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[The North Avenue Review](#) is a student publication of the [Georgia Institute of Technology](#). It is published four times a year by [our staff](#) composed of people who write for us, submit art, help with layout, show up to meetings, etc. for the students of Georgia Tech. It has become a (relatively) long-standing tradition as an alternative form of expression.

Mail suggestions about this page to [Jimmy Lo](#) at

unreal@cc.gatech.edu.

Mail questions or submissions to the North Avenue Review at

dsadmp@prism.gatech.edu.

[North Avenue Review](#)

A Georgia Tech Publication.

CyberCruft

This is the Winter '95 installment of your guide to online nonsense, *CyberCruft*.



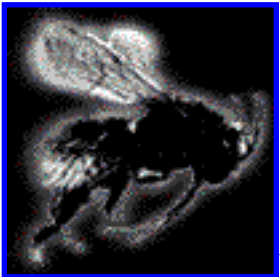
[Condom Country](#)

Good old-fashioned safe sex stuff.



[Hyperdiscordia](#)

May the goddess of discord be with you. Its a religion for the 90's.



[WaxMOO](#)

This is the hypermedia version of the film *Wax Or The Discovery Of Television Among The Bees*.



[Shred Of Dignity Skater's Union](#)

This guy is amazing. You should definately check out his info about his former house on Shipley street.



[Factory Control Panels Building 1-A](#)

If the aliens do invade, you'll need this page.



[Bas van Reek Art Building](#)

If you can't afford your own art collection, just get your own building!



[A Little Taste Of Paste](#)

To quote:

Ah, paste! The very name conjures a sudden non-toxic snack attack.



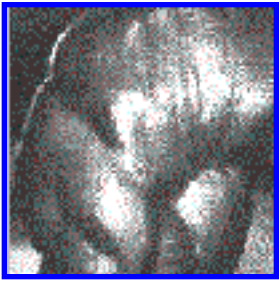
[RoadKills 'R' Us](#)

Miles O'Neal (a tech alum!) makes good!



[The CIA](#)

Touching this page probably immediately gets you put on some *list* somewhere in Langley Virginia, but hey, its free!



[The Female Bodybuilders Page.](#)

(The picture at left is Laura Binetti's shoulder and upper arm.) This will make you feel small, very small. Make sure you check out all the home pages for various bodybuilders.

[Ian Smith](#) (iansmith@cc.gatech.edu)

Women and Obstetrics

The Loss of Childbirth to Male Physicians

by Shira Happlin

"Woman" is often referred to as a diseased state of the male norm. Medical testing is done on men, with men as the norm. Women's bodies are diseased and dysfunctional. Female processes are not normal occurrences in the female body. They are deviant processes, needing male consultation and male solutions. This medicalization of women's bodies occurred during the eighteenth and nineteenth centuries as medicine became professionalized and men came to be in control of women's bodies and their processes. During the fifteenth, sixteenth, seventeenth and part of the eighteenth century, midwives oversaw women's medical needs. Childbirth and diseases of the reproductive organs were the domain of midwives. Books on midwifery taught midwives to diagnose problems, to suggest treatments, and to oversee birth. As men sought to professionalize medicine and to further their control they began to become involved in midwifery and developed obstetrics and gynecology.

The shift from midwife to obstetrician and gynecologist occurred from the early eighteenth through the nineteenth centuries. Relinquishing control of their territory was not something midwives did voluntarily, rather it happened as a result of questions of women's place and innovations in technology. Men's access to education and to technology provided them with an advantage over female midwives. Female midwives and women in general were denied medical education. They were not exposed, nor allowed to use certain technologies. In order for midwives to keep their job, they were forbidden from practicing medicine. Using technology was practicing medicine; midwives could not use technology to ease labor or to diagnose gynecological problems. New technologies were in the realm of the male doctors. These male doctors could then promise better treatment, easier labor, etc. as a way of asserting their dominance in the field.

This dominance was over women, their bodies, and their bodies processes. The use of the vaginal speculum, forceps and anesthesia helped to exert men's control over women's bodies. The speculum allowed men sight in addition to touch. Forceps brought obstetricians into almost every birth that occurred. Anesthesia put women to sleep and let them forget their births, giving their doctors more control over the birthing process.

The speculum came into use during the early eighteenth century. It was rediscovered and popularized by Joseph Recamier, a professor of medicine in Paris. He constructed a slender tin tube through which he could examine and inspect the uterine neck and the vagina. Because of the sight the speculum gave to gynecologists, it

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became a very controversial technology. In the early eighteenth century, there was heated debate about the use of the speculum. Examinations by speculum involved exposure and penetration of what was "private". Most doctors felt that to look at and to touch female genitalia was unnecessary, sacrificed female delicacy and ignored medical ethics [1]. According to Dr. Charles Meigs, professor of medicine and diseases of women and children in Philadelphia, indiscriminate use of the speculum was an affront to women's modesty. Meigs felt that his duty as a doctor was to uphold the moral fabric of society, not to cure women's diseases. Meigs explained to his students that he was...

"...proud to say that in this country generally, certainly in many parts of it, there are women who prefer to suffer the extremity of danger and pain rather than wave those scruples of delicacy which prevent their maladies from being explored. I say it is fully an evidence of the dominion of a fine morality in our society."[2]

The speculum was also thought to "dull the edge of virgin modesty, and the degradation of the pure minds ... the female who has been subjected to such treatment is not the same person in delicacy and purity as she was before."[3] Male doctors felt that once a woman's erotic feelings had been stirred, through sight and touch, it would be easy to seduce her. The men were responsible for control of women's sexual desire, chastity, and loyalty to husband.

This importance of protecting female virtue seemed to apply only to the upper classes, however. As early as 1810, the speculum was being used to regulate prostitution. Parisian prostitutes had to register, and be examined by the speculum. If she was found to be suffering from venereal disease, she was detained and treated at a prison hospital. Already methods of control were in place.[4] The passage of the Contagious Disease Acts gave further control to men over women's bodies. The 1864 Act gave JPs, inspectors, magistrates and medical practitioners the power to apprehend a woman and force her to undergo an examination. The 1866 Act gave police the power to detain and examine any prostitute suspected of having a disease. Women could be detained against their will and without their consent. They could also be imprisoned if they refused the examination.[5] According to Ornella Moscucci...

