

# EMPATHIC PARENTING

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

Volume 13

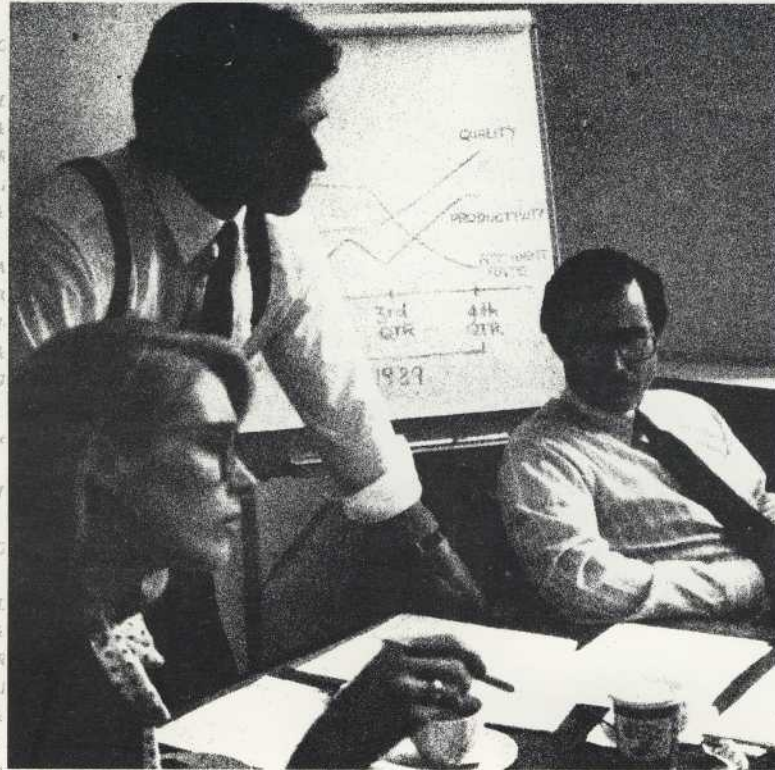
Issue 1

Winter 1990

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**"Stress is the fingerprint of the modern workplace"**

Excerpted from a speech to U.S. Banking Executives - see page 4

LEMON & BELMONT MILD KING & LIBRIUM & DUBONNET & MACDONALD MENTHOL REGULAR & SERAX & CROWN ROYAL & KOOL CIGARETS & VALIUM & OLD CROW & MEDALLION ULTRA MILD & XANAX & CAPTAIN MORGAN BLACK LABEL & JOHN PLAYER SPECIAL KING & CAFERGOT & ROYAL RESERVE WHISKEY & BELVEDERE REGULAR & TYLENOL NO 1 FORTE & MOLSON GOLDEN

# EMPATHIC PARENTING

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for the Prevention of Cruelty to Children

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## The Point of Everything Else

Somehow the idea that bringing up children is a boring, time-consuming and restrictive activity which gets in the way of the important and exciting business of being a female person, has got to change. As I have said, I believe it to be a set of attitudes off the froth of society rather than from its roots. But the froth is what people see and it is not enough for children to be important, they have to be seen to be so, too.

New people are a creation, biologically and socially. They are, ultimately, the point of everything else that anybody does and rather particularly the point of everything else that anybody does and rather particularly the point of those activities which are most generally respected. Without new generations coming along there would be no point in any long-term efforts: no point in painting pictures, devising more equitable laws, developing medical treatments or conserving the countryside. Nobody has to undertake the particular form of creative activity which is the rearing of children, any more than anybody has to undertake the creative activity of any other profession. But those who choose to do so should be made aware that they stand with other creators.

Being somebody's mother is far more than 'just a job'. But the present social situation puts so much emphasis on the self-fulfilling aspects of working outside the home that mothering is actually seen as something less. Yet if one compares low-status mothering with 'a job' whose high status is generally accepted, many of the accepted grumbles about child-care fall into a new perspective. They begin to look silly.

Penelope Leach

page 8

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### EMPATHIC PARENTING:

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

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

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

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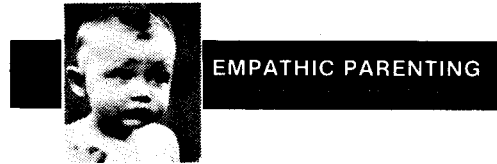
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### In This Issue...

| The Point of Everything Else     | Inside Covers |
|----------------------------------|---------------|
| Letters:                         | 2-4           |
| -The Last Two Are Calmer         |               |
| -It Constantly Amazes Me         |               |
| -Teaching What a Baby Needs      |               |
| -What Kind of People Are We?     |               |
| -The Frightening Thing...        |               |
| When in disgrace...              | 4             |
| Stress in the Workplace          | 5-7           |
| What Kind of Society Do We Want? | 8-9           |
| Is He Right?                     | 10-20         |
| Changing Attitudes               | 21-24         |
| Thanks to Canadian Corporations! | 25-26         |
| CSPCC Financial Statement        | 27-28         |

# Letters

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## THE LAST TWO ARE CALMER

Hello

As a busy mother of four, I want to thank you for your organization. Your positive support keeps me going. I enjoy your quarterly magazine very much.

I worked and sent my first two children to a babysitter -- but it seems illogical for me to go out and nurture others (I'm a nurse). Why not 'nurser' my own? So I stay home and I really notice a difference -- the last two are calmer -- of course I'm a "smarter" parent now! That helps.

I hope that CSPCC and 'Kids First: Parents Lobbying for Children' are working together because for parents to stay home they need not only emotional support but also the financial wherewithal and the government isn't helping with their unfair tax laws.

Take care

Barbara Whyte  
Kuujjing, Quebec

## IT CONSTANTLY AMAZES ME

Dear Dr. Barker

Here's the manuscript we spoke about on the phone.

Your Journal "Empathic Parenting" is wonderful! Tore my heart right out. Touched me deeply. But isn't it lonesome being such a solitary voice in a world of contradicting

voices. For me it is. I feel so abnormal in my beliefs that sometimes I wonder if I am not the "crazy" one. Dealing with children with the few simple rules that your organization and I hold to be true is "strange" in our Western Society. It is comforting to know you and your group are there. It won't help my children, but perhaps if the voices persist and are not snuffed out like John Valusek's my great grand children will be helped. **It constantly amazes me that the people who were hurt so much as children by compassionless child-rearing minimize children's grief and pain.**

Thank you for listening to me,

Linda Sullivan-Cox  
Ocean Springs  
Mississippi

## TEACH WHAT A BABY NEEDS

Dear Dr. Barker

Your Journal gives me a lift and helps to re-emphasize the very valuable role of mothering (a job that is all too often undervalued).

I too often feel frustrated when I see so many families with their priorities so mixed up. I think so often parents don't realize what infant/child really needs -- how can you meet needs when you don't know what the needs are in the first place. Maybe we need a course, to fall during the break from early bird prenatal until the classes in the last trimester, that will be

# Letters

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required for all prospective parents to teach what a baby needs for optimal development. (What a dream come true that would be!) Please send a gift subscription to my cousin and her husband. Baby #2 is due for them soon!

Debbie Whyte

Winnipeg  
Manitoba

## WHAT KIND OF PEOPLE ARE WE...

Dear Dr. Barker

There's one cinema in the town where we live. The opening night of "Batman" coincided with the last day of the school year.

As I sat among children, youth and families I couldn't help but think, "What kind of people are we to entertain our children with a brooding hero and a murderer masquerading as a clown?"

My daughter and I didn't watch the entire movie. We could see by the door when we left that the second show also would play to a full house of children, youth and families.

Rose Provinceano  
White Rock  
British Columbia

## THE FRIGHTENING THING...

Dear CSPCC

This news article caught my eye, and I thought it may interest you.

