

this questioning is taking place, for only if we know its roots have we much chance of predicting its consequences. This article offers only tentative speculations, but that is all anyone has to offer at the moment.

THE sources of the current unrest are many, but changes in the traditional structure of the American family strike me as playing a crucial role. The traditional, relatively hierarchical pattern of family relationships is being replaced by a new and far more egalitarian one, especially among the middle classes. This revolution began in the late 19th and early 20th centuries with the feminists' attack on masculine dominance. That battle was never entirely won, but relations between the sexes are certainly more equal today than they were in the 19th century. World War I and the Model A Ford encouraged a

parallel change in the relation between parents and their adolescent children. This too is a continuing guerrilla war, but since the nineteen-twenties there has been little doubt that adolescents have been gradually gaining ground. During the nineteen-thirties this emancipation process began to have a dramatic effect on parents' relations with younger children as well.

Like most revolutions this one had its origins in a failure of nerve and loss of self-confidence among those who held power (in this case, adults). The origin of the crisis was probably the accelerating rate of social change. During the 19th century most parents had been able to assume that there were certain fixed standards of "civilized," "respectable" behavior to which every child should conform. These were the rules on which they themselves had been raised and (they assumed) their parents

before them. In reality, of course, child-rearing practices have never been entirely stable. But until the past generation changes were fairly slow and hard to pinpoint. A mother who upheld these standards was therefore not asserting her personal authority over her children; she was enforcing rules which, if not inscribed on golden tablets, were at least widely supported by her friends, her neighbors, her ancestors, her clergyman, and so forth.

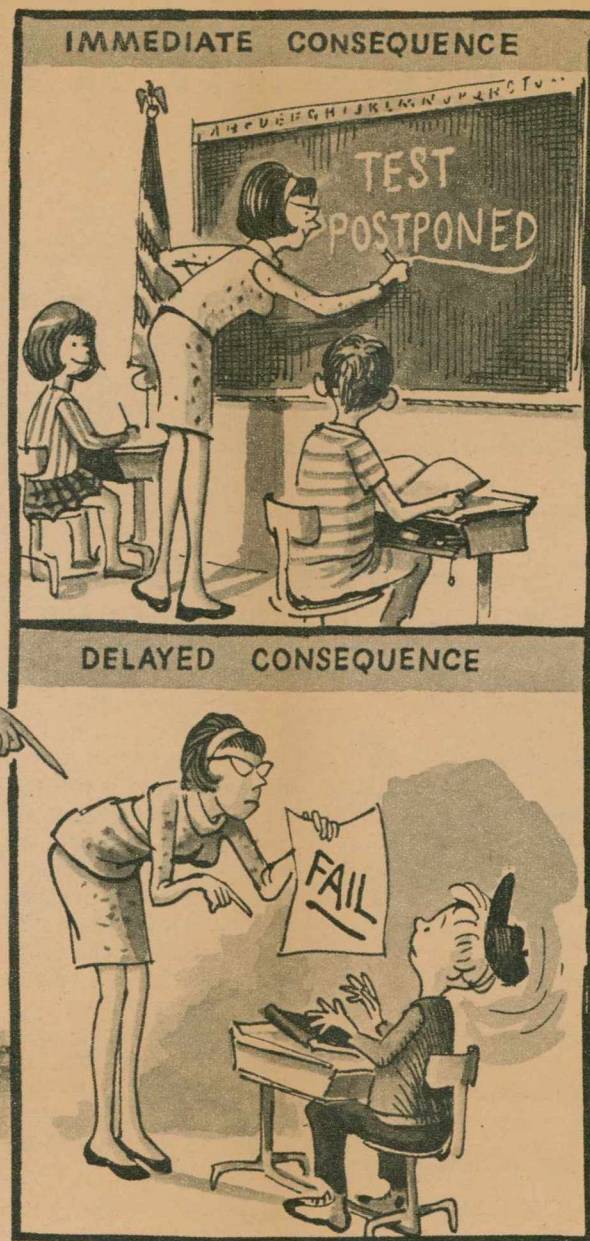
By the nineteen-thirties the rate of social change and the amount of communication between dissimilar subcultures had increased to the point where no cosmopolitan parent could any longer cling to particular standards of behavior simply because "everyone" accepted them or because things had "always" been that way. Developments which would once have taken two or three generations now took one.

Self-conscious choices were inescapable. Most urbane, educated parents knew they had been raised for a world very different from the one they lived in, and they at least suspected that their children would grow old in a world they could barely imagine. In such a context it was hard to be sure about anything, least of all whether children were better off on scheduled or demand feeding.

The anxiety accompanying these choices was heightened by the popularization in this same era of psychoanalysis. Millions of parents came to believe that they were responsible for whatever went wrong with their children's lives, that almost any parental act could have permanent traumatic consequences for a child, and that if they insisted on what had once been regarded as minimal standards they could easily turn their children into repressed neurotics. Many par-

ents responded by trying to make as few choices as possible for their children, forcing the children to make more choices and (they hoped) take more responsibility for the consequences.

THE task of channeling parental anxiety into a new system of child-rearing fell to Dr. Benjamin Spock and his colleagues. Spock never used complete permissiveness; he did insist that a child's immediate needs had to be met, that legitimacy and respect were those of adults, that the most important thing was to be important for children, that their environment should be authoritative and flexible rather than arbitrary and absolute. While this view is still by no means universally accepted, it has dominated upper-middle-class child rearing since the nineteen-forties. Two features of this new style deserve particular attention in trying to understand



he must ask himself: Will he have fun? Will the test be postponed? Will he wind up a top student or might he flunk?

often neglects to eat breakfast or lunch, because she is rushed. As adults, the Smith girls will:

- A. Feed their children well, but neglect their own nutritional needs.**
- B. Eat well-balanced meals.**

By his example, a parent teaches his child to live within the rules of our culture—or to ignore them. Since a child does not know the rules of the adult world, he can hardly judge the extent to which his parents observe them. The child learns about rules in the world of the home. A parent makes a rule, neglects to enforce it. The child learns that rules are sometime things. If mother respected the rule, she would enforce it. If she does not respect the rule she made herself, what rule is worthy of respect? It is difficult but important to remember that the "casual" rule about making your bed after breakfast is equivalent in a child's world to an adult law about declaring all of your income on a tax return.

Children are relatively unaware of their own behavior. They do not see themselves as others see them. A child's garbled reconstruction of an event may be a correct reflection of what he thinks happened, but it is up to the parent to tell the child what actually happened. The parent's account must be as objective as possible. Otherwise the child merely substitutes the parent's emotional distortion for his own. Unfortunately parents are not always objective. They may teach the child a series of rationalizations that fog up the decision-making

process. They teach the child to look at who did an act and why rather than at what he did and what its consequences will be.

When a child hits another child, for instance, it is not acceptable; but when an adult hits a child, it is called spanking. Spanking is acceptable. And when a good guy kills a bad guy, it is called justice; when a bad guy kills a good guy, it is called crime. It is easy to understand how a child comes to believe then that an action is all right if its motive can be described in socially acceptable terms.

A parent can help his child avoid this error by describing an act in neutral words. Emotional words tend to describe some assumed motive for an act rather than the act itself. Emotional words indicate acceptance or rejection of the child, but do not increase his information about the act.

In each pair of descriptions below, which one is neutral?

- A. It was a boyish prank.**
- B. He broke the windows.**
- A. He refused to do the work.**
- B. He defied me.**
- A. I punished him for his own good.**
- B. I took away his car privileges.**
- A. She copied my work.**
- B. She's a cheat.**

Suppose your 6-year-old brings home his playmate's toy. Which of the following responses is neutral and reflects his behavior objectively?

- A. You have borrowed John's toy. Now it is time to return it.**
- B. You have taken John's toy. You may not take things that belong to other people. You must return it.**
- C. You have stolen John's toy. Stealing is very bad. Return the toy immediately.**

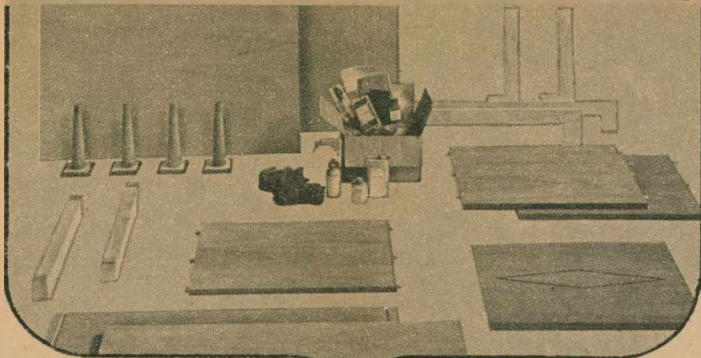
Your son has just clobbered his friend. Soon they are both crying and appealing to you. Which is the neutral comment?

