritarian role once the woman's income from the workplace diminishes or stops. Women who chose to be full time wives and mothers need plenty of ego-strength in the face of the generalized opposition to their values.

Thank goodness for groups like La Leche League and the CSPCC.

Yours sincerely,
Rose Provinciano
Winnipeg, Man.

STUDENT REPRINT #1 APPRECIATED

Dear Sir:

I would like to take advantage of your generous offer to supply students with reprints from your Journal. If possible I would appreciate receiving 35 copies.

I cannot begin to tell you how valuable your Journal is to me as a classroom teacher...

Sincerely,
Mrs. Patricia Christie, Head
Family Studies Department
West Humber Collegiate Institute
Rexdale, Ontario

A PLETHORA OF GOOD IDEAS

Dear Dr. Barker:

I believe you are doing a fine job in studies of the causes and background of child abuse. But could not more be done to reduce it now — or this year?

A nurse told me in Northern Canada isolated areas (some) child abuse is seen. However, when a new mother and baby are visited regularly by a nurse at first weekly, then monthly, the mother is greatly stimulated to an interest in her baby and its progress.

Could a neighbourhood or a church be encouraged to make it their duty to regularly visit new mothers?

When I was a young mother in the 30's, the Manitoba papers (Free Press) ran columns by Myrtle Eldred and Angelo Patri usually dealing with some specific, concrete and simple aspect or problem of child care and family life. Something in that line would surely interest and help mothers today. On problems of sibling rivalry two brothers, two sisters, brother and sister — or harassment of a younger sibling or of a school mate (children should be alerted to call this by its right name "child abuse"). Discussions such as "let baby cry it out", only short, of course, or occasionally a humorous anecdote "out of the mouths of babes", or alternately a question and answer column and stories.

Much of the time your magazine stresses the mother's role and little is said of the father's part. I really agree — but in this day and age — of husband and wife sharing (equally) the home duties??

Another suggestion I have thought about and have not seen promoted: When a girl or woman becomes pregnant, would it not be a simple matter to require that she take a (gov't) course on baby rearing as a condition to receiving child allowance. (In the good/bad old days of the 1940's the students in a Winnipeg Home Ec. course had a real live baby to take care of!)

I realize my thoughts as outlined above may be outside your discussion areas or may have been touched on before, but hope some of my input may be of interest.

With best wishes,
Elizabeth Siemens
Victoria, B.C.

Letters

HOW DO WE RAISE HEALTHY HAPPY KIDS?

Dear Sir:

I am having considerable trouble in swallowing the assertions made in "Only Isn't Lonely" in the July '82 issue. I am quite sure that only children can be as happy or unhappy as children with siblings. I cannot buy the assertion only children are better off.

First, the National Institute of Child Health and Human Development spends \$2,000,000 to find that only children are no different from others, but then we learn that the single child is not only different but better. (Incidentally, how do these people get two million dollars when the CSPCC has to limp along on \$32,667?) In fact, the article claims that the more children there are in a family, the more stupid they progressively become. Really? What families were studied to learn this? Perhaps slum families in Chicago, Naples or Bombay?

I am personally acquainted with the twelfth child in a family of twelve children. His I.Q. is at least 125 and he has a healthy outgoing personality and is a gifted athlete. Possibly the fact that he had relationships with eleven bright siblings was of some meagre benefit to him. I am the second of a total of two children. I am a Mensan; my brother is not. These two exceptions to the "rule" mean nothing in themselves, but exceptions do prove (i.e. test) rules. In any case, statistics can be made to prove or test just about anything you want to prove or test.

I am all in favour of voluntary birth control where and when necessary and desirable, but I find this article odious in that it seems to subtly suggest that child-bearing should be controlled by bureaucrats armed with "statistical proofs".

Let's get back to finding out how to raise healthy, happy kids.

Sincerely,
Ken Hamilton
Toronto, Ont.

HORDES OF SOCIAL NOMADS

Dear Dr. Barker:

Two infant boys in the nursery. One grows up to be a bank manager, the other, a bank robber. What happened?

It's a rhetorical question, which you seem to be addressing in your Journal.

I found Volume 1, Number 2 on my son's desk when I visited him in Saskatoon. He is not married, and is in third year medicine. Not a bad sign, it seems to me.

I read with interest the opinions expressed in that issue. If I may say so I think Mr. Somerville is overly pessimistic; although there's a lot to be done, I'd be the first to admit, the very fact that you've begun to publish this journal and other signs, show that society is beginning to fight back. The problem of unwanted children will probably always be with us. What is needed as well as courses in parenting, is a lot more money devoted to caring for the kids who will never know decent parenting. I mean what I said — a lot more. As a society, we need to take the problem seriously.

I'm enclosing a cheque for \$25.00 for a subscription and donation.

Yours sincerely,
J.A. Boan
Regina, Saskatchewan

"...No prisons, no mental institutions, not even the Armed Forces could cope with such a horde of social nomads as we are today deliberately but insanely creating..."

*H. W. Somerville
Letters: Vol. 1, No. 2.*

The Prevention of Sexism

by George W. Albee

Sexism is defined and described as a form of psychopathology — delusional and dangerous to others. An examination of the origins of sexism suggests religious and economic causation. The prevention of sexism goes beyond consciousness raising among psychologists to social and political efforts to create a just society.

To apply the logic of psychological science to the pervasive problem of sexism, the proper linear steps are (a) to define the problem or condition; (b) to study the distribution of the condition — a process that usually requires an assessment of prevalence across social classes, age groups, cultures, and historical time periods; (c) to formulate hypotheses about causes arising out of these observations; and then (d) to propose action to eliminate causes or to render them less damaging or less virulent.

This approach considers sexist prejudice, sexist attitudes, and sexist behavior in individuals and groups to be a form of psychopathology. **Sexism, like other forms of prejudice, can validly be regarded as a species of delusion — false beliefs rooted in emotional and personal needs.** But like other forms of psychopathology, we must look for causes beyond only individual psychodynamics — we must look to the dynamics of the larger societal context, especially as we attempt to formulate primary prevention programs.

First, we will define sexism, examine the damaging consequences of sexism on women and on men, and attempt to identify the causes of sexism to allow formulation of approaches to prevention. We will then consider, in order, approaches involving tertiary prevention, secondary prevention, and primary prevention.

Excerpted from the article The Prevention of Sexism by George W. Albee, published first in the journal Professional Psychology, Volume 12, No. 1, Feb. 1981. Reprinted/Adapted by permission of the Publisher and Author. Copyright 1981 by The American Psychological Association.

DEFINING SEXISM

Sexism means ascribing superiority or inferiority, unsupported by any evidence, in traits, abilities, social value, personal worth, and other characteristics to males or females as a group. The "standard of excellence" usually is the white male.

