



How does a family communicate?



The National Council on Family Relations will meet in San Francisco, Calif., to examine family communications.

The Minneapolis Tribune's Irv Letofsky will be there to report on such highlights as:

- A hippie panel on marriage, family and sex.
- Sexual communication and new morality.
- Premarital and marital communication.

Letofsky will have four days of reports, beginning Thursday, Aug. 17, in the Tribune. And don't be surprised if he also writes some features on life among the San Francisco hippies.

Order the Tribune today. See your carrier or farm service route salesman, your dealer or write us. If you live in the Twin Cities area, call 372-4343.



Irv Letofsky

Starting August 17



Minneapolis Tribune
August 18, 1967

Rapport Session Lacks Rapport

By IRV LETOFSKY
Minneapolis Tribune
Staff Writer

SAN FRANCISCO, Calif. —The National Council on Family Relations, meeting in San Francisco to study family communications, has learned a lesson in how people don't communicate.

It happened in a ballroom in the Hilton Hotel, where a panel of nine shaggy hippies from the Haight-Ashbury settlement verbally battled an audience of more than 600 middle-class delegates.

A significant point of disagreement was the status of women.

Outside of an active sexual role, it was claimed

that lady hippies usually are relegated to lesser functional roles while their husbands or lovers or both go about their world-saving concerns.

SOME WOMEN in the audience of sociologists, teachers, ministers and other professionals insisted on a fair share.

A hippie named Ron maintained that middle-class emancipation really isn't, because "you are emancipated into jobs."

Women in the audience were indignant.

A fellow hippie interposed, "I'd like to relate an old story about who took the forbidden fruit first."

Boos followed.

In one exchange on defi-

nitions of love, Ron's friend explained his version: "The bible says, 'Take a virgin unto your house and if she pleases you not, return her unto her father.'"

CARRIE, ONE of the two lady hippies on the panel, a soft-spoken young blonde, suggested that free love among the social drop-outs isn't all it's reputed.

"I can love many men at the same time, but going to bed is a different matter," she said.

Toni, a lanky brunette with two children from her exhusband and a third on the way "from a wonderful guy," her current lover, accused the audience of dwelling on indiscriminate love.

"I can be discriminating and still have sexual relationships with 30 men," she said.

A woman in the audience asked the practical question on contraception.

A MALE hippie murmured, "Thank God for the pill."

Toni emphasized that she was brought up a Roman Catholic and "I won't use pills."

Arthur, a 28-year-old artist who is amicably separated from his wife and two children, spoke thoughtfully about his marital collapse.

"I came to the Haight-Ashbury 10 months ago," he said. "My wife and I looked at each other one day and realized that this isn't going to work . . . We had been lying to each other for five years."

He endorsed communal family living for groups of 12 to 15 people, but he admitted that it isn't working in Haight-Ashbury because it runs "against the mainstream" of prevailing society.

The biggest sin of the middle class is boredom, he said. "Men go to see the teen-age topless girls in those plastic boxes in North Beach; they're top-

less and they're their daughters."

HE SAID marriage in the middle class fails because it's based on "a deal . . . I'll buy you some things and you sleep with me."

"The basic agreement should not be that we should be faithful to one another, but that we should be honest with one another," he said.

Ron said his parents were "restricted by the symbols established by the middle class" and can't relate to him except in negative terms— ". . . what I am not . . . I don't wear suits, I don't wear short hair . . ."

The hippie movement, the panel said, is an attempt to develop new ideas, new patterns of living.

One elderly woman in the audience pleaded for some kind of attempt at mutual understanding.

"A lot of our generation has been turning each other on for years," she said.

It drew a round of applause from the panel, a rare tribute.

Sex Education Reported Gaining

By IRV LETOFSKY
Minneapolis Tribune Staff Writer

SAN FRANCISCO, Calif.—The word from this city Wednesday was that the battle for sex is being won.

This report comes from one of the most prominent combatants, Dr. Mary Calderone, executive director of the Sex Information and Education Council of the United States (SIECUS, pronounced "seek us").

A most flamboyant woman, she was wearing a lei around her neck emblazoned with "Supersex," which struck an optimistic chord on the opening day of the annual meeting of the National Council on Family Relations.

The lei was presented to her by a colleague who had pasted it together from six banner headlines in a local newspaper.

(The article told about Jeffery Sacks, a 22-year-

old physics student nicknamed "Joe Supersex," who supposedly was passing out poison pills to hippies in the Haight-Ashbury District of the city.)

SIECUS crusades for family life education, a euphemism for sex education, and Mrs. Calderone is the standard bearer.

"You can measure our progress in several ways," she said. "People are now talking about 'human sexuality,' which is a broader term than 'sex education' and not only talking about teenagers."

She said SIECUS has been answering innumerable requests from varieties of churches, schools and professions. She sees "a new freedom and fresh-

Sex

Continued From Page 13

ness permeating our society."

"Certainly a lot of people at the beginning (when SIECUS was founded) wanted the simple facts of reproduction, but now the questions deal mostly with human relationships rather than just the facts.

"I've talked with all types of young people, from the posh schools to Upward Bound, and they don't ask about dating behavior any more but about dating relationships. There's a difference."

The National Council heard other reports of progress yesterday. One local delegate announced proudly that virtually every school district in northern California now has curriculum committees to try to integrate family life education into the academic program.

