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TIPS

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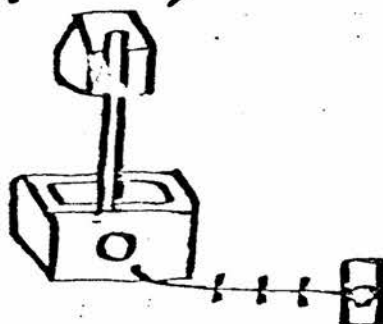
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TRAINING INSTITUTE
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Syracuse, New York

Let there be peace on earth and mercy mild
For every woman, man & child

In this issue of TIPS, we have decided to give some special emphasis to news and commentary having to do with peace and non-peace on earth.

As we enjoy this Christmas season, it is important to not forget the violence that is being inflicted upon oppressed people, and upon those in prisons and institutions. In our yearning for peace on earth, we must not forget the reality of the many wars on earth--not just among nations, but within nations, as one class wars against another, and individuals war among each other.

The International Scene

The news is not good. In total rationality, the world has committed itself to irrational mutual destruction.

It is the contention of many moral leaders that death is indivisible, that one's morality vis-a-vis the infliction of death should be indivisible, and that one is on incoherent ground when one combats death in one domain but endorses it in another, or when one attaches the language and imagery of life to death-making. Yet this is exactly what happened when the first atomic bombs were dropped.

When the first atomic bomb test was conducted at Alamogordo, the coded message that it had gone successfully was "baby satisfactorily born." The Hiroshima bomb was called "little boy." The obscenity of these imageries strike one particularly powerfully when one considers that the two atomic bombs used against Japan were dropped on largely civilian populations, and killed tens of thousands of children. At present, it is estimated that eight nations already have nuclear weapons. It is also estimated that by 1990, 40 countries will have the capability for making and/or possessing nuclear weapons (Time, July 6, 1981).

The secretary-general of the UN, Kurt Waldheim, commissioned a report on nuclear weapons in 1970 that has recently been published (Nuclear Weapons Report of the Secretary General, Autumn Press, 223 pp., \$12.95). The report leaves readers convinced that the nuclear policies of the major powers are adding exponentially to their own national insecurity (rather than security) and that despite all the billions spent on nuclear weapons, no workable defence against surprise attack has yet been devised. Despite propaganda to the contrary, it is not even certain at this time that the major powers could down even as much as a single attacking missile. The current policy of relying on "mutually assured destruction" (MAD) presupposes a fundamental rationality in the calculations of potential adversaries, as if the world's governments today were any more capable of mustering such rationality than at any earlier time in recorded history. Furthermore, the lack of this rationality is evidenced by the very nuclearization of the world. When our most rational people propose systems such as the MX project, how can we expect any other forms of rationality in any other context?

It is estimated that at present, the US has enough nuclear weaponry to kill off 40 countries such as Russia, while the Soviets can kill the United States only 22 times. Nevertheless, the US continues to produce approximately three nuclear bombs every single day, with Russia probably producing at least as many.

The Reagan administration is proposing to deploy several thousand new nuclear warheads, to be deliverable through all sorts of means (Science, Oct. 16, 1981, 309).

What is little known to most citizens is that far from reducing nuclear arms, the SALT agreements merely propose to regulate them, and somewhat equalize their increase. Many peace workers have mistakenly supported SALT on the assumption that it constituted a reduction in arms, or a drastic reduction in arms production.

It is estimated that world-wide, a total of \$500 billion was spent on the arms race. This amount of money might resolve (or at least greatly reduce) any number of global problems, such as energy, crowding, food, pollution, etc. (The Futurist, August 1981, 42). The total amount of federal funds appropriated for all educational efforts from K-12 in the US is equal to the cost of two Trident submarines, which cost approximately \$1.71 billion a piece, and of which 14 are supposed to be built.

Would you believe that at the same time, the US military spends \$90 million a year to support close to 100 military music bands. One wonders whether they have ever considered how many tanks and war planes they could buy for this (Common Cause, October 1981).

There have been several false nuclear attack scares in the past, triggered when the computers tied to the early warning system concluded that rockets were on their way to the US. These false alarms usually resulted from meteorological conditions or human and computer error. In the past, specialists had up to 15 minutes to check out such a warning before a massive counterstrike would be launched. Ironically, technical progress means that each potential adversary will have less and less time to respond to any indication that an attack has been launched. That means that when indications are that an attack has been launched, the side which is receiving the warning signals has virtually no time left to check for errors, but must decide almost immediately (perhaps in less than five minutes) between absorbing what might turn out to be a massive and possibly exterminative first strike, or launching its own counterstrike even though the warning may have been in error. Given the imperfections of and in an imperfect world, this scenario would appear to virtually assure that somebody will eventually launch a massive strike in response to invalid indications that an attack was taking place.

