

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

Volume 2

Number 4

Autumn 1979

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.

Reprinted from Vol. 1, No. 1, Winter 1978

Table of Contents

Letters	2-3
Book Review	4-6
The Poor Rich: The Children of the Super-Rich	7-10
Therefore, Parents :	11
Living Poor With Style	12-15
Sweden Bans Spanking	16-19
The Modern Housewife : Job Description	20-24
Results of a Media Campaign for Prevention	25-26
"And I'm Immature"	27
Contraceptives for the young?	28-29
A grade 13 student looks at Charles Manson	30-32

Front Cover: The cover photo is printed on 85 line screen. It 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. Photographs courtesy Alan Rimmer p.6, Comsoc p. 25, Sketches courtesy Tina Holdcroft pgs. 20 and 23, and Julie Weatherstone p. 27. French translation courtesy Keith McNally.

THE CSPCC

WHAT IT IS

HOW TO JOIN

HOW TO GET THE JOURNAL REGULARLY

The Canadian Society for the Prevention of Cruelty to Children is an independent, non-governmental, non-profit, federally incorporated organization which is supported financially by Membership Fees and Donations from individual Canadians who share the concerns of the Society.

The purpose of the CSPCC is to mobilize public support for programs and policies which have some hope of preventing the permanent damage which can result from emotional abuse and neglect of very young children. Better preparation for parenthood, greater concern for proper care during pregnancy, obstetrical practices which facilitate bonding, 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 publication 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.

Membership in the Society is ten dollars per year, twenty-five dollars for three years. Cheques or money orders should be made out to "CSPCC" and mailed to CSPCC, Box 700, Midland, Ontario, L4R 4P4. Membership Fees and Donations are income tax deductible.

The CSPCC Journal, published four times a year: February, May, August, and November, is mailed without charge to CSPCC members.

On receipt of your annual (or three year) Membership Fee, an Associate Membership Certificate, Official Receipt for tax purposes, and the first of four (or twelve) issues of the Journal will be sent to you.

CSPCC National Office: 298 First Street, Midland, Ontario. (705) 526-5647.

Letters

Dear Sir or Madam,

My partner and I are doing a report in Sociology on Child Abuse that counts 40 per cent of our final mark. We would greatly appreciate if you could send us any information you have on this topic. The information that we are mostly searching for is:

1. The statistics of yearly or monthly reports of child abusers.
2. The type of parents who are responsible for doing this.
3. Is there a penalty for this?
4. Is there a treatment offered for all or just the serious cases?
5. The reasons people do it.

Our many thanks if you can help us. And our thanks for your time and effort.

Sincerely,
Lynn Sherwood
Janet Avcoin
Strome, Alta.

Dear Lynn and Janet:

Thanks very much for your recent letter requesting information for your report in Sociology on Child Abuse.

At the present time the most common approach to the problem of child abuse and neglect is from the point of view of detecting, reporting, and treating (or punishing) the individual abuser and trying to help the individual abused child. In general most people think that parents who abuse or neglect their children are either bad or mad (emotionally disturbed). The solution usually proposed is to either punish or treat the abuser.

The CSPCC views individual instances of abuse occurring most frequently as a symptom of the fact that our society does not value the work involved in bearing and nurturing young children very highly. Consequently this work has very low status and homemakers receive little support emotionally or any other way. From the point of view of the CSPCC this is a tragic example of misplaced values, given what we now know of the long term consequences of improper or indifferent care during pregnancy, birth, and the very early years of a child's life. You will see from some of the articles in past issues of the CSPCC Journal (enclosed) the kind of thing we are referring to. More specifically, I think you might look up in your library some of the writings of Dr. David G. Gil, who is one of the most outspoken sociologists on the subject of child abuse.

We would like to publish more articles in the Journal by high school students. Hopefully when your paper is done you will send a copy to us for possible inclusion in the Journal.

I am pleased that your teacher has assigned you, or you have selected, such an important subject for your report.

Sincerely,
E.T. Barker, M.D.
Midland, Ont.

Dear Dr. Barker:

Put up your dukes! I have just received the latest edition of the Journal, and while parts of its content are excellent — the Casselman story, the photo story, the student's fiction — the Voluntary Childlessness In Married Women and the Manitoba Approach piece sent me up the wall.

Why is it that academics in so many, many cases cannot tell or relate a straight narrative? Communication, to me, is like a stream of clear water; it should flow in a well-defined channel from its source to its conclusion; it should not meander into endless

Letters

swampland, trickling into a backwater here, a stagnant pool there, emerging finally as a murky, contaminated gurgle.

Yet such is the contribution from Dr. Judith Teicholz, a tidal bore of stupefying complexities with relentless references to obscure studies here and there and everywhere constantly damming (and damning) her attempt at communication, and then, at the end, a delta of bibliography! As if anyone were going to wade through twenty or thirty references to verify what has already been recognized as a stinking ditch, going nowhere.

I am not talking about the content of the article, so much as about its presentation. The superfluity of words, the elephantine side excursions, the blizzard of qualifications — I could rewrite the whole bloody piece in one page. But I would not do so; there just aren't enough facts given to make it worth the effort, despite all the verbiage.

My other point is that as a professional writer myself for 38 years, I abhor bad writing, dreary prose, tendentious trivia; most particularly when it appears as learned comment. It's like a greenhouse full of nettles; I develop an itch for a handful of rocks to shatter all those panes. (You will have gathered that I am 'in no benevolent mood this morning.)

But trying to be as objective as I can, I think the Journal has got to come to a decision as to whether it will be a scholarly forum in which eminent researchers trade endless footnotes, or a humanist publication aimed at the general public. It can't be both. The first will bore the hell out of the general reader, the second will be of little interest to professionals. Surely the larger audience of the general public must be the Journal's target! It must have mass appeal if it is to have mass impact.

This is not to ban such well-written professional opinion as Dr. Selma Fraiberg's "The Battered Parent" which you earlier reproduced. But interesting, colorful and provocative communication must be the criterion, not a long tiresome ramble to nowhere, no matter how big a stable of citations (Augean stables) through which the narrative may be filtered. To put it another way (and I could be wrong, for this may be a particular passion of yours) would you subscribe to a regular publication on soil erosion, no matter how many experts were contributing to it? Not for long, I would think. The topic is too narrow, of very limited appeal, save for geologists and agronomists.

So that is what I'll call the Technics Trap which the Journal should avoid. An approach to the dominant audience must prevail. Otherwise, the Journal risks falling between two stools. From my knowledge of publishing circulation problems, there is a snowball effect that can be generated. Quotations from the Journal elsewhere, will invite more contributions to the Journal. The thing can become virtually self-propelling. But first it's got to stake out its own identity, much as Jane's Fighting Ships, to reach a long way for a comparison, used to be the Last Word in naval circles.

I hope this doesn't reach YOU on an especially-irritating day — you know those cycles, when it's one damned thing after the other -- but I felt I should pass along to you the best professional judgement I can muster, for if you had sat behind editorial desks as long as I have, and seen the endless torrent of topics vying for publication and public attention, you would recognize how relatively little can and does get into print or on the airwaves — and what it takes to make the grade. The odds can be fearsome, and even then one never knows whether that other story or article might have been a better choice. But since judgements must be made, the ABCs — accuracy, brevity and clarity — usually triumph.

Yours truly,
H.W. Somerville
Toronto, Ont.

Dear Dr. Barker:

Thank you for your kind letter - I shall be very happy to give you permission to print (and edit) my article "The Poor Rich" - and I shall look forward to seeing it in print in your excellent Journal.

Sincerely,
Roy R. Grinker, Jr., M.D.
Chicago, Ill.

Book Review

Four Arguments for the Elimination of Television

Jerry Mander - Morrow, \$11.95 pa. \$6.50 (371 pp.)

Remote Control: Television and the Manipulation of American Life

Frank Mankiewicz & Joel Swerdlow - Times Books, \$15 (308 pp.)

Reviewed by Colman McCarthy

editorial writer for the Washington Post.

Amnesiacs and visiting Martians are likely to be the most avid savorers of these two offerings. The one has forgotten the deceptions and the insults that television inflicts on the American consciousness and the other has yet to hear of them. For the rest of us, the question is what can be learned from two more books about television that other authors haven't already tried to drive home in some 6,000 previous works. Has anyone yet to be depressed by the violence, mindlessness and hollowness that is so much of television?

It isn't the fault of the authors that they are coming forward, at this weary moment with their particularly bleak conclusions about television, because they are forceful and persuasive writers. But they come at us when we are all but victimized by outrage overload. Who can bear to be told still again that television is addictive, that it lies to children, manipulates adults, that it is anti-democratic and replaces human imagery, when most of us are already numb from knowing that the air and water are poisoned, the prisons are overcrowded, the schools are underfunded, the weapons lobby flourishes, the hills are stripmined, the elephants in East Africa are being wiped out, the teenage suicide rate is soaring, inflation continues, Congress is weak and the President is weaker.

I cite all this only to put a measure of control on the enthusiasm I have for what

the authors have written. They have researched the outrage of television and cry out for the inevitable "something" to be done. But the outrages are everywhere and the somethings are being called for everyday. I don't mean to be sour about it all — I happen to be feeling fine at the moment, because I have just come in from an hour of running, have showered, had a glass of pineapple juice and the sun is shining. But I feel put upon, first, by Jerry Mander. After reading 357 pages of his thoughts — and they are sound ones, no question there — he finally asks the clincher I've been waiting for, "how to achieve the elimination of television? I certainly cannot answer the question." In other words, Mander can gasbag for about 100,000 words but then emit only some weightless helium when he has the chance to be more than another lightweight. Frank Mankiewicz and Joel Swerdlow don't even raise the question of elimination. In their conclusion, they call for "a more muscular Federal Communications Commission," the flexing of which, they dream, will lead to television's being "made more responsive to the public's needs."

