

# RMC NEWS

A RESOURCE FOR MEN THROUGHOUT NORTH CAROLINA AND THE REGION

PUBLISHED BY THE  
RALEIGH  
MEN'S  
CENTER

(Est. 1986)

723 W. JOHNSON STREET  
RALEIGH, NC 27506  
(919) 832-0509

MAY-JUNE 2000

www.mens-ctr.interpath.com

Vol. 14, No. 3

Coming Up in  
July-August, 2000

## Express Yourself!



The next issue of RMC News will feature creative expressions from our membership. You are invited to submit poetry, short essays, photography, or other items you would like to share.

Submission Deadline:  
**June 1, 2000**

Email to:  
Daniel Lebold  
dalebold@email.unc.edu  
or mail to

301 Pittsboro Street, CB 3550  
Chapel Hill, NC 27599-3550

Items will be included as deemed appropriate and as space permits. For more information, please call (919) 962-6467.



## Why They Kill: Part II

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). See RMC News, Vol. 14, No. 2 for Part I.]

In Part 1, we saw the process of "violentization" described by Lonnie Athens, the "Maverick Criminologist" of the book's subtitle. As you'll recall, that process is specific, sequential, absolutely predictable, and follows four stages: 1) **brutalization** (composed of the three components coercive subjugation, personal horrification, and violent coaching); 2) **belligerency**; 3) **violent performance**; and 4) **virulency**. Athens points out that, once complete, the process is not reversible. When you are fully violent, you will inhabit that state for the rest of your life.

Not only are violent acts predictable, but if the authorities had had the advantage of Athens' research, they could have foreseen (and thus prevented) such acts as those of Alex Kerry (the so-called "preppy rapist"), Perry Smith (whose murder of the Clutter family formed the basis of Truman Capote's book, *In Cold Blood*), Mike Tyson, and Lee Harvey Oswald, to name a few.

continued page 2

rmc

e  
v  
e  
n  
t  
s

### May 2000

s	m	t	w	t	f	s
	1	2	3	4	5	6
		Durham/Orange Monthly Meeting 7:30pm		Leadership Council 7:00pm		"Survivors" Support Group
7	8	9	10	11	12	13
		Triad Monthly Meeting 7:30pm				
14	15	16	17	18	19	20
						RMC Annual Membership Meeting
21	22	23	24	25	26	27
28	29	30	31			

### June 2000

(Details pages 2-3)

s	m	t	w	t	f	s
				1	2	3
			Newsletter Submissions DUE	Leadership Council 7:00pm		"Survivors" Support Group
4	5	6	7	8	9	10
		Durham/Orange Monthly Meeting 7:30pm				
11	12	13	14	15	16	17
		Triad Monthly Meeting 7:30pm			MOVIE: "Affliction"	"Survivors" Support Group
18	19	20	21	22	23	24
25	26	27	28	29	30	

Weekly SUPPORT GROUPS are also available. For information, please contact Patrick Knox at (919) 870-0765.

### May 2000

May 2

#### Durham/Orange Men's Council

7:30-9pm

Topic: To Be Announced

Led by 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.

May 4

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](mailto:whitmeyer@mindspring.com)

May 6 & 20

#### 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](mailto:whitmeyer@mindspring.com).

May 20

Annual RMC

#### Membership Meeting

9:00am - 11:00am

Pullen Baptist Church

The Annual Membership Meeting will be held at Pullen Memorial Baptist church located at 1801 Hillsborough Street, Raleigh, NC. For more information, please contact Frederick at [whitmeyer@mindspring.com](mailto:whitmeyer@mindspring.com). We hope to see you there!

Says Athens:

*When people look at a dangerous violent criminal at the beginning of his developmental process rather than at the very end of it, they will see, perhaps unexpectedly, that the dangerous violent criminal began as a relatively benign human being for whom they would probably have more sympathy than antipathy. Perhaps more importantly, people will conclude that the creation of dangerous violent criminals is largely preventable, as is much of the human carnage which follows in the wake of their birth. Therefore, if society fails to take any significant steps to stop the process behind the creation of dangerous violent criminals, it tacitly becomes an accomplice in creating them.*

An often-overlooked support for violence against children is conservative Christianity, whose "spare the rod and spoil the child" dogma assumes that the child is inherently evil and requires violent subjugation. Athens writes, "Since the Bible was written in a largely barbaric era, when physical violence was the primary means of settling disputes, it unsurprisingly endorses violent subjugation."