- A. Billy, you hit Kenny, but it was an accident. It won't happen again, will it, Billy?**
- B. Billy, you are a bad boy to hit Kenny. Tell him you are sorry.**
- C. Billy, you hit Kenny. Did it hurt you, Kenny?**

As a child grows, he learns to predict immediate consequences. The more delayed the consequence, however, the less likely he is to attribute it to his action. And parents are not always as much help as they might be. Mother tells Carole that her playmates won't like her if she doesn't share her toys. Carole does not share her toys, but she still has friends. Dad tells George that women appreciate

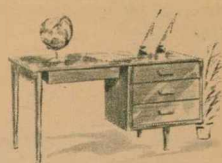
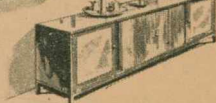
(Continued on Page 92)

FOR ONLY FIFTY CENTS



FURN-A-KIT

WILL SHOW YOU HOW TO BUILD AND DESIGN LUXURIOUS FURNITURE . . .



Designed by Robert Fellner and Mark J. Furst

No special talent is required. All you need is a screwdriver, and you can duplicate any of the excellent furniture designs and room groupings from the Furn-a-Kit collection which include; Hi-Fi Cabinetry, Wall Systems, Break-fronts, Room Dividers, etc. Professional Results Guaranteed. For your 52 page Furn-a-Kit catalog,* send 50¢ to Dept. T 33 Bronx Showroom, (or purchase it at any of our showrooms).

FURN-A-KIT®

SHOWROOMS

BRONX: 1308 Edward L. Grant Highway, Bronx, N.Y. 10452
 CONNECTICUT: 1779 E. State St. (opp. Barker's) Westport
 LONG ISLAND: 315 Route 110 (opp. Corvette's) Huntington
 350 Sunrise Highway, Rockville Centre
 NEW JERSEY: 885 Route 22, North Plainfield, New Jersey
 NEW YORK CITY: 151 East 53rd Street (bet. 3rd & Lex.)

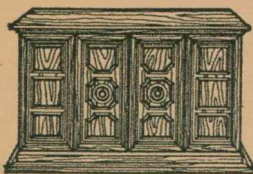
March 7th Grand Opening!
 West Hartford, Conn. Bishop's Plaza

Andrea

Elegance and Perfection in Home Entertainment

"Perfection" is a hard word to back up. We wouldn't use it unless we could. And did. With a 5-year guarantee* on every Andrea television receiver.

*On all parts and components. P. T. and receiving tubes 1 year, labor excluded.



(Illustrated - Marbella TV Console)

CALL OR WRITE for the name of your nearest Andrea dealer and color Brochure

ANDREA RADIO CORPORATION
 27-01 BRIDGE PL. NO., LONG ISLAND CITY, N. Y. 11101
 TELEPHONE: ST 4-5411

being treated with courtesy. George is always polite, but he knows that the girls think he's square.

Parents do not purposely misinform their children. The confusion arises from trying to apply rules of adult conduct to children's conduct. Hitting, for example, is not acceptable for adults. There are laws against it. A man who attacks with his fists instead of his tongue is rejected or at least considered immature. But hitting has different consequences for children. Fighting skill may bring admiration from one's peers. Hitting can also have negative consequences. The victim may hit back. Most youngsters discover this for themselves. What a child may not discover—until it is too late—is that he is capable of hurting another person. It is appropriate to reflect this possibility to him.

The rules of one generation may be inappropriate for the next. A parent must look at what actually happens rather than at what is supposed to happen if the information is to be useful to his child. Which of the following is a more accurate statement of consequences?

- A. If you have sexual relations before marriage, no decent boy will marry you.
 B. If you have sexual relations before marriage, you may get pregnant.

Which of these is more probable?

- A. If you use drugs, you may come to rely on them to escape problems.
 B. If you use drugs, you will become a drug addict and destroy your life.

PROBABLY anyone could play tennis if he received expert training and practiced assiduously. But if he seldom set foot on a tennis court, he would remain a beginner. So it is with that complex series of evaluation devices that guides our decision-making processes. An effective conscience cannot develop unless a child is allowed to use it. In other words, a child must be free to explore situations, make his own decisions, and suffer the consequences. That is how a conscience grows.

Your teen-ager has been invited to a party. He is flattered and anxious to attend. But you have heard unsavory stories about the parties given by this group. Which course of action allows him freedom to explore the situation and make his own decisions?

- A. Allow him to attend the party.
 B. Forbid him attendance.

Your son wants to try out for Little League baseball. He is the most uncoordinated child you know. You are certain that he will be embarrassed at practice and will sit on the bench during games. If he is to be free to explore, what should you do?

- A. Allow him to try out.
 B. Interest him in stamp collecting instead.

Your daughter has a new friend. The girl has a bad reputation. What should you do?

- A. Forbid your daughter to associate with her.
 B. Remain neutral about the association.

A child cannot become trustworthy unless he has an opportunity to do wrong. The impulse to protect is strong. It is comforting to remind oneself that mistakes have really disastrous consequences. And even serious mistakes are a way of leaving a person stronger. It is less likely to make mistakes in the future. In which situation below is the child allowed to make his own decision?

A.
 Bill: I saw a boy cheating on a test today at school. Should I report it?

Dad: What happens if you do?
 Bill: He will be mad at me for one thing. The other kids don't like cheating, but I don't think they would appreciate my telling on him. The teacher might be happy to know what is going on. But he might be embarrassed about it, too.

Dad: What happens if you don't report?

Bill: His high grade might affect the curve, but not much, I guess. He will be more likely to cheat on the next test and maybe less likely to study for it. If his conscience is bothering him, it will continue to.
 Dad: What do you think you ought to do?

Bill: I cheating today. Should I report it?

Dad: What he does really isn't your business, is it? He is the one who suffers in the long run. If you get involved you will just make everyone mad at you. I'd stay out of it if I were you.

Mrs. Brown discovers that her Linda has walked out of the store with a candy bar that she didn't pay for. In which situation does Mrs. Brown allow Linda to suffer the consequences of her behavior?

A. Mrs. Brown returns to the store and pays for the candy.

B. Mrs. Brown gives Linda the money and sends her back to pay. Linda must repay her mother from her next week's allowance.

George was caught joy riding in a stolen car. In which situation does he suffer the consequences of his behavior?

A. His parents bail him out and put pressure on the officials to drop the charges. They promise to supervise him more closely.

B. His parents arrange bail, retain a lawyer, is understood that George will have to repay his parents for the legal fees.

By this time, the reader may suspect that the devil in the child is his vulnerability to control by the immediate consequences of his acts—and his ignorance of the delayed personal and social consequences. These latter must be learned largely at first hand. Our job as parents is to provide information. One evidence of our respect for the dignity of a child is our faith that he can profit from experience—and achieve a morality superior to our own. ■

(Continued from Page 84) long periods of time. This meant that the children in question did not encounter an impersonal, remote "law-giver," such as the American father had traditionally been, until they reached school. Even more important, mothers in these circumstances became dependent on their children for emotional support, sympathy and company. Usually, a mother whose husband neglects her can turn to her husband for reassurance; if the father is gone, she must make her peace with the child as best she can. This gives the child far more power than he usually has when dealing with two parents at once. (Where the two parents are in conflict, of course, a child may have more power when both are around and can be played off against each other than when one is away and the child has no potential ally.)

NONETHELESS, neither permissive ideology nor the war affected my generation during its earliest and presumably most formative years, and we must be viewed as a transitional group. Children born in the nineteen-forties were more clearly the products of the new ethos. Especially on leading college campuses in the sixties, the upper-middle-class children who set the tone are mostly products of permissive homes. Even those students whose parents had sought to preserve their traditional authority over their children had been affected by the national mood. All but the most self-confident of their parents had been troubled and ambivalent about imposing their will on the young, and had been vulnerable to pressures of the "Mrs. Smith lets Johnny stay up as late as he likes" variety. Thus they learned that rules were, in fact, malleable under pressure, and that even apparently conservative authority figures could be made to yield.

Once the children of permissiveness arrived on campus in large numbers, they established their own cliques and way of life. Like all student subcultures, these were almost immune to adult control. Once established, such a milieu not only reinforced the prejudices of children from permissive homes but attracted—and to some extent resocialized—rebels from other backgrounds. Instead of one Greenwich Village in New York, populated by a handful of rebels from traditional

homes, America developed scores of campus Villages, populated by young people whose values were shaped by the ideals espoused by their liberal parents. As the proportion of young people entering college grew, and the proportion going to work at 16 or 18 shrank, the new values flourished as never before.

