

RMC NEWS

A RESOURCE FOR MEN THROUGHOUT NORTH CAROLINA AND THE REGION

PUBLISHED BY THE
RALEIGH
MEN'S
CENTER

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Vol. 14, No. 2

THIS ISSUE:

MEN & VIOLENCE

Where does one begin to address such a *huge* topic?

Everyone knows that we live in an extremely violent society. Just open the newspaper, turn on the TV, or listen to the radio. It's *everywhere*. And almost always, when we think of violent people -- i.e. those who commit abuse, assault, murder -- we usually think first of *men*.

Violence in our society is epidemic, and it's something that the Raleigh Men's Center has attempted to address many times over the years. But the deeper we probed into the subject of violence, the more complex this issue seems to become. And some facts may surprise you.

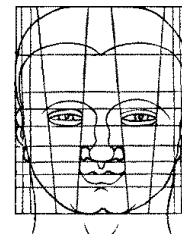
In the next two editions of *RMC News*, we will explore the subject of violence from several perspectives. We begin here with "Why?"

Publisher

"Why I'm Not In Prison"

A book review by RMC Member Temple Porter

[The book is *Why They Kill*, by Richard Rhodes. The subtitle is "The Discoveries of a Maverick Criminologist." Published by Alfred A. Knopf, New York, 1999 (\$26.95, ISBN 0-375-40249-7).]



Rhodes, a Pulitzer Prize winner, presents us with the ground-breaking findings of Dr. Lonnie H. Athens (the "Maverick Criminologist" of the subtitle). Athens, a survivor of brutal abuse in his own childhood, has spent the greatest part of his adult life seeking an answer to the question:

Why do some men, women, and even children assault, batter, rape, mutilate and murder?

This question has consistently resisted explanation, even though every religion, ideology and science that touches on human behavior has offered theories that invoke moral, supernatural, behavioral, social, neurological and genetic causes. None of these theories credibly explains the violent crimes you and I witness in the news every day. As Rhodes points out, "Poverty, race, subculture, mental illness, child abuse, sex, are all disqualified, singly and collectively, as explanations for criminal violence by the sheer numbers of exceptions within every category that even a casual investigation reveals."

Dr. Athens saw the weakness of prevailing theories regarding criminal violence, and set out to find the answer himself. He spent years gaining the trust of violent prisoners in prisons across the U.S. whom he interviewed in great depth. He published his research in 1992 as *The Creation of Dangerous Violent Criminals*. After several hundred such interviews, Dr. Athens identified a pattern of social development common to all seriously violent people: A four-stage process he named "violentization." The four stages of violentization occur *in sequence* (which is to say that Stage Three cannot occur before Stage Two, for instance). And *all four stages* must be experienced fully before one becomes fully violent.

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March 2000

(Details pages 2-3)

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				Leadership Council 7:00pm		"Survivors" Support Group
5	6	7	8	9	10	11
		Durham/Orange Monthly Meeting 7:30pm				
12	13	14	15	16	17	18
					RMC Free Movie: Smoke Signals	"Survivors" Support Group
19	20	21	22	23	24	25
26	27	28	29	30	31	

April 2000

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					Newsletter Submissions DUE	"Survivors" Support Group
2	3	4	5	6	7	8
		Durham/Orange Monthly Meeting 7:30pm		Leadership Council 7:00pm		
9	10	11	12	13	14	15
						"Survivors" Support Group
16	17	18	19	20	21	22
23	24	25	26	27	28	29
					5th Annual "Spring Gathering of Men"	

RMC Events Calendar

March 2000

Mar 2
RMC

Leadership Council Meeting

7:00-9:00pm

The Leadership Council meets on the 1st Thursday of every month at the Raleigh Men's Center, 723 W. Johnson St., Raleigh, NC. If you have agenda items you would like the Council to address, please contact Frederick Whitmeyer, (Leadership Council President) at: whitmeyer@mindspring.com.

Mar 4 & 18

Open Support Group "Survivors of Childhood Abuse"

9:30-11:30am

Raleigh Men's Center

This group meets the 1st & 3rd Saturday of every month from 9:30-11:30am at the Raleigh Men's Center, 723 W. Johnson Street, Raleigh, NC. For more information, please contact Frederick at whitmeyer@mindspring.com.