Most commonly sexism involves perceiving and acting toward females as if they are categorically inferior. This places sexism in the pantheon of prejudices alongside racism, ageism, and other political pathologies defended as part of natural eternal cosmic truths revealed and supported by religion and science. The hand that writes the truth has long been attached to the "masculist" patriarchal body. And whether the writer has been engaged in producing scripture, literature, scientific treatises, or law — or painting pictures or writing songs — the result is the same: Kings rule by divine right, slavery is a natural consequence of the superiority of the masters and the inferiority of the slaves, and women are born to be objects deprived by nature of autonomy and freedom and subservient to the master sex.

Sexism is woven into the texture of our lives and damages both the sexist and the target group. Not only are many forms of psychopathology produced in the victims of sexism, but sexism itself is a form of psychopathology. Traditionally, a major criterion of mental disorders is the judgement that the person is so irrational and emotionally out of control as to be dangerous to others. According to this definition, **sexists (along with anti-Semites, antigays, racists, and bigots of all kinds) should be defined as emotionally disturbed.**

Whenever a group representing an identifiable segment of humankind is singled out as the object of discrimination or of exploitation, the exploiters justify the discrimination and exploitation by claiming that all members of the target group are somehow defective or subhuman. Examples of this process abound. Whether it was blacks imported from Africa to work on the southern plantations or the Eastern Europeans long enslaved by the Nordics (which is where the word Slav comes from), the excuse was always the same: Every member of the group was seen as inferior. The Nazis' justification for persecuting the Jews sounded like the English arguments for excluding Eastern European Jews half a century before. We need not review the whole sad sorry historical litany of the endless exploitation of humans by humans except to underline the one common feature — that subjugated people are said to be different in kind and that the difference is a defect.

Individual members of groups that are the objects of prejudice and are mistreated tend to live a powerless, pathological existence. Understandably, members of the

group often accept the prejudiced view of themselves. Social learning theorists point out that symbolic models portrayed at home, on TV, and in books and magazines are important sources of sex stereotyped attitudes. The descriptions become self-fulfilling prophecies. Members of the group begin to live and behave in ways that are expected of them, and they become caught up in self-perpetuating behavior, thereby reinforcing the prejudices.

Psychologist Phyllis Chesler (1973) eloquently describes the result:

Women are impaled on a cross of self-sacrifice. Unlike men, they are categorically denied the experience of actual supremacy, humanity and renewal based on their sexual identity — and on the blood sacrifice, in some way, of a member of the opposite sex. In different ways, some women are driven mad by this fact. Such madness is essentially an intense experience of female biological, sexual, and cultural castration, and a doomed search for potency. (p. 31)

Whether the woman's defect — her fatal flaw — is explained on the basis of Freudian chauvinism (penis envy), on observable physical differences (the weaker sex), or on historical guilt (Eve caused the Fall), the result is the same. We see profound and debilitating suffering in the victims, acceptance by some of them of the values and beliefs of their oppressors (see Morgan's *Total Woman*, 1973), and widespread learned helplessness and despair. We also hope to see a spirit of resistance and revolution emerge that gathers strength through mutual support, encouragement, and the enlistment of significant numbers of defectors from the oppressor group... ■

George W. Albee is Professor of Psychology at the University of Vermont, Burlington, Vermont 05405. He is General Editor (with Justin M. Joffe) of a series of volumes (published by the University Press of New England in Hanover, NH) on the primary prevention of psychopathology. These books result from the annual conference on primary prevention held at the University of Vermont each June. He was Chair of the Task Panel on Primary Prevention for President Carter's Commission on Mental Health. Twenty years ago he was Director of the Task Force on Manpower for the Joint Commission on Mental Illness and Health established by the Congress and President Eisenhower. His research and scholarly activities have been in the area of primary prevention, the psychopathology of prejudice, and human resources affecting the delivery of psychological services.

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*The healthy
balancing of
inward and
outward life...*

Voluntary Simplicity

...has become a buzzword of late, but it goes back a ways. Thoreau called it “voluntary poverty” in *Walden*. Around 1936 an admirer of Gandhi named Richard Gregg wrote an influential article called “Voluntary Simplicity”, about the healthy balancing of inward and outward life. (1) In 1976 SRI International, the behemoth think tank near Stanford University in California, came out with a Business Intelligence Report which asserted that “Voluntary Simplicity” was the wave of the future in the American marketplace. Authors Arnold Mitchell and Duane Elgin advised the businessmen to get ready for buyers who wanted fewer things and better ones. (2)

Recently, in the summer of 1980, the *Wall St. Journal* had page-one articles reporting that shoppers were responding to recession and inflation by buying only quality goods, much of it of the do-it-yourself sort — hardware, gardening implements, and such.

Meanwhile environmentalists and other do-gooders have been talking up Voluntary Simplicity as the benign way to redress the wealth inequities and exploitive practices of American mega-consumption. (Personally I don't like the term or the argument. I'm more comfortable with the idea of “**right livelihood**”, which is one of the folds of the Buddhist Eight-fold Path to enlightenment. It's less of an exhortation than an observation — greedy behavior makes a sour life. The idealism of “Voluntary Simplicity” is okay I suppose, but it obscures what I find far more interesting — the sheer practicality of the exercise.)

Living below your means is a cheap way to be rich. It's the only easy way to be rich.

If you don't want much and don't get much, you can nearly always get whatever you want.

We're talking about quality, the kind of quality that money would like to buy. Few enough things to have fine ones and take good care of them. Time to do your work well enough to be proud of it. Time for an occasional original idea and time to follow it. Time for community.

And here's an odd corollary I discovered when invited by chance to a motley gathering of Adirondack guideboat builders in upper New York state. The guideboat is considered the Stradivarius of boatbuilding. The meeting was at a palatial lakeside estate into which the wood surgeons fit energetically. Motley as they were, they were used to such surroundings, it turned out, because if you do something at all well the rich will court your company far more than they will someone who has merely money.

There's a couple of hazards in Voluntary Simplicity. One is arrogance. Another is success (artistic, commercial, personal) which leads to temptations which lead back again to **Involuntary Complexity — too much going on to do anything right.** The worst is doing it because someone said to. ■

Stewart Brand

(1) Reprinted in CSPCC Journal, Volume 4 Issue 3, Summer 1981, pages 26-36

(2) CSPCC Journal, Volume 5 Issue 3, May '82, pages 8-14

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Let us also not delude ourselves by thinking that the way of life for which infants are so frequently sacrificed these days is either the only way or a necessary way. Let us hope that the consumerism and materialism that are currently so fashionable will soon be seen for what they are and are not, and will give way to values which are more compatible with emotional health - both infant and adult.

