



SUMMER '81

"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..."

David G. Gil

	Inside Covers
● Consumerism, Materialism, and Cruelty to Children	
● What is the CSPCC?	1
● Letters	2
● Consumerism	3
● The Child Abuse Issue Cycle	12
● Winning Through Cooperation	13
● CSPCC Financial Statement	18
● Removable Centrefold	—
● To Have or To Be?	19
● Voluntary Simplicity -1977	25
● Voluntary Simplicity - 1936	26

The Journal of the

CSPCC

Canadian Society for the Prevention of Cruelty to Children

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

Consumerism, Materialism, and Cruelty to Children

I have little quarrel with those childless adults or adults with older children who choose or are led to believe that Consumerism and Materialism (and status and careerism based on these values) are worth devoting their lives to. I find it very upsetting however when I see a helpless infant being permanently maimed emotionally because the parents place so high a priority on these values that they fail to provide the empathic, affectionate care their infant needs during the relatively few years such care is a necessity.

Let us at least call a spade a spade. "We need two salaries just to keep up" means "We value the whetting of our Consumer and Material appetites for these few years more highly than our infant's future emotional health". "I need to work in order to feel fulfilled and content, and it's not fair to my infant for me to look after her when I'm unhappy" means "I believe I can find happiness and fulfillment through Consumerism and Materialism (and status and careerism based on these), and what I want for these few years takes priority over my infant's future emotional health".

Considering the extent to which it is possible to choose if and when parents will have children, it seems cruel in the extreme to risk a child's permanent emotional health for a few years of...what? Doing so should be seen for what it is: Selling a child's birthright for a mess of pottage.

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.

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

THE CSPCC

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 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 emotional damage we mean not only neurotic, psychosomatic, and psychopathic illness, but an inability to form trusting, empathic, and affectionate relationships with others.
- The objective of the CSPCC is to work for the implementation of preventive measures before the damage is done.
- Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practises which facilitate bonding, 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.
- 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 Membership - \$10.00
Three Year Membership - \$25.00
Life Membership - \$100.00

The Journal of the CSPCC, which is published four times a year (February, May, August, and November) is mailed without charge to all CSPCC members.

Cheques or money orders should be made out to CSPCC and mailed to CSPCC, Box 700, 298 First Street, Midland, Ontario, L4R 4P4. All membership Fees and Donations are income tax deductible.

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.

The CSPCC is a non-profit corporation established July 21, 1975 by grant of a charter by letters patent under provisions of Part II of the Canada Corporations Act. Head Office: 298 First St., Midland, Ont. L4R 4P4. Registered as a Canadian Charitable organization Dec. 9, 1975. **Auditors:** Hook and Carruthers, Chartered Accountants, 361 King St., Midland, Ont. **Directors of the Corporation:** Elliott T. Barker - Psychiatrist, Wyevale, Ont., Michael Mason - Lawyer, Toronto, Ont., Jeanne Marie Hurd - Public Health Nurse, Winnipeg, Man. **Officers of the Corporation:** President - Elliott T. Barker, Vice-President - William Crawley Jr., Secretary-Treasurer - Marjorie F. Buck, Media Consultant - Barbara F. Graham, Membership Secretary - June Jenkinson.

THE JOURNAL OF THE CSPCC

Vol. 4

No. 3

Summer 1981

Editor: E.T. Barker, M.D., D. Psych., F.R.C.P.

Layout: John Maxim

French Translation: **Dominique Baronet**

Printing: Bayweb Limited, Elmvale and
Midland Printers Limited. Midland

The Journal, official publication of the Canadian Society for the Prevention of Cruelty to Children, is published four times a year (February, May, August and November) and is mailed without charge to all CSPCC members.

Journal subscriptions are available as part of Membership in the CSPCC.

Annual Membership for individuals, schools, libraries and other organizations is \$10.00. Three year Membership - \$25.00. Life Membership - \$100.00.

Membership fees are income tax deductible.

A subsidized bulk subscription rate of \$2.00 per volume (four issues) is available to Secondary Schools in Canada ordering 10 or more copies.

Back copies of the Journal, when available, cost \$2.50 each.

The Editor welcomes letters, suggestions for content, articles, photos, drawings, etc. for consideration. Opinions expressed in the Journal are not necessarily those of the CSPCC or the Editor.

Copyright, Canadian Society for the Prevention of Cruelty to Children. 1981.

Requests for permission to reprint will be granted whenever possible.

ISSN 0705-6591. Second Class Mail registration No. 4947. Return postage guaranteed.

The cover photo may be reproduced and used at any time as the symbol of the CSPCC for reporting matters related to the Society, provided the credit line "Courtesy Miller Services Ltd., Toronto" is included.

Subscription orders, undeliverable copies, and change of address notices should be sent to CSPCC, Box 700, 298 First Street, Midland, Ontario. L4R 4P4. (705) 526-5647.

Photo Credits: Pg. 5, NFB PHOTOTHEQUE ONF ©, Photo by Chris Lund, 1966; pg. 6, © Camerique - Miller Services Ltd.; pg. 14, David W. Corson from A. Devaney, N.Y. - Miller Services Ltd.; pg. 23, Harold M. Lambert - Miller Services Ltd.; pg. 35, E.G. Dohnert from A. Devaney, N.Y.

Letters

WE'VE GOT TO BE THERE

Dear Dr. Barker:

I'm a mother of three. My first was a fine healthy boy, farmed out at the age of six months so his so-called liberated mother could take on a fancy teacher-counselling job at a fancy school. Then he had an unwed mother and turned eleven with a fist full of ice cream cones and candy.

Anthony is fourteen now and has two sisters — who were cared for their first six years by their own mother. Anthony's anger when he's tired or frustrated, his flashes of sadistic cruelty (including his sense of humour) his recoiling from physical touch and lack of self and extended love are facts we're just beginning to face — together.

There is nothing as important in our society as your work. It is the beginning of a civilized world — we've so far to go — love, comfort, touching, trust, and the ensuing freedom, respect for self and others were what Christ's revolution was about (try and tell the church that!).

Anyway — the first five years are where it's at. If you or I want the children to grow up loved we've got to be there to do it - I wasn't. That and the years I've spent as a counsellor and teacher (I now own a store — the teaching of kids who were so emotionally deprived they couldn't learn was just too painful — they needed love not learning) those years have left me determined to produce a book someday — and hopefully a course on mothering for new mothers — the frustration and cruelty I see in the supermarket or at the beach is the outward reminder of the lousy training we're given to produce our most valuable asset — loving, strong and joy filled people. Good luck.

Haws Susannah Vegg
Toronto, Ont.

EMPATHIC CARE?

Dear Sir:

...Noise - totally ignored as a casual factor in a child's nervousness, hyperactivity, etc. I have gone into homes where a six month old child was crying in its crib but could not be heard above the metallic music and raucous sounds from stereos, etc. Music so loud that you, an adult, felt the vibrations in your chest.

I do not think there is enough attention paid to the physical and emotional defects caused by noise and more noise..."

Yours faithfully,
George D. Spence
Victoria, B.C.

Consumerism

"The Western World as we have heavily illustrated throughout this book, has almost wholly accepted the illusion of material progress as a guarantor of happiness. The common denominator of materialism is an uncritical acceptance of the glittering competitive and success-oriented consumer life as the only reality."

The dominant message found in all the corporate ads is BUY, BUY, BUY. The collective impact of this message has had its effects over the past fifty years of intimately linking our most basic needs to consumer items and channeling all our energies into the marketplace.

Henry Ford, who introduced the Model T in 1909, probably would have died of a stroke if he had looked into a crystal ball and seen the May, 1973, issue of *Playboy*, which featured a pictorial on sex and the automobile. In the photo-spread we see a woman, apparently in ecstasy, stroking a steering wheel. The editors of *Playboy* seem to think that the automobile was primarily invented to get sex off the porch swing and on to wheels. Possibly so, but Ford basically wanted to produce effort-saving and practical cars for ordinary people like himself. Even if the first car on the road did more than just revolutionize transportation, *Playboy* shows us that in our modern world people driving their "babies" don't always need human beings to love. We might also add that if Cotton Mather, a true spirit of orthodox Protestantism, who viewed business as a vital calling and a part of religion, had foreseen the

future development of huge religious amusement parks he probably would not have been so eager to sprinkle holy water on economic success.

The early American was continuously blasted by the aphorisms, verses, lectures, or fables of the great apostles of individualism. Benjamin Franklin, for example, spent much of his life talking about his rise from obscurity to affluence. One must add Ralph Waldo Emerson to this group, as well as Phineas T. Barnum. Both praised the virtues of material success.

Perhaps more than anyone else, Horatio Alger is responsible for the American rags to riches saga. In his 135 books, he always portrayed his hero as someone who achieved success through his diligence, honesty, perseverance, and thrift. If you worked hard and saved your money you succeeded.

Despite the ideology of the self-made man, the last decade of the nineteenth century, and certainly the early years of the twentieth were increasingly difficult times for American culture. The growing American corporations appeared to be slowly changing the criteria for personal success. Henry Ford was able to maintain a commanding lead over his competitors by

Presented here are excerpts from the book *Open Reality-The Way Out of Mimicking Happiness* by Richard Altschuler and Nicholas Regush published by G.P. Putnam's & Sons, New York. Copyright © 1974 by Richard Altschuler and Nicholas Regush. Reprint permission granted without fee courtesy The Putnam Publishing Group.

The corporate consumer system has imposed its own domination of reality and its own definition of the "good life" on all of us. The mass media have imposed on us a conception of reality which defines for us what happiness is, what the "good life" is, what the human being is potentially capable of achieving, in fact, all that we hear, say, and think. Simple observation shows they have been extremely successful. But in the process they have left us believing that happiness can be achieved only by continually buying new products and services.

simply offering his customers the fundamental assurance that his cars would get them to their destination and back. After the basic mechanical features of the automobile became more reliable and production problems were overcome, the consumer needed an innovative jab. In 1927, when General Motors introduced the LaSalle, the first "styled" car, Ford lost his number-one position. Henry wanted back in and came out with his restyled Model A. We all know what has happened since.

As corporate development mushroomed, the consumer increasingly became a passive observer of the technological process, but at the same time he also became more of a challenge for the producers' selling imagination. In 1900 there wasn't any American magazine with a circulation approaching a million. By 1947 there were at least forty-eight. *Reader's Digest*, with a circulation of over 9 1/2 million in 1951, along with its competitors bombarded readers with incentives to work harder and harder in order to buy more and more goods. The

work-to-buy ethic was being generously instilled into the American consciousness. The Gospel of Success was being democratized. This essentially meant that since everyone was being sold on the illusion that opportunity for success was equal, everyone was fair game.

Vance Packard was not the first to attack the Great Success Story. When *The Hidden Persuaders* was published in 1957, however, public attention was more aroused than ever. Packard heavily documented his argument that two-thirds of America's largest advertisers had geared their campaigns to a depth approach, using strategies inspired by what was called motivation analysis. Consumers were seen as bundles of daydreams with hidden yearnings, guilt complexes, and irrational emotional blockages. Using research techniques that were designed to reach the subconscious mind, it was hoped that advertising would mass-produce customers for the Corporations just as the Corporations mass-produced products. Packard tells of a

We deceive ourselves in thinking that the Corporations' wares hold the true potential for happiness. Have the Corporations convinced us — in every aspect of our lives, such as with sex, leisure, education, politics, marriage, religion — that happiness is a consumable commodity? The authors strongly argue yes. They illustrate their argument with the use of testimonies by consumers from all walks of life showing how these people have become victims of the Corporations and have, in fact, been mimicking happiness, a happiness that does not exist. In the midst of this mimicry, our environment is deteriorating, mental illness, homicide, suicide, and divorce rates are soaring, anxiety grows worse, our spiritual poverty intensifies, and we go deeper into debt.

scene from Lorraine Hansberry's Broadway play, *A Raisin In The Sun*, in which the son, a reflection of modern ideas, cries out: "I want so many things, it drives me crazy...Money is life!" The task of the motivation man was to carefully sort out what drove this young man crazy and package the solutions into pretty bottles and boxes. Packard raised very disturbing questions about the kind of society these manipulators were creating through their ability to contact millions of people through the mass media. He questioned the morali-

ty of playing upon hidden weaknesses and frailties such as anxieties, aggressive feelings, dread of nonconformity, and infantile hang-ups to sell products. And he questioned the morality of manipulating small children even before they reached the age when they were legally responsible for their actions. Packard also severely criticized social scientists: He claimed that having found the study of irrationality very lucrative, they were flying out of ivory towers hoping to land big booty with the new marketeers.



