

THE GRAMSCI MONUMENT

NEWSPAPER

Editors:
LAKESHA BRYANT
and
SAQUAN SCOTT

A periodical,
like a newspaper, a book, or
any other medium of didactic
expression that is aimed at a certain
level of the reading or listening public.
Cannot satisfy everyone equally, not
everyone will find it useful to the same
degree. The important thing is that it
serve as a stimulus for everyone;
after all, no publication can replace
the thinking mind.
Antonio Gramsci
(Prison Notebook 8)



July 14th, 2013 - Forest Houses, Bronx, NY

The Gramsci Monument-Newspaper is part of the "Gramsci Monument", an artwork by Thomas Hirschhorn, produced by Ita Art Foundation in co-operation with Erik Farmer and the Residents of Forest Houses

HAPPY FAMILY DAY!

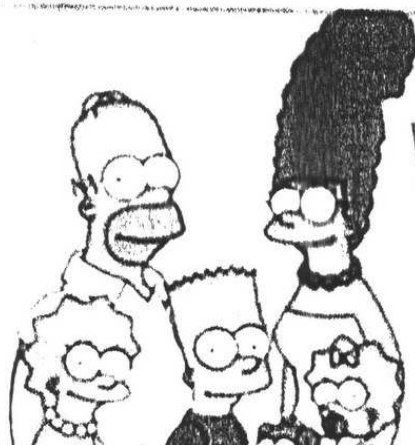
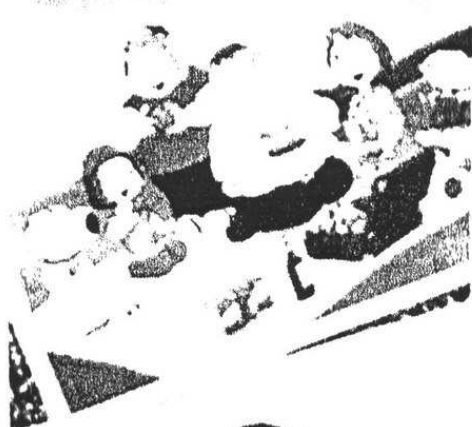


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Bronx, NY 10456
Sunday
Mostly Cloudy

90 °F | °C

Precipitation: 10%
Humidity: 62%
Wind: 10 mph

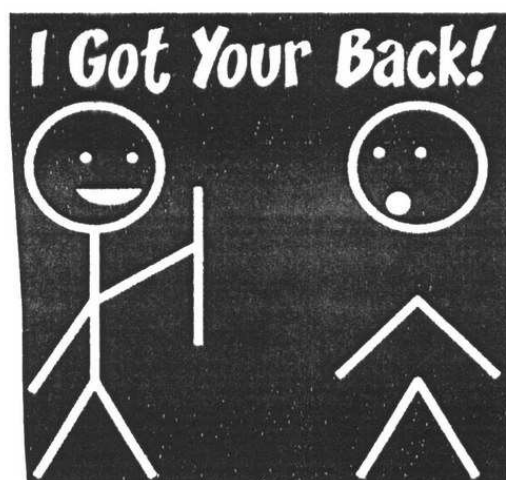
Temperature	Precipitation	Wind
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12 AM	2 AM	5 AM	8 AM	11 AM	2 PM	5 PM	8 PM	11 PM	2 AM	5 AM
Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat			
82° 75°	90° 77°	90° 79°	95° 79°	97° 81°	95° 82°	95° 81°	91° 77°			

POETRY FOR THE FAMILY

Family

Family is supposed to have your back,
Family is supposed to know you,
There are supposed to be no secrets with family,
There are supposed to be no lies with family,
Family is supposed to love each other unconditionally,
Family is supposed to be there for you,
There is supposed to be understanding in a family,
There is supposed to be trust in a family,
Family is supposed to be there for you,
Family is supposed to understand.



Violet Creek

A Tribute To Family

I don't know when it started,
Or how it all began.
But God created families,
As only our Lord can.
He was teaching what it means,
To love, honor, and obey.
He wanted a strong bond,
That we don't see too much today.
He wanted someone to hold us,
And show respect for others.
He wanted someone who'd be gentle,
And so he created mothers.
He wanted someone strong,
A support filled with love.
And so he created fathers,
Sent from heaven up above.
Brothers and sisters came next,
With that, an instant friend.
Someone to look up to,
Someone on who to depend.
When he put them all together,
He was amazed at what he'd done.

He had created a family,
Mother, father, daughter, son.
But look at the family,
Created by only two.
How many we've become,
And all because of you.
We have a lot to be thankful for,
The memories through the years.
The many times together,
Full of laughter, full of tears.
I don't know where we'd be today,
If it weren't for the two of you.
To show us strength, support, and love
Like only the two of you can do.