It doesn't clarify how child care "decreases the dropout rate", or "the likelihood a child will require special education".

What bothers me most is the last paragraph. It claims a four year study will give results on the long term effects of daycare.

Four years isn't long enough, and neither is fourteen. Perhaps 40 years would be long enough, but then it is too late.

I have no doubt the study will prove these children are "more secure", that is, they will separate easier from their mothers, socialize better in groups, follow instructions and show more confidence around strangers.

I would also predict however, that these children show less compassion, less creativity, less ability to think for themselves, fewer deep, lasting friendships, etc...

What is the effect of spending so much time, with so many strangers, rather than one consistent role model. More importantly, what about not spending those early years with someone who loves you!

Is it really good for children to spend so much of their day in organized activities? Children need time to think, to dream, to lay on the grass and

# Letters

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watch the clouds. Why are we so hung up on getting children socializing with others from birth. No wonder we grow up wondering who we are.

The frightening thing is that these behaviors will be so common they will be considered normal.

Good meals, planned activities, being well supervised by trained professionals -- that's quality daycare, but it also describes a prison.

Sincerely,  
Sheila Stubbs  
Sparta, Ontario

---

When in disgrace with fortune and men's eyes  
I all alone beweep my outcast state,  
And trouble deaf heaven with my bootless cries,  
And look upon myself, and curse my fate;  
Wishing me like to one more rich in hope,  
Featured like him, like him with friends possess,  
Desiring this man's art, and that man's scope,  
With what I most enjoy contented least;  
Yet in these thoughts myself almost despising,  
Haply I think on thee--and then my state,  
Like to the lark at break of day arising  
From sullen earth, sings hymns at heaven's gate;  
For thy sweet love remember'd, such wealth brings  
That then I scorn to change my state with kings.

William Shakespeare  
Twenty-ninth Sonnet

*Is it worth the effort to raise children with a well developed capacity for affection?*

## **One Simple Truth and Twenty-Two Random Hunches on Being Human in the Workplace**

1. **Every human being is of infinite worth.** This is neither sentimentality or religion. It is a simple truth. At our core there is no hierarchy of worth -- every person is of immense, immeasurable value. Every person is worthy of a love without conditions. Each of us continues throughout life to search for this love.

2. **We are all genetically programmed to be in relationship.** Looking for love is the central "stuff" of human experience.

3. **Children matter most.** The developing self of each child, from birth, looks for love. A healthy sense of self is primarily established in the first 3 years of life. These are the years when the core identity of a child is being formed. It is here that each child makes life long conclusions about the nature of "reality": how safe and secure life will be; how valuable and important she/he really is.

4. **The past is ever-present.** We all carry our history of relationship around for the rest of our lives. (the unconscious has no digestive tract, what goes down keeps coming up.)

5. **Regardless of the genuine hurt** from a painful past -- we are responsible for our lives in the present and the future.

6. **Responsibility is an art.** Even though we are responsible for our present and future, many of us continue to look for love in all the wrong places.

7. **Life is harder than we think.** In a utopia ongoing relationships would be difficult. In the real world, ongoing relationships present complexity and problems beyond comprehension.

8. **Relational complexity is exponential.** Whenever more than

107 people are brought together people begin to rely on laws and institutions.

9. **The larger and more complex the institution, the more it depends upon our willingness to deny our deepest human needs.**

10. **Institutions are in the business of staying in business.** Laws and institutions exist to serve people. Over time, this inevitable gets turned upside down.

11. **Whenever two or more are gathered together there is a profit to be made.**

12. **When money comes in the door, love goes out the window.** Whenever there is a profit to be made, our deepest human needs are in jeopardy. Money has a way of becoming the tail that wags the dog.

13. **Money has a mind of its own.** How do we know that money isn't a virus (considerably more dangerous than AIDS)? It appears to infect most humans and, once infected, our resources and energy are depleted in doing its bidding. This bidding is no different than that of any virus -- to be transported from place to place so that it may continue to grow and thrive. Our identity is increasingly reduced to that of being carriers.

14. **Capitalism works.** That is its glory. And its danger. It works. And works... and works. It expects nothing less from us.

15. **We are, by nature, competitive.** (If you don't agree, spend 20 minutes with a 4 year old child.) At issue here is who and what we choose to compete with. Before the industrial revolution people worked in **relationship** to the natural cycles of the day and the seasons. With the invention of the steam engine they began to compare their output to a machine that worked constantly, consistently, relentlessly. Today we try to keep pace with the computer. The very devices that were invented to save us labour have, ironically, increased our need to keep pace with their capacity for output. For machines there is no such thing as leisure...

16. **There is no such thing as an eight hour day.** One thing women don't have that many men do, is a wife. So, for women, work is all day. Men try to keep pace by overworking. Work is the cultural ethic. It is how we prove our worth.



**17. Our primal hunger will not be denied.** Once again, an innate craving for love and internal security (sense of self) exists in each of us. These are not the priority of the workplace. Production and efficiency are paramount. Yet, at our core we **require** love and internal security. To the degree that these are denied we will: a) seek a replacement in work, money and possessions; b) manifest our pain in physical and emotional symptoms and disease.

**18. Stress is the fingerprint of the modern workplace.** Stress is nothing more than the accumulated effect of living our lives from the outside.

**19. Profit is a harsh taskmaster.** The market place is an environment where all of us are too busy to genuinely care... for ourselves.

**20. Healthy self: healthy life. Empty self: empty life.** A healthy sense of self is the basic building block of a healthy relationship. Healthy relationship is the basic building block of a healthy family. Healthy family is the basic building block of a healthy community. Healthy community is the basic building block of a healthy nation. A healthy nation is the basic building block of a healthy world. We're all in big trouble.

**21. Love doesn't pay the bills.** We weren't born just to relate. There is more to human existence than sitting around the fire singing songs and holding babies. Food, shelter, creativity, progress; productivity is essential. But it dare not become **more** important than relationship; community, feeling, loving.

It has.

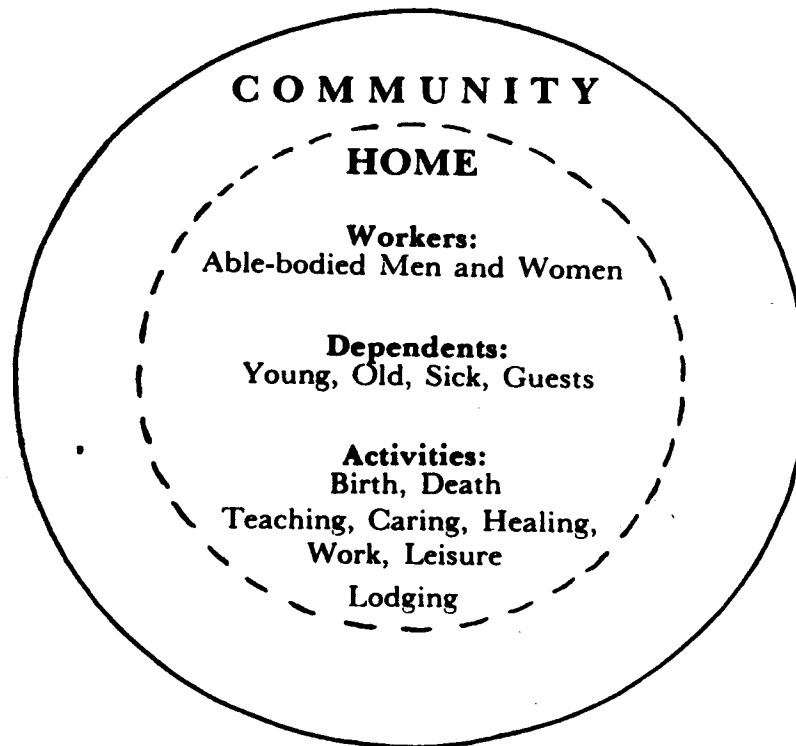
**22. Human beings -- especially those in the marketplace -- have free will.** It is possible -- up to 287 times per day -- to choose tenderness in the midst of productivity. It is possible -- at least once a week -- to participate in policy decision that support our real human needs.