Each Titan missile silo in the US is guarded by two officers, each armed with a pistol. Each is under orders to shoot the other dead if he begins to exhibit abnormal behavior. It is amazing that to date, this order apparently has not yet been carried out, even though 30 of these officers have been reported as having been, or having become, seriously mentally disordered (Caldicott, H. Nuclear Madness).

Assuming that the great powers go to nuclear war and destroy the earth, all sorts of disasters can be expected to occur, many of which have been kept a secret from us, and many of which have not been adequately anticipated or described. The latest addition is the discovery (which looks rather elementary to us) that even a rather modest nuclear war would raise up a tremendous cloud of dust, consisting largely of our cities and bodies. Would you believe that jet aircraft are not well equipped to fly through dust, and are apt to be totally disabled? Yet US military strategy relies very heavily on both strategic and tactical jet planes. In fact, even subsequent to the eruption of Mount St. Helens, a number of airplanes flying in the vicinity lost their jet engines, and a military four-engine craft had fires in two of its engines, forcing an emergency landing. Yet this eruption was equivalent to only a single 10-50 megaton nuclear warhead. In typically crazy talk, an official of the defense nuclear agency said "in most cases, we do not think it is a serious problem." It is also remarkable that with the scores of atmospheric tests which had been conducted, and which heavily polluted the world with irradiation, our leaders had not had the foresight to run sufficient tests of jet engine performance in the wake of nuclear explosions. Even if there were not one single other effect, (and of course there would be), a nuclear war could raise enough dust to severely change the climate of the earth in a cataclysmic fashion (Science, Sept. 25, 1981 1475-1477).

A beacon of hope: in September of 1981, 600 nuns that represented the leadership of 80% of the religious women's orders in the US unanimously approved a resolution condemning nuclear weapons and "all planned instruments of destruction." The only opposition raised to the resolution was that it was not strong enough (Sojourners, October 1981, 9). All twelve Catholic bishops of Texas joined in a condemnation of the neutron bomb.

An Example of Total Comprehensive Delegated Emergency Planning.

The Civil Defense authorities of Central New York must be in the forefront of futuristic planning. It turns out that if there should be a nuclear accident in the vicinity of Syracuse, New York, careful plans have been laid to instruct the population to join in carpools to travel along designated highways to homes and public facilities in Oswego County, about 50 miles to the northwest, and stay there in the homes of hosts (at a ratio of about 3 refugees per house) until the danger has passed. At the same time, it was discovered by an alert investigator (Peace Newsletter of the Syracuse Peace Council, July 1981) that there was also a plan to evacuate Oswego County in case something similar should happen to the nuclear installations there. We are afraid you guessed the plan: the Oswego population is to travel to the Syracuse area to be sheltered there. Obviously, should there be simultaneous accidents or enemy attacks, and should there be anyone left alive and functional, and should the roads still exist, and should the planner be lucky enough to actually get their messages across, and should people actually decide to comply with the plan, then somewhere halfway between the Syracuse and Oswego areas, there will be the most gigantic head-on multi-car collision the world has ever seen, which should certainly solve the refugee problem. One wonders how many nuclear sites our planners have twinned up like this. Reminiscent of General Haig's now unforgettable words, only more bureaucratically so, the director of the Office of Emergency Preparedness of Oswego wrote to the Syracuse Herald Journal

(July 11, 1981): " I have delegated total responsibility for the Radiological Emergency Response Plan. The personnel assigned to this office meet all of the necessary educational qualifications to perform their varied responsibilities." "I suggest that people who criticize review this draft of the county plan and the background relative to this subject."

Apparently, the single major provision which the American government has been making for the civilian population that might survive a nuclear attack upon the US has been to stockpile opium, to be used to ease people's dying from painful burns and radiation sickness.