I don't think it is unfair to take note of the spinelss conclusions that these critics reach before I report that much of the thinking that comes before these conclusions is sound. But why go to the trouble, as does Mander, of making the arguments for eliminating television but

"Six years ago, following a mammoth exertion of will power, I eliminated television from my life,"

then going limp at the moment when we all want to know how? Mander is correct in insisting "that television, for the most part, cannot possibly yield to reform. Its problems are inherent in the technology itself to the same extent that violence is inherent in guns. No new age of well-meaning television executives can change what the medium does to people who watch it. Its effects on body and mind are inseparable from the viewing experience....Imagining a world free of television, I can envision only beneficial effects."

My emotional sympathies are with the Mander book, my intellectual ones with Mankiewicz-Swerdlow's. Six years ago, following a mammoth exertion of willpower, I eliminated television from my life. Since then I have found its services useful only in a few work-related instances, and never in any other context, such as diversion, entertainment or relaxation. I came to understand a television set as no more than a salesman after my money. But I knew that even by not owning a set, the salesman still dips into my wallet, because the costs of the commercials that I'm not watching are still added into many of the products and services that I buy. I know also that being a non-viewer has its other costs that I must pay personally: the difficulties of communicating with four-hour-a-day addicts whose range of conversation is limited to last night's "special", or the discouragement in knowing that the books and magazines I value are not being valued by many others, or having to get along under a political system where "leadership" is often a question of one hack politician's buying a better TV consultant than his hack opponent.

Mander realizes that a few citizens like me exist, and he acknowledges that: "At the moment our only choices are personal ones. Though we may not be able to do anything whatever about genetic engineering or neutron bombs, individually we can say 'no' to television. We can throw our sets in the garbage pail where they belong. But while this is an act that may be very satisfying and beneficial, in making this act we must never forget

that, like choosing not to drive a car, it is no expression of democratic freedom. In democratic terms, this individual act is meaningless, as it has no effect at all upon the wider society, which continues as before. In fact, this act disconnects us from the system and leaves us less able to participate in and affect it than before. Like Huxley's 'savage', or like today's young people who drop out to rural farms, we find ourselves even further removed from participation in the central processes that direct our society, our culture, our politics, and our economic organization. We are struggling in a classic double bind."

I'm not sure what Mander means by "the central processes" he sees directing our society. But I have come to think that, having overcome the television addiction, I am freed for the processes of being more available to my family, the pleasures of the neighbourhood (the library, the running paths) and pondering the question of what would things be like if everyone made the same choice about television as I did.

That, at least according to moral values I was taught from my parents, is the ethical basis that answers all the questions: if everyone did what I do would our collective life on this planet be improved or worsened? Mander obviously believes that no television is best for everyone, but he cops out by not arguing forcefully that citizens unplug the sets and give life a try without them.

Mander, a Californian who in 1972 founded the nation's first nonprofit ad agency, is at least laps ahead of Mankiewicz-Swerdlow; they lag behind in a heavy pant of breathless denunciations at all the wicked effects of television and the baddies of the industry. They write: "The men and women who control the Age of Television are animated by little more than a simple search for profits." That comment appears early in the text, and it forms the link with the call at the end of the book about "the public needs". And who doesn't know that profits are dirty and the public is clean?

While calling for more muscle from the FCC, Mankiewicz-Swerdlow are weak in

"I came to understand a television set as no more than a salesman after my money."

"... having overcome the television addiction, I am freed for the processes of being more available to my family, (and) the pleasures of the neighbourhood... "

the biceps themselves. They claim that television is "alone among the fundamental forces acting upon us (that) has been exempt from public examination." If it hasn't been examined, why is much of what they say no more than cliché thinking, as in: "During prime time, the message of television is quite clear and consistent: there is no problem, however serious, whether it falls within the domain of a policeman, private detective, a doctor, a lawyer, or any of the other television heroes, which cannot be fully resolved in an hour, to the satisfaction of the law, the participants, and the viewers. And the solution is almost always achieved by an act of violence." This observation has been around so long that maybe even the Martians have heard it.

My disappointment in these books — and to say it again, both are well-written, carefully researched, and at times entertaining — is perhaps because I expected so much from them. But they didn't deliver. What we need are ideas by which citizens can eliminate television and

television's power to demean their lives. If we can deal effectively with only so much outrage in our lives, then those who set out to shock us by overloading our circuits have an obligation at least to direct our fury to some kind of outlet. Mander says he has no answers and Mankiewicz-Swerdlow offer the golden oldie of a tougher FCC. I'd have felt better if Mankiewicz, the President of National Public Radio, pounded his chest and said we'd all be better off if we gave up television for the delight of radio. That's what I've been doing for years, and I'm waiting for people like Mankiewicz-Swerdlow and Mander to spread the word that the radio word is more than plenty. ■

Reprinted with permission from Commonwealth, 232 Madison Avenue, New York, N.Y. 10016. Commonwealth is a review of Public Affairs, Literature and the Arts, published bi-weekly - U.S. and Canada \$18.00 per year.



The Poor Rich:

The Children of the Super Rich

by Roy R. Grinker, Jr., M.D.

In recent times there has been an increase of interest in the problems of minority groups. One group that has been grossly neglected has been the children of the super-rich. These individuals are not ordinarily thought to be a group in need, and very little has been written about them, except by Wixen (1), who adventitiously found himself treating a difficult group of patients with few guidelines. Having been in the same situation, I will present in this paper observations on my own experiences with members of this group.

THE PATIENTS

Background

The super-rich are defined here as individuals with personal fortunes of many millions of dollars and for whom a loss of large sums of money is a relatively insignificant event, other than as a blow to one's pride or judgement; the children of the super-rich may themselves have total control over the spending of \$10-20 million. They usually come to treatment out of whim, boredom, a desire to do the "in" thing, or, usually, at someone else's insistence, often following behavior that is considered by society, parents, or friends as bizarre or "too far out". They lack motivation or anxiety as a rule and do not seem to suffer greatly. They may be single or married, in or out of school, young or old, but all evidence one or more of the following symptoms: chronic mild depression; emptiness; boredom; superficiality; low self-awareness; lack of empathy; intense pursuit of pleasure and excitement; the belief that they can only be happy with people like themselves;

disinterest in work; superficial or absent values, goals, and ideals; and the belief that buying, spending, travel, or other use of their wealth will solve all their feelings of frustration. In short, they are not ideal patients. They do not suffer greatly and are not introspective; they see action as the main solution to whatever moods they do feel.

Once they enter treatment, these patients have to be eased into looking at themselves and staying in treatment. This is a difficult process inasmuch as the typical therapist tends to be middle-class, intellectual, and upwardly mobile and intensely values the work-ethic. He or she may see the patient with depreciation or have such intense countertransferences that his feelings lead to frustration, anger, and contempt (2).

The group to which I refer in this paper are generally not the children of hard-working immigrant parents who "have made it rich" in the new country but are the grandchildren of that group, who were not very good parents but were good models. The parents, the second generation, are usually closer to their own parents in values and ideals, having lived with poverty or financial struggle and work-ethic attitudes. They, too, may struggle hard, although their goals may be power or fame as well as amassing more wealth. Generally, the parents of the patient group have been close to their own parents and, although often clinically ill, suffer primarily from typical neurotic conflicts, such as depression, phobias, compulsions, oedipal neuroses, and the like. Often raised by servants, this second generation still had much close contact or at least knowledge of their parents and their values.

We are most grateful to Dr. Grinker and the American Psychiatric Association for permission to publish this article in the Journal. It is reprinted from the American Journal of Psychiatry, Vol. 135, No. 8, pp. 913 - 916, Aug. 1978. Copyright 1978, The American Psychiatric Association. The last section of the article entitled Therapy and Prognosis has not been included.

"... surrounded by friends and servants who often value money and possessions more than anything else."

Their children, on the other hand, the third generation, although also usually raised by servants, tend to see little of their parents, have fewer and less clear role-models with which to identify, are much more aware of the immense monies available, and are surrounded by friends and servants who often value money and possessions more than anything else. In general, their parents are busy and socially active, travel a great deal, and leave the child-rearing to servants, who are often fired when the parents jealously feel that their children are too attached to them. Thus, there is also a great turnover in parenting figures. Not only do these children have great freedom, but they have relatively little consistent discipline. Their relationships with friends are relatively superficial and, because their friends usually have the same background, tend to reinforce their values, or, rather, lack of values.

Of course, society is replete with individuals who totally contradict the above general schema. For example, the five Rockefeller children have not become like those in my patient sample, although they have had some similar child-rearing and life experiences and thus have had the potential for becoming depressed, bored, and lacking in values and goals. Instead they have been hardworking and committed individuals in the fields of government, banking, and philanthropy. To say they have no problems at all would be incorrect, but to say that they are like the patients above would also be untrue. These kinds of people have ethics, morals, values, and ideals and have made intense commitments to goals. Others have not been so fortunate.

Pathology

The individuals to whom I refer are patients with severe narcissistic character pathology, who have scant awareness of self and others, who have not traversed Mahler's separation-individuation phases (3), who cannot tolerate frustration, and who are unconsciously so overwhelmed by the

dangers of flooding by anxiety, rage, shame, or guilt that they operate with every possible defense, so that they are like emotional zombies. Thus, for them, to perceive any real feelings is to risk fragmentation into a psychotic-like state or to be overwhelmed by more affect than they can bear.

In addition, we see chronic failures, symbiotic attachments of great ambivalence, and absent, perverse, or compulsive sexuality. The so-called sexual object (other) often functions as a transitional object, providing a sense of unity and relieving tension.

With the majority of these patients, the source of the problem is not money but the parental relationship. These are deprived children: they have had no valuing, interested parents. What the family has gained in money it has lost in feeling and at times even common sense; some of the most simple sensible child-rearing practices are beyond the parents' imagination (4).