Making a lot of money may be your only way to make it through life...

The Four Illusions of Money

and the non-money truths they hide

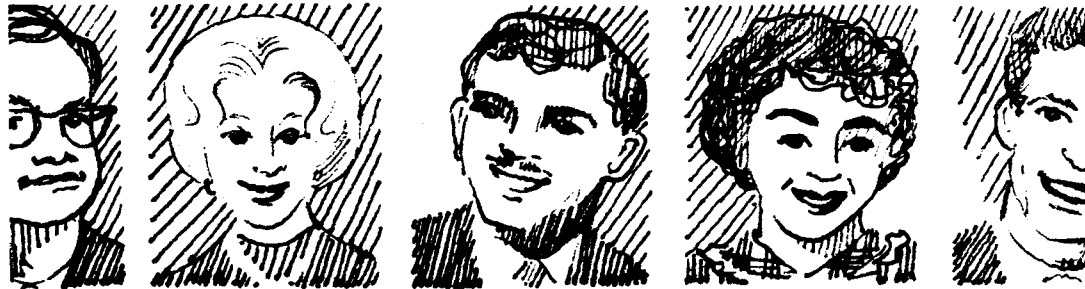
by Michael Phillips, Rasberry and Andora Freeman

1. **“A lot of money will let me be free to do what I want.”**
2. **“People with a lot of money command more respect from others.”**
3. **“I need more money for my family.”**
4. **“Money is necessary for security in old age.”**

THESE STATEMENTS ARE ILLUSIONS. They are inaccurate perceptions of the world we live in.

When we look at the average graduating class of high school students, we are distressed to know that nearly all of them hold these values: they seek “a lot” of money as a lifetime goal. Less than five per cent of these students will become wealthy. The remaining 95 per cent will shape their lives around these inappropriate values.

How do you feel about these four statements? Read them over and see if you find them completely agreeable. For most people they are.



1. "A lot of money will let me be free to do what I want."

You can really feel this way when you're working at a job that you don't like, when you're unhappy with the way things are going in your life, and when there is some object, experience, or service you desperately want to buy.

The alternative is to deal with these feelings, directly and positively. Write down the specific things you want to do with your life. Describe the things you need to shape the kind of person you want to be (the experiences you need, knowledge, skills, talents, etc.). Make sure what you write down doesn't include money itself. When you look at your list you'll find that there is a way to accomplish all of it in your lifetime without any more money than you now have. Most things require that you actively pursue them and LEARN in the process. If you want to be a world traveller, join the crew of a sailing ship and be useful in a way you know now. Later you'll be useful as a sailor and have the necessary great stories to tell at night about hitting sharks on the nose in the Bahamas.

What you may find from the list that you make is that having a lot of money may allow you to achieve goals a little sooner, but the effort of going out and earning money to make something happen sooner is not worth the time, and more importantly the person you may become may have lost vigor and joy.

Back in the late '50s a young woman who desired a doctorate degree won over \$100,000 on a TV quiz show. Years later, in reflecting on the effect of the prize money, she said it made little difference in her life although it may have accelerated her degree by a few years. She was a strong woman and knew what she wanted to do with her life. She's Doctor Joyce Brothers.

Her experience is not uncommon. People who know what they want to DO with their lives go ahead and do it. They don't make

the money first doing something else. It often turns out that money and the possessions which go with making lots of money are responsibilities and restrictions that inhibit freedom. The possessions unrelated to your livelihood are often amassed to help you feel better about yourself.

Check your list again and see how many possessions are listed there. Most possessions on your list are abundantly available. Many things can be borrowed from friends who are willing to share. That includes everything from a ski condominium in Snowmass to an Aston-Martin race car. With a good network of friends, nearly anything is possible. The alternative to investing your energy in making money is developing strong friendships. This means being an interesting, trustworthy and helpful person yourself.

When you are unable to locate something you need among your friends, consider renting the piece of equipment. Finding and restoring "discards" can be an alternative to save both money and resources. Perhaps you have possessions you can trade to a friend or neighbour in exchange for something more useful. Service bartering can be an even more rewarding experience. It costs no more than time and energy spent with a friend. If you have a skill, share it with others.

In writing and examining your values it's helpful to talk to someone who is wise. The wisdom of millions of our ancestors has been very consistent on this point, and wise people constantly pass it on to us. The goal of amassing (getting a lot of) money is traditionally called "greed" and regardless of your motives in getting the money (freedom, charity, or anything else) the results will not be what you hope for. Instead the wise teachers of tradition tell us to go ahead and do the things we want and become good at them. In that lies our freedom.

"Describe the things you need to shape the kind of person you want to be..."

2. “People with a lot of money command more respect from others.”

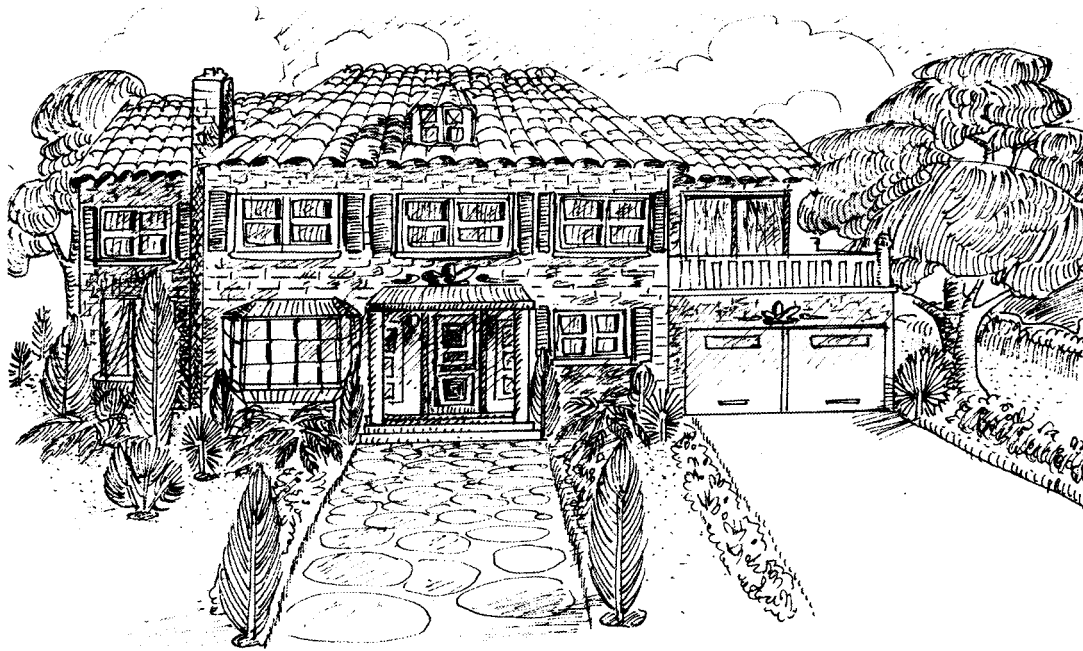
If you know that the first statement about money and freedom is false, then it will help you to see the fallacy behind money equaling respect. In looking at the big cars and the big houses we often believe that their owners can do much more than we can. If indeed the people with big cars and houses can do more than we can, then it probably isn't their money, it's other qualities that they may have such as knowledge, experience, and friends. It isn't their money. A common experience in business is the person who builds a successful company, goes broke, and then builds up a new company again starting from scratch.