Michelle A. Moran



Mother To Son

By

Langston Hughes

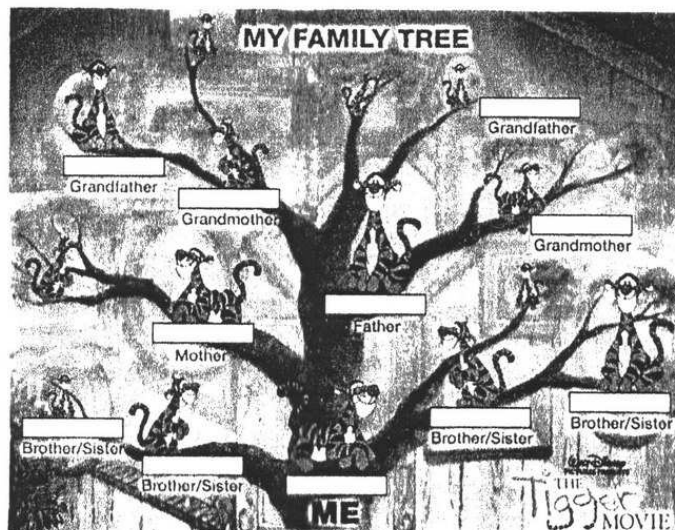
Well, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor—
Bare.
But all the time
I've been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where there ain't been no light.
So, boy, don't you turn back.
Don't you set down on the steps.
'Cause you finds it's kinder hard.
Don't you fall now—
I'or I've still goin', honey,
I've still climbin',
And life for me ain't been no crystal stair.

What is a family like?

A Family Is Like

by Nicole M. O'Neil

A Family is like a circle
the connection never ends
and even if at times it breaks
in time it always mends
a family is like the stars
somehow there always there
families are those who help
who support and always care
A Family is like a book
the endings never clear
but through the pages of the book
their love is always near
A family is many things
with endless words that show
who they are and what they do
and how they teach you so you know
but don't be weary if it's broken
or if through time its been so worn
families are like that-
they're split up and always torn
but even if this happens
your family will always be
they help define just who you are
and will be apart of you eternally



Riches

Jeanne D. Rhein

They say that times were tough then
That money was very tight
But I remember my childhood
And I know that can't be right

Mom would cook our dinner
Dad came home at five
We were all sitting at the table
Waiting for him to arrive

We wouldn't eat from a microwave
Or a restaurant down the street
We all ate Mom's home cooking
And boy that can't be beat

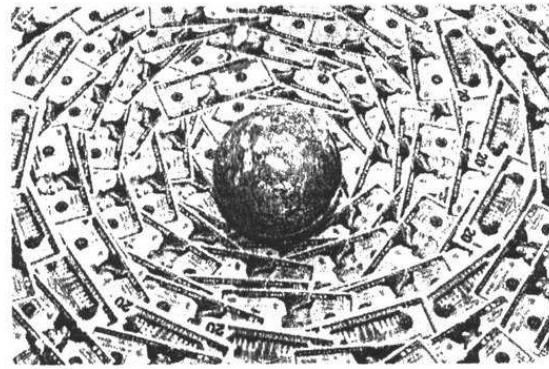
We didn't eat in front of the TV
Or with a phone in our hand
We weren't plugged into a stereo
bopping to the latest band

We would all sit at the table
Everyone in their place
There were never any surprises
We recognized every face

Brothers to the left of me
Sisters to the right
That's the way we ate dinner
Every single night

We laughed we joked we talked we ate
We were a family don't you see
Though some may have been raised poor
You can see it wasn't me

We ate collards we ate biscuits
We ate fatback and blackeyed peas
We said yes sir we said no sir



VS.