Mar 7

Durham/Orange Men's Council

7:30-9pm

Topic: Men, Sex, and Emotions

Led by Ray Collins. The Durham/Orange Men's Council meets the 1st Tuesday of every month from 7:30-9pm at Pilgrim United Church of Christ, 3011 Academy Road, Durham, NC. For more information, please call (919) 933-8353.

Mar 17

FREE MOVIE: "Smoke Signals"

7:00-9:30pm

Open to Public

The Raleigh Men's Center is sponsoring a public showing of this nationally acclaimed film which was written, produced, directed and performed by Native Americans. Victor Joseph and Thomas "Builds-A-Fire" are brought together by Victor's father when he saves Thomas from a fire that destroys his house and kills his parents. The movie chronicles the journey the men later take to the home of Victor's now estranged father in far-off Arizona, bringing out of the past the remarkable events that brought them together. Following the movie, there will be an open discussion from 8:45-9:30pm. Location: UNC-CH School of Social Work, 301 Pittsboro Street, Chapel Hill. For more information, please call Daniel Lebold at (919) 962-6467.



Why They Kill - continued from page 1

Stage one: BRUTALIZATION

Undergoing coarse and cruel treatment at the hands of one's "primary social group," defined as "a group characterized by regular face-to-face interaction and intimate familiarity between its members, such as family, gang, or clique." The first component is coercive subjugation, in which an authority figure (parent, gang leader, husband) uses violence to gain both momentary obedience and subservience from the subject.

A sub-component of coercive subjugation is retaliation: the authority figure relentlessly batters the subject for past disobedience recently discovered, or for present disrespect, and continues to batter well past subjugation, apology, or pleas for mercy. The goal here is to achieve a more permanent state of obedience and respect.

The second component of brutalization is *personal horrification*, in which the subject him/herself does not undergo the violent subjugation, but witnesses (sees, hears) the subjugation of another member of his/her primary group—mother, brother, sister, close friend. Personal horrification is a typical by-product of the distrustful, resentful and violent reactions that develop in dysfunctional families. To witness the violent subjugation of someone close places the subject in a classic "double bind" -- an "excruciatingly cruel dilemma": anguish at being unable to stop the violence on the one hand, and self-directed anger for not interceding. The result is invariably the same: he/she feels intense shame. An important point to be made here is that "...although the experience of personal horrification may be less traumatizing than violent subjugation from a *physical* standpoint, it is not less traumatic from a *psychological* standpoint."

Note: Brutalization is not an exclusively familial process -- it occurs in peer groups, gangs, and prisons. It is also a part of combat experience, as we will see later.

The third component of the brutalization stage is "*violent coaching*." Here the subject is assigned the role of "violent novice" by someone in his primary group (usually someone older, who appoints himself to the role of violence coach). Violent coaching is usually informal and implicit, but its intention is clear: to prompt violent conduct. The violent coach instructs the subject in how to act/not act in conflicts. To be effective, a violence coach must be credible. Athens writes: "Since many people, particularly men, often speak as if they are more violent than they actually are, most people's violent proclamations are usually appropriately treated as idle boasts by others." Unless the novice believes that his violence coach will attack people, the novice will not take the coach's exhortations seriously. The basic lesson from the coach is: "The world is inhabited by many mean, nasty people... [I]n a conflict, do not pacify, run, or ignore your protagonist -- instead, physically attack them. The world."

Says Athens: "The violence coach sends another, deeper message as well: attacking your protagonist is a *personal responsibility* that must be carried out regardless of the protagonist's age, sex, or size." (See the shades of Nazi doctrine here?) Athens goes on to identify five different coaching techniques, which the interested reader can review on his own.

All three brutalizing experiences (violent subjugation, personal horrification, and violent coaching) are necessary to complete the brutalization stage. Its completion leaves its victim deeply troubled and disturbed, "...at odds with himself and the world." Says Athens:

continued next page

Why They Kill - continued

"Experiences as odious and traumatic as those undergone during the brutalization stage are not easily banished.... To the contrary, they leave a dark and indelible imprint upon the mind, an imprint with which the subject must come to terms. The need for the subject to take stock and come to terms with the brutalization experience is not any different from the need of most people to take stock and come to terms with other agonizing experiences, such as the death of a loved one, the dissolution of a long and previously happy marriage or a prolonged bout of unemployment."