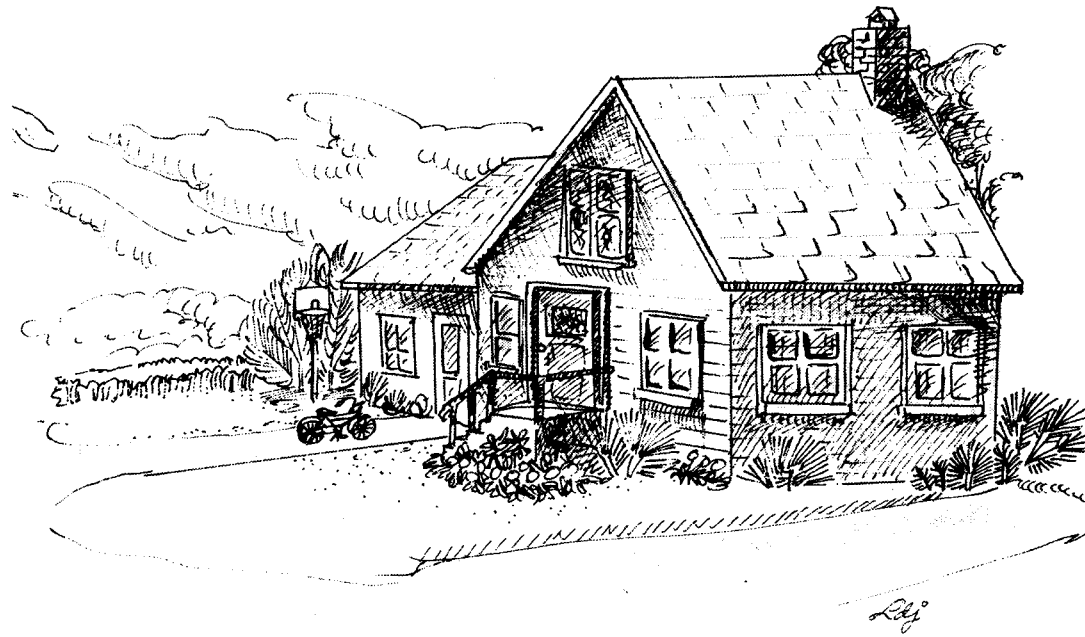
If we believe we personally want respect, it helps to make a list of the qualities we

want to have, qualities that lead others to respect us, qualities that we want our children to have or our friends to have. Do words such as loyal, honest, and generous occur on your list? A careful examination of these qualities reveals that each of them has to do with how we conduct our daily lives and not how much money we have.

Now make a list of the people you love, Bob, Annie, Carole, and David. Examine the list to see if it's ranked in the order of how much money they have. There is probably no relationship between love and the amount of money they have. The same criteria we apply to others can be applied to us. Money isn't a reason for friendship or respect.

3. “I need more money for my family.”





Why shouldn't people be generous with their families! This seems like reasonable parental behavior. It's when people use this concept as an excuse for doing something that they would rather not do that it is a fallacy. When someone works at a job that they find unpleasant, monotonous (too demanding), stressful, or frustrating and say they do it for their family, they're talking nonsense.

Many people work long hours, develop ulcers and live with great stress because they believe their family benefits. Stop and ask your family what they want. Would your children rather have a Winnebago camper (which may mean the main wage earner works a lot of overtime) or would they rather have you at home to spend time together or go on a camping trip with ordinary sleeping bags and tents? **Give your family the choice between those possessions and the time and peace of mind you are diverting from them to earn it.**

Another useful technique is to look at a picture of two houses — one a glamorous mansion, the other a modest home with a bicycle near the front door. Which one of the houses has a happier family? Most people would say "I can't tell" when the question is posed this way because we know in our hearts money and possessions have nothing to do with happiness.

4. "Money is necessary for security in old age."

Michael is blessed with a father who is a living contradiction of this. When he was 65, his father retired from teaching anthropology and social sciences with a modest pension and Social Security income of \$300 a month. He sold his home and all his belongings, including a lifetime collection of tools and books which brought almost no revenue. He bought a van in England and proceeded to drive east with his wife (Michael's parents were divorced 15 years earlier). He got teaching jobs along the way and stopped anywhere he found interesting.

Driving as far east as they could go, they ended up in Malaysia where they bought part of a South China Sea island near Singapore for \$2,000. They now live part time on their island with a sandy beach, coconut trees, fresh fish, and lots of Malaysian and Chinese friends. They live on less than \$100 a month and save the rest for numerous trips they take to all parts of the world including back to the U.S. One of the most surprising benefits is that they see many of their old friends from all over the world regularly. Everyone wants to visit their tropical paradise for a vacation. With Singapore nearby, they have all the comforts of a major international city with its cuisine, culture, and excitement.

Michael's father could live on any amount of money. In the seven years since he retired he hasn't touched his savings. How about health care and medicine? One of his closest friends is chief of a major research hospital in Malaysia that is better than 98 per cent of the hospitals in the U.S. Friendship is more powerful than money.

From the Grey Panthers to people in retirement villages the ones who are happy in their old age are the ones that have the same qualities that Michael's father has, being friendly and flexible. Money makes no difference at all. With friends, especially ones of all ages, you can solve the problems that arise, whether it's tax increases, inflation or legal hassles — problems that other people can't handle because times have changed and their lifetime experiences and contacts are inappropriate. Friends also provide vitality, emotional support and new friends — which is especially valuable after age 75 when one out of ten

old friends dies each year.

Flexibility in attitude is also essential as your body becomes less reliable. We all know old people who say, "Close the window, the draft is terrible," "I can't sleep in that bed, it's too soft," and "I don't like to be around those kinds of people." With that attitude, who wants to be around THEM?