Says the historian Philip Greven (*Spare the Child*, 1991), "The focal point of evangelical and fundamentalist Protestant child-rearing always has been the emerging wills of children. Breaking the child's will has been the central task given parents by successive generations of preachers, whose biblically-based rationales for discipline have reflected the belief that self-will is evil and sinful." A number of these self-appointed authorities advocate "breaking the will" of children, punishing them to the point of "unconditional surrender." "Discipline" taken to the point of violent subjugation can lead to the creation of another violent individual.

In Chapter 17, "The History of Childhood," Rhodes recaps Athens' research, which demonstrates in excruciating detail just how intimately childhood and violence have been related in Western civilization. He quotes from psychoanalyst Lloyd de Mause's essay "The Evolution of Childhood":

*...of over 200 statements of advice on child rearing prior to the 18th century which I have examined, most approved of beating children severely, and all allowed beating in varying circumstances. . . Of the 70 children prior to the 18th century whose lives [that is, letters, biographies, autobiographies] I have found, all were beaten except one. . . [A German scholar's] extensive survey of the literature on beating reaches similar conclusions to mine. . . The beatings described in the sources were generally severe, involved bruising and bloodying of the body, began early and were a regular part of the child's life.*

Childhood's history ". . . is a nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of child care, and the more likely children are to be killed, abandoned, beaten, terrorized and sexually abused." Incredible as it may seem, de Mause writes, "The earliest lives I have found of children who may not have been beaten at all date from 1690 to 1750."

Grim as it surely was, the history of childhood has been considerably less violent than that of civilization itself. Using the calculation of murder rates as an annual total per 100,000 population, the murder rate in the U.S. from 1975-2000 varied from a high of 10.2/100,000 in 1979 to a low of 7.9/100,000 in 1983-84. In 1994, our murder rate was 9/100,000. The murder rate among black males in the Cleveland, Ohio area between 1969 and 1974 was 141.2, fourteen times the national rate. Our rates are high compared with Western Europe: in 1990, when the U.S. rate was 9.4, the British rate was 1.5, the Netherlands 0.9, Sweden 1.5, France 1.1, and Germany 1. To anticipate one comment: "The U.S. rate would have been higher than 4.8 even if African-American offenders were excluded."

Medieval Europe could be considered one vast, "malignant community." That is, an environment in which unfettered violence was the norm, protective laws nonexistent, and the maiming or killing of people for minor offenses was commonplace. Physical punishment, administered publicly, was an integral part of the medieval church's penitential system and a common form of entertainment. Flogging, burning, severing of extremities and limbs, branding with red-hot pokers, and other such cruelties prevailed. In the words of Thomas Hobbes, it was a time of war of one against all, and the individual's life was "...solitary, poor, nasty, brutish and short."

continued page p.7

# WAR AND VIOLENCE

## A Commentary on Several Pieces

by RMC Member John Haverstock

An editorial by Rev. W.W. Finlator that was published several years ago in the Raleigh News & Observer caught my attention and has caused me to read and reread the piece many times. In particular, the following quote:

*In 1922, Supreme Court Justice Louis Brandeis wrote, "Our government is the potent, the omnipresent teacher. For good or ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a law breaker, it breeds contempt for the law." The undeniable truth of his statement can be summed up in the statistic that the U.S. murder rate surged 42 percent after the Vietnam War.*

The balance of the piece only gives ample credence to Justice Brandeis's statement about our government being our teacher.

Another writer, Sam Keen, in his *Fire in the Belly*, claims:

*Although only a minority of men actually serve in the military and fewer still are initiated into the brotherhood of those who have killed, all men are marked by the warfare system and the military virtues." He goes on to say, "...a culture that is at war or constantly preparing for war conspires to create the perception, especially among its male citizens, that the threat from the enemy is always present, and therefore we can never let down our guard.... Condition a man (or a woman) to value aggression above all other virtues, and you will produce a character type whose most readily expressed emotion will be anger. (pp. 38, 41, 42)*

Keen's next paragraph is even more damning and likely controversial:

*The wounds that men endure, and the psychic scar tissue that results from living with the expectation of being a battlefield sacrifice, is every bit as horrible as the suffering women bear from the fear and the reality of rape. Rise a hundred miles above this planet and look at history from an Olympian perspective and you must conclude that when human beings organize their political lives around a war system, men bear as much pain as women. Our bodies are violated, we are regularly slaughtered and mutilated, and if we survive battle we bear the burden of blood-guilt. When we accept the war system, men and women alike tacitly agree to sanction the violation of the flesh—the rape of women by men who have been conditioned to be "warriors," and the gang rape of men by the brutality of war. Until women are willing to weep for and accept equal responsibility for the systematic violence done to the male body and spirit by the war system, it is not likely that men will lose enough of their guilt and regain enough of their sensitivity to weep and accept responsibility for women who are raped and made to suffer the indignity of economic inequality. (p. 47)*

My own statement: The good that we knew from our childhood (we were, even as soldiers in Vietnam, mostly children, still), the love and nurture of our families, our communities, our churches was not adequate to the task of sustaining us through the evil that was all around us, that we were simultaneously witnessing, perpetrating and being victimized by, the destruction, the violence, the death, the lies, and our impotence to stop any of it. We all broke down, in one way or another.

William Mahedy, in his *Out of the Night*, claims:

*The veneer of civilized behavior, smug feelings of righteousness the naive belief that all's right with the world can dissolve in a single instant of mad violence. In that unforgettable moment of discovery, a person realizes that within himself lies an almost limitless capacity for violence. Monstrous evil is no longer something he can attribute only to others. It is intrinsic to himself, something he shares with his opponents on the battlefield, with the peasants in the villages he has burned, and with his friends and relatives back home (10).*

continued page p.4

## RMC Events Calendar

### June 2000

June 1

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](mailto:whitmeyer@mindspring.com)

June 3 & 17

#### 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](mailto:whitmeyer@mindspring.com).

June 6

#### Durham/Orange Men's Council

7:30-9pm

Topic: To Be Announced

Led by 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.

June 16

#### MOVIE: "Affliction"

7:30pm

Free, Open to Public

The Raleigh Men's Center is sponsoring a public showing of *Affliction*. Based on the novel by Russell Banks, one of America's greatest living writers, *Affliction* follows the downward trajectory of Wade (played by Nick Nolte), a well-meaning, often gentle man who is nonetheless given to sudden fits of violence and self-destructive behavior resulting from the legacy of his father's drunken bullying. (See full REVIEW page 4).

**Location:** UNC-CH School of Social Work, 301 Pittsboro Street, Chapel Hill.

**Directions:** From I-40, take Exit 273 (Hwy 54) to Chapel Hill. Go about 3 miles into campus. Pass Belltower on left, continue one block past Columbia Street and park in the McCauley Lot (corner of McCauley and Pittsboro Street) For more information, please call Daniel Lebold at (919) 962-6467.

## RMC Movie Series

### Free Showing of "Affliction"

Friday, June 16, 2000  
7:30pm

Public  
Event



Free  
Admission

Sponsored by  
The Raleigh Men's Center

#### Where:

Tate-Turner-Kuralt Auditorium  
UNC-CH School of Social Work  
301 Pittsboro Street  
(opposite the State Employees Credit Union)  
Chapel Hill, NC

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

#### Movie Review

Based on the novel by Russell Banks, one of America's greatest living writers (he was also the source of Atom Egoyan's *The Sweet Hereafter*), *Affliction* follows the downward trajectory of a small-town New Hampshire screwup and ne'er-do-well, Wade Whitehouse, magnificently incarnated on the screen by the mostly underappreciated Nick Nolte. Wade drinks too much and, though he's the town's law enforcement officer, smokes marijuana with his buddies in their pickup trucks. He can't hold on to his wife, his daughter, or even his girlfriend. He's bothered throughout the film by an aching tooth, and the suffering it causes him, and his seeming inability to do anything practical to relieve it, provide a perfect summation of his whole adult life. As the story moves along and deepens, we learn that Wade, a well-meaning, often gentle man who is nonetheless given to sudden fits of violence and



self-destructive behavior, has been "afflicted" by the legacy of his father's drunken bullying. Through Wade we learn about the way we carry the past along with us, and the way it carries us.



Nick Nolte and James Coburn

## War and Violence - continued from page 3

The truth we learned against our will was, in Mahedy's words, "You can take anybody given the right circumstances and turn him into a wholesale killer."