The patients show evidence of the typical narcissistic character: easy frustration, self-centeredness, shallowness, rage, vindictiveness, lack of shame or embarrassment, low empathy, little tenderness, and, of course, great difficulty in entering a meaningful relationship with a therapist. They are indecisive; have few interests except clothes and beautiful cars and people; lack involvement with others or have relationships that are abruptly and regretlessly broken off; use rigid defenses of isolation, repression, denial, and reaction-formation; project, displace, externalize, and rationalize with magnificent skill; use projective identification and splitting; have magical-omnipotent expectations; and are megalomaniac, hypochondriacal, and exhibitionistic.

These patients are encouraged or condoned by their parents in their self-indulgences, and little is done or said that makes them feel that their own perception of the world is different from others' or unreal, thus allowing them to

"With the majority of these patients, the source of the problem is not money but the parental relationship. These are deprived children... "

"Raised primarily by shifting parental surrogates, they tend to feel unloved and unvalued and have no stable sense of self. As their care-taking objects shift, their willingness to invest in meaningful relations diminishes."

view the therapist and his or her goals with contempt. They internalize few self-regulating mechanisms.

THE PARENTS

Before therapy, the parents do not seem to understand the deficiencies in their children. One father, whose 30-year-old daughter had not one single friend or activity, said to me, "Thank God, she's not a lesbian," and that was his only concern.

During treatment, parents often tend to undermine the therapy, accusing the therapist of their own interest in money or feeling threatened by reflections of themselves or the accusations of their children.

Certain qualities of the parents often become clear. They may be jaded and see the world as corrupt or exploitative, viewing money as power and job or other interests as unimportant. Even when the parents are hard workers, they do not expect a similar work-ethic in their children. Their focus is always on what one is, not on what one does or how one does it. The many exceptions include those families in which creativity or hard work is an independent tradition.

Often the parents are unavoidably away. More often, they are not interested in their children, are self-absorbed and immature, and tend to repeat patterns of their own childhood experiences, including frequent absences and shifting parent-surrogates.

I do not intend to convey a picture of uniformity in the parents. Rather, it is through their nonoptimal frustrating of their children's wishes or absence as role-models and their lack of interest in their children as developing humans that a fairly homogeneous picture of true parental deprivation emerges (2). Those parents who use money as a weapon or as a token of love create further distortions in their children's characters.

Wixen (1) described the source of these patients' pathology as a condition he calls "dysgradia", a failure to have and to identify with a chronological series of significant role models and images during childhood and adolescence, through which

various values, attributes, goals, and styles of thinking, feeling, and behavior become internalized as the anlage of character, interpersonal, and intrapersonal traits. This means the absence of important individuals during development and / or the absence of meaningful interaction with them.

I concur with Wixen's concept, but I cannot give it the central place in my view of the defects in the character structure of the children of the super-rich. My experience suggests that these patients do experience stepwise exposure to role images or models, but that they go through the motions of responding to these roles after their egos are already severely damaged and thus are unable to make use of what is presented to them. Although "dysgradia" is a valid concept, it is, I believe, incomplete. These patients' disorder is explained more fully by their lack of a good mother-child symbiosis (4) and a conflict-free separation-individuation phase (3), which lead to the normal development of narcissism (5), which in turn leads to a normal range of self-esteem (6) and identifications (7) and an identity that includes value in work (8).

ETIOLOGY

There are multiple determinants to this form of pathology, but the primary issue is a developmental failure as opposed to a regressive phenomenon. The concept of relative trauma explains both the differences in intensity and the particular cluster of symptoms. These children come from what Wixen calls a "golden ghetto". Raised primarily by shifting parental surrogates, they tend to feel unloved and unvalued and have no stable sense of self. As their care-taking objects shift, their willingness to invest in meaningful relations diminishes. Whatever rage they may feel becomes internalized as depression, and they tend to become shallow and stereotyped in behavior. They tend to avoid those who evoke envy, such as close family groups, and those who evoke shame or frustration, such as people who work.

Their similarity to children of the poor is startling. The poor are a special group and suffer from discrimination; often their parents provide inadequate childrearing or are despised by their children and are therefore poor models for adult behavior. The parents of the poor are often absent, depressed, action-oriented, angry, and antisocial. **The poor tend to feel frustration, hopelessness, and boredom, cluster in groups of people like themselves, have a low tolerance for frustration and little empathy, and have a poor sense of self.** There is a greater tendency toward antisocial activity in the poor, but otherwise the similarities in character are far greater than the differences.

Rich patients are different from other patients in that they are self-indulgent yet well accepted socially. In fact, they are objects of envy, act out for others, and are often idealized; by social sanction they are given permission to be impulsive in a seemingly safe environment. On the other hand, they are also deprived of adequate parenting and role-models, are impulse-ridden, show severe ego-weaknesses, and have absent or conflicting values...■

Dr. Grinker is Attending Physician, Michael Reese Hospital and Medical Center, Chicago, Ill., and Training and Supervising Analyst, Chicago Institute for Psychoanalysis.

REFERENCES

1. Wixen BN: Children of the Rich, New York, Crown Publishers, 1973.
2. Stone M, Kestenbaum C: Maternal deprivation in the children of the wealthy. *History of Childhood Quarterly* 2:79-106, 1975.
3. Mahler M, Pine F, Bergman A: *The Psychological Birth of the Human Infant*, New York, Basic Books, 1975.
4. Benedek T: Parenthood as a developmental stage. *J Am Psychoanal Assoc* 7:389-417, 1959.
5. Kohut H: *The Analysis of the Self*. New York, International Universities Press, 1971, pp 1-36.
6. Grinker RR Jr: Self-esteem and adaptation. *Arch Gen Psychiatry* 9:414-418, 1963.
7. Grinker RR Sr: On identification. *Int J Psychoanal* 38:379-391, 1957.
8. Offer D, Sabshin M: *Normality*. New York, Basic Books, 1961.
9. Winnicott D: The Capacity to be Alone, *Int J Psychoanal* 39:416-420, 1958.
10. Kohut H: Forms and transformations of narcissism. *J Am Psychoanal Assoc* 14:243-272, 1966.
11. Spitz RA: *The First Year of Life*. New York, International Universities Press, 1965, p. 327.

"A man is rich in proportion to the things he can do without."

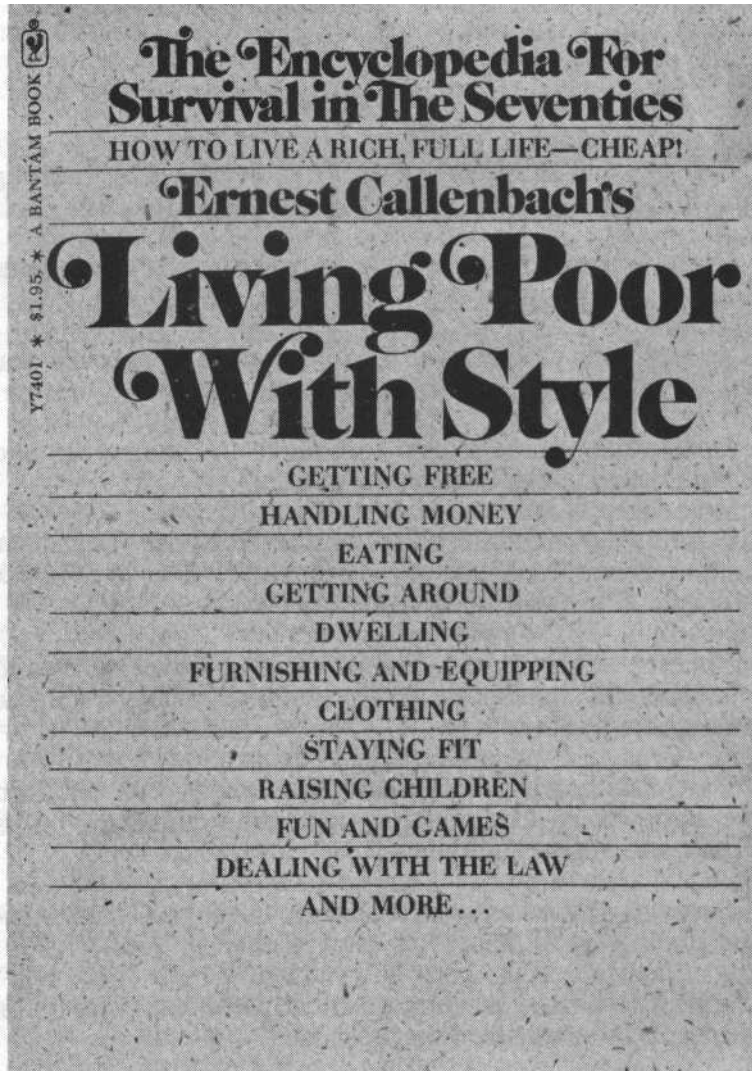
Henry David Thoreau

THEREFORE, PARENTS:

1. Satisfy your children's need for self-respect by treating them with dignity....They are human beings too.
2. Verbally and physically express your love towards your children....They will love you in return.
3. Accept your children for who they are and not who you want them to be....They will always be happy.
4. Encourage your children to believe in themselves and their abilities....They will be successful.
5. Stimulate your children to venture forth on their own, granting them the freedom **appropriate** to their level of maturity....They will be responsible persons.
6. Nurture intimacy with them by deeply listening to and unconditionally accepting their feelings....They will be emotionally healthy.
7. Be consistent in loving discipline when your children have done wrong, explaining to them the reasons for limitsThey will respect authority.
8. Be available when your children need you, step back when they do not....They will always cherish you.
9. Openly share your emotional experiences with your children....They will be your friends.

Reprinted from the Newsletter of the British Columbia Council for the Family. This organization, which has local branches in many communities in B.C., sponsors FAMILY MONTH in MAY, promotes weekly FAMILY TIME get-togethers, develops models for church and community sponsored MARRIAGE PREPARATION courses, stimulates and facilitates SELF-HELP PROJECTS, encourages PARENT-SCHOOL committees, and acts as a CLEARING HOUSE of information about Family Programs. THEREFORE, PARENTS:was originally excerpted from a paper entitled "What is IYC-1979?" written by Andrea Eppler and Marjorie Wall for the Chilliwack and District Committee for the International Year of the Child, Chilliwack, British Columbia.

