

# WRITTEN TESTIMONY

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Offered In  
Compromise Between:

OHIO SENATE BILL 214  
PROPOSERS & OPPOSERS

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to

## THE OHIO SENATE GOVERNMENT OVERSIGHT & REFORM COMMITTEE

We hold these truths to be self-evident,  
that all Men are created equal,  
that they are endowed by their Creator with certain unalienable Rights,  
that among these are Life, Liberty, and the Pursuit of Happiness—  
That to secure these Rights, Governments are instituted among Men,  
deriving their just Powers from the Consent of the Governed,  
**that whenever any Form of Government becomes destructive of these Ends,**  
it is the right of the People to alter or to abolish it, and to institute new Government,  
laying its Foundation on such Principles, and organizing its Powers in such Form,  
as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate  
that Governments long established should not be changed for light and transient Causes;  
and accordingly all Experience hath shewn, that Mankind are more disposed to suffer,  
**while Evils are sufferable, than to *right* themselves**  
by abolishing the Forms to which they are accustomed.

But when a long Train of Abuses and Usurpations,  
pursing invariably the same Object,  
evinces a Design to *reduce* them under absolute Despotism,  
**it is their Right, it is their Duty,**  
to throw off such Government, and to provide new  
Guards for their future Security.

### THE DECLARATION OF INDEPENDENCE

Circa July 4th, 1776

As young adults born into circumstance wherein their emotional needs as a child were incapable of being fulfilled, are *wont* to do—I found myself persistently growing up, pouring through classic literature and great philosophical texts, in a valiant effort to calm the void in my heart which my biological father was simply not capable to fill. In doing so, from time to time, I came across universal truths which *did* help to comfort my soul; and every once in a great while I ran into certain “fictitious” characters, my love for whom *did* help to fill my black hole.

One such character was Atticus Finch, created by Harper Lee to serve as the patriarchal example for our beloved Jean Louise “Scout” Finch—*To Kill A Mockingbird’s* precocious, wickedly intelligent, and on occasion just downright *devious* 6-year old heroine. In Chapter 7, Scout notes of her father—a great American lawyer in his own right—the following legal advice, for life: “Atticus told me to delete the adjectives and I’d have the facts” delineating in essence then, the role that emotion often plays, in clouding our judgment.

## I. INTRODUCTION: DECISION TO SPEAK OUT — Children Dying.

My name is Marissa Kristina Varcho, I am 34 years old—an Ohio resident, mental-health legislative advocate and attorney licensed to practice law here in our great state. I first became involved with Ohio’s General Assembly two years ago—back in October 2013. It was my first ever *foray* into American politics, and in the beginning—it was not pleasant. Regardless, I’d decided to *involve* myself within our legislative process upon learning of pending legislation, which sought to *strip* Ohioans of vital legal rights and civil liberties; my *own*, *included* in the bunch. Committing myself to the cause was *terrifying*, but on the same token—it was the opportunity I’d been hoping and preparing for my entire life; that *moment*, when I would finally stand *up*, and *defend* myself.

Senate Bill 43 in Ohio’s 130th General Assembly was a piece of legislation designed to allow our state government to intervene in cases of persons struggling with serious mental illness, at the behest of our family members—and allow courts to order the forcible drugging of bipolar and schizophrenic individuals with psychiatric “medications”. The inherent issue at stake, which I argued to the dismay of NAMI Ohio and America’s mental “health” *industry*—was that these psychiatric drugs impose *severe*, and oftentimes *irreparable* harm, to human beings who take them. Irregardless, NAMI Ohio and oppressive family members did not care—arguing in response, that there is no other way to control our *rage*.

The question now arising in the forefront of America’s ongoing mental-health debate, is—what *causes* this rage? Those with interests tied to America’s mental-health industry will *profess* that it simply arises as *if*, from *nowhere*; then, they’ll cite a fictitious “medical” condition known as Anosognosia and explain simply—*but a mere* “lack of insight” or “lack of awareness” which causes bipolar and schizophrenic individuals to stop taking their medications. *Nonsense*.

I never had the opportunity to meet with Amanda Baker—a fellow mental-health advocate struggling with serious mental-illness, who found herself supporting NAMI Ohio and her family members’ interests before her own within the S.B. 43 legislative process. All I can tell you from what I observed of her demeanor during legislative proceedings, is that Amanda seemed very *sweet*, very *sincere*, and very *agreeable* in terms of doing what she was *told* to do. There is *no* doubt in my mind that she was there with us all, wishing to do *right* by her family, and for our society as a whole. Her life ended tragically this year, as noted in *The Columbus Dispatch* article attached hereto as Exhibit “Y” — at 10:30pm on August 12th, 2015, she walked into the middle of an interstate highway directly in front of a semi-tractor and was pronounced dead at the scene. **26-years old**—another life *wasted* at the hands of American politicians too preoccupied to *listen*; American politicians too *busy* to hear the voice of those in need, too *busy* to follow up with legislation so as to do *right*, by these *people*.

We cannot go back from here, and save Amanda’s life; but I can *tell* you from my own personal experience with serious mental-illness, that her rage was not unjustified. What I have learned over the past two years as a mental-health legislative advocate, is that *talking* about what causes mental-illness, *heals* mental-illness. While my journey into mental-health recovery has been extensive and full of trials and tribulations that I would not wish upon *any* human being—my efforts were not made in vain. Figuring out how to *talk* about what caused my mental-illness and finding legislators who’ve cared enough to listen is *healing* me; and that is why I am submitting this written testimony in relation to Senate Bill 214, *today*.