From Mark Baker's *Nam*, Mahedy quotes,

*"The man who returns from combat and says 'I'm an animal,' knows a certain truth about himself.... The person who...cannot bear to hear his story is simply hiding from the same truth.... The major difference between protesters and veterans, however, lay not in what each had done but in what each knew about themselves. The protesters maintained the myth of their own innocence, but the vets understood the truth about human evil."*

I can't pull these ideas together to form a clear and concise positive statement about violence in my own life or in what I see around me. Somehow, I can't endorse a pacifist approach to international or personal relations. My experience with war, my observations of others I have known who experienced war, and my reading of these men—Keen, Mahedy, Finlator—all are worth telling, even if some readers don't want to hear. I don't propose

that the war machine is the sole source of violence. On the contrary. Keen says,

*"This is the dilemma a sensitive man must face: So long as the world is not perfect the warrior can never wholly retire. It still takes gentleness and fierceness to make a whole man" (48).*

I have talked about these readings in the safe place of a workshop at a gathering. I'm not sure I want to hang any more of my personal words out to the wider audience of the newsletter, now at least. The words of these authors I know the meaning of. I can hang them out there without actually owning them in a personal way. I can detach myself somewhat from them, even though I know them to have powerful meaning and truth. I'm not a "baby killer." I never fired a shot. I don't think a shot was ever fired at me. But I wrestle with all the second-hand warrior knowledge I acquired, against my will, long and hard. I feel some strength in being able to at least quote from these other men what I know to be true.

rmc

## RMC

### President's Message

*Man's inherent nature is to be curious, gentle, intimate, responsible, enthusiastic, sensual, tolerant, courageous, honest, vulnerable, affectionate, proud, spiritual, committed, wild, nurturing, peaceful, helpful, intense, compassionate, happy, and to fully and safely express all emotions. When will we stop training him to be otherwise?*

—Gordon Clay

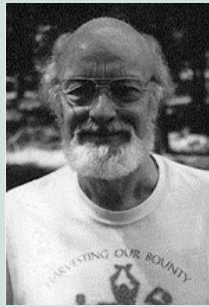
**M**en's work IS about supporting man's inherent nature. The Raleigh Men's Center IS about supporting man's inherent nature. Men's work is getting done in small groups all over North America. Men's work is not just about men. It is about men and women and children, our community, and our planet.

I appreciate the spring rains very much. I feel the life giving power of the clean water nourishing all the trees and plants in my woods and my garden. And, now, I am ready for the energizing sunshine. That's the way I feel about men's work in general and the Raleigh Men's Center, in particular. I am ready for the NEW Raleigh Men's Center to begin its growth from a new level.

Serving as president of the Leadership Council this past year has been another growing experience for me. Being part of this special group of men that was willing to come together and commit to the task of taking the Raleigh Men's Center to another level has been a special gift. This has been the most connected and focused group that I have worked with in my four years on the leadership council. Maybe I needed to make some major changes in me. I know I surely feel better about the power of the council to get things done. For example, our recent council meeting finished its two-hour business in 1 1/2 hours. Our recent two-day weekend retreat at Recompense finished its business at 5:00 PM on the first day. We stayed, ate good food and had fun together that evening and again the next morning.

These past two issues of this newsletter have focused on the pervasive problem of violence in our world. I know, for myself, that I must begin this work in the safety of my small groups. I know that I must first get in touch with my feelings before I can begin to recognize what I want and need. I know that when I am able to get my needs met, I am incapable of being angry, much less violent. When I get my needs met, my fears and shame are transformed, and I am capable of being in touch with my own inherent nature. I really like the part from Gordon Clay's quotation about men's being able "to FULLY and SAFELY express all emotions." It is then and only then that we men can begin to be "authentic" and experience the joy of life's intimacies, the joy of relationships with each other, with women, with children, and with our community.

My continuing vision of the Raleigh Men's Center is that of an organization that is known and respected in the Raleigh/Durham/Chapel Hill community and around our state. This vision is one of an organization that is respected for sponsoring programs for men of all ages; programs that encourage men to be in touch with their own inherent nature to be protective, creative and vibrant souls in this life. I invite you to join us in this work.



