

kindseed - Seaofgreenpotgrowingtips - pot

kindseed

Buy Ganja Seaofgreenpotgrowingtips

how to grow hydroponic marijuana

Cannabis Grow BibleHow To Grow Cannabis Indoors VideosHashish SensiseedsSeeds To Seeds
SeedsCannabisstrandsWeedstrainsMarijuana Seeds Paypal Grow Marijuana PlantsWeed
StrainsCannabiscupBuy Weed Online SeedbankupdateSitemapSitemap XMLRSSMobile version

Menu

seen seed weed cannabis cabansis cannabis information effets cannabis cabansis cannabis
COMMENT FAIRE POUSSER CANNABIS faire pousser du cannabis

marijuana grow op

Cannibis Seeds

se of new discoveries in medical science. For example, masturbation was once thought to be "medically" harmful. Nineteenth-century physicians, from Krafft-Ebing^{2]} to the local general practitioner, attempted to dissuade adolescents from practicing masturbation for medical reasons; a moral evaluation was framed in health terms. What was disapproved of inevitably had to be thought of as physically harmful as well. The
(3 of 9)4/15/2004 1:08:52 AM

The Marijuana Smokers - Chapter 12

sinner had to bear the bodily signs—stigmata—of his transgressions. William Acton, the famous Victorian physician, describes the ravages of masturbation:

The frame is stunted and weak, the muscles undeveloped, the eye is sunken and heavy, the complexion is sallow, pasty, or covered with spots of acne, the hands are damp and cold, and the skin moist. The boy shuns the society of others, creeps about alone, joins with repugnance in the amusements of his schoolfellows. He cannot look any one in the face, and becomes careless in dress and uncleanly in person. His intellect has become sluggish and enfeebled, and if his evil habits are persisted in, he may end in becoming a drivelling idiot.... Such boys are to be seen in all stages of degeneration, but what we have described is but the result towards which they all are tending.

3]

The parallels between society's condemnation of masturbation in the Victorian period, and its condemnation of marijuana use today, extend beyond the claim that both activities ruin the health of the participant. More specifically, insanity was often viewed as a likely outcome of both. Both were seen as an indulgence, a form of moral flabbiness, selfish and unrestrained pleasure-seeking. And both have earned the label "abuse;" in fact, even today "to abuse oneself" specifically means to masturbate, a relic of an earlier moral stance. In both cases, society's moral attitude toward the activity has elicited from the medical profession a condemnatory justification cast in the form of medical objectivity. Social control and the preservation of the status quo become functions of physicians. When society no longer holds a morally castigating point of view toward marijuana use, the physician's services will be withdrawn and called for in a new area.

Popular sociology, as practiced by physicians as well as journalists, policemen as well as educators, has traditionally conceived of human activity in zero-sum terms. That is, it was thought that participation in one kind of human endeavor naturally and inevitably

canceled out another; the more time, emotion, and effort invested in one activity, the less left over for another. Recent research in many areas of human life has more often given support to precisely the opposite perspective: generally, the hypothesis of "the more, the more" holds up. As John Gagnon put it, the imagery describing human activities has shifted from Adam Smith to John Maynard Keynes. Wisely withhold

To Grow Marijuana How To
marijuana grower
, 11,377

(1968)seeds-indoors

10 ft ganja plant presents

have done so in a manner that specifically calls forth the efforts of

physicians to

verify

our
cultural

sentiments.
It

follows that marijuana use will be viewed as a medical

matter. And that it is a matter

for physicians'

attention. It

might be presumed that physicians' word is

sought

on
marijuana

use because it is a medical matter. The

sociologist looks at the issue

differently.
T

4at marijuana use is a medical

matter is an imputation, not a

fact. It is because

society
has

already adopted the

pathology or "disease" model on marijuana use that it seems

reasonable to infer that

marijuana use,

therefore, is a medical matter.

But the

prior
imputati

11n was necessary to see it that

way in the first place.