Like young people in all eras, the present generation discovered what Kenneth Keniston calls the institutionalization of hypocrisy. No group of adults (or adolescents, for that matter) applies its ideals equally to all people and all areas of activity. Permissive parents, for example, often refuse to extend their generally libertarian values to sex. Many parents with strong ethical views are reluctant to apply the same standards to business relationships as to personal ones. Many who believe every American citizen has a right to elect the legislators and officials who exercise power over him are untroubled by the fact that America unilaterally determines the fate of hundreds of millions of foreigners who have no voice whatever in choosing American policymakers. The young have responded to such contradictions by growing cynical about America's professed ideals, even though these ideals are in most cases also their own.

Another difference between the old and the young is that many of the young have extended their parents' ideals about family life to society as a whole. This is not just a matter of rejecting traditional status distinctions or insisting that those who have power must respect the needs and feelings of those who lack it. That has been a recurrent theme in America for many generations, only marginally reinforced by recent changes in family structure. The really startling thing about the young is that so many of them have turned against the whole idea of industrial society and have tried to revive a complex of older ideals associated with the word "community."

COMMUNITY can mean as many things as there are men using the term. Nonetheless, certain common themes recur over and over in talking about it with today's students.

First, community means that nobody is expendable. Everyone has some kind of function, makes some kind of

(Continued on Page 94)

7 travel bargains to Spain.

(Portugal and Morocco, too.)

When we say "bargain" we mean it. All prices are quoted at top in-season rates and include all accommodations, most meals, sightseeing and transfers. Tours become effective April 1968.

(1) Olé Tour from \$320*

Biggest travel bargain of them all. Madrid, Seville, Lisbon. All air transportation so you have time to see these famous cities at leisure. 15 days. Extensions available. Breakfast only.

(2) Portugal-Spain Tour from \$421*

Fly to Lisbon. Then by deluxe motor-coach to Caceres, Madrid, Granada and the beach resort of Torremolinos and on to Seville, gay capital of Andalusia. Comprehensive, economical tour for getting to know Spain and the bonus city of Lisbon in Portugal. All first class accommodations. 15 days.

(3) Spain, James Tour—15 days with Your Own Private Car and Chauffeur from \$578

Your English-speaking chauffeur will meet you at the airport in Madrid and pick you up again at your hotel when your tour begins. He will drive you to Toledo, Merida, Seville, Ronda, Torremolinos, Granada, Cordoba and back to Madrid. There's no better way to get the real feel of Spain—especially when you're staying in first class accommodations all along the way. 15 days. Extensions available.

(4) "Relax" Tours to Famous Resorts and Cities of Spain and Morocco from \$368*

Four "Relax" tours to choose from: Madrid and Tangier; Madrid and Palma; Madrid and Torremolinos; Madrid and Las Palmas. Planned for leisurely shopping and sightseeing, with plenty of time to relax on sunny beaches. Time for sailing, tennis, golf, dancing in a warm and easy atmosphere. Each tour 15 days. Extension available.

(5) Canary Islands and Madeira Jet Away Tour from \$399*

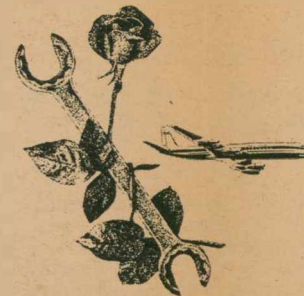
All air travel to Lisbon, balmy Madeira, tropical Las Palmas, Puerto de la Cruz. And lovely, lively Madrid. 15 days.

(6) Portugal-Spain-Morocco Tour from \$538*

Fly to Lisbon, Madrid, Seville. Cross to Tangier, Casablanca, Meknes and Fes. From Tangier to the smart resort of Torremolinos on the Costa del Sol. A beautiful travel buy all the way. First class accommodations. 15 days.

(7) Auto-España Tour from \$320*

Three weeks in Spain by auto. Use of Fiat-Seal 600 (or similar) car plus 1000 free kilometers driving. Rail-Spain alternative available.



IBERIA

Air Lines of Spain... where only the plane gets more attention than you.

*Air fare based on 14/21 day economy class Group Inclusive Tour Basing fare from New York City. Air travel must be in groups of at least 15 passengers. Land prices, per person, double occupancy.

For free brochure check tour number or see your Travel Agent.	IBERIA Air Lines of Spain PO Box 501 New York, N.Y. 10011
<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> 6 <input type="checkbox"/> 7	
Name _____	
Address _____	
City _____	
State _____ Zip _____	
SPECIAL OFFER — Enclosed is \$1.00 for colorful 160-page guide-book to Spain.	
3-NYM	

For this generation, private problems became public issues

Learning to tell right from wrong

By JUDITH and DONALD E. P. SMITH

ALL parents worry about teaching children right from wrong. Many are unsure themselves of what is right and wrong. What about abortion, euthanasia, capital punishment? Parents can't wait until the philosophers have settled these issues. They have to train their child today to act appropriately tomorrow.

If it were possible to list all the situations in which a child will be required to select the right action, we could tell him what to do. But this is clearly impossible. We must instead teach a child to make wise decisions, to select the better alternative. Our task then is to train children to be moral by training them how to make decisions. For, whatever else morality may be, it at least includes making wise decisions.

Children will make wise decisions to the extent that they are aware of the consequences. Every act has a consequence. Dropping a glass on the floor is followed by a noise. Touching a hot stove is followed by pain. These are personal consequences. Acts may also have social consequences. Dropping the glass may be followed by a scolding. It is from the social consequences that a child can learn what is right and what is wrong.

Consider the following situation:

Billy is taking a test. He can't remember the answer to one question. He looks at John's paper, sees the answer and copies it.

What is the personal consequence?

- | | |
|-------------------------------------------------|-----------------------------------|
| <i>A. He stops worrying about the question.</i> | <i>B. His memory is improved.</i> |
|-------------------------------------------------|-----------------------------------|

What is the likely social consequence?

- | | |
|---------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| <i>A. His teacher will congratulate him on his resourcefulness.</i> | <i>B. His teacher will lecture him on honesty and integrity, possibly punish him.</i> |
|---------------------------------------------------------------------|---------------------------------------------------------------------------------------|

Here is another situation:

Mary shows Suzanne her new bracelet, then puts it on the table. Later Suzanne hides the bracelet in her purse and takes it home.

Which situation below is the personal consequence? The social consequence?

- | | |
|-----------------------------------------------------------|-----------------------------------------------------------|
| <i>A. Mary does not invite Suzanne to her home again.</i> | <i>B. Suzanne's desire for the bracelet is gratified.</i> |
|-----------------------------------------------------------|-----------------------------------------------------------|

To make a decision, a child should be able to predict the most likely consequence of his action.

Dr. Donald E. P. Smith, a psychologist and professor of education at the University of Michigan, and his wife are the authors of "Child Management" (Ann Arbor Publishers).

If his information is accurate and sufficient, he will make a wise decision. This may seem unreasonably optimistic in view of the unwise decisions people make every day. But let us assume, if only for the sake of argument, that people can act wisely and will do so if their information is sufficient.

Some of the consequences of behavior are apparent immediately. Eating a stolen or forbidden piece of cake satisfies an immediate hunger. Mother's harsh look, the scolding and the punishment occur just as soon as she misses the cake. Other consequences are delayed. For instance, next time mother makes a cake, she puts it on a higher shelf. A delayed consequence has little influence on a young child, but it becomes increasingly important as he matures.

Consider the situation of Bobby. His gang decides to skip school tomorrow. There will be an important test, but he goes along with his friends.

What immediate consequence might he predict?

- | | |
|---------------------------------------------------------------------------|------------------------------------------------------------------------|
| <i>A. He will be exhilarated and secure in the approval of his group.</i> | <i>B. His teacher will postpone the test since Bobby is not there.</i> |
|---------------------------------------------------------------------------|------------------------------------------------------------------------|

What delayed consequence might he predict?

- | | |
|----------------------------------------------------------|---------------------------------------------------------------------------|
| <i>A. He will be selected Honor Student of the Year.</i> | <i>B. His grade will be lowered since he will miss an important test.</i> |
|----------------------------------------------------------|---------------------------------------------------------------------------|

Here is another situation:

Diane promised to have the car home by 7:00 P.M. She can't make it unless she speeds and takes some dangerous chances while driving. She decides to try it. She is given a ticket for speeding.

What kind of consequence does the ticket represent?

- | | |
|----------------------|--------------------|
| <i>A. Immediate.</i> | <i>B. Delayed.</i> |
|----------------------|--------------------|

Since paying for the ticket wiped out her savings, she is unable to buy a new dress for the school dance.

What kind of consequence is this?

