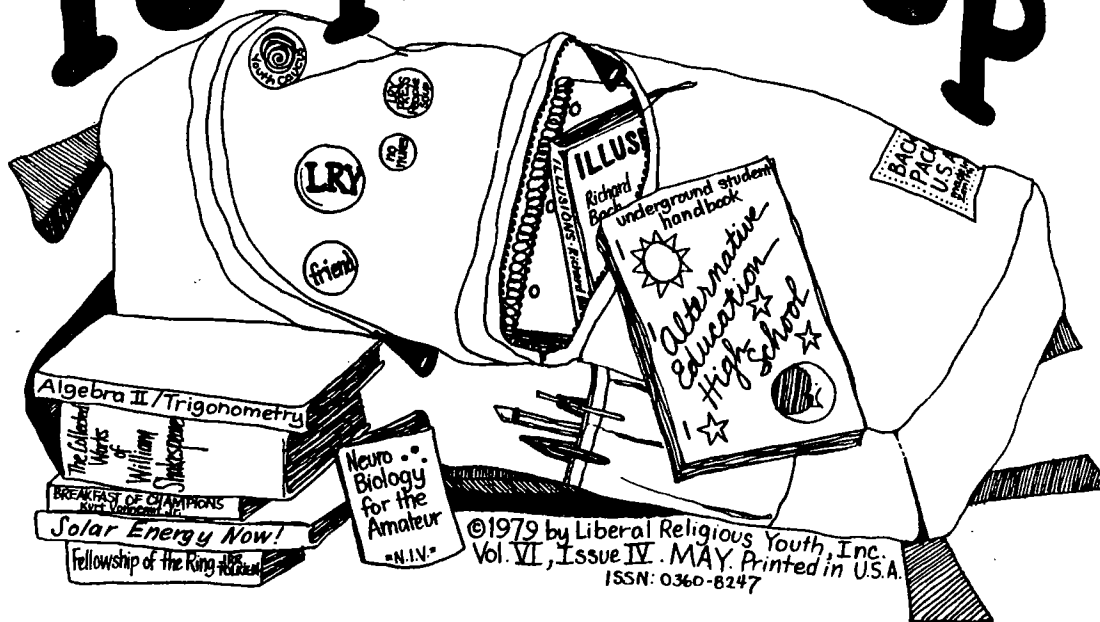


People Soup

◀ ALTERNATIVE EDUCATION ▶



HOW SCHOOLS FAIL US

by N. Cochrane

Author's Note: Throughout my own writing in this article, I will use the pronoun 'se' to mean he or she, and 'hir' to mean him or her. The pronouns within quotations remain the same since I cannot with a clear conscience change them. There are also laws... and I like People Soup too much to get it into trouble.

Editor's Note: The (sic) after certain words means that I cannot, as the editor of People Soup, change the word(s) preceding it, but I also can't, as a person who doesn't believe in the necessity of distinguishing between the sexes, leave the word(s) alone.

Introduction

"Is it not ironical that in a planned society of controlled workers given compulsory assignments, where religious expression is suppressed, the press controlled and all media of communication censored, where great attention is given to efficiency and character reports, and attendance at cultural assemblies is compulsory, where it is avowed that all will be administered to each according to his (sic) needs and performance required from each according to his (sic) abilities, and where those who flee are tracked down, returned, and punished for trying to escape--in short in the milieu of the typical large American secondary school--we attempt to teach 'the democratic system'?"

Royce Van Norman, Johns Hopkins University, "School Administration: Thoughts on Organization and Purpose" Phi Delta Kappan 47:315-16, February, 1966 (1)

The internal contradictions and problems of the 'schooling' system are numerous, and it's not overly surprising to find that they are multiplying at a phenomenal rate. Schools have not yet entered the present, and they are suffering from a dislocation in time. They teach for a different time that is now history. They teach in a time warp, for they have ignored the acceleration of the present. What all this philosophical mumbling means is that schools are not meeting the needs of students.

What I am attempting to do is inform you of the nature of school today, its problems, why schools are not meeting the needs of students, and, finally, where a student can find help to change the 'system'. This information may be of importance to you if you are in high school or thinking of going to college when you finish high school. The importance lies in whether you will learn or be 'schoolled'.

"Our sociological theories, our political philosophy, our practical maxims of business, our political economy, and our doctrines of education are derived from an unbroken tradition of great thinkers and of practical examples from the age of Plato...to the end of the last century. The whole of this tradition is warped by the vicious assumption that each generation will substantially live amid the conditions governing the lives of its fathers and will transmit those conditions to mould with equal force the lives of its children. We are living in the first period of human history for which this assumption is false." (2)

cont. on p.8

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Staff for this issue:

Laurel Prager, editor/Denise Lewis
Nada Velimirovic/Cheryl Markoff
Licia Peterson/Jim Bungardner
Paul Pigan/Barbara Dykes
Bob Rowell/N. Cochrane/FPS
Val Mentall/Chris Grand

Art Credits:

Jay Loffis/Stacy/Sarah Hagan
LNS/Jim Bungardner/Nada Velimirovic

Photographs:

Bill Gagnon/other anonymous photographers

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Address all correspondence to:

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Kate van R - Nerni fnozk, love, ziggy
Friendly Stranger-
The name fits! I want a letter, because I love you! Leigh

To S. D. A. M. (alias Apple)
Hi! Remember me? Probably not, we've never officially met, but I like you. So you say you're Hungarian, huh? Prove it. Love, Leigh

Normie: You're my big fat mom and I big fat love you lots. Hecker, Chut
Ellen from Atlanta: You're my one & only valentine Love, Mark K.

LEIGH- are you shivering? Oh, is that all I thought it was something else, eye love you, Eddie

Laurie (laurel)- No nookie-nookie up there. Especially cause it's cold in Boston. Eddie.

Leigh- I'll nookie-nookie with you anytime

Alan & Lynne- A leigh is not a lee. There's a difference now. Wish I knew what it was!!!
Love and Life forever, Leigh

anybody,

I was elected at the last D.V.F. exec. council meeting to be the Inter-Generational conference director. I seriously don't know what I'm doing: I could really use a hand. If you have any info. on anything, please write!
Leigh Bailey
15 Montgomery Ave. 1-A
Balacynwyd, PA 19004

FED's ups & downs

BSF/Narry- WE WILL BE ONE, at the New Bedford "Steal Your Face" conference, April 6-8, both Feds voted to merge as of the Brockton, MA conference April 27-29.

MVF- Oshahasha conference was held March 23-25. Exec. Comm. elections will be held at the spring conference in Lawrence, KS.

New Hampshire!!!!- We do exist or will soon anyway, the first NH conference in a lloonggg time will be in Manchester NH, May 11-13.

NERO- Springthink shrunk but did occur April 20-22.

CRVF- Y'all come up or down to the Hamden, CT conference, May 25-27.