The central point of this book, explained in detail in the

chapter on "the politics

of
reality," is

that we all view reality

selectively. We
notice that which
verifies our own point
of view, and ignore
that which does not.
We accept a "world taken for granted," and an
exposure to contrary
worlds does
little to shake our faith in our own. Moreover, when our
version of what is real and true
is threatened, we marshal pseudoevidence to support
this
version.
Facts used in arguments are
rhetorical
rather than
experimental.
Societies
whose
values do or
would oppose a given
activity face a tactical problem:
how to make a
condemnation of that activity seem reasonable and rational? A rationale must be
provided,
and a
personnel whose word
is respected must provide that
rationale. Thus, by
generating
statements from physicians,
society is
utilizing a valuable
ideological
resource.
The
antimarijua
na lobby will
therefore court
and win the sympathies of
doctors whose
word on
cannabis
is largely negative. Society is searching
for verification
of an already held
ideological position, not for some abstract notion which idealistic philosophers

once
called
"truth." (We all assume that
we have truth on our side.) So
that the pathology
position will be
crystallized out
of the magma of
society's needs and
expectations, out of
the
social and cultural position of physicians, their self-
conception —partly growing out
of society's conception of them—as preservers of
society's
psychic and bodily
equilibrium, and as experts on anything having to do with
what is defined as a
health
 (4 of
25)4/15/2004 1:04:59 AM
The Marijuana Smokers - Chapter 5
matter.
It is these pressures that generate the concern of
physicians regarding marijuana,
and not any
particular
expertise they might have.4]
In lieu of actually doing a survey, it is necessary to
examine the
writings of physicians
on marijuana.
However, to use these written
statements to characterize the dominant
medical view on cannabis
use it would be necessary
to resolve at least one difficulty first.
There is the question
of the typicality of published and widely disseminated statements,
as
opposed to
the actual sentiments and actions of
the vast bulk of doctors who
do not write
on marijuana. Thoshave done so in a manner that specifically calls
forth the
efforts of physicians to verify our

cultural

sentiments.
It
follows that
marijuana use
will be viewed as a
medical matter. And that it
is a matter
for
physicians'
attention. It might be
presumed that
physicians' word is
sought
on
marijuana
use because it is a medical matter. The sociologist looks at the issue differently.
That marijuana use is a medical matter is an
imputation, not a fact. It is because
society
has already adopted the
pathology or
"disease" model on marijuana use that it
seems
reasonabl
e to infer that marijuana use,
therefore, is a medical
matter. But the prior
imputation was necessary to see it that way in the
first place.
The
central point of this book,
explained in detail in the
chapter on "the politics of
reality," is that we all view reality selectively. We notice that which verifies our
own point
of
view, and ignore that which does not. We
accept a "world
taken for granted," and an
exposure to contrary
worlds does
little to shake our faith in our
own. Moreover,
when our
version of what is real and true
is threatened, we marshal pseudoevidence to support this
version. Facts used in

arguments are rhetorical rather than experimental. Societies whose values do or would oppose a given activity face a tactical problem: Mazar Marijuana Alternatives how to make a
condemnation of that activity seem reasonable and rational? A rationale must be provided, and a personnel whose word is respected must provide that rationale. Thus, by generating
statements from physicians, society is utilizing a valuable ideological resource. The
antimarijua na lobby will therefore court and win the sympathies of doctors whose word on
cannabis is largely negative. Society is searching for verification of an already held
ideologicaal position, not for some abstract notion which idealistic philosophers once called "truth." (We all assume that we have truth on our side.) So that the pathology
position will be crystallized out of the magma of society's needs and expectations, out of
the social and cultural position of physicians, their self-conception