- | | |
|----------------------|--------------------|
| <i>A. Immediate.</i> | <i>B. Delayed.</i> |
|----------------------|--------------------|

To make a wise decision, one must be able to predict what is likely to happen and how seriously the consequences will affect him and others. Delayed consequences are especially hard to predict. How can a young woman estimate the amount of guilt she will suffer after an abortion? To what extent will a broken marriage result in contentment and increased peace of mind? Positive consequences



DECISIONS, DECISIONS—If Bob plays hooky,

may outweigh negative ones. Or they may not. Naive and inaccurate predictions of delayed consequences are responsible for numerous unwise (immoral) decisions.

HOW can a parent train a child to make wise decisions? The parent's responsibility is to make sure the necessary information is available and usable. A child's principal source of information about conduct is his parents' behavior. By listening to his parents, he learns how they want him to act; by watching his parents, he learns how they act. The two are often not the same. The child is more likely to behave as his parents behave than as they tell him to behave.

Let us examine some kinds of parental behavior:

Mr. Jones insists that Jimmy cross the street at the corner and look both ways. He has warned him about darting between parked cars. Mr. Jones is an excellent driver. He observes traffic laws, but occasionally when he is in a hurry and there is no traffic, he will drift through a stop light or stop sign. As an adult Jimmy Jones will:

- | | |
|--------------------------------------------------|-------------------------------------------------------|
| <i>A. Observe all traffic laws scrupulously.</i> | <i>B. Observe traffic laws when it is convenient.</i> |
|--------------------------------------------------|-------------------------------------------------------|

Mrs. Smith feeds her children good hot meals, gives them vitamins as prescribed by the doctor and dresses them warmly in cold weather. She

Those who set the tone on campuses are mostly products of permissive homes

(Continued from Page 80)

keep a child in line by making him feel guilty and unlovable, but the child could do precisely the same thing to his mother. The result was a system of mutual deterrence.

When the products of these permissive, upper-middle-class homes entered school, they usually encountered teachers with more traditional standards of behavior and methods of control. A handful of progressive schools tried to recreate the atmosphere of a well-run permissive family, but these schools were almost all private. In the public schools rules were still rules, and teachers seem to have felt less self-doubt when enforcing rules made by the administration than parents felt when trying to carry out the mandates of either their neighbors or Dr. Spock. The child who asked "Why?" all day in school was almost always silenced or at least subdued. Few schools even pretended to offer any answer but "Because we say so" (or "Because the book says so").

Yet even in the schools there was some change. More and more young teachers were anxious to win their pupils' love, reluctant to impose their will through physical punishment or intimidation, interested in dialogue rather than monologue, and hence more subject to both individual and collective pressure from their students. This was particularly true of the better suburban schools. So, while most schools continued to give children a foretaste of the "real" — i.e., nonfamilial — world, the flavor became more muted than in earlier times.

The first product of these semipermissive homes and schools reached maturity in the nineteen-fifties. They—perhaps I should say "we," for this is my own generation—found that adult society was organized along very different lines from the families in which we had been raised, and that most employers were more like the teachers we had learned to hate than the teachers we had come to love.

Our reactions to this discovery were mixed. We were not sufficiently numerous to reinforce one another's prejudices, so we mostly assumed that our discontents were the result of personal maladjustments rather than societal ones. Even when we suspected that established institutions were unnecessarily hierarchic, authoritarian and repressive,

it seldom occurred to us they could be changed. The older generation which nurtured America during the Eisenhower years had been scarred by the nineteen-ties and forties that assumed fundamentalism could only make more totalitarian, its fatalism affecting. Most of us therefore the general principle that adult society could not be egalitarian as our families had tried to be; and that we would have to subject ourselves to various kinds of remote, arbitrary authority.

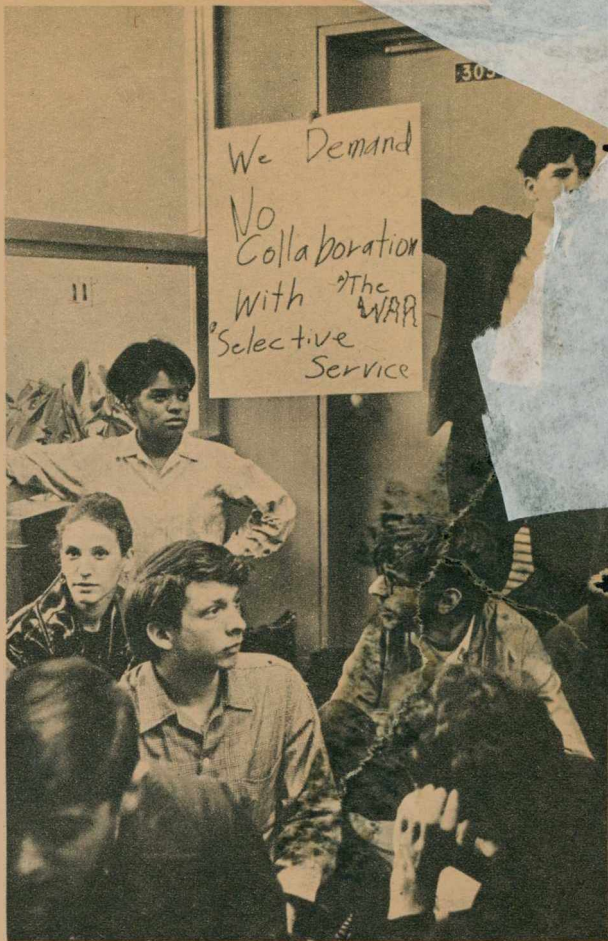
Fatalistic as we were about reconstructing the adult world, we seldom threw ourselves into that world with much enthusiasm. Some of us took corporate or Government jobs, but few of us expected to get much satisfaction from them. They were simply a device for making a living. Those of us who wrote off the 9-to-5 portion of our lives pinned most of our hopes on creating a comfortable and comforting family life which embodied the ideals we had picked up in our own childhoods.

Others among us were slightly less pessimistic, and decided that while a corporate job would be intolerable we might find a habitable niche in one of the professions. Yet even this portion of my generation seldom saw its profession as an instrument for remaking the world.

Our professions were "just a job," preferable to a managerial career only because they gave us more day-to-day freedom and subjected us to less direct supervision and pressure from above. While many of us had an abstract sympathy with liberal causes, we seldom let this affect our work in conspicuous ways. Most of us were even willing to let our professional knowledge and skills be used to strengthen the very hierarchic structures we disliked. Those of us who did scientific work, for example, had little compunction about working for the military as long as our personal independence was unaffected.

I DO not want to exaggerate the extent of these attitudes among people reaching adulthood in the nineteen-fifties. Indeed, World War II may have played a larger role than permissive ideology in shaping my generation. The war took millions of fathers away from their wives and children for

(Continued on Page 89)



DRAFT PROTEST — "The Vietnam war has reinforced the feeling that hierarchical systems of government are destructive." A 1966 sit-in at City College, New York.

contemporary America: the role of children in formulating the rules which govern their behavior, and the use of disapproval rather than actual punishment to keep children in line.

The idea that children can be implicated in the formulation of rules governing their behavior is certainly not entirely new. Parents have always tried to explain why certain rules existed, and by getting the child to acknowledge a rule's rationality they have in effect made him a partner in its preservation, if not its enforcement. But it is still fair to say that progressive-minded parents were more concerned with persuading their children that rules were legitimate and for their own good in the nineteen-forties and fifties than in earlier times. Such parents were also more willing to listen to their children's counterarguments. Children were encouraged to see themselves as equals who could use rationality to curb their parents' power, just as the parents used it to curb the children.

This ideal was, it is true, frequently violated. The child who asked his frazzled mother "Why?" 15 times in the same day sooner or later exhausted her patience and evoked the expected answer: "Because I say so." But forcing a "modern" mother to ad-

mit that her authority rested on superior power rather than reason made her feel guilty, and her children were quick to take advantage of this. By refusing to join the consensus which gave legitimacy to a particular request or rule, children could wear their parents down and eventually force them to retreat and reformulate their demands in a way that the children would accept. Child rearing in such families often became a process of overt negotiation. The fact of negotiation did not, of course, mean that the two parties were completely equal, but it was a long step in that direction. In a sense, Dr. Spock did for the young what the Wagner Act had done a few years earlier for the labor movement.