**23. To be human is an immense privilege.** It probably happens only once. If you are 40 years old you have approximately 14,000 days left to live.

Dr. Kent Hoffman  
Marycliff Institute  
Spokane, WA 99204

## Model 1: Integration

### THE HOME IN THE COMMUNITY



Model 1 refers to a society in which the dividing line between home and community is difficult to define.

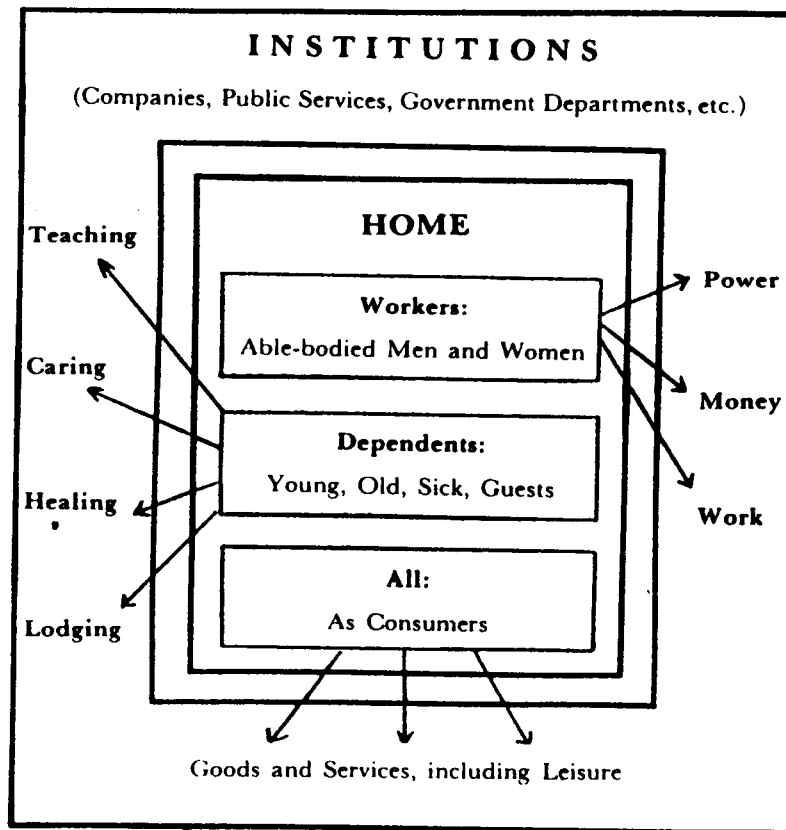
Model 1 refers to a society in which the dividing line between home and community is difficult to define. Such a society is warm and organic. The home is open to extended family and friends and neighbours. In it and around it take place all the important activities of our lives. It contains, in the able-bodied members of the household community, male and female alike, the providers of goods and services and care; and it contains -- in the young, the sick, the elderly,

and in guests and travellers -- those who depend upon the able-bodied.

Model 2 suggest a society in which all the important activities of our lives have moved out of the home. This society is cold and clinical. Children are born in laboratories, brought up in public nurseries, and educated in schools and universities; old people go to old folks' homes for geriatric care; sick people and dying people go to hospitals; able-bodies people go to factories and offices to work;

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Model 2: Fragmentation  
**THE HOME IN INSTITUTIONALIZED  
 SOCIETY**



Model 2 suggests a society in which all the important activities of our lives have moved out of the home.

travellers are expected to go to hotels and boarding houses. Unrestricted sexual freedom in an institutionalized society would presumably even mean that people normally go out for sex, to specially organized meeting places, clubs and brothels.

In the last four or five hundred years human societies, especially in Europe, North America and other parts of the developed world, have been moving continually away from Model 1 towards Model 2. So much do we tend to take this for granted, that economists now assume that only the institutionalized activities of

the kind of society shown in Model 2 should be given any value. Only activities of that kind should count as contributing towards such things as 'national products', 'national income', and 'national wealth'. For example, if we all stopped buying vegetables from shops and grew them ourselves instead, the economists would detect a fall in national product and national income, and worry even more than they do already about the unsatisfactory rate of economic growth. Among the facts of life for economists it that growth requires us to grow less food, and indeed to do less of everything for ourselves... §

## **The Feminine Utopia**

by Walter Karp - 1971

**1. *The liberation of females...can only come when the family is abolished as the primary unit of human life, to be supplanted...by "collective, professionalized care of the young".***

**2. *Human dignity is to be found in the organized wage-earning work force.***

The common features of human life have been with us for an immensely long time. Ever since humankind began to make a human world for his habitation, that world has been shared and divided along sexual lines. To the male half, by and large, has gone the responsibility for supporting and protecting females; to the female half, by and large, has gone the responsibility for nurturing children and for maintaining the households in which children are raised. Although we speak, in exalted moments, of "humanity", we see each other as males and females, as men and women, and not simply as fellow human beings. So enduring are these common features that they have come to seem natural, right, and unalterable, the permanent expression of our deepest human nature.

Today, for the first time, they are being attacked in the awesome name of liberty and justice. They are being shown to be not natural but contrived, not right but oppressive -- and certainly not unal-

terable. This sharp and comprehensive attack is led by a protest movement known as Women's Liberation, the re-emergence after about a forty year hiatus of what used to be called, more simply, the women's movement. It maintains that the common features of the human world are the basis of an ancient and radical injustice, which must now be swept away: the domination of females by males. It is a bold and comprehensive challenge, for if the movement is right, then much of what has passed for human wisdom is false. We would be forced to admit that humankind has been wrong just where we were most certain we were right: in the way we have ordered our most basic institutions to meet the elementary needs of human life. If, on the other hand, the woman's movement is wrong, then we must recover half-forgotten fundamentals, fundamentals that have been obscured, I believe, by all that is modern in modern civilization, in order to understand why it is wrong.

The women's movement has a

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case, and it is a powerful one. That case begins with the simple acknowledgment of what anthropologists have long since confirmed: the ascendancy of males over females is a universal fact of life in every known human society. Virtually everything that a given society considers to be worthy and prestigious, whether it be the making of laws or of wars, the conduct of politics, religion, or business, or even, as Margaret Mead has observed, the dressing of ceremonial dolls, is at the hands of males. The male is the actor, the creator, the keeper of the cults, the inventor of the taboos. He is concerned with most of what is specifically human in the human world, as opposed to what is merely natural, merely biological, merely concerned with life itself.

The French existentialist Simone de Beauvoir pointed out in her classic study, "The Second Sex", that it is the males who create the values by which life in any society is justified: "At no time has (the female) ever imposed her own law." Even where men looked with awe upon the reproductive powers of females and worshiped Earth Mothers in their image, it was the men who made the gods, as Sir James Frazer, the pioneer student of pagan religion, observed a century ago. In this male-dominated world, human achievement is so much a male prerogative that we use the word "man" in speaking of humanity. It made perfect sense for Aristotle to say "we must look upon the female character as a sort of natural deficiency"; for Roman law to put females in the custody of males in recognition of feminine "imbecility"; for Hebrew males to greet each day with the prayer,

"Blessed be God...that he has not made me a woman."