"Anti-regulationists violently opposed the examination of prostitutes by the speculum, which they depicted at best as a voyeuristic intrusion in the womb, and at worst as the 'instrumental rape' of women. Women were forced to submit to brutal and degrading inspections to 'make vice safe for men', while the men who consorted with them were allowed to go unpunished."[6]

Lynne Tatlock, in her essay, "Speculum Feminarum", gives a more radical view of the meaning of the speculum to women and their bodies. Writes Tatlock...

"[A] new kind of medical -- indeed, a male/masculine -- gaze, enhanced by instruments, proceeded to analyze, organize, and ultimately reduce the experience in the service of nosology. This is the new medical "glance" that ... Foucault overtly linked to the view through the speculum at the cervix, a glance that simulates palpation of the cervix. ... [H]is description of it as an aggressive glance at woman's interior quite palpably demonstrates that it is not gender-neutral, that it is a "masculine" gaze. Indeed, Luce Irigaray, ... asserts that man's use of the speculum signifies the "masculine" usurpation of the right to look at everything. The glance through the speculum, Irigaray insists, leads man mistakenly to believe himself reconfirmed in his priority in the creation and thus as the sole contender for knowledge. Knowledge is the key word."[7]

The speculum allowed men to know and control the women they were examining. Woman's sexual freedom and bodily privacy were lost to men obsessed with the need to control women's bodies and the medical profession.

This desire for control led men to seek greater status as obstetricians in the nineteenth century. The professionalization of obstetrics is one of the leading factors in the demise of midwifery. Doctors sought to improve their status by proving midwives uneducated and unprepared for medical emergency. This control over the birthing process came about with the increasing use of forceps in doctor attended births. Forceps allowed the male doctor to deliver live babies where previously the child or the mother would have died. Forceps were also used to shorten lengthy labor. Because midwives were not allowed by custom to use medical instruments in their practice, forceps became the exclusive domain of physicians. Childbirth started to become the expertise of men, instead of women.

Forceps improved the status of physicians by easing birth and increasing the chances of a live birth. A physician who used forceps in the majority of cases, necessary or not, would increase his chances of a successful and less painful birth. Until the use of forceps, the only way to remove a fetus that couldn't pass through the birth canal was to perform a craniotomy. Forceps represented the introduction of science to birth, the professionalization of physicians, the downfall of midwifery, and the loss of birth from women to men. Catherine M. Scholten writes...

"[T]he time seemed ripe to apply science to a field hitherto built on ignorance and supported by prejudice. Smellie [Dr. William Smellie, discovered the mechanics of parturition, perfected the design and use of forceps, and taught their use] commented on the novelty of scientific interest in midwifery. `We ought to be ashamed of ourselves ... for the little improvement we have made in so many centuries.'"[8]

Thomas Jones of the College of Medicine of Maryland wrote in 1812, "With the cultivation of this branch of science women could now reasonably look to men for safety in the perilous conditions of childbirth." [9]

What Jones failed to write about were the failures of the forceps to completely revolutionize childbirth. Forceps sometimes saving the life of an infant who would have been killed, or sped up labor; however, they also caused as much injury as they prevented. Forceps were responsible for rips in the perineum, head injuries to the fetus, and other obstetric complications. The overuse of forceps was an acknowledged problem in the nineteenth century. Accusations of "meddlesome midwifery" and cautions against forceps misuse suggest a serious problem existed. William Potts Dewees, professor and the University of Pennsylvania, wrote, "The frequency with which [forceps] have been employed in some instances is really alarming, and I had like to have said, must have been too often unnecessary." Another physician writing in the 1880s wrote "grave perineal lesions were more common now than formerly, and this increase has been coincident with the increased use of forceps and of anesthetics in labor." [10]

The increase of dangers to women was due to other interventions by physicians as well. Since most labor proceeded normally, any intervention introduced dangers that weren't already present. Germ theory was not yet in place, and doctors did not take action to sterilize themselves or the area they were in. Unwashed hands posed major threats to women's health, often carrying disease from other patients the doctor had examined. Some physicians also routinely used opium and other narcotics, and ruptured the water with their fingernails. These actions also placed unknown and previously nonexistent dangers to women.

Women, unlike the midwives who were being forced out of their jobs, were choosing physicians of their own volition. Unlike today, women were not forced to give birth in a hospital, or with a licensed physician. Women called on physicians to be present, often because the threats they might bring outweighed the fears the women had of childbirth. Women were also sometimes forcing intervention on themselves. Doctors who did not intervene at all were seen as not doing their job. Physicians might decide to intervene dependent on a woman's state of mind at the birth, her expectations of the physician, his standing in the community, or a number of other reasons.

According to Judith Walzer Leavitt, this choice of calling in a doctor allowed women to continue "to hold the power to shape events in the birthing room". [11] Women could choose what type of birth they would have and what actions would be taken. Write Leavitt...

"[F]or those women who chose physicians instead of or in addition to midwives, birth became a less natural, immutable process and more an event that could be altered and influenced by a wide selection of interventions. Middle-class birthing women and their physicians realized

that fate no longer held women in such a tight grip and that decisions could be made ... that would determine what kind of birth a woman would have and perhaps whether she and her baby lived or died. This mental perception of the ability to shape the birth experience became even more important in the second half of the nineteenth century, when anesthesia emerged as the newest birthing panacea and physician interventions became more routine." [12]

While forceps were an invasion of the female world of birth, it was an invasion by invitation. And, according to Leavitt, a source of empowerment for women over the hazards of birth. Women were willing victims to the takeover by physicians.