THE upper - middle - class family's emphasis on consensus, rationality and relative equality was accompanied by new forms of discipline. If Johnny misbehaved he was made to feel that he was rejecting his parents and undermining the bonds of love which held the family together. For small children, this kind of fear and guilt seems to have been terrifying. As children grew older, however, they learned that their parents were vulnerable to the same tactics. A mother could

(Continued on Page 84)

DOUBLE YOUR PLEASURE

...with truly amazing

ROBERTS stereo

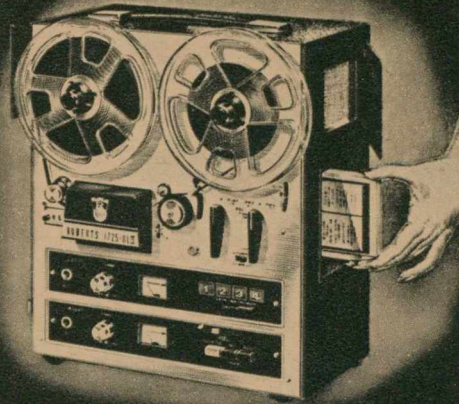
CARTRIDGE and REEL RECORDER

RECORDS 8 track CARTRIDGES for car stereos

RECORDS REELS for home enjoyment

RECORDS from anything—LP records, FM stereo, mikes, and other reels

PLAYS both Cartridges and Reels.



Model 1725-8L III
Less than \$360

AVAILABLE AT ROBERTS FRANCHISED DEALERS

ABRAHAM & STRAUS, Brooklyn, Hempstead, Huntington, Babylon, Manhasset • AMERICAN RECORDING CO., Elizabeth • ARROW ELECTRONICS, Farmingdale, Norwalk, Manhattan, Totowa, Mineola • AIREX RADIO, Manhattan • AUDIO UNLIMITED, Manhattan • BRIGHT MANHATTAN, Manhattan • DRESSNER AUDIO, New Hyde Park • ELECTRONIC WORLD, Bronx • DART ELECTRONIC MART, Wanamassa • GRAND CENTRAL RADIO, Manhattan • KOOPER PRODUCTS, Manhattan • LAFAYETTE RADIO ELECTRONICS, Manhattan, Bronx, Brooklyn, Jamaica, Scarsdale, Syosset, Newark, Paramus, Plainfield, West Hartford, Hamden • LEVYS, West New York • R. H. MACY'S, Manhattan, Roosevelt Field, Queens, Huntington, Jamaica, White Plains, Brooklyn, Parkchester • MIDWAY RADIO & T.V., Manhattan • M & B RADIO, Brooklyn • NEWMARK & LEWIS, Syosset, Lawrence, Hempstead, Babylon • PACKARD ELECTRONICS, Manhattan • RITE ELECTRONICS, Huntington Station • RABSONS, Manhattan • SOUND REPRODUCTION, Newark • SPINNING DISC, Bronx • STEVENS, Woodside, Astoria • ASCO SOUND, Manhattan • WESTCHESTER AUDIO, Scarsdale • SAM GOODY'S, Manhattan, Huntington Station, Valley Stream, Yonkers, Paramus • AUDIO EAST, Manhattan • BLOOMINGDALES, Manhattan • WILLOUGHBY'S, Manhattan • PEERLESS, Manhattan • TEMPO MUSIC, Manhattan



of all the floorings in the world...
TEAK IS UNIQUE

Thomas Jefferson Diamond Pattern/Residence, Manhasset, N. Y./Michael Kronberg, Floor Designer

Costs no more than medium priced carpet or vinyl. Truly elegant, people the world over acknowledge that Thai-Teak (Tectona Grandis) is supreme among floorings.

Visit our retail showrooms where you will find over 100 sample wood floors in Thai-Teak, Oak, Walnut, and other nationally advertised brands. New patterns are available to designer specifications. Architectural wall paneling available in Teak, Walnut and Rosewood.

SEND 25¢ FOR LITERATURE ON
CUSTOM FLOORS, SHELVES, WALL UNITS.

GENUINE IMPORTED
THAI-TEAK
PARQUETRY FLOORING

Distributors — Installers — Finishers
DESIGNED WOOD FLOORS
137 E. 57 St., New York, N. Y. 10022
(#212) 421-6170

AT LAST... HOME CLEANERS FOR Leathers & Suedes!



Suede-Crafter[®]

Cleans all Suedes! All colors! Easy to use—spray on... rub surface soil away! For garments, handbags, accessories, shoes.



Leather-crafter[®]

For smooth-finished genuine & synthetic Leathers! Spray on—rub surface soil away! Cleans, polishes, restores... garments, furniture, luggage, auto interiors.

Jumbo Spray Can
\$2.00 ppd. each

Developed by
America's Foremost
Leather Cleaning
Specialists.

LEATHERCRAFT PRODUCTS CORP.
54 W. 56th St., N. Y., N. Y. • Dept. TM

Is It All Dr. Spock's Fault? (Cont.)

(From Page 27)

for both innovators and consolidators, entrepreneurs and "sound men," rebellious dreamers and stern adjudicators.

MODERN capitalism (like modern Socialism and Communism) relies on highly complex organizations. These can function only if most workers do what they are told most of the time. They must do it even when they feel the task is difficult, disagreeable or pointless, and they must do it with only minimal supervision. They must, in short, act precisely as parents used to urge their children to act and as teachers tried to make their pupils act. Yet capitalism also requires dissidents who will cut loose and go into business for themselves when their boss will not do something that obviously needs to be done. Without such men every organization would sooner or later cease to serve the public and simply perpetuate itself—as, indeed, some have.

The American political system requires similar rebels who will continually argue the case against the status quo, formulate alternatives and try to create a constituency committed to those alternatives. When this kind of skepticism and resistance to established authority ceases, democracy becomes a mere facade for preserving the status quo—as,

again, some radicals think has. Yet at the same time every political system also needs dutiful civil servants who will carry out whatever program their political superiors inaugurate. If every servant had strong convictions of his own and then did anything which did not conform to these convictions, it would become less.

America has been built on a mixture of discipline and rebellion, but the balance between them has constantly shifted over the years. During the nineteen-forties and fifties the anti-authoritarian side of the American tradition lay politically dormant. Politicians and voters were mainly concerned with national security and prosperity. Conservatives expressed some alarm when pursuit of these objectives led to the growth and centralization of government power, and liberals expressed similar alarm when it led to the growth and centralization of corporate power, but almost nobody opposed either trend in any serious way.

The nineteen-sixties, on the other hand, have seen a spectacular revival of the anti-authoritarian tradition. The most visible spokesmen for this revival are black militants and student radicals, but it has also affected many less outspoken liberals and conservatives—especially those under 30. It is important to ask why



DR. SPOCK — "In a sense, he did for the young what the Wagner Act had done a few years earlier for the labor movement."

If respect
for authority,
for the school,
for the family
has broken down,

Is It All
Dr. Spock's
Fault?

By CHRISTOPHER JENCKS

RESPECT for authority has never been an official American virtue. Our folk heroes include Puritan religious refugees who defied the Church of England, political revolutionaries who defied the British Government, and men we would now call psychological misfits who fled civilized America to make their own rule as frontiersmen. Our constitutional form of government placed unprecedented restraints on the authority of the state. Competition between denominations had the same effect on the traditional authority of the church, since potentially rebellious parishioners could always leave a congregation whose demands they found burdensome. Even the informal authority that communities had traditionally exercised

CHRISTOPHER JENCKS, a resident fellow of the Institute for Policy Studies in Washington, is on leave, teaching at the Harvard Graduate School of Education. With David Riesman he wrote "The Academic Revolution," to be published soon.



Domestic tranquility, circa 1895. Until very recently everyone in the family knew his place: men exercised power over women, and adults over the young.

over their members was undermined by geographic mobility—today the typical American family stays in the same place only five years.

But every society must curb individualism in certain ways and induce men to submit to certain kinds of discipline. The family and the school have been America's principal institutions for doing this. Until fairly recently the American family was avowedly hierarchic: Men exercised power over women, and adults exercised power over the young. Those who had less power were expected to show respect for those who had more, to obey orders, to inhibit their feelings of resentment and to work hard to meet the demands placed upon them. It is true that even in the eighteenth-thirties a European visitor like Alexis de Tocqueville was struck by the fact that American parents seemed more permissive and American children less obedient and less docile than their European counter-

parts. Nonetheless, earlier generations of children were generally kept in their place ("seen and not heard"), at least compared with children today.

American schools traditionally played a role rather similar to that of the family. One of their avowed purposes in the 19th and early 20th centuries was to teach children "to behave"—in particular to make them accept the impersonal discipline imposed first by a teacher and then by a textbook. While these efforts were not uniformly successful, especially when contrasted with Europe, neither were they totally without effect. The adults who emerged from these schools were by no means all pliant, subordinate bank clerks and secretaries, but neither were they all rebellious would-be cowboys. The genius of American institutions has been to find a place and a use for both these conflicting attitudes toward authority, making room

(Continued on Page 76)

The View From Lenox Terrace

By ERNEST DUNBAR

THE inner door of the tall tower at 135th Street and Lenox Avenue bears a neatly stenciled notice: "All visitors must be announced." The Negro doorman, a gentle-looking graying man in his sixties, held the inner door for an elderly woman who had shifted the handle of her burdened shopping cart to one hand while searching for a key with the other. She smiled broadly. "Thanks, Mr. Blackwell. How's your day going today?" "All right, missus, I guess. Not too badly," he replied, meanwhile throwing me a glance over his shoulder, sizing up my face, manner and dress. He pulled open the outer doors to admit a little brown girl wrapped cocoonlike against the bitter cold, then asked whom I wished to see. I told him. He picked up the telephone on the wall intercom panel, pushed one of the buttons and told Mrs. John Meade that I had arrived. A faint murmur issued from the intercom, and he waved me through the inner glass doors.