All societies are rapidly becoming consumer societies in which the production and acquisition of consumer goods and services is viewed as the ultimate sign of human progress.

The advanced consumer societies such as the United States, Canada, Japan, and West Germany are now world models of progress, despite the multitude of problems which plague these countries: pollution, spiritual poverty, meaningless work, broken families, anxiety, mental illness, alcoholism, drug abuse, crime, political corruption, and mass confusion as to who one is and what one has to do to be happy.

David Riesman, author of *The Lonely Crowd*, described the emerging consumer as "other-directed", as one who gauged everything he did in terms of the expectations of other people. Riesman claimed that the other-directed type reflected the rapidly increasing consumption mania. Fromm echoed this interpretation saying, "Human relations are essentially those of alienated automatons, each basing his security on staying close to the herd, and not being different in thought, feeling or action. While everybody tries to be as close as possible to the rest, everybody remains utterly alone, pervaded by a deep sense of insecurity, anxiety and guilt which always results when human separateness cannot be overcome." Thorstein Veblen, critic of the conspicuous consumption of the American *nouveau riche* of the late nineteenth cen-

tury, pointed out that the mass-circulation newspapers, films, radio, the rise of mass political parties, and the special interests of advertisers all anaesthetized the masses with what he called laughing gas. And Herbert Marcuse describes the media-dominated modern citizen as having a "happy consciousness." Happy consciousness enabled a person to see his own behavior as steadily progressive, always coming closer to the cherished good life. The glorification and perpetuation of the corporate state had become a built-in condition, a string fastened around one's neck so tightly that a vested interest in the system was fostered and the need for gobbling up every new gadget, instrument, and fashion became as "natural" as the need to breathe...



"...theorists like Erich Fromm commented that alienation was becoming total, that it pervaded the relationship of Man to Man, Man to his work, and Man to the things he consumed."

Packard's greatest attack, though he did not phrase it this way, was on the illusion of consumer sovereignty: The idea that the consumer himself told the producer what he needed and the producer complied. The reverse was happening, but because of the great stress on individualism in America, Packard's thesis was a very difficult one for people to fully accept. The reaction for the most part was very similar to that of the Midwestern farmer who comes to New York City, looks at the Empire State Building, shakes his head, and says, "I see it but I don't believe it."

The doctrine of consumer sovereignty was given its greatest criticism by John Kenneth Galbraith. Writing in *The New Industrial State*, Galbraith explained that since the turn of the century Corporations were increasingly concerned with managing demands of consumers. "The one man in ten" was carefully planned on the drawing board. Galbraith referred to the control or management of consumer demand as a growing industry in itself, made up of communication networks, merchandising specialists, advertising agencies, research, and other related services. The early Gospel had been transformed into a Great Machine whose primary function was to sell goods. Consumer sovereignty was again seen to be illusion, and only those afraid to face new realities could cling precariously to the idea of the free consumer.

According to sociologist C. Wright Mills, people in the 1950's were increasingly told by carefully designed mass media formulas who they were, what they should be, and how they could succeed. These formulas were not geared to the development of a sensitive human being. People were becoming increasingly lonely and simultaneously mimicking media happiness. In Brecht's play *In the Jungle of Cities*, one person says, "If you crammed a ship full of bodies

till it burst the loneliness inside it would be so great, they would turn to ice..." The modern consumer-citizen was becoming increasingly alienated, and theorists like Erich Fromm commented that alienation was becoming total, that it pervaded the relationship of Man to Man, Man to his work and Man to the things he consumed.

There is hardly a family that is not under the constant, everyday pressure about "what the house needs next". If it is not a new TV it is a new dishwasher, if not this, then new rugs or curtains or having the den remodelled, or redoing the bathroom. For many couples who are estranged but will not face up to it, all of this consumerism and household planning often serves the function that a child does — it keeps the couple "together". That is, it fosters the illusion that they are on an adventure together, pooling their wits and energies to reach a common goal. Because of this, it is not uncommon to see married couples in their luxuriously decorated bedrooms — which they have put so much into that a harem chieftain would be envious — uninterested in loving one another, sleeping there like two celluloid movie stars, cold and plastic.

Many couples feel compelled to show they have made it together by what they have accumulated. When the debts begin piling up, and economic strain becomes a constant feature of the relationship, rather than cut back on the good life, the husband, as mentioned before, begins to work more, or, as is a growing necessity these days, the wife begins to work. The cycle is apt to grow more vicious if, rather than admit that their way of life is the source of the problem, the wife — who is forced to work to help pay the bills — identifies with ideologies to justify her activity, and adds to the problem by getting farther and farther away from its root.

"These formulas were not geared to the development of a sensitive human being."

"Many couples are in trouble because there has been an historical oppression of women — particularly economic — in the male-dominated household."

It is important to get this argument clear in the context of the issues raised by women's liberation. Many couples are in trouble because there has been an historical oppression of women — particularly economic — in the male-dominated household. Along with this, women have been assigned the relatively menial tasks of household chores which can be, depending on the woman, enough to make a brain rot. The revolution of roles is therefore progressive insofar as it attempts to allow creative women to express their creativity, and insofar as women free themselves from the forced economic dependence and the host of identity problems that are an adjunct of this.

To become an independent breadwinner and to express creative talents requires in most instances that the woman seek employment outside the home. So the new problems arise and must be dealt with: Who cleans the house? Who takes care of the kids? Who controls the bank book? And so on.

Most married women today are working out of economic necessity, particularly wives of blue-collar workers, but this is by no means restricted to that class. Many blue-collar men earn more than the clean-shaven white-collar male heads of households.

The major argument given by the women's movement leaders centers around expression of self, not economic necessity. When expression of self is viewed in the abstract it sounds very appealing — and it is also very misleading. It is the highest ideal for all women and all men to seek and express the unique self that is repressed in modern societies. But how to do it?

How many men can find expression of self in their work? Sociological study after sociological study shows that work is not a

central life interest for the great majority of men. Our society offers witless, repetitive, meaningless, boring, exploitive jobs in most instances, and most women, unfortunately, when they do work are consigned to the typewriter or some kind of front work which exploits their looks or congeniality.

It is patently absurd, then, to press the argument and foster the grand illusion that meaning can be found in the work world that should not theoretically be able to be obtained through intimate contact with family members. But yet, the undeniable fact is that in many households there is no meaning to be found, either. This is the impasse that women's liberation should be focussing on.

The relationship between men and women must be examined within the total context of a society such as ours, which tyrannically and with startling ingenuity sells dreams in the marketplace and fosters an outmoded work-to-buy cycle to make these dreams a reality. This is not the nineteenth century. We are living in a highly technological society which holds a vast potential for providing us with the necessities of life and at the same time freeing us from stupid, meaningless work. The emphasis should be to utilize this technology so that we have less jobs and more time to relate to each other as human beings and benefit from our true creative expression.

The confusion which is rampant among married couples misplaces the emphasis and fosters the illusion that the role problems between husband and wife can be solved in the abstract. The illusion of liberation is kept going by resorting to more mindless consumerism through fashion and vacations, while underlying all of this is a dulling of the senses and closing of awareness through alcohol, tranquilizers,

"It is patently absurd, then, to press the argument...that meaning can be found in the work world that should not theoretically be able to be obtained through intimate contact with family members."

"The problem of women being dependent on their husbands and discriminated against is a real one..."

and barbiturates.

A good example of this confusion can be seen in the activities of the National Organization of Women (NOW), which, in attempting to solve a problem of women, actually perpetuates the reality which is at the root of the problem.

NOW recognized that women do not get credit as easily as men, and they sought to rectify the problem. As reported in the *New York Post* (September 27, 1971) the reasoning of NOW went like this: We want a woman to be able to get credit in whatever name she chooses — married, maiden, professional, or whatever. "There is a practical side to this," a NOW spokeswoman explained. "This way, if a couple becomes separated or divorced, she will have maintained her own credit rating, and will not be at the disadvantage of having to reestablish credit...What the liberated woman wants today is a credit card in her own name, rather than having adjunct credit extended because her husband is deemed a good credit risk. And little by little this is coming to pass."

The problem of women being dependent on their husbands and discriminated against is a real one, but the credit problem is real only insofar as it is the cause of the problem we are talking about. By pushing for credit for women, without detailing its pitfalls, women who identify with NOW will see this as a goal to be achieved and will fight for credit. The credit problem, however, is part of the problem of a society which pressures people to extend themselves beyond their means without carefully considering the possible negative repercussions. NOW, therefore, may be unwittingly aiding the Corporations in their relentless desire to sell us as much as they possibly can. Credit is one of their more ingenious means.

The "young mama" — the image of the modern, whole, married woman pushed by *Redbook* — is the prototype of the independent woman who presents no challenge to the existing reality of the good life. She is a Corporation's dream. Flipping through *Redbook*, one finds page after page of glossy ads comprising about 70 per cent of the magazine, a smattering of anxiety-producing stories dealing with marriages in trouble and the new morality, and a smattering of articles such as "How to Redecorate Your Home", the last-mentioned being merely another version of

corporate advertising. The total impact is a not-too-subtle definition of what the young, normal, married woman should do to affirm her identity and self-image. In the process she is made a nervous wreck with a constant barrage of questions such as "Are you sure your Tampon keeps you odor-free?" While pondering this important question, the rest of the appearance industry does its work of creating anxiety and offering "solutions". And here it is important to look at, in some detail, another major source of strain on married couples in our society, the fear of growing old and losing sex appeal. As with singles, the husband-wife relationship is highly affected by the physical appearance industry, which has convinced us that it is shameful to grow old, be anything less than thin, smell human, or dress in out-dated apparel.

A college student, commenting on the growing rift between his parents told us: "My mother has been gray since her early teens; this never really bothered my father until recently when so much fuss was being made about the ease of colouring one's hair. He begins to wonder what my mother would look like in black hair or in a black wig (wigs being so acceptable today). My mother, in turn, begins to feel bad that my father no longer seems to be happy with the way his wife looks. Also, there is so much emphasis on being thin for beauty's sake (as well as for health reasons) that in order to please my father, my mother secretly attends an exercise class at the Elaine Power's Figure Salon."

The mother of this family secretly attempts to slim herself down. Whatever her motive, secrecy is the symptom of shame. The husband, under the bombardment of ads, is beginning to indicate his need that his wife mimic youthfulness which, in turn, causes unhappiness.

The middle-aged couple is often in a pitiful position in a society which makes one ashamed to age. They suddenly find themselves with wrinkles, gray hair and sagging skin, and begin comparing themselves to images of youthfulness presented in the ads. They gradually begin to look upon their aging as an affliction which can be washed away, creamed away, dressed away, but not accepted.

It may be argued that if one looks younger one feels better, but this logic only holds in a society where one's self-worth is identified with appearance. In the bedroom,

the middle-aged couple — if they have had the courage to wash the gook off their faces and heads — are confronted with each other as they really are — the wigs off, the colours off, the sheen off, and only a strong love for each other and understanding of the aging process will keep them from rolling over and dreaming of that young stud or piece of ass who they know

they can get to — or at least masturbate to. A married woman told us, "I'm losing interest in my husband with every hair he loses. It was getting so that I was ashamed to be seen with him, an old man — that's how he began to look as he got balder and balder. So I made him get a 'Joe', that's a wig. If I wasn't going to stray from the nest he just had to become a young man again."

My aunt and uncle, now married for twenty-five years, seem to have lost complete interest in one another and tend to rely on consumer goods for fulfillment rather than relating to one another. My aunt has become completely absorbed in decorating and furnishing the house with material goods. She has every interior decorating magazine in the house that one could possibly have and at the same time is addicted to the idea that she will be happy once her house is decorated as elegantly as the entrepreneurs describe in the decorating magazines. My uncle, on the other hand, is a do-it-yourself nut and likes to buy tools and gadgets to repair cars and to work on the house. Here, the masterminds of the tool and gadget market have fulfilled and created his need at the same time by offering him peace and security by letting him concentrate on his tools and machinery in his little world. In this way, he is freed from the strains of an interpersonal relationship with his wife.