Leavitt provides a similar interpretation of the use of anesthesia in birth. During the mid-nineteenth century, some physicians began using ether and chloroform to ease pain during labor. Many physicians were reluctant to use any anesthesia, unsure of the dangers and the risks it presented to women. Charles Meigs rejected both chloroform and ether. He believed that "a labor pain [is] a most desirable, salutary, and conservative manifestation of the life-force." Labor pains helped Meigs determine the progress of labor and felt the anesthesia would make him less effective. [13] In the beginning, women were more demanding of anesthesia than doctors were in offering it. Once women understood that ether or chloroform could ease their pains, they demanded its use, even when they were capable of having relatively easy births. With chloroform it was "nothing to have babies". As more women demanded anesthesia, more doctors began to use and to encourage the use of chloroform and ether. Says Leavitt, this "clearly illustrates the powers that women held in America's birthing rooms, the easy assertion of their decision-making authority, and the physicians' acceptance of the necessity to alter their own plans in the face of women's expectations." [14]

Like the use of forceps, anesthesia carried with it many risks. Physicians were well aware of these dangers, and many refused to use anesthesia until well into the nineteenth century. Medical literature "indicated that either ether or chloroform could increase the danger of hemorrhage, could lead to protracted labor, could decrease uterine contractions, and could cause a newborn breathing difficulty." [15] Many physicians warned against the routine use of anesthesia in birth for these reasons. Until the advent of twilight sleep in the early twentieth centuries, many doctors refused to use any type of anesthesia.

Twilight-sleep was a combination of scopolamine and morphine. It put women to sleep and caused an amnesia that led them to "forget" the birth process. Twilight-sleep was subject to many debates similar to those over the use of ether and chloroform. The use of twilight-sleep, however, was one which ignited a country of women demanding its use. The use of twilight-sleep was an example of women controlling their own births by choosing to go to sleep. These women were demanding the right to control their own birth and its process. Many leaders of the twilight-sleep movement were

suffragists and women's rights leaders. Twilight-sleep represented women's control over birth decisions.

This control did not come easily, however. Doctors were fighting the use of twilight-sleep for a number of reasons. Some of these were safety, although many unsafe procedures were still being used in birthing rooms. The debate over twilight-sleep became a public debate and represented doctors' lack of complete control over birth procedures and decisions. As doctors were fighting for control over the entire birth process, they could not allow women to continue making decisions. Says Leavitt, "it was principally this question of power over decision making that separated the twilight-sleep movement's proponents from its opponents." [17]

What doctors had not yet realized that twilight-sleep was the first step to complete control by the physician. Twilight-sleep had to be administered in a hospital and the birth had to be overseen by physician and staff. Women were completely unconscious and so did not experience birth. The widespread use of twilight-sleep also paved the way for other anesthesia. By encouraging women to go to sleep, women were further distanced from their bodies. They lost control over a process as natural as any other bodily function.

This loss of control and medicalization of birth was well on its way during the nineteenth century. Physician intervention in birth, improved methods for combating puerperal fever and anesthetizing women for a medical procedure all contributed to childbirth's medicalization. The natural processes of a woman became medical procedure that required a male physician to step in and take control. This intervention was frequently more detrimental to a birthing woman's health than no physician would be. Physicians themselves carried many diseases. Yet women did not fight this invasion, rather they welcomed and in some cases demanded it. The loss of control of their bodies was not something they had anticipated, nor did they realize it was occurring. Writes Tatlock of the loss of control due to the speculum...

"Once male practitioners established their right to look and thus to know by seeing what the midwife knew by touching, the field of obstetrics and gynecology was changed forever. The bodies of women were thereby rendered objects of institutional knowledge, a knowledge contested and prescribed within "masculine" universities, regulated and deployed by male boards of health, and endlessly reproduced by sterile and unsexed specula, those keys that had opened the female body and locked it into its place within professional "masculine" medicine." [17]

Once birth moved into the hospitals and men gained the uncontested right to look, women surrendered all control and knowledge of their bodies to medicine, and hence to men. What had been normal became abnormal. Women's bodies, specifically their reproductive organs were held responsible for their mental illness, and for other medical problems. Women had to protect and their organs controlled so that women

would not suffer, die or go insane. Through increased technological use, and the exclusion of women to access education and technologies, men gained and held control over women's bodies and their functioning.

(A response to this article appears in our [Spring 1995](#) issue)

Footnotes

1. Drachman, "The Loomis Trial" in Leavitt, Women and Health in America, p. 168.
2. *ibid.*, p. 168.
3. Moscucci, p.115
4. Perhaps the speculum was the first incidence of surveillance of women to protect society at large. Foucauldian inspired feminist work on reproductive surveillance explores this more fully. Tatlock's quotation below suggests the flavor of some of that work.
5. Moscucci, p.123.
6. *ibid.*, p.123.
7. Tatlock, p. 759.
8. Scholten, "The Importance of the Obstetrick Art" in Leavitt, Women and Health in America, p.146.
9. *ibid.*, p.146.
10. Leavitt, Brought to Bed, p.47.
11. *ibid.*, p.49.
12. *ibid.*, p.50-1.
13. *ibid.*, p.117.
14. *ibid.*, p.119.
15. *ibid.*, p.122.
16. *ibid.*, p.139.
17. Tatlock, p.759.

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[The North Avenue Review](#)

Scanned Images

by [Chris Sidi](#)





What the Information Superhighway Means to Me...???

by [Gavin Guhxe](#)

I hate hard questions. Questions about the Information Superhighway (IS) tend to be hard to answer because of the assumption that an IS does exist. Officially there is no Information Superhighway. There are numerous individuals who communicate information through the use of e-mail, ftp (file transfer protocol), mosaic, netscape etc, but there is no official 'Information Superhighway'. Instead there is a bunch of individuals exchanging information within a fairly chaotic environment which is awesome. Such an environment allows information to remain uncensored and to travel to whoever wants it.

The current efforts to establish an official Information Superhighway should be looked upon in a dubious manner since such an environment would allow such nasties as censorship to be an official force on the net. There is already denial of information as the lack of access to alt news groups from Georgia Tech for 'normal' users proves. However the point has to be made clear that such lack of access is not censorship. Such users can still gain access to alt news groups, but they have to obtain an account on another system which carries the alt news groups.

Although censorship is a very important issue a more pertinent issue for this author concerning use of the Internet is access. It is great that such a space as the Internet where ideas can be transmitted to other individuals at different points of the globe in a matter of seconds, but the problem is one of access. Lack of access to the internet for many individuals can create (and is creating) a class structured society based on access to information.

