

PEOPLE SOUP



Return to:
L.R.Y.
35 Beacon Street
Boston, Ma. 02108

Wendy Vogel
142 South St.
Waltham, Mass. 01981

NONPROFIT ORG.
U. S. POSTAGE
PAID
Boston, Mass.
Permit No. 8852

Address Correction Requested

LET THE FLAME SPREAD - liv

....from the small light of this candle, which is my life, I can see within myself. I see joy and excitement. I see good intention. I see balance and movement. I also see how I am cut off from what I could be. I see how my mind has been shaped by forces I do not fully understand, to be something I do not want it to be.

In school I have learned to disregard my feelings and obey the rules. The alternative was to be punished and if I persisted I would have been locked up. At home I have learned to hide away my sexuality. I have learned to not express anger. I have learned that I must wait until I'm older... always waiting... and yet I see when I am older things are just as bad.

Well, I have pain and I have anger. And I hereby declare my intention to unlearn every goddam trait that limits me: the feeling of powerlessness, the not taking myself and my feelings seriously, the competitiveness that shows itself when I interrupt someone or don't listen to someone but instead formulate what I'm going to say in a conversation.

....from the small light of this candle, which is my experience, I see the limits imposed on me from the outside. I see laws making it a crime to just walk away from school. I see that soon I will be forced into working for someone else's profit, in a situation where they make the decisions about if I can work, when I can work, what conditions I work under. They give me the choice between many different jobs - different versions of the same situation; and they call that freedom. I see that as an individual I have little power to make social changes.

....from the small light of this candle which is my understanding, I see the relationship between these external and internal limits. I see that it is useful to employers to have workers who are obedient and don't get angry, which I have learned at school and at home. I see that someone is making a huge profit at my expense, at all our expense. And I see that I am bribed with small privileges so that I don't step out of my place. Being middle class, I am able to get a better job than a person who hasn't been taught to speak as articulately as I. Being male I'm able to walk down the street without fear of being raped, and I can marry if I wish and come home to a clean house, or I can talk more than most women in a serious conversation, because I have been taught to dominate and be in the center, while women have been taught to take care of my ego. Being white and heterosexual I can be relatively without fear of the police. I can hitchhike. I can go just about anywhere.

And it is tempting to settle for these and other privileges because social change is so far away.

....from the small light of this candle, which is understanding of the whole, I see how race, sex, class, and age have been used to divide us, giving small privileges to one half so that the other half fights with the first half to get the privileges and the first half fights to defend them. That way no one is strong or united enough to challenge the people who control the wealth and institutions of this country: the banks, the corporations, and a handful of rich white men. I see how they exploit people all over the world for their own profit. People are starving and yet on their land instead of protein they are forced to grow coffee and sugar for the United States.

I see that settling for a less horrible job than your neighbor, or making democracy in the schools and at work in America while still exploiting people all over the world, that these are no solutions. And here it is: it is a leap from the consciousness of "I" to the consciousness of "we". Personal solutions have never worked, they have never gotten rid of pain; at best they dull it. And that's why we must plant the seeds of social change.

....from the small light of this candle, which is my struggle, I see that changes must come both within our heads and outside in our social structure. I see the handful of people making a profit off our pain; and I see how organized and powerful they are. I see we are divided. I also see that they will not voluntarily give up control: that is a lesson of history. And so we must learn to cooperate with each other towards the common goal of control of our lives. That is not a short or an easy process- yet it is essential. It doesn't mean smoothing over disagreements and differing needs or wants. I mean learning to deal with these differences constructively, in a way that keeps us committed and connected to each other. It means saying what we want and trusting that if we are seeing ourselves as a group we will individually as well as the group, get a high percentage of what we want. It means not coping to personal individual solutions that leave somebody on the bottom still. It means striving to make the process reflect the goal. It may mean at times working separately but connected, and at other times working within the same group. It means studying together the roots of our problems and figuring out together what the next step to do will be. And it means doing it and learning from our mistakes, through self criticism along the way.

Let, then, the struggle and resistance begin. Against exploitation, competition, school, the corporate giant; let us be gentle with each other in working towards changes in our own heads.

Let us be together and be strong. This flame is the burning of my soul. It is my pain and my struggle, it is my power. Alone it means little. Let it spread like a prairie fire.

People Soup. Volume III, Issue 2. Published eight times yearly by Libera. Religious Youth. All rights reserved. LRY publications are free to use any of the material contained herein. Any other publication must have the permission of the publisher in writing.

Cover- Cathy Carney

Staff for This Issue:

Gary Decker
Erin Freedman
Retta Hendricks
Wendy O'Donnell
Sandy Rosenberg
Lynn Rubinstein
Jennifer Shaw
Doug Webb
Carlotta Woolcock

Your contributions for this newspaper are welcomed. It is made possible through your energies, both spiritual and physical. Any contributions of news items, short stories, poems, editorials or artwork are welcome and will be considered. None can be returned. Drawings or other artwork must be in black ink, and it is considerably easier for us to use black and white photos than color. No matter which you choose, they will be printed in black and white. We cannot pay for contributions, the ol' budget jass wouldn't stand the pain.

Address all correspondence to:
People Soup
25 Beacon St.
Boston, Mass 02108

Advertising rates:
Personals that are not for individual financial gain are free.

Page Fractions:	LRY	OTHER
1/6.....	\$5	\$7.50
1/3.....	\$8	\$13.00
1/2.....	\$15	\$25.00
Full Page.....	\$35	\$50.00

To our friends and constituents:
Cathy Carney, Paul Boder, Mike Zwerin and Terry Herron are now residing in relative peace and harmony at: 6 Ashburton Pl
Cambridge, Ma. 02139
Glen, Chris and Bob are at
21 Calvin St. #2
Somerville, Ma.

I am looking for someone to live in my room in Cambridge from Dec. 10 thru Jan. 1. Expenses would be \$80. Must be agreeable with my roommates. Anyone driving back from winter boards to the Boston area? Get in touch with Cathy Carney.



HINRICHs, you poop. How's comes youse don't never write? You're loved so don't worry. See ya in K.C.

Love, Gretchen

Help...anybody (that means you) with any contributions. I am trying to get an LRY started... write even if you don't... Alison Chuck, etc.... Kate Patara
S.R.A. Box 1327
Anchorage, Alaska
99502

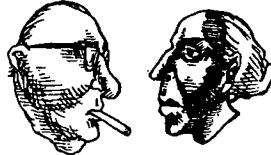
To Richard, Richie, Andy, and Marco
I miss you all, so write to me, (I hope you get People Soup) love, Carolyn

In case anyone is interested my new permanent address is:

Jane Laura Doyle
M21 Cliffside Apts
Sunderland, Mass 01375

I guarantee to answer any letter received. If you are in the Amherst area and you need a place to stay for a day or two, give me a call and I'll see if I can put you up. Until then, Jane

Pearl, this seems like long distance writing, lets get more direct-Banana



Mark from Omaha,
this summer, evanston, alex, janise, grace, guitars, corned beef and omelets? get the hint?

I used the shower in your bus station. flash? please send word

to amy and helen: thankw.
to david s.: hi! kissee kissee

to Betsy O. in Minn.,
will be home at Christmas,
GET IN TOUCH!!!!!! C.N.,
formerly of Cheve. Hts.

Phil and Bill say howdy to everybody we met at Continental and thanks for doing what you did because we had a great time. "howdy and thanks"
also we want publicity for some conferences in CNF so please send us some. We even live in Illinois. If we get some we'll send you some MVF publicity.
Bill Metcalf & Phil Collison
4000 38th St. 5018 70 Ave.
Rock Island, Ill. Moline, Ill.

To Kim Miller,
Cathy Carney is in Boston. Yes, you can come visit me. I am Rachell from San Diego. There are others here too.
Love ya, Rachell

Wanted: Someone to write to me so that I can write back.
Carolyn Osborn
4245 Pasadena Ave.
Sac. Cal. 95821

J.D. and Gabriel: I met you at Nero Summer's end and if I had addresses I would have written. Where are you? I'd love to meet you again. (J.D. We'll have to make some brownies!) And Guy Shuman! What have you been doing for the past 2 1/2 years? Though I have enough letters from you to choke a moose, would you care to make a few additions to the collection? Love, Rachel 27
Beverly rd. West Hartford, Ct.

Richard A-Z Holtz: Kisses from Connecticut. mmmwah

Weasel is in Kansas. Hey friends you'd better write to me before I become a rock star. (Bruce Bedspring?) and get too busy to write back. I want letters from people especially Nancy from N.J. Horizon, Retta-Pie, Howie, make that both Howies, and all my pals from Cont. Conf. This offer ends at midnight tomorrow so HURRY. Weasel
P.O. box 266
Lawrence, Ks. 66044

Pam Gilman: where are you? Nobody has your address a and everyone wants it. Come and see me in Boston.
Cathy Carney

If anyone has any more pictures of the lightning bolt throwing workshop at CNF Fall Conference, it would greatly be appreciated if you would send them to me. I plan to write an article in Soup about the Workshop and would like to illustrate this article with evidence of how weird CNF'ers are. So as to not be blamed for conspiracy, you do not have to endorse your name.
Jim Decoster, 17 Martha Ln/
Evanston, Ill 60201

Dear LRY'ers,
Are you alive anymore? I've begun to wonder. Anyway, I've got a new address, it goes as such: Lou Diehl, 11554 E. 16th Ave #107, Aurora, Colo. 80010 303-366-9742 please write, I'm losing faith. Love, Lou Diehl

PERSONALS

Jim--
Yo mama!
from a friend...

Bill C. at Evergreen:
Guess who is now the proud owner of George, also known as the infamous Joe Taco's travelling Bar and Grill?
Guess who is going to teach me how to drive him at Christmas? Wrong. You are. How does it feel to be an Uncle? take care,
Lynn

normie, amyjo, janisee, alex, tom, betsee, mathew, jimmy, kennny, etc. Hi from p.f.