Here, with this estranged couple, we see several of the units inherent in our way of life which inevitably perpetuate and heighten our problems:

- (1) the reliance on media definitions of what is fulfilling;**
- (2) the belief (addiction) to the idea that happiness will follow if one adheres to the corporate-controlled media reality;**
- (3) along with happiness is the belief that peace and security and consumer goods are organically related;**
- (4) the rechanneling of the human-human relationship into the consumer realm.**

... *Newsweek* pointed to the return of "the good old days" and cites this example of a thirty-four-year-old Connecticut housewife who says: "My whole life revolves around driving my husband to the station, the kids to school, the kids to the dentist, the kids to hockey practice, the kids to ballet classes, the kids to a birthday party. Sometimes I feel as though I'm on a treadmill. I'm glad the energy crisis happened. I think, perhaps naively, that if I spend less time chauffeuring, I can go back to painting and get to know my children better."

Newsweek suggested that many people may use the crisis as a way of restoring community and family life. John Kenneth Galbraith is quoted as saying that "If the energy crisis forces us to diminish automobile use in the cities, stops us from building highways and covering the country with concrete and asphalt, forces us to rehabilitate the railroads, causes us to invest in mass transportation and limits the waste of electrical energy, one can only assume the Arab nations and the big oil companies have united to save the American Republic."

Hopeful as this sounds, it is utter nonsense. Galbraith has lost sight of the much wider crisis and the fact that these recent developments must be viewed from within the context of our entire way of life. The Connecticut housewife has an edge on Galbraith. At least she intuitively feels that she is being naive.

Time's perspective in its December 31, 1973, edition was somewhat closer to the essential point: "...as more Americans stay at home Instead of taking to the open road, they will buy more liquor, books, television sets, swimming pools and, say some pharmaceutical executives, more birth control pills." More important is that if the consumer stops compulsively buying because

of a temporary recognition of the nation's economic and energy problems, and waits for a better day when he can go on a rampage again, very little will be gained. Furthermore, to believe that any major restructuring of life in the consumer society will come about as the result of an energy shortage without a major transformation of consumer consciousness is to ignore the cold hard facts of American corporate capitalism and the degree to which we have become enslaved to its principal message...

Can we really be so naive to believe that we can turn the clock back, erase the developing patterns of postindustrial society, and build a new way of living, thinking, and feeling without a profound behavioural change, a basic restructuring of our values about the total viability of our consumer society and the manner in which happiness has been defined? Can we really believe that we all will come to our senses because of an energy shortage and that the corporate world will not continue its tactical warfare on our consciousness in newer and more sophisticated ways?

The Western World, as we have heavily illustrated throughout this book, has almost wholly accepted the illusion of material progress as a guarantor of happiness. The common denominator of materialism is an uncritical acceptance of the glittering competitive and success-oriented consumer life as the only reality. The Corporations, their advertising appendages, and the mass media have skillfully created consumer illusions, as our everyday cultural world has built a screen in the human mind, shielding us from our possibilities as a species. Our well-conditioned interests in, and overwhelming concern with the world of material objects and gadgetry leads us to depend on technical solutions to all our problems. ■

"In this well-written and freshly conceived approach to modern alienation, Altschuler and Regush make the strong point that industrialized societies have dug themselves a big hole called consumerism and fallen into it..."

—Publishers Weekly

Where are we now in the issue cycle?

Political economist Anthony Downs has postulated a five-stage issue cycle.

1. **"The pre-problem state"** — When a condition exists but without mobilized public concern.
2. **"Alarmed discovery and euphoric enthusiasm"** — public arousal and strong desire to do something to solve the problem, with the accompanying assumption that the problem has a "solution".
3. **"Realizing the cost of significant progress"** — the public comes to recognize that the solution will require some sacrifices, even if only higher taxes. Faith in technology may lull the public for some time, however, into thinking the solution is "free".
4. **"Gradual decline of intense public interest"** — a growing realization of how difficult any solutions will be dampens public commitment and eventually even interest in the problem. "The poor will always be with us" mentality takes over.
5. **"The post-problem stage"** — the issue moves into limbo where it is of concern to a handful of specialists and makes headlines only sporadically, though now with newly created institutions or specialists to keep it at least partially alive.

Downs' concludes that all issues are subject to this cyclical pattern.

Enloe² comments that **"Americans more than other people doom an Issue at the start by presuming easy solution and limited social sacrifice."**

At what stage in the issue cycle are Canadians in relation to:

1. Child Abuse generally?
2. The prevention of permanent emotional damage caused by **inadequate** child care?

1. Anthony Downs, "Up and Down with Ecology - the 'Issue-Attention Cycle'," *Public Interest*, no. 28 (Summer 1972): 38-50.

2. *The Politics of Pollution In a Comparative Perspective: Ecology and Power in Four Nations*, by Cynthia H. Enloe, David McKay Company, Inc., New York ISBN 0-679-30275-1.

Winning through Cooperation

Terry Orlick, Ph.D.,
author of *Winning Through Cooperation*, pleads:

"The value of cooperating with others becomes increasingly important as our society becomes increasingly competitive and technical. Opportunity for cooperative social interaction, self-acceptance and sheer fun must be nurtured, rather than destroyed. Those of us concerned with the quality of life, and more specifically with children's psychological health, must work together so that confident, cooperative children do not become an ENDANGERED SPECIES."

Winning Through Cooperation reveals why the current emphasis on competition is so harmful and proves that competition is not instinctive but "has to be carefully taught". Dr. Orlick explores other cultures, such as the Eskimos and Chinese, where cooperative ideals have been practised for many generations. He documents his case with strong experimental evidence from studies on children in competitive and non-competitive situations. His conclusion is that introducing more non-competitive games into early childhood will greatly enhance the future.

Presented here are excerpts from the book *Winning Through Cooperation* by Terry Orlick, published by Acropolis Books Ltd. Copyright © 1978 by Hawkins and Associates. Reprint permission granted without fee courtesy Acropolis Books Ltd.

As a youth, Terry Orlick spent a great deal of time involved in athletic competition, winning several state and national gymnastic titles. He was also part of a widely acclaimed family acrobatic act.

Mr. Orlick is now a Professor and Researcher at the University of Ottawa in Canada. He teaches the Psychology of Sport and Physical Activity in the School of Human Kinetics and Leisure Studies.

Since receiving his Ph.D., Orlick has travelled extensively through Mainland China, the Canadian Arctic, and other areas, where he gathered the ideas for many of the games and where he worked with the cooperative societies described here.

Dr. Orlick is the author of numerous articles and two previous books, *Every Kid Can Win* ('75) and *The Cooperative Sports and Game Book* ('78).

"It is this great capacity for cooperation and compassion for one another which must be nurtured, rather than destroyed."

Last night I watched the news. I saw nothing out of the ordinary — another assassination attempt on a President's life; people tied up and mercilessly shot through the head, another series of bombs blast their way to human destruction. The places change but the name of the game remains the same.

The daily news reports are frightening exposures of man's inhumanity to man. Almost daily we see wars, bombings, killings, hijackings, kidnappings, assassinations, muggings, rapes, and a host of other examples of man's ruthless exploitation of his fellow man.

It has been estimated that 59 million human beings were killed in wars or peacetime crimes between 1890 and 1945. That's almost three times the entire population of Canada. Throughout the world, \$7800 is spent every year to train and equip each soldier, while only \$200 is budgeted to educate each child. The equivalent of fifteen tons of TNT is stockpiled for every man, woman and child. We have created weapons of destruction that boggle the imagination — nuclear warheads, napalm, nerve gas, lazar deathrays, special undetectable poisons. At the same time that enormous sums have been poured into military research, very little money or effort has been invested in peace research.

In the United States, a violent crime occurs every 48 seconds. In the city of Baltimore one out of every 40 people is the victim of a violent crime every year. At the 1975 murder rate, more than one out of every 200 Americans will be murdered during the course of a normal lifespan. Since 1970 there has been a steady and rapid rise in the number of forcible rapes and the chances of a Los Angeles woman being raped is better than one in ten.

Crime rates for youngsters aged 10 to 14, and for women, have risen dramatically in the past few years. Between 1963 and 1973 Canadian murder rates increased five times as quickly as the population, and incidences of assault and rape increased ten times faster than the population. In addition, the multitude of white collar and corporate crimes, in which people are deceived and cheated, most often go undetected or ignored.

Fortunately there are also countless cooperative interactions which occur regularly, in what, at times, appears to be a

ruthless cutthroat jungle. Man does show his capacity to be a warm, loving, compassionate creature, in spite of having been raised in a highly industrialized and competitive culture. We each know examples within our own experiences. Numerous illustrations exist that show man's warm hospitality and tender concern for his fellow man, particularly in times of distress. We know of countless personal sacrifices for loved ones. It is this great capacity for cooperation and compassion for one another which must be nurtured, rather than destroyed. Each of us would feel more fulfilled and would profit considerably if we could both exhibit and be the recipient of humane acts such as these.



The Need

"Our quality of life can be enriched by people who are warm and generous in the same way that it can be impoverished by those who are ruthless and cold."

Our quality of life can be enriched by people who are warm and generous in the same way that it can be impoverished by those who are ruthless and cold. Other people trigger our happiness or misery. It is those people with whom we come in contact every day, at work, at home, on the road, on vacation, anywhere, anytime, who can make us feel good or miserable.

Our happiness and our feelings of well being are so closely linked to what others do, or do not do that we can no longer be concerned only with ourselves. It is in our own individual and collective best interest to help others become more positive, considerate and cooperative. Think of what makes you feel really good, what makes you feel accepted and appreciative of other people — a simple gesture of friendship, a compliment or two, an unsought word of kindness, some genuine concern expressed for you. Isn't it wonderful when someone goes out of their way to help you, or to make you feel accepted, when there is no obvious payoff for them? Think of how beautiful life would be if each day the number of compassionate acts were increased a thousand fold and the number of destructive acts decreased a thousand fold.

Imagine what it might be like if, for even one day, everyone with whom you came in contact was pleasant, honest and concerned with your best interests. What would it feel like if you could always believe what politicians or government officials said; or if you could really trust a salesman; or if you could walk down the street and know that no one would harm you; or if all waitresses, secretaries and operators treated you pleasantly, not as if they were doing you a favour by "serving" you, and if you treated them in the same manner, not as if they were slaves; or if all your neighbours were consistently kind and considerate toward you and your family?

WHY BOTHER?

I am sure that every individual who has been committed to positive change within society has asked, *why bother?* Will it really make any difference? I often wonder if I am not wasting my time putting these words down on paper. But what keeps me going is the ocean of destruction that I see around me and my recognition of the positive potential of man.

In addition, a short visit to New Jersey recently was enough to remove any doubts as to whether there was a reason "to bother". During one week several ghastly events occurred. A friend who just begun teaching elementary school was stabbed and stomped for no apparent reason, while working at a carnival in Newark. When I attempted to find him at the hospital, the nurses went through some deliberation deciding which stab victim he was. "He wasn't the first one." "I don't think he was the fourth." "Maybe he was the second one," that came in that night, they murmured. After four hours of surgery, the doctor said that they had come very close to losing him. The knife had pierced his lung and the bottom of his heart.

The next day, when the crime was reported to the local police, the officers mentioned that they have 10 to 15 stabbings or shootings every night in their precinct alone. They said, "It's a real jungle out there," and added that there wasn't much chance of finding out who did it. The people who live in that area are afraid to open their doors or venture out after dark for fear of being stabbed, raped or mugged. They're not safe in the day either. A teenage girl was raped and beaten to death in broad daylight in a busy section of the city.

That same week, a man was released from prison on a weekend pass and threw his two young children off the fourth storey of a building. He had been jailed originally

for an Alternative

"Most of our values are declining because people are being rewarded socially, politically or materially for their inhumanity to their fellow man."

for having thrown them off the third storey. All the animals at a baby zoo in upstate New York were stabbed or beaten to death. Human scavengers combed the wreckage of one of the worst air disasters in history for souvenirs, money or anything else they could find. Elderly people living in one-room slums in downtown New York told of their fear of sleeping at night, of their endless battle with cockroaches and rats, of their futile battle with their landlord who had turned off their heat and water. One of the men had been mugged five times in the last year.

And one of my close friends, who teaches in an inner city school, told me, "There's no peace here, it's just one confrontation after another." He spoke of a teacher who was attacked and beaten by fourth grade students, of an epidemic of venereal disease in elementary school, and of a third grade student who stabbed another student in school.

This inhuman jungle is sweeping out of the cities into the suburbs, out of the suburbs into the countryside, out of disturbed societies into serene societies. If we do not halt this movement we will be rapidly swallowed by competitive insanity and life will not be worth living.

Corruption and distortion of human values exists at all levels, in all domains — in politics, law, business, sports. The competitive *win* ethic has become so intense that it is threatening to destroy our society. Millions of little "Watergates" happen every day in the name of victory.