Those individuals who have internet access have the ability to gain information that other non-internet individuals cannot necessarily obtain. Of course anybody can gain access to the internet if they have the resources to enable themselves to gain access. Such resources involve being able to obtain a good computer and modem, the ability to pay for such services as American On Line or any other system that will allow one to have general internet access. The important thing to notice is that one needs money to be able to gain access to the internet. Of course there are other ways to gain internet access, one can attend a college that has internet access and use the college's resources. Another way is if you work for a company that allows general internet access. Notice though that the college route still implies having money, while the employer route is probably the only route in which people who don't have the money can gain access to the internet.

Of course lack of money is only an excuse if one worries about such niceties as quality of equipment. It is very easy for one to obtain an 286 or a MacIntosh SE with a cheap modem that can then be used for Internet access. The bigger problem is overcoming the perception that you need the best equipment to gain access. Those who don't have access to the net and know very little about computers probably do

not realize that one does not need the best equipment to get Internet access. In order to have everyone on level playing field for the information age (which is coming) people have to become more computer friendly. A great method is to use all the old computers and rabble (of which there is plenty) to teach people basic computer skills and give them access to such fun things as the Internet.

Unfortunately the problem of software compatibility exists. It is harder to find the necessary software to enable one to use the Internet effectively with inferior equipment. I do not think that Mosaic will work with a 286, although I could be wrong. In the case of Macintosh everything hinges on whether or not system 7 can be installed on the old Macs. With the advent of Mosaic and Netscape plain old gopher servers are disappearing for the 'better' picture oriented vehicles. One who can not gain the proper equipment will not be able to access such resources thereby denying them access to supposedly 'public' information. Of course the image that the Internet is 'open to everyone and anyone' is constantly maintained, but in reality an information upper class is being created.

There is another reason for lack of internet access: time. A lot of individuals who have internet access still do not exploit its potential due to a lack of time to sift through all the information on the internet that does not apply to them in order to find information that they can use. Due to the chaotic nature of the Internet, it is not the most user friendly of sources. True such programs as gopher/netscape allow one access to posted information if he/she spends the time looking for the information; but how one can find a listserv for up-to-date ideas concerning an obscure topic? The internet in many ways is still a tool in which "who you know" is very important. If you know the individuals who can tell you where to find the info that you wish to obtain then you will have no problem in obtaining the information.

Due to money restrictions, most of the stuff posted on the Internet is placed by those who have the most money, which implies that there still exists an upper hand in control of information in that those with the most money can put out the most information that they support(propaganda). However the amount of money needed to enable a bulletin board system or host computer is nowhere near the amount of money needed to start an international newspaper. What the internet has done is allowed those with less resources be able to spread their ideas to a much wider group of people than ever before possible. A great example is an e-mail zine: it is a lot cheaper to design and spread a e-mail zine to thousands around the world than it is to use print and only reach hundreds. Although the internet is limited to those who can afford access, it enables users to spread information to other groups of individuals all over the globe a lot easier and cheaper than any other form of communication.

Another advantage is that the Internet can be used to eventually get rid of such things as books, newspapers, magazines, and journals because the ability to place the information on a gopher server already exists. The Gutenberg project in which different texts are being placed on line so that any individual who can gopher to the Gutenberg server will be able to read the electronic books. What is happening is a revolution in how information is absorbed and stored. Now whole libraries can be stored on a regular pc computer. Not only is storage space saved but resources such as paper are conserved. The path for a paperless society is now being started. Now what would be nice would be user friendly monitor screens that do not destroy one's eyesight and better designed keyboards which will prevent the

onsight of arthritis of the fingers.

The possibilities are of course limitless, but there is still the other side of the picture. Who decides what books are used for the Gutenberg project? Better yet, who decides what is posted? What happens when those who cannot afford the latest technology can not keep up with the newest innovations and are not able to fully use the Internet due to built in walls?

The Internet is a great tool for the common middle class individual to be able to express their viewpoints to those who under other circumstances would never be able to obtain the information. The fact remains though that the majority of the world will probably never have Internet access even within the next one hundred years. As the global economy becomes more information oriented divisions will arise between those who can control the information and those who are unable to gain access or have their access limited.

Bureaucracy Watch

Bureaucracy Watch is a new edition to NAR in which the North Avenue Review begins to take on a journalist's perspective concerning issues that happen at Georgia Tech. We at NAR would like to keep this as an regular section, so if you run into any problems with any of the Georgia Tech bureaucracy please feel welcome to send us an article about your problems.

From: vaps0rm@prism.gatech.edu (Randolph W. McDow)

Newsgroups: git.general, git.announce, git.sga.issues, git.sga.elections, git.club.gala, git.club.drama, tech,git.club.musicians-net, git.technique, git.talk.politics, git.talk.misc

Subject: SGA neglects to inform: ELECTIONS SOON!

Date: 16 Jan 1995 21:25:03 -0500

While those people in SGA have known about the upcoming elections, and have been planning, they have not bothered to inform the general student body that application packets can be picked up in the SGA office, starting last Friday. The elections committee has neglected to post the Elections Code, as asked, to the general newsgroups.

This shows to me that many of those in SGA have NO interest in recruiting new people into the ranks of SGA, as this would deprive them of their seats. They control 1.4+ million dollars of your student activity fees.

This is your chance to do something about it.

Go to the SGA office (Student Services building, ground floor) tomorrow and get an application. Fill it out and return it. Get another application for a friend.

One thing that is not publicized is the way that seats that become vacant during the year are filled: SGA goes back to the lists of people that ran for those spots before they open the position to people that apply. Therefore, if you have any interest, you should APPLY NOW!

These applications are due Jan. 30, 1995 at 5 p.m. in the SGA office. Those already on SGA have known this for awhile. I have already been asked about the election by a number of people running. They have a head start on

you, but it is not too late.

If you have any questions about running for office, I would be happy to try to answer them for you. I think that this year's elections are going to be very interesting, and that it will help Tech to have lots of people running for positions.