Pour mon confrere derriere le lit: I was trying too hard to impress you, and was too impressed by you. I guess I won't see you Thanksgiving. I'm waiting for you to have a sudden flash of patriotism, and come east f for the bi-centennial. My love to the lady from Wonderland.
"O"

Karen C.
Believing is seeing. What I believe I see. not when I see it I believe it but I believe it then I see. Lets talk some time soon.
Rachell



johnna,
After a crazy day at the mimeo machine I befyou never expected to hear from me again. hope you still don't have c. by this time Love you, famous Ramous Anous

Rat, Ich Liebe Dich-Swill Cheese (Big'uns)

Gordon O'hara: Where are you? Elizabeth Ferry Bx. 248
Bennington College, Benn. Vt. 05021

to jules and babes:
A shooting star is not a star at all! A shooting star is a meteor that's heading for a fall! R. pie

Rob, Bob, Micheal, Jay and everybody either at Evergreen or on the way there :

This moment of silence was brought to you by
Bong Jee Jee Center and
T.C.T.R.H.A.P.F.a.t.w.a.r.p.
P.S. I am applying and will be out this summer. until then don't let the concrete overrun you.

Tigger:
are you there? have you moved? why don't you answer? know i layed a lot on you, now i need moral support. i'm here i'm o.k. and i love you more than ever!

David,
Your poor ex-roomate is starving and in dire need of some cheese blintzes. Send \$\$ and letters (lots of them). Say hi to family and George. Tell him that I'll eventually learn to drive him. (Into a wall?) Much love, Lynn
P.S. What's it like doing some real work for a change?

to ♡
I could drink a case of you darlin'
and still be on my feet.
I love you ♡

Bob Delob, where are you? If you know please tell me, Julie Hoffman 901 Wisteria Way, Richardson, Texas. 75080

To R. pie in B.M.
Oh, insects have antennae (and special kinds of eyes) their bodies all have 3 parts regardless of their size.
Love, Jules and Babs
(yer sisses)

Robbie, baby, googy, luver doll here's kisses and oodles of luv.
Waldo Kasnedski

Ilene, Joan, and Dave:
Merry Christmas. Happy Birthday Daddy. Love, Lynn

Kiër,
forgive me, the insane are a strange people. we'll make it yet. I try harder.
Love, forever

Jack Lofton:
now it's just dusty roads i'm afraid-but i'm still praying. Cheer me with some tears and a letter if possible. Love,
Karen

Cathy Dickerson: I've just come down from my cloud and started wondering, there is no time anymore but it seems its put up bars between us. Really want to see you, try to make it to midwinter? Shelly Landon

To Shelly of K.C.,
Perhaps I make a small mistake mit der contents of ze last letter? Perhaps you do not write so often? Vas iss Loss? Maybe ve should get together for a conference in a bunker some vere, hmmm? Zo's churches always vere zo cold und verdamt religeious.
Uncle Adolph

Dear friends,
I'm in my last year of high school and I am feeling isolated and somewhat dissoluted towards LRY, not to mention a little psychotic. Well, sort of. It would be really nice to get in touch or back in touch with all you people. take care.
love, John Beebe Center
Harvard, Mass. 01451
617-456-3688

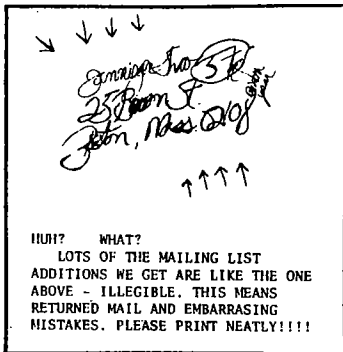
Randy, Greg, David G., Bert Bobsey and Scum alias: I will always love you all and that goes for the old C.Springs clan too! Write if you have hands: Sleez Alias and Nan Bobsey 4602 Co. Rd. 154, Glenwood Springs, Colo 81601

This Issue...

The basic themes of this issue are social action, youth power and responsibility. The variety of letters and articles express points of view on specific subjects; responsibility of youth to make social change, and suggestions for change. One article, "Ralph Nader: Youth Activism and Power," by Cathy Carney, touches on the subject of why it is always so difficult for LRY to affect social change.

LRY provides a place where people can examine themselves more closely. They are freer from outside criticism. LRY is a retreat from society's pressures. That atmosphere, conducive to self-examination, doesn't allow the effect of oppressive forces to be felt. People are less affected, less aware, and less motivated to fight those forces.

As you read the contents of this issue, try to realize the importance of yourself in relation to what is said. A lot of energy has been expended for a purpose, not just token recognition.



Next Soup DEADLINES

3rd issue 24 pages: February 1

4th issue 12 pages: March 1

Decentralization of the People Soup workload is happening. Not only do we receive contributions from individuals across the continent, but we have two writers in the field. This year's writers are liv (Berkley, California) and Rachel Burke (Houston, Texas). The purpose of writers in the field is to have guaranteed input from individuals not in the Boston area—particularly our office. This issue, you may have noticed some of liv's material and Rachel's will start appearing next issue.

We have an abundance of material to choose from for each Soup. Thanks so much. The wide variety of contributions you provide us with is great. Please don't feel neglected if your contribution wasn't included, it's so hard to choose and often it has to be between equally deserving pieces. Keep sending them in: articles, letters, poetry, personals, and what we are really lacking: PHOTOS and GRAPHICS.



cont. conf. mailing lists

As promised in issue one, we have established addresses for the remaining people on the continental conference mailing list. Those people who want the remainder of the list should send a request and include a self-addressed, stamped, legal sized envelope to the office.

If we could afford to, we would run off a complete list and mail it to all who attended. But we can't afford that money, (stencils, paper, ink, postage), supply costs amount quickly. So... if you want a continental conference journal, send 50¢, and if you want the rest of the mailing list, send a self addressed stamped envelope.

LRY is an affiliate organization of the Unitarian Universalist Association, SRL, A Free Religious Fellowship, and the International Religious Fellowship. We give and get support from other organizations, among them, the Unitarian Universalist Service Committee, and the Gay Caucus.

Something to Remember... Mailing time varies according to the area of the continent big cities, etc. Please be patient, bulk rate is considerably cheaper.

Constructive Openness

(this article was based on some ideas collected by John Wallen; it was written by the lives and experiences of people in struggle)

Relationships often sink under the weight of accumulated tensions. We hurt each other and don't know it, because we don't talk about it. Openness can keep a relationship healthy, but it is often used cruelly and destructively. Openness is most likely to be constructive if we do the following:

Realize that openness is something we choose to do because a relationship is important to us. We're not open with everyone for the sake of openness.

Be completely honest about your feelings.

Don't "protect" someone from your feelings. Pain can be a part of growth when you give the information about your feelings constructively. One of the points of being open is developing a trust so that each of you knows where the other is at—say it all. But be aware that direct expression of anger scares most of us middle class people.

Take risks. Be aware that different people have different risks. Some feelings are scarier to express for some people than others, or scarier to express for one person at different times. Be vulnerable, especially men—for men have been trained to keep their power by not showing feelings.

Ask for 100% of what you want. Trust that you can work things out to get a high percentage of what each of you want. Aggressiveness is taking what you want. Manipulation is indirectly taking. Passiveness is quietly waiting. Assert what you want by asking for it.

Check out assumptions. "I thought you were annoyed with me for not helping to clean the bathroom; was I right?"

Talk about things close to when they happen. This is often scary. If you wait it will make it harder to remember all the feelings and details of the situation.

No dumping. Don't store things up, only to explode later (dumping); talk about things as they happen.

Listen and repeat by paraphrasing what you heard to be sure it's what your partner intended to say. "I hear you saying that you're sad about...." Sometimes people understand the same words to mean different things.

Trust your intuition. If you feel something is wrong, what you think the problem is may not be what the problem really is, but very likely there is a problem. "I feel you don't love me," "I still love you but I'm pissed at you." Take your feelings seriously. Any feeling you have has a reason for existing.

Accept your own and your partner's feelings as valid. There is no such thing as a feeling you shouldn't have. Feelings simply exist, they don't obey the ought to's and supposed to be's we may at times like them to. When you accept feelings as valid, constructive openness is much easier.

Validate feelings don't discount them. Let your partner know you hear what she/he says and that it is valid. You needn't agree with the ideas but accept and support your partner's expression of feeling(s). "I know how it feels, I've felt that way before!" Watch out for "but's" they are discount words: they detract from what you just said. "And also" often works as a substitute for "but" without discounting. "I'm sorry you're sad but I still have to go away"—this implies very subtly that you are not sorry. Another example of discounting is the idea "hang up" It often discounts scared feelings. It makes it sound like there is something wrong with you for being scared. The sexist word "bitch" is often used to discount anger in women.

If you can't hear someone, if it doesn't feel honest to be validating someone, if you are feeling defensive and can't let the acceptance of the other person spread through your body, then say "I'm having trouble hearing you" perhaps you know why and can say why. Perhaps not.

If you can, validate paranoia. It is heightened awareness; it's intuition. Look for the grain of truth in the paranoid fear or worry your partner expresses. "I'm paranoid you don't like having sex with me" "Well, I don't like that we don't talk about what we want sexually and it frustrates me." (notice the omission of "but" here) ... I do want to continue being sexual, because it also feels good. I'd like to work out some understandings about what we each want.

