



EMPATHIC PARENTING

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

Volume 21 Issue 4 Autumn 1998 \$3.00

“Quietly, we express
our astonishment at
the way parents
consign their offspring
to strangers.”

Deborah Maes
see page two

EMPATHIC PARENTING

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

Volume 21

Issue 4

Autumn 1998

CONSUMERISM AND THE NEEDS OF INFANTS: A FATAL CLASH?

Deborah Maes has put her finger on a very sore spot. If the queen of high-quality daycare – the nanny – is a flawed solution, (and not just because of the failure to breast feed for two years or beyond), then what about all the lower-quality alternatives?

The problem of early inadequate nurturing may well be far more serious than we have realized, as James Prescott's early work and more recent brain studies are suggesting. What if the biological foundations of love or violence really are established during that earliest critical period?

Unbridled consumerism's increasingly long list of dangerous side-effects (pollution of land sea and air and the destruction of community) has yet to prominently include what in my opinion is the most dangerous side-effect of all: the inculcated belief that our time is better spent consuming or earning to consume rather than nurturing our children.

ETB

WHAT IS EMPATHIC PARENTING?

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

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

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

EMPATHIC PARENTINGJournal of the Canadian Society for the
Prevention of Cruelty to ChildrenVolume 21 Issue 4 Autumn 1998
(Date of Issue -- October 1998)Editor: E.T.Barker M.D., D.Psych., F.R.C.P.(C)
Editorial Assistant: Jan Hunt M.Sc.
Printed by Midland Printers, Midland, Ontario
on recycled paper

With Vol. 7, Issue 3, Summer '84, EMPATHIC PARENTING became the official title of what was formerly the Journal of the Canadian Society for the Prevention of Cruelty to Children (ISSN 0705-6591)

EMPATHIC PARENTING, official publication of the Canadian Society for the Prevention of Cruelty to Children, is published four times a year (Winter, Spring, Summer, and Fall).

Single copy	\$3.00
Annual Subscription (four issues)	\$12.00
Annual CSPCC Supporting Membership	\$25.00
Annual CSPCC Sustaining Membership	\$100.00
Annual CSPCC Endowing Membership	\$250.00

Membership fees and donations in excess of the cost of the journal are income tax deductible. Registration No. 0457960-09-13.

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

Copyright © Canadian Society for the Prevention of Cruelty to Children 1998. Requests for permission to reprint will be granted whenever possible.

Second Class Mail registration No. 4947. Return postage guaranteed.

Subscription orders, undeliverable copies, and change of address notices should be sent to CSPCC, 356 First Street, Box 700, Midland, Ontario, L4R 4P4. Phone: (705) 526-5647 Fax: (705) 526-0214 Email: cspcc@bconnex.net

Indexed in the Canadian Periodical Index, the Canadian Magazine Index, and available on-line and on CD ROM through Canadian Business and Current Affairs. All back issue are available from Micromedia Ltd., 158 Pearl Street, Toronto, Ontario M5H 1L3 1-800-387-2689

**EMPATHIC PARENTING**

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

In this issue...

A World Without Mothers	pp 2-5
Consumerism	pp 6-7
Somato-Sensory Affectional Deprivation	pp 8-12
Social Isolation and Brain Chemistry	pp 13-14
Mothers at Home	pp 15-16

Many articles from past issues of Empathic Parenting are now available on the Internet and may be freely downloaded by anyone. There are four sites:

Empathic Parenting: http://cnet.unb.ca/orgs/prevention_cruelty/
Crime Prevention: http://www.bconnex.net/~cspcc/crime_prevention/
Daycare is for Parents Not Infants and Toddlers: <http://www.bconnex.net/~cspcc/daycare/>
Psychopathy and Consumerism: Two Illnesses that Need and Feed Each Other: <http://www.bconnex.net/~cspcc/psychopathy/>

A World Without Mothers

Deborah Maes

I would just as soon hire a nanny to have sex with my husband as I would to raise my children.

Among the rush of feelings that accompanied the birth of my first child, I remember having the sense that I had now joined the privileged society of "mother-kind." I felt that having borne a child I now had a great deal in common with every other woman whose maternal instincts had been exercised. How wrong I was. In the five years since that hazy, ecstatic occasion, I have been proven, quite painfully, wrong.

The world that I inhabit now, of playgrounds, libraries, community pools and kinder-gym classes, is one that is almost surreally devoid of mothers. Mine is a world of underpaid servants, some of whom are good at what they do, many of whom aren't. Their job is looking after a flock of lost and vulnerable little ones.