Individual Membership in the British Columbia Council for the Family is \$5.00 per year. For further information, contact: Mrs. Constance Hawley, Executive Director, B.C. COUNCIL FOR THE FAMILY, Parliament Buildings, Victoria, B.C. V8V 1X4. Ph. (604) 387-5766 or 387-3460.



The following article is excerpted with permission from:

THE ECOTOPIAN ENCYCLOPEDIA,
C Copyright 1979, Ernest Callenbach, \$9.95.
A Practical Encyclopedia for Simple Living
Forthcoming From: And / Or Press, Inc.,
Box 2246, Berkely, CA 94702

The Ecotopian Encyclopedia is a direct descendant of **Living Poor With Style**, (the cover of which is pictured above) and indeed much material in it, revised and updated, derives from that book. Where the aim of the earlier volume was to help readers invent decent, satisfying life styles outside of (and often in direct opposition to) prevailing middle-class modes of consumption, this Encyclopedia tries to provide information that will be useful in living a sensible and responsible life in an epoch of ecological consciousness — and relative scarcity. Some of it will doubtless make more sense to people who have read the novel, *Ecotopia*, but the Encyclopedia is designed to stand on its own as a handy guidebook to survival in the 80's. Whether or not we ever achieve Ecotopia in any literal sense, in Tom Bender's telling phrase we are going to be "sharing smaller pies". We will no longer be able to ignore problems of fairness, to each other or the environment and posterity, in hopes that Progress will solve them.

**Sometimes history is changed in great sweeps but more often it is changed by the sum total of apparently ineffectual and almost meaningless existential actions out of which a new culture is built and from which new values arise....You want a society that is living, decent, and has integrity?
Then pay the dues.**

-David McReynolds

Everything that gets done within a society is done by individuals.

-Aldous Huxley

THE COVETOUS SOCIETY

"The Ten Commandments tell us that we are not to covet our neighbour's wife, or his goods. If we took this seriously, modern business would collapse in a day. The very foundation of contemporary society is covetousness. We are trained to covet practically from the day of birth.

"If we get into the situations where there is nothing around to covet, we get nervous — like first-time campers, or tourists in East European countries who wonder why there aren't more downtown shop windows. We are, in fact, conditioned exactly like trained rats in a maze. Galvanized into action by a paycheque, we nose around, hunting for the ultimate purchase which will satisfy our hunger. Since most of us never have enough money for more than a few of the available toys, we are spared the dreadful realization that comes to the rich : there really isn't that much worth coveting. We go on busily and endlessly sniffing after the bait, and finally we drop dead in the maze, without ever stopping to consider whose game we have been playing.

"In order to stop coveting, it may be necessary to be able to enjoy a lot of goods for a while. At any rate, this seems to be why the majority of hippies are from middle-class backgrounds: they've seen all their parents' toys and had a lot of their own, and they know by experience (which is how we learn almost everything we ever learn) that coveting is a bum trip. To people who all their lives have been deprived of the goodies enjoyed by the middle classes and the rich, the suggestions of doing without sound like the old recommendation from rich people that the poor should enjoy being poor and honest.

"But if coveting is your trip, you should at least try to get through it as quickly as possible. Work your ass off, put your money into all the goodies you can manage, spend your time in stores, read Consumer Reports, talk to experts; really sink yourself into it for a while.

"Then kick it, and get back to figuring out what you really want to do with your life."

"Perhaps the making and buying of goods is not the main goal of a sane society. Perhaps a bigger Gross National Product is not a god worth sacrificing our lives to. Perhaps we must question the whole orientation of American values. The early labour-union leader Sam Gompers once summed up the aims of the labour movement as "More!" But maybe now we need less - and better?"

"There is as yet, no solid, effective, comfortable style of living poor in this country. Instead of working out ways of living that are suitable for human beings who are free, we tend to struggle along in the foul exhausts of the advertisers.

"In America - the richest of all countries - it is especially hard to be poor. Public transit, except in central New York, San Francisco, and Boston, is so pitiful that the expense of a car is practically forced on you. (All other advanced industrial countries have elaborate systems of city and inter-city transit by subway, train, bus, etc., with moderate fares, and their cities have been built for people to get around in without cars.) We lack the family allowances-payments which help poor and lower-middle-class families during the difficult years when their children are small - which are found in all other industrialized countries. Though our tax system is theoretically supposed to make rich people pay more, in fact people's taxes are taken out in withholding. Our welfare systems are punitive and operate to discourage people's initiative. Public housing is so scarce that it might as well not exist at all. Our public-health programs and health-care facilities are weak, underfinanced, disorganized; we take criminally bad care of our mentally ill, our old, and our chronically sick. (These and other

disorders of our national life will be discussed in detail in later chapters.) Small wonder, then, that poor people sometimes just feel like giving up; our government has the worst social service of any advanced nation.

"The misery caused by these problems affects tens of millions of people, poor and not so poor. And added to the physical misery that you suffer if you don't have enough to eat or can't get proper medical care for your children, you are taught to suffer mental anguish if you can't eat meat every day, or have a new car or a washing machine or the latest kind of hair spray plugged on TV - psychological misery that would never exist unless the system called it into being through advertising and similar pressures. There are plenty of people around who won't eat meat when it is offered to them, who would just sell a new car if you gave it to them, who don't want to worry about a washer, and who would sooner cut off their hair than put chemical glop on it. We must learn from them how to avoid the psychological miseries generated by the advertisers.

"This book points out some unseen advantages in not having much money. And it tries to suggest ways of getting around the real and painful disadvantages of being poor. It doesn't say that you should be happy to be poor (or that you shouldn't try to get rich if that's your bag)."

"This book points out some unseen advantages in not having much money. And it tries to suggest ways of getting around the real and painful disadvantages of being poor."

CONSUMERISM, SCRIMPING, AND OTHER BUM TRIPS

"Newspapers and magazines abound with advice about how to "save" money by spending it wisely - how to be a smarter consumer. Some advice of this kind can be useful, and there is lots of it in this book. But the real point is to stop being a consumer - that is to say, a creature whose social role is to buy stuff. A "consumer" is a kind of servant of the industrial society. It produces tons of lettuce; he eats lettuce, perhaps selecting one type over another. It produces hair dryers; he buys hair dryers; studiously comparing brand names. In short he is playing the corporations' game.

"You only really save money, and time, and your freedom, by not buying - ultimately, by "paying" attention not to what they are trying to get you to pay attention to, but to things that personally matter to you.

"It is not easy to discover what personally matters to you. By the time a kid is six or eight, he has been exposed to thousands of hours of television commercials. And by the time he has finished high school, he has been thoroughly brainwashed into thinking about (and wanting) all the stuff that has been presented on TV, in magazines, and in the households of fellow brainwashed citizens.

"We must stop being consumers and become producers: producers of ideas, of friendships, of beautiful objects, of better relationships among all people, of a more humane and decent society.

"One of the chief secrets of learning to live well without much money is that it is bad to scrimp. Penny-pinching is bad for the spirit. Few of the ideas in this book involve the mean and depressing kind of trim-here and squeeze-there budgeting often recommended to people without enough money. Instead, the wise and free person recognizes that buying things (with all the cost consciousness and calculation it involves) is not the central question. The central question is how to organize your life. If you decide to organize it by your own standards and desires and needs, you will find that buying takes on an entirely different aspect.

"For one thing, you will come to know what your necessities really are. Obviously these will include food and shelter and clothes - possibly on a more modest scale than you tended to think. But they may also include music, or flowers or a southern-exposure window; privacy or an open-door policy; lots of heat or lots of fresh air; bright lights or dim."■

"It's good to have money, and the things that money can buy, but its good, too, to check up once in a while and make sure you haven't lost the things that money can't buy."

George Horace Lorimer

SWEDEN SETS AN IMPORTANT PRECEDENT

THE NEW SWEDISH LAW

It is hereby prescribed that chap. 6, para. 3, of the Children and Parents Code shall be amended as follows:

A custodian shall exercise such supervision over a child committed to his / her care as is necessary having regard to the child's age and other circumstances. A child may not be subjected to corporal punishment or other injurious treatment.

When the minority Liberal government introduced the bill to ban parents from spanking last March, Justice Minister Sven Romantus said it means "our society has taken an increasingly negative view of beating or spanking as a means of bringing up children."

No political party as such was opposed to the proposal, which passed 259 to 6.

"It's enough to renew your faith in politicians!" said one young mother.

As hard as the six members of the Swedish Parliament pressed the arguments for the rod — from the Eddas, 13th-Century Nordic mythological works in poetry and prose; from early Swedish statutes, and from the Old Testament — 259 of their colleagues voted for a law saying that, starting July 1, 1979 parents may not strike their children or treat them in any other humiliating way.

"It is a totally absurd, totally ridiculous law, the kind of thing that means nothing and cannot be interpreted or enforced," said Allan Akerlind, one of those who voted against it. The father of five, he plans to go on administering his own form of family justice.

While Mr. Akerlind evoked visions of children lining up at police stations to complain about their parents, Mr. Ekdahl and a Ministry of Justice spokesman, Sten Lindberg, said they viewed this as extremely unlikely. "We have tried to make it clear that this is a pedagogic law," Mr. Lindberg said. "We hope to use the law to change attitudes. If we launched a big campaign on the subject, it probably would be forgotten in a year. But the law stays, and it enters the public consciousness."

Comment by E. Michael Salzer who has been Scandinavian correspondent with many leading European and American newspapers since 1947.

"Violence breeds violence. If a parent beats his child, there is a risk that the child will use violence in his future life to achieve his aims. Corporal punishment shapes the child to an authoritative pattern and seems unfitting in a society which aims to develop the child into a peace-loving independent individual.