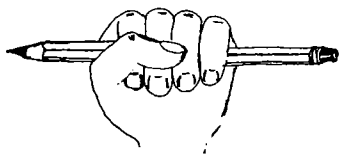
Be aware of the power distribution in your relationship. Is someone one-up? Is someone one-down? Things aren't usually equal. Being vulnerable is a way of giving up power over someone and increasing the cooperative power between you. Be aware of sexism: that if you are a man and a woman relating, the pattern is the woman taking care of the man's feelings not her own. Openness can be used in a way that is oppressive to the woman in this case. Be aware of how it works in your relationship. Make a point to counter it.

No Trashing. When you talk, state feelings, not judgements, not accusations. "I feel angry and hurt at that remark" instead of "You're sadistic and fucked up" ... "I don't like it when you use that tone of voice I feel put down by it" instead of "That's really a nasty way to talk" ... "I feel like you don't care about me" instead of "You don't care about me". Speak of your experience instead of your judgement "I perceive instead of "You are..." "You seem depressed" instead of "you are depressed"

Express appreciations. It's important to give positive feedback as well as negative. "We're open because we care about the relationship." Express that you appreciate honesty, even though honesty may be painful at times. Express that you appreciate the risks your partner has taken. And let yourself feel good about your honesty and the risks you've taken.

Sometimes relationships need outside help to break through communication barriers, someone to mediate. Find someone you both trust, to help. Agree between the three of you what you want the mediator to do, specifically.

BIOFEEDBACK MONITOR SYSTEM



Friends:

In a letter that became the front page article of "People Soup, Volume 1 issue 6" called the "Power of Youth to Change Society" I told of my experience coaching a PSLRY conference at DeBennville Pines, Calif. and of the dream I have had of teen-aged people taking over their classrooms and pressing for a more active role in their own lives. I even included a step by step outline of one possible way to do it.

I was surprised and disappointed when no one responded, except one member of a youth group in another denomination and one inmate of a Pennsylvania prison (People Soup gets around). No LRY'er wrote to say they had tried the experiment or that they discussed it in their meetings or anything.

Anyway I'd like to try it again. Right now I am re-beginning to take definite steps towards my radical magazine for youth, and I need the help of any LRY people who'd like to be part of the experiment with me.

I'll send more details to anyone who asks. Basically, I'd like to see brave and daring young people non-threateningly take over the classrooms, securing time for students who have dedicatedly prepared a report, a discussion outline, etc. to become teacher of any subject for an hour or so. To build up to this, most teachers would probably be more likely to accept less controversial subjects for initial experiments.

Basically, most teachers would be shocked and delighted if a group of students prepared lesson plans showing careful thought and research.

If a teacher refuses to let you have your hour, or if you feel it best to offer your original request with other students present, you might give a statement of your intent. Then if your teacher is to turn you down, he/she will have to in front of all your peers.

The thing is to gain sort of control over the main force that affects your life: the educational system. It would take alot of work. My experience as a teacher tends to make me feel that individual students normally would have trouble putting it together, but if it were discussed and planned out by an LRY local, I think it could be done quite effectively.

Prepared for the radical magazine for youth is an article called "How to take over your classroom", but rather than a how-we-think-it-could-be-done kind of article, it is better to have the how-it-was-done-in-three-actual-occasions type of article.

I'd appreciate any response from an LRY individual or group, or anyone else that has any feelings about this.

Carol Frances
19803 Leapwood
Carson, Calif

FIRST THEY WANTED THEIR 1st
AMENDMENT RIGHTS. THEN THEY
WANTED THEIR 4th AMENDMENT
RIGHTS. NOW THEY
WANT ALL THEIR
RIGHTS...

I THINK I'M
GOING TO TRY IT!



I must agree that smoking dope is a sociable behavior, if you smoke dope. Otherwise, you are left out in the cold, not only the time spent smoking, but afterwards, too. A division occurs between those who do and those who don't. That is not sociable, unless creating separate groups of friends is a sociable activity.

I always felt that in this rat-race society, we were still able to loosen ourselves without drugs. I felt that to be a common bond among LRYers. It is saddening to myself to see a forged "common bond".

Personally, I like a bunch of stoned "Freaks" just about as much as a bunch of drunks. That is to say, I don't like being with either. I prefer being with a person, not being with what a person becomes with the use of drugs-be it alcohol, marijuana, or anything else.

The times I have enjoyed in LRY involved a group. You cannot have a group if one portion is creating a common bond in the exclusion of others. It seems there are two choices: don't allow any drugs, or don't limit anyone's behavior.

My choice is the first. If we, in LRY, must use a drug to loosen ourselves- we are no better off than the remainder of society.

That shatters some of my reasons for putting energy into LRY. It hurts me to see us becoming more like the society we have been trying to change.

Richard Taeuber

In response to Eve Holberg's letter on Dope smoking.



California... there is no better time to kick yourself in the ass fellow LRY'ers, than now. Think back to when a friend first told you about an LRY conference... "It's really a bunch of people who get together and have a good time." I thought to myself, "What could be more fun than sex, drugs and alcohol without pressure? Who cares about the rules?" As it turns out, we all care about the rules. A few conferences later I was starting to grasp the LRY idea. I wanted the philosophy to work. My idea of a good time had started to change. I was learning how to create for myself a "good time". My notions about drugs and sex had been brushed away. It is only now that I recall and regret my early misconceptions about LRY. This same mistake has been the downfall of at least two and probably more locals. I can't change what has happened, but I can try to direct new LRY'ers in the "right" directions. My problem now is organizing a local in the San Fernando Valley of Los Angeles County. The previous attempts were abortions of a drug cult era. Now I am trying to make an honest attempt for the LRY way and have run into obstacles that I had not previously anticipated. Will LRY grow old and die? Not if I can help it. LRY is only what we make of it. Right now, I'm looking for a little moral support from the extraneous LRY community. Question on time: Does anyone out there... 1. Live in the valley or near? 2. Know anyone who does? 3. Have any ideas for working around this false notion? 4. Need a place to stay in L.A.? 5. Has anyone ever dealt with this problem before? If you answered yes to any of the questions please drop me a line as soon as possible.

Anne Gillespie
3467 Ardsley Pl.
Encino, Ca. 91436
213-787-1000

More Bad Fruit

The last issue of the Soup printed a letter which I feel requires some response. The letter, from Christopher Bacon, deals with the issues of land use and hunger in the world and makes some claims that when examined closely reveal a very different picture.

Near the beginning of the letter he tells us that most U.S. cattle are raised on land that is would be hard to farm at present. This is true. However, this is not all the land that is tied up in cattle raising and does not include the huge areas devoted to the corn and other grains that are used as feed for the animals. And while the corn is "almost always (of) a breed which is so tough that humans couldn't eat it", it still remains to be explained why good corn growing land should be wasted on corn that people can't eat.

In the United States farmers are paid not to grow food. In 1972, 47 million acres of wheat were harvested while the government paid farmers not to grow on another 62 million acres. The agriculture dept. claimed that food prices were so high because workers wages were too large.

Yet it's true that the farmers are not getting richer. Most small farmers in this country are contracted to large companies and in the meat industry only three companies make one third to one quarter of all profits at every step of the way.

In the food business, as in every business, the companies serve those who can pay. The only way for poorer people with less buying power to have an effect is to act together. The week-long boycott of meat last year was to protest the quickly rising price of meat. Most of the difference in the rising prices remained as profits with the companies; they certainly didn't pass it on to the small farmers who carried the loss. While the agriculture dept. tries to put farmers against consumers, and consumers against farmers and other workers, these companies continue to benefit from the crisis. A corporation does not lower its prices to consumers (or raise them to farmers) out of kindness but only when it has no choice.

In Chris's letter he recommends a direct, farmer controlled chain of stores to bypass the large companies and make farming more responsive to our needs. While not a new idea this is one that is very hard to put into practice. In Arkansas, during the early sixties, after a farmer's co-op had set its prices, Cargill, one of the nation's largest grain companies, offered farmers in the area a higher price. The farmers drifted away from the co-op to sell to the company and when the co-op folded, Cargill set new, lower prices. Most farmers don't have the resources to fight this kind of price fixing.

Chris complained that "farmers have to take a loss on almost every other head of cattle they raise." This is not true of the large scale operations; in the U.S. already 7% of the cattle ranches own 80% of the cattle. Small scale farmers like Chris Bacon's uncle are an endangered species.

Hunger is not something that "sometime there will be." Mass starvation is a current reality. Christopher has one suggestion to help alleviate this, a massive airlift, which he then retracts as too impractical: there would be no way to get the food to airports to send it where it's needed. When the government made deals with the Soviet Union (for ten million tons of grain) and with Japan (for 12 million tons) the corporations didn't bat an eye.

One would think from reading that letter that the reason people in other countries are hungry is that the United States is the only country where the soil is suitable for growing food. Or perhaps that third world people just don't know how to farm. This is not the case, let's find out why.

CONTINUED ON NEXT PAGE



OF COURSE
I'M PROUD
TO BUILD
THE
UNITED FRUITFUL
AFRICAN
FOR MY
COUNTRY...

Throughout the planet there are countries whose great fertile lands are used to grow such commodities as cotton, sugar, coffee, tobacco, cocoa, and rubber while their own people fall from hunger. Why? There are huge privately owned areas that are not used at all. Why? During this century many attempts have been made to return this land to the production of food for the peoples of these countries, some have succeeded, most have failed. How?

An example: Guatemala, a banana growing country in Central America, an agrarian reform law was approved in 1952 that called for the distribution of land to the peasant families to raise food on. Although only idle lands were affected (compensation was paid in bonds) 100,000 families benefited during the next two years. Since the United Fruit Co. (Chiquita Banana) was using only 8% of its' lands which extended from ocean to ocean, its idle lands began to be distributed. "Iron curtain falls on Guatemala" screamed the U.S. press. Colonel Rodolfo Castillo Armas, a graduate of Ft. Leavenworth military post in Texas invaded his own country with U.S. trained and equipped troops and U.S. piloted F-47 bombers. Allen Dulles, head of the CIA (who formerly served on United Fruit's Board of Directors) wired his congratulations to the U.S. Ambassador to Guatemala. The bloody government of Castillo Armas gave back all the lands to United Fruit which has reigned in power ever since.