Michael's mother, who is also a positive example for him, has been living on her own for the last 20 years. She built a small contemporary house for herself and has always been gregarious and flexible. Even past seventy, she's involved in the politics of her city, art-related projects, and is the local fund raiser for the ACLU. (Any of her friends can call her for help on anything and she'll do it.) When she comes to visit San Francisco, several of Michael's friends always insist on spending time with her and showing her around. She travels regularly, often being invited on global trips just for her company and knowledge. You don't hear her complaining about comfort issues or how terrible the world is today.

The three of us have worked with many older people who had lots of money. In a case where the husband had earned the money we frequently find that the husband is confident and secure but the wife is anxious and often hysterical. He has earned the money in the first place and knows he could do it again even in his old age; the woman has no such experience and dreads the day when her husband will die and she has to face the world alone. No amount of money that we have seen can calm this kind of fear.

How do you prepare for old age? How do you prepare for inflations, wars, and depressions of the future? By being the kind of person other people want to be around. Competent, helpful, flexible, curious, generous, and experienced in dealing with the world.

The Moral

If you have friends and make an effort to be an interesting person, money is irrelevant. You can have a great deal of freedom and respect during your life and security in your old age. However **if you are a loner, rather selfish, with narrow interests in life, then making a lot of money may be your only way to make it through life.** ■

Reprinted with kind permission from the Next Whole Earth Catalogue. Copyright 1980, 1981 by POINT. Special thanks to Dave LaRiviere for bringing this article to the attention of the editor. Ex-banker, Michael Phillips is the Author (with Salli Raspbery) of "The Seven Laws of Money", and "Honest Business", available from Random House, 400 Hahn Road, Westminster, MD 21157.



**THE
CANADIAN SOCIETY
FOR THE
PREVENTION OF CRUELTY
TO
CHILDREN**

CSPCC CREDO

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,

We Believe That:

I. 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.

II. 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.

III. 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:

I. Re-evaluate all our institutions, traditions and beliefs from this perspective.

II. Oppose and weaken all forces which undermine the desire or ability of parents to successfully carry out a task which ultimately affects us all.

III. 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.

“Some day, maybe there will exist a well considered and yet fervent public conviction that the most deadly of all possible sins is the mutilation of a child’s spirit . . .”

Erik H. Erikson

If Our Credo Makes Sense To You . . .

JOIN THE CSPCC TO: Strengthen an organization that is dedicated to a renewed emphasis on the values of Trust, Empathy and Affection.

JOIN THE CSPCC TO: Learn more about the Prevention of Emotional Damage. Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practices which facilitate bonding, a higher priority for the empathic care of infants, higher status for homemakers, and stronger community support for parents with young children are examples of such preventive measures.

JOIN THE CSPCC TO: Keep in touch with others who share these concerns by receiving the CSPCC Journal regularly.

Child battering and other forms of bodily assault have this enormous advantage:

The attacker and the victim both know who is doing what to whom. The results are observable at the time the crime is committed, and the damage can therefore be treated.

In contrast to this kind of identifiability, the brutalizing of innocent minds often appears as *virtue* to the assaulter, as *care* to the victim, and as a strong sense of *duty* to any witnesses. No one sees a crime; the consequences appear years later as murder, rape, theft, alcoholism, chronic failure, or most often, plain and costly unhappiness.

A public bewildered by the social cost of these problems looks around for someone to blame, and can find only a victim who has long since forgotten how he was crippled.

Heart disease, alcoholism and smoking are now well known as social problems. Being known, and being visible, they are a small threat in comparison with the systematic mental crippling of children. Surely, also, the sum of human misery arising from disease can be no more than the frustration, self defeat and sadness passed on by one blinded generation of children to the next.

Morality has nothing to do with the urgent need to prevent psychological abuse. In a world menaced by its own need for self destruction, it is a matter of survival.

I'd die rather than put a child of mine in the place where I work...

One way and another, the government sponsors the training-courses which produce all the professionals who concern themselves with small children, from nursery nurses and nursery teachers to health visitors and social workers. Yet none of these is trained to regard individual care as the ideal against which all solutions to problems in child-care must be measured. At a recent talk I gave to a group of nursery nurse trainees, one girl recounted her worries about the lack of individual attention received by children in her unit. She finished with these words: 'I suppose it's true that they are better off with us. We are taught and we do know what we are doing. But when I have children of my own I shall use everything I know to look after them myself. I'd die rather than put a child of mine in the place where I work...'

When a mother gets fed up and complains to a health visitor or a social worker, perhaps suggesting that she would like to go back to the outside world of work, nobody tries to see how she could be helped to enjoy herself more where she is. 'Going back to work' is an accepted solution to maternal depression so people offer her lists of day-minders rather than looking at the circumstances which are depressing her. She says that she is 'stuck in all day' and they suggest 'a little job'. They do not ask why she is 'stuck in' and discover that there is nowhere for her to go with her baby. She says that she is lonely and again a job is the obvious answer. They do not ask where her family, her friends, all the neighbours with babies, have got to. If that mother is offered anything at all, it is a way out of rather than through her unhappiness. A way 'back to work', as if she was not working with her child. A way for her to feel 'useful and productive', as if a new person were not the most useful thing anybody could produce. A way 'to make friends', as if that baby were not panting to give and receive every aspect of companionship and as if there were not dozens of other nearby mothers who were lonely too. Because 'going back to work' is an accepted answer to moments of maternal distress, we offer a route into the guilty, harassed exhaustion of trying to do two jobs at once because doing just one of them was proving difficult. It is as zany as Alice; a 'solution' which makes things worse for both mother and child...

Excerpted and reprinted with permission from the book "Who Cares?" by Penelope Leach, published in England by Penguin Books, 1979. Currently available in Canada from the CSPCC, Box 700, Midland, Ontario, L4R 4P4, at \$3.00 per copy.

Special thanks to Rowena Bregman for drawing this book to the attention of the editor.



A Dangerous Tide...

A confluence of social rivers is building up a dangerous tide. The river of work makes us see ourselves in terms of the jobs we do for money; it assigns us both external status and self respect relative to what we earn to spend on the things we produce. The economic river must flow faster and faster to maintain the growth economy on which it depends, so it sucks in more people to produce and consume more. The rip-race of the women's movement pours in to get a share for women — as a group — of all that there is for men — as a separate group. And we are all carried along, swimming, dog-paddling or floating with the current, but always in the same direction.

The tide throws up increasing numbers of casualties and for them we build a growing complex of canals into which they can be hauled by the helping professions which will tow them through the system and launch them again, into that river.

Among those casualties are all new people and their mothers. Human beings cannot give birth and nurture young in deep, fast-flowing water. So anyone who has a child must scramble out of the mainstream and into the hands of the professionals. There she finds herself in the semi-stagnant canal-water and it is in this second-best environment that she must try to mother her baby. She may be fortunate enough to find herself a pleasant backwater where she is not too painfully conscious of the main tide of society passing her by. But it will suck at her. Soon she will be encouraged to leave her child, who still cannot swim, in the hands of those professionals, in order to be free to dive back in.