Stage two: BELLIGERENCY

The question in the back of the mind of the fully brutalized individual is "Why have I not done anything to stop my violent subjugation?" In the belligerency stage, the question becomes, "What can I do?" He internalizes his violence coach's message at last: to violence is sometimes necessary in this world. The resolve to "...attack other people physically who unduly provoke him, with the serious intention of gravely harming or even killing them," is a "...deeply emotion-laden resolution." Nor is this step without risk. Therefore, the belligerent individual chooses his victim carefully. He must be adequately provoked (hence justified in his violence), and he must stand a good chance of prevailing (he could lose).

Stage three: VIOLENT PERFORMANCE

Athens cautions: "Intentionally injuring another human being gravely for the first time in one's life is not as casual a matter as those who have not seriously contemplated, much less performed, such action might believe." Many people make threats as expressions of anger rather than serious violent intention. Athens goes on to define four degrees of provocation and parse the grammar of violent conflict to identify a whole range of possible outcomes (it's not as simple as win/lose). It takes a certain courage, claims Athens, to "...cross that portentous barrier..." Victory in one's first violent performance encourages one to move on to a further stage of violent development. A draw leaves the subject in limbo, whereas his defeat (especially several in a row) puts the subject's violent progression in jeopardy (he may resign himself to nonviolence and the almost certain continuing subjugation that it entails).

Paradoxically, defeat may instead strengthen the subject's belligerency. Concluding that his chosen tactics were in error, he might now choose a more lethal and rapid form of violence.

A single, successful violent performance is insufficient, in itself, to establish the subject as a fully violent individual. When, after several triumphant violent performances, the subject's primary social group congratulates him, encourages him, he realizes that he is now admired, feared, and talked about by others. Having a reputation for being dangerous has certain real advantages. People go out of their way to avoid offending or provoking the experience of him in any way. This advancement to *social trepidation* carries the subject to a critical point: he must decide whether to embrace or reject this personal achievement. Can the acceptance of negative celebrity be better than obscurity? Especially in contemporary American culture, the answer is YES. Celebrity has a very attractive gloss regardless of its moral content (viz.: Capone, Hitler, Jesse James, *ad nauseum*.) Inexorably, violent notoriety goes to the subject's head—and he undergoes a drastic change. Exultant, he concludes that since he performed his latest violent feat, there is no reason he cannot perform even more impressive violent feats in the future. He grows to see himself as invincible (and it's doubtful that anybody is about to disabuse him of his conclusion).

The subject now "...firmly resolves to attack people physically with the serious intention of gravely harming or even killing them for the slightest or no provocation whatsoever." He has suddenly been emboldened and made venomous at the same time. This conscious decision is freighted with irony: "He has now gone full circle from a hapless victim of brutalization to a ruthless aggressor—the same kind of



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RMC Events Calendar

April 2000

Apr 1 & 15

Open Support Group

"Survivors of Childhood Abuse"

9:30-11:30am

Raleigh Men's Center

This group meets the 1st & 3rd Saturday of every month from 9:30-11:30am at the Raleigh Men's Center, 723 W. Johnson Street, Raleigh, NC. For more information, please contact Frederick at whitmeyer@mindspring.com.

Apr 4

Durham/Orange Men's Council

7:30-9pm

Topic: Moving Forward in Our Personal Journeys Through Men's Traditional Stories

Led by David Guy and Lee Lourdeaux. The Durham/Orange Men's Council meets the 1st Tuesday of every month from 7:30-9pm at Pilgrim United Church of Christ, 3011 Academy Road, Durham, NC. For more information, please call (919) 933-8353.

Apr 6

RMC

Leadership Council Meeting

7:00-9:00pm

The Leadership Council meets 1st Thursday of every month at the Raleigh Men's Center, 723 W. Johnson St., Raleigh, NC. If you have agenda items you would like the Council to address, please contact Frederick Whitmeyer, (Leadership Council President) at: whitmeyer@mindspring.com.

Apr 28, 29, 30

RMC 5th Annual

Spring Gathering

The Fifth Annual Gathering of Men begins Friday at 7pm and ends on Sunday at 3pm. Location: Camp Chestnut Ridge, near Chapel Hill. Cost: \$90 before April 1, and \$105 after April 1. A flyer with details about the conference will be mailed in early March. For more information, or to receive a flyer, please contact Henry Sholar at (336) 691-1682 or Doug Lester at (919) 782-2900, Ext. 107.

Mark Your Calendars Now!