The lobby was quietly modern, faced by two self-service elevators; a surrealistic mural filled one wall. I went to the 15th floor and made my way along a carpeted hall whose walls were finished in yellow, textured plaster. Mrs. Meade, a small but solid middle-aged woman with mahogany skin and a carefully arranged coiffure, came to the door of 15E and invited me in.

Her residence, 2186 Fifth Avenue,

ERNEST DUNBAR, a senior editor for *Look*, is author of "The Black Expatriates," a study of American Negroes in exile.

is one of six 17-story buildings that comprise Lenox Terrace Apartments, a 1,716-unit Harlem residential development, considered by many to be Harlem's most desirable address. It spreads from 132d to 135th Street and from Lenox Avenue on the west to Fifth Avenue on the east. Lenox Terrace's red-brick buildings rise out of the three-block complex like the watchtowers of a stockade, with a series of one-story shops forming the connecting walls between them. Spacious windows overlooking terraces contrast sharply with the narrow apertures of the Abraham Lincoln Houses, the tidy but characterless public housing project across Fifth Avenue. Each building's entrance, sheltered by a masonry canopy, sits well back from the street. El Dorados, Rivieras, Mercedes and Jaguars crouch between concrete separators along the driveways.

The residents of "The Terrace," as it is most often referred to by Harlemites, include Manhattan Borough President Percy Sutton, Judge Harold A. Stevens, of the New York State Court of Appeals; trumpeter Danny Brown; Mrs. Anna Hedgeman, a consultant on urban affairs; Mrs. James Weldon Johnson, widow of the noted Negro novelist; baritone McHenry Boatright, actor Lincoln Kirkpatrick (TV's "The Detectives," Off Broadway's "The Blacks"); Eugene Callender, deputy administrator of New York City's Housing and Development Administration; attorney Livingston Wingate, once an assistant to Adam Clayton Powell and former head of Haryou-Act, the antipoverty

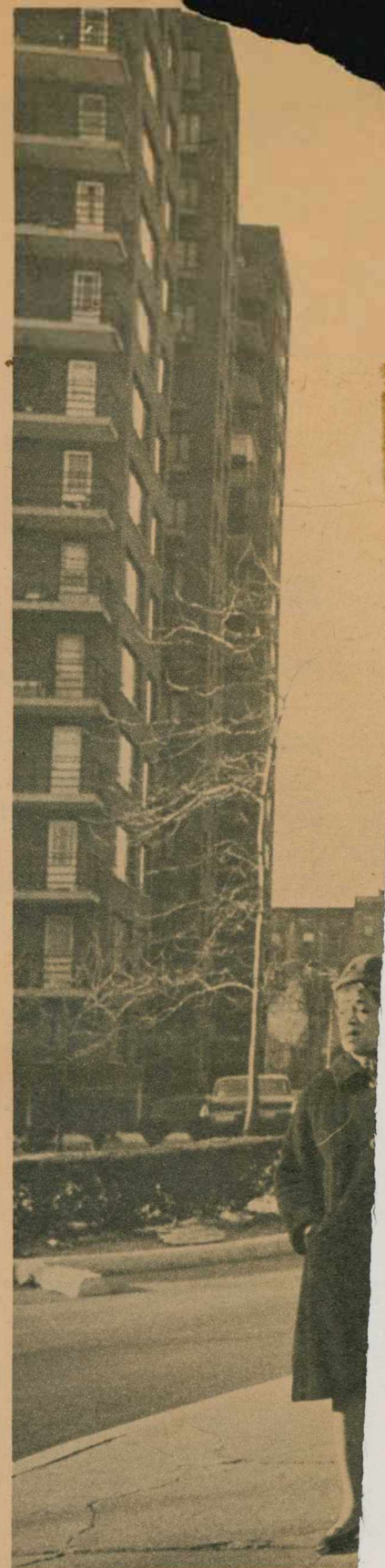
agency; Henry Williams, Powell's present attorney.

Terrace dwellers also include at least one prominent Negro underworld figure, nurses, newspapermen, schoolteachers, writers, chorus girls, businessmen, social workers, government employes and run-of-the-telephone-directory black folk. The prevailing atmosphere is "Live-and-let-live"; the code, "Do your thing, and I'll do mine." The numbers man, for example, will push The Daily News under a new resident's door every morning in hopes of getting a customer. When he finds out that the new resident isn't going to play with him, he stops delivery—no questions asked.

Many of the Terrace's inhabitants could, if they wished, live in more expensive lodgings; for others, each month is another round in the constant struggle to make rent money. The affluent and the marginal, celebrities and cliff-hangers, custom-tailored and off-the-rack types, Ph. D.'s and blue-collar workers — all mingle in the elevators of the Terrace in a potpourri of color, class and life style.

Mrs. Meade, a welfare worker in lower Manhattan, is characteristic of one kind of Lenox Terrace person. She is a doer. One evening recently she was mugged and her purse was snatched as she got off the bus a scant half-block from her home. Like a lot of other New Yorkers who have had that experience, she could have just chalked it up to experience. But Mrs. Meade doesn't take life as it

(Continued on Page 106)



GUARDIAN AT THE GATE—The Terrace's chief selling point is 24-hour doorman service. The doorman keeps out troublemakers, with tact if possible, with a bat when necessary.



Introducing the Weight Watchers Magazine

Four out of every five families in this country have at least one member plagued by the problem of excess weight. If this includes your family, you must subscribe today!



**Chubby babies are "in"...
chubby children are in trouble!**

"YOUR OVERWEIGHT CHILD" by Dr. Milton I. Levine and Jean Seligmann is one of the vital articles you'll want to read in the early issues of Weight Watchers Magazine. The noted pediatrician and his co-author discuss the mental and physical problems of the overweight child.

"DRESSING THIN" by fashion expert Bert Bachrach shows you how a heavier man can

"dress-down" his weight.

"OBESITY AND MARRIAGE," a probing article by leading psychiatrists, discusses what overweight can do to a marriage.

"SUCCESS STORIES," the fantastic reports of people who have lost 100 pounds or more.

These and many more engrossing stories are coming up in early issues of the new Weight Watchers Magazine.

Here is the first and only monthly magazine that reports realistically, completely and interestingly on one of the most serious problems of our day...a problem that affects not only our appearance but greatly endangers our health...the simple problem of weighing too much.

Weight Watchers Magazine discusses weight control in a way that will make you put it right up there with your favorite reading.

It's the magazine that does more than just tell you about obesity...it tells you how to conquer it.

Here is the magazine written by the most important medical authorities of our time and by leading food and fashion experts in a manner delightfully light in presentation.

The country's leading authorities on the subject of health and mental problems relating to obesity will report on the latest findings in the medical field.

Jean Nidetch, founder and director of Weight Watchers International, will conduct a special question and answer session each month.

One of America's foremost experts on weight control problems will cover the relationship of excess weight to other medical problems each month.

These plus articles on grooming, fashion, self-care to make you look thinner and feel better...general stories on travel, on family sports, humor and fiction...you'll find it all in the new Weight Watchers Magazine.

It's the magazine the entire family

will enjoy.
men only.
teens only.
people who
tle against

A staff of editors and with the Weight Watchers Magazine's own monthly, dozes of new fare for weight-brant, full guest chefs rants will Watchers re

Act now! Make your subscription Magazine!

W

1790 Broad
Please send to Weight Wa
 Enclosed
(Make paym
Name
Address
City
State



PARADOX — President Kennedy with Peace Corps trainees. "He was an elitist, a symbol of the system the young were in revolt against, yet he shared their conviction that some change was necessary."

(Continued from Page 89)

contribution to the group, and is accepted as a full member of the group for that reason. This means that every member of the community has a commitment to every other, regardless of whether he likes or dislikes him, just as every member of a family has a commitment to every other member, no matter how much bad blood there may be between them.

The liberal idea of voluntary association, especially voluntary association of like with like, has little place in this vision, for it allows too many "misfits" to fall through the cracks. The meritocratic idea that jobs should be ranked in terms of difficulty, and rewards given on the basis of where a man stands in the hierarchy, is also alien to this vision of community.