The tragedy is that the *wins* of Watergate, Vietnam, etc., represent very serious losses to society. When large numbers of people become deceitful, conniving and exploitative, all of us are affected. If not financially, then certainly we are affected with respect to quality of life and psychological peace. When major deci-

sions within a society are based on material rather than human profit, it is not surprising that we are moving in a direction away from human values. We cannot even hope for a decent quality of life in the future unless this trend is reversed.

I have lived half my life in the United States and the other half in Canada. I saw a serious decline in many of our most precious values and ideals in the United States and am beginning to see the same values declining in Canada.

Ironically, people are being destroyed by an extension of their own competitive ethic. They know their game of football, their game of politics, their game of life. Win in any way you can. The wholesale subscription to this principle motivates the most "savage" acts of our time. Assassins, terrorists, warriors, and war makers are not "crazy", they have merely bought the *win-at-all-costs* dictum wholeheartedly.

Most of our values are declining because people are being rewarded socially, politically or materially for their inhumanity to their fellow man. The child who cheats, the lawyer who misleads, the politician who deceives, the corporation that misrepresents, the terrorist who kills, all have something to gain in the short run. Often it is at the expense of others.

Perhaps we should no longer ask what kind of environment is producing such a twisted sense of values, but instead, we should ask what kind of environment could untwist them and would not allow them to become warped in the first place. Each time something barbaric occurs, each time the potential for human destruction and corruption is strengthened, each time the incidence of violent crime increases (which is daily), I feel more obligated and more committed to try to do something.

To merely attempt to jail or kill offenders *after* the act will not solve our problems. We

"We must therefore work to change the value system so that people control their own behaviours and begin to see themselves as cooperative members of the family of man."

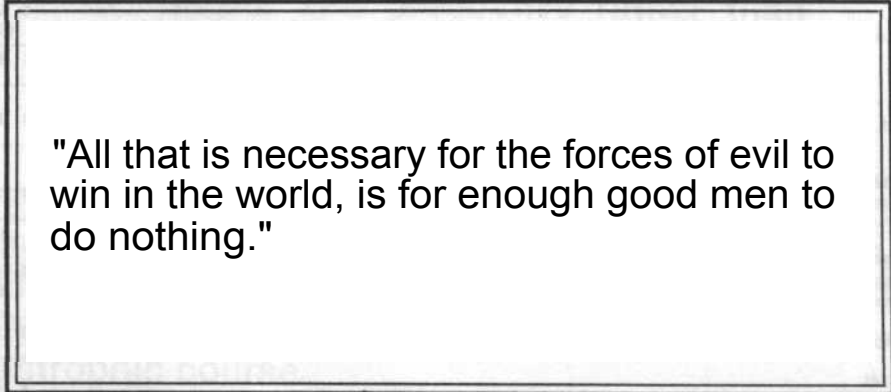
cannot possibly police everyone and everything in society. We must therefore work to change the value system so that people control their own behaviours and begin to see themselves as cooperative members of the family of man. To change our environment so that corrupt and destructive people can never again exist, will solve our major problems for today and many for tomorrow.

I have gained a substantial amount of knowledge about psychological and social development, particularly as it occurs through the realm of play and games. It is my hope to draw upon this knowledge in an attempt to provide some rationale and mechanisms for positive change within our society. Perhaps if some of our most destructive adults today had as young children been exposed to the warmth, acceptance and human values which I am attempting to promote through cooperative play and games, they would have grown in another direction. If other aspects of their environment had also supported a more positive orientation toward human life, they would have acquired alternative, more positive ways of relating to people and problems. As people become more sensitive to others' feelings and more willing to cooperate for the collective good, our planet will become a much healthier and happier place to live, for all of us. Moves in

this direction are absolutely essential to ensure a decent quality of life, and to ensure life itself.

For those who feel that nothing can be done for nothing need be done, Erich Fromm has an important message. He maintains that pessimism functions largely to protect the pessimists from any inner demand to do something, by protecting the idea that nothing can be done. On the other hand, the optimists defend themselves against the same inner demand by persuading themselves that everything is moving in the right direction anyway, therefore nothing needs to be done. The position Fromm holds is one of rational faith in man's capacity to extricate himself from what seems to be the fatal web of circumstances that he has created. As will become clear by reading this book, we have both the knowledge and capacity to effect positive change. All we need is the collective motivation to act.

Considering the direction in which we have been moving, and the direction in which we need to move, the statement made by Robert Kennedy shortly before his assassination has special relevance for our society: All that is necessary for the forces of evil to win in the world, is for enough good men to do nothing. This is why I have chosen to bother. ■



"All that is necessary for the forces of evil to win in the world, is for enough good men to do nothing."

AUDITOR'S REPORT

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

We have examined the Balance Sheet of the CANADIAN SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN as at April 30, 1981 and the Statement of Receipts and Disbursements for the year then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly Included such tests and other procedures as we considered necessary in the circumstances.

In our opinion, these financial statements present fairly the financial position of the Society as at April 30, 1981 and the results of its recorded cash transactions for the year then ended in accordance with generally accepted accounting principles for non-profit organizations applied on a basis consistent with that of the preceding year.

MIDLAND, Ontario
June 4, 1981.

HOOK, CARRUTHERS & CO.,
Chartered Accountants.

STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDED APRIL 30, 1981

RECEIPTS		
Membership Fees	\$ 13,550	
Donations	4,258	
Advance on Manuscript - Doubleday Canada	1,500	
	<hr/>	
	\$ 19,308	
DISBURSEMENTS		
Staff Salaries and Benefits	\$ 1,131	
Office Rent	645	
Telephone	622	
Publishing Costs - Quarterly Journal	11,424	
Postage	850	
Public Information - Brochures etc.	1,479	
Office Supplies and Printing	1,277	
Equipment Rentals and Maintenance	283	
TV Public Service Announcement	1,979	
Legal and Audit	275	
	<hr/>	
	\$ 19,965	
EXCESS OF DISBURSEMENTS OVER RECEIPTS	<hr/>	
	\$ (657)	
BALANCE SHEET AS AT APRIL 30, 1981		
ASSETS		
CURRENT ASSETS		
Cash	\$ 25	
Bank - Current Account	163	
Bank - Savings Account	72	
	<hr/>	
	\$ 260	
FIXED ASSETS - at cost		
Office Equipment	\$ 711	
Library	235	
	<hr/>	
	\$ 946	
Less: Accumulated Depreciation	(324)	
	<hr/>	
	\$ 622	
TOTAL ASSETS	<hr/>	
	\$ 882	
LIABILITIES		
CURRENT LIABILITIES		
Accounts Payable and Accrued Charge	\$ 300	
ACCUMULATED SURPLUS		
OPERATING		
Balance May 1, 1980	\$ 838	
Excess of Disbursements over Receipts	(657)	
	<hr/>	
Balance April 30, 1981	\$ 181	
CAPITAL		
Balance May 1, 1980	\$ 531	
Less: Depreciation Provision	130	
	<hr/>	
Balance April 30, 1981	\$ 401	
TOTAL ACCUMULATED SURPLUS	<hr/>	
	\$ 582	
TOTAL LIABILITIES AND ACCUMULATED SURPLUS	<hr/>	
	\$ 882	



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:

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.

"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.

- One Year Membership \$10.00
(Includes quarterly Journal)
- Three Year Membership \$25.00
(Includes quarterly Journal)
- Life Membership \$100.00
(Includes quarterly Journal)

- Donation
- Complimentary copy of the
Journal
- Information about fund raising
for the CSPCC

Make cheque or money order payable to CSPCC

Send to: CSPCC, 298 First Street, Box 700, Midland, Ontario L4R 4P4.
Official receipt for income tax purposes will be mailed for Membership and Donations.

Name: Ms. _____
Mrs. _____
Mr. _____

Address: _____
_____ Postal Code _____

- One Year Membership \$10.00
(Includes quarterly Journal)
- Three Year Membership \$25.00
(Includes quarterly Journal)
- Life Membership \$100.00
(Includes quarterly Journal)

- Donation
- Complimentary copy of the
Journal
- Information about fund raising
for the CSPCC

Make cheque or money order payable to CSPCC

Send to: CSPCC, 298 First Street, Box 700, Midland, Ontario L4R 4P4.
Official receipt for income tax purposes will be mailed for Membership and Donations.

Name: Ms. _____
Mrs. _____
Mr. _____

Address: _____
_____ Postal Code _____

- One Year Membership \$10.00
(Includes quarterly Journal)
- Three Year Membership \$25.00
(Includes quarterly Journal)
- Life Membership \$100.00
(Includes quarterly Journal)

- Donation
- Complimentary copy of the
Journal
- Information about fund raising
for the CSPCC

Make cheque or money order payable to CSPCC

Send to: CSPCC, 298 First Street, Box 700, Midland, Ontario L4R 4P4.
Official receipt for income tax purposes will be mailed for Membership and Donations.

Name: Ms. _____
Mrs. _____
Mr. _____

Address: _____
_____ Postal Code _____

Tis unto children most respect is due.
Juvenal

**The child should spend a substantial amount of time
with somebody who's crazy about him.**
Bronfenbrenner

**Infancy is the perpetual Messiah, which comes into the
arms of fallen men, and pleads with them to return to
paradise.**
Emerson

To Have or To Be?

Erich Fromm's thesis in this remarkable book is that two modes of existence are struggling for the spirit of humankind:

THE *HAVING* MODE,

which concentrates on material possession, acquisitiveness, power, and aggression and is the basis of such universal evils as greed, envy, and violence; and

THE *BEING* MODE,

which is based in love, in the pleasure of sharing, and in meaningful and productive rather than wasteful activity.

Dr. Fromm sees the *having* mode bringing the world to the brink of psychological and ecological disaster, and he outlines a brilliant program for socioeconomic change that could really turn the world away from its catastrophic course.

Presented here are excerpts from the book *To Have or To Be?* by Erich Fromm, published by Harper and Row, Copyright © 1976 by Erich Fromm. Reprint permission granted without fee courtesy Harper and Row Publishers Inc.

What Is the Having Mode?

The Acquisitive Society — Basis for the Having Mode

Our judgements are extremely biased because we live in a society that rests on private property, profit, and power as the pillars of its existence. To acquire, to own, and to make a profit are the sacred and unalienable rights of the individual in the industrial society.* What the sources of property are does not matter, nor does possession impose any obligations on the property owners. The principle is: "Where and how my property was acquired or what I do with it is nobody's business but my own; as long as I do not violate the law, my right is unrestricted and absolute."

This kind of property may be called *private* property (from Latin *private*, "to deprive of"), because the person or persons who own it are its sole masters, with full power to deprive others of its use or enjoyment. While private ownership is supposed to be a natural and universal category, it is in fact an exception rather than the rule if we consider the whole of human history (including prehistory), and particularly the cultures outside Europe in which economy was not life's main concern. Aside from private property, there are: *self-created property*, which is exclusively the result of one's own work; *restricted property*, which is *restricted* by the obligation to help one's fellow being; *functional*, or *personal*, property, which consists either of tools for work or of objects for enjoyment; *common* property, which a group shares in the spirit of a common bond, such as the Israeli kibbutzim.

The norms by which society functions also mold the character of its members (social character). In an industrial society these are: the wish to acquire property, to keep it, and to increase it, i.e., to make a profit, and those who own property are admired and envied as superior beings. But

the vast majority of people own no property in a real sense of capital and capital goods, and the puzzling question arises: How can such people fulfill or even cope with their passion for acquiring and keeping property, or how can they feel like owners of property when they haven't any property to speak of?

Of course, the obvious answer is that even people who are property poor own *something* — and they cherish their little possessions as much as the owners of capital cherish their property. And like the big property owners, the poor are obsessed by the wish to preserve what they do have and to increase it, even though by an infinitesimal amount (for instance by saving a penny here, two cents there).

Perhaps the greatest enjoyment is not so much in owning material things but in owning living beings. In a patriarchal society even the most miserable of men in the poorest of classes can be an owner of property — in his relationship to his wife, his children, his animals, over whom he can feel he is absolute master. At least for the man in a patriarchal society, having many children is the only way to own persons without needing to work to attain ownership, and without capital investment. Considering that the whole burden of childbearing is the woman's, it can hardly be denied that the production of children in a patriarchal society is a matter of crude exploitation of women. In turn, however, the mothers have their own form of ownership, that of the children when they are small. The circle is endless and vicious: the husband exploits the wife, she exploits the small children, and the adolescent males soon join the elder men in exploiting the women, and so on.