Yet this universal ascendancy of males did not just happen. This is the crucial point. It was made possible by the most fundamental of all mankind's social arrangements: the universal institution of the family, the "patterned arrangement of the two sexes," in Dr. Mead's definition, "in which men play a role in the nurturing of women and children" within a "household shared by man or men and female partners into which men bring food and women prepare it." This sexual division of roles, however, is an unequal one. While females are largely confined to the household sphere, males assume responsibility for most of what takes place outside the home. As Mme de Beauvoir has emphasized, the male role in the family is individual, active, and open; the female role, closed and far less individual. Her body, designed for childbearing, becomes within the family her "womanly" destiny, and to that destiny she is asked to submit.

The family, however, is not a natural or a biological institution. It, too, is a human contrivance, and it invites the question, which the women's movement asks, why has the family division of roles been drawn up the way it has? That women bear the children is a biological fact; that those who bear children must carry the chief burden of tending them is not a biological necessity. It is certainly "convenient," as Dr. Mead has pointed out, but convenience is not necessity. There is even less reason for women to maintain the household simply because

**The women's movement has a case, and it is a powerful one.**

**Yet females...remain subordinate because they are still "economically dependent" on males, which is to say, husbands.**

they are female. Among the Todas of southern India, where women may have more than one spouse, the men, interestingly enough, consider housekeeping too sacred for women.

To justify the sexual division of the human world, it was long supposed (by males) that women were allotted the household role because of their natural incapacity to do much else. They suffered, in Aristotle's phrase, a "natural deficiency" in the ability to think, to act, and to create. Yet there is no evidence, biological or psychological, of any such inherent capacity in females (the anthropologist Ashley Montagu has even argued that women are "naturally superior"). If females are physically weaker than men, few human achievements require a great amount of muscular strength.

A justification less tainted with male chauvinism -- in the women's movement phrase -- has long been based on the presumed inherent temperament of females. According to this view, the female is naturally more passive, more tender,

more inward-looking and private -- in a word, more "feminine" -- than the innately more active and aggressive male. It follows that the family division of roles is simply the reflection of this fixed fact of life. Sigmund Freud even constructed and elaborate theory, based on the female's discovery of her presumed anatomical deficiencies, to explain why females manifest a submissive feminine personality.

This theory has proved the most perishable portion of Freud's work because, as Margaret Mead demonstrated in her 1935 study "Sex and Temperament", there are no innate female or male temperaments. Studying three New Guinea societies, she discovered that in one, the Prapesh, women did indeed exhibit those temperamental traits of passivity, tenderness, and unaggressiveness that Western society has associated with the innately feminine. On the other hand, so did the men. In a neighbouring tribe, the Mundugumor, the males exhibited the traits of egotism, boldness, and aggressiveness that we have long associated with the innately male. So, however, did the women. In the third society, the Tchambuli, the "masculine" traits were exhibited by the women and the "feminine" traits by the men. Dr. Mead drew from this the obvious conclusion: "Standardized personality differences between the sexes are..cultural creations to which each generation, male and female, is trained to conform."

It has been argued, more plausibly, that there is a natural link between mothers and their offspring, a maternal instinct or a natural sense of fulfillment in tending children that not only explains but justifies the female role within the family. If such a link exists, however, it can only be described as tenuous. There are societies in which hardly a trace of a mater-

nal instinct appears. It one of the New Guinea tribes Dr. Mead studied, the women looked on their maternal role with unconcealed repugnance, and the rare woman who was motherly toward her children was treated with scorn. More striking yet are the Mbaya, studied by the greatest of modern anthropologists, Claude Levi-Strauss. They look with such disfavour on motherhood that they employ a partial substitute for sexual reproduction: Mbaya warriors capture young prisoners and adopt them as children.

More telling than these isolated examples, however, is a universal fact: few human societies have considered the link between females and their offspring so natural or so fulfilling that they have neglected to teach females that motherhood is their duty and their destiny. Indeed, the more civilized a society becomes, the more insistent this training is likely to become; for the richer the human world grows in the range of its activities, the greater is the temptation of females to desert the household sphere.

In view of these considerations, many spokesmen for the women's movement conclude that males have deliberately confined females to the domestic sphere in a concerted effort to maintain their dominance. Employing an analogy with racism, many today speak of the present system of human life as "sexism" -- "the definition of and discrimination against half the human species by the other half", according to Robin Morgan, editor of a recent collection of women's movement essays called "The Sisterhood is Powerful". The most rigorous exponent of this view is Kate Millett, who has coined the term "sexual politics" (in a well known book of that title) to designate the ways in which males contrive to keep females subordinate under what she calls

"patriarchal government."

Miss Millett and other spokesmen for the movement are willing to admit that Western civilization -- the United States in particular -- is a "reformed patriarchal society". In this reformed system men and women are political equals, and have been since the general establishment of female suffrage. Most of the legal liabilities women once suffered -- the prohibition against wives owning property, for example -- have been repealed (though only within the past decade in France). If their opportunities still remain much more limited than those of men, women have won the right to work at paid jobs other than domestic service, to attend universities, and to establish careers. Yet females, in the view of the women's movement, remain subordinate, because they are still "economically dependent" on males, which is to say, husbands. Miss Millett views the entire "sexist" system as the means by which males prevent females from gaining "independence in economic life." As Mme de Beauvoir

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wrote twenty years earlier in Paris, the extent to which women are dominated is the extent to which they are kept "from assuming a place in productive labour." Only when all women are "raised and trained exactly like men...to work under the same conditions and for the same wages", will females ever be liberated.

What looms up as the barrier to such liberation is, of course, the primal institution of the family. It is the family that directly secures the economic dependence of women, for within the family the female is supported while she herself labors without pay -- a point the women's movement finds particularly telling. It is by means of the family division of roles that females are assigned, in Miss Millett's words, to "menial tasks and compulsory child-care", and thus are prevented from taking their place in the work force. It is by virtue of her training for the family that a female is brought up to be feminine, passive, compliant, and unaggressive, and so rendered unfit for winning independence through work.

The conclusion of the movement's argument is not easily avoided, though more moderate elements flinch from the logic of the case. The liberation of females, all females, can only come when the family is abolished as the primary unit of human life, to be supplanted, in the words of Miss Millett, by "collective, professionalised care of the young". With the end of the durable family-centred world, females would no longer have to be trained from birth to exhibit and admire domestic and maternal virtues. Legal distinctions, like that between legitimate and illegitimate children, and moral distinctions, like that between fidelity and adultery, would cease to have any meaning. The bond of marriage would be quite unnecessary and would be replaced by "voluntary associations".

In this familyless world females would enjoy "complete sexual autonomy", and their decision to bear children would become a purely voluntary one. Trained alike, sharing alike in the world's labour, men and women would be equals. Except for their differing roles in procreation, they would for the first time in human history be interchangeable, one with the other, as fellow human beings.

Those women's movement spokesmen who propose this "sexual revolution", as it has been called, do not expect that it lies in the immediate offing. What they do maintain is that this must be the ultimate goal of women in their struggle for liberation. They do not promise, in general, that humankind would be happier under this new dispensation. What they do say is that this new dispensation would be just and that only such a dispensation can liberate females from the age-old injustice of male domination.

And yet, something seems wrong, and very seriously wrong. At the base of the long and complicated argument propounded by spokesmen for the women's liberation movement lie two seminal assumptions, which deserve more scrutiny than the movement, to date, has given them. The first is the assumption that the family can be replaced successfully by a modern organization of experts, professionals, and salaried employees. The second is the assumption that human dignity is to be found in the organized wage-earning work force.

G.K. Chesterton put his finger on the first assumption in a short essay he wrote some fifty years ago, called "Marriage and the Modern Mind". What, he asked, did the women's movement of his day think about children? The answer was that they did not think about them at



all. They would "imitate Rousseau, who left his baby on the doorstep of the founding Hospital". They overlooked the problem of children, Chesterton implied, because they saw children not as a problem but merely as an obstacle. Yet every known human society has made the problem of children its primary concern, and has done so because the problem is primary.