The Third World

The lead article in the October 26, 1981 issue of Time contains some alarming information about the international arms trade. It is estimated that in 1980, \$120 billion worth of weapons were sold, traded, or given away. For about five years, the US has exported more weapons than Russia. In 1980, the US sold \$17 billion of these to 72 different countries. In conflict after conflict, the US is confronted with weapons which it has itself supplied or helped its adversary to acquire. Formerly, weapons were provided mostly to allies, but increasingly, they have been sold only in order to make a profit and improve the balance of trade. Much of this trade takes place with the Third World that really cannot afford it, having a total debt that has doubled in the past four years to \$280 billion. Since 1945, there have been at least 130 conflicts that warrant the term "wars," nearly all of them fought on the soil of poor nations with weapons purchased from rich ones.

Since WW II, the per capita income of the developed world has risen at double the rate of that of the Third World which has about 75% of the world's population and 20% of its wealth, with the discrepancy increasing. Of new loans to poor countries, about 2/3 goes merely to pay the interest of earlier loans.

It is estimated that currently, 24-40 million people die annually from hunger, or 100,000 per day, or about 1 per second. About half of humanity is believed to suffer some nutritional deficiency, e.g., 1 million alone are estimated to be blind due to lack of Vitamin A.

Poor people in underdeveloped countries have begun to offer their organs for sale. In Brazil, kidneys have been offered for \$30,000, and corneas for \$150,000 (Parade, October 18, 1981).

Violence in Society

*Violence in human services can be expected to be a reflection of violence in society generally. This means that we need to be alert not merely to the kind of violence that most people associate with street crime, but to "normative violence," or whatever we want to call it, which involves violent interactions as part of ordinary experiences and relationships of ordinary people. A number of recent surveys have concluded that there is now a remarkable degree of violence among people who date each other or who are lovers, even outside of marriage where a certain amount of violence has always been known to exist. Such violence ranges from the minor to the major. Surveys of undergraduates at a Minnesota college found that approximately 20% had been punched, slapped, or shoved by their dates or lovers. An Oregon survey put the figure at 25%. In Arizona, 60% of unmarried upper-class students had encountered some kind of violence while dating. The major

causes of violence were jealousy, sex, or drinking (Time, Sept. 21, 1981). The fact that this degree of violence exists even among supposedly sophisticated college students is very revealing. Also, contrary to women's liberation lore, violence of women toward men is very common, and perhaps even more common than vice versa. A particular problem nowadays is that people view aggression as a way of expressing their affection. In one of the surveys cited above, 30% of the couples who had engaged in violence perceived it as a sign of love. A good number also considered violence to be a normal, and perhaps even healthy, part of a love affair.

*It is estimated that 6 million people in the US are physically attacked each year by their parents or spouses, and approximately 2,000 children are killed by their parents or parent substitutes. More than one quarter of married couples in the US are believed to exchange physical violence on at least one occasion during their marriage (Gelles, R. J. Family violence. (Sage Library of Social Research, V. 84.) Beverly Hills, CA: Sage, 1979).

*In 1981, it was discovered that in vending machines on New York State Thruway rest stops, one could purchase a "wife beater's license," consisting of a very official looking scroll authorizing the bearer to beat up his wife. Each license had a license number, with a prefix consisting of the letter R.I.P.

Violence in Human Services

Violence By Whom Against Whom?

An ominous development in human services, especially residential services, has been the almost explosively growing emphasis on staff self-defense, and on skills in physically controlling, managing and subduing unruly clients, as manifested by the increase in publications, conferences, films and training programs on the topic. There are training programs for human service personnel on how to disable a presumably combative client, seminars on "dangerousness in a forensic setting," etc. Indeed, institutional facilities in the areas of mental disorder, mental retardation and others appear to be adding very extensive in-service training sequences on topics such as "Retraining and Managing Violent and Assaultive Patients." It is commonly assumed that the various "holds" and other techniques which human service personnel are taught in order to restrain clients are harmless, but this is by no means the case. For instance, one of the techniques that has been taught to the personnel of state institutions for the mentally handicapped in New York was found to increase the likelihood that the client would suffer a fracture.

One impact of all this is that it creates/perpetuates role expectations that clients will be violent. In turn, this probably contributes to negative attitudes and actual violence. Our interpretation of this sudden and phenomenal increase of interest in this topic, and the high attendance at events concerned with it, is that this is yet another way in which the path is prepared toward an increase in the prison population, the transfer of formerly institutionalized people into the prison system, and the rising consensus on "euthanasia" and genocide for severely devalued people.