Barney- May is a two conference month- Princeton, May 4-6, and Morristown, May 25-27

To anyone interested in housing (not feeding!) a woman (19, non-smoker) for a week in Washington D.C. for the purpose of seeing the Smithsonian Institute. I would be able to contribute a small sum for this incredible opportunity. Sometime this spring or early summer. Am flexible.

Shelley London

Box 224A

Jericho, VT

05465

(802)879-0800

Dearest Friends:

When I left Winter Tri-Fed in Florida I also left a writing hat. It is grey, well worn in, has grease streaks, fold down flaps and had an anti-nuke button on it. Please if you found it, I really would like it back, it fit so well, I will gladly pay a small ransom or the postage! It's a baseball type cap. Well, Tom, I heard from Richard you were running for Governor of Virginia and then were going to lead the state in a mass suicide. I firmly believe it, so good luck! To everyone else Hello!

John Kersting
518 E. Clinton
Huntsville, Ala. 35801

McPherson-

We miss ya! keep in touch. Maybe you can bring Sidney with ya. OK?
Gloria and Adam

Steve Kellogg!! Just because I told you you looked like a greek statue was no reason to forget me! Send me a kiss via Western Union. --Bec

Katrina - good job! --ziggy

Gai Leigh - I don't know you, but Jay does. love, ziggy

Any Roper & Eva Nozik - I am back picking carrots from the bottom of my mom's salad bowl. I forgot my address book at the farm so please write me cause I love you and I am lonely for you.
Susan Kulkovitz

To my old friends: contrary to popular belief, I have not gone on the road with some notorious jazz band. My presence is still in Boston playing bass with a local notorious jazz band. with (undecipherable), Mark Pucci

341 Commonwealth Ave
Apt. #60
Boston, MA 02115
(617) 267-4207

Klondike Kate- How about dropping a line to a (next door, right I add) neighbor? I guarantee you an answer! Love, Ingi

anyone planning on hitching to con-con from minnesota or thereabouts? need a companion? well, I do! write me- carla sand-hugenson 3523 york ave. no. Mpls. MN 55422

Lori- Hey in New York! Answer my letters, or else I'm gonna come down there and personally make you write one! GET IT? GOT IT? GOOD!
warm fuzzies, Ingi
200 Wellesley St. East
Toronto, Ontario
M4X 1G3 CANADA

Starr King- the theme of the Spring conference, held in April, was "Earth to LRY... Come in Please" (no one answered). At that conference we elected new officers and advisors. We are planning to have a conference in northern California soon after Continental Conference. Details to be announced.

Goderful- is having a conference in Cincinnati, Ohio, May 25-28. The theme is Sexual Identity and Morality, and workshops will include Assertiveness training; men's and women's sex-role consciousness raising, sexual orientation; Sexual/Cultural norms around the world; and of course, a TRANSVESTITE BANQUET!

GWAF- Triangle conference, April 6-8, was great, 78 people WOW. We will be a Fed.

sooooo.
PSLRY- Easter Camp, April 9-14 was terrific!

Chuckie: Knock those other crewers dead and tell 'em ol' Nudzi told you to. Write to me sometime--a note would suffice. Give all my charismatic luff to Lori, Goob, Shannon, Lealie, Lloyd, (Steve?) if he's still in town) and tons & globs of it to yourself from me. California, here we come--are you going to visit in July? Nudzi!

Howdy! You may not know me but I love to write! I need something to occupy my mind. So, if you'd like to meet a person who is not playing with a full deck, write to me!

Becca Kovar
6933 Sherman St.
Philly, PA 19119

Congratulations to the new, improved Starr King Federation Executive Committee. Peace, love and no resignations all year!

FORMER FT. BENNING LT. It's ancient history now so you wouldn't still be in LRY but maybe someone will tell you about seeing this. I didn't stand you up, it was a crazy mix-up and I couldn't locate you before you shipped out. "FORT LEE"

Hi folks--

For those of you who didn't know I left, I did. But it doesn't matter now, 'cause I'm back. If you'd like to know where I went, or if you do know and would like to know how it was, or if you'd just like to say "Hi", don't hesitate to write. Love,
Valerie Mentall
8 Holly Rd.
Nabun, MA 02168
(617) 332-2416

heya m'lady Huff-child
wonder if you're still around... the big blue flower has circled on, and I'm on the West Coast.
love to you- and love to all the rest of the long-gone CHFRs.
Songs and Sailin' nostalgia... -wendy

my new address:
Wendy van Roojen
TESE 8135
Olympia, Washington 98505

HAPPY BIRTHDAY RANDY AND KIMI!!
I love you, Cheryl

To all in Gruntsville, Ala..
All's steady on the Eastern Front.
Thanks for the calls Deanna, Kristie.
Love to all, King A-re-ha

Thanks for the Space Walk on Billy T. Moun. Shelley, and thanks to all the thanksgiving turkeys that attended the fall get together.
Love you all, Mark Alias.
King: A-Ra-Ha!

Becca- lots of love from the land of later! morgan and me

mark- I hope you read your brother's 'soup' cause I want you to read this & see how much I MISS YOU!
love & unicorns, Laurie

stevie who I met in the kitchen at prince william forest park--write to me sometime- Laurie, 35 ashton pl., glen rock, n.j. 07452 george- this goes for you too!

To the George School--Stay Away From My Sheltered World.

A.B.R.

Olga, orange juice stains your teeth. I still wear the velvet cloak. What ever happened to Alexis? I'm a social leper now, it's great!"
--Natasha

HELLO CLEVELAND!! I'm thinking of you all. I'll see you soon! yippie! WITH MUCH LOVE.

Thomas H. Smith, III; I had a Hot and Heavy dream about you last week. Want the details? Get in touch (please). I'll be here 'till May.

Krispie Ruhman
P.O. Box 885
University, Ala. 35486
348-5274

Goddamn, I miss you! Keisp

Kim, I MISS YOU!!! Happy birthday I'll see you in August.
hugs and love, Cheryl

From me to all veterans from Con-Con '78 in Texas. To my intense dismay, I will not be able to be at Con-Con '79 (and Texas was my first time too) Owing to the distance between California and my wallet; the only joys I will get from it is to receive lovingly remembered memories from you! Please remember me! My fond memories are spanning our continent to greet you with a hug & kiss (for each and every one of you) Thank you for making my first LRY experience an excellent one!
Luv, Inga

Hey, Rolla!! How come I been writin' all da poisonals, huh? Dis wadn' s'pota be a one sided convassation ya know. But, anyway, I love ya lots an' hope ya find that you wan' out West dare in Chic, Love, da Rolla

doug---I love you, and talking was great!!!! can we do it again sometime? I miss you tons!!