What strikes me most in these scenes of nanny and child is the utter joylessness of it all. It is pitifully rare to see a little boy or girl hugged, kissed or tickled to delighted helplessness. Yes, they are taken to classes and pushed on swings. They are fed, and someone usually makes sure they aren't running out onto the expressway. But ultimately their "primary caregivers" (Orwell himself couldn't have come up with a better example of Newspeak) view them not as the apple of their eye, but as a job. These children have been robbed of their childhood – and how

quickly this stage of life passes.

No, the case is not being overstated. In fact, what is amazing is the silence on the subject. On the rare occasion when I meet other "stay-at-home" mothers, we sniff each other out like revolutionaries in czarist Russia. One does not want to offend, even when there is chronic negligence all around us. Quietly, we express our astonishment at the way parents consign their offspring to strangers.

The thought of an employee kissing my daughter's tears away or making another train layout for my son horrifies me. The act of raising children – like all important human relationships – is a profoundly intimate one. With young ones it is especially physical. I would just as soon hire a nanny to have sex with my husband as I would to raise my children. These are private affairs, and our children deserve their privacy and our attention.

In a day when we are all obsessed with promoting self-esteem in our children, our behaviour can only leave them feeling that our ambitions and comforts always come ahead of their needs. What kind of self-esteem is there when experience teaches a child that he is not important enough to effect change in his parents' routines? The multiterrain vehicle (which will never see a dirt road) and matching furniture that come with two incomes mean

Reprinted from the *Globe & Mail* July 9/98. Deborah Maes is the mother of three children.

Ultimately their “primary caregivers” (Orwell himself couldn’t have come up with a better example of Newspeak) view them not as the apple of their eye, but as a job.

nothing to children. It’s the presence of their parents that they hunger for.

But why do I take this so personally? It has happened more than once that a little girl or boy has been amazed to discover that I spend my days entirely occupied with my children. They have been taught that anyone can take care of them and their feelings are (at best) of secondary importance, whereas I want my children to know that they mean the world to me. Early childhood is a critical time in which to teach them how important they are; they will have the rest of their lives to discover that not everyone thinks they are really so special.

The many conversations I have had with nannies (not a few of whom are harbouring small tragedies of their own, and are paid less than a giraffe’s “caregiver”) reveal an unbelievably alienating world: the non-working mother in the monster home who complains to the nanny of her constant exhaustion; the nanny taken to Florida on the family vacation and worked like a dog without any time off; the mother who was upset with the nanny because the children preferred to crawl into the nanny’s bed in the morning; the mother

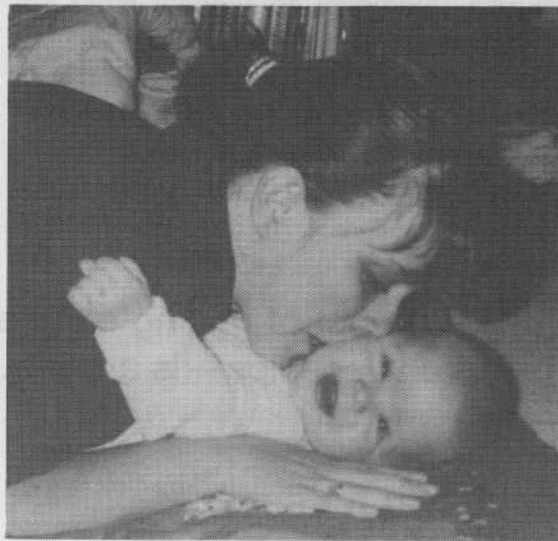
who took her sick child to the doctor and sat staring into space while the nanny read the child a story.

These so-called “primary” caregivers come into the child’s life and then, when the child is old enough to be in school, they simply disappear. What does this teach the child about relationships? That people who were once holding you, changing your diaper, sharing your most intimate moments, move on at the whim of your parents. How many of these “primary” caregivers would appear in family photos, in children’s stories or around the table at family celebrations?

Not too many. And why should they? After all, the nanny’s just an employee, and I guess life is a business transaction.

I would have thought that the experience of life’s milestones would engender a feeling of affinity for the people around me. Strangely enough, the birth of my children has done just the opposite. It is obviously not the experiences of life that draw us close to one another, but how we choose to find meaning in those experiences.

One thing’s for sure. I no longer smile quite so easily at pregnant women. ☹



What strikes me most in these scenes of nanny and child is the utter joylessness of it all. It is pitifully rare to see a little boy or girl hugged, kissed or tickled to delighted helplessness.

The thought of an employee kissing my daughter's tears away or making another train layout for my son horrifies me.

The act of raising children – like all important human relationships – is a profoundly intimate one.