An example of this deplorable trend was the announcement of a workshop to be held in September, 1981, entitled "Approaches to the Violent Patient." The cover of the flyer that announced this workshop depicted what looked like a bayonet knife, with red drops of blood dripping off its tip. Hard as it may be to believe, the workshop featured five professors of psychiatry of the Harvard Medical School, plus one trooper of the Massachusetts State Police. The workshop offered a leisurely five and 3/4 hours of instruction at a tuition of \$55, and could be taken for six hours of credit for the Physician's Recognition Award of the American Medical Association, and for continuing education credit for nurses and social workers.

An example of all this is occurring in New York State where the staff of state institutions for the mentally handicapped must undergo a very substantial course in "Behavior Management," i.e., in how to handle potential or actual violence and in subduing clients. For instance, the Syracuse Developmental Center (for the retarded) claims to base its program on the normalization principle, but while it requires only 2.5 hours of normalization training for its new staff, it requires 25 hours, plus 2 hours during orientation, of "Behavior Management" training.

Below is a July 1981 letter (abbreviated by the editor) which the Resident Government of one of the living units of the Syracuse Developmental Center wrote to the superintendent.

"We have been studying the Behavior Management Course for the staff of the developmental centers in the State of New York. We are very upset that the course is telling people who are about to work here the wrong things to do to people who live here such as restraining a person when they are upset. Perhaps in time to come, we may hear of people put in camisoles.

We come from many different institutions and we have seen a great deal of violence. We have seen restraints used when they are not necessary. One of us heard a girl who was very upset because something had happened in her family and they decided to restrain her because she was upset and she never hurt anyone. We have seen some of those "prevention techniques" used before. In the old state school, there was an employee who was a wrestler. He worked at Colony A--the punishment colony. We've seen these holds used by an attendant while another attendant beat up the resident.

This is not a violent place. We are not a violent group. We represent clients who, for the most part, are not violent people. There is more violence on the streets than there is here. Just because we are developmentally disabled is no sign that we are violent. We think this course encourages people to think we are violent and this is very wrong.

Sure, we get upset, but we are just as human as everybody else. How would you feel if you were living here and in a place like this? We are segregated from the community through no choice of our own. We have to share every part of our daily life with 19 other people. We don't get to do things that you take for granted. We do not have very many choices in life. We have no choice in our friends, or in where to go and when to come back. It's even very hard to be alone here. Most of us who have relatives do not see them much; and that really, really hurts a lot.

What we need is more sensitivity and understanding from the community and from the staff. We need more places to live in the community. People should look at us and not be afraid. People who work here should try to understand us. We feel that you should be teaching people how to understand our frustrations and look for the reasons for a person's upsetness. Our major concern is to improve the life of those of us who live here. We hope this curriculum will not be taught to staff who work here as we feel strongly that it will not improve the quality of life for those of us who live here."

Do Societally Devalued People Enjoy Being Restrained or Even Abused?

Wolf Wolfensberger submitted a response (entitled as above) to an article in the American Journal of Mental Deficiency. Because the Journal decided not to publish the response, it is printed below. It should be self-explanatory how it relates to violence in human services.

An article by J.E. Favell, J.F. McGimsey, M.L. Jones, and P.R. Cannon (Physical restraint as positive reinforcement. American Journal of Mental Deficiency, 1961, 85, 425-432) on the possibility that physical restraint may act as a positive reinforcer addresses a very important issue in the lives of many severely impaired individuals. However, I was taken aback by some of the assumptions contained in, or suggested by, the wording employed in the article, and very much alarmed by the potential misuses of the conclusions.

The authors noted that if they are physically restrained, some retarded individuals who emit maladaptive behavior that is often considered to be either self-destructive or symptomatic of emotional disturbance will reduce such behavior not only during the period of restraint, but also thereafter, or even while anticipating restraint. Furthermore, by applying restraint the way one would ordinarily apply reinforcement, the authors noted that maladaptive behavior can be decelerated while adaptive behavior can be accelerated. Based on such observations, the authors used phrasing on numerous occasions through the article to the effect that retarded individuals "enjoyed" restraint. Apparently, "enjoyment" was inferred if individuals appeared to be calmer and more relaxed while restrained than while not, be aroused and disturbed when not under restraint, seemed to seek restraints, mimicked behavior ordinarily emitted under restraint, and made it easy for people to apply restraints to them.