The most important thing about children is that we must have them. We must reproduce our kind in sufficient numbers to replace those who die. This is so not because we are animals, who cannot recognize, and will not mourn, the possible extinction of their species. It is so because we are human and have made for ourselves a human world whose essential attribute is its permanence. We die, yet it abides. Without that assurance, human life would be unthinkable. But precisely because we inhabit a human world, not even the birth of children is assured: as the women's movement has emphasized, there is no maternal instinct and no natural fulfillment in bringing children into the world. Just so. However, humankind must find some secure and permanent means to ensure that females submit to motherhood, that they continue to sacrifice a large portion of their individuality, for the sake of the human world's survival.

To date, at least, this has been assured by the family. Because of the personal bonds it establishes, the female is not asked to carry out an abstract duty to the species and to the world. She bears children for the sake of her spouse, or for the sake of her father, or for the sake of her mother's clan, according to the form of the family system. By means of the family, duty to the species becomes duty to known persons, to persons united to females by abiding ties of loyalty and af-

The newborn must learn that modicum of trust in others and that sense of the permanence of things without which humans cannot act together to carry out their purposes.

fection. But what of the familyless world outlined by the women's movement? In such a world the sexual training of females would be abolished and bearing children would cease, of necessity, to be a deeply felt personal virtue. Under such conditions reproduction would be abolished and bearing children would cease, of necessity, to be a deeply felt personal virtue. Under such conditions reproduction would become a public duty, as it was in the garrison state of Sparta, where women, as well as men, were largely liberated from family ties. The personal voice of the family would be replaced by mass exhortation -- the voice of the megaphone -- urging females to bear children for the good of the State of the Nation or the People.

Such a prospect can be looked on as merely repugnant, but more is at stake than that. To make child rearing a public duty, and mothers into state charges, it is worth remarking, was seen by the Nazis as a perfect means to extend

totalitarian control, which is why they exhorted females to bear children out of wedlock in sunny, luxurious nursing homes. The Nazi effort to "liberate" females from the thralldom of husbands was not done, however, for the sake of liberty. A society compelled to make childbearing a public duty is one that puts into the hands of its leaders a vast potential for tyranny and oppression. The "purely voluntary" choice of bearing children might one day have a very hollow ring.

But children pose another problem that the liberationists have not answered satisfactorily. Humankind is not born human, but must be made so through years of patient and watchful care. Yet making the newborn human and fit for the world is an immense and subtle task. Teaching the newborn to speak, to discipline their spontaneous impulses, and to play their roles in adult life is only part of that task, and the most obvious part. In bringing children into the human world, we are bringing them into a moral world and a public world as well. The newborn must learn that modicum of trust in others and that sense of the permanence of things without which humans cannot act together to carry out their purposes. Only a saint need not trust in others or believe in the human world's permanence. In their rearing, too, the newborn must be provided with vivid models of personal loyalty, affection, and respect, or they will never know them at all, never know how to give or how to receive them. They would poison the world in their terrible innocence.

It is the institution of the family that has been assigned the chief role in making the newborn human. This, in truth, is its main purpose. It is the stability of the family, the fact that its members make a permanent home, that gives the

newborn that primary sense of the durability and trustworthiness of things on which human action depends. It is because of the personal nature of the family, the fact that it can include within its sphere so many varieties of personal relationships, that the newborn can be endowed at all richly with personal attributes and a human personality.

But again, what of the familyless world of the women's liberation? In describing possible family substitutes, spokesmen for the movement have not gone much beyond their cursory remarks about collective and professional child care. The details, however, do not matter as much as the essence of the thing. The care of children would be paid employment; the primary relation of adults to children would be the cash nexus. Child rearing would be an administrative function. That is the heart of the matter.

Certain consequences seem inevitable. From that primary experience of life the young would learn -- could not help but learn -- that the basic reaction of one being to another is the relation of a jobholder to his job. Seeing that the paid functionaries who tended them could be replaced by any other paid functionaries, they would also learn that adults must be looked upon as interchangeable units, individually unique in no important way. Nor is it difficult to imagine the chief virtue the young would acquire should their care be turned into an administrative function. All our experience of bureaucracy tells us what it would be: the virtue of being quick to submit to standardized rules and procedures.

How would the human world appear to a child brought up in such a way? It would appear as a world whose inhabitants are jobholders and nothing more, where there is nothing else for a

grownup to be except gainfully employed. What is more, the child would be perfectly raised, by the most basic lessons of his young life, to become another jobholder.

These last considerations touch on a final problem posed for humankind by the fact of birth. In making the newborn human, a way must be found to preserve something of their spontaneity and newness, for if the newness of the newborn is a danger, it is also the spring of hope. A world capable only of duplicating itself in each new generation is a doomed and oppressive one. It is in meeting this problem that the institution of the family exhibits something more than its practicality. It exhibits its one truly irreplaceable virtue, a virtue that lies wholly in its private character.

Because the family is private, it is not quite of the world. It need not share all the world's values, heed all its precepts, or embody all its assumptions. As Dr. Mead has pointed out, it is the peculiar quality of the modern family that no two families are alike. By virtue of its privacy, the family is the primary shelter of human variety. In the very process of preparing its newborn for the world the family can protect them from the world. It can see to it that the world's standards do not impinge too closely upon the defenseless young and so do not mold them too precisely to the world's imperious demands. The young may enter the world without being ignorant of any standard but the world's. In this lies the human potentiality for freedom.

Here the contrast with the collective professionalised care of the young is a stark one. Instead of protecting the young from the world, such administrative child care would fasten the world's ways on the newborn with a stran-

The care of children would be paid employment; the primary relation of adults to children would be the cash nexus.

gler's grip. In a society where cash is too often the link between people, it would make cash the sole link between adults and children. In a society where people are being reduced more and more to mere jobholders and paid employees, it would make the child's primary experience of life the experience of being someone's job. In a society showing a remorseless capacity to standardize and depersonalize, it would standardize and depersonalize the world in which children are raised. The ideal world in which females would be liberated for productive labour is a world that would tyrannize the young, which means, in the end, it would tyrannize us all.

Paid labour is freedom and dignity: that is the axiom of the women's movement today. It is not theirs alone. We hear it every day in a hundred different guises. We are told that the dignity of the citizen consists, not in being a free citizen, but in working on a job, that the dignity of the "hard-hat" comes from wearing a hard hat. When an oppressed minority in America demands a citizen's share in power, it is told that what it "really" needs are more and better jobs.

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That is the common ideology, and if the dream of the women's movement is monstrous, that ideology is its seedbed. The women's movement has simply driven that ideology to its logical conclusion, and the ideal "sexual revolution" is that conclusion.

We must turn, then, to the work world to see what it does offer in the way of human dignity, achievement, and freedom. The first and primary question is that of freedom and its relation to work. The relation is negative. To the Greeks it was axiomatic that those who must labour could not be free. To be free required leisure -- Even Karl Marx, the philosopher of productive labour, admitted in the end that freedom began when the work-day ended. Without leisure, men could not take part in public affairs, could not speak and act in the polis, could not share in power, and thus could not be called free, for those subject to commands are not free. There is nothing abstruse about this, for quite obviously, people who work are paid for their labour even under conditions of abject tyranny and totalitarian domination. In the Soviet Union women play a far more prominent part in

the work force than they do in America -- most of the doctors in Russia, for example, are women -- and thus, by the women's movement definition, are freer than women are here. Yet Russian women enjoy no freedom as all.