A second aspect of community as envisaged by the young is that everyone knows everyone else fairly well, so that even nonfamilial relationships involve "the whole man" rather than being confined to narrowly stylized roles. An employer sees his employes not just as subordinates but as neighbors. A seller sees a buyer not just as a source of cash but as a friend. A policeman who picks up a drunk deals with him not just as a violator of the law but, perhaps, as a fishing partner or a fellow P.-T.A. member. Because all relations are multifaceted—indeed, the ideal is that they should be total—there are very few impersonal, legalistic or "businesslike" encounters between people.

This has its dangers. A man who is, let us say, a "good"

lawyer but a "bad" friend gets little business in such a society and makes little contribution. A student who does brilliant work in physics but is a poor neighbor does not get admitted to a selective graduate department, which makes the department pleasanter but may leave humanity more ignorant. And a policeman who finds a man he dislikes drunk in the street presumably gives him a kick and walks on rather than feeling obliged to act out his legally defined role and treat this particular drunk like every other.

If this vision of community sounds like an extended family, that is no accident. If it sounds unworkable for a society of 200 million people, that is no accident either. The young men and women who hold these ideas are not much taken with societies of 200 million people, which is one reason they talk continually about decentralization. Indeed, the young radical who suggested that Students for a Democratic Society should change its name to Students for a Small Society was speaking only half in jest.

GIVEN their dreams of an egalitarian, familistic world, the young men and women who came of age in the early nineteen-sixties were naturally quite appalled by the reality of American life. These young people were increasingly allergic to the idea of becoming organization men or organization wives, for example. Yet the hard fact was that new jobs for college graduates were almost all being created by large hierarchical organizations, either public or private. (The major exceptions to

this were universities, which were creating openings for Ph.D.'s at a great rate, were subjecting these Ph.D.'s to relatively little supervision, and were, in most cases, allowing them a collective veto over those aspects of university policy which affected their own lives. Many rebellious young people therefore concluded that the only possible career for them would be an academic one.)

Yet, unlike my generation, the undergraduates of the nineteen-sixties did not all retreat into quiescence. For them, private problems *did* become public issues. One key reason for this was the election of John F. Kennedy in 1960.

Kennedy was by no means similar to these young people in either style or temperament. He was an elitist whose greatest triumph (the Cuban missile crisis) involved a dozen men deciding whether 300 million others should live or die. One can hardly imagine a better symbol of the kind of hierarchical, authoritarian system the young were in revolt against—though most of them certainly applauded this particular coup.

Yet Kennedy shared the youthful conviction that some change was necessary, and he managed to persuade a great many people, young and old, that it was also possible. The Kennedy years were not a time of significant political achievement, but they were a time of hope, and that hope was communicated to the young. The future did not look bright to everyone, but at least it looked open. The missile crisis provided one kind of symbol, but the Peace Corps

provided another and, a few years later, so did the atomic-test-ban treaty. Equipped with 20-20 hindsight, many now laugh at the naiveté of those who took these gestures seriously, but at the time they were widely seen as tokens of more and better things to come.

Another factor in breaking through the fatalism of the nineteen-fifties was the civil-rights movement. This was mainly a response to changes in the mood of the black lower classes on the one hand and the Federal courts on the other. It had almost nothing to do with the child-rearing revolution I have been describing. Nonetheless, the movement captured the imagination of many white undergraduates. It gave them something to do, and when they did it they often achieved tangible results. It was an extraordinarily decentralized movement, in which local action played an enormous role. (There was a Woolworth's within picketing distance of nearly every campus.)

Students' discovery that they could affect the seemingly remote and unshakable political system by both persuasion and civil disobedience transformed many of them, reinforcing their childhood discovery that their seemingly powerful parents could be pushed around by these same means. It is true that the achievements of this era were modest in comparison with the total problem. The movement produced only reforms, not a revolution. Nonetheless, the sense of movement was real and enormously important, as was the sense that individual citizens could affect

the course of this movement by personal effort. History does not vouchsafe many people such potency, but when it does it usually takes a generation to restore order and recreate the general passivity which is normal in all political systems.

The net result of all this is that while large numbers of young people thought America a dreadful mess, many thought it could be re-created along lines consistent with the values they had grown up believing in. Some of these young people became full-time political activists, but most entered the professions or went to work for the more glamorous agencies of the Federal Government. Most of them described themselves as liberals or radicals, but some of the young conservatives who rallied to the banner of Barry Goldwater were equally anti-authoritarian and dissatisfied with the status quo.

The difference between the two groups was that those on the left were usually concerned with the problems of the least competent and least privileged, while those on the right paid more attention to the problems of the most competent and most privileged. The right therefore tended, almost despite itself, to create centralized, authoritarian political organizations in which those who had advantages could maximize them. The left, on the other hand, created anarchic organizations in which the least competent members often neutralized the most competent.

THE Vietnam war has certainly not given the liberal-minded, open-hearted children of permissiveness any further grounds for supposing that they can affect the political events which most concern them. But it has reinforced their feeling that hierarchical systems of government which rely on expertise and technology to solve problems are fundamentally destructive. Some who draw this conclusion have become revolutionaries, demanding a complete reorganization of American life along nonhierarchical lines. (How this might be accomplished is unclear.) Many others, of whom the hippies are the visible fringe, have no interest in revolution or any other "political" solution. They think salvation is individual, and, like their predecessors in the nineteen-fifties, they have "gone limp" politically. But, unlike their predecessors in the nineteen-fifties, many of them refuse even to go through the motions of con-

formity to rules they think absurd. Whereas members of my generation followed careers that bored them and sought solace in family life or alcohol, some of our successors have no careers at all. They simply drop in and out of the labor force in order to support themselves. Their solace, if any, is found in sex and drugs rather than drink.

Neither the political nor the psychological dropouts are yet anything like a majority. Most children, even from egalitarian and permissive homes, still climb through school and college into the established institutions of adult society, rather than trying to create alternatives. Yet their acquiescence should not be mistaken for support. The majority may have only a passing interest in LSD and may not respond to the New Left's demands for participatory democracy, but that does not mean they have any enthusiasm for the institutions their parents have created. They are a kind of fifth column within these institutions, unwilling to struggle very hard to preserve them and perhaps even available to support alternatives, should these come into existence.

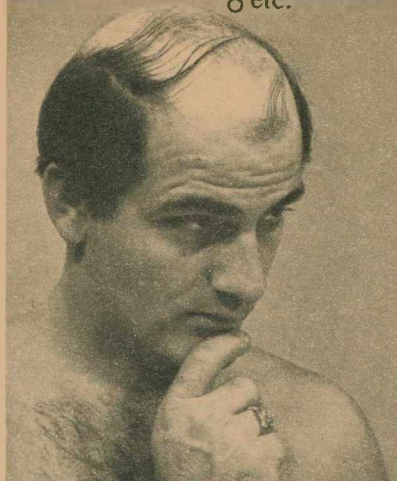
WHAT does this imply for the future? First, it suggests that the current unrest of the young is not just a response to external events like the war in Vietnam or racial injustice. These events are real enough, but they evoke very different responses in people of more traditional temperament: rallying round the flag, support for established authority (rather than insurgency), repression (rather than acquiescence or compromise). Vietnam and Watts are symbols for the young and the alienated, but their elimination, even if it proved possible, would probably not make dissenters into passionate advocates of American institutions and social arrangements. As long as children are raised in increasingly permissive ways, and as long as the values developed in permissive families are reinforced by ever-longer

SOLUTION TO LAST WEEK'S DOUBLE-CROSTIC PUZZLE

PIERRE BOULLE: MY OWN RIVER KWAI—Hot water was an outward sign of wealth and power. I suppose tepid water was reserved for the middle classes; in any case, great generals like ourselves could be offered only water at a temperature of a hundred degrees centigrade.

Today, there's
no need to be . . .

- afraid
- 1/2 dressed
- immature
- gutless
- premature
- bald
- etc.



Hairpieces for

by
Tony Preston

Today, 1 out of every 4 men has lost his head of hair prematurely. So, you are not alone, but, are you bold enough to get another? . . . like this one Tony Preston is wearing . . . the New LT/B Hairpiece.