## II. AN INTERMITTENT NOTE: FISCAL RESPONSIBILITY — As It Relates To Human Suffering.

Moving into the abortion debate, I would like to make known that we are *gathered* here today under false pretenses: the issue as implied, is not about how much we do or do *not* hate Planned Parenthood. To the contrary, the relevant issue with which we grapple today, is the hatred that’s being targeted at American girls and young American women.

Despite what you may have heard, this is not a *match* point between pilgrims and witches—*Puritans*, claiming their “godly” right to stone people who think differently and who therefore *refuse*, to *submit*, to a patriarchally “puritan” dominance. Of course, if you pay *any* bit of attention to the barbed rhetoric of Ohio Right to “Life” you may *think* it so—however, as we all well know (or *at* this point, *ought* to seriously consider)—things are not always in *truth*, as they *seem* to be in reality. For instance, if we pierce through the black veil of noise surrounding the issue of abortion in America today—we *can* still hear the *music*; it *never died*—to the contrary, it was simply shrouded by darkness.

Accordingly, to be *clear*, the forces which have gathered us here today—claim unto *us*:

*Let us attempt to solve this problem (which we cannot see clearly) by means of more well-intentioned ignorance (which we also, cannot see).*

As our Senate President Keith Faber notes in his sponsor testimony, it is our policy here in the great State of Ohio—to prefer childbirth over abortion. However, to think that anyone in this room today disputes this maxim is *absurd*; one *could* only **think** that, from within the confines of a narrow mind—*blind* moral judgment rendered in *fear*, against those for whom he is not yet capable to cultivate *compassion*. The enemy *is* narrow-mindedness; the demon lurking in our midst *is* nothing more than the fear we feel in response to those, who are *different*. So I would encourage this committee, *all* of Ohio's legislators and *anyone* who by chance may find yourself reading these words before you, to *acknowledge*—that we *cannot* solve the issue of abortion in America with the same thinking that *caused us into* the issue of abortion in America. To find the answer, there is *no* other way—we *must* look **outside**, the box.

Accordingly, in *doing* so, I will begin by noting that we are presently redefining the power structure sociologically between men and women in America. The *reason* we are doing so, is because *not* all women *have* men who support them—whether it be emotionally, psychologically, physically and/or financially. As *such*, American women need to be able to stand on their own two feet, just as men are presumed to be capable to do—all the while noting, however, the *dwindling* supply of *faithful* men here in our Country.

As it relates specifically to *children* then, one common thread which seems to bind 99% of Americans is that parents these days are not even provided with the *opportunity* to properly raise their children. The pressures and demands that our American economy *exacts*, are *overwhelming* Americans who fall within the middle and lower tiers of socioeconomic *class*. When it comes to supporting parents then, and single mothers most specifically—it would be *supremely* helpful, *at the very minimum*, for American legislators to pass laws which provide women with *equal pay*, and paid sick leave. To the best of my understanding this has not yet been *possible*; as I said above—the *hands* of American politicians too preoccupied to *listen* to the voice of those in need, and to follow up with legislation so as to do *right* by these people.

It's so interesting—I find myself pondering what thoughts might run through the minds of people who go *on* and on and on, about “a callous disregard for life,” “innocent human lives,” and of course who can forget—“horrendous” this and “horrific” that. And so whilst I was *wondering* away the other day, trying to put myself in their shoes—it occurred to me that perhaps these people, when they look at the ultrasound of a fetus, do *not* actually see the legit fetal alien before them. It occurred to me that perhaps these people *instead*, see all the commercial delight that a “baby” can *bring*—you know, the *baby* shower, decorating the *nursery*, having *time* to actually **spend** with their baby. To *anyone*, who may be suspect to this type of thinking and guilty of *using* these thoughts to force your “pro-life” beliefs upon others—I'd like to *remind* you and your *husbands*, that life is not so *lovely* for all, as it perhaps has been for *you*. And in pertinent regard for *such* people—a few words from the mother, *herself*:

Any country that *accepts* abortion is the poorest of the poor;  
It is a poverty to decide that a child must die so that you may live as you wish.

Perhaps it is not *simply*, abortion then that Mother Teresa was speaking about; perhaps it was too, a much *wider* commentary upon those human beings who live in *excess*—forcing into *poverty* the clients with whom she performed, *her* miracle work. In either case, I find it *very* difficult to accept, that—people who believe that life is not worth living in the absence of excess financial resources (or at least, people who hoard money rather than donating their excesses to help resolve poverty)—have **any** moral right, *whatsoever*, to judge others with *less* financial resources or no financial resources, *at all*.

### III. METHODOLOGY: MISPLACED FOCUS — Control vs. Support.

Moving into the meat of the abortion debate, I'd first like to point out that we have an extremely *relevant*, false assumption at play—notably, the belief that banning abortions by *law*, will stop abortions from *happening*. This is *false*; the truth to the matter is that banning abortion by *law* will merely force women who legitimately *perceive* abortion as a *need* (i.e. *not*, a “want”) into the black market to obtain the procedure. In other words, supposed “pro-lifers” will *succeed* in causing *more* suffering for those who have *already* been placed in peril of harm. *Instead*, I'd like to propose that we examine this false presumption in *detail*—by examining the circumstances and psychological thought processes which lead women to perceive abortion as *need*.

