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unhappy town. But the individuals falsely accused have tried -- perhaps in vain -- to tell Americans that they were victims of a witch-hunt. Many of the schools they ran, meanwhile, have been closed down.

Here in Vermont, day-care operators have recently accused the state's Social and Rehabilitation Services of employing "Gestapo tactics" in their revocation "on flimsy pretexts" of day care licenses. Nationwide, day care centers are closing under the pressure of exorbitant insurance rates. So are family planning clinics.

The illusions to Nazi tactics keep reappearing in the press. (Remember the raid on Island Pond two years ago by 90 state police and social workers, on the pretext of saving children from the alleged child-abuse practices of their cultist parents? Even the Vermont ACLU felt compelled to compare the raids to Hitler's Germany). The "pro-family," anti-abortion, back-to-the-home movement now sweeping through our rural areas has disturbing parallels to the "new woman's movement" of the Third Reich described by Dr. William Seaver Woods in 1933: "It is going in a direction exactly opposite to that of all other women's movements as we have known them. For it is moving away from financial independence, away from business and the professions, back-to-the-home, to the nursery, to the kitchen. It is right in line, of course, with the drive for more wedding rings."

We need only read *Newsweek's* recent story on "The Marriage Crunch" and the alleged likelihood of spinsterhood for the over-30's to know that woman's place is home again.

So much for women. What about homosexuals? A petition circulated in the state of Washington by members of the "Washington Family Coalition" wanted an initiative on the ballot that "would make a crime the 'knowing employment' by schools, day care centers, or foster care programs involving contact with children, of persons this initiative declared to be sexually deviant." This would also 'apply to government employment involving contact with children, mentally or physically handicapped, elderly, and persons in detention."

Lyndon LaRouche, meanwhile, has distinguished himself by proposing to the voters of California that HIV (A.I.D.S.) seropositive people should be barred from working as food handlers, teachers and administrators, while people carrying HIV (not just people with A.I.D.S.) should be quarantined if their blood tests turn up positive.

And speaking of tests, what about the Reagan Administration's endorsement of urine testing for all federal employees (not just those suspected of drug abuse). This past summer, according to the New York Times, "private employers" were "beginning to line up behind President

Reagan's call for mandatory urine samples to hunt out drug users on the payrolls."

This returns me to the subject of witch-hunting, and more specifically, to its economic origins. In a fascinating piece by Mary Nelson called "Why Witches Were Women," the author describes how the burning of half a million women between 1400-1700 corresponded with the transition in Europe from feudalism to capitalism, from an agrarian lifestyle to the beginning of industrialization.

"Witches" accused of copulating with the Devil and feasting on unbaptized babies were, in fact, often peasant women uprooted from their lands and forced into the cities, where they survived by prostitution or finding jobs in textile factories. In either case, they could not afford to have babies; many, undoubtedly, had abortions. Prostitutes and baby-killers: our witches are still with us. And who is to blame.

The technological revolution cannot be stopped. Nor should it be. Our problem is not with machines. They save labor. We could all enjoy working less, spending more time on pleasurable, creative pursuits. The problem is with those who refuse to make the necessary societal adjustments to the new technology -- the people who favor expediency and the status quo over humanity and new social solutions. In short, the people who resist movements for social change.

I would like to see the ERA as our first line of defense against their cruel, inhuman tactics to crush our movement for equality. It is not too late for Vermonters to turn this struggle around, to move forward instead of backward. Going to the polls on November 4 and voting YES on Proposal 1 could not only turn the tide for women. It could turn the tide for us all.