Free Showing of
"Smoke Signals"

Friday, March 17, 2000
7pm - 9:30pm



Free

Public
Event

Sponsored by
The Raleigh Men's Center

Where:

Tate-Turner-Kuralt Auditorium
UNC-CH School of Social Work
301 Pittsboro Street
Chapel Hill, NC

For more information, contact Daniel Lebold at
(919) 962-6467.



RMC Volunteers from left: Bill Switzer, Doug Jeannette, and Ray Schuh.

Thanks!

...to all the men who have been volunteering their time working special events in the new **Hurricane's Stadium** in Raleigh to help raise funds for the Raleigh Men's Center. Thanks, especially, to Bill Switzer for organizing this great activity! To date, RMC Volunteers have raised over \$1,000 since November. We may also have an opportunity to work some of the **Durham Bull's Games** this spring and summer.

If you would like to help out, please give Bill a call at (919) 217-9095 or email switzer@chemdept.chem.ncsu.edu. Volunteering is a great way to help the Men's Center and have a great time while you're at it.

Hope to see you at the games!

SHAME

by RMC Member Frederick Whitmeyer

[From *SHAME: The Power of Caring*, by Gershen Kaufman, Ph.D. pp. 17-18.]

Shame can have its origins at any point in the human life cycle. The central idea is to remember the the process by which shame originates always involves some kind of severing of the interpersonal bridge (bond) between two people. Language is clearly one of the most potent communicators of shame. An incident comes to mind. It occurred between my son and me when he was eleven months old. We were sitting in our home and he was playing on the floor. Then he did something that made me verbally angry at him. He sat up and instantly began crying with a most hurt look on his face. As he cried he raised up his arms, in his way reaching to be held. That created a moment of conflict for me. Everything I had ever learned taught me not to provide physical holding following anger, or else it would be too confusing for a child. In my anger was also a powerful, natural impulse to not hold him and even to walk away from him. But I acted contrary to my own feelings. I picked him up and simply held him close to me, while still verbalizing my anger at him. His crying gradually ceased and soon he wanted to be released. Something had clearly changed with him.

I thought about this incident for some time and finally came to a number of realizations. My anger at the boy had severed the interpersonal bridge (bond) between us and my response to his asking to be held had restored it. It seemed to make some sense that physical contact (holding) should not be denied a child out of anger. This does not mean one should offer the physical contact first. Anger directly followed by a parent's initiating close contact can indeed produce confusion for a child. But if the child spontaneously asks for holding in the midst of parental anger, he is needing to reestablish his own sense of well-being. And at least prior to language development, this can only happen through physical holding, which communicates needed protection and security - the basis for trust.

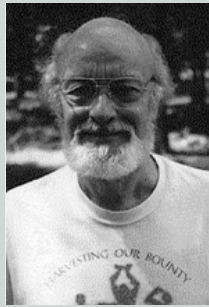
Asking to be held enables children to find out for certain through their own actions that they are still loved and wanted, to affirm their own value and well-being. That knowledge and security can come only through physical contact for the preverbal child.

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President's Message

Winter season is a gray time for me, and sometimes a difficult time for me. Now springtime... that's different! Spring, for me, spells excitement and fun. It is a time of new life, bright color, sunlight, high clouds, new energy and lots of hope for the future. I'm almost never depressed in the spring. I seem to continually feel surges of new life energy.



Frederick Whitmeyer

I feel that kind of new life energy with the new directions of the Raleigh Men's Center. I feel that we are beginning to enter a new spring time of our organization's life. These new directions have been taking shape for about a year and a half now. The biggest thing seems to be that men on the Leadership Council are taking specific actions to ensure that these changes actually happen. It is time.

Now is the time for all men to take the action that creates the desired changes in their lives. Men of the Raleigh Men's Center have many new and special opportunities to support each other in this process. One of our stated missions is to provide a place, a "safe" place, in which men support each other in becoming themselves as friend, son, father, husband, partner, and citizen. This can only be done by being committed to including ALL men.

We must move to a place of accepting ourselves and one another just as we are and recognizing the connectness of spirit within us all. This means that we must cultivate the growth of diversity within our own organization. Presently the Men's Center is being challenged as being too white, too straight and too upper middle class to be representative of our world. Clearly, the problems and challenges in our world today are too many and too big to continue this isolation. If we are to believe and live that part of our RMC vision that states that we as men recognize and accept each other for who we (really) are rather than what we do, then we must stretch ourselves and act now.