The male hegemony in a patriarchal order

* R.H. Tawney's 1920 work, *The Acquisitive Society*, is still unsurpassed in its understanding of modern capitalism and options for social and human change. The contributions by Max Weber, Brentano, Schapiro, Pascal, Sombart, and Kraus contain fundamental insights for understanding industrial society's influence on human beings.

"Perhaps the greatest enjoyment is not so much in owning material things but in owning living beings. In a patriarchal society even the most miserable of men in the poorest of classes can be an owner of property — in his relationship to his wife, his children, his animals, over whom he can feel he is absolute master."

"At least for the man in a patriarchal society, having many children is the only way to own persons without needing to work to attain ownership, and without capital investment."

has lasted roughly six or seven millennia and still prevails in the poorest countries or among the poorest classes of society. It is, however, slowly diminishing in the more affluent countries or societies — emancipation of women, children, and adolescents seems to take place when and to the degree that a society's standard of living rises. With the slow collapse of the old-fashioned, patriarchal type of ownership of persons, wherein will the average and the poorer citizens of the fully developed industrial societies now find fulfillment of their passion for acquiring, keeping, and increasing property? The answer lies in extending the area of ownership to include friends, lovers, health, travel, art objects, God, one's own ego. A brilliant picture of the bourgeois obsession with property is given by Max Stirner.* Persons are transformed into things; their relations to each other assume

the character of ownership. "Individualism", which in its positive sense means liberation from social chains, means, in the negative sense, "self-ownership", the right — and the duty — to invest one's energy in the success of one's own person.

Our ego is the most important object of our property feeling, for it comprises many things: our body, our name, our social status, our possessions (including our knowledge), the image we have of ourselves and the image we want others to have of us. Our ego is a mixture of real qualities, such as knowledge and skills, and of certain fictitious qualities that we build around a core of reality. But the essential point is not so much what the ego's content is, but that the ego is felt as a thing we each possess, and that this "thing" is the basis of our sense of identity.

"Considering that the whole burden of childbearing is the woman's, it can hardly be denied that the production of children in a patriarchal society is a matter of crude exploitation of women."

*Stirner, Max. 1973. *The Ego and His Own: The Case of the Individual Against Authority*. Edited by James J. Martin; translated by Steven T. Byington, New York: Dover.

This discussion of property must take into account that an important form of property attachment that flourished in the nineteenth century has been diminishing in the decades since the end of the First World War and is little evident today. In the older period, everything one owned was cherished, taken care of, and used to the very limits of its utility. Buying was "keep-it" buying, and a motto for the nineteenth century might well have been: "Old is beautiful!" Today, consumption is emphasized, not preservation, and buying has become "throw-away" buying. Whether the object one buys is a car, a dress, a gadget, after using it for some time, one gets tired of it and is eager to dispose of the "old" and buy the latest model. Acquisition — transitory having and using — throwing away (or if possible, profitable exchange for a better model) — new acquisition, constitutes the vicious circle of consumer-buying and today's motto could indeed be: "New is beautiful!"

Perhaps the most striking example of to-

day's consumer-buying phenomenon is the private automobile. Our age deserves to be dubbed "the age of the automobile", for our whole economy has been built around automobile production, and our whole life is greatly determined by the rise and fall of the consumer market for cars.

To those who have one, their car seems like a vital necessity; to those who do not yet own one, especially people in the so-called socialist states, a car is a symbol of joy. Apparently, however, affection for one's car is not deep and abiding, but a love affair of somewhat short duration, for owners change their cars frequently; after two years, even after just one, an auto owner tires of the "old car" and starts shopping around for a "good deal" on a new vehicle. From shopping around to purchase, the whole transaction seems to be a game in which even trickery is sometimes a prime element, and the "good deal" is enjoyed as much as, if not more than, the ultimate prize: that brand-new model in the driveway.

"In turn, however, the mothers have their own form of ownership, that of the children when they are small."

"The circle is endless and vicious: the husband exploits the wife, she exploits the small children, and the adolescent males soon join the elder men in exploiting the women, and so on."

Several factors must be taken into account in order to solve the puzzle of the seemingly flagrant contradiction between the owners' property relationship to their automobiles and their so-short-lived interest in them. First, there is the element of depersonalization in the owner's relationship to the car; the car is not a concrete object that its owner is fond of, but a status symbol, an extension of power — an ego builder; having acquired a car, the owner has actually acquired a new piece of ego. A second factor is buying a new car every two years instead of, say, every six increases the buyer's thrill of acquisition; the act of making the new car one's own is a kind of defloration — it enhances one's sense of

control, and the more often it happens, the more thrilled one is. The third factor is that frequent car buying means frequent opportunities to "make a deal" — to make a profit by the exchange — a satisfaction deeply rooted in men and women today. The fourth factor is one of great importance: the need to experience *new* stimuli, because the old stimuli are flat and exhausted after but a short while. In an earlier discussion of stimuli (*The Anatomy of Human Destructiveness*), I differentiated between "activating" and "passivating" stimuli and suggested the following formulation: "The more 'passivating' a stimuli is, the more frequently it must be changed in intensity and/or in kind; the more 'activating' it is, the

longer it retains its stimulating quality and the less necessary is change in intensity and content." The fifth and most important factor lies in the change in social character that has occurred during the past century and a half, i.e., from the "hoarding" to the "marketing" character. While the change does not do away with the having orientation, it does modify it considerably. (This development of the marketing character is discussed in Chapter VII)

The proprietary feeling also shows up in other relationships, for example toward doctors, dentists, lawyers, bosses, workers. People express it in speaking of "my doctor", "my dentist", "my workers", and so on. But aside from their property attitude toward other human beings, people experience an unending number of objects,

even feelings, as property. Take health and illness, for example. People who discuss their health do so with a proprietary feeling, referring to *their* sicknesses, *their* operations, *their* treatments — *their* diets, *their* medicines. They clearly consider that health and sickness are property; their property relationship to their bad health is analogous, say, to that of a stockholder whose shares are losing part of their original value in a badly falling market.

Ideas and beliefs can also become property, as can even habits. For instance, anyone who eats an identical breakfast at the same time each morning can be disturbed by even a slight change in that routine, because his habit has become a property whose loss endangers his security.



The picture of the universality of the having mode of existence may strike many readers as too negative and one-sided; and indeed it is. I wanted to portray the socially prevalent attitude first in order to give as clear a picture as possible. But there is another element that can give this picture a degree of balance, and that is a growing attitude among the young generation that is quite different from the majority. Among these young people we find patterns of consumption that are not hidden forms of acquisition and having, but expressions of genuine joy in doing what one likes to do without expecting anything "lasting" in

return. These young people travel long distances often with hardships, to hear music they like, to see a place they want to see, to meet people they want to meet. Whether their aims are as valuable as they think they are is not the question here; even if they are without sufficient seriousness, preparation, or concentration, these young people dare to *be*, and they are not interested in what they get in return or what they can keep. They also seem much more sincere than the older generation, although often philosophically and politically naive. They do not polish their egos all the time in order to be a desirable "object" on the

"They do not polish their egos all the time in order to be a desirable "object" on the market. They do not protect their image by constantly lying, with or without knowing it; they do not expend their energy in repressing truth, as the majority does."

market. They do not protect their image by constantly lying, with or without knowing it; they do not expend their energy in repressing truth, as the majority does. And frequently, they impress their elders by their honesty — for their elders secretly admire people who can see or tell the truth. Among them are politically and religiously oriented groups of all shadings, but also many without any particular ideology or doctrine who may say of themselves that they are just "searching". While they may not have found themselves, or a goal that gives guidance to the practice of life, they are searching to be themselves instead of having and consuming.

This positive element in the picture needs to be qualified, however. Many of these same young people (and their number has been markedly decreasing since the late sixties) had not progressed from freedom *from* to freedom *to*; they simply rebelled without attempting to find a goal toward which to move, except that of freedom from restrictions and dependence. Like that of their bourgeois parents, their motto was "New is beautiful!" and they developed an almost phobic disinterest in all tradition, including the thoughts that the greatest minds have produced. In a kind of naive narcissism they believed that they could discover by themselves all that is worth discovering. Basically, their ideal was to become small children again, and such authors as Marcuse produced the convenient ideology that return to childhood — not development to maturity — is the ultimate goal of socialism and revolution. They were happy as long as they were young enough for this euphoria to last; but many of them have passed this period with severe disappointment, without having acquired well-founded convictions, without a centre within themselves. They often end up as disappointed, apathetic persons — or as unhappy fanatics of destruction.

Not all who had started with great hopes ended up with disappointment, however, but it is unfortunately impossible to know what their number is. To my knowledge, no valid statistical data or sound estimates are

available, and even if they were available, it is almost impossible to be sure how to qualify the individuals. Today, millions of people in America and Europe try to find contact with tradition and with teachers who can show them the way. But in large part the doctrines and teachers are either fraudulent, or vitiated by the spirit of public relations ballyhoo, or mixed up with the financial and prestige interests of the respective gurus. Some people may genuinely benefit from such methods in spite of the sham; others will apply them without any serious intention of inner change. But only a detailed quantitative and qualitative analysis of the new believers could show how many belong to each group.

My personal estimate is that the young people (and some older ones) who are seriously concerned with changing from the having to the being mode number more than a few dispersed individuals. I believe that quite a large number of groups and individuals are moving in the direction of being, that they represent a new trend transcending the having orientation of the majority, and that they are of historical significance. It will not be the first time in history that a minority indicates the course that historical development will take. The existence of this minority gives hope for the general change in attitude from having to being. This hope is all the more real since some of the factors that made it possible for these new attitudes to emerge are historical changes that can hardly be reversed: the breakdown of patriarchal supremacy over women and of parents' domination of the young. While the political revolution of the twentieth century, the Russian revolution, has failed (it is too early to judge the final outcome of the Chinese revolution), the victorious revolutions of our century, even though they are only in their first stages, are the women's, the children's, and the sexual revolutions. Their principles have already been accepted by the consciousness of a great many individuals, and every day the old ideologies become more ridiculous. ■

Voluntary Simplicity — 1977

When Stanford Research Institute predicted that THE FASTEST GROWING SECTOR OF THE MARKET IS PEOPLE WHO DON'T WANT TO BUY MUCH, the business community took notice.

For the past several years the popular press has paid occasional attention to stories of people returning to the simple life — of people moving back to the country or making their own bread or building their own solar-heated home, and so on. Beneath this popular image of simple living, we think there is a major social movement afoot which has the potential of touching the United States and other developed nations to their cores. This is the movement towards "voluntary simplicity" — a phrase we have borrowed from Richard Gregg who, in 1936, was describing a way of life marked by a new balance between inner and outer growth. Further, we think that voluntary simplicity may prove an increasingly powerful economic, social, and political force over the coming decade and beyond if large numbers of people of diverse backgrounds come to see it as a workable and purposeful response to many of the critical problems that we face. The emergence of voluntary simplicity could represent a major, transformation of traditional American values. In this context, it may be a harbinger of multifold shifts, not only in values, but in consumption patterns, institutional operations, social movements, national policies, and so on...

It is mildly ironic that Stanford Research Institute (annual sales over \$100 million, 3000-plus employees, offices in 12 cities worldwide) should voluntarily undertake a study of "Voluntary Simplicity", to be disseminated among major corporations subscribing to the Institute's Business Intelligence Program. It is more ironic that the study should awaken more interest among the B-I-P subscribers than any previous report of its kind...

Richard Raymond

Reprinted from an article by Duane Elgin & Arnold Mitchell (original authors of the Stanford Research Institute Study) which appeared in the Summer 1977 issue of The Co-Evolution Quarterly.

Voluntary Simplicity — 1936

by Richard Gregg

Voluntary simplicity of living has been advocated and practiced by the founders of most of the great religions — Jesus, Buddha, Lao Tse, Moses and Mohammed — also by many saints and wise men such as St. Francis, John Woolman, the Hindu rishis, the Hebrew prophets, the Moslem sufis; by many artists and scientists; and by such great modern leaders as Lenin and Gandhi. It has been followed also by members of military armies and monastic orders — organizations which have had great and prolonged influence on the world.

Clearly, then, there is or has been some vitally important element in this observance. But the vast quantities of things given to us by modern mass production and commerce, the developments of science and the complexities of existence in modern industrialized countries have raised widespread doubts as to the validity of this practice and principle. Our present "mental climate" is not favourable either to a clear understanding of the value of simplicity or to its practice.