A mother's words of love to her daughter

Precious Gift

by Sherri Lawrence

When times seem too hard to bear and I feel like giving up

I vision your beautiful face, the twinkle of your eyes and things of such

The bond we created from my womb to the day you were born

Is a mother and daughter bind that can never be torn

With the strength and guidance of God and the blessings he pours down from above

I want to be the best mom I can be to you and embrace you with all my love

You are as precious as a flower and as gorgeous as a rose

You have been specially made to the very tip of your nose

You are as sweet as honey; such an innocent young child

You are brighter than any star in the sky every time you smile

I want you to be proud of who you are and strive to be the best

Put forth your efforts to achieve your goals and let God do the rest

I will always be your mother first, but I'm also your friend

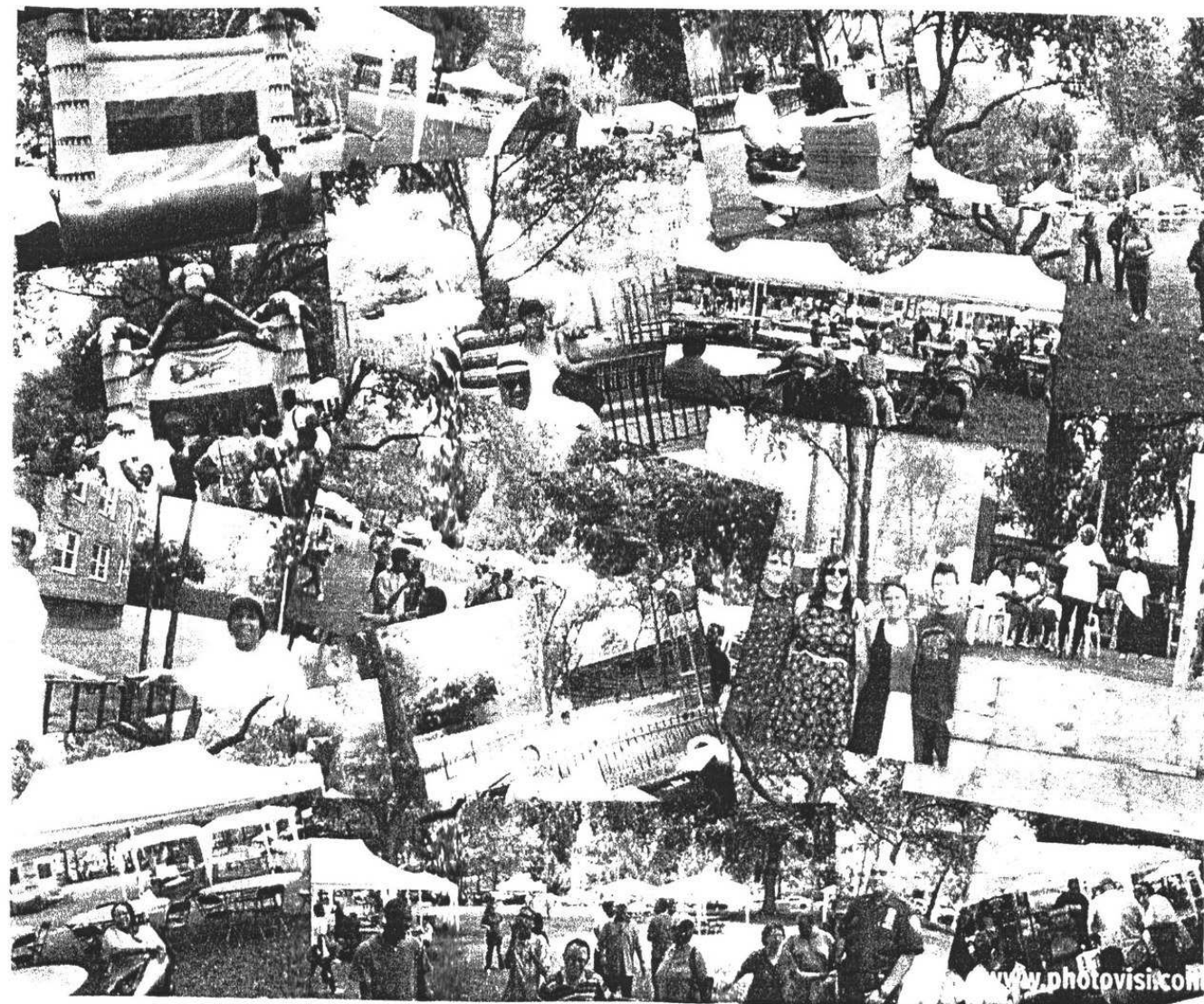
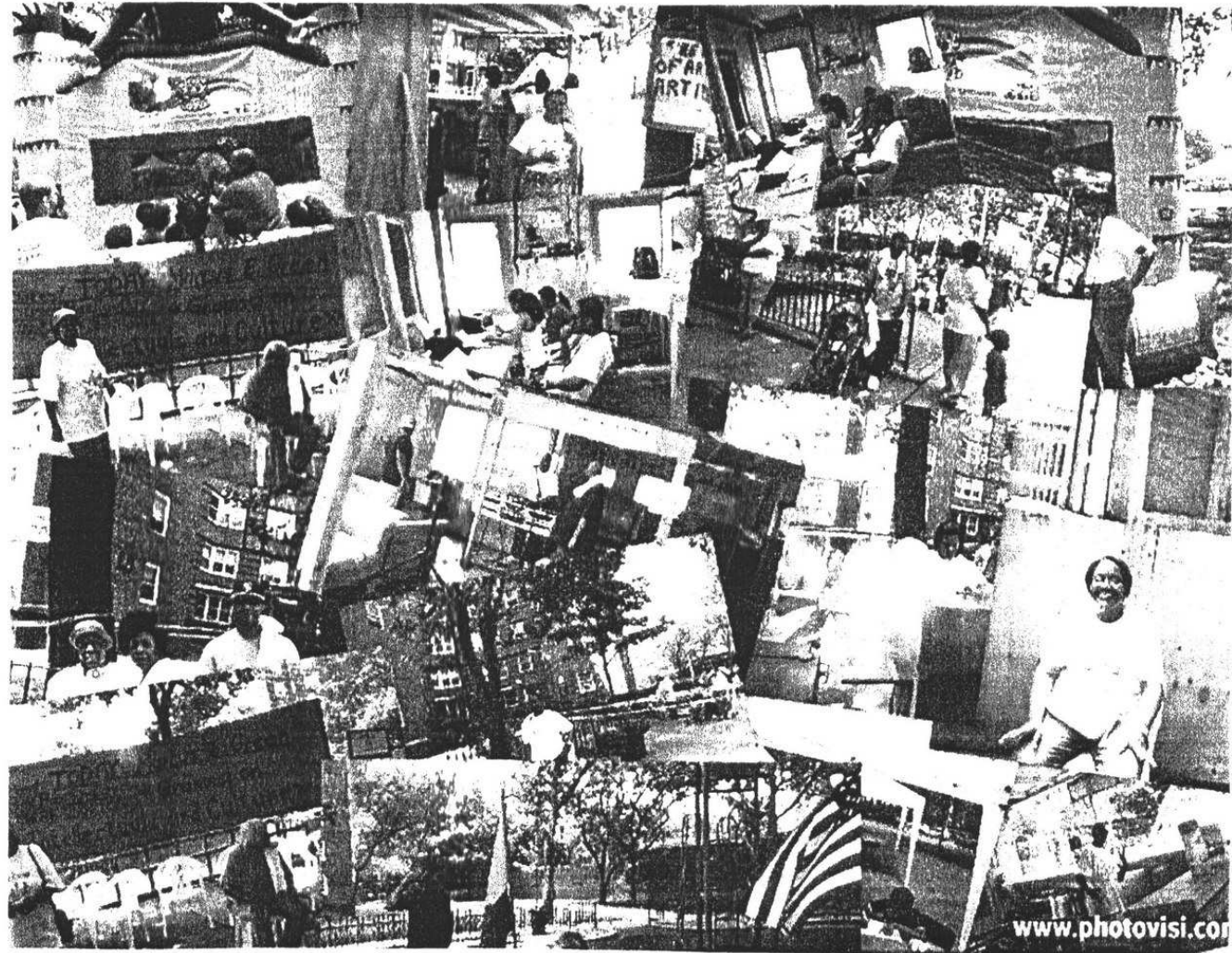
Your are the most precious gift, that I've ever been given