What disturbs me about the language used in this article, and its general tenor of interpretation, is that it might provide a superb justification for people to apply all sorts of restraints to devalued people. Not only might it be argued that restraints "are good for people, but that they want to be restrained, and enjoy it. These are the very types of arguments historically advanced whenever a powerful group applies all sorts of unworthy measures to devalued groups--usually weaker groups or minorities. This practice resembles a tendency among people to "blame the victim," as it is called today. In our own time, we are being told that elderly people seek self-segregation, enjoy being segregated from the rest of society and being with each other, etc. We have even witnessed the spectacle in recent years of prisoners accused or convicted of crimes asking to be executed--obviously facilitating and "enjoying" the execution. If executions were survivable, we would probably hear all sorts of scientiflicated arguments that this form of "treatment" should be applied repeatedly for the benefit of its recipients or "subjects."

The hyper-objectified language of our research literature, and the behavioristic use of language so as to avoid references to any inner private mentation, are stylized conventions that have gone too far, and I would not even go as far as endorsing the depersonalized style of the Publication Manual of the American Psychological Association that has been endorsed by many socio-behavioral periodicals. However, an objectified style is not without merit if we know when and how much to use it. In the case of the article by Favell, McGimsey, Jones and Cannon (1981), it would have been appropriate to keep the language on a more descriptive level.

Much as elderly people may "enjoy" being segregated if it means that they will not be starved, frozen or beaten to death in the mainstream of a youth-centered hedonistic culture, so there may be several other interpretations as to why retarded people may emit calmer behavior while being restrained. For instance, persons hurt by personnel in the past, perhaps in conjunction with restraints, may have learned quietistic behavior in order to minimize likelihood of getting hurt again by people who brandish restraints--and the fact that one may seek to hurt oneself does not mean that one enjoys being hurt by others. My instincts tell me that additional plausible explanations exist; but even if they did not, given the sociology of deviancy-making and deviancy-keeping, it would be preferable to use terms such as "restraints calming people down" rather than people "enjoying" restraints.

Human Service Workers as Executioners?

In state after state, there has been a tendency to pass laws to change the mode of capital punishment to the use of the injection of poisons, to be transacted by people who are medically trained and medically supervised. The widow of Martin Luther King referred to the trend as "perverse but trendy...in a drug-addled society" (Matchbox, November 1981).

Even in other kinds of executions, medical personnel may play a major role. For instance, in North Carolina where lethal gas is used, the physician monitors the prisoner's heart beat and tells the executioners when to cease gassing the prisoner. The problem is world-wide. For instance, in some countries where prisoners are hanged, physicians may monitor the heart beat of the dangling body with a stethoscope and tell the henchmen when they may cut down the body. At the very least, it has been traditional for physicians to be present in order to pronounce an executed prisoner dead. One must wonder at even this degree of participation, since it would be a relatively easy thing to show one's disapproval of the death penalty by refusing to appear to legitimize it by an official declaration of death by "expert." Legal formalities aside, it does not require such an expert to ascertain that a person whose head has been cut off is dead.

The response to these developments has been both good and bad. Apparently, one can always find physicians and other medical practitioners who have no scruples about lending their training in the art of healing to the science of executing people. For instance, the American Nurses Association ruled that its members may participate in executions because such executions do not involve a "nurse-client relationship." Sometimes, it is argued that after all, "moonlighting" electricians are recruited to carry out the death penalty by means of the electric chair, so why not medical personnel when medicinal drugs are used?

On the other hand, the good news is that a number of medical associations have passed resolutions vigorously opposing these developments, and forbidding their members to participate. Similar resolutions have been passed by medical organizations in Peru, and by the World Medical Association. Amnesty International formulated a declaration calling upon physicians to adopt similar resolutions, and to refuse their participation in executions.

A Dubious Love at Love Canal

An unbelievably outrageous plan was announced, or at least resurrected, in May of 1981 and reported in various news media by UPI. The United Cerebral Palsy Association and the Association for Retarded Children of the Niagara Falls area in New York state were scheduled to begin to "use" their clients to do maintenance work on the properties of the highly toxic and abandoned homes in the Love Canal area of Niagara Falls. Two years earlier, the United Cerebral Palsy Association had planned to deploy its clients to work even in the most severely polluted areas, but retreated in the face of a public outcry.

Episodes such as these make it clear that even those in foremost positions of voluntary advocacy on behalf of a devalued group of people in society cannot necessarily be trusted to either have any lick of common sense, and/or to be very aware of how public attitudes are shaped. Here, the message clearly is that the health of people who are already handicapped does not really matter very much, and that it is alright for them to do the kind of dangerous dirty work from which ordinary people would flee and--in this case--have fled.