WOMEN AND RELIGION

The WUA's first continental conference on Women & Religion will be held May 26-28, 1979, at Crailville, Loveland, Ohio. Limited to 80, this conference is for women making a commitment to work on the implementation of the resolution passed by the 1977 General Assembly. The conference costs \$70.00 for registration, room, and board. For more information contact Billie H. Drew, 549 Harrett Road, Lexington, MA 02173 (Ph. (617) 862-5062). She is also interested in people willing to work on a planning committee for W & R in the Mass Bay District and/or information on what is happening in your own societies, so that efforts can be coordinated. Call/Write!!

YOU'VE GOT IT WE WANT IT!

YOUR POETRY, ARTWORK, PHOTOS, PERSONALS, CREATIVE WRITING, AND ARTICLES ARE OUR BUSINESS.

Send yours to: People Soup
25 Beacon St.
Boston, MA 02108

The theme for the next issue is "I Ain't Gonna Pay For War No More", deadline: June 10. Then "Year of the Child", deadline: Sept. 1. Items submitted need not pertain to these themes.

EDUCATION: WHAT DO YOU BELIEVE? ³

This is a Statement of Belief written up by the Committee for Open Education which was a group centered in Newark, Delaware that had several L.Yers in it. The purpose of the Committee was to start an alternative education high school to complement a very successful elementary school in the area. Unfortunately, funds and students were missing, so the C.O.E. is now pretty much dormant. However these beliefs are still valid to us, and I hope that someday they will be able to be put to some constructive use.

Chris Granda, former Vice-Grand
Poo-Bah for the Committee for
Open Education

STATEMENT OF BELIEF: COMMITTEE FOR OPEN EDUCATION 1977

The following will serve to educate the public as to the purposes of the Committee for Open Education and to act as a guideline for the Open Education High School.

We believe that a school, as an institution, has the responsibility to the community it serves, especially in the area of human relationships. We believe that the way students interact with and perceive those in their community will have great influence on their view of the world. A school should try to break down barriers of prejudice by making its enrollment a racial and economic cross-section of the community. It should educate its students to the problems of the community and to ways in which constructive changes can be made.

We believe that connection with real life is necessary to achieve purpose in education. As in real life, students should have the responsibility for making important decisions about their education. Students should also be able to experience real-life situations through involvement programs, i.e. apprenticeships in the community, survival courses that teach how to balance a checkbook, how to file for a job application, etc.

We believe that it is as natural to learn as it is to live. There is no need to force students to absorb knowledge. If they think something is important, they will learn it. A school should attempt to open doors to learning experiences for students and help them apply to their lives what they have learned. In this way they can make the most of the knowledge they have gained.

We believe that teaching is as basic to learning as being a student and that students should learn how to convey their knowledge to others. This will also teach students how to find information that they desire in ways other than the classroom.

We believe that a school should be a place where students enjoy spending their time. A school should be designed to meet the needs and styles of the students it serves and should offer them logical, understandable, and intriguing invitations to learning.

We believe that learning is a personal experience and that the comparison of the learning of one student to that of another is not relevant. Students should be allowed to progress at their own pace and spend as much time on a subject as they desire.

We believe that the optimum learning situation occurs when students are allowed to be creative; when they can use their school as a tool to build their education. This type of environment fosters self-reliance, responsibility, and a better understanding of one's self.



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David Bennett
6925 S. Sycamore * (303) 794-3994 *
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VALERIE MENTALL

Murray Road (MR), being the first public alternative high school in the country (began in 1966), should have gone out with more honor. It's death (1978) was brought upon by the Newton School System. As with most alternative schools, it was the victim of negative propaganda; it was labeled "freak school", "school for drop-outs", and "people who have no interest in graduating or going on to higher education". Having been a member of MR, however, I know this to be untrue. I am basically a school hater, beginning in the early elementary level. In the 11th grade, when I joined MR, I was living in Boston and needed to be up at 5:30 a.m. to catch a bus, trolley, and a good ride from my favorite hitching spot. I didn't mind because I enjoyed the thought of school.

Upon my arriving, I would get my classes and proceed to my various classes; my classes consisted mostly of science courses, including a college level anatomy and physiology course, genetics, astronomy, and general biology. There were also several math courses taught by one of Newton's best including "Math For Math Haters". Along with these were your various formal and informal, typical and atypical courses such as: Zen Buddhism, Eastern Philosophy, Law & Politics, English, and Music. All courses were inspired, designed, and taught by the students and faculty.

Courses went from inspiration to actual course by the sometimes frustrating, mostly rewarding, process of "general planning meetings". In such meetings, ideas were brought to the floor, quickly discussed, and added to the list on the blackboard. After this step (which usually took all day) the next step was a show of hands for basic interest. After this, small "interest groups" would meet for 5 to 10 minutes to discuss what would be involved in such courses. The next step was preliminary sign-ups. The courses that didn't survive would then be eliminated and final sign-ups would be taken.

Murray Road helped me realize more about myself and my surroundings. I'm sure that this view is shared by others who participated in MR.

Today MR is struggling to survive within the walls of the prison-like Newton North High School. Perhaps in the future it can again have it's own building and bring once more a higher quality of education to those interested in knowledge for the sake of enjoyment instead of knowledge by rote.

PERSONAL EXPERIENCES in Alternative Education

NADA VELIMIROVIC

Why would someone raised in public schools from kindergarten to seventh grade decide to switch over to a private alternative educational system? Have you ever attended the Charlottesville, Virginia public schools? (In all fairness, I should say after attending the public schools in Madison, Wisconsin.) After attending the seventh grade in a Charlottesville public school, I was determined to get out at whatever cost.

Since there was no public alternative, I turned to a small private, coeducational day school called Tandem. Housed in an old Southern mansion, Tandem had an enrollment of approximately 70 students with 12 (odd) faculty members. It was unique to Virginia private schools in that it was created solely for the purpose of alternative education rather than racial or religious segregation.

At Tandem education was a cooperative effort between students and teachers--the incredible benefit of such a small, individualistic school. Education transcended the classroom atmosphere to conversations on the back porch, volleyball games, and cooking experiments in the kitchen. There was free time in place of enforced study halls during which you learned to weigh your studying, playing, talking, reading, sleeping, and creating time.

There was always room for innovation & change should sentiment be strong enough to bring it about before the weekly School Meeting; school policy, future courses, and special events were all worked out through the School Meeting. Sometimes there would be a prerequisite faculty or Board of Trustees meeting, but ultimately everything was presented to School Meeting.

"If something is stupid--change it!" For example, when our English teacher called in saying his car had died so he would be late for class, and in the meantime... He proceeded to leave a "busy work" assignment. When the class met, we discarded the "busy work" and proceeded to carry out a class discussion on the subject with someone recording all the opinions expressed. When our teacher arrived and was presented

with the group's composite thinking on the subject he had requested that we individually ponder on, he was thrilled by our ingenuity.

When my mother moved to Arlington, VA, upon learning about a public alternative high school called Woodlawn, I moved with her for my last year of high school. Woodlawn was actually a program -- not an official school itself. It consisted of 10-12th graders from the three huge county high schools. The student body, composed by a lottery for the 240 places, was varied from highly self-motivated to disinterested, "obedience problem" students.