With All My Love,

Mommy



FAMILY DAY



MARCUS E. GREEN LECTURE



AMBASSADOR'S CORNER # 9

by Yasmil Raymond

If there is one recurring desire that commonly repeats at the monument is the need for definitions. Early this week, a former member of the construction crew asked Thomas, "What does the word partisan mean?" He was referring to the new banner with the following Gramsci quote: "I live, I am partisan. That is why I hate the ones that don't take sides, I hate the indifferent." The quote comes from the first and only issue of the socialist newspaper *La città futura* published in February 1917 edited by Gramsci. The term could carry negative connotations if understood as an absolute commitment to a political ideology without possibility for critique. However, Gramsci's caution against the neutralizing force of indifference seems poignant, if not, urgent today. The need for interrogations and "mistrust," a word often used by Marcus Steinweg in the daily philosophical lectures at the monument, seems to be the first step in the reinvention of civic life.



SCENE 7: ONTOLOGICAL POVERTY

(The location of the scenes is to be announced by an actor holding up a sign, in this case "LIBRARY.")

Enter: Adorno, Nancy, Derrida, Müller, Nietzsche, Deleuze, Gramsci, Duras, Nancy, Heidegger, Badiou, Hegel, Derrida, First Marxist, Brecht

ADORNO

No man matches the image of man..

NANCY

Man does not own himself.

DERRIDA

He possesses his possessionlessness.
That is not nothing.

NANCY

No more to it than that.

MÜLLER

There is positive nihilism.

NIETZSCHE

Active nihilism.

MÜLLER

Nihilism that activates.

DELEUZE

Spinozism.

GRAMSCI

Activism.

DELEUZE

The affirmation of reality.

GRAMSCI

You take it as it is.

NIETZSCHE

Saying yes to it does not mean that you endorse it.

DELEUZE

Saying yes is not the same as endorsement.

NIETZSCHE

I'm dreaming of a new enlightenment.

DURAS

What is enlightenment?

MÜLLER

Enlightenment is a new look at the world.

DELEUZE

Enlightenment made the mistake of thinking that man is not an animal.

NANCY

Man does not blend into the humane.

GRAMSCI

We mustn't lose hope.
We must concentrate.

MÜLLER

The only hope are the mistakes, the accidents—the things that don't work.

GRAMSCI

The only chance we have is to enlighten the enlightenment about itself.

HEIDEGGER

Fucking enlightenment.

NIETZSCHE

Humanism's mistake was to separate man from animal.

BADIOU

Man is the animal that has ideas.

HEGEL

A terminally ill animal.

GRAMSCI

A brain with balls!

DERRIDA

More monstrous than any animal.

MÜLLER

More bestial.

DERRIDA

The man beast.

HEIDEGGER (quoting Sophocles)

There is much that is uncanny, but nothing is uncanner than man.

MÜLLER

Reconciliation with our animality is a requisite of a more humane civilization.

HEIDEGGER

Reconciliation with our uncanniness.

DELEUZE

Becoming animal and becoming man are complementary.

HEGEL

I am not talking about the animal in man .
I am talking about the man in animals.