With these thoughts in mind, an overwhelming majority of the Riksdag (259 to 6) recently outlawed corporal punishment in Sweden by adding a new clause to the Parenthood and Guardianship Code (Föräldrabalken) :

"The parent or guardian should exercise the necessary supervision in accordance with the child's age and other circumstances. The child should not be subjected to corporal punishment or other humiliating treatment."

The Commission on Children's Rights proposed this clause to clarify that society can no longer accept the use of violence as a method of upbringing.

In 1920 — when "husaga", the master's right to flog his servant, was abolished in Sweden, the law still stipulated that parents had the right to punish their children. In 1949 the word "punish" was replaced by "reprimand". Not until 1966 was the right of the parent to resort to violence deleted from the Code of Parenthood, and the punishment of children of more than "insignificant corporal correction" considered

maltreatment, to be judged by the same rules which apply when "adults commit acts of physical violence towards adults".

The new law does not imply that any parent who gives his offspring a box on the ears or smacks his bottom will be immediately drawn into court. The educators, psychologists, sociologists, doctors, social workers and lawyers who supported the legislation, intended to establish a norm for parents and guardians and to initiate a wider discussion of the dangers of violence in all its different forms to which children are constantly exposed in everyday life."

"Some Members of Parliament opposed the new law arguing that it was "unnecessary and even dangerous", because by removing the biblical right of the father to chastise his child, "many well-meaning parents would be stamped as criminals and many children would never learn how to behave." Sixten Pettersson (Cons.) put them right. "In a free democracy like our own we use words as arguments not blows," he said during the debate. "We talk to people not beat them. If we cannot convince our children with words, we shall never convince them with a beating."

Excerpted from "Current Sweden" No. 229, July, 1979, Published by the Swedish Institute.

THE CRIMINAL CODE OF CANADA

CORRECTION OF CHILD BY FORCE

SECTION 43

Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.

EXCERPT FROM THE DEBATE IN THE SWEDISH LEGISLATURE

"The prohibition of forcible correction is intended, of course to protect the child not only against bodily injuries but also against mental sufferings and disorders consequent on the use of violence. Such protection alone, however, cannot be considered adequate. The Children and Parents Code would give a distorted picture of the educational measures which threaten children's mental health and development if the proposed prohibition applied solely to physical acts. The Code should also reflect the rejection by society of what in daily speech is called mental maltreatment. I therefore consider, like the commission of enquiry, that the proposed clause should contain also a prohibition against subjecting a child to other forms of injurious treatment than corporal punishment. This prohibition as well is an expression of consideration for children's integrity and inherent value.

"It might be justified *Per se*, as the Skane & Blekinge Court of Appeal has commented, to link the new clause to general regulations concerning the duties of custodians in the bringing up of children. The now proposed prohibition, however, constitutes only the first step in a general review of the rules relating to the care of children. In its subsequent work the commission of enquiry will examine the need for a clause which in positive terms indicates what should be comprehended by parents' mental care of their children. In the meanwhile it should suffice to introduce a clause of the purport proposed by the commission.

"With the new clause in the Children and Parents Code there can be no doubt that a disciplinary measure against a child is a criminal offence if a corresponding act against another person is punishable as maltreatment under the Penal Code. To inflict a penalty for infringement of the clause beyond what follows from the rules of the Penal Code, on the other hand, is not called for. As has been pointed out in the comments on the proposal, it would be certainly unfortunate if the state could prosecute and punish any infringement, however slight, of a prohibition against corporal punishment. The rules governing warrant for prosecution also ensure the

right of refusal to prosecute trifling acts which in themselves fall within the domain of what is punishable. According to chap. 3, para. 11, of the Penal Code, maltreatment which is not gross and which has not been committed in a public place may be prosecuted by a public prosecutor only if the person aggrieved notifies the offence for prosecution or if prosecution is required on public grounds.

"Better than relying on legal penalties is, through information and education, to attempt to influence the attitude of parents and others who have dealings with children and young people. Both the commission and several referral bodies point out that there is insufficient knowledge today of the risks of corporal punishment in child education. An unambiguous prohibition of corporal punishment in the Children and Parents Code could be a valuable pedagogical support in the striving to convince parents and others that no forms of violence may be used as means for the bringing up of children. Like the commission, I consider it important that a law amendment is supplemented by effective and continuous information concerning the new regulation. Otherwise there is a great risk of its remaining a mere paper amendment.

"The information should be directed both to parents and to various child care bodies. Like the commission and several referral bodies, I also consider it imperative to attempt to influence young people's attitudes to the relation between children and parents. It is therefore important that schools should impart knowledge as to what educational methods are appropriate and permitted. Information on the contents of the Children and Parents Code on this point should also be an element in the education of parents. This can be combined with discussions and positive advice as to how best to deal with the conflicts and problems in the family which often underline eruptions of violence to children.

"As regards the formulation of the proposed clause I likewise adhere to the commission's proposal. The clause should be inserted as a second paragraph in chap.

6, para. 3, of the Children and Parents Code and should state that children may not be subjected to corporal punishment or other injurious treatment.

"By corporal punishment is meant principally an act which inflicts bodily injury or pain on a child, even if of an entirely mild or quickly transitory nature. It is solely the use of violence for the purpose of punishment that is envisaged, i.e. action directed against a child after the event, for something it has done or failed to do. That, in other cases, parents must have some right to overcome physical resistance from a child is unavoidable if they are to fulfil their duties of supervision, especially when the child is small. It may, for example, be a matter of lifting or pulling a child out of the way to prevent it from hurting itself or others.

"Physical acts against children which do not have the object of punishment may, however, in some cases also entail such injurious treatment as is forbidden in the second part of the clause. They would generally be punishable also under the Penal Code. Confinement to a room or the like is sometimes used, principally for punishment. This may create anxiety in the child and be denoted as an impermissible outrage upon the child, when, in view of the circumstances, it is not to be considered as an outright corporal punishment or otherwise falls under the provisions of the Penal Code. Also such actions as to open a child's letters and similar violations of integrity may, depending in part on the age and maturity of the child, be contrary to the prohibition against injurious treatment.

"But, as noted, the main intention of this prohibition is to prevent injurious mental treatment of children, whether the object is punishment or any other motive. The prohibition is directed against treatment which involves a danger for the child's personality development. An example is if the parent systematically freezes out or ridicules a child.

"Whereas the prohibition against bodily punishment is clear in its signification, it is necessary, when assessing what otherwise is injurious treatment, to fall back upon general valuations of what is compatible with a good and loving upbringing with respect for the child's personality. It must be a matter for the commission, in its subsequent work on children's rights, to consider whether it is possible and appropriate in any respect to award to children more specific legal rights vis-à-vis their custodians.

"By placing the clause in the Children and Parents Code, it will be directed to parents and other guardians. I do not consider it necessary, as proposed by some referral bodies, to introduce in another law a corresponding rule for other persons who have the charge of children. I take it that the now recommended clause will in practice be apprehended as a norm applying to all who have charge of children. I also recall that provisions which prohibit corporal punishment and other injurious treatment of children exist in the Education Act (1962:319), the Statute (1960:595) for Child Care Institutions and the Statute (1960:728) for Reformatory Schools."■

"... the main intention of this prohibition is to prevent injurious mental treatment of children... treatment which involves a danger for the child's personality development. "



THE MODERN HOUSEWIFE:

JOB DESCRIPTION

"Housewifery is undoubtedly work in every sense of the word, but it is work which shows several structural anomalies. For instance, it has no fixed working hours (but then, neither do farmers, artists, or academics). There is no licensing in this country which admits you to the ranks of a housewife (but neither do you need a license for unskilled work). There is no generally accepted work procedure although there is a sizeable literature which discusses the 'right' way of doing different aspects of housework such as cooking, child-raising, decorating, gardening, even cleaning, freezing, etc. Artists are in a similar position. These anomalies are therefore anomalies that are shared by other occupations whose occupational status is undoubted."

— from *The Prestige of the Occupation Housewife*
by Margrit Eichler

"The Prestige of the Occupation Housewife" by Margrit Eichler in **The Working Sexes** edited by Patricia Marchak, published by the Institute of Industrial Relations, University of British Columbia, Vancouver, B.C. 1977 pp. 151-175.

In theory, when freely chosen, homemaking provides ideal working conditions. You can choose your own tasks and your own hours. You can take time for a second cup of coffee, or a favourite TV show. Your boss is friendly, and you have total authority over your subordinates (the children). Life is leisurely, with plenty of time to enjoy the children and smell the flowers.

In practice — well, in practice, most housewives drive themselves too hard. Studies show that the average Canadian housewife works longer hours than most people in regular employment. She's on call 24 hours a day, 7 days a week. She may put her feet up and read when the baby's napping, but she also leaves her bed when the infant wails at night — without drawing overtime pay.

Many homemakers would protest putting a dollar value on their work, saying that a labour of love is priceless. It's true that for some good deeds there's no greater reward than a loving smile or a delighted laugh. But it's also true that our society undervalues all women's work, just because housework is apparently unpaid. There is a wide-spread myth in our culture that an important job is always highly-paid. By this thinking, an unpaid job is not important at all, right?

Wrong. People who believe housework is unimportant have got it all backwards. That's like saying we're raising children to take over industry, instead of realizing that we're holding this society in trust for the youngsters. Children are our most precious natural resource, remember. Every adult in our society has a personal interest in making sure that our children grow up healthy and happy. In a people-oriented culture, childcare would be a well-paid, high-status job.

"In a money culture like ours it's hard to get past the dollar signs. Many a woman has found new respect even from her own husband and children by going back to the same field she quit to wait on them. But to have driven a child to the emergency room in time to avoid a catastrophe is more important than all those papers office workers are pushing around — and you did it without pay. If you changed this into business language you would have been 'responding to an emergency', 'able to remain cool under pressure', 'capable of leadership', 'able to help and direct others' — valuable assets that can be translated into cold hard cash."