As is common in most alternative schools, Woodlawn's reputation in the mind of many was that of a "freak", "druggie", and/or "hippie" place. Thus, many guidance counselors used Woodlawn for a dumping ground of any "problem students". Through an exhaustive recruiting campaign involving a slide presentation (put together by the photography teacher and the photography students) and Woodlawn people going to the area junior and senior high schools to lead discussions, the old image is slowly being dissolved.

Woodlawn's philosophies suited the self-motivated students perfectly. The motto (Verbum Sap Sat--"A word to the wise is sufficient") was carried out on all levels from the open campus to the weekly Town Meeting. And I understand that this year further improvements are being made. Three students took it upon themselves to publish an "Underground Student's Handbook" which explains and explores the options offered by Woodlawn's adaptable structure. This handbook has helped many students (new & old) clarify their educational goals/purposes and how to get them.

My experiences in alternative schools have allowed me to grow, explore, challenge, test, initiate, and work in a supportive, caring atmosphere that has shaped my philosophies and my life. These experiences will always be with me in everything I think and do.

BIO-FEEDBACK MONITOR SYSTEM

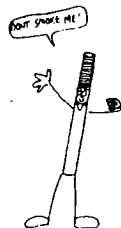
They laughed at me last summer when I came home from Continental in Texas in my no nukes shirt. "What's a nuke?" people asked out of curiosity. After my explanation they laughed and forgot. I got my hands on a florescent orange bumper sticker proclaiming "PECO Nuclear Power Causes Rate Hikes and Cancer". It showed up good on the back of my tank green 1964 Pontiac along with my college parking sticker. I watched people from my rear view mirror frown and silently curse teenagers.

At school my friends at the college paper laughed at my concern. My no nukes article never got printed. It just wasn't something to be concerned about.

Then on a Wednesday in March an accident occurred at the Three Mile Island nuclear power plant. People suddenly started asking me questions which I answered as best I could. "What does radiation do to you?" my boss asked me. No one asks what a nuke is when I wear my T-shirt, now they ask where I got it. My bumper sticker doesn't make people frown and curse, but now brings concerned and worried expressions. The editor at my college paper came up to me the other day. He asked me to write an article for the paper being objective about nuclear power. I asked him to give me one good point about it and I received no reply.

No one is laughing anymore. The cold fear they have growing inside is too great for them to laugh anymore. If it took this to make them stop laughing, then I wonder how soon they will cry.

L. Van
Philly, PA



NASAL RAPE

The battle rages on--between those who believe people have a right to smoke in public and those who believe they do not. Smoking has traditionally been accepted as a cultural norm, as normal, acceptable behavior for anyone (or at least any male) who chooses to engage in it. But as medical evidence piles up to indict smoking as a major, significant health hazard for non-smokers as well as smokers, some people have become angered about how the public air space is being used, or abused.

What it really boils down to is a disagreement about to what degree a person should have control over her or his own environment: Does one have the right to manipulate one's own environment when it involves manipulation of someone else's environment too? One faction insists that they should be able to smoke, and accept any consequences that smoking may have on their personal health. Much of this faction also believes that it is acceptable to smoke in any situation, no matter what people are involved. Another faction has chosen not to smoke, and believes that they should not have to deal with the consequences of the smoke produced by the smoking faction.

There is overwhelming medical evidence to show that tobacco smoking lowers disease resistance, dulls the senses, and is a leading cause of lung and bladder cancer. Smoking can therefore be considered a form of violence to the human body. When a person chooses to inflict this violence on his or her own body, the person is exercising a basic right which Americans generally subscribe to: the right to self-destiny. However, when a person inflicts this violence on someone who chooses not to smoke, this issue turns from one of self-destiny to one of control over others.

Recent medical research has shown that tobacco smoking is at least as harmful to non-smokers exposed to the tobacco as it is to smokers. Eighty-five percent of cigarette smoke is emitted from the burning end, and this smoke contains twice as much nicotine and tar (a cancer-causing agent) as does the smoke breathed through the filter by the smoker. This sidestream smoke also contains three times as much 3-4 benzpyrene (another suspected cancer-causer), five times as much carbon monoxide (which robs the blood of oxygen), and 50 times as much ammonia as does the filtered smoke. When a person smokes in public, s/he is clearly saying: "I have the right to control my own body, even if in the process I also control yours."

An analogy could be made between smoking around others and hitting people in the face. Granted, hitting someone is a more direct and immediate form of violence, but suppose a person got pleasure from it, and insisted upon doing it at will. Would that person be justified in exercising her/his right to pursue happiness by hitting people? The effects of smoking on non-smokers may not be as immediately apparent or painful as hitting people in the face, but in the long run they can be far more deadly.

Unfortunately, smokers do not generally think about what they are doing when they smoke in public. Smoking is generally considered acceptable behavior, after all--people have always smoked in public, and people continue to do it by habit. It is only a nuisance when someone asks you not to smoke. After all, they're your lungs, right? Well...

It angers and frustrates me that I cannot go to a restaurant, movie, post office, lounge, library, store, coffeehouse, or laundromat without at least one person exercising her or his "right" to smoke around me. I have chosen not to smoke because I don't want to deal with the potentially deadly effects of exposure to smoke, and I think that public air space should be for the public--and not just for smokers. I do not question a person's right to smoke--but it is time that smokers realize that the rest of us have rights, too.

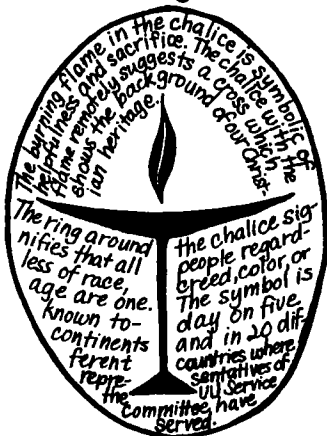
Another thing to consider: It is estimated that 54 million Americans smoke, and there are over 200 million of us in all. Why should a mere 27% of the population control the air for everyone? Whatever happened to that foundation of our government, majority rule?

The clash between smokers and non-smokers is quite unpleasant, and is not likely to be easily resolved. Legislation has popped up in cities and states all over the country which attempts to deal with the issue by dividing public places into "smoking" and "non-smoking" sections. Since the air space in such sections is often the same, I would like to see this idea carried one step further: There could simply be some public buildings and facilities where smoking was allowed, and others where it was not. Because more and more people are becoming willing to exercise their rights as non-smokers, their desires must be recognized and respected. Public places simply cannot go on being a smoker's paradise.

To summarize, I would like to quote a friend of mine--a smoker--when he tied up the issue by saying: "Smoking is for smokers."