I don't know about you, but I have had enough violence in this world. I grew up with it. I practiced it. I survived it. I learned from it. Now I am trying to let go of it. I still feel the shame that came with it. I would like to state publicly here that I commit to doing what I can to decrease violence in this world. As an example, I have begun facilitating an **Open Support Group for Survivors of Childhood Abuse** (one part of the violence learning process). This support group meets at the Men's Center offices on the 1st and 3rd Saturdays of each month from 9:30 to 11:30 am. If you experience feelings of anger, fear, shame and frustration from unmet needs in your life, you are invited to join us.

The Men's Center is sponsoring the showing of an excellent movie about men and some of their struggles, *Smoke Signals*, in Chapel Hill on March 17, 2000, at 7:00pm. The movie will be FREE and open to the public. There will be a discussion after the showing. We are also co-sponsoring the **Fifth Annual Gathering of Men** in NC with the Men's Council of the Triad. This popular event will take place at Camp Chestnut Ridge on the weekend of April 28, 29, 30. These events result in a special energy of high moods and high hopes. This life energy lightens me and heals me. This life energy gives me hope.

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Closing narrative from the movie, *Affliction* by Russell Banks

"Oh, I know that in telling Wade's story here I am telling my own as well, and that this telling is my own bloody flag, the shred of my own soul waving in the wintry dusk, and it might sound self-centered, peculiar, eccentric for that; but our stories, Wade's and mine, describe the lives of boys and men for thousands of years, boys who were beaten by their fathers, whose capacity for love and trust was crippled almost at birth and whose best hope for a connection to other human beings lay in elaborating for themselves an elegiac mode of relatedness, as if everyone's life were already over. It is how we keep from destroying in our turn our own children and terrorizing the women who have the misfortune to love us; it is how we absent ourselves from the tradition of male violence; it is how we decline the seductive role of avenging angel: we grimly accept the restraints of nothingness—of disconnection, isolation and exile—and cast them in a cruel and elegiac evening light, a Teutonic village in the mountains surrounded by deep dark forests where hairy beasts wait for stragglers and deer thrash wild-eyed through the deep snow and hunters build small fires to warm their hands so as to handle their weapons gracefully in the cold.

"Wade's life, then, and mine, too, is a paradigm, ancient and ongoing, and thus, yes, I do know the rest, as Margie said, and I will tell it to you."

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What's wrong with this picture?



Violence is so ingrained in our society that even the language we use sometimes contradicts our efforts to reduce violent behavior.

Photo: Temple Porter

Some Facts About Domestic Violence

from the American Bar Association
Commission on Domestic Violence
(www.abanet.org/domviol/mrdv/facts.html)

-- Among all female murder victims in 1994, 28% were slain by husbands or boyfriends. Only 3% of the male victims were killed by wives or girlfriends.

-- In 1993, offenders committed over a half million violent, non-lethal crimes against a spouse or ex-spouse. Of these, 9% were rapes or sexual assaults, 6% were robberies, 14% were aggravated assaults, and 71% were simple assaults.

-- In 1992, 51% of the victims of intimate violence were attacked by boyfriends or girlfriends, 34% were attacked by spouses, and 15% were attacked by ex-spouses.

-- Between 1987 and 1991, females experienced over 10 times as many incidents of violence by an intimate than did males. On average each year, women experienced over 572,000 violent victimizations committed by an intimate, compared to approximately 49,000 incidents committed against men.

-- Between 1992 and 1993, women age 19 to 29 and women in families with incomes below \$10,000 were more likely than other women to be victims of violence by an intimate.

-- Between 1992 and 1993, female victims of violence by an intimate were more often injured by the violence than females victimized by a stranger.

-- In 1988, the justice system in the Nation's 75 largest counties disposed of an estimated 540 spouse murder cases. In 318 of the cases (59%), the husband was the defendant and in 222 (41%), the wife was the defendant.

-- A third of family murders in 1988 involved a female as the killer. In sibling murders, females were 15% of killers, and in murders of parents, 18%. But in spouse murders, women represented 41% of killers. In murders of their offspring, women accounted for 55% of the killers.

RMC Bulletin Board

Websites for Fathers

Websites for Family Violence

Men Stopping Violence (MSV) (menstoppingviolence.org/)

Men Stopping Violence is an organization dedicated to ending violence against women. Our focus is to stop battering, and it is our intention to work toward ending rape and incest.