To begin, then, I've taken the liberty of examining the proponent testimony for Ohio's currently pending House Bill 69—which to the best of my understanding, has come to be known, as the heart *beat*, legislation. Guiding you to the document attached and hereinafter referred to as Exhibit \*X\* — you can see that upon reviewing the entirety of said testimony, I pulled from those documents the passages presenting social commentary relating to religion and gender. With regard to the female American's perspective as it relates to the issue of abortion, we have the following notations:

- A. “On September 26, 2008 at the age of 17 years old I was forced into a closet and raped by my boyfriend...” [Lauran Bunting, 3/10/2015]
- B. “My birth mother suffers from schizophrenia...She was raped on her way home from work one evening, which resulted in her conceiving me.” [Mary Rathke, 3/10/2015]
- C. “I was conceived when my birthmother was abducted at knifepoint by a serial rapist...” [Rebecca Kiessling, 3/10/2015]

- D. “My personal story starts 18 [years] ago, when I was drugged and raped. I woke up in shock, confused, in a fog, barely able to walk. As a divorced, single mother struggling alone, I had 30 minutes to arrive at work to keep my job. I did not go to a hospital for treatment, I went to work...” [Rachelle Heidlebaugh, 3/17/2015]
- E. “I was conceived during a rape by an acquaintance of my mother when she was 19 years old...” [Travon Clifton, 3/17/2015]
- F. “I found myself pregnant and not sure what to think of it. In the back of my mind I thought this would bring back my ex-fiance and my mother would be supportive. I couldn’t have been more wrong.” [Gretchen Doerfler, 3/17/2015]

Now, keeping in mind that this is *only* an examination of the pro-*life* side of our H.B. 69 abortion testimony (i.e. it does not even break into the *barrier* of pro-choice testimony)—I’d like to suggest that these anti-abortion laws which some American politicians *believe* to be the “answer”, do not in *fact*, solve anything, *at all*. To the contrary, they are more so the opt-out-of-caring, cover-it-up-with-a-bandaid so I can tell my “moral” conscience I did everything I could think of to *do*, which will then enable me to *forget-about-it*, kind of remedy. I do not know how many times I will have to come down to this Statehouse to tell you this, but—force is *not* the answer; *support*, is the answer.

In truth, these anti-abortion laws are merely an unjustifiable outlet for the anger and rage that “religious” people harbor, against those of us who are not capable to *sustain* life within their suffocating black box of moral “perfection”. Nobody has an abortion because it is *fun*, or because it is *glamorous*. The girls and young women we speak about today with regard to this issue somehow wound up, *wrapped* within toxic circumstantial situations wherein they were taken advantage of by men—as a *result* of their own psychological and emotional vulnerabilities, combined with and oftentimes actually, *as a consequence* of, a lacking psychological and emotional support-*system*. More abuse will not change our minds; kindness, compassion, *forgiveness*, love—will change our minds. Finding some way in which we can sociologically *makeup* for parental failure in terms of instilling psychological and emotional wellbeing in our children—is our answer. Creating a sociological support-system for the development of mental-health and emotional wellbeing in our young female population is our answer. *More force—is not, our answer.*

So, *speaking* to what we might be able to *do* as a society in terms of *protecting* our American girls and young American women from the above-noted *harm*—it would be *super* helpful, if American politicians could get behind these efforts to put an *end* to sexual assault on college campuses. Another thought to ponder would be *revamping* the sexual education programs we provide our children in our public school systems—this time, with a concrete *push* towards **\*\*responsibility\*\*** as opposed to abstinence. In other words, I *do* think it would be beneficial to collectively teach *all* of our children the basics—so that they understand and know *how* to defend themselves and their

peers when they encounter unsafe situations; rather than just *hoping* there is no *wolf* in the pack within which your *own* children are running. But then *here*, you will find once *again*—religion’s ugly head *rearing*.

I think what I find *most* fascinating about religion, is that if you look *deeply* into the eye of the abortion situation—we have on the one hand, a sector of religious peoples pressuring women to have abortions—oftentimes parents, seeking to hide the truth, fearing the moral judgment their peers may cast *upon* them; whilst at the *same* time—we have the *remainder* of religious peoples, *demonizing* girls and young women for *having* abortions. Referring you again to Exhibit X:

- A. “Abortion has been a part of my life since 1978 when my own mother, *someone I trusted more than anyone in the world*, forced me to abort my unborn child when I was just 17 years old.” [Reverend Katherine Marple, 3/10/2015]
- B. “...legally it would have been considered statutory rape. When my grandmother found out that my mother was pregnant with me, she gave her an ultimatum. She could either have an abortion and stay at home until she was 18, or she would be kicked out and be forced to take care of me on her own. My mother pleaded with her...we were homeless and forced to sleep in shelters all over Detroit...” [Leyandria Murray, 3/10/2015]
- C. “In all my years of practicing medicine...and in taking many, many gynecological histories, I can tell you that the vast majority of women I have interviewed and cared for, who had abortions, are either ashamed or sorry. Several have asked it not be put in their records... some told me they were forced by a boyfriend or parent and have broken down crying about this...” [Margarita Maria Lassaletta, MD, 3/17/2015]
- D. “Terrified of the difficulties of raising another child alone...my fear, anxiety and denial overwhelmed me. So I did the deed quickly...Little girls do NOT grow up hoping to have an abortion. We grow up playing with dolls and wanting to be mommies! Abortion is not a normal daily thought, until a woman is thrown into an unplanned ‘Crisis Pregnancy’...many women feel forced [to abort] by boyfriends or parents...” [Rachelle Heidlebaugh, 3/17/2015]
- E. “[W]hen I began working with women from central city Toledo, who had drug, alcohol and prostitution backgrounds, I never considered the abortion issue. Until lady after lady began to confess their hidden secret, that many of them had an abortion. Actually, many of them entered into their current lifestyle as an attempt to hide the pain of the abortion.” [Corey Shankleton, 3/17/2015]

- F. “I found myself pregnant and not sure what to think about it. In the back of my mind I thought this would bring back my ex-fiance and my mother would be supportive. I couldn’t have been more wrong. My mother told me I had to get rid of the baby right away and the father of the baby said he would pay for me to abort it. Feeling like I had no choice I obediently made an appointment at an abortion clinic and had the baby aborted...” [Gretchen Doerfler, 3/17/2015]

The fact of the matter which we are gathered here to face *today*, has nothing *to do* with Planned Parenthood or any *other* abortion-providing facilities which pro-lifers seek to *blame* as an outlet for their own unjustified *hatred*. Planned Parenthood did *nothing* illegal. The hatred Ohio Right to Life and their followers offer against Planned Parenthood is misplaced—whether or not for *cause*, remains to be seen. What *is* clear, however, is that their character would certainly not seem so, *pristine*—if they were to publicly *admit* that their hatred in *fact*, is for American girls and young American women who were never taught *how* to cultivate self-autonomy, self-confidence and self-respect for their own *being*.