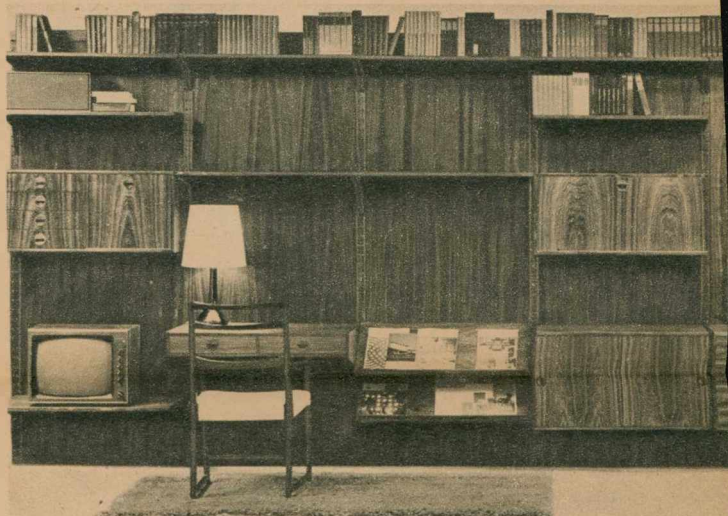
You have courage to fix your teeth, sense enough to see your doctor, tailor, etc., so what's the "hang-up" about getting a natural looking, undetectable Hairpiece.

You will not only *look better*, you will certainly *feel younger* and enjoy new-found *poise* and *self-confidence*.

So, be **BOLD** instead of **BALD** . . . **ACT NOW!** Phone, write or visit our private studios. Try-on any sample or style of Hairpiece . . . *there's no charge for courage.*

Samson's 3rd floor 554 FIFTH AVE. NEW YORK

**If we told you our new Danish wall system
1/3 less than the one of comparable quality**



We wouldn't blame you, if, for a moment, you hesitated. It's hard to sort with a grain of salt. Ours was made only after the most careful comparison of the two systems for the quality of the wood (ours is a rosewood), the finish, the design and the construction. Then, after our claim. Prove it, you say? Come in, we'd love to. If you can't visit our wall-system folder, or send \$1 for our complete 84-page catalog.

the workbench

Manhattan: In the Village, 46 Greenwich St.
Brooklyn Heights: 60 Clinton St. (Off Montague St.)
Manhasset: 1457 Northern Blvd., Miramonte
Philadelphia, Pa.: 1709 Walnut St., Cambridge City

Only Olympic Airways flies you to every Greece

Only Olympic Airways take you to every Greece from the legendary cities the fabled islands, with these five pre-ten

1. Classical Greece & Isles: 21 days, only including air fare. A remarkable opportunity to see every Greece. Choose from 17 different itineraries.

2. Israel-Greece: 21 days, \$1059 including air fare; play where the modern world began—Israel, the Greek islands, Athens and environs.

3. Holiday in Greece: 15 days, from \$740.00 including air fare; the luxurious way to share the glories of Mycenaean, Classical, Byzantine and modern Greece.

4. Tours to Sunny Lands: 15 days, from \$510.00 including air fare; create your own personal itinerary from the mainland and islands of Greece and the sparkling Mediterranean world—plus a unique match 'n' go plan!

5. Max-I-Mile: From \$9.95 per day for four; retrace the paths of history in a rented car through the mainland and islands. One simple, pre-paid voucher includes unlimited mileage and fine hotels. Plus air fare.

(All air fares round-trip, 21-day jet economy class, group excursion from N.Y.C.)



OLYMPIC AIRWAYS

Olympic Airways
Folder Fulfillment Dept. TM-3
P.O. Box 445
New York, N.Y. 10011

Please send more information on Tour(s)

1. 2. 3. 4. 5.

Name _____

Address _____

City _____

State _____ Zip _____

immersion in adolescent subcultures, while adult life remains regimented and hierarchical for all but the most fortunate few, disenchantment will persist and probably grow even more intense.

This estrangement is unlikely to have much political effect in the near future. Recent events make an American victory in Vietnam seem unlikely even in the long run. If victory is impossible, the alternatives seem to be a larger land war in Asia, perhaps involving the use of nuclear weapons, or else a "compromise," probably involving an eventual take-over by the National Liberation Front. A settlement along the latter lines, while certainly preferable to the former, seems certain to produce a bitter reaction among American conservatives, just as Versailles and Panmunjom did in earlier times. Such a reaction would, most likely, be reinforced by continuing summer riots and "crime in the streets."

These appalling probabilities are not certainties; they could be averted with luck and leadership. But, if they materialize, America's "postwar"—i.e., post-Vietnam — politics are likely to be dominated by a combination "Red scare" and "black scare." The results would probably be irresistible pressure for a "return to normalcy," repression of past and potential radicals, and attempts to strengthen established authority against both external and internal enemies.

While many of the young people I have been talking about would greet such a development with sorrow, they are not likely to be either sufficiently numerous or sufficiently well-organized to prevent it. My guess is that it will take at least a decade, and possibly two, before they are in a position to dominate American politics — and by then they may well have internalized the very standards and assumptions they now question or reject.

THE fundamental challenge to the status quo posed by the recent revolution in child rearing may turn out not to be political but economic. I suggested at the beginning of this article that the viability of any social system depends on its ability to establish political and economic institutions which both serve the public and fit the character and temperament of those who staff them. A bureaucratic system which is tolerably efficient when staffed by conscientious Scandinavians or Prussians, for example, can be a complete

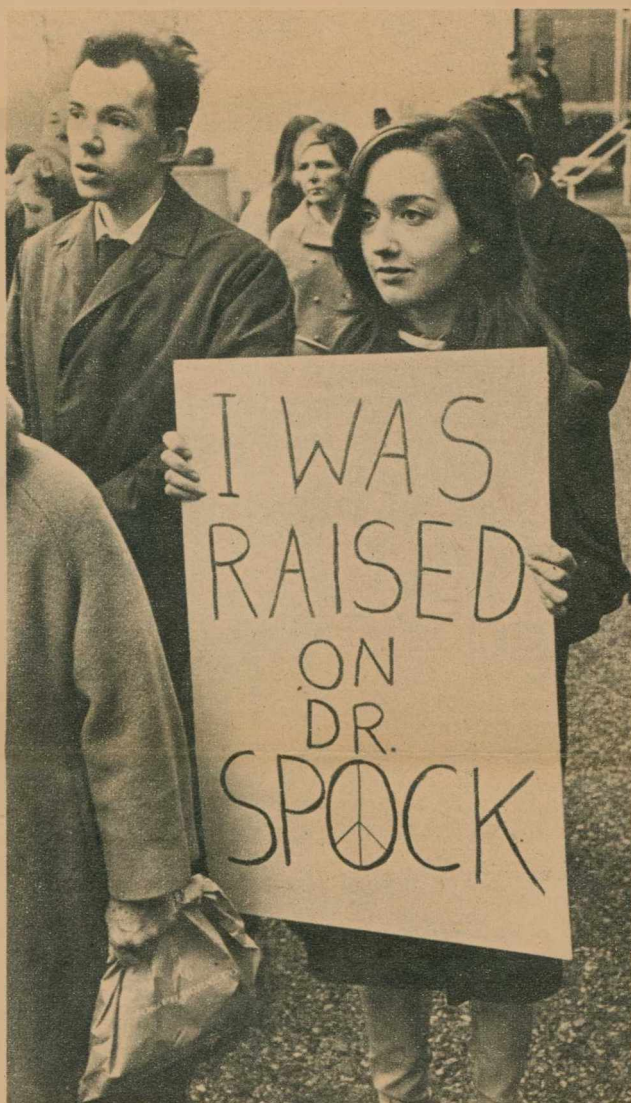
disaster when staffed by self-indulgent Italians or cynical Latin Americans. Similarly, a capitalist system which worked tolerably well when it attracted America's ablest and most public-spirited citizens could deteriorate into an unmanageable system of self-serving feudal baronies if its staff was less competent or entirely self-serving.

The rising distaste for managerial careers among the ablest and most altruistic students at leading colleges is therefore an ominous portent. If the trend continues, the established machinery of business and government may be handed over by default to individuals who have neither the skill nor the wisdom to make the machinery serve the public interest. Those who could and should take a leading role in reshaping American life along more humane and civilized lines may simply slip quietly into the professions, where their influence will usually be marginal, even if their lives are comfortable. Some, indeed, may drop out of the economic system entirely.

It is too early to say whether

this gloomy possibility will become a reality. One crucial variable in determining the outcome will be politics. If the nineteen-seventies turn out to be a conservative rerun of the nineteen-twenties or fifties, as seems possible, the egalitarian, familistic, antiauthoritarian youngsters I have been describing are likely to grow bitter, cynical and privatistic.

This has happened before, of course, both with the young people who nourished great hopes for progressivism before World War I and lost hope after Wilson's defeat, and with those who hitched their wagon to the star of radicalism during the nineteen-thirties and were defeated after World War II. The difference, I think, is that a far larger proportion of today's younger generation seems estranged from the American system than was the case in those earlier times. Unless that system does much more than it so far has to accommodate these young people's values and co-opt their talents, it could easily go into a decline similar to that which has undermined every previous civilization in history. ■



SIGN — An antidraft march in Pittsburgh. The poster bears the ban-the-bomb symbol.