The picture, when it begins to emerge, is not a pretty one. In that area, half a dozen countries grow bananas for the United States instead of food for their own people, under the tight control of the United Fruit (which uses the police to break strikes on its California lettuce plantations), Dole and Delmonte (a Unitarian, I'm told).

The same holds true in other areas. Close to half the protein taken from the Pacific is from the fisheries off the coasts of Chile and Peru. Almost all the fish taken are converted to animal feed in the fish meal factories in these countries (owned by U.S. and European interests). Nearly the entire output of fishmeal is shipped to the U.S., Europe and Japan. Yet the rate of malnutrition in Peru is one of the worst in Latin America.

No matter how many Peruvian technicians are trained by the Peace Corps in modern fishing techniques, Peru's people will remain hungry as long as those fish are shipped to foreign markets for the profits of foreign interests.

No matter how many Colombian agriculture students are taught crop rotation by the UUSC, Colombia will continue to guarantee coffee (to be mixed with Dominican sugar in North American kitchens) as long as feeding people is seen merely as a byproduct of the serious business of making money.

From South Africa to Chile to the Philippines, the United States government provides massive military and economic aid to those governments that will guarantee protection for U.S. business against the demands of a rebellious population. When India wanted to manage its own fertilizer plants instead of having them run by the oil companies, the U.S. held up shipment to that country to force them to back down.

The Rockefeller and Ford Foundations insist that people are hungry because there are too many of them and donate generous sums of money to sterilize women in Amazonia although it is the least populated habitable zone on the Earth.

For many it is hard to accept at first that the government of this same United States with its loveable, bungling congress, its neighborhood churches, YMCA and A.M. radio stations is the same government that manipulates powerful forces in the interests of a handful of rich businesses. There is the feeling that a society that treats us so kindly cannot be so bad. There is no great conspiracy of evil to destroy all that is good thru mass surveillance, repression and war, merely humans protecting as they feel they must, their monetary investments and what they have come to think of as "National Defense".



OF COURSE
I'M HAPPY
TO HAVE A
JOB TO
EARN A
REGULAR
SALARY...

NEVER THE LESS...

In any country a business does not give up its profit out of kindness or idealism but only when it must. The political movement of the 60's was not just to stop Dow Chemical from making Napalm, or to prevent the Air Force from defoliating Cambodia, or to stop Comm. Edison from polluting Lake Michigan, or to help the farmworkers win the right to strike or win equal pay for blacks and women. The question was should the interests of making a buck be allowed to control the way we live, the air we breathe, the food we eat and the freedoms we enjoy. That is what all the fuss was, and continues to be, about.



...I'M NO STRUT.
BUT IF ALL THE MONEY
WE ARE BUYING
HERE TO BUILD
SOMETHING THAT IS
GOING TO BE USED
BY ONLY ONE
OF THE GOVERNMENT
WAS PUT INTO
SOMETHING THAT
WOULD BENEFIT
99.9% OF THE
SOMETHING REALLY
PRODUCTIVE...

...THAT MAYBE
WE COULD
APPROX. ALL
REPRODUCTION
VISIBLE TO
EVERYBODY...

Love and struggle
Ricardo Luzzo
Brookline, Mass.



Yes Virginia, There IS Life After LRY

When I began writing this article I had planned to talk about LRY and my experiences in the organization. I started going over the past three and a half years and I realized that what I learned in LRY about LRY wasn't nearly as important as what I had learned about people and life.

The most important thing that I learned through the organization was acceptance of people who's ideas and attitudes were different than mine. This type of questioning attitude is necessary in order to deal with life in a creative and objective manner. It also makes everything a lot more fun if you don't restrict yourself narrowly, as far as friends are concerned. For a while, about a year ago, I got terribly upset about an attitude that lots of people in LRY seem to have. It's characteristic of Unitarians in general and goes something like this: We Unitarians (or LRY'ers) are so much more creative, liberal, intelligent, sensitive, accepting than the Presbyterians, the football players, or the Hare Krishnas, etc." I think this feeling of "our gang is the best and everyone else is misguided as

hell" is important in that it gives a person reinforcement through a group of people with similar interests and ideals. I needed this sort of acceptance when I first got into LRY in order to become more confident in my relationships with other people and in my personal beliefs. This sort of exclusiveness is a meaningful part of growing up only if you grow past it.

The realization of this comes when you start moving towards "life after LRY", not necessarily physically but emotionally. This year, when I started thinking that I'm not going to be in this particular place forever and ever, I started becoming more aware of other people and experiences around me. I don't think my ignorance of then was as much from snobbery as it was simply the exclusiveness of my own reality. One day I was sitting in my English class and we were doing a lot of sensitivity-type exercises (please don't ask why we were doing this in English). One of the exercises was to go around the circle and say one thing that you really liked about yourself. The question came around to this big football player type, who I had always dismissed as a "dumb jock", and he said that the thing that he liked the most about himself was the way he could love so many people. This statement kind of blew away all my preconceived ideas about "people at school" and I walked around in a daze the rest of the day. I had to reevaluate all my stereotypes about people and came up with the revelation that there are people both inside and outside of LRY who are sensitive, creative, caring, etc. and also people who are not (very profound!)



Another value that I picked up in LRY, which sometimes seems like more of a hindrance than anything else, is an unrealistic idealism about life. The situation which really brought this home was a 1960s type block party/music festival I went to a couple weeks ago. From some mysterious place in my head I had picked up the impression that all these people would be having fun together, caring about each other, and feeling a sort of autonomous community spirit. Instead, a large percentage of the people did seem to be having a lot of fun playing with each other but there was still a lot of negativism. We were sitting next to this very questionable group of people and every time a pretty girl would walk by they'd yell. "Hey, there's a goodlooking motherfucker." It wasn't what I had expected at all, brotherly (or sisterly) love and all that garbage, and it really depressed me. I need to integrate all this idealism with some reality; to learn to continue to risk myself while realizing how society is and appreciating it when people can leave themselves open. Life is not an LRY conference.

Lately I have felt that I am not so much moving away from LRY but that I am simply becoming more aware of other people. I will probably be in LRY about a year longer and intend to stay very much involved with it but I do feel that it would be extremely limiting, in terms of further growth, to continue to live in such a singular reality. I am not saying goodbye to LRY, but, instead, saying hello to the world at large, and that includes LRY. Perhaps the purpose of LRY is to teach one to look at life in a positive and objective manner, to be aware of the world around you, to appreciate the beautiful things about it, and to work to change the things that are wrong with it.

Rachel Burke,
Houston, Texas

6 December 1975

L.R.Y.: A SUBJECTIVE ANALYSIS

by Lynn Rubinstein Director of Business Affairs, L.R.Y.

This article has been written in an attempt to clarify and give insight into the many facets of LRY as I see them. I hope to inform and give better understanding as to the work that is being done, and could be done, as well as some of the problems that LRY faces as an organization.

The opinions expressed are my own, although I have been supported and assisted by the comments and suggestions of my co-workers and other individuals, both youth and adult.

I encourage all who are reading this to think about the things I have written and to share these thoughts with others, so that we may work together to find solutions to our common problems, and increase our commitment to the organization that has been and will be such a dynamic experience for so many people.

I'd appreciate hearing from you, personally, about any or all aspects of this article and hope that you will write to me at 25 Beacon Street, Boston MA 02108.

What is Youth Autonomy?

Ever since LRY became an associate organization of the UUA the question of "what is youth autonomy?" has been asked. It has never been successfully answered and I will not attempt to give a definitive answer in this article. Probably the main reason, that LRY is described as an autonomous organization, is that one of the purposes of the group is to give youth a chance to take responsibility for their own programming and organization. High-school aged youth are generally at a point in their lives when they are defining their own goals, purposes and ideals. To do this, many times it becomes necessary for youth to ignore, or even at some times, reject the ideas and values of adults, which they have been accepting by blind faith all of their lives. I do not mean to say that youth are rejecting adults, but rather that we are learning to accept that we are mature enough to take more responsibility for our own lives.

LRY is one of the few places where this idea is not only accepted, but encouraged. The entire structure from the local group to the Continental Board of Trustees has been designed and implemented by youth. Decisions about policy and program are made by youth and this process is one of the things that makes LRY a vital growing and learning experience for young people.

Our Relationship with the UUA

The question of youth autonomy very often becomes confused when LRY's relationship with the UUA is discussed. An explanation of this relationship is often elusive, but I will try as best I can to give some of my views.

The obvious link is the financial one. The UUA Youth-Adult committee allocates a certain amount of money each year to LRY. Some people would consider this a gift, however I am of the opinion that it is actually a high-yielding investment.

At present, the UUA has no specific program for high-school aged youth. If LRY did not exist, and an equivalent program was established within the UUA structure, the youth programs budget would most likely have to be double or more what it is now. I say this because I don't believe that the UUA could find four people to work full time for \$70 a month salary and a living expenses allotment which includes: \$55.50 rent, \$37.50 food and \$10 phone per month. If that doesn't shock you enough, these people would have absolutely no medical insurance program.

The reason that LRY can exist and produce the programs it does on such a small budget is that the work of the Executive Committee in Boston is truly a labor of love. In all modesty, the work which I do here and the conditions under which I live are, to say the least, difficult. I would challenge anyone to try and keep within the budget restrictions that are placed on us from day to day, and still have enough energy left over to do creative work. Further, a large bulk of the work here, and in the field, is done by volunteers who are not reimbursed for any of their expenses.