In truth, of course also, the converse side to the matter is that, if pro-lifers—as they call themselves—had not been taught to hate themselves and *anyone else* who does *not* have the capacity to suppress all urge of *desire*—then we likely would not be sitting in the disastrous scenario within which we are seated today. The good news though, is that we probably would just be sitting in some *other* disastrous situation—noting that this is not actually so much a *disaster*, if you consider how far we’ve come since the *beginning* of the human race. Shifting focus then, what I would advise Ohio Right to Life and their followers to *consider*, is that there is a class of humankind which is not *capable* to *live*—within such hateful conditions; for us, such polarization *causes* us to become ill, and as the result of our society’s present-day, *nightmare* of a mental-health legislative-advocacy arena, the *result* is that we are *literally*, **killing** ourselves.

So *while* I am not a fan of abortion and I propose in *all* respects, that we begin to move forward as a society to work to eliminate the *need*; I *simultaneously*, do *not* believe that anti-abortion laws will solve the problem. To the contrary, *my* concern *would* be, that if we eliminated the road-blocks *Roe v. Wade* and subsequent American jurisprudence have put into place—that all of our pro-lifers *would* abandon American girls and fellow American women, who will still *very* much so be trapped within toxic circumstance. Lastly noting that *one such toxic* circumstance, *would* necessarily *include* —*forcing* psychologically vulnerable American girls and young American women to obtain healthcare from an organization which promulgates ignorant moral hatred and mean-spiritedness *against* them.

IV. **INTERESTS SERVED: A SOCIETY IS ONLY AS GREAT AS THE COMPASSION WITH WHICH IT TREATS ITS WEAKEST MEMBERS — Identifying The True Issue At Stake.**

Now, I certainly understand that this solution is slightly more *complex* than the thought Ohio's Senate President Keith Faber has proffered to solve the problem; but on the same token—complex as it may be, this solution will actually *solve* the abortion equation, as opposed to merely continuing this *ridiculous* bipolar pendulum effect as between America's Democrats and Republicans.

The fact of the matter *is*, doctrines of religious “purity” which go on and on about the differences between good and evil—they *teach* to hate evil. They *teach* their followers to hate human beings who do not subscribe to their principles of “good” which, as a *consequence*—has created a class of humanity *amongst* us, that literally *believes* it is more “righteous” or, in other words, that it is *better* than, other “classes” of human beings. And in *doing* so, these doctrines of religious “purity”, in whichever form we may *find* them—seek to *justify* the thought that isolation, exclusion and hatred against fellow man is a “good” thing. Obviously, religion got in over his head.

And yet, *what* do we see happening here *today*? We see a group of human beings who “think they know *best*” about everything—including how to supposedly *help* human beings, whom *they themselves* have worked to *isolate* and exclude with hatred. We see a group of human beings who think they know best how to help a class of humankind which they know *very* little if anything *at all* about—and their thought as to how they might *help*, is to *eliminate* the healthcare organizations that *will* actually, *serve* this population with *kindness*.

If you *devalue* the lives of certain classes of human beings in manners which can *clearly* and consistently be traced back to you through our public record of your own various socio-political positions—then you are no longer at liberty to ask yourselves *why* those classes of human beings hold for life, a devalued *meaning*. To reiterate once more in closing then, the issue is not *whether* to work towards eliminating the need for abortion; the issue is *how*—noting the memorable words of Reverend Martin Luther King, Jr.:

Darkness cannot drive out darkness, only light can do that.  
Hate cannot drive out hate, only love can do that.

The answer is to *listen* to women who have had abortions—and to *learn* from them. Only *they* can tell us with any degree of actual *certainty*—*why* they felt the need to abort; and in the process of listening—we can begin to help *heal* them. By *sharing* in their suffering, we can *learn* about the destructive, sociologically-programed psychological thought-patterns which *led* to a decision to abort—and then, determine what changes we can effectuate *sociologically*, to *break* those chains which still presently *bind* us to abortion.

V. **CLOSING: FINDING A SOLUTION THAT WILL SOLVE OUR SOCIOLOGICAL ISSUE — *Protecting Individuals Who Suffer From Mental Illness.***

In conclusion, I'd like to provide one further note as it relates to mental illness and America. I believe, that "morality" is the *reason* our political system has become so severely dysfunctional. In a sense, morality *is* simple—it teaches us to love our own kind and to hate everyone else. Morality is easy because it *is, just* black and white—which incidentally, *also* happens to be a *classic* sign of depressive thought.

I believe that the quintessential bipolar pendulum activity we have *all* come to know and *loathe* about our own country—has been implemented, although perhaps through no collectively *intentional* design, by the capitalistic forces which seek to dominate the psyche of the American people so as to maximize their, "profit". We *do* live in a society which profits off of the emotional insecurities and psychological *vulnerabilities* of the American people. It is much easier to *sell* someone something they *do not need*—when you do not bring to their *attention*, that your interests and theirs, are *conflicting*.