The Dynamics of Violence

The vignettes below illustrate some of the dynamics of violence, and also how to resist these dynamics.

*How violence begets violence, and propagates itself, was powerfully expressed in the story of a prisoner in Greenhaven Prison in New York: "One day in the cafeteria line I heard the guy behind me say something and felt his hand hit against the back of my thigh. I ignored it. His hand hit my thigh again, and this time I heard him say 'pass.' I put my hand by my thigh and felt him pass me something. I looked down and saw a knife. I didn't know what to do. I couldn't keep the thing; I couldn't call a screw over; so I hit my hand against the thigh of the guy in front of me and said 'pass.' He took the knife. A few minutes later, a guy further up the line fell to the floor with a knife in his back" (Sojourners, January 1981, 7).

*Two inventor/entrepreneurs from Maryland have been putting board games on the market that drip with deviancy themes and teach people violence. Their first enterprise involved a board game in which people played the welfare system. More recently (apparently in early 1981), they brought out a board game entitled "Capital Punishment" in which the players try to get "their criminals" past "liberals" to "the chair." The first player to get a murderer, a rapist, an arsonist and a kidnapper to life imprisonment, death row, or the chair wins the game. At the same time, the players must also protect their 15 "innocent citizens," and a player loses one of those every time that "liberals" "spring" one of their criminals. The only comforting thing about this game is that the liberals are represented by headless figurines, and their starting place is in the "ivory tower."

In the Training Institute's teaching modules on the dynamics of violence in human service contexts, we have noted that violence may be released either when persons can no longer cope with their frustrations, or when people have been desensitized to violence by earlier experience. Aside from the inherent obscenity of this game in treating such a grievous matter so flippantly, one wonders to which side the game would contribute more: a desensitization of people to violence, or the release of their frustrations.

*Did you know that the US armed forces condition young children for acceptance of the idea of war by distributing free covers for text books in grade schools and high schools? The Mennonite Central Committee and the Quakers have caught on to this and have created competing book covers to spread messages of peace. More information is available from MCC, USP Section, 21 South 12th Street, Akron, Pennsylvania 17501. (Submitted by Ruth Hathaway)

Remember the Underworld

Nightmares of Human Services and Our Times

I had a dream that I (WW) was playing like a child with other children in a little creek. Suddenly, the creek became polluted and the amount of water was diminishing. This somehow led to my, now as an adult, exploring an underground system of sewers and waterways, together with a number of companions. There were all sorts of entrances to these underground waterways, and it was all very confusing as to which were going where, as we were trying to find the main channel and kept becoming diverted into tributaries. Suddenly, to our astonishment, we found that one of the underground passages led to a well-guarded and vast prison that was a world of its own, in a cavern so huge that it appeared to be actually open to the sky. It was a Hieronymus Bosch scene of grotesqueness everywhere, of ships on vast lakes of sewage. There were other visitors, some of them criminal types, and the chief warden was an ambiguous and sinister character who claimed to admit many visitors so that they would go back and campaign for better conditions in the underworld.

Describe Hell!

We reprint here a vignette from the l'Arche community, Marymount, in Calgary, Alberta (Letters of l'Arche, April 1979).

We who call l'Arche our home are gifted with daily reminders of the beauty of the human heart. In an environment inspired by mutual acceptance and receptivity, we are gently invited to share what is deepest in us. By risking self-disclosure, we "find" ourselves in ever-new and surprising ways. This truth was revealed rather strikingly at a recent gathering of our community here at Marymount. On this particular Friday evening, about twelve of us were seated around the dining-room table, eager to try our hands at a new board game given to us by a friend. As we began, we soon discovered that this "ungame" was no run-of-the-mill game of skill and chance. No winner's circle, no ways of limiting another person's progress, no spirit of feverish competition. A game of personal sharing. "What would you do if

you had a magic wand?" "What feeling do you have the most difficulty communicating to others?" The dice fall. The many-coloured playing pieces are shifted from one square to the next. Laughter, Frolic, Excitement. Ten-year-old Shelagh draws a card. Tell it like it is.

"Describe hell." The former clatter of people at play stops suddenly. The silence of growing anticipation fills the room. "Describe hell." Shelagh slouches back in her chair, pondering long and hard the card in front of her. Her closely-knit eyebrows reveal the vividness of her imagination, the depth of her feelings. "Describe hell." Slowly, she begins to speak, her voice quivering. "It's dark..." She hesitates. Her words cease. Silence. People wait. Fear. Anguish. A profound unrest. Shelagh's eyes begin to well up. A few tears begin to trickle down each cheek. "...It's dark...and there's no love."