In a day when we are all obsessed with promoting self-esteem in our children, our behaviour can only leave them feeling that our ambitions and comforts always come ahead of their needs.

What kind of self-esteem is there when experience teaches a child that he is not important enough to effect change in his parents' routines?

Early childhood is a critical time in which to teach them how important they are; they will have the rest of their lives to discover that not everyone thinks they are really so special.

Consumerism

Bruce Grelle

Recent years have seen the rapid growth of a new pseudo-religion that may well have more devotees in America and elsewhere than any of the great world religions. This pervasive world view and lifestyle is perhaps best described as the religion of consumerism...

The missionaries of consumerism have been unbelievably successful in spreading their world view and lifestyle via advertising. It has been estimated that the average American sees more than 32,000 television commercials per year—that's more than 320,000 by the time one graduates from high school! American corporations spend more than \$110 billion per year on television and print advertising, far more than is spent on churches, and

more than is spent on all of our educational institutions combined.

And what is the message that is being preached? Consumerism's simple message is that the way to human happiness is through the limitless acquisition of material wealth and physical pleasure.

Consumerism's religious dimensions become most clear when we consider its implications for our understandings of meaning, truth, and loyalty. According to the gospel of consumerism, the meaning of life is to spend money and be entertained. The truth is what sells. If people buy it, it's right. The objects worthy of our ultimate loyalty are the gods of money and pleasure. It is at the altar of these gods that the adherents of consumerism bow down and worship. ☺

That happiness is to be attained through limitless material acquisition is denied by every religion and philosophy known to man but is preached incessantly by every American television set.

Few societies could imagine themselves surviving very long when one of their central institutions was advocating unrestrained greed.

Consumerism surrounds us all, rich or poor. Our acquisition-driven society tells us that the more we have, the happier, freer and more fulfilled we'll be. Instead of encouraging people to have enough to be contented, consumerism encourages us to always crave more, or better, or newer things, no matter what the cost.

Consumerism is pushing society further and further in the direction of competition, isolation and "what-you-buy-is-what-you-are". Yet (despite the claims of advertising) increasing material wealth hasn't brought increased happiness. The latest/newest/most expensive possession is no substitute for friendship, community and all those other things that we can't buy.

The American public has been inundated by an unending parade of commodities and fabricated television spectacles that keeps it preoccupied with the ideals and values of consumerism.

S-SAD (Somato-Sensory Affectional Deprivation): A Developmental Cultural-Brain Theory of Love, Addiction, Depression and Violence

James W. Prescott

The enormous pathological consumer market for drugs and alcohol will not go away until we can prevent the epidemics of depression/alienation, anxiety/boredom, and hostility/rage that are consuming most modern cultures. And no amount of law enforcement can correct this state of cultural psychopathology!

Where does all this emotional pain and anguish come from? It comes primarily from the following two sources:

a) the failure of intimate physical affectional bonding in the maternal/infant relationship and in the father/child relationship; and

b) the failure of intimate sexual affectional relationships during adolescent and adult development.

In short, it is the failure of love at the biological, psychological, social and spiritual levels.

When the biological foundations of love are not established during infancy/childhood then there is a domino effect, which impairs the ability to develop love relationships at the psychological, social and spiritual levels. Each succeeding level of love is dependent upon the integrity of love at the preceding level.

James Prescott is a developmental neuropsychologist and cross-cultural psychologist. He received his doctoral degree in psychology from McGill university and served as Health Scientist Administrator, Developmental Behavioural Biology Program, National Institute of Child Health and Human Development, NIH (1966 - 1980). He has given expert testimony on the origins of human violence, particularly domestic violence, before the U.S. Congress, the Senate of Canada, and many other legislative and professional organizations. Dr. Prescott is currently Director, Institute of Humanistic Science, San Diego, CA and can be reached at: dpresco1@san.rr.com

The easiest and quickest way to induce depression and alienation in an infant or child is not to touch it, hold it or carry it on your body. Extensive scientific research has documented that this form of sensory stimulation (touch and movement) during the formative periods of brain development is absolutely essential for normal growth and development of the brain and behaviour. Deprivation of this form of sensory stimulation, which I have called "Somato-Sensory Affectional Deprivation (S-SAD), results in abnormal development and function of the brain which translates into dysfunctional social-emotional-sexual behaviours.

Dependent upon the severity of this sensory deprivation there is structural damage to brain cells (e.g. abnormal dendrites, loss of opiate receptors); and abnormalities of brain function, as it is reflected in the neurochemical and bioelectrical activity of brain cells. It is these brain abnormalities induced by S-SAD that accounts for the abnormal emotional and social behaviours that are a consequence of S-SAD: depression/alienation; anxiety/boredom; and hostility/rage.