I think the most *miserable* part about our society for *me*, and really for *anyone* who is not *capable* to exorcise their conscience-ability—was learning firsthand the consequences our society does impose, for running up against the grain of its status quo. Those who attempt to highlight the absurdity of conflicted-ethical premises running rampant throughout our American political sphere, on most occasions, more likely than not, are cast aside; just another seriously mentally ill one—isolated and then *sliced* out from the dominant context within which humanity conducts itself in the name of American "*normalcy*". Just another troublemaker disturbing the "peace" they do say—just before they forcibly *drug* you into numb comfort so that you can *survive* this heinously unethical atmosphere.

On the flip-side though, interestingly enough—I think the *greatest* asset that we hold as a society, is the framework upon which our Nation was conceived. When I used to think of "government" and what it means, I *did* inevitably fall into the destructive thought-patterns of present-day, polarized politicism. What I've learned over the past two years working gratuitously with Ohio's General Assembly and America's Congress, is that the birth of our Nation was the establishment of a *platform*—and once I stood on that platform and spoke up for my fellow human beings and for my *self*, I no longer found myself *falling*.

Now, of course, to stand *up* upon that platform is not *easy*. To be frank, it required an *extremely* long-winded and disciplined approach towards applying myself in the academic arena—whilst simultaneously growing up within a society that *still* knows little if not next to nothing *at all*, about the "disease" that caused me 32 years worth of suffering. I persisted through *learning* disabilities, *substance* abuse issues, emotionally, psychologically and sexually abusive relationships, *medical* malpractice at the hands of incompetent mental-health "medical" professionals—all during a *time* when I was not *able* to protect myself from the harm of others. But in *all that time*,

and through *all those trials*, and tribulations—from within *all of that darkness*; that is where I developed the discipline to *follow* the light.

*Peace* is not isolation from the unknown anymore than happiness is something *tangible* that can be purchased with money. Peace is a faith that *enables* one to **face** the unknown—to rise *above* the turbulence of one's own fears into a realm, which *satisfies* the thirst to understand the mystery of *life*. *Happiness* is coming to find that out of such grave darkness—*still*, there can be *light*. So, with regard to any reader who has perhaps, come now to this particular juncture still lacking faith—I would encourage you only to revisit John 8:7 in your bible studies, in which Jesus said unto the mob of angry men:

“He that is without sin among you, let him first cast a stone at her.”

Perhaps in America, we are not a Nation *full* of dreamers—and yet still *here*, we are at least, *allowed* to dream. Looking back now, it *is* encouraging to realize the truth; to've found that the circumstances which are not *best* for cultivating a dreamer are actually in *fact*, —**the**— best circumstances for having cultivated a dreamer, *after all*.

In the most *divine* and innocent sense then—it *is*, **\*\*sweet\*\*** revenge. To my *own* self, I be true—and so here, I **stand**.

## EPILOGUE

Every morality is, as opposed to *laisser aller* [a.k.a. Letting go], a bit of tyranny against “nature”; also against “reason”; but this in itself is no objection, as long as we do not have some other morality which permits us to decree that every kind of tyranny and unreason is impermissible. What is essential and inestimable in every morality is that it constitutes a long compulsion: to understand Stoicism or Port-Royal or Puritanism, one should recall the compulsion under which every language so far has achieved strength and freedom—the metrical compulsion of rhyme and rhythm.

How much trouble the poets and orators of all peoples have taken—not excepting a few prose writers today in whose ear there dwells an inexorable conscience—“for the sake of some foolishness,” as utilitarian dolts say, feeling smart—“submitting abjectly to capricious laws,” as anarchists say, feeling “free,” even “free-spirited.” But the curious fact is that all there is or has been on earth of freedom, subtlety, boldness, dance, and masterly sureness, whether in thought itself or in government, or in rhetoric and persuasion, in the arts just as in ethics, has developed only owing to the “tyranny of such capricious laws”; and in all seriousness, the probability is by no means small that precisely this is “nature” and “natural”—and *not* that *laisser aller*.

Every artist knows how far from any feeling of letting himself go his “most natural” state is—the free ordering, placing, disposing, giving form in the moment of “inspiration”—and how strictly and subtly he obeys thousandfold laws precisely then, laws that precisely on account of their hardness and determination defy all formulation through concepts (even the firmest concept is, compared with them, not free of fluctuation, multiplicity, and ambiguity).

What is essential “in heaven and on earth” seems to be, to say it once more, that there should be *obedience* over a long period of time and in a *single* direction: given that, something always develops, and has developed, for whose sake it is worth while to live on earth; for example, virtue, art, music, dance, reason, spirituality—something transfiguring, subtle, mad, and divine. The long unfreedom of the spirit, the mistrustful constraint in the communicability of thoughts, the discipline thinkers imposed on themselves to think within the

directions laid down by a church or court, or under Aristotelian presuppositions, the long spiritual will to interpret all events under a Christian schema and to rediscover and justify the Christian god in every accident—all this, however forced, capricious, hard, gruesome, and anti-rational, has shown itself to be the means through which the European spirit has been trained to strength, ruthless curiosity, and subtle mobility, though admittedly in the process an irreplaceable amount of strength and spirit had to be crushed, stifled, and ruined (for here, as everywhere, “nature” manifests herself as she is, in all her prodigal and indifferent magnificence which is outrageous but noble).

That for thousands of years European thinkers thought merely in order to prove something—today, conversely, we suspect every thinker who “wants to prove something”—that the conclusions that *ought* to be the result of their most rigorous reflection were always settled from the start, just as it used to be with Asiatic astrology, and still is today with the innocuous Christian-moral interpretation of our most intimate personal experiences “for the glory of God” and “for the salvation of the soul”—this tyranny, this caprice, this rigorous and grandiose stupidity has *educated* the spirit. Slavery is, as it seems, both in the cruder and in the more subtle sense, the indispensable means of spiritual discipline and cultivation, too. Consider any morality with this in mind: what there is in it of “nature” teaches hatred of the *laissez aller*, of any all-too-great freedom, and implants the need for limited horizons and the nearest tasks—teaching the *narrowing of our perspective*, and thus in a certain sense stupidity, as a condition of life and growth.