Commission on Domestic Violence (abanet.org/domviol/mrdv/home.html)

This website provides resources for victims, as well as information about statistics, myths about domestic violence, and educational and teaching materials. Also contains links to other sites.

Local Resources

Triangle Family Services

401 Hillsborough Street
Raleigh, NC 27603
Phone (919) 821-0790
Fax (919) 821-1893

Programs:

Family Violence
Intervention Services

Individual and Family Counseling

Consumer Credit
Counseling Services

Raleigh Women's Center

(919) 968-4610

Fathering Magazine (fathermag.com)

Website dedicated to strengthening the valuable roles that men play as fathers to their children. Featured sections include Men's Health, Parenting Issues, Fathers & Sons, Fathers & Daughters, Custody and Divorce, Second Wives, Second Families, Book Reviews, Domestic Violence & Abuse, Short Stories, Discussion Groups.

American Coalition for Fathers and Children (ACFC) (acfc.org)

This is primarily a political advocacy resource promoting positive father-inclusive policies in government. This site provides informational links to a wide range of issues including: Fathers Access and Visitation, Child Abuse - False Allegations, Child Development, Importance of Father's Involvement, Joint Custody, Gender Bias in Courts and Government, Child Support, Education, Child Welfare, Post Traumatic Stress Disorder.

Domestic Rights Coalition (home.earthlink.net/~proadvocate/)

The Domestic Rights Coalition specializes in court room advocacy. Issues addressed include: Domestic Abuse -- "Male Victims", Custody, Visitation, Child Support, Divorce and Paternity, Orders of Protection. Includes many additional weblinks to other related sites.

Raleigh Men's Center T-Shirts for Sale! \$15

Designed by RMC Member Gregory Blaine, the image commemorates the Raleigh Men's Center and the November 1999 Robert Bly Event.

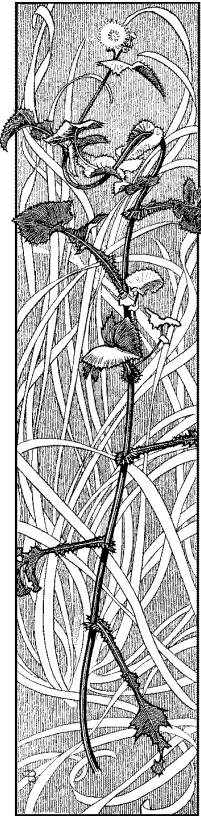
To order, send you check to: Raleigh Men's Center T-Shirt" c/o Daniel Lebold 304 Oak Tree Dr. Chapel Hill, NC 27514



Check out our new RMC bumper stickers:

REAL MEN

DON'T USE VIOLENCE
Raleigh Men's Center



brutalizer he had earlier despised."

Stage four: VIRULENCY

The subject, bold and self-assured, is now fully prepared to attack people. The price of this stance is social isolation: most people know him who wisely avoid him.

On the other hand, he may well find that "...he is a welcome and desired companion among malevolent groups for whom having a violent reputé is a social requirement."

Athens' four-stage violentization process is far more credible than other explanations of violent criminality because he founded it on the study of real social experiences. "The causes of violence have become problematic in American society partly because psychiatric, psychological and other sociological explanations can be mysterious and often defy common sense. Juries have great difficulty believing that brutal murders might be manifestations of drug- or passion-induced temporary insanity or exculpated by a history of childhood abuse. If lack of personal exposure to violence or lack of knowledge of someone's personal history leads many

Americans to credit the idea that people 'just snap,' many others are understandably skeptical of such attributions."

Violentization, Athens emphasizes, is an authentic developmental process. Unless someone has undergone it, he will not become a dangerous violent criminal. "The mere entrance into any one stage does not guarantee the completion of that stage, much less the completion of the process as a whole. . . . Any person who does ultimately complete the virulency stage, and consequently the entire experiential process, will become a dangerous violent criminal. This remains the case regardless of the social class, race, sex or age and

intelligence level of people, as long as their degree of mental and physical competence is sufficient for them to perform a violent criminal act."

So: I'm not in prison because some very strong, positive authority figures intervened when I was a teen-ager and well into the belligerency stage. I am thankful that my violentization process was interrupted, because I have no doubt that had it not been interrupted, all the pieces were in place for me to complete the violentization process and become criminally violent.