FIRST MARXIST

What about morals?

BRECHT

First a full stomach, then morality.

MATERIAL 7: FRACTURE

The new thought, which is indebted to *Nietzsche's Revolution*, fractures all humanisms that rely on a stable identity of *homo humanus*. It fractures all those phantasms that promise the finite subject an infinite future and that guarantee an absolute origin. Starting with the fracture in man, it starts to think this fracture itself, and fractures man as such, not in order to make him disappear without a trace but rather in order to define him as a dwindling trace of his self (of that which he never *really* was). "This fracture cannot be eliminated because it is the greatest subject matter of thought: man can neither eliminate it nor patch it up, because in man the fracture is the end of man or the origin of thought. A cogito for the dissolved self..." (Gilles Deleuze). Thought after the death of God must start with the impossibility of man, with an originary, empty subject, and a primally dispersed cogito, whose task, from now on, lies in confronting this emptiness and dispersion, instead of working at a substantial beginning and a grounded finality.

GRAMSCI THEATER WRITTEN BY MARCUS STEINWEG

A DAILY LECTURE

By Marcus Steinweg

14th Lecture at the Gramsci Monument, The Bronx, NYC: 14th July 2013

ON BADIOU

Marcus Steinweg

WHY ALAIN BADIOU ?

1. BECAUSE BADIOU IS INSISTING ON THE NECESSITY TO "LIVE WITH AN IDEA"
2. BECAUSE TO LIVE WITH AN IDEA IMPLIES A SELFTRANSGRESSION OF THE SUBJECT TOWARDS THE UNKNOWN.
3. BECAUSE THE UNKNOWN APPEARS AS AN EVENT IN BADIOUS ONTOLOGY. AS SOMETHING THAT DISTURBS & CORRUPTS THE ORDER OF FACTS.
4. BECAUSE THE CORRUPTION OF THE SYSTEM OF FACTS IS THE VERY MOMENT OF TRUTH.
5. BECAUSE BADIOU MAKES A DISTINCTION BETWEEN KNOWLEDGE & TRUTH.
6. BECAUSE THIS DISTINCTION IS THE DISTINCTION SYMBOLIC-REAL.
7. BECAUSE THE AFFIRMATION OF THIS DISTINCTION IS THE AFFIRMATION OF THE EMERGENCE OF SOMETHING NEW.
8. BECAUSE TO INSIST ON THE POSSIBILITY OF THE IMPOSSIBLE, OF AN EVENT, ALREADY MEANS TO INSIST ON IT AS THE "CREATION OF NEW POSSIBILITIES."
9. BECAUSE BADIOUS ETHICS OF THE REAL IS AN ETHICS OF THE NEW.
10. BECAUSE SUCH AN ETHICS DEMANDS THE TRANSGRESSION OF THE STATUS QUO OF THE SUBJECTS SITUATION WITHIN THE IMMANENCE OF THE ONE WORLD.
11. BECAUSE BADIOU RENEWS THE COMMUNIST HYPOTHESIS UNDER THE CONDITIONS OF TODAY.
12. BECAUSE HIS PHILOSOPHICAL MILITANTISM FOR TRUTH IMPLIES THE FIGHT AGAINST ALL FORMS OF ESOTERICISM & OBSCURANTISM.
13. BECAUSE HE MAKES OUT OF THE HUMAN SUBJECT AN ACTIVE PLACEHOLDER OF A POSSIBLE TRUTH.



An Introduction to Gramsci's Life and Thought

by Frank Rosengarten

Antonio Gramsci was born on January 22, 1891 in Ales in the province of Cagliari in Sardinia. He was the fourth of seven children born to Francesco Gramsci and Giuseppina Marcias. His relationship with his father was never very close, but he had a strong affection and love for his mother, whose resilience, gift for story-telling and pungent humor made a lasting impression on him. Of his six siblings, Antonio enjoyed a mutual interest in literature with his younger sister Teresina, and seems to have always felt a spiritual kinship with his two brothers, Gennaro, the oldest of the Gramsci children, and Carlo, the youngest. Gennaro's early embrace of socialism contributed significantly to Antonio's political development.

In 1897, Antonio's father was suspended and subsequently arrested and imprisoned for five years for alleged administrative abuses. Shortly thereafter, Giuseppina and her children moved to Ghilarza, where Antonio attended elementary school. Sometime during these years of trial and near poverty, he fell from the arms of a servant, to which his family attributed his hunched back and stunted growth: he was an inch or two short of five feet in height.

At the age of eleven, after completing elementary school, Antonio worked for two years in the tax office in Ghilarza, in order to help his financially strapped family. Because of the five-year absence of Francesco, these were years of bitter struggle. Nevertheless, he continued to study privately and eventually returned to school, where he was judged to be of superior intelligence, as indicated by excellent grades in all subjects.