“You shall obey—someone and for a long time: *else* you will perish and lose the last respect for yourself”—this appears to me to be the moral imperative of nature which, to be sure, is neither “categorical” as the old Kant would have it (hence the “else”) nor addressed to the individual (what do individuals matter to her?), but to peoples, races, ages, classes—but above all to the whole human animal, to *man*.

FRIEDRICH NIETZSCHE

*BEYOND GOOD and EVIL:*

*Prelude to a Philosophy of the Future*

“Natural History of Morals,” §188 Circa 1886

# The Columbus Dispatch



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By **Alan Johnson**

The Columbus Dispatch • Friday September 4, 2015 7:17 AM

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Fourteen months after advocating for state lawmakers to pass a bill helping those with mental illness, Amanda Baker became a tragic victim of the disease she hoped to beat.

No one knows what she was thinking in those final moments standing along I-75 in southwest Ohio one warm August night as the whoosh of diesels and cars flew by.

She might have been thinking about family, or about her new husband, or about the agonizing struggle with mental and physical health problems that left her hopeless.

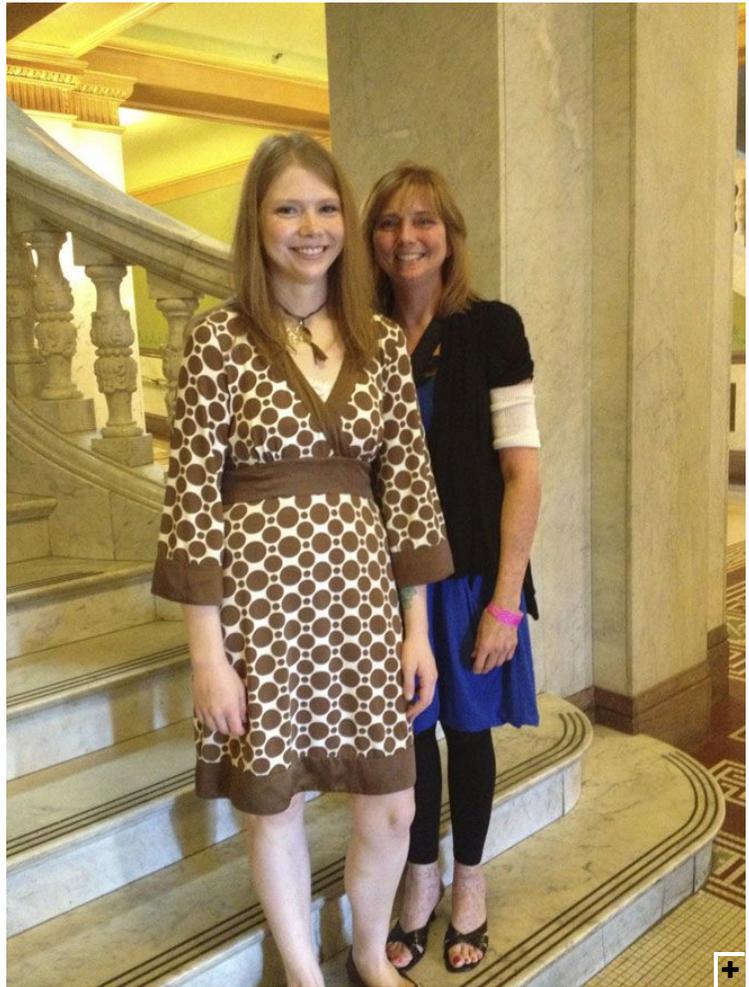
But about 10:30 p.m. on Aug. 12, Amanda walked into the middle southbound lane of the interstate directly in front of a semi-tractor. Baker was pronounced dead at the scene. She was 26.

Her obituary noted, "She was instrumental in helping to get a mental illness bill passed when she addressed both the Senate and House of Representatives of Ohio."

In fact, the woman from Beavercreek in suburban Dayton not only testified twice publicly for Senate Bill 43 — a law allowing judges to order out-patient treatment for the mentally ill — but also attended a bill-signing ceremony in Gov. John Kasich's office on June 17, 2014. A photo shows Kasich with his left arm around Baker's shoulder in the center of a group of lawmakers and advocates.

How did things go so wrong?

Her journey began more than a decade ago, according to Rebecca Baker, Amanda's mother, who described



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PHOTO COURTESY OF NATIONAL ALLIANCE ON MENTAL ILLNESS OHIO

Amanda Baker and Becky Baker at the Ohio Statehouse. Amanda took her own life on Aug. 12.

at the pumpkin patch, and sitting on Santa's knee. She grew into a young woman who earlier this year married Maxx Day of Middletown.

What the photos do not show was Amanda's struggle, beginning at about 14, with dysautonomia, an autonomic nerve system disorder that caused her chronic pain, digestive and heart issues and other complications. Accompanying the physical problems were mental health issues: anxiety attacks, severe depression and, more recently, brief episodes during which she would become uncharacteristically angry, violent and self-destructive.

At times, she was unable to sleep for days.

Amanda tried to work through it, her mother said. She volunteered and was a tutor for the National Alliance on Mental Illness Ohio.

She testified in 2013 and 2014 to legislative committees considering a controversial bill to allow judges to order people to get outpatient mental health treatment in certain circumstances — even if they objected.

"My mom and I have a great relationship. She is my best friend," Amanda said in her testimony. "But when you're manic, you're impulsive, you have rage, and your actions are beyond your control. Not only did I hurt myself, but I hurt the people I love the most. My mom was unable to get me treatment despite her best efforts. When I finally got treatment I was mortified at everything that had happened."