We are not here considering asceticism in the sense of a suppression of instincts. What we mean by voluntary simplicity is not so austere and rigid. Simplicity is a relative matter, depending on climate, customs, culture, the character of the individual. For example, in India, except for those who are trying to imitate Westerners, everyone, wealthy as well as poor, sits on the floor, and there are no chairs. A large number of Americans, poor as well as rich, think they have to own a motor car, and many others consider a telephone exceedingly important. What is simplicity for an American would be far from simple to a Chinese peasant.

Voluntary simplicity involves both inner and outer condition. It means singleness of

purpose, sincerity and honesty within, as well as avoidance of exterior clutter, of many possessions irrelevant to the chief purpose of life. It means an ordering and guiding of our energy and our desires, a partial restraint in some directions in order to secure greater abundance of life in other directions. It involves a deliberate organization of life for a purpose.

Of course, as different people have different purposes in life, what is relevant to the purpose of one person might not be relevant to the purpose of another. Yet it is easy to see that our individual lives and community life would be much changed if every one organized and graded and simplified his purpose so that one purpose would easily dominate all the others, and if each person then reorganized his outer life in accordance with this new arrangement of purposes — discarding possessions and activities irrelevant to the main purpose. The degree of simplification is a matter for each individual to settle for himself.

First of all, modern machine production seems to have solved the age-old condition of scarcity of the material things needed for life. Science and invention, industrialism, commerce and transportation have made it possible to produce and distribute more and better food, clothing, housing materials, tools and equipment, comforts, and luxuries than mankind has ever had hitherto. For an American, a stroll through a ten-cent store, a chain-grocery store and a department store, followed by a perusal of a catalogue of some of the large mail-order stores, is convincing on that score, to say nothing of what meets our eye on every street. Henry Ford's idea that civilization progresses by the increase in the number of people's desires and their satisfaction, looks sensible. The vast quantities of paper

Here is the original Voluntary Simplicity article. It appeared in the September 4, 1974 issue of *Manas* — a somewhat miraculously inexpensive and rewarding humanist journal which costs only \$10/year (weekly!) from Box 32112, El Serena Station, Los Angeles, CA 90032. *Manas* introduced the article so: "This persuasive discussion by the late Richard Gregg, which may now be recognized as prophetic of present-day realizations, is reprinted in somewhat condensed form from the Indian journal, *Visva-Bharati Quarterly* for August, 1936, in which it first appeared."

Since an emphasis on simplicity seems nowadays to many people a mistake, let us consider their doubts.

and ink devoted to advertisements add emphasis to that belief. The financial and social stability of every industrialized country seems to be founded on the expectation of an ever-expanding market for mass production. Russia, as well as capitalistic nations, has this aim. The whole world appears to be geared to this concept. Isn't it an anachronism to talk of simplicity in such an age? Complex as our paraphernalia is, does it not protect us against famine, disease, and extremes of temperature? Do not our tractors, electric lights, gas stoves, water pipes, electric refrigerators, house heating, airplanes, steam and motor transport, telephones, lift us beyond the threshold of animal existence, remove from us oppressive fears, give us a sense of security and at least the possibility of leisure? We must surely have leisure if civilization is to advance.

Another doubt comes readily to the mind of every parent. We all want our children to have every advantage, to be healthier and stronger than we have been, to learn more than we did, to make fewer mistakes, to have better characters, to see more of the world, to be able to live fuller and richer lives, to have more power and beauty and joy. How can they in this day acquire the necessary training and education for this, how can they come into contact and association with many people and many beautiful and stimulating things and scenes if we, their parents, cramp our lives and theirs by resorting to simplicity? Do not even their bodies require a great variety of foods in order to be healthy? How is the mind to grow unless it is fed unceasingly from a wide variety of sources? Surely beauty is a most important element in the life of both individuals and communities, and how can we have beauty if we are limited by a drab, severe and monotonous simplicity of form, line, colour, material, texture and tone?

Again, many people who doubt the validity of simplicity would say that if it were put into effect it would extend itself beyond the lives of individuals and claim application to group affairs. They would then naturally say, if many people "go simple", who is going to carry on the necessary complex work of the world? Governments, industries, and institutions have to be carried on and they

are highly complex. Are these people who so greatly desire simplicity going to dodge their share in the complex tasks of society? In most organizations power is exercised over people. Is it right for some people to try to escape wielding that power? Who is to wield such power wisely if not those with a conscience? Is it not the duty of sensitive people to grasp power and direct its use as well as possible? Is this cry for simplicity only a camouflage for irresponsibility, for lack of courage or failure of energy?

These questions suggest that in this idea of simplicity there may be a danger to our community life. The existence of a large nation or a large city is nowadays inherently complex. To insist on simplicity and really put it into effect would seem to mean eventually destroying large organizations, and that means our present mode of community and national life.

Let us consider the first major doubt, to the effect that modern science and inventions have made possible a boundless supply of goods and foods of all sorts, so that the ages of scarcity and all the assumptions, thinking and morality based thereon are outmoded, including the idea of there being any value in simplicity.

Although, from an engineering point of view, technology has made it easily possible to supply all of mankind's material needs, this possibility is far from being an actuality. There is a very big "if" attached. Despite the wondrous mechanical, chemical and electrical inventions, scarcity of necessities still exists to a painful degree in every country. There are large portions of the population of the United States who do not have such comforts as water piped into the house or apartment, and furnaces to provide house warmth in winter. Yet this country is one of the wealthiest and most widely mechanized. Another failure in application of technology is shown by the vast numbers of unemployed in almost all countries — probably more than ever before in the history of the world.

Our financial price system and debt structure controls production, distribution and the wherewithal to pay for consumption. That system operates to cause wheat to be burned in the United States while millions are starving in China; tons of oranges to be left to rot in California while

"The strong quantitative elements in science, machinery and money, and in their products, tend to make the thinking and life of those who use them mechanistic and divided."

children in our city slums are subject to rickets, bad teeth and other forms of ill health for the lack of vitamins in those oranges; and so on for a long chapter.

The great advances in science and technology have not solved the moral problems of civilization. Those advances have altered the form of some of those problems, greatly increased others, dramatized some and made others much more difficult of solution. The just distribution of material things is not merely a problem of technique or of organization. It is primarily a moral problem.

In volume III of Arnold J. Toynbee's *Study of History*¹ he discusses the growth of civilizations. For some sixty pages he considers what constitutes the growth of civilization, including in that term growth in wisdom as well as in stature. With immense learning he traces the developments of many civilizations, — Egyptian, Sumeric, Minoan, Hellenic, Syriac, Indic, Iranian, Chinese, Babylonian, Mayan, Japanese etc. After spreading out the evidence, he comes to the conclusion that real growth of a civilization does not consist of increasing command over the physical environment, nor of increasing command over the human environment (i.e., over the nations or civilizations), but that it lies in what he calls "etherealization"; a development of intangible relationships. He points out that this process involves both a simplification of the apparatus of life and also a transfer of interest and energy from material things to a higher sphere. He follows Bergson in equating complexity with Matter and simplicity with Life.²

To those who say that machinery and the apparatus of living are merely instruments and devices which are without moral nature in themselves, but which can be used for either good or evil, I would point out that we are all influenced by the tools and means which we use. Again and again in the lives of individuals and of nations we see that

when certain means are used vigorously, thoroughly and for a long time those means assume the character and influence of an end in themselves.³ We become obsessed by our tools. The strong quantitative elements in science, machinery and money, and in their products, tend to make the thinking and life of those who use them mechanistic and divided. The relationships which science, machinery and money create give us more energy outwardly but they live upon and take away from us our inner energy.⁴

We think that our machinery and technology will save us time and give us more leisure, but really they make life more crowded and hurried.⁵ When I install in my house a telephone, I think it will save me all the time and energy of going to market every day, and much going about for making petty inquiries and minor errands to those with whom I have dealings. True, I do use it for those purposes but I also immediately expand the circle of my frequent contacts, and that anticipated leisure time rapidly is filled by telephone calls to me or with engagements I make by the use of it. The motor car has the same effect upon our domestic life. We are all covering much bigger territory than formerly, but the expected access of leisure is conspicuous by its absence. Indeed, where the motor cars are very numerous, you can now, at many times during the day, walk faster than you can go in a taxi or bus.

The mechanized countries are not the countries noted for their leisure. Any traveller to the Orient can testify that the tempo of life there is far more leisurely than it is in the industrialized West. To a lesser degree, the place to find relative leisure in the United States is not in the highly mechanized cities, but in the country.

Moreover, we continually overlook the fact that our obsession with machinery spoils our inner poise and sense of values, without which the time spared from

"The mechanized countries are not the countries noted for their leisure."

"...we continually overlook the fact that our obsession with machinery spoils our inner poise and sense of values, without which the time spared from necessitous toil ceases to be leisure and becomes time without meaning, or with sinister meaning — time to be "killed" by movies, radio, or watching baseball games..."

necessitous toil ceases to be leisure and becomes time without meaning, or with sinister meaning — time to be "killed" by movies, radio or watching baseball games, or unemployment with its degradation of morale and personality.

Those who think that complexities of transportation, communication and finance have relieved the world from underfeeding and famine are mistaken. Probably their error comes from the fact that they belong to the comfortable and well-to-do groups among the powerful of the world. They have not understood, if indeed they have read, the statistics and reports of social and relief workers in regard to the extent of undernourishment in their own populations and in the rest of the world.

Those who shudder at the appalling loss of life by the Black Death in mediaeval Europe, forget the tens of millions killed by influenza during the World War. Those who point with pride at the statistics of the lowering incidence of contagious diseases often fail to mention the rising amount of degenerative organic diseases such as cancer, diabetes, kidney, heart and circulatory failures, and of insanity. So distinguished a physiologist as Alexis Carrel in his book, *Man the Unknown*, has given evidence sufficient to startle and humble our pride in respect to the alleged "conquest of disease".⁶ He states that merely increasing the age to which people live tends to add to the number of aged people whom the young must support, and does not necessarily spell progress. He even believes that our modern techniques for comfort are doing our peoples grave

biological harm by atrophying our adaptive mechanisms, to say nothing of the social evils created by industrialism.⁷

No — the way to master the increasing complexity of life is not through more complexity. The way is to turn inward to that which unifies all — not the intellect but the spirit, and then to devise and put into operation new forms and modes of economic and social life that will truly and vigorously express that spirit. As an aid to that and as a corrective to our feverish overmechanization, simplicity is not outmoded but greatly needed.

There is a doubt whether simplicity is compatible with large organizations of any kind, so that insistence upon simplicity in that field would result in the destruction of large organizations upon which so much of our modern life depends. Correlated with this is a doubt whether the avoidance of exercising power over others, as part of an effort to attain simplicity, is not really a dodging of responsibility. As to these my belief is that our present world has too many occasions and opportunities for the exercise of power over other people. Our great executive organizations — financial, manufacturing, commercial, and governmental — are so large that it is impossible for their chief executive officers to know the full truth about what is happening to the people in them. Indeed, there is sure to be great and constant misunderstanding, injustice and consequent resentment and friction. That is true of all large executive organizations, no matter what their field of action. The larger they are the more certainly does this condition exist. Their very size

"...my belief is that our present world has too many occasions and opportunities for the exercise of power over other people."

makes them humanly inefficient, whether or not they are mechanically or financially efficient.

Hence we are unable to wield vast powers without probably doing more harm than good. There is too much concentration of power in the hands of too few people. I agree with Mr. Justice Brandeis that our organizations are too large for human efficiency. To say that only by the concentration of wealth can we attain great technical advances is not a valid argument, for already our technical development is out of proportion with the rest of our growth. If we

want our civilization to last we must prevent megalomania and keep the different departments of our common life in harmony.⁸ We need to decentralize our economic, social and political life. If larger aggregations are desirable for some purposes, it should be possible to integrate the small units more loosely than at present, and for different functions. Such changes would give society greater security, not less. In view of the foregoing ideas and some others I doubt whether complete socialism is an effective answer.

Having discussed some of the major doubts, let us turn to the reasons for simplicity.

Having discussed some of the major doubts, let us turn to the reasons for simplicity. There are a number of reasons for voluntary simplicity of living, but perhaps not so many as to make the discussion of simplicity itself complex. If it seems complex, it is because so much intellectual clutter and underbrush has to be removed in order to see clearly. Since our thinking runs predominantly to economics, suppose we consider first the economic aspects.

Economics has at least three divisions: production, distribution and consumption. Of material goods we are not all producers or distributors, but we are all consumers. Simplicity of living affects primarily consumption. It sets a standard of consumption. Consumption is the area within which each individual can affect the economic life of the community. Small as his own share may be, that is the area within which every person can exercise his control over the forces of economic production and distribution. If he regards himself as responsible for our joint economic welfare he has a duty to think out and decide upon and adhere to a standard of consumption for himself and his family.