Remember Those in Prison

In this season when we aspire to peace and reconciliation, it is appropriate to give some thought to people who are unjustly imprisoned across the world. Amnesty International is a world-wide organization that works on behalf of prisoners of conscience, i.e., who are in prison for their religious or political beliefs, or because they are persecuted on account of ethnic identity. Amnesty International attempts to obtain the release of such prisoners (both by quiet persuasion, by organized investigations, and by publicity which sometimes shames a government into releasing people), and also opposes the use of torture and the death penalty. A few years ago, the organization received the Nobel Peace Prize. Membership is \$20 a year, which includes a subscription to the organization's periodical, Matchbox. The address for the US chapter is 304 West 58th Street, New York, NY 10019.

The Lady Who Forgives Us

Below is a story, the source of which we have unfortunately lost. We hope the author will forgive us for sharing it here.

There is a long-suffering lady with thin hands who stands on the corner of Delphia and Lawrence and forgives you. "You are forgiven," she smiles. The neighborhood is embarrassed. It is sure it has done nothing wrong yet everyday in a small voice it is forgiven. On the way to the Jewel Food Store housewives pass her with hard looks then whisper in the cereal section. Stan Dumke asked her right out what she was up to and she forgave him. A group who care about the neighborhood agree that if she was old it would be harmless or if she was religious it would be understandable but as it is.... They asked her to move on. Like all things with eternal purposes she stayed. And she was informed upon. On a most unforgiving day of snow and slush while she was reconciling a reluctant passerby the State People whose business is sanity persuaded her into a car. She is gone. We are reduced to forgetting.

The Financial Situation of the Training Institute

Most of the people who receive TIPS will be aware of the fact that in the spring of 1981, we sent out an appeal for voluntary donations to the TI to help it survive the fiscal year, and to enable it to carry out its work. Most TIPS subscribers will be interested in the outcome of this appeal, especially since many of them are counted among our benefactors.

We received a bit under 100 donations, ranging from \$5 to \$500 in size, amounting to a total of a bit over \$4,000. This in itself is remarkable, but the most moving part of this response was that some of the people who had the least to give gave the most, including a number of handicapped people who really are poor themselves and yet who shared out of their poverty with us, sometimes with amazingly

large amounts. One group which included many handicapped members was among the most generous. Another remarkable response was that some people stated their intentions to support us on an ongoing basis with regular donations. As a result of these donations, we barely squeezed by in the black at the end of the fiscal year (June 30, 1981).

If we continue to receive help from our friends via donations, recruitment of TIPS subscriptions, and the promotion of our workshops so that people will attend on a paying basis, we may be able to space out our workshops a bit more and devote more time to writing. We are literally years and years behind the spoken material that has been presented at our various workshops and retreats, and this material desperately needs to be written up. All these years, we have been on such a workshop treadmill to remain solvent that there was never enough time to write, especially the more important material which is of book size. Currently, something like 5-8 different book-size projects really need address, not to mention smaller projects, and we would feel fortunate to finish two books in the next two years. Thus, we hope our friends will continue to assist us in our financial struggles and in the realization of our hope to have much more writing time.

Miscellaneous News & Reviews of/for the Season

*In March 1981, the Vatican released a "Document of the Holy See for the International Year of Disabled Persons," addressed to "all who work for the disabled." It includes 3 "basic principles" and 17 "operative lines." Aside from the fact that it endorsed the principle of normalization, it is a very positive and well-written document.

*The Connecticut Association for Retarded Citizens News (May 1981) carried a news item that is both sad and uplifting. It tells the story of a man who lived in a nursing home where he received only \$25 a month from his social security as spending money. He was in the habit of rustling through garbage in order to collect empty cans and bottles which he then redeemed for cash out of which he was able to buy Christmas presents for two important people in his life: his mentally retarded son, and a cerebrally palsied woman he had known for 20 years who loved to knit, and to whom he gave \$60 worth of yarn.

*In early 1981, the Department of Mental Retardation of the State of Connecticut purchased a former convent from St. Augustine's parish in Hartford, in order to establish what would, in effect, be yet another mini-institution for retarded people. While the Connecticut Association for Retarded Citizens opposed this development, the bulletin of the parish explained that "we have indeed been blessed in a special way" by receiving the price of \$473,000 for the building (Connecticut ARC News, March 1981, 13(2), 24).