The reader is referred to Dr. Essman's paper [which follows on pp 13-14] entitled: Social Isolation and Brain Chemistry: Understanding Drug-Induced

Behaviours, that gives greater detail on how social isolation rearing (through the mechanisms of Somato-Sensory Affectional Deprivation) profoundly affects the neurochemistry of brain function; how such S-SAD reared animals have different behavioural responses to drugs than non-S-SAD reared animals; and in the view of this writer provides the principal psychobiological explanation for stimulus/sensation-seeking behaviours where drugs are a form of stimulus/sensation-seeking. These animal data have direct relevance to human behaviour, in this writer's view.

Of particular significance here are the findings of Dr. Bonnet and his associates (1976) who documented in isolation reared mice the loss of opiate receptors in the brain, as well as reduced narcotic binding in these neural systems. Such neurobiological effects could well be one of the mechanisms that underlies the impaired ability to experience pleasure in isolation reared (S-SAD) animals which would include the S-SAD reared human animal.

Some of the principal consequences of social isolation rearing or S-SAD are:

- a) hyperactivity and hyper-reactivity to sensory stimulation;
- b) chronic stimulus/sensation-seeking behaviours (sensory and chemical);
- c) avoidance of intimate touching and impaired ability to experience integrated pleasure;
- d) increased tolerance of pain; and
- e) depression and uncontrolled violent behaviours.

These effects occur in both infrahuman animals and in human animals that

are S-SAD reared.

The above relationships that have been established from controlled laboratory animal studies were confirmed in my cross-cultural studies on pre-industrial or "tribal" cultures. I have been able to predict with 100% accuracy the violence (killing, torturing, mutilation of enemy captured in warfare) and non-violence of 49 "tribal" cultures distributed throughout the world based upon the two predictor variables:

a) the degree of mother-infant physical affection bonding, as measured by the infant being carried on the body of the mother throughout the day or not; and

b) whether premarital coitus was permitted or punished (Prescott, 1975, 1979, 1996).

The above findings are consistent with the results of Dr. Herbert Barry that the "tribal" cultures which gave the least physical affection to their infants [low body contact of infant with caretaker(s)] were the cultures that were characterized by both high infant crying and the greatest degree of drunkenness (Barry, 1976). The degree of infant crying tolerated by a culture is an excellent objective criteria for assessing the degree of S-SAD in a culture, as is the duration of breast-feeding, the extent to which the newborn/infant is carried on the body of the mother and the amount of co-sleeping that is permitted between mother and infant/child.

Given the advice of Dr. Spock (which was followed by millions of mothers) that it was O.K. to let your baby cry itself to sleep and with the rise of infant/child day care centres where there is little or no bonding of the infant/child with mother or any-

When the biological foundations of love are not established during infancy/childhood then there is a domino effect, which impairs the ability to develop love relationships at the psychological, social and spiritual levels.

one else, is it so surprising that our culture is so characterized by emotional-social and sexual psychopathology?

Why do these relationships exist? The answer is to be found in the nature of brain mechanisms and behaviour. The neural circuits (networks) of the brain that mediate pleasure, when activated, inhibit the activity of those neural circuits of the brain that mediate depression and violence and vice-versa. When the pleasure circuits of the brain are damaged through S-SAD, then they can no longer perform their normative function of inhibiting and controlling those neural circuits (networks) that mediate depression and violence.

Since it is imperative that the emotional pain of depression/alienation (failed intimate love relationships – beginning with mother and father) be dealt with; and since there is now an impaired ability to experience intimate touching and integrated pleasure (contentment, joy); there are very few options left: drugs and alcohol to drown

the emotional pain or to stimulate pharmacologically the pleasure that every human being needs to survive emotionally, psychologically and spiritually.

It is important to emphasize that it is **integrated pleasure** that is the key to understanding the relationship of pleasure to violence, which includes violence against one's own body, either through self-mutilation or drug abuse. For somatosensory pleasure (physical pleasure of body touch and movement) to have its beneficial effects it must be integrated into higher brain centres (limbic/pre-frontal and frontal neocortical and cerebellar systems). This neurointegration cannot take place or only very incompletely in the S-SAD individual since the neural circuits of the brain for pleasure have not been completely developed or are so damaged that they cannot perform their normative regulatory functions.

Thus, we see the need for continual "fixes of pleasure," whether it be with drugs, sex or other forms of pleasure-seeking that can never be fully satisfying. It is like being on a treadmill with no way to get off – like isolation-reared monkeys who rock back and forth, hour after hour and day after day (see Time Life documentary film: Rock A Bye Baby).