Help Available for Gay/Lesbian Alcoholics

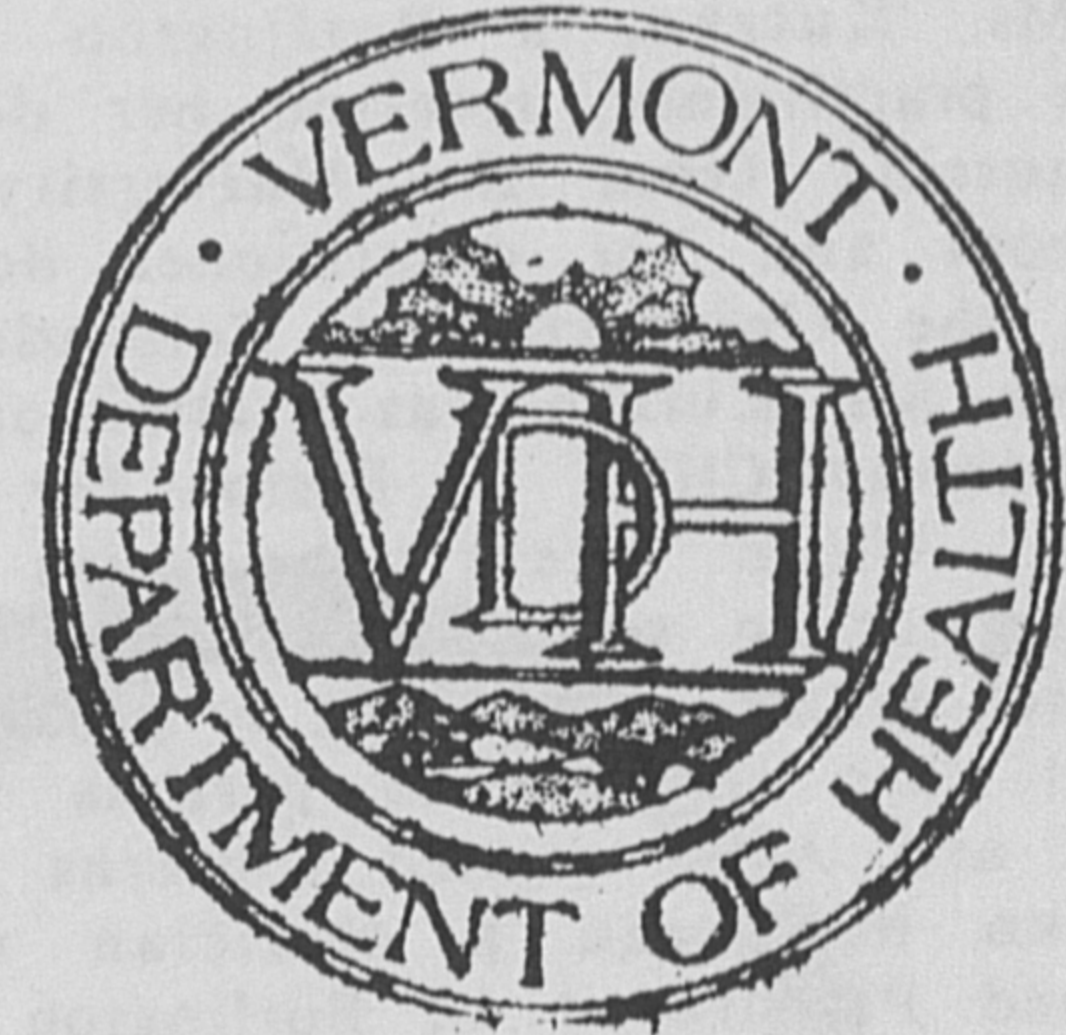
Many gay men/lesbian women are in the process of recovering from the disease of alcoholism/drug abuse. And, sadly, there are thousands who still suffer, many without hope. Why so many, why such a large percentage of gays?

The answer may be obvious to many of you. In our culture, to be homosexual is not acceptable to the majority. Most gays grow up feeling "different" (queer?) and have a tremendous problem with the issues of identity and belonging.

It is not uncommon to hear "I have always felt like someone with leprosy, unfit for living in society like everyone else". Many find that their homosexuality has brought estrangement from family and/or friends.

Loneliness is a problem faced by all persons but it seems a much bigger

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problem for gays and lesbians. It is out of these feelings of being "unclean" and "lonely" that many find some release in alcohol or drugs.

It is also true that the gay life-style centers often around the nearest gay bar. Drinking becomes a normal part of one's social life and can so easily escalate into an addiction.

There are places for gays to turn to for help with a drinking/drugging problem!

Alcoholics Anonymous is available in all towns and villages. And the good news is that in many areas, there are special interest AA groups for gay/lesbian men and women.

Gays needing professional and residential treatment to assist in the recovery process can turn to places like Maple Leaf Farm in Underhill, VT, where they would be welcomed and treated with respect and genuine concern.

If you are a homosexual person and have a drinking or drugging problem--you need not face it alone! Help is available!

For more information, phone Bob Hearn at 802/899-2911 or 802/862-9947 (res). (Bob is Director of Community Relations at Maple Leaf Farm.)