"If I ever find myself in that situation again, I want my loved ones to be able to get me treatment whether I think I need it or not."

In July and early August this year, Amanda had recurring thoughts of ending her life. She made plans, then abandoned them, her mom said.

"Take me back to the hospital," she told her mother at one point. "I don't want to die. I'm afraid I'm going to harm myself."

Rebecca Baker said Amanda had problems getting treatment at hospitals in Dayton and Middletown. Often times, hospitals have limited numbers of beds to treat those with mental health illnesses.

After one brief hospitalization, Amanda told her mother, "This is not right what they do to people. We're going to make changes and get something done."

Amanda's story is painfully familiar to Terry Russell, executive director of the NAMI Ohio: people can't get mental health help they need and end up homeless, in prison, or dead.

Russell said NAMI will push state lawmakers to provide "step-down" care facilities to care for people with mental illness who are released from hospitals. He proposes calling it the Amanda-Adam Project after Amanda Baker and Adam Knapp, a Dublin man who died when he ran into traffic following an accident in Seattle.

Kasich, on the presidential campaign trail in New Hampshire, was asked about Amanda and shown the picture of him hugging her at the bill signing.

"It's just such a tragedy," he said after pausing several seconds. "A loss of a life and these problems — depression and severe mental illness — they are just so beyond tragic, not just for the people who are affected

"I don't think we have any clue what it is like" to suffer from depression, Kasich added. "I've had one doctor describe it to me as walking in a sea of tar."

State Sen. Dave Burke, R-Marysville, the sponsor of the bill about which Amanda testified, was clearly emotional at news of her death.

"Her passing has meaning to me having gone through that process," he said. "Someone died because the

integrate mental and physical care, as provided for in the state's new two-year budget.

Rebecca Baker hopes her daughter will be remembered for how she lived rather than how she died.

“She was a beautiful soul. Her kindness and generosity made the world a better place.”

— *Public Affairs Editor Darrel Rowland contributed to this report.*

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*When a storm is coming, all other birds seek shelter.  
The eagle alone, avoids the storm by flying above it.  
So, in the storms of your life. May your heart soar like an Eagle.  
-- Ritu Ghatourey --*

IN THE 131st GENERAL ASSEMBLY OF THE STATE OF OHIO HOUSE COMMUNITY & FAMILY ADVANCEMENT COMMITTEE H.B. 69 PROPONENT TESTIMONY ANALYSIS			Exhibit X
WITNESS	DATE	RELIGIOUS COMMENTARY	GENDER COMMENTARY
Gary Whitla	3/10/15	N/A	N/A
Pastor Rodney Lord	3/10/15	There is a verse in 1 Peter 3 that starts out.. "Whoever would love life and see good days..."I know the plans I have for you says the Lord, ...to give you a future and a hope." The prophet knew that freedom was on the horizon. His words of destiny were infused with hope.	N/A
Lauran Bunting	3/10/15	You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. Genesis 50:20	...this young woman I have described to you was conceived in rape...the reason I know so much about [her]...is because I am that young woman's mama. On September 26, 2008 at the age of 17 years old I was forced into a closet and raped by my boyfriend...Because the mother who is actually brave enough to choose life for her child and choose to parent that child is many times labeled a "liar", because who would want to look in the face of that child everyday if it indeed was created by a monster?
Pastor Arnold M. Culbreath	3/10/15	N/A	N/A
Reverend Katherine Marple	3/10/15	N/A	Abortion has been a part of my life since 1978 when my own mother, <i>someone I trusted more than anyone in the world</i> , forced me to abort my unborn child when I was just 17 years old.
Mary Rathke	3/10/15	N/A	My birth mother suffers from schizophrenia yet as her child my life is not defined by her mental illness, even though many will argue that women who are mentally ill should be forced to have abortions because their children may not be normal. She was raped on her way home from work one evening, which resulted in her conceiving me.

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WITNESS	DATE	RELIGIOUS COMMENTARY	GENDER COMMENTARY
Leyandria Murray	3/10/15	N/A	The article told a story of a 14 year old girl who had gotten pregnant by a 17 year old boy. Although my parents were in a consensual relationship at the time, legally it would have been considered statutory rape. When my grandmother found out that my mother was pregnant with me, she gave her an ultimatum. She could either have an abortion and stay at home until she was 18, or she would be kicked out and be forced to take care of me on her own. My mother pleaded with her but my grandmother had made it very clear that she couldn't afford to take care of my mother and new a [sic] baby...we were homeless and forced to sleep in shelters all over Detroit...
Rebecca Kiessling	3/10/15	N/A	I was conceived when my birthmother was abducted at knifepoint by a serial rapist...Did any of us ladies deserve the death penalty for the crimes of our rapist fathers? The U.S. Supreme court has said that rapists don't deserve the death penalty-that it's "cruel and unusual punishment," even for child molesters.
Lori Viars	3/10/15	N/A	There are people in this room who were conceived through rape...I'm glad they were not given the death penalty for the crimes of their biological fathers.
John Pyle	3/10/15	N/A	N/A
Pastor JC Church	3/10/15	N/A	N/A
Dr. Carmen Doty-Armstrong	3/10/15	N/A	N/A
Dennis M. Doody, M.D.	3/10/15	N/A	N/A
Bobbi Radeck	3/10/15	N/A	N/A
David Law	3/10/15	Genesis 4:10 And He said, "What have you done? The voice of your brother's blood is crying to me from the ground."	...women are lied to by their boyfriends, husbands, doctors, and some clergy...
Eric R. Nordman, Attorney at Law	3/10/15	N/A	N/A
Naomi Coy	3/10/15	N/A	N/A
Dr. Courtney Slonkosky	3/10/15	N/A	N/A