In my theoretical model I have proposed a four-stage process of integration of pleasure into higher brain centres. With respect to sexual pleasures these are:

Reflexive Pleasure

Reflexive Pleasure is limited to genital reflexes which is characterized by reduction of physiological tension but does not reflect a positive pleasure state. It is at this stage that sexual exploitation and sexual violence occurs, and where the "pleasure" experienced is very short-lived and requires

another quick “fix” (spinal-limbic reflex).

Associative Pleasure

Associative Pleasure includes generalized feelings of pleasure throughout the entire body but does not involve significant perceptual-cognitive changes: a generalized state of positive pleasure and well-being is experienced (limbic-paleocerebellar system)

Integrative Pleasure

Integrative Pleasure includes more profound states of body pleasure as well as significant perceptual-cognitive sensations, e.g. cerebellar mediated sensations of drifting, floating; loss of perception of body boundaries and feeling “at one” with one’s lover and the universe: this is the stage at which the dimension of “spirituality” first emerges in sexual love and is an “amystical” state (limbic-paleocerebellar and frontal cortical system); and

Transcendental Pleasure – A Unique Brain Gestalt

Transcendental Pleasure is a “mystical spiritual” state of sexual love which represents a deep and profound development of Stage Three pleasure/union. It is rare to find this stage of sexual love developed in modern cultures because modern cultures prevent the development of those neuronal networks of the brain that integrates Somatic Pleasure (sensory-limbic/paleocerebellar system) with “Higher Consciousness” (neocortical/neocerebellar system) which is required to experience the phenomenon of Transcendental Pleasure – a “Brain Gestalt” where the “whole” is greater than the “sum of the parts”. One

proposed measure of this Stage 4 functioning are the reports of “Out of Body Experiences” reported by some women experiencing unusually intense orgasms.

The insufficient development of intimate physical affectional bonding during infancy and childhood and repressive sexuality during adolescent and adult development are the principal but not exclusive causes for failure to experience this state of Transcendental Pleasure. The terms “mystical” and “spiritual” are used in their naturalistic sense and not in any “supernatural” sense (limbic-paleocerebellar/neocerebellar and frontal cortical systems).

S-SAD theory proposes a strong gender difference in experiencing Stage 3 and 4 levels of functioning where the female brain is proposed to be more highly integrated than the male brain with respect to experiencing pleasure in human relationships. This gender difference is due to both evolutionary biological and environmental factors which have naturally “programmed”

**Each succeeding level
of love is dependent upon
the integrity of love at the
preceding level.**

the female brain for its role of “nurturing mother” which extends into the realm of sexual love, if not obstructed by authoritarian, patristic/theistic cultures. (Prescott, 1990, 1992, 1995, 1996).

It is emphasized that each of the above stages requires an increasing degree of neuronal integration of brain structures where the final stage involves an integration of the neocortical brain (conscious mind) with limbic brain structures (emotional and subconscious/unconscious mind) which is accomplished through the activity of the cerebellum (master brain for neurointegration) – one of the brain structures damaged by S-SAD – Somato-Sensory Affectional Deprivation.

A more extensive treatment of this theory with supporting data can be found in my articles: “Affectional Bonding for the Prevention of Violent Behaviours: Neurobiological, Psychological and Religious/Spiritual Determinants” (1990) and in “The Origins of Human Love and Violence” (1996) (see references). It is again emphasized that when I use the terms “mystical” and “spiritual” they refer to human experiences – not to “supernatural” or “divine” experiences. It is this neurointegration of neocortical, limbic and cerebellar brain structures (the conscious, sub/unconscious and neurointegrative minds) that makes “mystical spiritual” experiences possible.

The challenge to the future of humanity, if we are to survive in the next Millennium, is to build the new generation of children and youth with “neurointegrative brains” and, thus, “neurointegrative minds” and not their converse of the “neurodissociative brain” and, thus, “neurodissociative minds” which has been the life path of the past Millenniums of human

history. The neurointegrative brain/mind is produced through the mechanisms of sensory stimulation and the neurodissociative brain/mind is produced through the mechanisms of sensory deprivation. These principles apply to the development of both the “emotional-social-sexual brain” and to the “cognitive-rational brain” which must be integrated with one another to produce the “holistic brain” of universal love. ☺