Antonio continued his education, first in Santu Lussurgiu, about ten miles from Ghilarza, then, after graduating from secondary school, at the Dettori Lyceum in Cagliari, where he shared a room with his brother Gennaro, and where he came into contact for the first time with organized sectors of the working class and with radical and socialist politics. But these were also years of privation, during which Antonio was partially dependent on his father for financial support, which came only rarely. In his letters to his family, he accused his father repeatedly of unpardonable procrastination and neglect. His health deteriorated, and some of the nervous symptoms that were to plague him at a later time were already in evidence.

1911 was an important year in young Gramsci's life. After graduating from the Cagliari lyceum, he applied for and won a scholarship to the University of Turin, an award reserved for needy students from the provinces of the former Kingdom of Sardinia. Among the other young people to compete for this scholarship was Palmiro Togliatti, future general secretary of the Italian Communist Party (PCI) and, with Gramsci and several others, among the most capable leaders of that embattled Party. Antonio enrolled in the Faculty of Letters. At the University he met Angelo Tasca and several of the other men with whom he was to share struggles first in the Italian Socialist Party (PSI) and then, after the split that took place in January 1921, in the PCI.

At the University, despite years of terrible suffering due to inadequate diet, unheated flats, and constant nervous exhaustion, Antonio took a variety of courses, mainly in the humanities but also in the social sciences and in linguistics, to which he was sufficiently attracted to contemplate academic specialization in that subject. Several of his professors, notably Matteo Bartoli, a linguist, and Umberto Cosmo, a Dante scholar, became personal friends.

In 1915, despite great promise as an academic scholar, Gramsci became an active member of the PSI, and began a journalistic career that made him among the most feared critical voices in Italy at that time. His column in the Turin edition of *Avanti!*, and his theatre reviews were widely read and influential. He regularly spoke at workers' study-circles on various topics, such as the novels of Romain Rolland, for whom he felt a certain affinity, the Paris Commune, the French and Italian revolutions and the writings of Karl Marx. It was at this time, as the war dragged on and as Italian intervention became a bloody reality, Gramsci assumed a somewhat ambivalent stance, although his basic position was that the Italian socialists should use intervention as an occasion to turn Italian national sentiment in a revolutionary rather than a chauvinist direction. It was also at this time, in 1917 and 1918, that he began to see the need for integration of political and economic action with cultural work, which took form as a proletarian cultural association in Turin.

The outbreak of the Bolshevik revolution in October 1917 further stirred his revolutionary ardor, and for the remainder of the war and in the years thereafter Gramsci identified himself closely, although not entirely uncritically, with the methods and aims of the Russian revolutionary leadership and with the cause of socialist transformation throughout the advanced capitalist world.

In the spring of 1919, Gramsci, together with Angelo Tasca, Umberto Terracini and Togliatti, founded *L'Ordine Nuovo: Rassegna Settimanale di Cultura Socialista* (The New Order: A Weekly Review of Socialist Culture), which became an influential periodical (on a weekly and later on a bi-monthly publishing schedule) for the following five years among the radical and revolutionary Left in Italy. The review gave much attention to political and literary currents in Europe, the USSR, and the United States.

For the next few years, Gramsci devoted most of his time to the development of the factory control movement, and to militant journalism, which led in January 1921 to his siding with the Communist minority within the PSI at the Party's Livorno Congress. He became a member of the PCI's central committee, but did not play a leading role until several years later. He was among the most prescient representatives of the Italian Left at the inception of the fascist movement, and on several occasions predicted that unless unified action were taken against the rise of Mussolini's movement Italian democracy and Italian socialism would both suffer a disastrous defeat.

The years 1921 to 1926, years "of iron and fire" as he called them, were eventful and productive. They were marked in particular by the year and a half he lived in Moscow as an Italian delegate to the Communist International (May 1922- November 1923), his election to the Chamber of Deputies in April 1924, and his assumption of the position of general secretary of the PCI. His personal life was also filled with significant experiences, the chief one being his meeting with and subsequent marriage to Julka Schucht (1896-1980), a violinist and member of the Russian Communist Party whom he met during his stay in Russia. Antonio and Julka had two sons, Delio (1924-1981), and Giuliano, born in 1926, who lives today in Moscow with his wife.

On the evening of November 8, 1926, Gramsci was arrested in Rome and, in accordance with a series of "Exceptional Laws" enacted by the fascist-dominated Italian legislature, committed to solitary confinement at the Regina Coeli prison. This began a ten-year odyssey, marked by almost constant physical and psychic pain as a result of a prison experience that culminated, on April 27, 1937, in his death from a cerebral hemorrhage. No doubt the stroke that killed him was but the final outcome of years and years of illnesses that were never properly treated in prison.

Yet as everyone familiar with the trajectory of Gramsci's life knows, these prison years were also rich with intellectual achievement, as recorded in the *Notebooks* he kept in his various cells that eventually saw the light after World War II, and as recorded also in the extraordinary letters he wrote from prison to friends and especially to family members, the most important of whom was not his wife Julka but rather a sister-in-law, Tania Schucht. She was the person most intimately and unceasingly involved in his prison life, since she had resided in Rome for many years and was in a position to provide him not only with a regular exchange of thoughts and feelings in letter form but with articles of clothing and with numerous foods and medicines he sorely needed to survive the grueling daily routine of prison life.