As reparations for grossly neglecting the student body in this manner, I suggest that SGA put on a program to informally meet with students interested in joining SGA. This program should be well advertised so that ALL students know about it.

Randy McDow

Any undergraduates interested in running for SGA or anyone who is curious about what SGA does or how it is run is invited to come to the Student Services Lecture Hall on Tuesday, January 24 at 7 pm. Current officers, committee chairs, and representatives, as well as members of the elections committee will be there to answer any questions, and there will be a BRIEF presentation on the purpose and structure of SGA.

Everyone is also invited to stay for the Undergraduate Student Council (USC) meeting immediately following at 7:30.

Cindy VanDeVoorde
Undergraduate SGA PR chair

From: chris@cc.gatech.edu (Chris Adams)
Newsgroups: git.general
Subject: Re: SGA neglects to inform: ELECTIONS SOON!
Date: 16 Jan 1995 22:41:05 -0500

Randolph W. McDow wrote:

While those people in SGA have known about the upcoming elections, and have been planning, they have not bothered to inform the general student body that application packets can be picked up in the SGA office, starting last Friday.

Actually, while it wasn't on the front page, it was in last weeks Technique on page 29. Maybe you need to touch up on the student rules that tell you that reading the Technique each week is required, just like checking your PO Box every SCHOOL day (while the registration system says every day, the student rules say every SCHOOL day - big difference at the rate mail is delivered).

The elections committee has neglected to post the Elections Code, as asked, to the general newsgroups.

Again, read the Technique. The article on page 13 about the first SGA meeting of Winter Quarter states that a copy of the elections code "is available in the SGA office." If you can't go by there to pick it up, maybe you just aren't that interested. Despite how much time some people spend reading newsgroups, that is not the primary method of distribution of information. I imagine if you went by, got a copy, and took the time to type it in for the newsgroups, nobody would complain.

As reparations for grossly neglecting the student body in this manner, I suggest that SGA put on a program to informally meet with students interested in joining SGA. This program should be well advertised so that ALL students know about it.

I suppose they should advertise it by posting to a newsgroup or two? I think that things in the Technique are well advertised. It's not my fault if you can't take the time to look through it before spouting off.

Chris Adams

Well, I recently saw the original post and finally I saw some responses. While the original post had been enough to pique my interest the response that I have included was especially bothersome to me, since in it obvious that somebody in SGA thinks newsgroups are important enough to post to, yet Randy gets slammed, by someone saying putting something in the Technique is more than enough.

It seems that SGA has found a new style of minimalist government. I figure an election is an important enough occurrence that every effort should be made to inform the student body. Of course, if you were in the SGA you

may disagree, after all the more people running, the more likely a change may occur, and the more likely everyone involved will be forced to really work. Furthermore, the people who already control the 1.4+ million dollars, that Randy mentions, certainly don't want to lose that control.

Chris Adam's states that this information did reach the student body, through the Technique which our campus rules "require" us to read. I HAVE NO DOUBT THAT TECH REQUIRES US TO READ THEIR NEWSPAPER. Don't get me wrong, the Technique is a great paper, its got Dilbert after all, but as far as disseminating information, but I feel the general opinion is that no one really bothers to read the rest of the paper. We won't get into the reasons for that. Personally I think that disseminating information through the Technique is only limited tool, as well as being orwellian and archaic. While the technique does reach a good number of people of campus, it is expensive, environmentally wasteful, and time consuming. In comparison, posting to a newsgroup costs practically nothing and takes only a few minutes. It may not reach every student on campus, but it will reach some. I think that if members of the SGA are willing to slaughter hordes of trees, pollute our rivers and streams with bleaches, and burn a significant portion of our fees in the belief that every student is going to notice something on page 29, they should also be willing to take 10 minutes and post to a newsgroup.

Finally I do not wish for anyone to think that I dislike the Technique. The Technique exists for a reason. It is read by a significant portion of the campus, however it is only one method of letting people know what is happening in SGA. My point here is newsgroups are another method to do the same thing, and in no way can posting to newsgroups be considered any more difficult then putting an article in the Technique.

This whole matter really bothers me since throughout the year most people have very little idea what goes on in SGA, and when something important like this comes up it is vital for the democratic process that people know about it. An election should be a time for fresh faces to stand up and say, "We have some new ideas for what SGA should do for the students." It seems SGA just does not want that to happen.

Linda Deerborn

The Lovely World of DisInformation

by [Gavin Guhxe](#)

Article 25820 in soc.couples

Newsgroups: misc.legal,soc.couples

From: schaffer@netcom.com (Lenny Schaffer)

Subject: Re: Sue Smith-N.O.W. Woman of the Year

FEMINISTS SPLIT OVER SUE SMITH

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WASHINGTON DC -- Controversy has erupted amongst the nation's leading feminists with the naming of Sue Smith "Woman of the Year" by the South Carolina branch of the National Organization for Women. Sue Smith is the young mother who confessed to the drowning deaths of her two young sons.

"Women of South Carolina need a positive interpretation to these tragic events to help us through our grief," explained F. J. Kates, President of NOW S.C. "Smith should be seen as a victim who finally took drastic measures to free herself of lifelong oppression," explained Kates, "Smith took heroic, albeit misguided, action to take control of her life. What's so bad about that? Women should admire her desire to raise herself above her lot as a home-bound mother--and not just focus on the negative aspects of her actions."

Patricia Ireland, the president of N.O.W., expressed her concern about the actions of their South Carolina affiliate. "Some will clearly not understand our acknowledgment of Smith's heroic actions," explained Ireland at a hastily called news conference, "we must be sensitive to the reality that not all women have the raised consciousness of the women's movement and may take our selection the wrong way. We should have taken more time before announcing this year's Woman of the Year."

When more specifically asked about NOW's position on the deaths of the two young boys, Kates reflected "no doubt that it's unfortunate that things went this far. Smith always had access to planned parenthood options, it's tragic that she didn't take disposal actions while still pregnant with the boys. If she hadn't waited so long it all would have been perfectly legal. This is

the real tragedy."