REFERENCES

- Barry, H. (1976) Cross-cultural evidence that dependency conflict motivates drunkenness. In: Everett, M.W., Waddell, J.O., and Health, D. B., (Eds.). *Cross-Cultural Approaches to the Study of Alcohol*. Mouton Publishers, Paris; Aldine, Chicago.
- Bonnet, K.A., Miller, J.M. and Simon, E.J. (1976): The effects of Chronic Opiate Treatment and Social Isolation on Opiate Receptors in the Rodent Brain. In: Kosterlitz, H.W. (Ed): *Opiates and Endogenous Opioid Peptides* Elsevier, Amsterdam
- Essman, W.B. (1971): Neurochemical changes associated with isolation and environmental stimulation. *Biological Psychiatry* (3), 141.
- Prescott, J.W. Body Pleasure and The Origins of Violence. *The Futurist* April 1975.
- Prescott, J.W. (1990) Affectional Bonding for the Prevention of Violent Behaviors: Neurobiological, Psychological and Religious/ Spiritual Determinants. In: *Violent Behavior Vol.I: Assessment and Intervention*. (Hertzberg, L.J., et. al, Eds) PMA Publishing Corp. New York.
- Prescott, J.W. (1992). Sexual Dimorphism in the Developing Human Brain: Evidence from Lateral Skull X-Rays. *The Society for the Scientific Study of Sex*. 35th Annual Meeting, November 12-15, San Diego, CA.
- Prescott, J.W. (1995). Violence Against Women: Philosophical and Religious Foundations of Gender Morality. *New Perspectives*. (March/April), Hemet, CA
- Prescott, J.W. (1996). The Origins of Human Love and Violence. *Pre- and Perinatal Psychology Journal*, 10(3):143-188.

Social Isolation and Brain Chemistry: Understanding Drug Induced Behaviours

Walter B. Essman

There can be little doubt that social deprivation can impact in many ways both upon the developing organism as well as the adult. Such observations have been repeatedly confirmed both in human clinical studies, as well as in experimental studies with laboratory animals. Numerous biological changes have been documented in animals reared in social isolation. These changes include alterations in the chemistry of the brain, modified response to drugs and a variety of behavioural modifications.

Over the past 25 years one area of investigation in our laboratory has concerned the effects of social isolation in rats and mice. (Social-isolate animals are reared in cages by themselves where they cannot touch or be touched by other animals.) One remarkable feature of early post-weaning isolation of a male rodent from its litter mates or peers is the development of aggressive behaviour. Such aggressivity is usually directed to any accessible object or organism; e.g. an isolated mouse will attack a mouse, a rat, a frog, or even the fingers of the experimenter. In more extreme cases approximately 19% will kill. What can explain the onset of such violent behaviour in an otherwise docile rodent? The answer appears to lie in the changes in brain chemistry that are effected by a period of isolation housing as brief as only 28 days.

One change in the brain that is well correlated with the behavioural changes is that an important neurotransmitter sub-

stance, serotonin, undergoes changes in the rate of its synthesis and degradation. This is the same type of neurochemical change which, in a non-isolated animal, occurs in response to the aggressive behaviour producing effects of such agents as testosterone and amphetamines. In other words, one effect of social isolation is to produce some of the behavioural and neurochemical effects known to be caused by certain drugs. An isolated rodent, however, responds differently to drugs than does a non-deprived group-housed animal. For example, sedative drugs, such as barbiturates, opiates, and major tranquillizers, have a significantly reduced sedative effect upon isolated animals, i.e., a much higher dose is required to produce the same degree of sedation that occurs in non-isolated animals. In the case of stimulant drugs, such as amphetamines, a significantly lower dose is required to produce the same amount of locomotor activity brought about in non-isolated animals.

Interestingly, isolated rodents are not hyperactive, but are rather hyper-reactive – a distinction that is seldom made in describing child behaviour. In isolated rodents such hyper-reactivity can be seen as an exaggerated startle response, compulsive circling behaviour in response to sound or tactile stimulation, and exaggerated running and climbing behaviour.

The isolated rodent is easily aroused from sleep by sensory stimulation, often shows self-stimulation behaviours and can

Walter B. Essman, M.D., Ph.D., Professor of Psychology, Queens University, CUNY Flushing, NY.

show repetitive head nodding. Clearly, behaviours such as these, if observed in children, would be cause for great concern.

The socially isolated rodent is a poor learner and has erratic memory responses: their learning behaviour is marked by repetitive production of incorrect responses, intermittent periods of non-response, and a limited repertoire of multiple learned tasks. Such changes may again agree with chemical changes that occur in regulatory regions of the brain. For example, in the hippocampus, a region of considerable importance to the efficiency of learning and the formation of memory, receptor sites at the nerve endings which respond to serotonin, are modified; these receptors become more sensitive and responsive to serotonin, and one result from this change is that the synthesis of proteins in this region of the brain is inhibited by almost 40%. Learning and memory require protein synthesis.