After being sentenced on June 4, 1928, with other Italian Communist leaders, to 20 years, 4 months and 5 days in prison, Gramsci was consigned to a prison in Turin, in the province of Bari, which turned out to be his longest place of detention (June 1928 - November 1933). Thereafter he was held under police guard at a clinic in Formia, from which he was transferred in August 1935, always under guard, to the Quisisana Hospital in Rome. It was there that he spent the last two years of his life. Among the people, in addition to Tania, who helped him either by writing to him or by visiting him when possible, were his mother Giuseppina, who died in 1933, his brother Carlo, his sisters Teresina and Grazietta, and his good friend, the economist Piero Sraffa, who throughout Gramsci's prison ordeal provided a crucial and indispensable service to Gramsci. Sraffa used his personal funds and numerous professional contacts that were necessary in order to obtain the books and periodicals Gramsci needed in prison. Gramsci had a prodigious memory, but it is safe to say that without Sraffa's assistance, and without the intermediary role often played by Tania, the *Prison Notebooks* as we have them would not have come to fruition.

Gramsci's intellectual work in prison did not emerge in the light of day until several years after World War II, when the PC began publishing scattered sections of the *Notebooks* and some of the approximately 500 letters he wrote from prison. By the 1950s, and then with increasing frequency and intensity, his prison writings attracted interest and critical commentary in a host of countries not only in the West but in the so-called third world as well. Some of his terminology became household words on the left, the most important of which, and the most complex, is the term "hegemony" as he used it in his writings and applied to the twin task of understanding the reasons underlying both the successes and the failures of socialism on a global scale, and of elaborating a feasible program for the realization of a socialist vision within the really existing conditions that prevailed in the world. Among these conditions were the rise and triumph of fascism and the disarray on the left that had ensued as a result of that triumph. Also extremely pertinent, both theoretically and practically, were such terms and phrases as "organic intellectual," "national popular," and "historical bloc" which, even if not coined by Gramsci, acquired such radically new and original implications in his writing as to constitute effectively new formulations in the realm of political philosophy.

ANTONIO GRAMSCI FAMILY



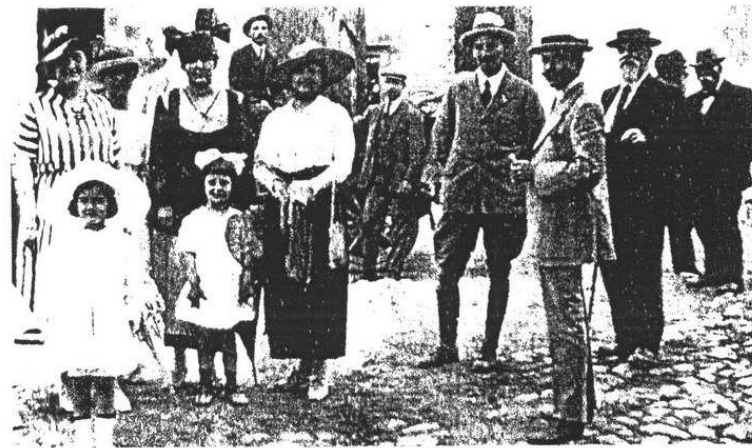
10. Peppina Marcias, madre di Antonio Gramsci, a ventitre anni.

10. Peppina Marcias, mother of Antonio Gramsci, to twenty-three years.



11. Emma Gramsci, sorella di Antonio, che morirà ancora giovane nel 1920.

11. Emma Gramsci, Antonio's sister, still a young ~~man~~ woman who will die in 1920.



19. Anno 1919. Piazza del Circolo di Lettura di Ghilarza. Si distinguono Emma, la seconda da sinistra; Paolo Paulesu, il quarto sullo sfondo e, in disparte, il padre di Antonio Gramsci, Francesco (Cicillo), l'anziano del gruppo con la barba bianca.

19. Year 1919. Square Reading Club of Ghilarza. We distinguish Emma, second from left, Paul Paulesu, the fourth in the background and, on the sidelines, the father of Antonio Gramsci, Francesco (Cicillo), the oldest of the group with a white beard.

20. Foto di gruppo con Teresina ed Emma: sono le due vestite di bianco in primo piano.



20. Group photo with Theresa and Emma are the two dressed in White in the foreground.



21. Theresa and Emma, in a picture postcard size, framed in a leaf, a kind of montage much in vogue at the time.

21. Teresina ed Emma, in una foto formato cartolina, incorniciate in una foglia.

GREAT ADVICE & FAMILY TIPS

Happy Family Secret No. 1: Enjoy Each Other

The essence of a happy family is that they truly uplift each other and that all comes down to how they treat each other, says Rabbi Shmuley Boteach, a New York-based family and relationship counselor and host of The Learning Channel's Shalom in the Home. "There is a joy that characterizes their interaction," says Boteach, father of eight children and author of several books, including the forthcoming Shalom in the Home. "Parents come home and the kids are happy to see them and when kids come home, the parents are happy to see them."