Frederick Whitmeyer

## The Crack In A Voice

by RMC Member Doug Jennette

January, 2000

*What leaks out through the crack in a voice?  
Is it all of humanity?*

*Or is it a bluebird with one blind eye?*

*Maybe the man from Georgia said it best.*

*"I bought a guitar*

*Instead of an engagement ring.*

*And it fucked the whole deal*

*For thirty-two years."*

*Raw, slow, real,*

*Like coarse sandpaper on heart pine.*

*Owning life's mistake*

*While wishing it were not so.*

*For the dear man from Minnesota*

*There was grief and gratitude for a father,*

*The only man in his county who read books*

*During the Great Depression.*

*A father who gave this boy permission*

*To write books out of his own sorrow.*

*Face flush, eyes welling and overflowing*

*Like dew forming on medieval stained glass windows.*

*Weariness resting on the landscape of his face,*

*Sinuses congesting with the ache of recognition and remembrance.*

*This man honored his father, himself and us*

*By letting the crack widen, even,*

*To allow in ninety men*

*Forever holding that mirror to our souls.*

*What leaks out through the crack in a voice?*

*Is it all of humanity?*

*Or is it a bluebird with one blind eye?*

*The fighter is a father who knows defeat,*

*But never gives up*

*And wears his passion on his sleeve.*

*He sells his dreams one man at a time,*

*Like ripe melons in an Eastern market,*

*And loves the men who for a moment taste them.*

*He goes on wanting that passion to live in a wider arc,*

*Afraid of its passing too soon,*

*Like the glint of light from golden tail feathers of some great  
bird*

*Flying low to the ground at dusk.*

*The crack may go unnoticed*

*Unless his voice is heard*

*By one who has walked shoulder to shoulder,*

*Fear to fear through the years*

*Following his lead.*

*The fighter, sensing defeat, stops for a moment*

*To gather himself,*

*Chest to chest,*

*And the crack widens*

*To let in love.*

*And he is gone.*

*What leaks out through the crack in a voice?*

*Is it all of humanity?*

*Or is it a bluebird with one blind eye?*

*The ex-professor, on a colorful April day,*

*Spoke in poetry of his father,*

*A man who loved the ballgame of life*

*Enough to gamble recklessly and well*

*In this garden of earthly delights.*

*A jagged crack in the voice unexpectedly  
appeared,*

*And we were there to see and feel and know*

*A measure of this man's love for his gambler,*

continued page p.7



## A Call For Volunteers:

### Concession LEADERS Needed

The Men's Center has worked concessions at nineteen events at the Raleigh Sports and Entertainment Arena. We have worked all NCSU basketball games, a few hockey games and an assortment of other events. This activity has brought in a little over \$2000 in income for the Center. As of the end of March, the honor roll of men who have worked includes: Bill Finger, Sid Harrell, Doug Jennette, Barry Kelly, Jim Knopp, Patrick Knox, Daniel Lebold, Doug Lester, Sam Mozely, Temple Porter, David Potorie, Wiegand Rodler, Dan Ryan, Ray Schuh, Bert Singer, Tim Smith, Matt Stahlman, Hugh Stohler, Bill Switzer, Jim Ward and Barry Weston. Non-Men's-Center members who have worked include Twink Lester, Peter Schubert and Curtis Woodlief. Special thanks to men who have agreed to serve as leaders. These include: Doug Lester, Ray Schuh, Bill Switzer and Barry Weston. Leaders are responsible for handling the money and keeping the inventory. Leading is an added responsibility, since one of these four men must be present at every event. Since the load is very heavy on these four men, please volunteer to train as lead a leader.

### Event Volunteer Coordinator:

**Bill Switzer**

bill\_switzer@ncsu.edu or call 217-9095  
(e-mail is preferred)

**- Hope you can join us!! -**

Check out our new RMC bumper stickers:

**REAL MEN**

**DON'T USE VIOLENCE**  
Raleigh Men's Center

# RMC Bulletin Board

## Volunteers Needed

*- continued*

### Durham Bulls Concession Volunteers

The Men's Center will work one food cart (no alcohol) and one beer cart at all Saturday home Durham Bulls baseball games, starting in May. The schedule is shown below. A minimum of two volunteers is needed for each cart. Consider volunteering as a pair; partners do not need to be Men's Center members and may be women. Training is needed for leaders and additional training for selling alcohol. Please feel free to request the non-alcohol cart if selling alcohol is an issue.

In addition to the Durham Bulls, we will also work all home Cobras arena football games in May, June and July. These events are scheduled Friday evenings and all will serve alcohol. A minimum of 3 people are required for each event.