Significant neurochemical changes have also been found in the cerebellum, a brain structure that regulates sensory and emotional processes, as well as motor functions. Finally, a number of neurobiological and behavioural changes found in isolation reared rodents have also been found in isolation reared dogs and primates (monkeys and chimpanzees).

Animal models of social isolation can serve as an important analog for human behavioural pathology, if the results of the former raise questions for the latter. Social isolation represents at least one of many complex environmentally-based circumstances that can account for significant behavioural, biochemical, and pharmacological changes in the organism. There is perhaps an increasing need to recognize the possibility that social isolation among humans can occur in different ways and with varied degrees of severity. Perhaps one question that could be addressed with re-

spect to the behaviour of children and adults is how their manifold pathologies may be isolation mediated. Violence and aggression, learning disabilities, drug abuse, and emotional disturbances represent some examples of these behavioural pathologies. One observation that validates some of the animal studies mentioned above is that some of the same treatments that stabilize or reverse the chemical changes in the brain brought about by isolation in animals are identical to treatments that assist to remedy some of the aforementioned problems in humans.

Given that early life experiences induces alterations of brain neurochemistry and behaviours in the human animal, as it does in other animals, what are the implications of these for understanding human drug use, abuse and addictions with their associated programs for treatment and prevention? Within this context, what are the limitations of the cognitive therapies and the "just say no" campaigns? And what possible role can law enforcement play in this process? ☉

Violence and aggression, learning disabilities, drug abuse, and emotional disturbances represent some examples of these behavioural pathologies.

Mothers at Home Marks Fifteenth Anniversary

Marian Gormley

Vienna, VA — More than fifteen years ago Cheri Loveless, Janet Dittmer and Linda Burton saw the need to organize a support group for at-home mothers. After incorporating the non-profit group, Mothers at Home, and launching the monthly newsletter *Welcome Home*, they were surprised by the overwhelming response from other at-home mothers, who like them, were seeking support in their choice to be at home with their children.

The response from mothers nationally and internationally clearly indicates their continued need for the support and encouragement provided by Mothers at Home through its publications, mother-to-mother support, education and networking. Mothers at Home notes that more than 7 million women have chosen to leave the paid work force to raise their children.

Betty Walter, Executive Director of Mothers at Home, says, "Although there are so many at-home mothers, society has not really embraced being at home as a good or even possible choice. Today, we are told that no one can afford to be at home, that day care providers can be as good as mother love, and that stepping off the career track to raise children limits women's future financial security. These messages are more sophisticated than 15 years ago when at-home mothers were typically portrayed as throw backs to the 1950s in the image of June Cleaver. It's why so many women have come to rely upon Mothers at Home for support and affirmation. And, quite frankly, mothers are happy to find someone who isn't afraid to say that being an at-home mother is a

rewarding and worthwhile choice."

The mission of Mothers at Home is to:

- *affirm a mother's choice to be home throughout the many stages of motherhood;
- *provide mother-to-mother support, education and networking;
- *correct society's misconceptions and refute stereotypes about at-home mothers;
- *serve as advocates for children concerning their needs for generous amounts of their parents' time; and
- *encourage and enable mothers to preserve and improve the opportunity for all women to choose home.

Mothers at Home accomplishes its goals through publication of *Welcome Home*, its award-winning monthly journal written almost entirely by many of its 25,000 readers. Mothers at Home also has published three books: Discovering Motherhood (1991), What's A Smart Woman Like You Doing at Home? (1986; revised 1992), and Motherhood: Journey Into Love (1997).

Now the oldest and largest non-profit group for at-home mothers, Mothers at Home has evolved into a successful family life employer. The organization's day-to-day operations, and publications, public policy and media relations efforts are carried out through telecommuting, home-based work, job sharing, flexible schedules, part-time positions and a child-inclusive work site.

Through its publications, Mothers at Home provides encouragement and support at a time when mothers often face criticism or misunderstanding from society

for their choice to be home with their children.

Welcome Home is a 32-page, advertisement-free, monthly journal of essays, articles, poetry and art produced by mothers for mothers. *Welcome Home* has won the prestigious Parents' Choice Award three times, most recently winning a 1995 Parents' Choice Silver Honor. It also has been awarded an Apex '98 Award for Publication Excellence. The journal is set apart from other parenting publications by its unique vision — that mothers are irreplaceable in their children's lives. In addition to offering helpful tips and advice, *Welcome Home* is a quiet spot where mothers can spend a few minutes to find affirmation, recognition and inspiration for the valuable job they've chosen. *Welcome Home* is available at an annual subscription rate of \$18.