The denomination cannot continue to grow and expand without the participation of its youth. Many people have complained of the fact that some LRYers are not Unitarian Universalists. While I admit that this is true, I feel that all too often an equally important fact about LRYers is neglected. I am talking about the number of young people who, like me, became UUs through their involvement with LRY.

LRY encourages young people to become involved with the denomination through such programs as the Youth Caucus and intergenerational activities. LRY's relationship with the UUA is two-way, each provides the other with those things necessary for growth.

Those Big Bad People At Continental

In years past, there was very often heard a complaint that LRY programs and policy were "handed down by the big-shots in Boston." I can honestly say that this is a false assumption. The LRY Board of Trustees, which is made up of elected representatives from federations is becoming increasingly more powerful. In fact this has been one of the priorities of recent executive committees, to help the board become empowered. The board is, at this time, the main policy and goal setting body of the organization. The Executive Committee exists to carry out the wishes and desires of LRYers as expressed through their board. For example, this past summer the board made numerous directives to the committee including the establishment of a lending library, programs for cultural exchange, and the Clearinghouse which helps individuals get in touch with other people with similar interests. The board also set policy for dues from federations as well as distribution of the funds.



The executive committee has also been encouraging participation on other levels. This year there will be at least five LRYers coming to work in the Boston office for a month each. These people will be given room and board in exchange for part-time work for LRY. They will be encouraged to sit in on executive committee meetings and give input and suggestions about the direction of LRY. It is hoped that this will help the executive committee keep in touch with the needs of the "grass roots" LRYer, and encourage a greater awareness about the continental nature of our organization.

MONEY

This year LRY received \$22,200 from the Youth Adult Committee and approximately \$700 from LRY federations, for a total operating budget of \$22,900 for the 75-76 fiscal year.

This budget not only covers the total living expenses for four full-time employees but also the entire LRY program including the printing and mailing of this publication, *People Soup*. It is fairly obvious that this sum of money cannot nearly cover all of the expenses which LRY incurs over a single year. The result of this is that programs must be continually cut back as the inflationary spiral eats away at our funds.

Allow me to give you an example. Right now we have enough material available to publish a 16 page issue of *People Soup*. The case was the same with Volume III Issue 1. Unfortunately our *People Soup* printing budget is only \$2,000 which may or may not cover the cost of six twelve pagers, and two twenty four pagers (which substitute as All-Church mailings.) It will cost over \$560 to mail out these issues to the people who are currently on our mailing list. This is not even taking into account the fact that postal rates are going up and that our mailing list is increasing at the rate of about fifteen new names each week. (Very few are taken off)



This year General Assembly, the LRY Continental Conference and board meetings are being held on the west coast. The budget must cover transportation of the executive committee to these events, as well as the board members expenses to the meeting. Since the largest number of these people reside in the east and mid-west, the transportation cost will be enormous.

LRY depends on contributions from its members and other individuals when the budget will not cover its expenses. Without them, the organization would not be able to develop new programs, print a newspaper, subsidize board members transportation, or do many of the other things which for so long have been taken for granted.

What Do We Do Here Anyway?

The program and focus of each LRY group reflects the interests and needs of the individuals within those groups. The services which the continental office providestend to be varied so as to benefit the highest number of young people possible. These programs are geared to a number of different youth groupings; individuals, local groups, federations regional committees, board of trustees, as well as intergenerational.

People Soup is probably the major focus of the executive committee. Since it solicits material from people across the continent, and is sent out to about 5000 individuals and organizations, its breadth and scope is extremely broad. Packets are also geared to all of these groupings. At this time there are over fifteen available, including such topics as, how to start a local group, advisors, conference planning, fund-raising, social actions, as well as numerous program ideas for any gathering from two individuals to an entire conference.

As well as providing written material, the four directors spend a great deal of time working with individuals on specific problem areas. The Director of Extension and Leadership Development spends eight



months of the year travelling to two regions of the continent and working intensively with ministers, R.E. people, federation and local group leaders, and individuals.

One member of the Executive Committee works closely with the Youth Caucus coordinating committee. The Youth Caucus has just begun to get organized and is a realistic attempt to bring together all Unitarian Universalist youth, in a united effort to represent the needs and concerns of youth within the denomination. The caucus encourages all UU youth to participate regardless of their affiliation with LRY or lack thereof.

Besides all of this and many other programs left unmentioned, the executive committee spends an enormous amount of time answering mail and keeping up with all the paperwork that goes along with operating a continental-wide organization. For example, I spend between an hour and two hours each day just writing checks and keeping our finances in order.

What We Could Do If...

I have already mentioned that many of the LRY programs have been cut back because of lack of funds. All organizations would like to increase their services and LRY is no exception. We have come up with many exciting ideas all of which would require additional money. I'll mention a few examples.

The LRY office has recieved numerous requests from ministers, Religious Education directors and committees, advisors and parents, for more help in starting up local youth groups in their churches and fellowships. We have tried to accomodate as best we can on an individual level, but we have found that a more widespread program is needed. We would like to begin work with R.E. people to create programs that would serve these needs. This project would not only require additional funds but also a commitment on the part of many individuals.



Two years ago, the LRY Board of Trustees was asked to consider establishing a full time director in charge of intergenerational programs. The general consensus was that inter-gen activities were definitely a priority, but there was not enough money in the budget to support an extra director without cutting back on other important programs. The result of this was that responsibility for the development of intergenerational programs was incorporated into the job description of one of the four existing directorships. Youth-adult relations are still a priority among LRY'ers. The fact remains however that the LRY budget is even less now than it was two years ago and the chance of creating a viable intergenerational program is about nil.

The lending library that I have already mentioned has a budget of \$300, \$150 of which has been earmarked by the LRY Board of Trustees for the purchase of Beacon Press books. This is seen not only as an attempt to get useful materials for LRY'ers but to help another program of the denomination in its effectiveness. The lending library is geared to local group programming. It will try to distribute hard to acquire materials and develop programs based on those materials to locals. We hope to compile multi-media packets, similar to UUA curriculum kits, keeping in mind that many of those kits can be adapted for use by high school aged youth. Three hundred dollars is barely enough to cover the cost of buying books and other multi media materials as well as printing and distributing a lending library catalogue. The library could be one of the most vital and exciting programs for local groups to come out of this continental office in many years, given the necessary resources.

These are but three ideas that we have dared to dream about. While we are encouraged and excited by the amount of programs that are able to be produced on our \$22,900 budget we realize that the prospects for LRY's continued growth are rapidly diminishing.

The Financial Problem:
Some Possible Solutions

I believe that I've fairly well established that LRY needs more money to continue to function at its present level, and that even more funds are required to increase and broaden its program.

For those of you who have been reaffirmed in the belief that LRY is a vital organization or newly convinced of this, I encourage you to consider some of the following suggestions and think up some of your own.

*If every person who read this article was to send in just \$1 each, LRY would have about \$5,000 more to spend on programming. Think about it, \$1 is only 2¢ per week for a year, but \$5000 is 22% of LRY's total budget.

*Every local group could do a fund raising project and send (hopefully) half the money to LRY. Not only would this raise money for the Local, but all the money would be returned in the form of increased programs and services.

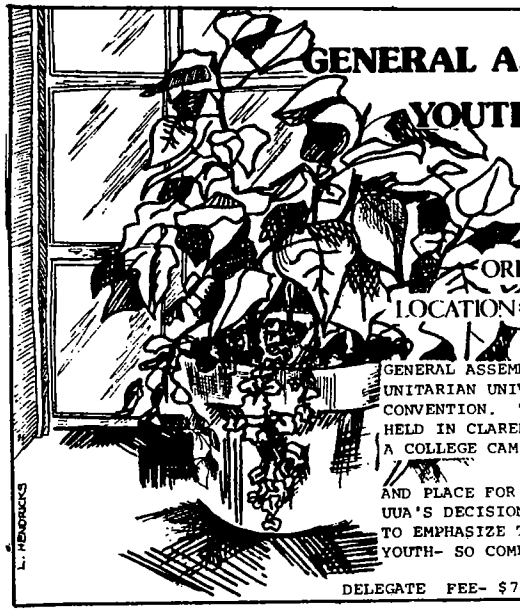
*Encourage your federation to do similar fund raising projects, or to give an outright donation. At this point only 13 out of 27 active feds have paid the \$50 dues for affiliation. Affiliation is necessary to receive a vote on the Board of Trustees. Representatives from unaffiliated federations do not have their way paid to boards and therefore the chance is that your fed will have very little input into programs and policies for the coming year. For most federations it would cost over \$50 to send a representative to boards, so the investment is worth it.

*Go to the next meeting of your church or fellowship's Board of Trustees. Bring a copy of this article and explain how and why LRY is necessary part of the denomination. Ask that they send a donation to continental. Besides helping out financially, the discussion beforehand will help to increase their understanding about LRY.

These are just a few suggestions. I know that there are many more and hope that you can find the energy to work a little harder, and commit yourself a little for the growth of LRY.

I hope that some of my energy, spirit, and love has made an impression. It doesn't really take much, just a little extra caring on the part of each of us. I am sincerely grateful for the opportunity to work for you during the coming year, so with many thanks and warmest expression of love,

Lynn



**GENERAL ASSEMBLY
YOUTH CAUCUS
1976**

TIME: JUNE 22-26
ORIENTATION: JUNE 21
LOCATION: CLARMONT, CALIF.

GENERAL ASSEMBLY IS THE ANNUAL UNITARIAN UNIVERSALIST ASSOCIATION'S CONVENTION. THIS YEAR IT WILL BE HELD IN CLAREMONT CALIFORNIA; ON A COLLEGE CAMPUS.

THIS IS THE TIME AND PLACE FOR YOUR INPUT INTO THE UUA'S DECISION MAKING. WE WANT TO EMPHASIZE THE IMPORTANCE OF UU-YOUTH- SO COME TO SUNNY CALIFORNIA.