Boyd J. Matters

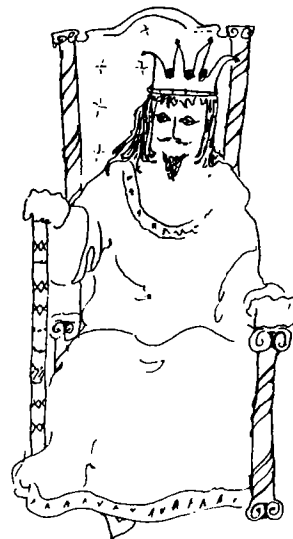
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4. We practice "religion as the most exalted quality and spirit of living".*

These reasons are worth the time, effort, and concern that has been put into LRY over the past 25 years. It is worth the cost. I hope that you've read about "\$25 For 25" in the last *People Soup* and in your Local Group mailing. I especially hope that your Local Group has decided to invest \$25 in the next 25 years of LRY.

Three contributions have been received at this time. When matched, the current total is \$150. This can provide for the mailing of one issue of *People Soup*, or the production of 500 program packets. This is a start. When each Local makes their contribution we will have a total of \$12,500 which can provide for more than 1/3 of next year's total budget for a continental LRY Office and staff. It will take the financial support of all Locals to continue the youth representation, program materials, *People Soup*, communications, and fieldwork that continental LRY provides.

*Taken from the purposes of LRY as defined in the permanent By-laws of Liberal Religious Youth inc.

Fill out the form below, send it along with your local group's check of \$25 for 25 more years of LRY. We'll send your group a \$25 For 25 Silver Anniversary Certificate.

\$25 FOR 25		Local Group Name or City
_____		Number of members
_____		Send to:
Name & address of UU society affiliated with		LRY-\$25 for 25
Name & address of Local Group Contact		25 Beacon St.
Source of contribution. (treasury, donation, fundraiser)		Boston, MA 02108
		Make checks payable to:
		Liberal Religious Youth-\$25 for 25

THE \$25 For 25 Campaign to be Matched

All funds received will be matched by a generous past LRYer who is actively promoting the future of LRY.

Hello Friends of LRY,

FRIENDS OF LRY are really all of us who've been involved in LRY in our youth and still can be an important part of it. The years we were in LRY were important to us, we grew in many ways and now look back fondly on those days remembering what we gained and how much it has meant to us. My LRY experiences have strengthened my ties with the UU denomination, and increased my respect for the individual's capabilities. The loving community that LRY forms will always stay with me and I know I speak for all past LRYers in saying that we'll always be a part of it.

As we've shared of ourselves with LRY in the past, so can we do again with LRY local groups all across the continent in a special financial drive for support for LRY during their Silver Anniversary year. It's called "\$25 for 25". The article entitled "Why Bother?" explains why LRYers themselves are giving to this important effort.

The Continental LRY Office is awarding "\$25 for 25" Silver Anniversary Certificates to individuals and local groups who invest \$25 to begin 25 more years of LRY. The list of those contributing and the final tally will be published in the July issue of *People Soup*.

I want there to be an LRY for 25 more years. Think of what LRY has meant to you in your youth. Now think of what it would have been like without LRY. No comparison? That's what we think. That's why we're FRIENDS, so that in a direct, positive way, we can help perpetuate the future of our favorite organization.

Make checks payable to: Liberal Religious Youth, "\$25 for 25"

Send to: LRY, "\$25 for 25"
25 Beacon Street
Boston, MA 02108

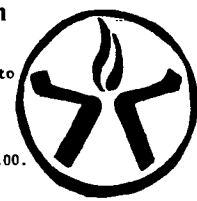
Thinking for the future.

Jeff Workman
Jeff Workman, LRY Advisor

Read The UU WORLD

To keep up on the happenings in our Unitarian Universalist denomination

If your home doesn't receive the WORLD, write to UU World, 25 Beacon St. Boston, MA 02108. One year subscription, \$2.00.



RESOURCES

The following books are but a small number of those put out by BEACON PRESS. For a more complete listing and to order, write to BEACON PRESS, 25 Beacon St., Boston, MA 02108.

The following prices are the paperback books. Hardcover are available for a larger sum of \$\$.
DECEPTION DETECTION: AN EDUCATORS GUIDE TO THE ART OF INSIGHT by Jeffrey Schank \$3.45 Ideas for skills of perception.

GUIDE TO ALTERNATIVE COLLEGES AND UNIVERSITIES \$4.25 A guide to the different schools.
THE SEED CATALOG by Jeffrey Schank \$6.95 A guide to resources of tapes, films, books, etc.

DOING YOUR OWN SCHOOL \$3.95 How to start a community alternative school.

EDUCATION AND THE RISE OF THE CORPORATE STATE by Joel H. Spring \$4.95 The author examines how and why American education has developed into an instrument of social control.

TEACHING HUMAN BEINGS: 101 SUBVERSIVE ACTIVITIES FOR THE CLASSROOM by Jeffrey Schank \$3.95 Units deal with stimulating the thoughts of teenagers despite the conventional classroom.

THE IRONY OF EARLY SCHOOL REFORM by Michael B. Katz \$4.50 Was school designed for the working class people?

JOBS: HOW PEOPLE CREATE THEIR OWN by William Ronco \$3.95 How to do it, plus resources.
RUNAWAYS by Lillian Ambrosino \$1.95 Why; problems; guide to hot lines and halfway houses.

NOTHING LEFT TO LOSE \$2.95 33 "street people" and creative ways their crises were dealt with.

CHILDREN IN JAIL by Thomas J. Cottle \$9.95 (clothbound) This book reminds us of the human side each 12-17 year old person was made of before going to jail. The author also touches upon the bad reality of actually being in jail.

MANDALA
P.O. Box 796
Amherst, MA 01002

"Peoplesbooks"- Has a listing of books, movies, games, and other resources dealing with education and growth. Write for a catalog.

UNIVERSITY ASSOCIATES
7596 Eads Ave.
LaJolla, CA 92037

Excellent books and workshops with more ways to change, learn and facilitate education. Write for catalog.

* Leadership Development Conferences?!

Now's your chance! Do you belong to a youth group that is suffering from poor leadership? Are you a lone and energetic youth wishing to organize a youth group but aren't sure how to go about it? Would you like to strengthen and insure the future of your current group?

In the fall of 1979, there will be a Leadership Development Conference (LDC) in your region. Regions consist of UU districts and LRY federations, depending upon the size of the area and number of UU societies.

These LDC's are envisioned to include at least one youth from each UU society. To help cover your transportation cost for the conference, there will be a partial scholarship travel fund. This travel fund was made possible through a grant of \$4,200 to the LDC project, from the Veatch Program in Plandome, New York. This grant is a result of a proposal submitted by the LRY Executive Committee, under the direction of the LRY Board of Directors.