The liberationists' blindness to the nature of the work world may have been explained, inadvertently, by Mme de Beauvoir when she pointed out in "the Second Sex" that in comprehending men, women see little more than "the male". So, in looking at the realm of work, the women's movement sees that males, as such, are ascendant. But they have hardly begun to grasp the obvious: that some men are more ascendant than others. When movement spokesmen contrast the "male" role and "male" achievements with the monotonous tasks of the household, many men may well wonder which males they are talking about. According to a statement in "the Sisterhood is Powerful", "a great many American men are not accustomed to doing monotonous, repetitive work which never ushers in any lasting, let alone important, achievement." It sounds like a typographical error. Most jobs are monotonous and do not usher in lasting or important achievements. The majority of jobs are narrow functions, dovetailing with other narrow functions, in large-scale organizations.

Because this is so, most jobs demand few of the moral qualities that mankind has found worthy of admiration. They demand our proficiency, patience, and punctuality, but rarely our courage, loyalty, generosity, and magnanimity, the virtues we mean when we speak of human dignity. The one honorable satisfaction that most men obtain from their labour is the satisfaction of providing for their families, and the women's liberation

movement would sacrifice the family for the sake of performing such labours. A movement that began by asking for a fair share of dignity and human achievement can today think of no other source of dignity, no other source of achievement, than toiling at a job. It has looked on the modern mass society, a society in which more and more activities are in the hands of administrations and bureaucracies, a society in which more people are becoming, more and more, merely paid employees, and it has made this mass society its ideal for human life. That, in the end, is the failure of the women's movement.

This failure must be accounted a tragic one -- for women are kept from their fair share of dignity and achievement; women's talents and moral qualities are too often wasted. A sense of inferiority still clings to the position of women today. The question is, what can be done about it?

The history of the women's movement itself provides, I believe, the basis for an answer. The movement is less than two hundred years old. That some men had power -- and women did not -- that some men monopolized the privileges and achievements -- and women did not -- had never before given rise to a movement for female emancipation, or even to any articulate awareness that women were unfree. That awareness did not come until the late eighteenth century, and it came with the rediscovery of political liberty as the Greeks understood it. Not until men asserted their right, as men, to the dignity of the citizen and their right to share in public power was it first borne in upon women that they, as females, were unequal and unfree.

The early leaders of the women's movement grasped this principle firmly. They saw that if men were

equal insofar as they were citizens, men and women would be equal when women, too, were citizens. This is why the major struggle of the original women's movement was the fight for the franchise, that necessary condition for political equality between the sexes. The leaders of the movement, women like Susan B. Anthony, saw more in the vote than the simple act of voting. They saw that women would want their dignity -- the citizen's dignity -- by actively entering public life. They hoped that women by their political activity would help overthrow the political machines that corrupted -- and still corrupt -- representative government and render the citizenry powerless in all but name. In this they grasped a profound political truth: that men and women would share equally in the dignity and freedom of the citizen only if the republic were truly a republic of self-governing citizens. In a republic where power is monopolized by a few, the very status of "citizen" is empty, and the equality of citizens -- male and female -- a phantom. In such a corrupted republic women might very well believe that "liberation" is paid labor.

We must turn, then, to the work world to see what it does offer in the way of human dignity, achievement, and freedom.

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It is often said that the old suffragists were wrong, because enfranchised women did not seize their opportunity. This only proves, however, that the opportunity was wasted. Today, that opportunity lies open as never before. From the point of view of public life women today might even be called privileged. Far more than men, they enjoy the precondition for public life, which is leisure, or at any rate the prerogative of managing their own time. The second advantage they enjoy might be called a sense of locality. While men must shuttle back and forth between their homes and their places of work, it is women who live in local communities, who know what a community is, and it is in local communities that politics begins -- at least in the American republic.

The opportunity to enter public life is there, and the will to do so is there as well. There are literally millions of women who thirst for public activity, though they are shunted by the established party machines into mere civic work or stultifying chores in the ranks of party bureaucracies. The old suffragists, however, were talking not of party poli-

tics but of nonparty politics, free republican politics that challenged party machines and their monopoly over power. This was -- and still is -- the crucial point, and there are tens of thousands of communities in which women can make a beginning. When they make that beginning, male ascendancy will near its end, for they would break the hold men still retain over human achievement.

As Susan B. Anthony said a hundred years ago, "they who have the power to make and unmake laws and rulers, are feared and respected." for those women whose gifts and ambitions turn them toward careers in the sphere of work, the public, political activity of women will open doors now shut. Who will be able to say that women are unfit to run a business when they share in that far more demanding activity of governing a community and a nation?

In playing their role as citizens, in helping to restore representative government by their free political activity, women would help restore to men and women alike the freedom and equality of the citizen, "our power and our glory", as Elizabeth Cady Stanton, another pioneer of woman's rights, reminded her audiences a century ago. In helping to do that -- and what nobler venture can we undertake? -- women would restore to motherhood itself its rightful and proper dignity. That dignity will not come from mass exhortations and mass propaganda, but from the knowledge that freedom bestows upon a free people: the knowledge that it is indeed a grave and noble task to bring up children when we are bringing them up to live in freedom and independence.

This, I believe, is the path that women must take in their struggle for liberation -- and because it is a true liberation, it means the enhancement of liberty for all. §

*Changing attitudes...*

## **A Different View of Help for Families: Long-term**

*I am not a politician, an economist or a social philosopher. I cannot hope to lay out a programme for the redirection of society's child-care and I do not propose to make an amateurish attempt to do so. What I do want to do is to set out some of the things I believe each one of us, as individual parents, educators or simply people, could usefully think about, do or press for, within our own lives and communities. - Penelope Leach*

### **Attitudes to Babies, Young Children and Their Upbringing**

Somehow the idea that bringing up children is a boring, time-consuming and restrictive activity which gets in the way of the important and exciting business of being a female person, has got to change. As I have said, I believe it to be a set of attitudes off the froth of society rather than from its roots. But the froth is what people see and it is not enough for children to be important, they have to be seen to be so, too.

New people are a creation, biologically and socially. They are, ultimately, the point of everything else that anybody does and rather particularly the point of those activities which are most generally respected. Without new generations coming along there would be no point in any long-term efforts: no point in painting pictures, devising more equitable laws, developing medical treatments or conserving the countryside. Nobody has to undertake the particular form of creative activity which is the rearing of children, any more than anybody has to

undertake the creative activity of any other profession. But those who choose to do so should be made aware that they stand with other creators.

Being somebody's mother is far more than 'just a job'. But the present social situation puts so much emphasis on the self-fulfilling aspects of working outside the home that mothering is actually seen as something less. Yet if one compares low-status mothering with 'a job' whose high status is generally accepted, many of the accepted grumbles about child-care fall into a new perspective. They begin to look silly.

Suppose that you are an architect. You are commissioned to produce a building which you see as potentially your 'great work'. Your prideful pleasure in the commission is shared by everyone around you. Nobody doubts the value of the work and just embarked upon it neither you, nor anyone else, expects you to be able to devote much time or energy to anything else until it is

*Excerpted and reprinted with permission from the book "Who Cares? a new deal for parents and their young children" by Penelope Leach, published in England by Penguin Books, 1979. Dr. Leach is author of three popular books currently available in Canada and the United States, "Babyhood", "The First Six Months: coming to terms with your baby", and "Your Baby & Child" published in a new and updated edition for the 90's by A. Knopf, New York 1989.*

## The more a mother knows about children's development...the more interesting her own child becomes.

finished. The building will take the lion's share of three years of your life but, because the end-product is seen as worthwhile, your single-minded devotion is accepted and acceptable.

Architecture is part of the 'real world of work' so, committing yourself to those years, you do not expect to enjoy every moment of them. You know that the periods of creative inspiration will be brief compared with the periods of sheer hard work. You know that only a little of your time will be spent doing what only you could do and that the rest will be spent coping with tiresome, repetitive detail and the tedious temperaments of your team. You know that there will be muddy site-visits on wet Monday mornings and endless delays when your ordered roofing-tiles fail to appear... You do not expect it to be non-stop pleasure.