— from *Women's Work Book*, by Karin Abarbanel
and Gonnice McClung Siegel
(Information House Books, 1975)

Let's try to compromise between real and ideal. While keeping in mind that many housewives prefer to work in the home, at least while the children are young, let's analyze homemaking as if it were just another job. A modern houseworker wears many hats, including:

BUSINESS MANAGER: It's often said that the housewife is the hub of her family's activities. Good old Mom is always there when she's needed — and she's always needed. She keeps count of household supplies, from linen to notepaper. If anything is lost in the house, she can find it. She plans appointments and social occasions, and sees that everyone gets there on time and in the right clothes. She manages the family budget, constantly stretching it to cover unplanned expenses. She maintains and arranges for repair of household appliances and machines. Yet, somehow; she's always right by the telephone, ready to take messages or answer sudden calls of distress.

NURSEMAID / TEACHER: An infant needs a lot of physical care; but an infant and say, a 3-year-old, need more than twice as much; because the toddler is old enough to create mischief. Children are brimming over with curiosity, full of questions. Directing this energy takes a lively spirit and an inventive mind. As the axiom has it, the best teaching is by example. If the person who usually has care of the child encourages questions, and either answers them or shows how to find the answers, the child begins to enjoy learning. Children also absorb attitudes and ethics from their care-takers, even without (or despite) any formal instruction. Finally, childcare is physically demanding, as can be confirmed by anyone who has ever lugged a load of wet diapers, or carried home a 6-year-old kicking and screaming.

COOK / DIETITIAN: Mothers who stay at home usually pride themselves on their home-cooked meals. They go to extra effort to provide wholesome, nourishing food to keep their families healthy. They plan their menus carefully, always keeping the budget in mind, and simmer their sauces for hours. Often these days, one member of the family needs a special diet, so the housewife may cook more than one meal for one sitting.

PRACTICAL NURSE: Diaper rash, sore throats, skinned knees, croup, sprains, cuts, stomach flu, diarrhea, high fevers, and other disasters too numerous to mention all are part of growing up. Caring for someone afflicted with one or more of these problems (or God forbid, the whole family) calls for special skills and special patience. Here again a homemaker keeps her family healthy, by remembering medical histories and being mindful of early symptoms. Also, the housewife sometimes assumes responsibility for caring for aged or ill parents and grandparents.

INTERIOR DECORATOR: A young couple may spend years saving and shopping around to furnish their home, but it's a sure bet that most of the furniture will not survive their family's happy childhoods. Most households change appearance as the family's needs change. For instance, babies need squeaky-clean floors to crawl on; but that easily-cleanable tile thunders noisily under a horde of ten-year-olds. Again, a home must be kidproofed for a toddler, where an older child might be

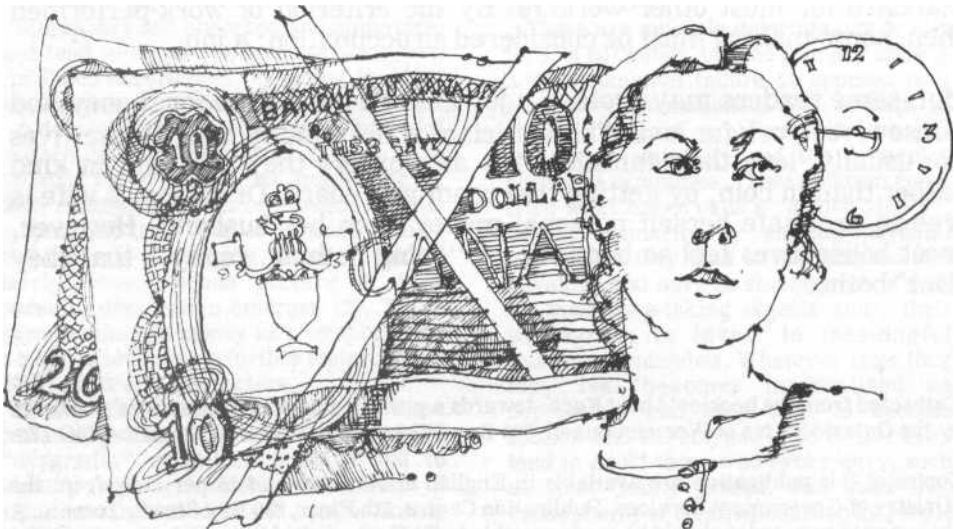
more careful of plants and ornaments. Many homemakers go beyond these necessary changes, and add their own personal handcrafted touches to their homes.

LAUNDERER / MENDER: We're no longer pounding clothes clean on river rocks, but homemakers are carrying bigger laundry baskets than ever before, because we have more clothes now to keep clean. Indeed, caring for these new clothes is a skill in itself, what with remembering which fabrics favour which methods. The polyester blends are fine if you wash them on warm and shake them out right away, and yes you can wash the acrylic sweater, but no, hey! that t-shirt isn't colourfast...

CHAUFFEUR: In the sprawling suburbs, and in rural areas, schools, stores, dentists, churches, community centres, and commuter trains are all too far from home to walk. A jaunt to the milk store may be a five-mile round trip, let alone taking a child to visit a school friend. Many suburban and rural women spend an hour or more every day, driving someone else somewhere. Often, they have to bundle all the kids into the car every time they want to go out, even for a newspaper.

JANITOR: Who cleans the toilets in your house? Even the most affluent housewives do menial chores, like emptying trash baskets and scrubbing floors.

Bear in mind that the typical housewife juggles all these duties around the times that are convenient to her husband and children (school hours, mealtimes, etc.), and in the midst of their constant interruptions for attention. However, it is the cumulative effect of all these tasks which is the telling factor: adding up the hours. Remember, right now we're talking about a minimum standard, strictly housekeeping and childcare. We've barely touched on personal services to the husband, outside employment, involvement in a family business, or other extra duties which often come with the occupation.



Few homemakers bother to keep track of their hours, and scientific observers find it difficult to sort out time-per-task, as tasks tend to overlap. But preliminary figures, just starting to come in, are enough to raise and curl your eyebrows. Here's an example:

HOW MUCH IS A HOUSEWIFE WORTH?

The Average Canadian housewife works 100 hours, and if she were paid for her work she would earn \$204.25 a week.

Times and tasks of an average housewife.	HOURS per week	PAY per hour
Nursemaid	44.5	\$2.00
Dietitian	1.2	5.00
Cook	13.1	2.50
Food Buyer	3.3	2.00
Housekeeper	17.5	1.50
Laundress	5.9	2.00
Seamstress	1.3	2.50
Practical Nurse	.6	3.00
Maintenance	1.7	2.00
Gardener	2.3	1.50
Chauffeur	2.0	4.50
Totals	99.6	\$204.25

— from Centre for Women Newsletter,
Humber College (September 1975)

One hundred hours a week sounds like an awful lot of time. It may in fact be rather high; expensive (and rare) sociological time-budget studies give figures of between 50-75 hours per week. Still, all sources show clearly that housewives do put in more than the 40-hour week which is standard for most other workers. By the criterion of work-performed then, home-making must be considered an occupation : a job.

But, some readers may protest, a job is work performed for money and housewives work for love. This criticism is not exactly true. Housewives do, usually, love their families; but as workers they are paid in kind rather than in coin, by getting free room and board. Of course, a wife is free to negotiate herself personal money from her husband. However, most housewives feel so badly about "doing nothing, really", that they don't bother.

Extracted from the booklet 'About Face: towards a positive image of housewives' produced by the Ontario Status of Women Council, 700 Bay St., 3rd Floor, Toronto, Ontario. M5G 1Z6.

Copies of this publication are available in English and French at \$.25 per copy from the Ministry of Government Services, Publication Centre, 5th Floor, 880 Bay Street, Toronto. A cheque or money order should be made payable to the Treasurer of Ontario.

Ad Campaign for Prevention: an analysis of results



During the first three months of 1979, the Ontario Ministry of Community and Social Services sponsored a television ad campaign designed to encourage the primary prevention of mental retardation in children. The Journal ran an article entitled 'Dramatic Initiative in Prevention' in the Winter '79 edition describing that campaign.

In short, the Ministry's campaign was made up of two thirty second TV ads, various newspaper advertisements in community and ethnic papers, and selected radio messages in French, Italian, Portuguese and English. All of these were designed to underline the fact that women who abstain from tobacco, alcohol and drugs during pregnancy, substantially reduce the one in thirty-three chance of producing a mentally handicapped child. As well, a prevention booklet (*You and Your Baby*) was mailed to professionals in the field and made available to interested public upon request. The following is a condensed look at the Ministry's analysis of the effectiveness and impact of the campaign.

Two Target Groups were identified to be reached by the campaign: Women in the child bearing years, 18-45, and General Practitioners and public health nurses (this portion to assist them in providing more detailed, and new information to patients).

The Longwoods Research Group Ltd. was selected through a tendering process to conduct the formal study of the prevention campaign's ability to fulfill its objectives. They researched on three dimensions: awareness, learning / information, and modification of attitude. It was not possible to monitor

changes in behaviour within a thirteen week period.

Longwoods interviewed five hundred women in the above mentioned age group, from across the province, before the campaign began. A second wave of interviews, with another five hundred women, was done at the conclusion (April 1979). Longwoods reported the campaign had fulfilled its objectives to an impressive level. The response in the April wave indicated very high awareness and information levels and most importantly there were significant shifts in attitudes toward the prevention strategies.

Analysis of Spontaneous Response

1. As News: The media gave broad coverage to the public announcement of the campaign. The coverage through editorial and public discussion (letters to the editor) was mixed. However, for every negative letter published there was generally a follow up of two or three published letters disagreeing with the negative comment.

The strongest article of concern was in Maclean's magazine. Unfortunately this story was limited in its scope. It only approached the television portion of the campaign and criticized it for not telling the whole story. It also was not in favour of the impact of the messages. The Ontario Association for Mental Retardation sent a letter of rebuttal which was printed. It indicated support for the campaign and disappointment in the tone of Maclean's story.