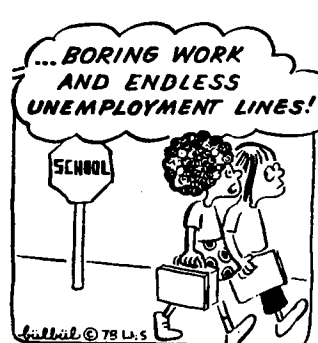
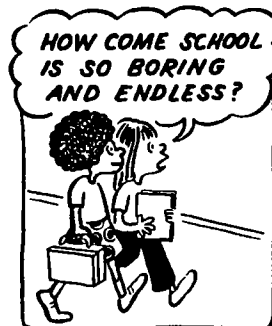
What is an LDC you might be asking. LDCs are conferences promoting and assisting in the process of UU youth attaining better

leadership skills and the knowledge of how to apply them. This will be gained through workshops, discussions, and worship dealing with creativity, realization of talents, LRY purposes, democratic structure, group process, publications, basic organizational skills, and more!

The actual sites of the LDCs are still being worked on by the regional committees. The committees consist of district YAC members, LRY Federation Liaisons, and all other interested individuals. We especially invite Ministers and DRE's to become involved with the committees as resource people.

To get involved in the planning of and participating in the LDC in your area, write to me: Cheryl Markoff, LDCs
LRY
25 Beacon St.
Boston, MA 02108

***To aid the committees in the planning and carrying out of the LDCs, there is a packet available which was designed especially for this event.



Religions & Cults by Bob Rowell

The name of the game, in religions and cults, is power. Power over thought, power over beliefs, power over behavior, power over sexuality, power over life-style, and ultimately, power over peoples' lives.

Religions and cults come in a variety of appearances and extremes, but on the whole, you get the same deal from any one of them. The content of the religion or cult in question is less significant than the very idea of religiously following any holy person, book, or belief.

The tragedy in Guyana, where more than 900 people died (most of them from suicide), is certainly an extreme and insane incident among religions, but not a surprising one. It is no more insane than all of the Christian wars, throughout the centuries, or the burning of "uppity" women labelled "witches". It is no more shocking than the "saved" man who stabbed a gay person to death, because "Jesus told me to". (Many believers of sorts hear THE VOICE from out of the sky. This is supposed to be something that happens when they submit or join one of the groups who participate in this form of dramatic play. They probably "hear" something within themselves that is, in fact, their own inner thoughts. Unless they are leaving a bar, or party, avoid taking the person seriously.)

Any religious leader could have done what Jim Jones has done. If the Pope called for a worldwide suicide ritual, and gave a well-worded explanation, I would expect tens of thousands (minimum) to go along with it. The entire spectrum of religions and cults has representatives who have that kind of power over peoples' minds. Reverend Sun Myung Moon, Werner Erhardt, Ruth Carter Stapleton, Billy Graham, Guru Maharaj-Ji, and maybe even Anita Bryant herself, could succeed in convincing their true believers into self-elimination. The shocking thing about Jones is not that he was able to do it, but that he did it.

The obvious response from those who are part of one religion or another is that theirs is different. To a point, they are correct. Each has its own level of commitment. Cults such as Jones' "Peoples' Temple" are the most extreme.

But people who follow any leader, church, or book, generally evolve their thinking and behavior around their version of the same game. Jim Jones, and others like him, are not usually seen as being wrong for being religious leaders, but for being the WRONG leaders. (In other words, they are competitors.)

But any leader is a wrong leader. Even in the name of something beautiful. Any religion or cult will, of course, speak of beauty, love, togetherness, and a brighter future. All of them will profess to be spiritually oriented, with the most humane standards and values. However, true spirituality and sisterly/brotherly love are a completely different concept from religion. No matter how charitable a church or group is, they are still playing the control game. The ideas from the leader or book are still the key to everything in their believers' lives.

A significant and often unseen factor in the control of all the various believers is political power. Although the separation of church and state is guaranteed in the U.S. Constitution, they are about as separate as Siamese twins. Sun Myung Moon has been linked to the South Korean government through his ties with the Korean CIA (which is an extension of the American CIA), as well as the 5 major corporations he owns there. The Pope has been for centuries a major role in political power in Italy. Religious leaders in America seem to have almost as much power in government as the almighty corporations themselves. Jim Jones even had his share of political friends. He was admitted into Guyana in the first place after receiving written recommendations from Rosalyn Carter, Walter Mondale, Hubert Humphrey, and several U.S. Congressmen

in 1977 (although the Congressmen would probably deny the credibility of these reports, if it were to become a big issue).

It isn't hard to understand how religious leaders and political leaders work so well together. Both are powerful and have appealing public relations.

No matter how politically motivated a holy person is, you will still hear this person talk about injustices and the tyrants, as they condemn (only in words) the very systems they are a part of.

Even a religious or cult leader who is honestly and absolutely independent and sincerely believing in his game would be incompetent. Nobody is competent to lead anybody spiritually, except each person's own self. The sooner people begin to understand this, the sooner religious wars, religious tyranny and repression, and tragedies like Guyana will disappear.

You have just as much spiritual insight within yourself as anybody else. Everybody's consciousness contains the ultimate in beauty, love, and humane feelings. It is a question of getting in touch with it, and seeing yourself that deeply. After all the garbage programmed into us, throughout childhood and since, this is no easy task. But when somebody steps in to do it for you, or to "help you" feel it, and/or produces the "holy book" or other illusions, then you are getting ripped off. And besides getting your "words of wisdom", you are also getting the fairy tales and authoritarian oppression that accompany them.

I urge everyone to avoid involvement with any religion or cult, including the lesser extreme types. You are your own best spiritual guide, or guru. Figure out your own philosophy, and what's right for you, on your own - it's all within you anyway. And beware of people who hear voices from out of the sky, even though they haven't taken any hallucinogenic drugs.

Bob Rowell
Cherry Hill, N.J.
LRY

poetry

he always wanted to explain things, but no one cared.
 sometimes he would draw and it wasn't anything.
 he wanted to carve it in stone or write it in the sky.
 he would lie out in the grass and look up in the sky
 and it would only be him and the sky and the things inside him that needed saying.
 and it was after that he drew the picture.
 he kept it under his pillow and would let no one see it.
 and he would look at it every night and think about it.
 and when it was dark, and his eyes were closed, he could still see it.
 and it was all of him. and he loved it.
 when he started school he brought it with him.
 not to show to anyone, but just to have it with him like a friend.
 it was funny about school.
 he sat in a square, brown desk
 like all other square, brown desks.
 and he thought it should be red.
 and his room was a square, brown room
 like all the other rooms.
 and it was tight and close. and stiff.
 he hated to hold the pencil and chalk.
 with his arm stiff and his feet flat on the floor, stiff.
 with the teacher watching and watching.
 the teacher came and spoke to him.
 she told him to wear a tie like all the other boys.
 he said he didn't like them.
 and she said it didn't matter.
 after that they drew.
 and he drew all yellow and it was the way he felt about morning.
 and it was beautiful.
 the teacher came and smiled at him.
 "what's this?" she said. "why don't you draw like ken's drawing?
 isn't that beautiful?"
 after that his mother bought him a tie.
 and he always drew airplanes and rocketships like everyone else.
 and he threw the old picture away.
 and when he lay alone looking at the sky,
 it was big and blue and all of everything,
 but he wasn't anymore.
 he was square inside, and brown,
 and his hands were stiff.
 and he was like everyone else.
 and the things inside him that needed saying didn't need it anymore.
 it had stopped pushing.
 it was crushed. stiff.
 like everything else.