Sue Smith replaces Lorena Bobbit as the N.O.W. Woman of the Year. Bobbit was named the organization hero -- she was found guilty of being temporarily insane for severing the penis of her sleeping husband. Despite being touted as a role-model for women, Bobbit renounced any affiliation with any women's group. "I just want a job that gets me lots of tips."

In a related matter, Sen. Ted Kennedy responding to reporters, said "I have no recollection of ever being in South Carolina at the time or giving Susan Smith driving instructions."

[note to the humor-impaired. The above report should not be accepted as the facts in this matter, unless you get further corroboration elsewhere]

To: IS Daily News Services for Executives

Cc: Newswire Mailing

Subject: MICROSOFT: Bids to Acquire Catholic Church

Date: Tuesday, November 29, 1994 7:16AM

MICROSOFT Bids to Acquire Catholic Church

By Hank Vorjes

VATICAN CITY (AP) -- In a joint press conference in St. Peter's Square this morning, MICROSOFT Corp. and the Vatican announced that the Redmond software giant will acquire the Roman Catholic Church in exchange for an unspecified number of shares of MICROSOFT common stock. If the deal goes through, it will be the first time a computer software company has acquired a major world religion.

With the acquisition, Pope John Paul II will become the senior vice-president of the combined company's new Religious Software Division, while MICROSOFT senior vice-presidents Michael Maples and Steven Ballmer will be invested in the College of Cardinals, said MICROSOFT Chairman Bill Gates.

"We expect a lot of growth in the religious market in the next five to ten years," said Gates. "The combined resources of MICROSOFT and the Catholic Church will allow us to make religion easier and more fun for a broader range of people."

Through the MICROSOFT Network, the company's new on-line service, "we will make the sacraments available on-line for the first time" and revive the popular pre-Counter-Reformation practice of selling indulgences, said Gates. "You can get Communion, confess your sins, receive absolution -- even reduce your time in Purgatory -- all without leaving your home."

A new software application, MICROSOFT Church, will include a macro language which you can program to download heavenly graces automatically while you are away from your computer.

An estimated 17,000 people attended the announcement in St Peter's Square, watching on a 60-foot screen as comedian Don Novello -- in character as Father Guido Sarducci -- hosted the event, which was broadcast by satellite to 700 sites worldwide.

Pope John Paul II said little during the announcement. When Novello chided Gates, "Now I guess you get to wear one of these pointy hats," the crowd roared, but the pontiff's smile seemed strained.

The deal grants MICROSOFT exclusive electronic rights to the Bible and the Vatican's prized art collection, which includes works by such masters as Michelangelo and Da Vinci. But critics say MICROSOFT will face stiff challenges if it attempts to limit competitors' access to these key intellectual properties.

"The Jewish people invented the look and feel of the holy scriptures," said Rabbi David Gottschalk of Philadelphia. "You take the parting of the Red Sea -- we had that thousands of years before the Catholics came on the scene."

But others argue that the Catholic and Jewish faiths both draw on a common Abrahamic heritage. "The Catholic Church has just been more successful in marketing it to a larger audience," notes Notre Dame theologian Father Kenneth Madigan. Over the last 2,000 years, the Catholic Church's market share has increased dramatically, while Judaism, which was the first to offer many of the concepts now touted by Christianity, lags behind.

Historically, the Church has a reputation as an aggressive competitor, leading crusades to pressure people to upgrade to Catholicism, and entering into exclusive licensing arrangements in various kingdoms whereby all subjects were instilled with Catholicism, whether or not they planned to use

it. Today Christianity is available from several denominations, but the Catholic version is still the most widely used. The Church's mission is to reach "the four corners of the earth,"echoing MICROSOFT's vision of "a computer on every desktop and in every home".

Gates described MICROSOFT's long-term strategy to develop a scalable religious architecture that will support all religions through emulation. A single core religion will be offered with a choice of interfaces according to the religion desired -- "One religion, a couple of different implementations," said Gates.

The MICROSOFT move could spark a wave of mergers and acquisitions, according to Herb Peters, a spokesman for the U.S. Southern Baptist Conference, as other churches scramble to strengthen their position in the increasingly competitive religious market.

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As can be evidenced by the above two articles, the chaotic nature of the internet allows reality to be even more subverted and changed. Who needs virtual reality to dim the lines between reality and fantasy when anyone who has access to the Internet can make fantasy reality all over the world with limited resources. Such behavior through the Internet is more believable because a lot of initial users do not understand the nature of the Internet. Most initial users have the assumption that what they see and read on the Internet is true. They are wrong. Just as in real life most people have learned to tell the difference between tabloids and newspapers, one must learn how to smell bs on the net.

It is obvious that the above two article are fake because anybody who knows anything about the situations will be able to point out the discrepancies, which leads us to the notion of what happens when one is not familiar with the subject? How can one determine if what they are reading is true? As Beaudrillard had already stated years ago: the line that seperates fantasy from reality is dimming and the two worlds are now spilling into each other and eventually both worlds will be one.

Disinformation has always been around, it is just now easier to spread disinformation and make it believeable due to technology. What is required is that one has to learn who is an reputable source of information in order to verify whatever information they might obtain. For instance, suppose you obtain

information about a computer system but you are not sure if it is true or not. What you would have to do to verify such information is consult a reputable source of computer knowledge in the field. The issue increasingly becomes who you know concerning whether or not one will be fooled by disinformation.

Digital Liberty

by Bill Frezza

From: email list server

To: cpsr-announce@Sunnyside.COM

Date: Tue, 6 Dec 1994 18:38:13 -0800

Subject: DigitaLiberty

Friends of Liberty,

It is becoming increasingly apparent that the arrival of cyberspace is destined to engender a fundamental discontinuity in the course of human relations. This is a source of great optimism and opportunity for those of us who believe in freedom.

Many of you who participate in the lively debates that take place in these forums have seen a number of activist organizations spring up claiming to represent the cause of freedom. And if you are like me you have cheered these groups on only to watch them get bogged down in a quagmire of realpolitics.