I believe that this tide must be diverted, that it must be flattened out so that society laps a quieter, wider shore with many choices of direction. We have let the tide build up, but that does not mean that we are committed to travelling with it, leaving our future people stranded. There are no laws governing human decision-making. Within wide limits we can choose what kind of society we want to have and it is still open to us to make one which is for people to manage and enjoy...

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A movement for particular kinds of women only...

...The women's movement has formed and re-formed groups, dedicated to the idea of helping women to be themselves and to feel free of the traditional pressures of what anybody else may expect, or want them to be. Its influence has been tremendous, and largely beneficial for women who are trying to find and assert themselves as individual human beings. But that same influence has been unrealistic and even destructive to women who are trying to be mothers, because being a mother is not an individualistic business but a duality. The ideal of self-awareness flourishes but many women find that it does not mesh with the reality of being a real, caring human being. And real, caring human beings are what many women actually want to be. One member of a women's group, also a mother, put it like this:

I'm coming to the conclusion that at the moment I can't be very interested in the idea of me as a separate entity. In fact I don't really think that there is a 'me' which isn't all mixed up with the children and their father; all the people I care about and have made part of me and given bits of myself to. I tried to put it to the group because surely if I'm to be free to be whatever I want to be, I ought to be free to be that kind of person — someone whose main thing-of-the-moment is mothering. But it was hopeless. They all thought I was doing the self-sacrificing wife-and-mother bit. I wasn't. I was doing a no-man-is-an-island bit...

All mothers are women first and always. But the chunk of time which they choose to spend giving to, and receiving from, children, constitutes a special role and has special needs. I should like to see the women's movement continue to concentrate its powers on the formation of young women with genuine freedom of choice in their lives. But I should also like to see it acknowledge that some will freely choose to spend some of their lives in mothering and that those who do, merit its support and its campaigns to exactly the same degree as those who do not. As long as being a mother to the best of her ability is seen as some kind of betrayal of feminist ideals, the women's movement will fail as a movement for women as people and remain a movement for particular kinds of women only...

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Women have been so intent on asserting their rights that they frequently forget the one role that is uniquely feminine — mothering.

Women who insist on being treated just like men while insisting on having babies as and when they please, put themselves in an untenable position and they deny the rights of their children.

Witness the confusion, exhaustion, and constant guilt of women who are trying to hold down a job while coping with offspring; and the monstrous regularity with which children get themselves killed, maimed, rejected emotionally or intellectually stunted.

Not a quote from the Nuclear Family Preservation Society, but a broadside from Dr. Penelope Leach, psychologist, author and mother of two, in her new Penguin Special, **Who Cares?**

In their determination to assert their self-evident rights, she argues, women have ignored or tried to deny, the one role which is uniquely female; mothering.

Industry and unions are equally to blame. They assume not only that everyone has the right to work, but that everyone wants to work: "Obstacles to people working must be removed. If these obstacles happen to be people too, whether very old or very young ones, they should be gathered into groups out of the worker's way."

Politicians' promises are a con, based not on what is known of children's development and their needs, but dictated by political and economic considerations. "The provisions which are being made, planned or promised for children under five are not for the well-being or the happiness of children at all. They are for women's votes and women's labour."

"Instead of using its resources to help families - and especially mothers - through the early years of child care, the state seems set on helping them out. Instead of devoting thought and the imaginative

deployment of scarce money and personnel to making it easier for women to do an excellent job with and for their children, authorities seem clear that the answer to every problem peculiar to being a parent is to take over the child care from them."

"Babies and young children need parents, or other special individual people to whom they can relate as parents. They need at least one of these more or less full-time during the whole of the first three years. Only in exceptional circumstances can it be right for any state authority - or self-styled expert - to take over responsibility for even part of a very young child's care."

"Mothers also need their babies. Few are comfortable with minimal mothering. **Leaving a very young child who clearly wants you and whose need you can feel is a special kind of hell**".

The problem is that motherhood has been downgraded: **"somehow the idea that bringing up children is a boring, time-consuming activity which gets in the way of the important and exciting business of being a female person has got to change.** New people are a creation, biologically and socially. They are, ultimately, the point of everything else that anybody does and rather particularly the point of those activities which are most generally respected."

"Being somebody's mother is far more than 'just a job'. But the present social situation puts so much emphasis on the self-fulfilling aspects of working outside the home that mothering is actually seen as something less."

The principal complaint of mothers who want out of child care is that they are bored. The principal jibe at those mothers is that what they are doing is boring and bound to

make them into boring people.

"Idiocy," thunders Ms. Leach. "I truly find it difficult to understand how anyone can find a developing new member of our race boring." But for those who are, here's how not to be. First you need information. **The more a mother knows about a child's development, the more interesting her own child becomes.** It also helps her to keep her priorities straight, to put herself and her children before the housekeeping, to keep herself free of self-imposed domestic slavery; to realize that conversation is more important than "yucky apricot rice".

We will have to teach child development to all. And the people who ought to do the teaching are those who are coping with developing children - parents. All parents are child-rearing experts: The professionals do not necessarily know best.

There must be a massive redeployment of the financial and professional resources currently devoted to enabling mothers to get out.

Professional day care is expensive: a single place in a state day nursery costs £3,800 in capital and £1,130 in running costs. An allowance of say £20 per week paid to every mother caring full time for her own children at home, might actually save money.

There is no logical reason why caring for children should be a lonely business. We need to find unembarrassing uncommitting and inexpensive ways for mothers with babies to meet each other; like one o'clock clubs, and playgroups.

Ms. Leach by no means suggests that women should be excluded from outside work, but she does suggest that part time jobs, might be the best bet. And for those who do go out to work, she discards group care: for the under-fives, there is no

substitute for a one to one relationship. "Child-minders", she says, are the most satisfactory form of care; unlike nurseries, a minder never closes her home, will be close to the child so he builds up a relationship with the community, he will be able to go to a playground, the parent can withdraw the child at will. But we need a registration system for childminders, and they need better pay.

Finally, some welcome encouragement for fathers. We need to help them involve themselves in the family by granting paternity leave, allowing paid leave when the wife is sick, by making it easier for fathers to take their holidays at the same time as their children, and by reducing the need to work overtime.

"If women who choose to be mothers and their spokespeople could accept that parenting is vitally important, that children need at least one parent around all the time, that mothers who fill this need are doing a proud job, and that their working conditions are appalling and need improving, fathers would gain a great sense of release.