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WITNESS	DATE	RELIGIOUS COMMENTARY	GENDER COMMENTARY
Dylan Harrington	3/10/15	N/A	...I must note that in no other societal dilemma do we justify killing children for the sins of their fathers...Rather than bow to Roe, or bow to supposed "women's rights," I urge you to remember your nation's creed-that all men are created equal-rather than bow to Roe.
Margarita Maria Lassaletta, MD	3/17/15	N/A	In all my years of practicing medicine...and in taking many, many gynecological histories, I can tell you that the vast majority of women I have interviewed and cared for, who had abortions, are either ashamed or sorry. Several have asked it not be put in their records, some have asked their spouses never be told...some have explained it as an error of youth or fear, some told me they were forced by a boyfriend or parent and have broken down crying about this...If there were more infants up for adoption, many of these couples that cannot conceive (with or without treatment) could be parents and have families. <b>MKV wondering on this last point, how it is if this is the case, that we have children ending up in foster care who are never adopted.</b>
Matt Chandler	3/17/15	I believe this is...a deeply theological issue...Psalm 139 tells of God putting us together and knowing all our days. In talking about personhood, the Bible states that human beings are made in the <i>imago dei</i> -the image of God...The real question becomes: <i>When does the soul appear?</i> People are willing to cut out a clump of cells; we do it all the time. People aren't nearly as willing to tear out a soul. <b>MKV noting on this last point with regard to our present-day American society, that I must vehemently, disagree.</b>	Often, abortion is presented as a women's issue, a choice that she can make with her own body. Yet that idea is not true in any domain of society. The government tells us all the time what to do with our bodies. Prostitution is illegal. Taking off all your clothes and driving nude is illegal.
Dr. Thomas J. Wilke, M.D.	3/17/15	If you believe in God, as I do, then all of us will have to account for every decision we made, both for our welfare and the welfare of those under our care.	N/A

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WITNESS	DATE	RELIGIOUS COMMENTARY	GENDER COMMENTARY
Rachelle Heidlebaugh	3/17/15	Until healing in Christ Jesus, sadly women remain in this prison.	My personal story starts 18 [years] ago, when I was drugged and raped. I woke up in shock, confused, in a fog, barely able to walk. As a divorced, single mother struggling alone, I had 30 minutes to arrive at work to keep my job. I did not go to a hospital for treatment, I went to work...Terrified of the difficulties of raising another child alone...my fear, anxiety and denial overwhelmed me. So I did the deed quickly...Little girls do NOT grow up hoping to have an abortion. We grow up playing with dolls and wanting to be mommies! Abortion is not a normal daily thought, until a woman is thrown into an unplanned "Crisis Pregnancy"...many women feel forced [to abort] by boyfriends or parents...
Corey Shankleton	3/17/15	The word of God plainly says "the shedding of innocent blood defiles the land" and, that blood cries out for judgment.	[W]hen I began working with women from central city Toledo, who had drug, alcohol and prostitution backgrounds, I never considered the abortion issue. Until lady after lady began to confess their hidden secret, that many of them had an abortion. Actually, many of them entered into their current lifestyle as an attempt to hide the pain of the abortion. Often times, long after the drinking has stopped and their families have begun to mend, the one haunting thought that overwhelms them is that they often cannot handle a voice which says, "I killed my baby". The majority of these women have never faced the truth, thus allowing years of havoc in their lives...
David Forte	3/17/15	N/A	N/A
Julie N. Busby	3/17/15	N/A	Once again to refer to Martin Luther King Jr. he said, "I felt that the white ministers, priests and rabbis of the South would be among our strongest allies. Instead some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leaders; all too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained glass windows."

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WITNESS	DATE	RELIGIOUS COMMENTARY	GENDER COMMENTARY
Janet (Folger) Porter	3/17/15	N/A	We kept asking, we kept on trying, and like the persistent widow of the Bible, we kept knocking on the door so that even an unjust judge could give us the justice we sought.
Pastor Walter Moss	3/17/15	As a Christian Pastor, I know and I teach that human life is especially sacred since it is made in God's image. Protecting it is of utmost importance to God. He takes this so seriously and personally because He made humanity to reflect Him. We are His earthly representatives, made in His image.	Mother Teresa of Calcutta...said, "Any country that accepts abortion is the poorest of the poor" and again "It is a poverty to decide that a child must die so that you may live as you wish"
Travon Clifton	3/17/15	...I am a child of God. This is the [title] that matters the most because I was created in God's image as is the rest of humanity.	I was conceived during a rape by an acquaintance of my mother when she was 19 years old...
Rev. Lance L. Curtis M.A., LPC-CR	3/17/15	And although religions differ as to when life begins once it is established Life is viewed as precious.	Flashing forward to my college years I met a young lady who would become like a sister to me. As we entered our senior year, I noticed a marked change in her. She smiled less and became more withdrawn. A dark cloud seemed to be over her and it became increasingly obvious that something was seriously wrong. One day we were talking and she became unable to speak. Tears began to flow from her eyes and she was inconsolable. After about an hour or more of this she gathered herself together and disclosed that over the summer she had an abortion. The child was a product of her long term off and on relationship with a boyfriend and fellow student.
Gretchen Doerfler	3/17/15	[I]t is the innate value of human life that gives one worth...	I found myself pregnant and not sure what to think of it. In the back of my mind I thought this would bring back my ex-fiance and my mother would be supportive. I couldn't have been more wrong. My mother told me I had to get rid of the baby right away and the father of the baby said he would pay for me to abort it. Feeling like I had no choice I obediently made an appointment at an abortion clinic and had the baby aborted...
Paula Westwood	3/17/15	N/A	N/A
Linda Theis	3/24/15	N/A	N/A