Terry Jorday, San Diego, Calif, says "Dozens of times I've read an article or poem in *Welcome Home* with tears flowing down my cheeks — not because the writing was sad, but because I felt understood and connected to a community of women who have made the choice to stay home. Some days I must say that I question my role and purpose. Just then, a new issue arrives and I read yet one more item that speaks to my heart."

Rayetta Nathe, Peoria, Ariz., notes "I had no idea what I would be up against in deciding to stay home. The difficulty I experienced was not in leaving my job, but in responding to all of the negative comments from some relatives, friends and co-workers regarding our decision. What's A Smart Woman Like You Doing At Home? gave me answers to all of the gnawing questions... The book reminded me that who I am does not change be-

cause of what I do. And most of all, I will never have to regret missing all of the dramatic and ordinary moments that create our daughters' childhoods."

Cultural and public policy issues concerning families are included in the Mothers at Home public policy information packet. It includes articles reflecting the media's portrayal of at-home mothers, as well as information on tax relief for families, education programs and legislation, proposed child care legislation and family-friendly employment practices. The Mothers at Home stereotypes paper dispels the inaccuracies and misconceptions about at-home mothers with current facts and statistics.

Mothers at Home also recently became accessible via the internet through its web page. Mothers can learn more about its publications, as well as get current updates on public policy and media issues at www.mah.org.

Mothers at Home will mark its 15th anniversary by continuing to promote and support at-home mothers and their families. As part of this effort, Mothers at Home is offering its books at a special price of two books for \$15US, plus \$3US shipping and handling (both books must be sent to same address). Books can be ordered by writing to Mothers at Home, 8310A Old Courthouse Road, Vienna, VA 22182.

For more information about Mothers at Home and its work, contact Marian Gormley, Public Relations Director, at (703) 534-7858. Please write to Mothers at Home, 8310A Old Courthouse Road, Vienna, VA 22182, or order a free information packet by calling toll free 1-800-783-4666. ☺

The Canadian Society for the Prevention of Cruelty to Children

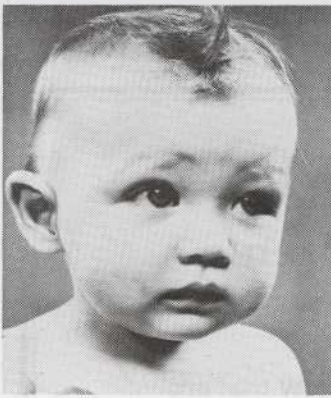
The CSPCC is working to change those things in Canadian society that are making it difficult for parents to give their children the care they need to grow into healthy, confident, non-violent, loving adults.

In general we are working for:

- ◆ a shift from arbitrary male dominance to no-one's arbitrary dominance
- ◆ a shift from the essential beliefs of our society's consumer religion -- envy, selfishness and greed -- to trust, empathy and affection in a community-centred, sustainable society
- ◆ a shift from violence and sexism as the warp and woof of entertainment
- ◆ a shift from treating children as sinful or stupid to empathizing with them and fulfilling their expanding and particular needs

In particular we are working to:

- ◆ raise the status of parenting
- ◆ implement universal parenting education from kindergarten to grade eight
- ◆ encourage parents to make their children's emotional needs their highest priority during the critical first three years
- ◆ facilitate a positive birthing experience for every father, mother and baby
- ◆ promote extended breastfeeding with child-led weaning
- ◆ make it easier for parents to meet the emotional needs of each child by encouraging a minimum three year spacing between siblings
- ◆ increase awareness of the potential long term hazards of separations between children under three and their mothers.



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

Knowing that all of us suffer the consequences when children are raised in a way that makes them affectionless and violent, and;

Realizing that for the first time in History we have definite knowledge that these qualities are determined by the way a child is cared for in the very early years.

CREDO



WE BELIEVE THAT:

- The necessity that every new human being develop the capacity for trust, affection and empathy dictates that potential parents re-order their priorities with this in mind.
- Most parents are willing and able to provide their children with the necessary loving empathic care, given support from others, appropriate understanding of the task and the conviction of its absolute importance.
- It is unutterably cruel to permanently maim a human being by failing to provide this quality of care during the first three years of life.

THERE IS AN URGENCY THEREFORE TO:

- Re-evaluate all our institutions, traditions and beliefs from this perspective.
- Oppose and weaken all forces which undermine the desire or ability of parents to successfully carry out a task which ultimately affects us all.
- Support and strengthen all aspects of family and community life which assist parents to meet their obligation to each new member of the human race.