DELEGATE FEE- \$75.00 OBSERVER - \$17.50

a do it yourself kit

CREATE A CRIMINAL

- Barbara
Davenport
UUSC

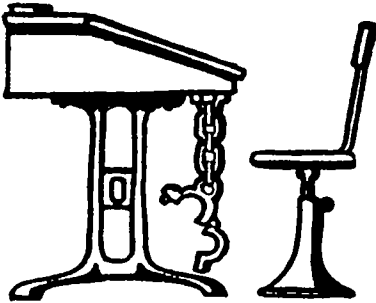
Basically, this is how it works. You take a kid - just an ordinary garden variety-type kid that you find in almost any home. But, it seems to work a lot better if you take a ghetto kid, especially a "black boy". Now you take this five year old (let's call him Joey) and send him off to the standard American school - the kind of school that approves of being watched over by a teacher who doesn't approve of anything, especially, wiggling in class, talking without permission, or reading "Superman comics".

Most kids are quick to learn the requirements of the school system - speak only when you are spoken to; don't challenge the teacher's authority in any way; learn to sit quietly at desks in straight rows. But, Joey is not sitting quietly at all, he is wiggling and squirming. Now the teacher not only reprimands Joey, but she wants to be professional about the whole thing and document Joey's behavior in his record folder. "Joey is a wiggler" doesn't look too professional, so she writes, "Joey has a short attention span" as evidenced by his wiggling in class. Now, you can't send a man to prison for having wiggled in kindergarten. Since the first grade teacher read the notes, she watches and looks for wiggles. If she's particularly astute and alert, she may notice some signs of "short attention span" and she dutifully records it in Joey's folder. "Joey seems abnormally anxious and shows signs of incipient character disorder."

This still isn't enough to get five to ten years, but by the time Joey is processed through a few more grades with each teacher reading notes from the previous year and watching and looking for "deviant behavior", Joey's folder will be fat with "facts".

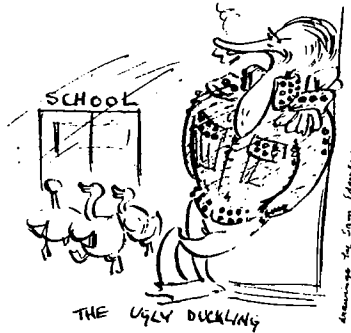
Then one day it happens - Joey's big chance to turn "criminal". Joey's class is filing out of the school for a fire drill; one of Joey's school buddies gives him a playful "goose" after which Joey turns on his buddy and gives him a child-sized right hook, smack in the kisser. Without delay, teachers descend from all quarters and Joey is hauled off to the principal's office.

What goes in Joey's record? If you think it says- "Following an unexpected goose...", you're sadly mistaken. It says, "Joey shows evidence of anti-social attitudes, assaultive tendencies, and seriously disrupted school fire safety procedures". Now teachers will be definitely on the alert for Joey's deviancy and Joey is beginning to regard himself as trouble with a capital T. Once he accepts this view of himself, then he starts to act on the expectations of the people who have judged him. This is a self-fulfilling prophecy.



the slum myth

The typical juvenile delinquent runs with a gang, lives in a slum, and is likely to be black. Yes or No. If you said yes, you are perpetuating the Slum Myth which states that serious delinquency is committed disproportionately by ghetto and minority youth, according to the President's Council on Crime and Correction. This is completely wrong, say Haney and Gold in "The Juvenile Delinquent Nobody Knows" (Psychology Today, September, 1973). Delinquency is not confined to lower class black males; it's just that young middle class lawbreakers are less likely to be picked up, these researchers concluded after interviewing 522 13-16 year olds about their having committed offenses such as assault, theft, driving without a license, under age drinking.



getting caught

Clearly the slum youth gets caught more often (70% come from families on welfare) and they are more likely to be labeled "criminal" than middle class youth. More bizarre is the fact that the middle class youth who commit the same crimes in as great numbers are less likely to repeat criminal acts than are those who are fed through our juvenile "justice" system. We are perpetrators of this system-the persecutors as well as the victims. We allow the poor and minorities to be punished more than their white affluent counterparts. An example: for the same drug charges blacks get nearly twice as long sentences as whites. What can we do about it? Raise our own consciousness and get involved.

what is the UUSC doing?

The Service Committee is concerned about how justice is meted out, the alternatives to incarceration and the decriminalizing of non-violent and victimless crimes, such as gambling, marijuana, prostitution and alcoholism. How fairly is justice meted out in our courts of law? The UUSC is trying to answer this question by "court watching". This year in Boston about sixty UUs and other concerned citizens are monitoring two courts to get answers to such questions, do minorities receive stiffer sentences than WASP-types? Do judges inform the accused of their rights (rights-like remaining silent and the right to have a lawyer)?

The UUSC is also sponsoring legislation to stop the building of more prisons and juvenile detention centers (this is our National Moratorium on Prison Construction) and to look for more humane alternatives. One alternative is to send fewer people to prison and this can be done by decriminalizing certain "crimes". Public drunkenness is still a crime in many states and about 40% of those in jails and county prisons are "drunks". Did you know that in California you can be sent to a juvenile detention center without committing a crime. "Juvenile misbehavior" such as truancy, running away and disobeying parents is enough to put you away. And in New York if you're only 16 and commit a crime, you will be sentenced to an adult jail.

UUSC helps raise consciousness by providing an Urban Service Experience for high schoolers. The participants live communally in an urban setting (either Boston or San Francisco) for six weeks during the summer and do volunteer work with groups such as prisoner's rights and other social change agencies. Last summer some Urban Service participants, with the help of UUSC Boston Video Access Center made a video-tape called "If Arrested" showing what happens to youth when arrested.

raising your own consciousness

What are Liberal Religious Youth doing to educate themselves and others about their own rights and about criminal justice issues? How much do you know, for example, about your own student rights?

Here are some questions aimed at raising your consciousness about your own rights as a student.

1. You have been suspended from school for five days. What can you do, legally?
 2. Do charges made against you by school officials need to be put in writing?
 3. Who or how may someone get to see your student file?
 4. If you feel you have been disciplined illegally, what can you do?
 5. Can you circulate school underground newspapers and criticize school officials in print?
1. Answer may be found in "Psychology Today" November, 1975 (Goss vs. Lopez, January, 1975).
 2. Yes.
 3. Confidential information may only be released with the consent of parents.
 4. You can sue the school for damages, (Wood vs. Strickland, 1975)
 5. No, not yet. Action on this case is pending.

getting involved

Want to get involved? Want others to get involved? You might start a discussion group about criminal justice issues; role play some scripts for yourself or other groups. For Example, what happens to you when arrested? What rights do you have? Role play the accused and the cops. Imagine yourself at a party and a bust occurs. What are your rights?

Inform school officials. Be on top of things.

Educate, learn and help change attitudes. We're all guilty of perpetuating myths of crime. We don't take the time to learn and change and share our ideas, to really work for change.

UUSC has materials on student rights, criminal justice issues, the National Moratorium on Prison Construction and court monitoring. For more information write or call Barbara Davenport, UUSC, 78 Beacon St., Boston, MA 02108, 742-2120, ext. 392.



Ralph Nader: Youth Power and Activism

So here I am writing my article, and there you are reading it. I want to tell you about an experience I had, which caused me to examine myself a little more closely than I had before.

How many times have I skipped by a front page to find the comics, trying hard not to catch a glimpse at words like "murdered", "riot" and "recession"? How many times have I quickly switched off the 11:00 news to retreat into the comfort of a good book? It is very easy to ignore the real world. Why should I upset myself? The world will go on without my knowing about all the murder and misery. Besides, what can I do about it?

That is my logic. But after looking at my actions again, I find that my real motivation is to avoid a deep feeling of powerlessness and an overwhelming frustration. I think many intelligent, sensitive people find it intensely painful to think about politics or social change. How can I possibly grasp the full emotional impact of the oil supply coming to an end, or millions of people dying from the lack of food? These are real occurrences, factual things. But if I allowed myself to feel their impact, I would feel guilty every time I drove the car or ate an extra cookie. And I'd feel that there was no way to remedy those situations, I'd be trapped in endless guilt and frustration. Why should I, as a teenage, middle class American citizen, be so powerless that the only way I can stay sane is to ignore what is happening around me?

All of which are afterthoughts of a speech I heard given by Ralph Nader at the University of California, San Diego. I found his speech to be intense and informative. He geared it to the interests of his audience, to make an impact on college students. His points were emphasized by infuriating statistics and sarcastic bitter humor. I won't bother repeating it here, but I so want to describe his main points.

He began by discussing some of the major problems in the U.S. He gave us statistics about air pollution, corrupt police forces, unfair judicial systems and the general hunger problem. He stated that almost 24 million unnecessary operations are performed in U.S. hospitals per year, and that some nursing homes have been used as sites for mass experiments with new drugs. He also commented on

MONEY, OPPORTUNITIES, FOODS, GOVERNMENT, BUSSING, CIVIL RIGHTS, POVERTY, UNEMPLOYMENT, WELFARE, HEALTH CARE, STUDENT RIGHTS, NEW WING CARS, LAW AND ORDER, MURDER, GUNS, CONTROL, U.F.W., WAR, FORD, CANOE

activities of the army, navy, government and of course the usual cracks on Watergate. The effect was a 45 minute consciousness raising session on what is going on around us. He was throwing information at me in a way that forced me to absorb it. I got angry, along with the rest of the crowd. I could really feel the energy rising.

Then he began to talk about the main point of his speech, what he really wanted us to hear. It was about power, our power.