The economic system in which we find ourselves is gravely defective in operation. Greed and competition are two of its harmful elements. Competitive ostentation — "keeping up with the Joneses" — is a prominent feature of modern social life. Simplicity of living acts as a deterrent to such ostentation and hence to both greed and competition. Therefore, all those who desire to reform the existing economic system can take an effective part by living simply and urging and encouraging others

to do likewise. This thing comes close to all of us. Capitalism is no mere exterior organization of bankers and industrialists. It consists of a spirit and attitude and habitual actions in and among all of us. Even those who desire to reform or end it usually have within themselves certain of its attitudes and habits of mind and desire. If capitalism is to be reformed or ended, that change will alter the lives and thoughts and feelings of every one of us. Conversely, if I wish actively to participate in this transformation, I myself must begin to alter my own life in the desired direction. If I share too heavily in the regime I want to change, it becomes too difficult for me to disentangle myself and I cease to become effective as a reformer. Those who live on income from investments will not dare to advocate deep economic changes, unless they live simply enough to permit a lowering of their income without too great an upset in their mode of life. My changes must be both inner and outer and must, I believe, be in the direction of more simplicity.

Exploitation of human beings is an ancient evil, older than capitalism. It existed under European feudalism, and probably in most of the other forms of economic and social organization in every continent. It goes on today all around us, and practically everyone of us shares in it at least indirectly. The first step I can take to cut down my share in exploitation is to live simply. All luxuries require unnecessary labour, as John Woolman so clearly showed.¹⁰ The production and consumption of luxuries divert labour and capital from tasks which are socially more productive and beneficial; they often take land away from wise use; and they waste raw materials which might

"Simplicities must not infringe upon the minimal needs of individuals, or upon even the wise surplus margins above those minima. But inasmuch as the desires of mankind are boundless, and we all tend to rationalize our desires, there is endless dispute as to how wide the surplus margin should be in order to be wise."

be used to better advantage. This tends to increase the prices of necessities and thereby lowers real wages and makes the struggle of the poor harder. Since poor people imitate the rich, we see girls on small wages buying furs, expensive shoes and cosmetics, and depriving themselves of proper food and warm clothing in order to do so. In such a case the ostentatious luxury of the rich clearly is a factor in causing hardships and sickness, and resulting in unnecessary labour on the part of the poor, to repair those losses. The fashions in luxuries often change arbitrarily and suddenly, and such changes create unemployment. Those who work at luxury trades are, in time of economic depression, in the most insecure position of all, because then the spending for luxuries is the first thing to stop. Therefore the fewer people there are engaged in luxury trades, the more secure the population will be.

Simplicities must not infringe upon the minimal needs of individuals, or upon even the wise surplus margins above those minima. But inasmuch as the desires of mankind are boundless, and we all tend to rationalize our desires, there is endless dispute as to how wide the surplus margin should be in order to be wise. A recent study by Professor E.L. Thorndike, of Columbia University, indicates that the actual American expenditures for food, clothing and housing are considerably larger than the actual necessities to sustain life.¹¹ He took from the United States census and similar reliable sources the total classified expenditure of the people of the United States. According to the press report, he said, "By the aid of a consensus of psychologists, I have divided each item of our peoples' expenses among the wants to which it probably ministers, and then combined the results into a list of wants and the amounts paid for the satisfaction thereof....The payments for sensory pleasures, security, approval of others, and the pleasures of companionship and sociability, including romance and court-

ship, are in each case close in magnitude to the amount paid for freedom from hunger....We pay more for entertainment (including the intellectual pleasures and the sensory pleasures of sight, sound, taste and smell) than for protection against cold, heat, wet, animals, disease, criminals and other bad people, and pains." The approval of others, self-approval, pleasure of vision, courtship, and other elements are strong causes of expenditure for clothes.

In view of all this, it is clear that in our expenditures of money, while elemental necessities must be met, nevertheless there is above that line a wide realm for the application of the principle of simplicity.

A guiding principle for the limitation of property was suggested by Ruskin: "Possession is in use only, which for each man is sternly limited; so that such things and so much of them as he can use, are indeed, well for him, or Wealth; and more of them, or any other things, are ill for him, or 111th."¹²

We are told that there is a close relationship between economic and political factors in society. It is interesting that three moderns with immense political influence, Lenin, Gandhi, and Kagawa, have led lives of extreme simplicity. Their simplicity has been a factor in their political power. Political power is based on the trust of the masses in the leader. By a life of great simplicity over a long period of time the leader demonstrates his unselfishness and sincerity — two elements which tend to generate and maintain trust. The masses feel that such a leader will not "sell them out". By sharing to that extent in the circumstances of the great majority of people the leader keeps aware of their problems and keeps *en rapport* with them. By so acting he identifies them with himself, as well as himself with them, thus encouraging them to feel that they too, despite small material means, may become significant in the life of the community or nation. In spirit they feel closer to him and feel themselves enabled to share in his greatness, and thus

"In view of all this, it is clear that in our expenditures of money, while elemental necessities must be met, nevertheless there is above that line a wide realm for the application of the principle of simplicity."

their self-respect, their courage, their endurance and morale are enhanced. If an entire ruling group or intelligentsia were always to live simply, the moral unity, self-respect and endurance of the entire nation would be enhanced. If anyone wishes strong and enduring political power for a great cause, he will be wise to simplify his life greatly.

Havelock Ellis¹³ states that St. Francis espoused poverty and simplicity in order to secure unrestricted contact with nature and with men. "The free play of the individual soul in contact with nature and men, Francis instinctively felt, is joy and liberation." "It is in the simpler and elementary things that our life consists." Such unity with nature and men is something which our industrialized modern society is sorely lacking and which its individual members greatly crave, as indicated by the zest and release which they get from an occasional holiday in the country or at the seashore. Lack of unity between men is now widely prevalent.

To give a concrete instance of what I mean by unity and disunity, it would be consistent with a real awareness of human unity if I should invite into my house for a meal and a night's lodging a starving man who has knocked at my door. But if my rugs are so fine that I am afraid his dirty shoes may ruin them, I hesitate. If I have many valuable objects of art or much fine silverware, I also hesitate for fear he may pocket some of them or tell men who may later steal them from the house. If my furniture and hangings bespeak great wealth I mistrust him lest he hold me up; or perhaps if I am less suspicious and more courageous and more sensitively imaginative, I fear lest the contrast between his poverty and my abundance will make him secretly envious, or resentful, or bitter, or make him feel ill at ease. Or perhaps he is so very dirty that I fear he has vermin and I am revolted by that thought and am so far from him humanly that I do not know how to deal with him humanely. In this case it is clear that my lack of simplicity acts as a barrier between him and me. The prolonged lack of simplicity of our whole society has increased the distance between his thoughts, feelings and ways, and mine, and so adds to the

social barrier.

Or again, if I have much real and personal property and am interested in it, my time is very largely occupied in looking after it. I will not have much time for simple neighbourliness. A selfish and aggressive neighbour may infringe on my boundaries so as to use some of my land next to his own. He would not have been so likely to do that if I had previously been truly friendly with him, had shared some of my garden produce with him and his family and had been kind to his children. So my failure to do the things which would have created good feeling and a sense of human unity in him has resulted in trouble between us. The lack of simplicity in my own life has engrossed too much of my time and energy and has been an effective cause in creating disunity.

Moreover, if, as some people believe, we are at the beginning of a period of economic decline, it may well be that great simplicity of living is the main condition upon which the learned professions which require leisure will be permitted to exist. If so, the previous voluntary adoption of greater simplicity by the learned professions would count for their security and make the transition easier for them. Something of that is recognized in the age-old Hindu society in which the Brahmans — the teachers, physicians, priests and other learned professions — are morally bound to and predominantly actually do maintain lives of extreme simplicity as an essential element in their professional code, to which great respect is accorded.

For those who believe in non-violence, simplicity is essential. Many possessions involve violence in the form of police protection and law suits. The concentration of much property in one person's possession creates resentment and envy or a sense of inferiority among others who do not have it. Such feelings, after they have accumulated long enough, become the motives which some day find release in acts of mob violence. Hence, the possession of much property becomes inconsistent with principles of non-violence. Simplicity helps to prevent violence. Again, the non-violent person may some day become a conscientious objector and subject to punishment by

"...if I have much real and personal property and am interested in it, my time is very largely occupied in looking after it."

governments — possibly jail sentence. If he has habitually practiced simplicity he will not have so much to lose that it would weaken his stand nor will he be too fearful of jail life. Also, unless he has habitually practiced simple living there will be in the minds of others a slight doubt as to the completeness of his sincerity and unselfishness. That doubt will hamper the persuasiveness of his gentle resistance and voluntary suffering when the time comes for non-violent resistance.

The greatest gulf in society is between the rich and the poor. The practice of simplicity by the well-to-do helps to bridge this gulf and may be therefore an expression of love. The rich young man was advised by Jesus to sell all his goods and give to the poor and thus simplify his life, in order to perfect his religious life. No doubt such an act would have resulted in more than simplification of the young man's life, but that would have been one of the results.

Hinduism and Buddhism have also emphasized the value of simplicity. The anonymous author of *The Practice of Christianity*,¹⁴ believes that **tender-heartedness** — gentle kindness — is the supreme virtue and the essence of Jesus' teachings. Tender-heartedness, together with great intelligence and strength of character, has in the cases of such leaders as Buddha, Jesus, St. Francis, George Fox, John Woolman and Gandhi, resulted in simplicity. Tender-heartedness seems to have been one of the elements which compelled those men to recognize human unity and to live in accordance with it and to share their property and lives with those who had need. Thus simplicity is, perhaps, a part of utter gentleness, and may be essential to those who would really practice religion.

It is often said that possessions are important because they enable the possessors thereby to enrich and enhance their personalities and characters. The claim is that by means of ownership the powers of self-direction and self-control inherent in personality become real. Property, they say, gives stability, security, in-

dependence, a real place in the larger life of the community, a feeling of responsibility, all of which are elements of vigorous personality.¹⁵

Nevertheless, the greatest characters, those who have influenced the largest numbers of people for the longest time have been people with extremely few possessions. The reason for this is something that we usually fail to realize, namely that the essence of personality does not lie in its isolated individuality, its separateness from other people, its uniqueness, but in its basis of relationships with other personalities. It is a capacity for friendship, for fellowship, for intercourse, for entering imaginatively into the lives of others. At its height it is a capacity for and exercise of love.¹⁶ Friendship and love do not require ownership of property for either their ordinary or their finest expression. **Creativeness** does not depend on possession. Intangible relationships are more important to the individual and to society than property is. It is true that a certain kind of pleasure and satisfaction come from acquiring mastery over material things, but that sort of power and that sort of satisfaction are not so secure, so permanent, so deep, so characteristic of mental and moral maturity as are some others. The most permanent, most secure and most satisfying sort of possession of things other than the materials needed for bodily life, lies not in physical control and power of exclusion but in intellectual, emotional and spiritual understanding and appreciation. This is especially clear in regard to beauty.

We cannot have deep and enduring satisfaction, happiness or joy unless we have self-respect. There is good reason to believe that self-respect is the basis for all higher morality.¹⁷ We cannot have self-respect unless our lives are an earnest attempt to express the finest and most enduring values which we are able to appreciate. Therefore simplicity is an important condition for permanent satisfaction with life. And inasmuch as national self-respect is a necessary condition for the maintenance of

"Friendship and love do not require ownership of property for either their ordinary or their finest expression."

a nation or a civilization¹⁸ it would seem that widespread simplicity as a cultural habit of an entire nation, would in the long run be essential for its civilization to endure. At any rate, in the two civilizations which have endured the longest, the Chinese and the East Indian, simplicity of living has been a marked characteristic. True, the simplicity of living of the Indian masses has been largely the enforced simplicity of poverty. Nevertheless, among the real intellectual and moral leaders of India, the Brahmins and social reformers like Gandhi, voluntary simplicity has been and still is a definite and widely observed element of their code and custom.

Those by whom simplicity is dreaded because it spells lack of comfort, may be reminded that some voluntary suffering or discomfort is an inherent and necessary part of all creation, so that to avoid all voluntary suffering means the end of creativeness.