Everyone needs breaks: the architect-you will need them and so does a mother. Everyone grumbles from time to time about their working conditions: the architect-you will yearn for a bigger office or a different firm of builders just as a mother does for an easier house, a garden or a washing machine. But as an architect you will not moan that it is intolerable of society to expect you to shoulder

this responsibility. You wanted it: being given it was an honour. You will not seek a state employee to do some of it for you because sharing it would reduce your status and share of the credit. Doing it well is worth every effort you make. The game is worth the candle.

Why is it that we cannot encourage people to feel the same about their children? Why are we able to accept that a building (or a novel, a sculpture or a business) is worth the slog when children are not worth the nappy-washing, the broken nights, the repetitive conversations? Why, when we accept elements of boredom or even old-fashioned duty in the working world, are these seen as offensive and retrograde in child-care?

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

Having enjoyed my own children when they were small as much as I enjoy them now that they are bigger, (and now that they are grown!) I am always tempted simply to dismiss such idiocy. I truly find it difficult to understand how anyone can find a developing new member of our race boring *overall* or how facilitating that development could make the facilitator into a bore. Yes; people who are mothering are likely to want to talk about what they spend their days and their thoughts in doing. But that architect yammers on about her job, too, and that is socially acceptable dinner-party talk even among people who have no especial interest in site-subsidence or building regulations.

But if people feel bored it is no use simply telling them not to. When I look at the undoubted advantages which I enjoyed (and still enjoy) in my role as



mother, the one which outweighs all the rest -- even the decent income, the housing and so forth -- is information. It was this, more than anything else, which prevented me from being bored in an all-encompassing and soul-destroying way, even when a particular afternoon or whole week contained no highspots.

The more a mother knows about children's development, about the orderly processes of change, about the actions and reactions which are likely in this or that age-group, in these or those circumstances, the more interesting her own child becomes. **The bricklayer who has no way of seeing beyond the wall he has been told to build, cannot share the architect's satisfaction. He is not creating, he is merely working. In the same way a mother who cares for her child without any picture of 'children' and of the potential of her creation, is far more likely to regard the whole business as sheer slog.** Interested mothers change mucky nappies, make beds, sweep floors, pick up toys, cook meals and then do it all again, just as uninterested ones do. But they do these external things as a means to an end: to make a comfortable environment for the internal task of relating to the child. They are able to keep their priorities straight: to put themselves and their children before the house keeping; to keep themselves free of self-imposed domestic slavery.

Women who did not set out to have children because they were *already* interested in them are given little opportunity to get interested after the event. Most people carelessly assume that interest is not necessary because something called 'love' operates instead. Surely love is automatic in a blood-mother? Surely it is this which compensates for anything about mothering which may be at all diffi-

cult or tiresome? Of course most mothers do love most of their children; of course it is love which makes much of their mothering possible and enjoyable and of course this is why the parallel with any other creative career is far from complete. But interest and love go together; they support, create and replace each other so that when either one temporarily fails the other takes over and ensures that both mother and child still get what they need.

**Interest in the processes of all babies' development makes a mother look and listen carefully to her own baby. It is by looking and listening that she sees the signs of his growing attachment to her and of his individuality. That attachment - his love -- reinforces hers and makes her see him as her child because it is to her that he relates. That individuality makes him not just 'a baby' but himself; a unique person who will never be just any human being but will always be himself.**

Interest in how babies and children react makes a mother wonder what will happen if she does this, that or the other with her child. That means trying to think herself into his non-existent shoes; and trying to see the world and herself through his senses is part of love. Interest makes her wonder why he cries and what will make him stop. Putting that wondering into experimental action is the same, from this point of view, as loving.

Interest and love do not only support each other on the positive side. They help each other along when everything goes wrong, too. A baby's behaviour suddenly seems unbearable and mothering him an insupportable burden. Love falters, but interest asks why does he carry on like that? Do many children?

How do other people cope with it? What will have to happen in this, that or the other area of his development before he is likely to stop?...

These vital questions, concerned with the nature and development of children, are not the ones which are answered by the professionals, by the media or even by specialist books on child-care. The information which is poured out to mothers is heavily biased towards the peripheral externals of children's physical lives. Millions of words are expended on subjects like feeding, hygiene or home-safety, yet very few are used to describe this creature who is to be fed, cleaned and protected. No wonder many mothers truly believe that their yucky apricot-rice is more important than their conversation.

The implication is that children are objects to be served rather than people to be loved and enjoyed. The perfect mother therefore uses any time which may be left over from necessary domestic chores in activities designed to make her feel like a television mum and to make advertisers a lot of money. If she has done all the necessary washing, she can buy a special product to get that little sweater 'whiter than white'. If she has made her kitchen clean enough to cook in she can spend a happy afternoon putting special polish on the floor. There seems no limit to the space magazines and newspapers will give to knitting and crochet patterns or to ideas for lining and frilling cribs or making prune-jellies look like baby rabbits. But space for pure interest or for fun? A mass circulation woman's magazine recently asked me to contribute a series of articles on children 'from the psychological point of view'. The editor wanted 300 words per week. She was averaging 2,000 per week on cookery, 3,000 on 'home-making', 1,000 on house-

hold gadgets and a four-page pull out on knitting, crocheting or sewing 'for your family'.

In a society which so elaborates the chores of life with a child while ignoring the point of having a child at all, it is no wonder that mothers are predisposed to feeling fed-up. The old image of 'housewife' used to be similar and similarly destructive. We have long ago realized that the business of running a home is peripheral to a couple's happiness and manageable in an enormous variety of ways ranging from ten minutes per day each to dedicated full-time work by one member who happens to like it that way. It is high time that everybody realized that the introduction of a child to that couple *does* demand their presence but does *not* demand domestic slavery. I am typing this sentence while waiting for a batch of jam to jel. But that is because I actually *like making jam*. Doing so does not make me a domestic slave, a domestic bore or a better mother. I just makes me a person who happens to like cooking...§

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*Thanks to Canadian Corporations...*

Each year we are pleased to publish the names of Canadian Corporations and Foundations who have supported the Society.

But daily, as we pay the bills that keep the CSPCC going, we are conscious of the extent to which these donations let us keep doing what we feel is so vitally important.

**Thanks.**

Acro Fundy Services Limited  
Air Canada  
Aircraft Appliances & Equipment  
Atlantic Sleep Products  
Bank of Montreal  
Bank of Nova Scotia  
Beavers Dental Products Ltd.  
Borden Chemical  
BP Canada  
Brass Craft Canada Ltd.  
Brewers Retail Inc.  
C.H.M.S.E.  
Cambridge Shopping Centres  
Canada Malting Co. Ltd.  
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CIBC  
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McDonald's restaurants  
McGraw-Hill Ryerson Limited  
Metropolitan Life  
Muttart Foundation  
NEBS Business Forms Limited  
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Pfizer Canada Inc.  
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SHL Systemhouse Inc.  
Southam Communications Ltd.  
St. Anne Nackawic Pulp & Paper  
Steinberg Inc. Foundation  
Sterling Drug Ltd.  
Superior Propane  
Syncrude Canada Limited  
Techform Products Limited  
Teck Corporation  
Teleglobe Canada

Telesat Canada  
The Co-operators  
The Great A & P Company  
The Hunt Bros. Ltd.  
The Ontario Jockey Club  
The Prudential Assurance Co.  
The Toronto Dominion Bank  
The Toronto Star  
Thompson's Transfer Company  
Timminco Limited  
Toronto Hydro Employees Fund  
Total Petroleum Canada Ltd.  
UAP Company  
Ultramar Oil and Gas Canada  
Union Gas Limited  
United Farmers of Alberta  
Vickers & Benson Advertising  
Vincent Drake Enterprises  
W.K. Buckley Limited  
Wardair International Ltd.  
Westmin Resources Limited  
White Oaks Tennis World Inc.  
Yamaha Canada Music Ltd.