At this point in our history, the people at the "grassroots" level have virtually no voice in what is going on around them. He described the inadequacies of our antiquated "participatory" democracy. (Our constitution hasn't been revised in 200 years, since we were a weak agricultural country fresh out of a revolution.) A congressperson can't possibly represent the wishes and opinions of the hundreds of thousands of people in his/her voting district. The most we, as voters, can do is vote for a candidate and hope that they act as we'd like them to. In effect, we are legally handing over our power to a person with a campaign slogan (probably with big business and the media behind him). Think of any major problem in our society today. Can you say that you, personally, have any significant control over it? Being an average citizen, I found to my discomfort that I couldn't say anything of the sort.

Nader began to concentrate on positive means of realistic change, my frustration changed to hope. His advice- don't try to tear down existing power structures; they are so complex and strong that you probably won't succeed. Rather than taking power from somewhere else, create it where it doesn't exist. One key to creating power and influence is in gathering together a large body of data. Perhaps you have never thought of information as power. It is hard for most people to keep track of what is happening in our constantly changing, complicated environment. Such things as libraries, catalogues and reports become essential. Imagine what would happen if you had a complete report on a certain congressperson: his/her entire voting and attendance record, her/his views on issues and all the special projects he/she has worked on. This report could be very useful to people who are deciding how to vote, or the person's opponents. Everyone would want your report, you would have a measure of power.



He urged us to think about ourselves and how we could improve our personal situation. Think about your school. If it has no relevancy to your life and interests, then you are getting nowhere. Why are you going? Learning should be something vital and challenging, instead of memorization of formulas. Imagine an educational system that not only challenges your mind, your values and gives you knowledge and skills, but creates a useful product such as a body of data. A chemistry class could take on a whole different dimension if you could do a semester analysis of the composition and source of the water supply in your area.

Nader emphasized repeatedly that this is the freest, most energetic, most opportune time of our lives. We, as students, can accomplish more towards social change than any other group of people. This seems really ironic. I often feel hopelessly handicapped because I'm "just a teenager" and I have no experience. So why do we have so much potential? Mainly because we are young. We have a lot of physical strength and energy, which builds to an enormous collective energy. We have a lot more freedom than other groups. We have no families to support, no one depending on us to go to work every day to keep them alive. We have no permanent lifetime careers going, so we don't have to tailor our activities to please our bosses. We have access to laboratories, libraries, and experts on college campuses to help with research. We have good communications and we meet daily in the same places.

If we are so well off, why don't we have power now? The established "powers that be" are afraid of young people getting too much control. People who are profiting from present systems would obviously be getting more trouble than we're worth if our education were truly linked to our life outside of school, and to changing that life.

I suddenly realized how desperately this man wanted to reach us... to empower us. I felt strong. It was good to be part of that crowd. One of those intelligent young people.

We are conditioned to believe we are ineffective, and our energies are diverted. We are given harmless ways to blow off steam. Organized spectator sports and rock concerts are two comfortably safe ways of releasing energy and pent up frustration.

But mainly we are juvenilized. We are given classes that don't begin to challenge our creativity. We are taught democracy in a school system that is authoritarian from top to bottom. We can be drafted before we're old enough to drink in some states. We are conditioned to spend needless time and money trying to smell the way someone in an advertising agency thinks we should. More money is actually spent trying to defeat body odors than in controlling air pollution. This means that either our priorities need examining or B.O. kills.

As he ended we clapped and stamped for 5 minutes straight, and I felt a flash of empathy. How do you animate people who have been kept down so long, without ever knowing it? I could see his hope.

How do you show someone that something is actually possible? I've often tried to usher a "school friend" to an LRY conference. I would show them how things could be, and to share a private world that I find so refreshing to retreat into.

A final thought strikes me: the attitudes blocking activism in conscientious people may be entirely due to "private worlds" like LRY. In my clean, warm home in Suburbia, USA it is really hard to picture getting killed in southeast Asian jungles. I'm not suffering from smog as yet, and I haven't noticed soapuds in my drinking water... Private worlds are all too easy to retreat into. If they weren't, how could we even consider the possibility of laying back to be continually and subtly molded, crushed and cheated?

What good is LRY if we don't share and actively use the awareness we find?

I fear that very few people will spend even a small amount of time, energy, or money towards change until something in their personal world is endangered. It is sad that the psychology of this society necessitates such short-sighted behavior. Maybe someone will come up with a pollution that exterminates LRY'ers then watch us scream!

- Cathy Carney
Cambridge,
Mass.



Program?

Program!

Group Size: Any number. This is written with 16 people in mind.

Step 1: Have the group number off to form two large groups of 8 each, on opposite sides of the room.

Step 2: The people that were number ones choose a person from the other group that they do not know, or don't know very well. These dyads then go off to another place in the room.

Step 3: The person who was chosen asks the question "Why did you choose me?"

Step 4: After discussing the question the dyad invites another dyad to form a quartet with them. If a dyad is invited, they cannot refuse the invitation.

Step 5: The dyad that was invited asks "Why were we chosen?"

Step 6: The quartets then decide on another quartet to invite to make an octet with them. A quartet cannot refuse an invitation from another quartet.

Step 7: The quartet that was chosen then asks the question, "Why were we chosen?"

Step 8: After both the octets are through discussing, the whole group comes together to discuss the experience. Some questions to consider: How did people feel when they were chosen? How are they feeling now?

Why I Changed My Name ~liv

Did you ever want to change your name? It's simple. All you have to do is change your driver's license and other important ID and have people call you by it. No court proceedings. No fees. If you want you can even get your birth certificate updated, but that is a legal hassle.

I never thought I'd really change my name until the day I did it. I've chosen to retain my old name for legal purposes to avoid the hassles of the police, who in some places might beat me up for having a one word name and a female one at that. Also, a three letter name would be easy to forge. However, everywhere else except for the government and my bank, I'm now known as liv. Here's the story of the day I changed my name.

Christmas morning I called my mother as I had promised; she was 3,000 miles away and another lifetime ago. I can just see her white wall-mounted suburban housewife telephone ringing in the kitchen, where the smell of turkey is thickest. The kids are playing with their new toys cluttering up the living room, and Bill, my stepfather is quietly smoking his pipe, reading his book of historic landmarks of South Jersey.

"Hello, mom? This is Randy."

"JUST WHO DO YOU THINK YOU ARE?!" I shouldn't even talk to you...!" She was almost hysterical.

"What's the matter?"

"I read that letter you sent Jill..."

"What about it? I don't remember it."

"You called me Ronnie. I'm your mother you don't even want a mother now, I suppose, with your homosexuality and your feminism and..."

"Why should I have to call you 'mother'?"

"Because that's what I am. I told you when you were a little boy never to call me by my first name."

"I didn't know you'd get so upset. Besides I didn't write that letter to you; I didn't mean to hurt you."

"Well, I know, and I'm sorry Christmas has to be like this; I think I'm getting calmer, here, do you want to speak to your brother?"

"In a minute; I just realized it's unfair that you can call me by my first name but I can't call you by yours. It shows you have power over me."

"What do you want to be called, then?"

"I'll call you mother if you call me son."

"Alright."

After I hung up I realized I didn't want to be called son. I didn't want that type of relationship; I wanted us to be friends. But there was a lot of personal history to overcome before we could be peers.



I SEE JOHNNY AND
BILLY AND IT LOOKS
LIKE BETTY IS GOING
TO HAVE NICE DAY
I SEE TERRIE AND
NANCY AND, OH, THERE
IS LIV!!!!!!



My projection is that the name "Randy" isn't a neutral name for her; it's like a button that evokes a set of feeling, motherly, angry guilty, and others. It certainly isn't a neutral name for me. I associate it with years of "Randy, go to your room", and "Randy you're an intelligent boy", "Randy is my oldest boy". And similarly, I associate "mother" with years of obedience and authority.

So I started wondering what I would change my name to if I wanted to change it to avoid those buttons. I had done some thinking about it a year before, after reading an article on androgyny. There was something very appealing about having a one word name which was not gender linked. "Earth", "Moon", "Orion", "Rain". I had come up with a list but never went beyond that. I was scared to, because my mother had once told me that the way you feel about your name is supposed to be the way you feel about yourself. Even writing "I" with a small "i" meant you didn't take yourself seriously, she had said. Christmas night I tried to remember the names I found a year before that I had liked. I created a few as acronyms, too. Somehow, none of the names satisfied me. I definitely wasn't a moon. The word just didn't express me. Maybe I was a year ago, but I've changed so much since living in Berkeley. I've done a lot of growth. I've been re-examining my male roles, and rejecting the macho in me. I didn't want a male name, but I didn't like the hippie associations of planet names. (Part of me was afraid of being laughed at.) Hippies are alright, I'm just not a hippie. I'm thinking a lot these days about politics, especially the politics of my personal life. I'm concerned about people, that's what gives my living meaning. Some planet millions of miles away won't do. I put down my notepad, resigned that I couldn't think of a name I liked better than Randy, and went upstairs to brush my teeth.

After wetting the toothbrush and dabbing the paste, I looked in the mirror. What a pretty face, with young beard and mustache and hair tied back loose. I tried not to smile, but that was so silly. Why shouldn't I be pleased by my face? I realized then that I had been afraid to turn on to my face till just moments before. I'd invented a word to explain why it's wrong: "narcissism". But now as I touched my face I said "it's okay."

I saw myself as my own lover, was sexually attracted to my own body, was my own nurturer, my own friend, my own mother. I had created myself these past years, had decided I didn't like much of my socialization, didn't like feeling individualistic, possessive, material oriented, didn't need to prove myself by getting a college degree; I had dropped out of college, moved to

Berkeley, spent time developing relationships on a new level of openness, and surrounded myself with the environment that would best support me in my changing. Randy Brown wasn't open to any sex with men, Randy Brown was straight. Randy Brown was defensive. Randy Brown was from another world, New Jersey suburbs, couple-land. I was no longer Randy Brown. I was someone else, whom I was in the process of creating. And I was doing it out of love for myself. Well, if I was giving birth to myself, I had a right to name me. "Notice of Birth" I wrote on the pad, "male by another life, born at the age of 20, named _____, was midwife and gave birth to himself."