*In 1981, the First Unitarian Church of Baltimore held a book-burning ceremony in which the works of Martin Luther, St. Thomas Aquinas, Mohammed, St. Augustine, St. Ambrose, St. John Chrysostomos, the Old Testament, and Hindu and Chinese writings were burned because of sections described as sexist (Baltimore Sun, in Syracuse Herald Journal, October 5, 1981).

*At 7 p.m. on Sunday, January 24, 1981, ABC-TV presented a science future fiction program ("Battlestar Galactica") in which two scientists from the future brought back to Earth a physical formula that would enable non-polluting use of nuclear energy. The scientist at the "California Institute for Technology" to whom they brought this formula exclaimed something to the effect that the advent of the two messengers from the future was "perhaps more important than the coming of the Messiah."

*It was reported to the TIPS editors that in 1979, a retarded resident of one of New York's institutions for the mentally retarded signed out for a trip into town. He failed to show up at the time he had indicated that he would return, and as the hours ticked by, the staff's level of concern began to rise. As evening turned into night, standard institutional "missing resident" procedures were initiated. The sheriff's office, the city police, state police, etc., were notified. Somebody checked with local emergency admissions in hospitals, and even with the local jail, all to no avail. In the morning, the resident reappeared on his own. It turned out that he had gone to church to pray, and had spent the night there.

*Muscle tension reduction was measured in people participating in a deep muscle relaxation program, a prayer group, and a control condition. Relaxation training produced far more tension reduction than did praying. Also, an orthodox observance of the Sabbath (or by implication, Sunday) was characterized as "time out day." (Elkins, D., & Sandler, H. M. Relaxation training and prayer behavior as tension reduction techniques. Behavioral Engineering, 1979, 5(3), 81-87).

*An article (DeMayo, F. J., Mizoguchi, H., & Dukelow, W. R. Fertilization of squirrel monkey and hamster ova in the rabbit oviduct (xenogenous fertilization). Science, 1980, 208, 1468-1469) reports successful experiments in which ova and sperm of one animal species were introduced into the oviducts of another species. For instance, sperm and ova of squirrel monkeys were placed in the oviducts of rabbits, where fertilization and implantation of the foreign species took place. One of the conclusions drawn by the authors was that instead of growing "test tube babies," human ova could be fertilized and implanted in animal hosts. Not discussed was whether the human fetus would at a certain stage be transferred to a human host, or whether the host animal would actually give birth to the human infant. One can almost imagine a cow in a stable giving birth to a human child, with our modern scientists standing by in order to determine whether the offspring should be declared human or not.

Good News of Comfort and Joy

*In a recent TIPS issue, we commented on the US commemorative stamp for the International Year of Disabled Persons. In the meantime, the US postal service has also issued for the first time a commemorative stamp with braille characters.

*An 11-year old child with Multiple Sclerosis who has to use a wheelchair to get around was selected to participate together with a group of non-handicapped youngsters in a television commercial for the new Barbie Doll line. (Rehabilitation Literature, September-October, 1981).

*A one-year old infant was beaten into unconsciousness by her mother's man-friend and was near death when hospitalized. He also battered the mother. Fortunately, the child has a citizen advocate who prevented the hospital from letting the child die. The child was subsequently placed in a foster home, and the mother severed her relationship with the assailant who was convicted of child abuse.

"HOUSEKEEPING ANNOUNCEMENTS"

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The Training Institute. The Training Institute for Human Service Planning, Leadership and Change Agency (TI), directed by Wolf Wolfensberger, PhD, functions under the auspices of the Division of Special Education and Rehabilitation of Syracuse University's School of Education. Dr. Wolfensberger is a professor in the Mental Retardation Area of the Division. Since its founding in 1973, the TI has been supported primarily from fees earned from speaking events and workshops (across the world as well as in Syracuse), and to a small extent from consulting, evaluations of services, and the sale of certain publications and planning and change agency tools. There have been no federal grants. TI training has (a) been aimed primarily at people who are, and who aspire to be, leaders and change agents, be they professionals, public decision-makers, members of voluntary citizen action groups, students, etc., and (b) primarily emphasized values related to human services, the rendering of compassionate and comprehensive community services, and the achieving of greater societal acceptance of impaired and devalued citizens.

Training Institute (TI) Publications. The TI sells a number of items, disseminates a "publication list," and updates it about 2 times a year. If you want one or more copies, please let us know.

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