On the plus side, several professional magazines wrote positive articles in support of the campaign. There were also television programs with members of the Ministry and the M.R. Association which gave support and exposure to the effort.

2. Bonus Media Messages: Various television stations through Ontario were supportive of the request to run bonus weight. The total value of the bonus schedule is estimated to be \$56,300, or a 27 per cent increase over the planned budget of \$330,000. In general there was support from stations outside Toronto. The agency believes a lack of available time due to a sold out schedule was the factor in the lower level of cooperation in Toronto.

3. Written Correspondence to the Ministry: The Ministry received a total of 1103 letters on the campaign (900 television, 203 newspaper). Of the total, 925 (84 per cent) were positive.

There were 178 letters which indicated concern or were negative. However, 25 of these made positive comments and were supportive of the campaign but took issue with the way in which it was presented (i.e. naked pregnant woman or naked baby).

The number of criticisms are not considered very high considering the measured broad awareness and impact of the campaign.

Analysis of Written Response: The Ministry organized the written responses into various groups in an attempt to understand who wrote them and to what purpose. Because many of the letters covered a wide range of thought the groupings were based on a judgement of tone and purpose. If a letter contained any reference to a concern it was grouped with the negatives.

Positive letters: No. of letters
Support from Professionals - 18
usually representing groups
or associations

General letter of affirmation 41
and request for more information

Simple request for information 866
925

Negative letters: No. of letters
Concern about raising guilt
for parents of retarded children -
Families with retarded 6
Professionals 8
Public 14
Total 16 per cent 28

General or specific doubt on
the validity of the information
Individual professionals 18

Public 3
Total 12 per cent 21
Nudity of pregnant women 76
Child concern (nudity,
abuse, poor taste) 21
Disliked both commercials 15
Generally opposed to campaign 17
Total 72 per cent 129
Grand total 178

Professional Campaign Response: The OAMR received written requests from 674 medical people for a copy of the book "Prevention of Mental Retardation".

Initially, the Ministry had been informed by the OMA to expect, at most, about 200 such requests. Since the primary target group had already been sent a free book, this response from the secondary group indicates a broad interest was generated throughout the total medical community.

NEXT STEPS: Given the impact which was achieved and the desire to maintain momentum the following recommendations are put forward:

— **identify additional areas for information:** A formal presentation of results will be made to interested parties. The ministry, in conjunction with the OAMR Professional Committee, should review the data and make judgement on new areas where prevention information is required. This recommendation should be completed by September 15 so proper planning can be done for the 1980-81 fiscal year and would be of significant use to the Public Education Committee.

— **determine whether the impact of the campaign has lessened after six months:**

The research conducted in April should be repeated in September to identify the level of deterioration. This will provide valuable guidance as to whether the life style importance is still understood and accepted. If the levels remain high it means future communication can move to new subjects. If the fall-off is high it could indicate the need to repeat the effort to re-establish awareness. The information would also be useful in providing judgement on the planning of any future prevention campaign - particularly as it relates to duration of impact and the need for any follow up activity... ■

Our thanks to Mr. David Rudan of the Ontario Ministry of Community and Social Services for providing the background material from which this article was prepared for the CSPCC Journal by Jeff Woolnough.

"AND I'M IMMATURE"

My existence so far has been in a watery world buoyed up and secure in what is called a womb. My sense of security was complete. Then suddenly on May 1, 1979 I felt pressure building up and being pushed and squeezed in a rhythmic kind of way. It became quite painful but as I seemed to pass through a very tight opening I discovered I was in another world. I knew I was in a new environment and new freedom.

Things happened swiftly. I was grasped by the heels, held upside down (I never thought of that reality before) and literally slapped on my bottom. I found myself taking in air into my lungs and something prompted me to register surprise, protest and presence. I also discovered that I was no longer buoyed up but could fall or that I needed continuous support. It was a very confusing world I found because, as I understand now, I was seeing everything upside down. The sounds which first registered on my ears other than my own wailing were voices of the doctor and other attendants.

I began to feel warmth and I was equipped with diaper and jacket. I was bathed first and this was most reassuring. This was the first experience of wet and dry. I also discovered that hands were soft or hard. The experience of light, colours, sunshine, electric light and various substances were so strange and new that I would have to repeat my experience so that I could sleep without nightmares.

I soon fell off into sleep. I awakened and found myself staring at the ceiling. It was interesting as a fly or two flitted about upside down or right side up - I can't be sure. I discovered that I was wholly detached, with freedom of movement of arms and legs and I soon confirmed this

beyond doubt. Imagine, if you can, what the reality of this could mean? I soon heard sounds and I guessed these huge creatures could move about at will. Someone picked me up carefully and cuddled me. What a fantastic feeling of warmth and security. I had a strange feeling come over me as if I should be given something to fill an empty spot in my stomach.

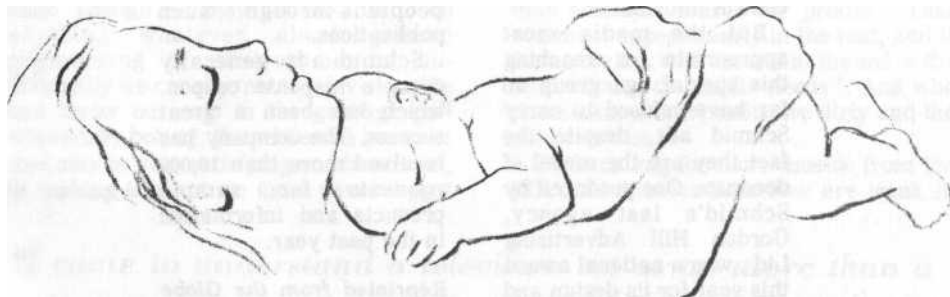
I was passed to another person and I soon felt being nuzzled and offered something soft and warm. Instinct did the rest. More footsteps and I was returned to view the ceiling. Drowsiness prevented my being totally bored.

I awakened and I could hear footsteps and some rhythmic sounds which could be my own heart or a clock. I soon discovered that if I made any motions at all there seemed to be a response from someone. Now that's got real possibilities! Some discomfort was felt and I decided to test my new hypothesis. It worked! And the very first time. Since then I've discovered what goes in must come out.

As I made another trip somewhere I discovered sound could be pleasant or unpleasant. I discovered too that I could hold on to things quite firmly. This last time I discovered darkness and light have odd ways of being possible just by closing one's eyes or sometimes even if you open them it is dark. It's a mystery right now for me.

When I think of all of the changes and the sudden awareness of a totally new reality it is just a bit annoying to hear people say I'm immature. Heavens-to-Betsy can you match that in any 24 hours you have lived!

Earl K. St. Jean
Hagersville, Ont.



**“... one third of the children
born in Canada are born to
girls under 16 years of age... ”**

**Fiona Nelson, Chairperson
Toronto Board of Education**

Julius Schmid seeks ways to reach younger market

Julius Schmid of Canada Ltd. is convinced an untapped market for its contraceptive products exists in the 14- to 16-year-old age group, but has had no success in pinning down an appropriate advertising vehicle.

It is not that Schmid and its agency, Glowinsky and Gee Advertising, are trying to thrust contraceptives into the unwilling hands of young innocents. On the contrary, one of the highest rates of unwanted pregnancies and venereal diseases occurs in this age group. Physicians and health clinics agree young teenagers are in the greatest need of birth control information.

But the media most appropriate for reaching this special age group so far have refused to carry Schmid ads, despite the fact they are the model of decorum. One produced by Schmid's last agency, Gordon Hill Advertising Ltd., won a national award this year for its design and informativeness.

David Phillips, the Schmid account supervisor at Glowinsky and Gee, said the agency is "continuing its dialogue with a couple of publishers" and is hopeful of finding a way to reach young teenagers. If it did find such a vehicle, the ads would adopt "almost a public service" approach.

With the older college crowd, there is no such problem. The company, which is the dominant marketer of condoms in Canada, advertises in 58 university newspapers and music tabloids, which welcome its business. The company estimates it reaches an audience of nearly one million young people through such publications.

Schmid ads generally carry a response coupon, which has been a great success. The company has received more than 10,000 requests for sample products and information in the past year.

Reprinted from the Globe and Mail, Sept. 17, 1979.

HOW SOON IS TOO SOON?

In the hit movie of a few years back, *The Summer of '42*, one sequence deals with an adolescent's first stumbling steps toward manhood. Goaded by his peers, visions of a wild beach party driving him on, he enters a drugstore to buy contraceptives. For the first time.

But the would-be Scarlet Sinner is as green as grass. Blushing, stuttering, procrastinating, he is at first unable to blurt out what he wants to the quizzical druggist who is baffled by what his young customer is seeking.

The sequence may be seen as hilarious, pathetic or reprehensible, depending on the viewer, but it sums up questions which one of Canada's largest manufacturers of male contraceptives is currently trying to solve, and problems which countless young males, past, present and future, eventually encounter.

The questions are, how does the manufacturer's advertising reach boys in the 14-16 age group, or should it reach them at all? The conventional media — newspapers, radio and television — decline to carry such advertising, although television in particular has shown itself anything but squeamish in exploiting almost every other function and orifice of the human body.

But contraceptives for the young? No way. The "reasoning" appears to be that out of sight is out of mind; that sexuality is something that can be turned on or off like a tap in the young; that it is socially undesirable that a youth should step out of a schoolroom class in sex education and head for a drugstore knowing what to buy and why.

Yet it is precisely in this age group that the most venereal disease and the greatest

number of unwanted pregnancies occur! Those with the most compelling needs are those to whom the "moralists" deny practical knowledge and aid. Many girls encounter the same obstacles in obtaining the Pill.

The consequences are inescapable in a society where sex in its most explicit forms is everywhere proclaimed. Unlike the flustered boy in the movie, in real life the youngster may be too embarrassed or unreckoning to take precautions — and venereal diseases, pregnancies, abortions and unwed mothers continue to spread. Besides the avoidable anguish for thousands of kids, the toll in tax dollars runs into the millions because we will not face the truth.