This poem was given to a teacher in Regina, Saskatchewan by a twelfth grader. Although it is not known if he wrote the poem, it is known that he committed suicide a few weeks later. The poem originally appeared in Generation magazine.



The first time you loved
 He was yellow
 You were blue
 Together you made green
 and green was your favorite colour

The second time you loved
 He was pink
 You were blue
 and your world was violet

When he lost your love
 and you found another
 He was red
 and your world is purple

Think of all the colours of the rainbow
 So many colours
 Would it be so horrible if your
 World ceased to be purple? ?? ??

Rob W. Campbell

to wendel, from eddie chase

When you first joined L.R.Y.,
 You never really looked at the sky, at night
 And when you went to your first conference,
 You just didn't feel quite right.

But like a flower growing in a styrofoam cup,
 You began to steadily open yourself up,
 You started to enjoy new faces and loves,
 You didn't need to be shy, you were a newborn dove.

You're a steady L.R.Y.er, at every weekly meet,
 You've even got your own favorite seat,
 The games you played and the songs you would sing,
 You look back and laugh, at all you were lacking.

But now it's just a building, just four tall and ugly walls,
 Now it's only a Food Spot, they sell fruit along your favorite wall,
 You swore you'd get it back together, you'd heal that growing sore,
 But it's all over now, your North Miami L.R.Y. is no more.

A vast emptiness, stretching
 Darkly...
 Quietly...
 Creeping into the busy corridors
 Of my mind...

A relaxation...
 The tightened muscles release their hold.
 And when the strain is gone,
 A peaceful, floating, gentle current
 Rocks my body to rest.

For I am slipping away
 From your comforting touch.
 Don't think of me often, but when you do,
 Smile for what I was;
 Grieve only for what I wasn't.

Rock me gently, gently to sleep.
 Hold me as I slip into the stream
 For the last time.
 Ease me slowly into sweet, swinging darkness.
 Kiss me a long goodbye.

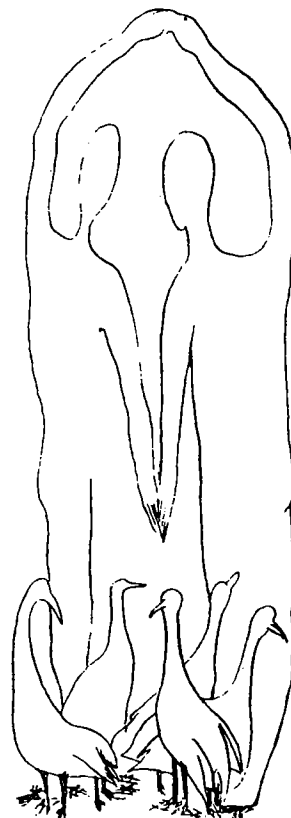
Remember, (the peaceful silence) go on living.
 (Silence overlaps my thoughts) be strong and
 comfortable.

absurdity

they've told me it's absurd
 that i want to try & fly
 they tell me it's absurd
 but it just can't hurt to try
 if it doesn't work
 and i fall & skin my knee
 i know all of them
 will look down & laugh at me
 but i don't care what they say
 it's my own life
 & i'll live it my own absurd way
 if i want to fly
 let them think that it's absurd
 but living like they do
 that's another crazy thing i've heard
 they can tell me it's absurd
 & they can give me funny looks

but i'm gonna learn the life
 they don't mention in storybooks
 so go ahead & clip my wings
 leave me feeling forlorn
 try & kill my inspiration
 yet i'll always be a unicorn
 you can think my life's absurd
 that's your opinion & you're free
 but let me live the way i want
 all i want is to be me!

raven



Various people define the process of learning and education in different ways. To start with, the old reliable Webster's Unabridged Dictionary, second edition defines:

educate (Latin educatus, pp. of educare, to bring up, rear, or train a child, from educere; e-, out, and ducere, to lead, draw, bring.)

1. to give knowledge or training to; train or develop the knowledge, skill, mind, or character of, especially by formal schooling or study; teach; instruct.

2. to form and develop (one's taste, etc.).

learn 1. to gain knowledge of (a subject); to acquire information concerning, as by instruction, study, observation, experience, etc.; to acquire skill in (anything); as, to learn the news, or a lesson; to learn instrumental music.
2. to come to know.

(You might note the differences in these definitions. Under educate, there is no mention of learning; it is mainly concerned with training, giving knowledge to, instructing. The latin root of educate also provides some interesting insights.)

In the Feb. 1978 New Age magazine, John Holt states his view of the words. "People learn by virtue of being alive--they are curious animals. We start the minute we're born. What's hidden behind the word education is the idea of some kind of mysterious process that is somehow different from all that and magically improves those who go through it."

Neil Postman and Charles Weingartner have stated: "...education is a lifelong process of learning how to negotiate with the world. For 'negotiate with' read: understand, accept, cope with, manipulate, triumph over, enjoy, be-one-with, or whatever is your fancy. For the moment, the important part is that it is lifelong--which means it begins before you enter school, and ends when you do." (3)

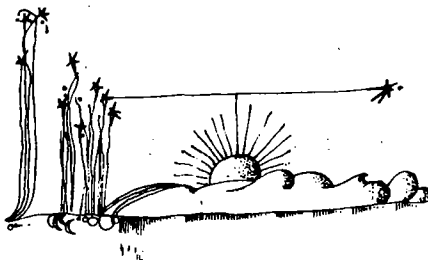
Jerome S. Bruner and some thirty-five scientists, scholars, and educators gathered together in 1959 at Woods Hole on Cape Cod to discuss how education might be improved. Their findings start with this definition. "The first object of any act of learning, over and beyond the pleasure it may give, is that it should serve us in the future. Learning should not only take us somewhere; it should allow us to go further more easily." (4)

To a certain extent, schools fail in a) making learning pleasurable and b) serving us later to go further more easily. It may be incongruent to make both points in the same sentence, but the two are connected inextricably. It is well known to students, and more suspected by educators that once a student has completed a course se doesn't like, much of the knowledge acquired in the course is no longer available to him. Presumably, the student interested in the subject has a better retention of the knowledge acquired.

At this point, I would like to go back to some of the roots and assumptions of the modern school system on the process of learning.