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FINANCIAL STATEMENTS  
April 30, 1989

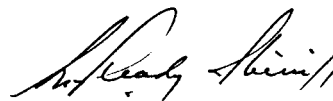
To the Directors of  
Canadian Society for the Prevention  
of Cruelty to Children

AUDITORS' REPORT

We have examined the balance sheet of the Canadian Society for the Prevention of Cruelty to Children as at April 30, 1989 and the statement of financial activities 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, 1989 and the results of its financial activities for the year then ended in accordance with generally accepted accounting principles as set out in Note 1 to the financial statements, applied on a basis consistent with that of the preceding year.

Midland, Ontario  
June 10, 1989



Chartered Accountants

Canadian Society for the Prevention  
of Cruelty to Children

Balance Sheet  
as at April 30, 1989

|   | <u>1989</u>      | <u>1988</u>      |
|---|------------------|------------------|
| <b>Assets</b>                             |                  |                  |
| Current assets                            |                  |                  |
| Cash                                      | \$ 25            | \$ 25            |
| Bank - current account                    | 5,746            | 2,477            |
| Bank - savings account (note 2(a))        | 5,479            | 5,142            |
| Prepaid expenses                          | -                | 400              |
|   | <u>11,250</u>    | <u>8,044</u>     |
| Fixed assets, at cost (note 1(c))         | 28,162           | 21,394           |
| Less - accumulated depreciation           | <u>13,446</u>    | <u>9,767</u>     |
|   | <u>14,716</u>    | <u>11,627</u>    |
|   | <u>\$ 25,966</u> | <u>\$ 19,671</u> |
| <b>Liabilities and Equity</b>             |                  |                  |
| Operating section                         |                  |                  |
| Accounts payable and accruals             | \$ 3,797         | \$ 1,748         |
| Surplus, operating section<br>statement 2 | <u>7,453</u>     | <u>6,296</u>     |
|   | <u>11,250</u>    | <u>8,044</u>     |
| Equity in fixed assets (note 1(c))        |                  |                  |
| Balance, beginning of year                | 11,627           | 9,676            |
| Add - additions charged to operations     | <u>6,768</u>     | <u>4,858</u>     |
|   | 18,395           | 14,534           |
| Less - depreciation                       | <u>3,679</u>     | <u>2,907</u>     |
|   | <u>14,716</u>    | <u>11,627</u>    |
|   | <u>\$ 25,966</u> | <u>\$ 19,671</u> |

Approved on behalf of the Board:

E.T. Barker Director

Jane Jenkins Director

# PARENTS SENSIBLES

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

Tome 13

Numéro 1

Hiver 1990

## Le But de Tout le Reste

D'une façon ou d'une autre nous devons changer l'idée qu'élever des enfants est une activité épuisante, restreinte, occupant trop des temps, contraignant l'importante et excitante affaire qu'est celle d'être personne féminine. Comme je le disais, je crois que c'est un ensemble d'attitudes venant de l'écume de la société plutôt que des racines.

Les nouvelles personnes sont une création, le but de tout le reste que quiconque accomplit, et plus particulièrement le but de ces activités qui sont le plus respectées. Sans les générations qui se succèdent, les efforts à long termes seraient sans issues; inutile de peindre des tableaux, d'imaginer des lois plus équitables, de développer des traitements médicaux ou de préserver la nature. Personne n'a à entreprendre cette activité créative particulière qu'est celle d'élever des enfants. Non plus qu'aucune personne n'a à entreprendre l'activité créative de tout autre profession. Mais ceux ou celles qui choisissent de le faire devraient être conscients qu'ils se placent à côté de d'autres créateurs.

Être la mère de quelqu'un est beaucoup plus qu'un "emploi ordinaire". Mais la situation présente sociale met souvent plus d'emphase sur les aspects réalisateurs du travail hors-foyer que sur les soins maternels qui sont présentés et vus comme quelque chose de moindre. Bien que, en comparant le travail de bas rang d'une mère avec un emploi dont le rang élevé est généralement accepté, beaucoup de grognements au sujet des soins des enfants sont vus d'une autre perspective. Ils commencent à paraître ridicules.

Penelope Leach

**Abonnement Annuel Associé \$10.00 - pour trois ans \$25.00  
(incluant le journal trimestral EMPATHIC PARENTING)  
Veuillez faire parvenir votre cheque ou mandat de poste à:  
CSPCC  
356 First St., 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.

# 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.

Statement of Financial Activities  
Operating Section - General

S

|   | Year Ended |                  |
|---|------------|------------------|
|   | 1989       | April 30<br>1988 |
| <b>Support</b>                            |            |                  |
| Membership fees and donations             | \$ 58,292  | \$ 53,600        |
| Coin box project                          | 1,117      | 2,450            |
| Sale of publications and tapes            | 1,202      | 2,864            |
| Rent and secretarial services             | 600        | 6,600            |
| Interest and foreign exchange income      | 1,033      | 755              |
|   | 62,244     | 66,269           |
| <b>Expenses</b>                           |            |                  |
| Salaries and consulting fees              | 16,119     | 17,680           |
| Publication costs - Journal (note 3)      | 12,206     | 14,444           |
| Publication information - brochures, etc. | 10,685     | 14,483           |
| Postage                                   | 2,000      | 1,959            |
| Office and general                        | 1,963      | 2,922            |
| Computer operating costs                  | 2,624      | 2,029            |
| Equipment and library purchases           | 6,768      | 4,858            |
| Office rent and utilities                 | 5,817      | 5,463            |
| Telephone                                 | 1,930      | 2,385            |
| Legal and audit                           | 975        | 750              |
|   | 61,087     | 66,973           |
| Net revenue (loss) for the year           | 1,157      | (704)            |
| Surplus, beginning of year                | 6,296      | 7,000            |
| Surplus, end of year (note 2(a))          | 7,453      | 6,296            |

**Notes to Financial Statements - April 30, 1989**

**1. Accounting policies:**

The Society follows generally accepted accounting principles as applied to non-profit organizations which include the following:

a) Membership fees and donations are taken into revenue in the fiscal year received.

b) Inventory is recognized only on items purchased for resale and does not include supplies or reprints on hand.

c) Fixed assets are charged to operations in the year acquired. However, to recognize the value of equipment on hand, the equipment is capitalized and depreciated on a 20% diminishing balance basis with an offset "equity infixed assets account".

**2. Public information:**

a) During 1987 fiscal year the Society received from the Muttart Foundation of Edmonton an \$8,000 grant to offset the cost of development of video tape for "parenting education". To April 30, 1989, \$3,112 had been spent on the project which is scheduled to be completed by July, 1989.

**Public Service Announcement**

b) A public service announcement was completed at a net cost to the Society of \$3,000. Over \$45,000 of services were donated by five companies to cover the total cost. The Public Service announcement was aired in 1988.

c) Funeral Directors across Canada have been approached to allow the Society to place "In Memoriam" cards in Funeral Homes. Total cost to date is \$2,678.

**Coinbox Program**

d) Coinbox program income to date has been \$5,222. Expenses for this program totalled \$2,050.

e) In March of 1989 the following reprints were obtained at a cost of \$6,466 and the majority are available for distribution.

|        |                            |
|--------|----------------------------|
| 6,000  | Student Reprint #1         |
| 6,000  | Student Reprint #2         |
| 10,000 | "My Friend"                |
| 10,000 | "No Job Is More Important" |

**3. Publication Costs Journal**

Four issues of the Journal were reproduced during the year at reduced cost due to a more efficient printing arrangement.