The truth is that by the age of sixteen or younger boys and girls are capable of parenthood biologically, if not emotionally or financially. But in our distorted civilization, it may be as long as ten years later before parenthood is truly feasible. Rather than adjusting "the system" to human sexuality, we demand that adolescents stifle one of their most basic needs. Predictably, in many cases the irresistible force hits the immovable object, and the result is tragedy.

Quite obviously the contraceptive manufacturer has a financial interest in widening the market for its wares. It is a business. But it should be just as obvious that society also has, or should have, a real interest and concern for those denied entry to that market.

What do Journal readers think?

H.W. Somerville,
Toronto, Ont.

**"... one third of the children
born in Canada are born to
girls under 16 years of age..."**

**Fiona Nelson, Chairperson
Toronto Board of Education**

Charles Manson

Charles Manson, like each one of us, is largely a product of his environment. When examining his childhood years, it is apparent that there exists a definite link between them, and the course the rest of his life followed. Charles Manson, was the product of a poor environment. What can be considered a poor environment? Life began for him on November 11th, 1934. His mother Kathleen Maddox, was a sixteen-year-old prostitute. Although some theories have surfaced, Charlie's father is unknown. He acquired the surname Manson, from a man Kathleen was having an affair with. Shortly following Charlie's birth, his mother and uncle served prison sentences for robbery and assault. He lived with his grandmother for a short period, and then was lodged with various relatives. It was reported he received very little affection.

Kathleen was released from prison when Charles was eight. She claimed him from her sister and moved to Indianapolis in pursuit of a travelling salesman. When the salesman abandoned her she went from man to man and from one rundown apartment to another. At nights Kathleen paraded from hotel to hotel often leaving her son unattended. Numerous people witnessed her beating and abusing Charlie. Five years later Kathleen decided Charlie stood in the way of her happiness, and he was sent to Gilbaurt School for Boys. He ran away from the boys school and had his own apartment by the age of fourteen. He managed odd jobs, and the occasional theft to pay his rent. He was then reported to authorities and was placed in another reform school from which he tried to escape eighteen times. The next three years were spent in a variety of institutions.

Two psychiatric reports concluded that there was "a marked degree of rejection, instability, and psychic trauma. Because of his diminutive stature, his illegitimacy, and lack of parental love, he is constantly striving for status with the other boys." (1)

The second, saw him as "an extremely sensitive youth who has given-up in terms of securing some kind of love and affection from the world." (2)

Psychologists believe the first years of life are the most crucial, with regards to the development of personality. Charles Manson knew no love, affection, or comfort. He came into contact with no one who had a set of morals or values that could be used as a model. It was highly unlikely, based on his background, that he would grow up to be President. Although it is not provable, if you were raised in Manson's environment, could you expect to be the person you are today?

Parental environment is probably the greatest single factor in personality development, including as it does, both imitation and training. This is attested by the universal consensus that faulty homes or lack of any home life lie at the root of most of our psychological, social and criminal problems. School, neighbourhood, church and cultural groups all play their part in shaping personality. (3)

On the day Manson was to be released from serving one of his numerous jail sentences he pleaded with the administration to allow him to stay. Prison became his home and he feared he could not adjust to the outside world. His request was denied. Society was then confronted with a practically illiterate man, who at age twenty-one had spent half of his life in prison. He knew only his way of survival. It's absurd that we could expect this insecure, maladjusted individual to integrate into society, as though he had been a part of it all his life. It's even more ludicrous to think he could find a job, with the list of convictions that trailed behind him. Society was neither present trying to

This essay was prepared as a grade 13 assignment by Cindy Guidolin when she was attending Madonna High School in Toronto. We are grateful for her permission to reprint this abridged version of her original essay in the Journal.

"... If you were raised in Manson's environment, could you expect to be the person you are today"?

help nor were they willing to forget. The most appealing option to him was to opt out of the society that he had not learned to be a part of, and form his own.

One of the goals of personality development is the ability to socialize with others. Socialization is the gradual transition from a self-centered infant to a co-operative member of society. Charles Manson never went through the process of socialization, from a self-centered infant he was sent to an institution. The process of socialization occurs within most of us very gradually. Manson coming out of jail might be compared to a Martian, on earth, stepping out of his space capsule.

Life is a transactional encounter with our surroundings, and these transactions influence our development. The hereditary contributions to personality evolve only in appropriate surroundings that nurture their development. Numerous studies have been conducted on twins who are reared separately in totally different atmospheres, and it is found that their dispositions, and character, reflect their up-bringing.

I'm not condoning Manson's actions. I realize killing is wrong, but did Manson? The man we sought to convict, and nearly put to death, had no morals. It wasn't that he was immoral, but rather, amoral. Any person who could instruct others to murder, with no remorse, is missing a vital aspect that makes a person a well adjusted productive member of society. This aspect that was missing from his life wasn't something he was given, and through his own fault lost, but instead, was something he was never introduced to. This missing link, that was not rectified by society, plus a motive, maybe just wanting to retaliate, created an unforgettable nightmare.

Manson himself, on several occasions, expressed during grand jury testimony, that he was molded by his environment.

We and nothing else created a Frankenstein.

I never went to school, so I never grew up to read and write too good, so I have stayed in jail, and I have stayed stupid, and I have stayed a child while I have watched your world grow up, and then I look at the things you do and I don't understand.... You have made your children what they are. Most of the people at the ranch that you call the Family were just people you did not want, people that were alongside the road, that their parents had kicked out. I don't understand you, but I don't try.

My father is the jailhouse. My father is your system.... I am only what you made me. I am only a reflection of you.

I have ate out of your garbage cans to stay out of jail. I have worn your second hand clothes.... I have done my best to get along in the world and now you want to kill me. I have spent twenty-three years in the tombs you built. I don't think you like people. You people put importance on your lives. Well my life has never been important to anyone.
(4)

Charles Manson was subjected to a social injustice - inequality - which was denied him from his day of birth. It was through no fault of his that he was brought into the world under poor circumstances. I'm not suggesting that all crimes can be attributed wholly to inadequate rearing but many of them, to some degree, can.
Every child has the right to be properly

"The greatest social injustice is the inequality of an innocent child. It filters through society, decaying its core".

"Where was society during Manson's crucial childhood. . .?"

clothed, fed, and educated. No society can be considered just until every child is given equal opportunity. No child should be penalized for being born with a parent who may not take the time to feed clothe or love him. The greatest social injustice is the inequality of an innocent child. It filters through society, decaying its core.

Manson was sent from prison to prison until finally we had no choice but to lock him away for good because he had become a real threat to us. Where was society during Manson's crucial childhood, before he had committed his first offence? The only time society became concerned is when they were threatened with regards to their own safety. The prosecution asked for justice but was Manson given justice as a child weeping helplessly in his crib? Society should have been on the scene from his day of birth. It's too late for Manson; he is past the point of rehabilitation.

In order for each child to receive his basic birthright society must spend more

time, effort and money, on housing, sanitation, child welfare, education, recreation, and development of organizations. Some may suggest it is an unworthy expense, but we end up paying a lot more in the long run. The expense of keeping a man in jail, or like Sharon Tate with the expense of her life. Who knows how many replicas of Charles Manson are presently being molded from that innocent, weeping baby, who lays helplessly in his crib. ■

FOOTNOTES

1. Bugliosi, Vincent, **Helter Skelter**, New York, Bantam Books Inc., 1974, pg. 168.
2. *ibid*, pg. 168.
3. Royce, Bruce, **Personality & Mental Health**, Milwaukee, The Bruce Publishing Co. 1964, pg. 91.
4. Bugliosi, Vincent, **Helter, Skelter**, New York, Bantam Books Inc., 1974, pg. 525-526.

"The prosecution asked for justice but was Mattson given justice as a child weeping helplessly in his crib?"

"There is a destiny that makes us brothers
None- goes his way alone.
All that we send into the lives of others
Comes back into our own."

Charles Edwin Markham

Le Journal de la Société Canadienne pour la Prévention de Cruauté aux Enfants

Tome 2

Numéro 3

Automne 1979

Les actions de battre les enfants et de faire d'autres attaques corporelles ont cet avantage énorme :

L'assaillant sait ce qu'il fait à la victime et la victime est consciente de ce qui lui arrive. Les résultats sont observables au moment où le crime est commis et par conséquent on peut traiter le dommage.

Les activités qui font abaisser un esprit innocent au milieu des bêtes sont souvent moins subtiles que celles des attaques corporelles. Cet abrutissement peut avoir l'apparence d'une vertu pour l'assaillant, d'une attention bienveillante pour la victime, et d'un sens fort de devoir pour n'importe quel témoin. Personne ne voit un crime; ce sont les conséquences comme le meurtre, le viol, le vol, l'alcoolisme, l'insuccès constant, ou le malheur (la conséquence la plus commune), que la société témoigne, des années après que le crime originel, l'abrutissement de l'esprit a été accompli.

Un public ahuri par le coût social de ces problèmes veut blâmer quelqu'un et ne peut trouver qu'une victime qui a perdu, il y a longtemps la mémoire des origines de son abrutissement.

La maladie de coeur, l'alcoolisme et l'action de fumer sont bien connus comme des problèmes sociaux. Mais c'est parce qu'ils sont connus et visibles que, par rapport à l'abrutissement psychologique systématique d'enfant, ils ne posent qu'une faible menace à la société. C'est sûr que même toutes les souffrances qui sont les résultats de la maladie ne sont pas plus désolantes que la frustration, le défaitisme et la tristesse passés à une génération d'enfants aveuglés à la prochaine.

La moralité n'a rien à faire avec le besoin urgent d'empêcher l'abus psychologique. Dans un monde menacé par son propre besoin de se suicider, c'est une question de la survivance.

Tome 1, Numéro 1, Hiver 1978



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.

C S P C C C R E D O

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.