#### Durham Bulls Work Schedule:

May 13, 27

June 10

July 1, 8, 22, 29

August 12, 26

#### Carolina Cobras Work Schedule:

May 26

June 9, 30

July 14, 21

## Websites for MEN

### 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. The 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.

### 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.

**Why They Kill - continued from page 2**

To illustrate: In 13th century England, the murder rate was between 18 and 23. In 15th century Sweden, it ranged from 10 to 45. In 14th century London, the rate was 36 to 52! With the gradual "monopolization of violence," through the extended protection of royal power and the establishment of a legal infrastructure, the widespread interpersonal violence declined. Even the U.S. murder rate declined to a low of 1 in 1900 (before starting its war-fueled rise later in the 20th century.)

The history of the Western civilizing process strongly supports Lonnie Athens' theory of violentization: "Violentization is evidently a universal mechanism for shaping children to become adults prepared to survive in malignant communities. When the larger society was itself malignant, violentization was adaptive. Today, violent and ultraviolent individuals are social misfits within our larger society."

Athens' work establishes for the first time a "solid scientific foundation on which to build programs of violence prevention, interruption and control." He proposes "...a program fitted to community needs that would blend general prevention, selective rehabilitation and selective incapacitation to control violent crime." He believes that the place to prevent or interrupt the violentization process is in the schools. "Although the community cannot guarantee a good family to every child, it can guarantee them a good school, and a good school can go a long way in making up for a bad family." A school-based prevention would foster the development of nonviolent phantom communities while thwarting the development of violent phantom communities.

Rhodes concludes:

*Set programs in place to help prevent violentization, rehabilitate partly violentized young people, and selectively incarcerate ultraviolent criminals, and American rates of criminal violence, which ultimately measure American social retardation, would decrease toward the more civilized, uniformly low levels of Western Europe and Japan. Easier said than done. Control of human violence is essentially a public health problem, directly comparable to the problem of controlling epidemic disease. The industrial democracies at least have advanced a long way toward meeting the challenge of preventing and containing such biologic violence in the twentieth century: fully half the population of the United States, for example, who would otherwise have died before reproducing or never have been born, is alive today because of twentieth-century improvements in public health. Man-made violence continues to fester, its treatment stalled in part by inadequate knowledge of its etiology. Athens' work supplies that missing knowledge.*

If you are a concerned citizen, a perplexed parent, an angry adult, a member of the helping professions, or in a protective role (police, military), this book is a must.

Most especially, if you are a man for whom violence seems more and more the route to relief, please read this book.

**rmc**

**Crack - continued from page 5**

*And his courage to be known,  
A sacrifice for us all to the god of shame,  
Whom we worship in secret and in silence.*

*Another man, the academic, Jungian intellectual,  
Straight as a sixty foot poplar,  
Impeccable in his control,  
Reads of a poet frantically running through  
an airport*

*To be with her dying father.  
A crack in his voice echoes  
Off the sparking stream from his left eye.  
And we are there  
With this man and woman  
And anyone whose father may leave before  
the last good-bye.*

*Reading through the crack  
Small gasps to catch his breath,  
Like the child afraid of losing his way.  
This man holds on with courage through a  
storm of feeling,  
Lighting the path for others.*

*What leaks out through a crack in a voice?  
Is it all of humanity?  
Or is it a bluebird with one blind eye?  
And what of me?*

*What leaks out through the crack in my  
voice?*

*These images burned into my heart  
Like Hiroshima shadows  
Offer the familiarity of smooth, round  
stones*

*And the smell of woodsmoke in winter.  
Do I breathe in deeply  
To let out all of my humanity?*

*No.  
Like that blue iridescence of feather and  
bone*

*With the cloudy left eye,  
I move in a great arc,  
Half blind and afraid,  
But alert to signs guiding me downward  
And home.*

**rmc**

detach here

**RALEIGH MEN'S CENTER MEMBERSHIP APPLICATION FORM**

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

Please send me information about support groups.

Name/Organization \_\_\_\_\_ 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](http://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:dalebold@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: **June 1**. Topic: "Men & Violence, Part II."

### RMC News Staff

Editor	Lee Elliott	(919) 286-2357
Publisher, Acquisitions, Layout/Design	Daniel Lebold	(919) 929-7199
Labels	Ray Schuh	(919) 876-4321

## THE RALEIGH MEN'S CENTER

723 WEST JOHNSON STREET  
P.O. BOX 6155  
RALEIGH, NC 27628  
(919) 832-0509

Non-Profit  
U.S. Postage  
PAID  
Raleigh, NC  
Permit# 1159

Forwarding Service Requested

rmc

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.