I decided to change my name then. It wouldn't mean I didn't like myself; it would be symbolic of the change in my recent life. In fact, what right did anyone else have to choose the syllables I would respond to for the rest of my life? Insights rushed in like a broken dam. What is a last name? It's a nuclear family name. It's a system of connecting me to a group of people on the arbitrary grounds of blood relationships. Imprisoned in a family for 18 years; and the structure of that family is patriarchal, father supreme authority, parents over children, by no other right than custom and the fact that they have the power to do it. That's what a last name is about. And what is a capital letter at the beginning of a name? It's a sign of the importance of individuals, ego consciousness.

I leafed thru a magazine looking for inspiration, and there she was: Liv Ullman, in black and white. Oh how beautiful she is to me! I identify with many characters she's played in Bergman's films. I really like and respect her acting. I wanted to be named after a woman. "Liv" no- "liv". It sounded right. I like the letters. I took it, and used it to fill the blank.

Who, then, is Randy Brown? Randy Brown is almost twenty years of me. Randy Brown is much that I love and much that I hate, and Randy Brown will never be gone.

Who, then, is liv? liv is a changing me liv is a process: liv is a direction I want to travel in. liv is feminist, liv is socialist, liv is not alone, liv is part of a new family and needs no last name, for that family is as large as I want it to be, from day to day. It is the people I care about and who care about me. And yes, liv is still a male, but is committed to changing the meaning that has.

A little scared, a lot excited, surrounded in a blanket to love I could trust, I stayed awake until the sun came up; and when I was ready, I slept while morning washed me. A new day was beginning.



It was nearly a year ago that I wrote that story down, and I see how much I've changed since then. Still, I've been "liv" ever since. It's been relatively easy for me to change my name, since most of my friends were supportive in that they made a point of calling me by my preferred name. Besides, I've now met many people who have only known me by my new name. It was a lot of fun, especially since I liked my name so much. That's the whole point, picking a name you like, whatever your reasons. For a while I felt like I was neither the new me nor the old me, and that was quite an experience. Imagine walking around without feeling like you have any name! Now I'm pretty sure I'm liv. And if I ever want to change it again, I will.

CAN 1984 BE LEGISLATED ?

In 1966 an effort to organize the patchwork of laws that compose the Federal Criminal Code was proposed to Congress by President Johnson. The National Commission on Reform of the Federal Criminal Code was appointed under the chairpersonship of former California Governor Patrick Brown.

When the Brown Commission report was completed it was heralded by legal scholars as a significant step forward in the evolution of criminal law.

The Brown report was denounced by President Nixon, who assigned former Attorney General John Mitchell to re-draft the proposal. After Mitchell resigned his office, Richard Kleindeinst completed the revising of the proposal.

Hearings were held on S. no. 1400 and on the Brown Commission Report (then S.1) during 1973-74. When the 94th Congress convened in January of 1975, the two bills had been consolidated into Senate bill no. 1, cited as the "Criminal Justice Reform Act of 1975." It was introduced by 11 U.S. Senators: Bayh (D-Ind.), Eastland (D-Miss.), McClellan (D-Ark.), Mansfield (D-Mont.), Moss (D-Utah), Fong (R-Hawaii), Griffin (R-Mich.), Hruska (R-Neb.), Scott (R-Pa.), Taft (R-Ohio) and Tower (R-Texas). The identical House of Representatives bill no. 3907, was introduced by Wiggins (R-Cal.). Birch Bayh has recently withdrawn his support. President Ford has already endorsed the bill.

INSIDE S-1

OFFENSES INVOLVING NATIONAL SECURITY

1. Espionage

Under the guise of protecting the national security, the bill restricts freedom of speech and of the press. The "Official Secrets" Act (sections 1121-25 of S.1) is a lengthy defense of government secrecy, providing life imprisonment up to the death penalty for communicating "national defense information" with the knowledge that it "may be used to the prejudice of the safety or interest of the United States, or to the advantage of a foreign power", providing 7 to 15 years in prison and a \$100,000 fine for a person "who he knows is not authorized to receive it", providing 7 years in prison and a \$100,000 fine for a person who receives such information and "fails to deliver it promptly" to a federal agent, and providing 3 to 7 years in prison and a \$100,000 fine for passing vaguely defined "classified information" to a "person who is not authorized to receive it"

2. "Sabotage"

Sections 1111 and 1112 of the bill provide the death penalty or life imprisonment in some cases, and 20 to 30 yr. prison sentences and \$100,000 fines in others, for activity that "damages, tampers with..." almost any property or facility "used in or particularly suited for national defense" with intent to "interfere with or obstruct the ability of the U.S. or an associate nation to prepare for or engage in war or defense activities" (p.64)

Under the vague terms of section 1111, anti-Vietnam war demonstrators who "interfered with" public transportation by their very numbers could have been prosecuted for sabotage, a major felony.

3. "Impairing Military Effectiveness By False Statement"

"Section 1114 makes it criminal for a person, in time of war and with intent to aid the enemy or interfere with the United States' ability to engage in war or defense activities, knowingly to communicate a statement which in fact is false" about "losses, plans, operations, or conduct of the military forces of the United States" of an associate nation, or of an enemy nation. It similarly punishes factually false statements about civilian or military catastrophe or "any other matter of fact which, if believed, would be likely to affect the strategy or tactics of the military forces of the United States or likely to create general panic or serious disruption"



Director Citty here tells me, "These are the little monkeys that composed the rest of the world so that we can that much intelligence."

OFFENSES AGAINST GOVERNMENT PROCESSES

1. "Contempt"

Section 1333 increases the penalty for refusal to cooperate with a Congressional Committee from one year to three years and a fine of \$100,000.

2. "Immunity"

Section 311 allows an indeterminate sentence for refusing to testify before a Grand Jury and provides "use" immunity, i.e. a person is protected from having her/his own testimony used as evidence against him/her. "Use" immunity suspends the fifth Amendment.

3. "Obstructing a Government Function"

Section 1302 of S-1 makes physical interference with federal government functions a felony. This is another potential weapon in the government's arsenal of criminal provisions which could be misused against lawful and peaceful demonstrations. Virtually every mass demonstration would, at one point, fall within their prohibition.

SANCTIONS FOR GOVERNMENT ACTIVITIES

1. "Public Duty"

Sections 541-544 would insulate public officials and those acting at their discretion from the prohibitions of the criminal law. The statutes would effectively divorce personal responsibility from official action. If Congress permits justification for an illegal act by a federal official on the ground that she/he "believed...that the conduct charged was required or authorized", no innocent citizen will be really secure from government lawlessness.

2. "Entrapment"

This provision of S-1 weakens the prohibition against entrapment and thus encourages entrapment and thus encourages police misconduct and corruption.

3. "Wiretapping"

Chapter 31A expands the authority of the government to use wiretapping as a surveillance device and continues the sanction of 48 hour emergency wiretaps without court approval. It directs telephone companies and landlords to cooperate "forthwith" and "unobtrusively" with government wiretaps.

4. "Confessions"

Section 3713-14 allows the acceptance of "voluntary" confessions even if obtained by police in the absence of counsel.

OFFENSES AGAINST THE PUBLIC ORDER

1. "Riots"

Section 1831 provides 3 years in prison and \$100,000 in fines for "movement" of a person across a state line in the course of consummation of a "riot". A "riot" could involve as few as 10 participants, who, through "tumultuous conduct...create...a grave danger or imminently causing...damage to property"

2. "Disorderly Conduct"

Section 1861 of S-1 would make it a violation of federal law to behave tumultuously, violently or threateningly, cause "unreasonable noise", use abusive or obscene language or behave obscenely in a public place.

3. "Obscenity"

Section 1842 makes it a federal felony to disseminate "obscene" material, thereby punishing the freedom of speech and press guaranteed by the First Amendment. It precludes the defense that questioned materials might be lawfully distributed under relevant state laws.

4. "Rape"

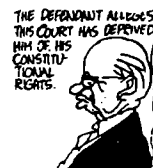
The definition of rape is limited to a forced "sexual act with another person who is not his spouse" Thus legalizing rape of a spouse.

5. "Prostitution"

Prostitution carries a 3 to 7 year prison sentence.

6. "Drugs"

The Brown Commission recommended that possession of marijuana be treated as a mere regulatory infraction, subject to a fine only. The final report of the National Commission on Marijuana and Drug Abuse recommended that marijuana possession be decriminalized altogether. But section 1813 of S-1 makes possession of marijuana a misdemeanor with the penalty for a first offense 30 days in jail and a \$10,000 fine. An offender previously convicted of violating state or federal drug laws may be punished by 6 months in jail and a \$10,000 fine.



THE DEFENDANT ALLEGES THIS COURT HAS DEPRIVED HIM OF HIS CONSTITUTIONAL RIGHTS.



GAG THE DEFENDANT

SENTENCING

The Death penalty is re-instated and is mandatory for certain crimes. S-1 imposes harsh retributive prison sentences and fines and sets mandatory minimum sentences with no chance of probation for certain offenses thereby eliminating judicial discretion to consider the defendant's record.

This is condensed from an article that first appeared in "Workforce" magazine Sept.- Oct. issue. Credit is due to Melvin L. Wulf, Legal Director of the American Civil Liberties Union for sections of this article.

Right now, as far as we know, Senate bill number 1 is still in the Judiciary committee of the Senate. For a copy of the bill, write your congressperson as soon as possible. It is a questionable bill and the more input they receive will help them to make their decisions.

The end of life in America