There is one further value to simplicity. It may be regarded as a mode of psychological hygiene. Just as eating too much is harmful to the body, even though the quality of the food eaten is excellent, so it seems that there may be a limit to the number of things or the amount of property which a person may own and yet keep himself psychologically healthy. The possession of many things and of great wealth creates so many possible choices and decisions to be made every day that it becomes a nervous strain. One effect of this upon the will, and hence upon success in life, was deftly stated by Confucius:

"Here is a man whose desires are few. In some things he will not be able to maintain

his resolution but they will be few.

"Here is a man whose desires are many. In some things he will be able to maintain his resolution but they will be few."

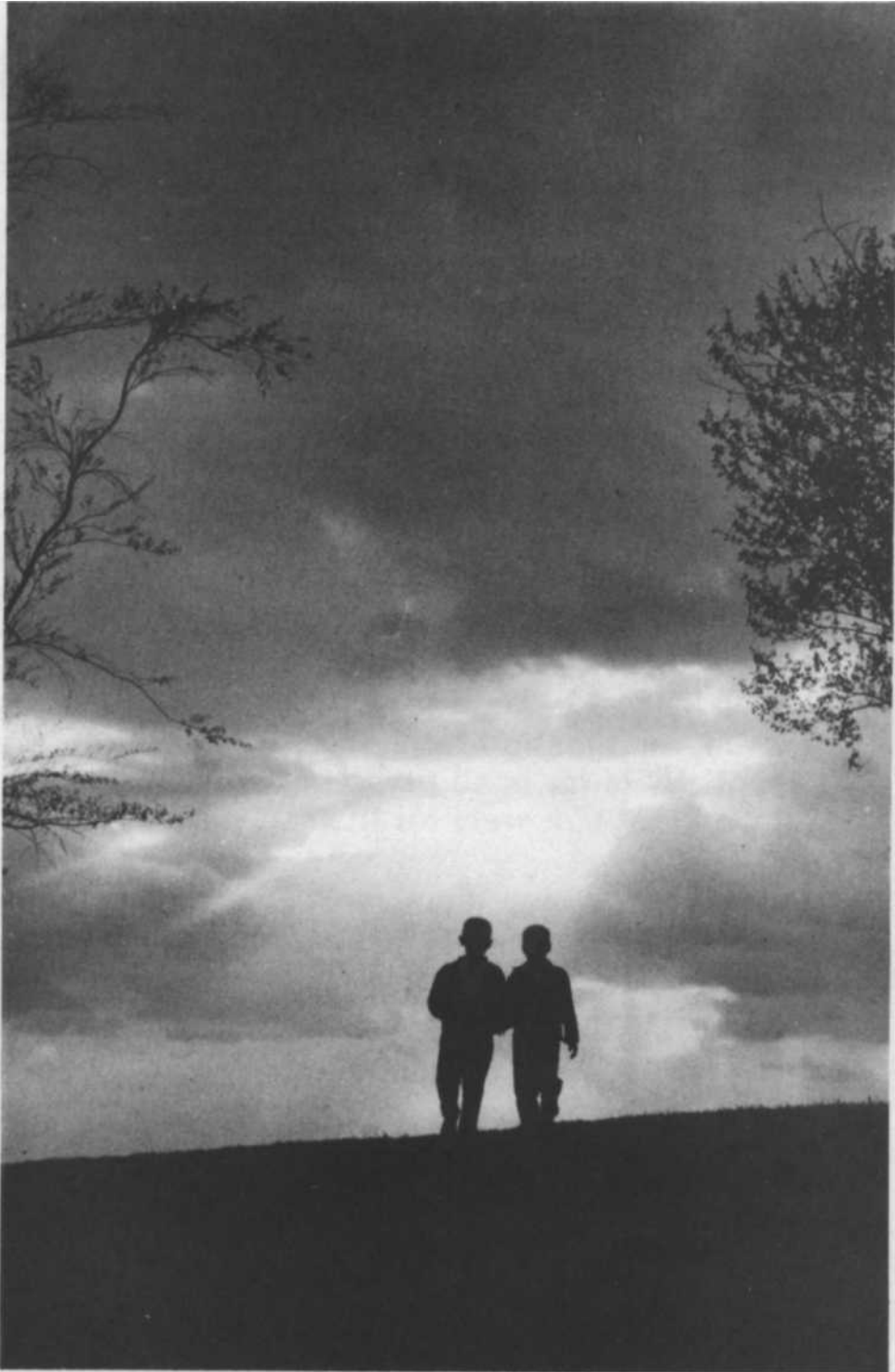
If a person lives among great possessions, they constitute an environment which influences him. His sensitiveness to certain important human relations is apt to become clogged and dulled, his imagination in regard to the subtle but important elements of personal relationship or in regard to lives in circumstances less fortunate than his own is apt to become less active and less keen. This is not always the result but the exception is rare. When enlarged to inter-group relationships this tends to create social misunderstandings and friction.

The athlete, in order to win his contest, strips off the non-essentials of clothing, is careful of what he eats, simplifies his life in a number of ways. Great achievements of the mind, of the imagination, and of the will also require similar discriminations and disciplines.

Observance of simplicity is a recognition of the fact that everyone is greatly influenced by his surroundings and all their subtle implications. The power of environment modifies all living organisms. Therefore each person will be wise to select and create deliberately such an immediate environment of home things as will influence his character in the direction which he deems most important and such as will make it easier for him to live in the way that he believes wisest. Simplicity gives him a certain kind of freedom and clearness of vision.

"Observance of simplicity is a recognition of the fact that everyone is greatly influenced by his surroundings and all their subtle implications. The power of environment modifies all living organisms. Therefore each person will be wise to select and create deliberately such an immediate environment of home things as will influence his character in the direction which he deems most important and such as will make it easier for him to live in the way that he believes wisest. Simplicity gives him a certain kind of freedom and clearness of vision."

"Intangible relationships are more important to the individual and to society than property is."



"If simplicity of living is a valid principle there is one important precaution and condition of its application."

The foregoing discussion has answered, I think, much of the second strong doubt which we mentioned near the beginning, the doubt that parents have as to the harm that simplicity might do to the minds and general cultural development of their children. In regard to aesthetics, simplicity should not connote ugliness. The most beautiful and restful room I ever entered was in a Japanese country inn, without any furniture or pictures or applied ornaments. Its beauty lay in its wonderful proportions and the soft colours of unpainted wood beams, paper walls and straw matting. There can be beauty in complexity but complexity is not the essence of beauty. Harmony of line, proportion and colour are much more important. In a sense, simplicity is an important element in all great art, for it means the removal of all details that are irrelevant to a given purpose. It is one of the arts within the great art of life. And perhaps the mind can be guided best if its activities are always kept organically related to the most important purposes in life.

If simplicity of living is a valid principle

there is one important precaution and condition of its application. I can explain it best by something which Mahatma Gandhi said to me. We were talking about simple living and I said that it was easy for me to give up most things but that I had a greedy mind and wanted to keep my many books. He said, "Then don't give them up. As long as you derive inner help and comfort from anything, you should keep it. If you were to give it up in a mood of self-sacrifice or out of a stern sense of duty, you would continue to want it back, and that unsatisfied want would make trouble for you. Only give up a thing when you want some other condition so much that the thing no longer has any attraction for you, or when it seems to interfere with that which is more greatly desired." It is interesting to note that this advice agrees with modern Western psychology of wishes and suppressed desires. This also substantiates what we said near the beginning of our discussion, that the application of the principle of simplicity is for each person or each family to work out sincerely for themselves. ■

"...the application of the principle of simplicity is for each person or each family to work out sincerely for themselves."

REFERENCES

1. Oxford University Press, 1934.
2. H. Bergson, *Two Aspects of Morals and Religion*, H. Holt & Co.
3. *The Philosophy of "As If"*, by H. Vaihinger, p. xxx, Harcourt, Brace & Co., New York, also an address by John Dewey to the American Philosophical Association, January, 1935.
4. See the essay on St. Francis in *Affirmations*, by Havelock Ellis, Houghton, Mifflin, Boston. Also Samuel Butler's *Erewhon*, E.P. Dutton Co., New York. *What Is European Civilization?* by Wilhelm Haas, Oxford University Press, 1929.
5. *Social Decay and Regeneration*, by R. Austin Freeman, Constable, London, 1921; *Men and Machines*, by Stuart Chase, pp. 350-355, Macmillan; Chapter VIII of *Technics and Civilization*, by Lewis Mumford, Harcourt, Brace & Co., New York, 1934.
6. Harper & Bros., pp. 114-116, 154, 155.
7. *Ibid.*, pp. 233, 303-304.
8. See *The Great Society*, by Graham Wallas, Macmillan; *A Study of History*, by Arnold Toynbee, Vol. III, Oxford University Press; *Technics and Civilization*, by Lewis Mumford, Ch. VIII, Harcourt & Co., New York; *Capitalism and Its Culture*, by Jerome Davis, Ch. IV; *The Modern Corporation and Private Property*, by Berle and Means.
9. Thorstein Veblen, *Theory of the Leisure Class*, Vanguard Press, New York.
10. *The Journal and Essays of John Woolman*, ed. by Amelia M. Gummere, Macmillan, London, 1932.
11. Presidential address at St. Louis meeting of the American Association for the Advancement of Science. See *New York Times*, Dec. 31, 1935.
12. *Munera Pulveris*, World Classics Library, Oxford University Press, and other editions.
13. In *Affirmations*, Havelock Ellis, Houghton, Mifflin, Boston.
14. Macmillan, London, 1923.
15. *Property: A Study in Social Psychology*, by Ernest Beaglehole, Allen & Unwin, London, 1931.
16. Essay on "Property and Personality", by Henry Scott Holland, in *Property, Its Duties and Rights*, edited by Charles Gore, Bishop of Oxford, Macmillan, London, 1915.
17. See the psychologists, Wm. McDougal and A.G. Tansley, also R.V. Feldman's book, cited below. The loss of self-respect is one of the greatest harms wrought by unemployment.
18. *The Domain of Selfhood*, by R.V. Feldman, p. 95, Allen & Unwin, London, 1934.

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

Tome 4

Numéro 3

L'Été 1981

CONSOMMATION, MATERIALISME, ET CRUAUTE ENVERS LES ENFANTS

Il m'importe peu de voir des adultes sans enfants ou des parents avec des enfants agés qui décident ou qui se voient contraint à croire que la consommation et le matérialisme (ainsi que le statut social et les carrières basés sur ces valeurs) soient assez importants pour y consacrer leur vies. Néanmoins je trouve très inquiétant de voir des enfants impuissants, devenir émotionnellement mutilés et d'une façon permanente dû à des parents dont les priorités sont si hautement placées sur ces valeurs qu'ils échouent à procurer l'empathie, l'affection et l'attention nécessaire durant les toutes premières années d'existence de leur enfant.

Soyons francs et voyons la vérité telle qu'elle est. "Nous avons besoin de deux salaires pour y arriver" veut dire "Nous accordons plus d'importance à satisfaire notre goût de consommation et notre apport matériel durant ces quelques années que la santé émotionnelle future de notre enfant". "J'ai besoin de travailler afin de me sentir accomplie et contente, et ce n'est pas juste de prendre soin de mon enfant lorsque je suis malheureuse" pourrait aussi bien se traduire par "Je crois pouvoir trouver bonheur et accomplissement dans la consommation et le matérialisme (ainsi que les statuts sociaux et les carrières qui s'y rattachent) et ce que je veux durant ces quelques années a priorité sur la santé émotionnelle de mon enfant".

Considérant qu'il est possible pour des parents de choisir si et quand ils auront des enfants, il semble presque cruel de risquer d'une façon permanente la santé émotionnelle d'un enfant pour quelques années de...quoi? Un tel geste devrait être considéré pour ce qu'il est: Vendre les droits d'un enfant pour une bouchée de pain. Ne nous laissons pas tromper en pensant que le genre de vie pour lequel des enfants sont si fréquemment sacrifiés de nos jours soit le seul moyen d'y arriver ou encore qu'il soit indispensable. Espérons que la consommation et le matérialisme qui sont si à la mode de nos jours seront bientôt considérés pour ce qu'ils sont donnant ainsi place à des valeurs qui sont plus en accord avec la santé émotionnelle à la fois des enfants et des adultes.

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

Abonnement annuel \$10.00, pour trois ans \$25.00 — Membre à vie \$100.00
(incluant le Journal trimestriel)

Veuillez faire parvenir votre chèque ou mandat de poste à:
CSPCC

298 First Street, Box 700, Midland, Ontario, L4R 4P4
Des reçus pour fin d'impôt seront envoyés
pour les dons et pour les abonnements



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.

CSPCC 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.