"Instead of being screamed at to replace or release mothers, they would be asked to be better fathers. Instead of being blamed for conditions which are not within their control, they would be asked to help their partners to get them improved. Instead of being labelled irresponsible for leaving their partners in day to day charge, they would be recognized as equally responsible for the over and especially the emotional well-being of their families.

"Within that set of attitudes, men and women, who are increasingly learning to feel themselves as equals in the world outside child care, could feel themselves truly equal within it." ■

This book review by Andrew Vetch was published in the british newspaper, "The Guardian" at the time of publication of Penelope Leach's book, "Who Cares?" Special thanks to Cynthia Good, Editorial Director of Penguin Canada for making this review available to the editor.



Whose children are they, anyway?

The daycare generation

by Christie Blatchford

Whose children are they, anyway?

It's got to be the most evocative of all the questions that surround the inflammatory issue of daycare, and I guess that's why we never ask it. But there is a whole group of parents who are raising their children by a whole new set of rules — who drop off the babies at the daycare centre every morning and never see them again until 5 p.m. — and we have to wonder what kind of human beings those kids are going to be.

Whose values will a baby who "goes into care" — that's the current euphemism for what in many cases is an abdication of responsibility — at the tender age of 3 and 4 months have? Ours, as parents? Or those of the staff at the daycare centre? Are we going to end up with a generation of little strangers?

The question is scary enough. The answer is even more chilling: We don't know for sure.

Growing up in daycare is still such a new phenomenon in Canada and the U.S. that we haven't yet been able to follow a generation of daycare children through to adulthood. And until recently, most of our kids who entered daycare did so when they were 3 or 4 years old, when they already had a home base and strong identification with their parents.

But now, the fastest growing daycare demand is for children under 2. There are at least 30 licensed daycare centres in Metro that take infants — some as young as 4 weeks — and that doesn't count the babies who are in either supervised or unsupervised daycare in private homes.

And, says daycare expert Howard Clifford, it is the mothers of under-2s who are entering the job market at the fastest rate.

Clifford, head of the National Day Care Information Centre and Ottawa's daycare consultant, says researchers can't tell us what at its worst it might do to a baby, only what it won't do at its best.

"It's pretty safe to say that good daycare won't hurt a child under 2, an infant," he says. "But that's good daycare. We can't say the same for mediocre daycare, or poor daycare."

Surely that should not be reassurance enough for us — that good daycare won't harm our babies? But apparently it is, for infant daycare is already an established trend.

No choice

Clifford attributes it, in part, to “the general cultural view that has changed. In the past decade, we’ve gone from saying children should be at home to saying children should be at home at least until they’re 3, to saying it’s okay for children under 3 to be in daycare.”

And he believes the major reason for the growth in infant daycare is that “more mothers just don’t have the choice any more that they once did. With mortgage rates and the cost of living, two incomes are very often a necessity.”

Dr. Burton White doesn’t buy that line of thinking. White, a former Harvard professor who founded and heads the Centre for Parent Education in Newton, Mass., is one of the most outspoken and controversial opponents of daycare, particularly of infant daycare.

Parents who say they “need” two incomes are “talking about adult needs, not what’s best for the child,” he says.

“Middle-class couples who so often cite economics as the reason their baby is in daycare mean they prefer the money, or the house and the lifestyle that the money buys to what’s best for the baby.

“This is acceptable thinking now: You’ll hear parents saying, ‘I got home at 7 p.m. and had some quality time with Timmy.’ That’s a lot of horsefeathers — quality time is no substitute for quantity time.

“The bottom line, I guess, is that if you want to give a child a first-class start in life — if you want a first-class human being — then there’s nothing better for him than being with his family. It doesn’t matter if it’s mom or dad, as long as it’s one of them. Nothing has ever come along that’s more efficient and less expensive in child-raising than the baby’s family.”

There is another camp, of course, and it has no better spokesman than Barbara Chisholm.

Now in private practice as a child-welfare consultant, Chisholm, 58, was director of Victoria Day Care Services for 10 years and remains one of the most articulate advocates of daycare.

“Talking about daycare is hitting a nerve, the fundamental belief in the sanctity of the family,” she says. “When opponents of daycare talk about it, they call it intervention of the state in the family, and if they could spell intervention with four letters, they would.

“It would be so much better if people would realize that daycare isn’t meant to replace the family, it’s meant to share parenting with the family. It doesn’t substitute for the parents, it supplements them.”

But it seems to White — and to me — that parenting is not a thing to be shared. You either are one, or you aren’t.

Chisholm argues that as long as daycare remained the purview of the wealthy — who for centuries have been raising their children with the aid of nannies — it was acceptable to society.

But as one mother-to-be I know says, “That’s because the nanny was in the home, still taking orders from the parents. They still had control.”

Perhaps the only issue on which the two sides agree is that the first two or three years of a child’s life are crucial to his development.

Everyone knows babies should be held, played with, cuddled, loved, comforted, wanted — as well as kept clean and warm and safe.

But daycare supporters say it doesn’t really matter who does all the holding and loving — the staff at a centre or mommy — as long as the baby feels important.

“I don’t know why parents panic at the thought of losing their baby in daycare,” Chisholm says. “It doesn’t happen. In 10 years of running a daycare centre, I never once saw a child confused as to who his mother was. Good daycare helps the child to deepen his relationship with his parents through discovering he can love other adults.”

Bunk, says White: “Research shows quite strongly that first-class people had someone who was absolutely nuts about them in the first three years of their lives, someone who loved them no matter what.

“There are maybe six people in the world who feel that way about a baby — his parents and his grandparents — and that’s where he gets the roots of a solid self-confidence that will carry him forever. It’s the whole ball of wax. It’s not just values he learns from his parents in his first years — it’s everything.

“For instance, in the first year of life, a baby is tremendously proud of himself as he masters physical things. And if there’s someone there who finds it a thrilling process to watch, who gives a big cheer at every move, the baby gets the feeling that he’s pretty special.

“That’s pretty hard to duplicate in a daycare centre with five or six babies being watched over by one adult who’s being paid \$3 an hour.”



“...first-class people had someone who was absolutely nuts about them in the first three years of their lives...”

The responsibility

For White, the answer is found in teaching young couples that "if they're going to have a child, they have to bear the primary responsibility for it. If it means both parents work two-thirds of the time at their jobs, or that one stays home all the time, or that one works only part-time, or if they have to downgrade their style of living, well, it doesn't matter how they work it out, just that they do."

And White's Centre for Parent Education offers young couples just that kind of advice — with the proviso that the full-time parent "be able to get time off, because he or she will need it."

For daycare advocates such as Chisholm, the answer is for governments to provide more and better daycare so that children don't suffer.