It is a sad fact that the beast in Washington has evolved into a self-perpetuating engine expert at co-opting the principles of even the most ardent reformers. Slowly but surely all those who engage the system are ultimately absorbed into the mainstream miasma of majoritarianism. For example, what can be more discouraging than watching an organization that started out as a cyber-civil liberties group shift its focus to creating new forms of government entitlements while endorsing intrusive wiretap legislation because they didn't want to jeopardize their influence and prestige amongst the Washington power elite?

Some of us believe we can seek ultimate redress at the polls. Many pundits have declared our recent national elections a watershed in politics, a turning point that represents the high water mark of big government. Nonsense. The names have changed, the chairs have been rearranged, but the game remains the same. The so-called "choices" we are presented with are false, hardly better than the mock one-party elections held by failed totalitarian regimes. There must be a better way.

I would like to announce the formation of a new group - DigitaLiberty - that has chosen a different path. We intend to bypass the existing political process. We reject consensus building based on the calculus of compromise. Instead we plan to leave the past behind, much as our pioneering forefathers did when they set out to settle new lands. It is our

mission to create the basis for a different kind of society. If you would like to join us I invite you to read the information below.

Yours in freedom,

Bill Frezza
Co-founder, DigitaLiberty
December 6, 1994

What is DigitaLiberty?

DigitaLiberty is an advocacy group dedicated to the principled defense of freedom in cyberspace. We intend to conduct this defense not by engaging in traditional power politics but by setting an active, persuasive example - creating tangible opportunities for others to join us as we construct new global communities.

We believe deeply in free markets and free minds and are convinced that we can construct a domain in which the uncoerced choices of individuals supplant the social compact politics of the tyranny of the majority.

Is DigitaLiberty a political party or a lobbying group?

Neither.

DigitaLiberty does not seek to educate or influence politicians in the hope of obtaining legislation favorable to our constituents. We plan to make politicians and legislators irrelevant to the future of network based commerce, education, leisure, and social intercourse.

DigitaLiberty does not seek to persuade a majority of the electorate to adopt views which can then be forced upon the minority. We hope to make majoritarianism irrelevant. We invite only like minded individuals to help us build the future according to our uncompromised shared values.

What do you hope to accomplish?

DigitaLiberty is not hopeful that widespread freedom will come to the physical world, at least not in our lifetime. Too many constituencies depend upon the largess and redistributive power of national governments and therefore oppose freedom and the

individual responsibility it entails. But we do believe that liberty can and will prevail in the virtual domains we are building on the net and that national governments will be powerless to stop us. We believe that cyberspace will transcend national borders, national cultures, and national economies. We believe that no one will hold sovereignty over this new realm because coercive force is impotent in cyberspace.

In keeping with the self-organizing nature of on-line societies we believe we will chose to invent new institutions to serve our varied economic and social purposes. DigitaLiberty intends to be in the forefront of the discovery and construction of these institutions.

But what about the construction of the "Information Superhighway"?

The fabric of cyberspace is rapidly being built by all manner of entities espousing the full range of political and economic philosophies. While political activity can certainly accelerate or retard the growth of the net in various places and times it cannot stop it nor can it effectively control how the net will be used.

Our focus is not on the institutions that can and will impact the building of the physical "information highway" but on those that will shape life on the net as an ever increasing portion of our productive activities move there.

What makes you think cyberspace will be so different?

The United States of America was the only country in history ever to be built upon an idea. Unfortunately, this idea was lost as we slowly traded away our liberties in exchange for the false promise of security.

DigitaLiberty believes that technology can set us free. The economies of the developed world are now making a major transition from an industrial base to an information base. As they do, the science of cryptology will finally and forever guarantee the unbreachable right of privacy, protecting individuals, groups, and corporations from the prying eyes and grasping hands of sovereigns. We will all be free to conduct our lives, and most importantly our economic relations, as we each see fit.

Cyberspace is also infinitely extensible. There will be no brutal competition for lebensraum. Multiple virtual communities can exist side by side and without destructive conflict, each organized according to the principles of their members. We seek only to build one such community, a community based on individual liberty. Others are free to build communities based on other principles, even diametrically opposed principles. But they must do so without our coerced assistance.

Effective communities will thrive and grow. Dysfunctional communities will wither and die. And for the first time in human history, rapacious societies will no longer have the power to make war on their neighbors nor can bankrupt communities take their neighbors down with them.

What does this have to do with my real life?

I can't eat data. I don't live in a computer.

Yes, but imagine the ultimate impact of mankind's transition from an agrarian economy to an industrial economy to an information economy. Our founding fathers would have consider anyone insane who predicted that a nation of 250 million could feed itself with fewer than 3% of its citizens involved in agriculture. Similarly, economist and politicians trapped in the policies of the past lament our move from a manufacturing economy to a knowledge worker and service based economy. We see this as a cause to rejoice.

The day will come when fewer than 5% of the citizens of a nation of 1 billion will be involved in manufacturing - if we still bother calling geographically defined entities "nations". What will the rest of us be doing? We will be providing each other with an exploding array of services and we will be creating, consuming, and exchanging information. Most of this will occur entirely within or be mediated at least in part by our activities in cyberspace.

Many of us will earn a very good living on the net. Our race, our religion, our gender, our age, our physical appearance and limitations will all be irrelevant and undetectable. Hard working individuals from underdeveloped nations who in the past might have been forced to emigrate in search of economic freedom and opportunity can now build productive lives in cyberspace. And much if not all of the wealth we create that we do not transform into visible physical assets will be ours to keep and use, beyond the grasp of sovereigns.

What is the purpose of this forum?

The DigitaLiberty Forum is a place where like minded individuals can share their views, observations, and strategies related to the development of virtual communities based on freedom. It is a place where people can exchange information and advice about how they have developed extra-territorial business and social relationships - away from the influence and outside the jurisdiction of governments. It is a forum for the posting of essays, questions, and ideas on the topic of liberty. It is a place where we can meet and debate the forms that our new institutions might take and discuss the practical problems and responsibilities that freedom entail.

In time as our technology matures some of us will move on to more ambitious projects, launch other programs, and begin our virtual migration from the swamp of coerced

collectivism. Best of all, there will be no need to physically move to 'Galt's Gulch' or escape to a floating 'Freedonia'. We can all participate in this exodus without hastily quitting our jobs or disrupting our lives. And as a larger and larger portion of our economic and social activities move onto the net we will create a new society, open to all with the will to enter. This new world will be interleaved with the physical world in which we now live and yet will be separate. And free.