The National Council, which is based in Minneapolis, is having four days of seminar and research reports on various phases of family communication.

Sex

Continued on Page 15

MOST STILL RESTRICTED

High Schools Mellow on Student Marriages

By IRV LETOFSKY
Minneapolis Tribune
Staff Writer

SAN FRANCISCO, Calif.

— A majority of American high schools still take a dim view of student marriages, but the number is diminishing, according to a study by a University of Kentucky sociologist.

Dr. James W. Gladden reports that most schools still place restrictions on their young marrieds.

"The typical practice is to exclude them from some, if not from all, extracurricular activities and honors," he said.

IN MANY cases (but in a minority of schools) married students are forced to drop out, he said. In some cases this is accomplished by subtle means, but some schools persist in expelling or suspending the newly marrieds.

Of 12,349,000 high school students in 1964, 183,000 were married, according to a census report published by the Department of Commerce's Bureau of the Census in 1965.

Gladden reported his survey to the National Council of Family Relations, which ended its annual meeting in San Francisco over the weekend.

HIS SURVEY included a compilation of several research projects, one on school practices in Minnesota.

Minneapolis public

schools urge the husband and wife to attend separate schools — "we almost insist on it," one official said — and they are released from compulsory attendance.

Their policy also forbids participation in extracurricular activities, and interschool activities, including sports sponsored by the Minnesota High School League and Minneapolis schools.

Gladden said the percentage of married students who stay in school apparently has reached a plateau, no more and no less despite agreement that schools have the obligation to promote sound marriage and sufficient education.

This leveling-off seems to be due to a slightly higher age at first marriage, a persistence in the dropout rate, a reluctance of administrators in establishing clear-cut policies on handling married students and a failure to develop new academic programs to help such students.

Gladden concludes that school administrators who exert "negative sanctions" say they do so "as a concern for the welfare of those married."

BUT, THE professor emphasizes, "The more practical consideration of the educators is 'the greatest good for the greatest number of students' and their community's approv-

al of the school program."

He suggested that school officials probably feel that "they must capitulate to the wishes of the majority in the community."

Gladden said withdrawal can be forced by several methods in addition to expulsion or a temporary suspension: "By special requirements or by assignment or strong encouragement to transfer to other schools, particularly evening systems in large cities and vocational schools in smaller communities."

HE SAID school principals understandably prefer to make the "easy assumption" that the way to discourage "premature marriage" or "immature parenthood" is to prevent the students from getting married "until they are no longer the responsibility of the high school."

Most states, including Minnesota, still have school districts that expel married students.

LEGALITY of restrictions is questionable, Gladden said. He sighted one analysis that contends that the U.S. Constitution would demand equal treatment for its newlywed students and hints that school boards are exposing themselves to legal liability.

Gladden found few courts that have made judgment on the matter, but those that have made these specific rulings:

No school boards can permanently expel a student for marriage only.

Students after marrying can be barred from certain extracurricular activities. (Some observers feel that this is unconstitutional.)

Unwed mothers and fathers can be excluded at least from that school year since the school "may protect its charges from immoral influences." (This also is of questionable constitutional legality, observers say.)



'Love Is a Hug Before Bed'

CONCEPT CHANGES WITH CHILDREN'S AGE

By IRV LETOFSKY

Minneapolis Tribune
Staff Writer

SAN FRANCISCO, Calif. — Love in a nursery school means "care," "buying groceries" or "when you hug your mommy and daddy when you go to bed."

A second-grader wrote in a classroom project that "Love means having a mother and father. Also not hitting a 6-year-old child."

A sixth grade girl named Mary characterized love in a two-picture crayon cartoon. One showed a happy just-married scene, with a blonde lady in a white dress and a pink flower. The second picture was 10 years later, and the blonde lady asks for a divorce.

"YOU WILL get your divorce," the husband is

saying. "I do not know why I married you anyway."

In cool analytical terms Drs. Morey and Clara Appell, two experts in child development, say, "The younger the child, it seems apparent that he envisions 'love' as being essentially nurturant and protective.

"As he grows older, his impressions of love manifest more the inclusion, too, of stereotyped, romanticized expectations confused with the ongoing desire for tenderness and belonging."

The Appells served last year as professors in child development and family life at Stout State University, Menomonee, Wis. Mrs. Appell recently displayed their research on young love at the National Council on Family Relations

meeting in San Francisco.

The Appells, formerly at Indiana State University at Terre Haute, now live in New York City. He will teach at Hunter College in the fall and Mrs. Appell will be at Bank Street College of Education.

They are writing a text for the Macmillan Co., "Child Development and You," to add to their other publication credits, "We Are Six," "Now I have a Daddy Haircut!" and "Glenn Learns to Read."

THEIR SPECIAL study of love grew out of a family life institute that they directed.

They found that children's expressions of love fall into five "emerging conceptualizations." Influence of romantic love stereotypes, physical closeness, familial differences affect-

ing attitudes about love, individualized interpretations and caring and protection.

The later the years, the more stereotype creeps into the definition of love, they found.

Appell said that the analysis impresses him with need for significant family life education, "as opposed to the recent stress on sex education." Sex should be part of a more comprehensive study.

"Our brief exploratory study helps us to see clearly that the child has a natural thrust and feeling for the positive, healthy and productive meaning of love," Appell said.

"We must learn how to filter the distorting, materialistic and confusing misuse of sex in our culture."

Love is liking Someone and inviting them to your house