"If we really believe that the early years are that important, that a child needs predictability and security and safety and stimulation and relationships and comforting and love, instead of punishing children by criticizing their parents and denying them good daycare, why don't we help them?"

Here, Chisholm is unquestionably right: We have an obligation, as a society, to make daycare as good as it can be.

But I don't think we should pretend it's perfectly all right to give no more thought to having a child than to buying a coffee table. There are people who need daycare desperately, and they should have access to it.

But the great liberal middle class that is sounding the cry for more infant daycare should not consider it a right, anymore than having children is a right. Having children is a privilege and a responsibility and those of us who are educated enough to recognize those things should be prepared to forego the pleasure of kids if we aren't willing to give up a second vacation every year or a big house to have them.

It's a hot, touchy issue, this, and I know what a lot of mothers are going to tell me. They'll say, "I feel bad enough already — don't make me feel guilty."

But, dammit, maybe they should feel guilty.

I think Burton White is right.

Unstemmed, the trend to daycare is going to give us, in 10 or 15 years, a generation of second-rate people.■

This article first appeared in the Toronto Sun August 8th, 1982. Reprinted with kind permission of Christie Blatchford, a regular columnist for that paper. Special thanks to Ken Hamilton for drawing the attention of the editor to the article.

How Do You See Women's Rights Affecting the Home and Children?

Tina — Well, I think the children really are not getting less attention. Like they are in a sense, but they aren't, because with women's equality and everything, the women are out working and they don't have that, you know, the first few years with their parents. They are taken to a babysitter or something. It's not really the parents watching them grow up, it's somebody else. So in that way I think equality isn't very good. But then in a way for women I think it's fair.

Susan — It depends on the situation. Like for the first five years of the child, I feel that the mother should be with the child, not working.

Richard — Right. Exactly.

Susan — And I feel that as soon as the child goes to school that's a good time for the mother to get out and work.

Dr. Barker — Do you see amongst your friends some girls who have more say in relation to their husbands about who is going to do what around the house.

Susan — Oh yeah. Like there are a lot of guys and husbands that I know that do a lot of housecleaning when the woman's working. Like there's this lady down our street, she is a mail lady and the guy is working at the grocery store. She just does all the work around the house and he helps her and all that. I think that's good when you can get co-operation around the house?

Tina — But then there are still the old fashioned men that say my wife is not going to work, my wife is going to stay at home and take care of the kids, do the dishes, do my laundry, cook my meals.

Dr. Barker — Is that really now a minority opinion do you think?

Richard — It's getting that way, that's true.

Tina — Because of equality for women.

Dr. Barker — Richard, as a man, do you think that's too bad, the good old days are gone?

Richard — No it's really not, no, because I feel if a person wants to go out and work, they should be able to, regardless of whether they are male or female. But if a child is born, the mother should be there. But if the father has to be there, the father can take the place for a while, so that the



Susan Zingel

"...the mother should be with the child..."

Special thanks to John Hansler and Rolf Staude, Sociology teachers at the Midland Secondary School for facilitating these student interviews.



Tina Heiskanen

"And then the bond between mother and father becomes better."



Richard Woods

"...the mother should be there."

child knows that the mother or father is there. Somebody has got to go out. It's better father than nobody.

Dr. Barker — What about breast feeding?

Susan — I think that breast feeding is a great idea. Because as soon as the child is born I feel that it should go right close to the mother, to get all the security it can. Or else if you can't breast feed your child, you should still have it on your chest with a bottle right close to you because it does make a difference.

Tina — For sure. It kind of brings the mother and baby a lot closer earlier in life if they breast feed. Because if you have company over and you take your baby up and breast feed it, well that shows that there is a real special closeness. But if you have company over and you just give the baby to somebody else and let the other person give it a bottle, it just...I don't know, I think that breast feeding is a good idea.

Dr. Barker — In some situations the mother has a much better job or perhaps a job and the father doesn't and the father chooses to be a househusband and stay home with the baby. What about the problem of the father not being able to breast feed?

Susan — Well, it's the same way. He can have the child really close to him, you know, he doesn't have to have him far away in a little crib, he can have him right close so that the child can feel he is really loved.

Tina — I think there is a bigger bond between a mother and the child than there is between the father. But if the father is home more, and he takes care of the baby and holds him a lot, it makes the bond between the father and the child better. And then the bond between mother and father becomes better. You know, it kind of works in a triangle.

Richard — Do you think it's possible that the baby could become more attached to the father than the mother because of this interaction all the time?

Susan — For the first while of being a child maybe.

Richard — Because the baby doesn't really know the difference. He knows the person, but doesn't really know the sex.

Tina — Well not the sex, in a sense, but I still think that the baby knows that that's my mother, I came from her sort of thing. I don't think the baby will become more attached. It would be equal.

Dr. Barker — What proportion of your grade 12 class of students would share your views do you think?

Susan — Well most of the people we know in grade 12, I'd say half.

Richard — Yeah, same here. At least.

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Le soin journalier des enfants

Les gens que je connais, qui se sont livrés à l'étude du développement de l'enfant, se comptent par centaines et j'acquies de leurs nouvelles depuis longtemps. Je n'en connais pas deux qui sont d'accord pour transférer les responsabilités de ce développement à une autre personne parce que c'est la meilleure solution. Ils choisissent tous le point de vue opposé. Mais, très peu de gens sont prêts à discuter de ce sujet en public. Il n'y en a que deux: Selma Fraiberg et moi! Vous connaissez son livre, *Every Child's Birthright*, qui est une satire de la situation. Les gens qui créent des centres de soins journaliers pour l'enfant ne le font pas d'abord pour trouver de meilleures façons d'élever les enfants. Ils le font pour rendre la vie plus facile pour les adultes. Ce ne sont pas des centres pour élever des enfants parce que leurs parents sont incapables de le faire — dans la plupart des cas. Moi, j'ai une inquiétude singulière qui m'est venue après des années d'études d'enfants et d'enfance — l'impacte de tout ceci sur l'enfant lui-même. Et je veux en parler dans toutes les discussions qui portent sur les décisions familiales — même si, ce faisant, j'insulte l'intelligence et les idées sociales de beaucoup de gens.

traduis d'après
Dr. Burton White

Les organisations qui s'occupent des enfants se traînent les pieds ici-elles ont peur de consulter le gouvernement et de faire des recherches. Elles se limitent à discuter de l'assistance pour élever les enfants comme elle est en réalité plutôt que comme elle devrait être. Elles veulent toujours améliorer les centres actuels, mais n'osent pas suggérer que, quelquefois, pour améliorer, il faut changer, détruire, reconstruire, recommencer, en neuf...et ça, c'est une idée taboue...

traduis d'après
Dr. Penelope Leach

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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.