Join us as we begin the journey.

Who can join DigitaLiberty?

The DigitaLiberty Forum is open to anyone that can honestly answer yes to the following two questions:

1. I renounce the use of coercive force as a tool of social or economic policy.
2. I do not derive the majority of my income from funds taken from taxpayers.

How do I join DigitaLiberty?

If you qualify, send a message to DigitaLiberty-request@phantom.com with the words "SUBSCRIBE" in the subject line and the message body as follows

SUBSCRIBE DigitaLiberty

And welcome to the future.

The Last Passenger

by Chad T. Carr

On a lovely bone-dry day with a cool dogwood breeze, driving a hot backed bus with septogenarians whining, my life changed forever. I assaulted death with don't-fuck-with-me eyes, both fists in the air and grinning. Red, white, and prom-queen pink azaleas bloomed on both sides of the bus, and I had the faint hum of big band going in the background to pacify the folks. When I turned it on each week I couldn't help but smile at the multitude of conversation, all heading in precisely the same direction, with precisely the same keywords; they varied only slightly in context. One woman first heard the tune in '49; it was old then, but she met her first husband, God rest his soul, in the back of the seediest little gin-barn in Chicago. Suburbia has left its mark on these once bastions of decadence; her language mutes and fails to properly convey her feelings; she cannot even describe the scene. It's as if she refuses to relive the club in her mind because she fears she will wish it back into existence. She certainly couldn't do that kind of thing any more. The one man out of these that lives still is only active in his bitterness; his acid tongue lies in wait for any chance to revile the U.S. government. He recalls the song from '28; it was 'nigra' music; he listened to it to rile his father. "I became a nigra lover to rouse my father from his drunken stupor just long enough to beat me. It was the only attention I ever got from him and it was enough, God dammit." His father was, to him, a cool characterization of the U.S. government: a career military man. In his opinion, he also submit far too willingly to the taxable nature of alcohol and tobacco; more shackles from the government. There was always a gun within easy reach to show the son and the spouse who was boss. That gun eventually took his beloved father from him with a self inflicted wound. He had lived enough sorrow for ten men; his son lived enough for ten more and spoke as acrid as twenty. All of the rest spoke only of the prettiness of the dogwood and Bradford pear blooms. The constant prattle dozed me off, and I casually clipped a brick mailbox and an erect-nippled pink-lycra-clad jogger with the right hand mirrors. They noticed the mailbox, but the jogger was so soon after that they made no comment. They were still trying to digest the first impact. They said nothing to me but chattered breathlessly amongst themselves. I guess they feared I would kick them off the bus and make them walk home if they said anything. I bent under the pressure of the constant whisper-babbling and stopped the bus on the side of the road. I got out and checked the mirrors. The mirrors had always been rusted in place and improperly adjusted, but the jolt from the mailbox had loosened them enough for me to put them in place. I liked to see just a sliver of the bus as a reference point. I actually considered doing it to the left side next week. I could see the collapsed woman about a hundred feet down the road and the intact mailbox about ten feet further. I instinctively ran to her body. She was breathing heavily and halted. Her neck folded her chin more than slightly under her shoulder and I could tell that I had snapped it. Her quadriceps twitched slightly when I put my left ear to her chest. They desired oxygen that she could not provide. I could feel her lactic acid burning and those striated fibers gasping for breath. She breathed continually heavier, but slower, and with more space following each. My lungs heaved from the running and from wanting to breathe for her. My hands rested lightly on her chest. A long time passed without a breath, and then a long breath like a nicotine inhale from a dying camel-man; two more followed, and then her chest collapsed, causing me to withdraw my hands too suddenly,

acknowledging the death beneath. There was no look of release or redemption, only a physical cessation of the intangible qualities of life that color us when we are faking as children and breathing far too slowly. It is that anticipation of the next gasp; she would not take another. I rose slowly and walked back to the bus with my head down. Nothing went through my mind. I boarded the bus and again heard the misdirected questions phrased something like, "I wonder if she's alright." They were bantered too many times in the background of mindless reverse. I now appreciated the mirror adjustment. I rolled back to her, glad of no new traffic, and stopped a few feet from her head. I deliberately removed the key from the unused ashtray, opened the doors and went through, inserted the key in the cylinder, and lowered the wheelchair lift. Being the size I was, I should have forgone the lift and carried her up the stairs, but I was afraid of the embarrassment of accidentally hitting her head on the side of the door. I could hear the casual twitter in the bus. "Is he allowed to bring her in here?" I picked her up as gingerly as dead weight can be and placed her on the lift. The raising of the lift was like a deathrite, her symbolic ascent to the pyre. At the top I lifted her over the edge onto the floor and arranged her in as dignified a way as possible, using her folding arms to conceal her still erect nipples so as not to offend the elder population of the bus. "She doesn't look too good," I heard someone say. Not to me, of course. Then it was motionless and quiet. All the way home no one said anything to me or anyone else. When someone finally moved, it was the bitter old man noticing that she wasn't moving or breathing; he reached down to take her pulse. I saw this in the rearview mirror, jumped on the brakes while turning my head and yelling, "Don't touch her!" There were three quick gasps and he fell to the floor in a heap. "Oh shit!" There was the sound of a consensus choked sob but that was all. I drove back to the home as quickly as possible and unloaded the breathing passengers and the dead jogger. I reentered the bus to check on the bitter old man. A crowd was gathering outside the bus so I closed and locked the doors to have some time alone with him. I checked his pulse; nothing, of course. This was my last day on the job; as good a way to go out as any, I'd say. But this made it especially pleasant: when I looked deep into his eyes, when I allowed the whole of his face to melt deeply into mine, I saw not resignation but acquiescence. He had lived every second of life and death. His face was relaxed, but not complacent. His eyes were wide and When I picked up his hands to drag him to the front of the bus, I heard an infinitesimal whoop of joy emanate from his lungs. I unlocked the doors and unloaded the last passenger.