Happy Family Secret No. 2: Swap Stories

"When your kids come home, ask them what happened in school and have a story for them," he says. "If you come home dejected and not really interested and then five minutes later the TV is on, why would they be happy to see you?"

The bottom line, he says, is that when you come home, your kids have to come first. "You must drop everything you are doing and always come home with something to share with your kids, whether a story or even the smallest vignette," he says. "This way you give your kids something to look forward to. The great bane of family life is boredom and that is what leads to dysfunction, affairs, and kids wanting to be with their friends over family."

Happy Family Secret No. 3: Put the Marriage First

"Set a real example of love," Boteach says. "The relationship and marriage must come first." Think Carol and Mike Brady of the Brady Bunch and Cliff and Clair Huxtable of the Cosby Show.

There are many families where kids always come first, says Boteach. Then they become substitute providers of love, he says. "That's an unfair burden to put on a kid." It's also bad for families, he says, "because kids will move out of the house eventually."

Happy Family Secret No. 4: Break Bread Together

Families that eat together, stay together. It's that simple. "Family dinners are essential," Boteach says. "It's a time to connect." Have a minimum of four family dinners per week, he suggests.

Happy Family Secret No. 5: Play Together

"Have one or two unifying activities that the family does together on a nightly basis," Boteach says. He suggests bedtime stories for young children or reading a chapter from a novel to an older child.

Happy Family Secret No. 6: Put Family Before Friends

"In happy families, family comes before friends," he says. "The camp counselor understands something that parents don't and that is that caring for kids also has to be fun. Give rules, but understand that kids need fun, too. When kids get bored and listless, they start looking for excitement out of the home and that is when friends become more important. Friendship is important, but subordinate to family."

Happy Family Secret No. 13: Have Private Jokes

Happy families have inside jokes, Syracuse's Fiese says, "Jokes and nicknames symbolize that this is a group that you belong to and serves as a shorthand for larger experiences," she says.

Happy Family Secret No. 14: Be Flexible

"This is easier said than done," says Fiese. "But by their very nature, families change so you have to be open to change in membership and age," Fiese says. "Somebody gets married, somebody dies, somebody remarries and teenagers are no longer children and young adults are no longer teenagers, but they are all still part of the family."

Happy Family Secret No. 15: Communicate

Rose J. Perkins, EdD, associate professor of psychology at Stonehill College in Easton, Mass., says that a happy family communicate with one another. "Frequently families are set up where everyone tells the mom and then the mom sends the message, but in a happy family, there are more flexible, open lines of communication."

In happy families, "all the members of family unit are able to communicate openly," she says.

Happy Family Secret No. 7: Limit Children's After-School Activities

Today, growing numbers of kids are overscheduled and participate in six or seven after-school activities per week. The mother becomes a chauffeur and the children are never home at the same time. This is not a recipe for a happy family, Boteach says. "If your kids grow up not knowing how to do ballet, they will be OK. No after-school activities is an extreme and too many activities is the other extreme, but moderation is where we should aim." Create your own after-school activities as a family, he suggests. For example, take your kids rollerblading, bike riding, or swimming after school as a family.

Happy Family Secret No. 8: Build and Honor Rituals

"Families need rituals," Boteach says. Rituals can be religious, national, or even family-specific, he says.

Barbara Fiese, PhD, professor and chair of psychology at Syracuse University in New York, agrees. "Happy families have meaningful rituals and are not stressed out by them," she says. "They can be unique to your own family such as going for bagels on Saturday morning, a weekly pizza night, or even a family song. Rituals tend to bring family members close together because they are repeated over time."

To work, rituals need to be flexible, she adds. "They can't be rigid," Fiese says. "If the bagel place is closed, you have to go someplace else."

Happy Family Secret No. 9: Keep Your Voices Down

Remember that children thrive on stability. "There has to be a calm environment at home," says Boteach. "Talk to your kids, give them strict rules, and punish children when necessary, but don't lose control and yell. If you yell at kids, that shows you are out of control and you create a nonpeaceful environment."

Happy Family Secret No. 10: Never Fight in Front of the Kids

TV viewers never really saw Carol and Mike Brady go at it, did they? While some fighting or bickering may be inevitable, try to keep it away from the children, Boteach says. "If your kids see you fight and argue, apologize and say, 'We are sorry you had to see it. Daddy and I just had a disagreement, but everything is OK now.'"

Happy Family Secret No. 11: Don't Work Too Much

All work and no play does worse things to a family than make it dull. "If you are away all the time and don't prioritize your kids, your kids will internalize feelings of insecurity," says Boteach. They'll begin to believe that they're not valuable enough.

Happy Family Secret No. 12: Encourage Sibling Harmony

Sibling rivalry can be divisive. "I try to speak to my kids about how fortunate they are to have siblings," Boteach says.

RESIDENTS OF THE DAY



MS. FAYE AND MS. JENKINS