—#112;#97;#114;#116;#108;#121 g#114;#111;#119;#105;#110;#103 out
of s#111;#99;#105;#101;#116;#121;#39;#115
c#111;#110;#99;#101;#112;#116;#105;#111;#110 o#102
t#104;#101;#109;#8212;#97;#115 preservers o#102
s#111;#99;#105;#101;#116;#121;#39;#115
p#115;#121;#99;#104;#105;#99 a#110;#100 bodily
equilibrium, and as experts on a#110;#121;#116;#104;#105;#110;#103
h#97;#118;#105;#110;#103 t#111 d#111 with what is
d#101;#102;#105;#110;#101;#100 a#115 a
h#101;#97;#108;#116;#104;#13;#10 (4 of 25)4/15/2004 1:04:59 AM
The Marijuana Smokers - Chapter 5
matter. It is these pressures that g#101;#110;#101;#114;#97;#116;#101
t#104;#101 c#111;#110;#99;#101;#114;#110 o#102 physicians
regarding marijuana,
and not any p#97;#114;#116;#105;#99;#117;#108;#97;#114
e#120;#112;#101;#114;#116;#105;#115;#101 t#104;#101;#121
m#105;#103;#104;#116 have.4]
In lieu of a#99;#116;#117;#97;#108;#108;#121 d#111;#105;#110;#103 a
s#117;#114;#118;#101;#121;#44 it is
n#101;#99;#101;#115;#115;#97;#114;#121 t#111
e#120;#97;#109;#105;#110;#101 t#104;#101 writings o#102
p#104;#121;#115;#105;#99;#105;#97;#110;#115;#13;#10;#111;#110
m#97;#114;#105;#106;#117;#97;#110;#97;#46
H#111;#119;#101;#118;#101;#114;#44 to use these written statements t#111
c#104;#97;#114;#97;#99;#116;#101;#114;#105;#122;#101 t#104;#101
d#111;#109;#105;#110;#97;#110;#116;#13;#10;#109;#101;#100;#105;#99;#97
l view on cannabis use it would be necessary to resolve at l#101;#97;#115;#116
o#110;#101 d#105;#102;#102;#105;#99;#117;#108;#116;#121
f#105;#114;#115;#116;#46;#13;#10;#84;#104;#101;#114;#101 is the question of
t#104;#101 t#121;#112;#105;#99;#97;#108;#105;#116;#121 o#102
p#117;#98;#108;#105;#115;#104;#101;#100 and widely disseminated
s#116;#97;#116;#101;#109;#101;#110;#116;#115;#44
a#115;#13;#10;#111;#112;#112;#111;#115;#101;#100 t#111
t#104;#101 actual sentiments and actions o#102 t#104;#101
v#97;#115;#116 b#117;#108;#107 of doctors who do not write
on marijuana. Thoshave done so in a m#97;#110;#110;#101;#114
t#104;#97;#116
s#112;#101;#99;#105;#102;#105;#99;#97;#108;#108;#121 calls forth the efforts of
p#104;#121;#115;#105;#99;#105;#97;#110;#115 t#111
v#101;#114;#105;#102;#121
o#117;#114;#13;#10;#99;#117;#108;#116;#117;#114;#97;#108
s#101;#110;#116;#105;#109;#101;#110;#116;#115;#46;#13;#10;#73;#116

11n was necessary to see it that way in the first place.
The central point of this book, explained in detail in the
chapter on "the
politics
of
reality," is
that we all view reality selectively. We notice that which
verifies our own
point
of view, and ignore that
which does not. We
accept a "world taken
for granted," and
an
exposure to
contrary worlds
does little to shake our
faith in our own. Moreover, when our
version of what is real
and true is threatened,
we marshall
pseudoevidence to
support this
version. Facts used in arguments are rhetorical rather than
experimental.
Societies
whose
values do
or would oppose a given activity face a
tactical problem:
how to make a
condemnation of that activity seem
reasonable and
rational? A rationale must be provided,
and a personnel
whose word is respected must provide
that rationale. Thus, by
generating
sta
ements from
physicians,
society is
utilizing a
valuable
ideological resource.
The
antimarijua
na lobby will

therefore court and win the sympathies of doctors whose word on cannabis is largely negative. Society is searching for verification of an already held
ideological position, not for some abstract notion which idealistic philosophers once called "truth." (We all assume that we have truth on our side.) So that the pathology
position will be crystallized out of the magma of society's needs and expectations, out of
the social and cultural position of physicians, their self-conception —partly growing out of society's conception of them—as preservers of society's psychic and bodily
equilibrium, and as experts on anything having to do with what is defined as a health
 (4 of 25)4/15/2004 1:04:59 AM
The Marijuana Smokers - Chapter 5 matter. It is these pressures that generate the concern of physicians regarding marijuana, and not any particular expertise they might have.4
In lieu of actually

doing a survey, it is necessary to
examine the writings of
physicians
on
marijuana.
However, to use these written statements
to characterize
the
dominant
medica
l view on cannabis use it would be necessary to resolve at least one difficulty
first.
There is
the question of the typicality of
published and widely
disseminated
statements,
as
opposed to the actual
sentiments and actions of
the vast bulk of doctors
who do not write
on marijuana. Thos

Valid HTML

4.01 CSS

- SEEDS CANNABIS, Powered by the magic team 5/27/2009 12:28:52 AM