Next Issue: Why do more men than women complete the violentization process? Just how violent is the U.S. compared with other countries? Are we more violent now than in our past? How have we progressed in our treatment of children? Does "low self-esteem" really account for criminal violence (as many psychologists would have us believe)? Does poverty really cause violence? How about genetics? The answers to these and other compelling questions will be presented in Part II of our review in the next issue of the **RMC Newsletter**.

Temple Porter currently serves on the Leadership Council for the Raleigh Men's Center and is one of its past presidents. He is a certified management consultant working in Raleigh, NC and writes a column for the Raleigh News & Observer. If you are having problems at work or problems finding work, you can write the "Career Coach" c/o the News & Observer, P.O. Box 191, Raleigh, NC 27602 or email coachme123@aol.com.

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RALEIGH MEN'S CENTER MEMBERSHIP APPLICATION FORM

Yes, I want to support the Raleigh Men's Center.

Name _____ Phone(h) _____ (w) _____

Address _____ City _____ State _____ Zip _____

Email _____

I would like to make the following contribution:

Please make checks payable to
The Raleigh Men's Center
Mail this form with your check to:
Ray Schuh, 4705 Baybridge Crossing, Apt. 1319
Raleigh, NC 27604

- _____ \$250 Member: plus annual Support Group fees for 2 men
- _____ \$100 Member: plus conference scholarship for 1 man
- _____ \$30 Full Member: includes RMC News subscription and discounts to RMC events and Support Groups
- _____ \$15 RMC News subscription fee alone
- _____ Other gift amount: \$ _____

Total enclosed: \$ _____

Thanks!

THE RALEIGH MEN'S CENTER

We opened our doors in 1986 as a nonprofit, all-volunteer service organization dedicated to promoting the wholeness and well-being of men.

Many men struggle with the grief associated with separation, divorce, child custody, death, job loss, and other life stresses. Some men endure strained relationships with their spouses, children and parents. Other men experience the lack of meaningful work in their jobs which carries its own stresses. Added to this are society's changing expectations of men, which leaves them further confused, angry or emotionally isolated.

The Men's Center grew from the desire of men in our region to be a part of the healing and growth process for each other. We provide opportunities for self-awareness, friendship, support, joyfulness, and play. We are also a place where it is safe for men to reveal their fears and pain, and where they can learn to more effectively deal with conflict and anger, and grow to feel their inherent power, perhaps for the first time.

The Men's Center is an important part of an expanding, nationwide network of support for men that recognizes the healing power and the wisdom men find as they share their experiences with other men. We support the strengthening of men's roles as friend, son, father, husband, partner, and citizen.

For more information, contact:

The Raleigh Men's Center
P.O. Box 6155, Raleigh, NC 27628
Telephone: (919) 832-0509

www.mens-ctr.interpath.com

Subscription and Membership Services

Full membership -- \$30/year which gives discounts to RMC Events and subscription to the bi-monthly issue of **RMC News**. Subscription to **RMC News** alone is \$15/year. Tax deductible donations are always greatly appreciated. Send your name, address, home and work phone numbers to Ray Schuh, 4705 Baybridge Crossing, Apt. 1319, Raleigh, NC 27604.

Financial Assistance

Members may apply for up to 50% financial assistance for fees to any Men's Center event. Applications are treated confidentially. For more information, contact Doug Jennette at (919) 832-6071.

Support Groups

All men are welcome at the Raleigh Men's Center. The only requisite for joining a support group is a genuine desire to join with other men in supporting each other's journey. At this time, there are groups meeting one evening per week, Monday through Thursday. Most groups meet at the Raleigh Men's Center on the second floor at 723 West Johnson Street in Raleigh. There is a small charge to help pay the cost of the rent for the Men's Center's facilities. To join, or for more information about general support groups, contact Patrick Knox at (919) 870-0765.

Newsletter Contributions

Send all contributions to Daniel Lebold via email at [dalebold@email.unc.edu](mailto:dalebld@email.unc.edu). Send hard-copy contributions to Lee Elliott, 1019 Iredell St., Durham, NC 27705. Calendar items will be included as appropriate and as space permits. Deadline for the next issue: **APRIL 1**. Topic: "Men & Violence, Part II."

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The vision of the Raleigh Men's Center is a world in which people recognize one another for who they are rather than what they do, and celebrate the spiritual connectedness of all life.

Its mission is to provide a safe place in which men support men in becoming themselves. We are committed to strengthening the valuable roles men play as friend, son, father, husband, partner, and citizen. The Men's Center is committed to strengthening the individual, the family, and the community.