In the early 1840's, Horace Mann suggested to the Massachusetts State Board of Education that the Massachusetts Public Schools could be made more pleasurable, humane, and actually impart more information to young people if they would adopt the methods of teaching then in use in Prussia. According to Mann, these methods were apparently satisfactory to the youth of Prussia, for they appeared happy while learning. A group of thirty-one Boston grammar school masters wrote that "...to make learning pleasurable would be to destroy the habits of discipline and obedience the schools were intended to foster." Nothing was likely to yield more 'mischief' or to be more 'subversive of real happiness', the masters wrote, 'than mistaking what may afford the child present gratification, for that which secures him lasting good.' To place the child's needs and interests first could only threaten 'the welfare, both of the individual and society, by sending forth a sickly race, palsied in every limb, through idleness' and determined 'to gratify a morbid thirst for pleasure.'" (5)

This type of attitude still pervades the school system to a large extent, the concept that education is an ordeal, a rite of passage, that 'magically' improves those who go through it. At this point, it is no longer the definitions that have been cited that count, for, in the eyes of the school system, learning is done in a specified place at a specified time in a specified subject. Welcome; you have now entered the realm of 'schooling'.



- II -

"They school (students) to confuse process and substance. Once these become blurred a new logic is assumed: the more treatment there is, the better are the results; or, escalation leads to success. The pupil is thereby 'schooled' to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something new." (6)

"Most schools remain about what they have always been, bad places for children, or, for that matter, anyone to be in, to live in, to learn in." (7)

Methods of teaching have not, for the most part, changed very much since the 1920's. It was at about this time that the 'subjects' we now have (i.e. History, English, Math, etc.) were codified. The material has been updated to a certain extent, but the style is still, in essence, the same. The only really notable change has been one of attitude; the notion that educational quality can be measured in terms of time rather than knowledge. Postman and Weingartner call this

"The Vaccination Theory of Education," since it implies that "a subject is something you 'take' and, when you have taken it, you have 'had' it, and if you have 'had' it, you are immune and need not take it again." (8)

As I noted at the end of the introduction, times have changed; what was at one time adequate curriculum for young people is no longer able to fulfill the learning needs of students today. We are living in the midst of facts that multiply and change so rapidly that, almost as soon as findings are published, they are outdated.

Schools specialize in the dissemination of facts. At this point in human history, this is not what young people need. What students need to know are methods that will help them adjust to a constantly changing societal reality. What young people need are ways of finding answers to new questions rather than the endless repetition of old questions and old answers. The schools stare fixedly into the past, while we hurtle pell-mell into the future.

"Not only are the archaic canons--or concepts...still being 'taught', but so are a series of other equally out-of-joint concepts. Among the more obvious are the following:

1. The concepts of absolute, fixed, unchanging 'truth', particularly from a polarizing good-bad perspective.
2. The concept of certainty. There is always one and only one 'right' answer, and it is absolutely 'right'.
3. The concept of isolated identity, that 'A is A' period, simply, once and for all.
4. The concept of fixed states and 'things', with the implicit concept that if you know the name you understand the 'thing'.
5. The concept of simple, single, mechanical causality; the idea that every effect is the result of a single, easily identifiable cause.
6. The concept that differences exist only in parallel and opposing forms; good-bad, right-wrong, yes-no, short-long, up-down, etc.
7. The concept that knowledge is 'given', that it emanates from a higher authority, and that it is to be accepted without question.

"This list is not exhaustive, but, alas, it is representative. What difference does it make--now and in the future--whether students internalize these concepts? What kind of people are they as a result? Here we move to what might be called the 'non-intellectual' level of attitudes rather than concepts.

"Most criticism of the old education, and the old concepts it conserves and transmits, from Paul Goodman to John Gardner, makes the point that the students who endure it come out as passive, acquiescent, dogmatic, intolerant, authoritarian, inflexible, conservative personalities who desperately need to resist change in an effort to keep their illusion of certainty intact.

"It would be difficult to imagine any kind of education less liable to help students to be able to meet a drastically changing future than one which fosters the development of concepts and attitudes such as those noted above." (9)

Deschooling Society by Ivan Illich is an attack on the very concept of school. His main point is that schools have almost nothing to do with education or learning; that the only thing schools 'teach' is faith in large institutions and bureaucracies, and even dependence on them. Particularly schools that use the rote method (a fixed, mechanical way of learning, using repetition.) 'teach' students to accept the status quo. Illich is very perceptive as to where the faults in the school system are, and some of his observations follow.

"Schools...pervert the natural inclination to grow and learn into the demand for instruction." (10)



★ continued on
page 14.

YOUTH CAUCUS

9



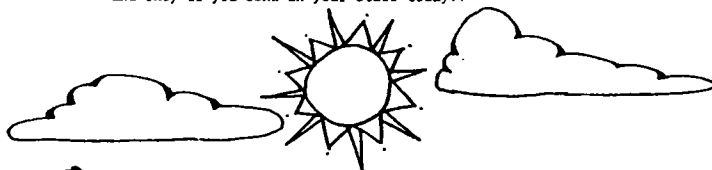
Glimpse of the past: Robert Hobbs and Diane Robinson are shown "conversing" about LRY history, organization, and purposes as part of a Youth Sunday Service in Boulder, Colorado, 1972.

YOUTH DAY

So you say you've had a Youth Day of grand and glorious activities with your LRY or youth group and you're just itching to tell everyone about it? Unload your thoughts, feelings, and information about your Youth Day TODAY! Send articles, write-ups, photographs, diagrams, poems, readings, sermons, orders of service, and whatever else you have to share to:

Youth Day c/o LRY
25 Beacon Street
Boston, MA 02108

There will be a big write-up in the next issue of People Soup if and only if you send in your stuff today!!



SUMMER BOARDS

Once again the LRY Board of Directors (BOD's) will be gathering in August for the Annual Summer Boards. This year the meeting will be in sunny California, from Tuesday August 6 thru Thursday August 16. This leaves sufficient time to go to LRY's Continental Conference which begins the same day, at Point Bonita, 10 miles outside of San Francisco, CA.

The BOD's meeting consists of one elected liaison/representative from each LRY federation, the LRY Continental Executive Committee, the judiciary committee (interprets and writes by-laws and by-law amendments), the moderator (non-voting facilitator), the parliamentarian (advisor on Robert's Rules of Order), the secretary (takes minutes and types them up afterwards), Continental Conference committee members, advisors, persons wishing to be elected to above-mentioned positions for the following year, friends, and other interested individuals.

This 10 day gathering makes up the decision making body of the continental LRY organization. The Executive Committee and federation committees are charged with tasks and projects through proposals written and voted on by the board. After discussing, questioning, brainstorming, and sharing ideas, projects, structures, solutions, and much more, the board sets goals and directions and focus for the

LRY Executive Committee. There will be workshops throughout the meeting dealing with needs such as leadership qualities, fieldwork, programs, worship, etc.

We will be electing 3 new members to the Continental LRY Executive Committee at this summer's meeting. The one and only position "out in the field" is Director of Social Actions. This position entails working and living at home and visiting the Boston LRY office as often as possible. The 2 open Boston-based positions will be Director of Denominational Communications and Director of Finances and Extensions. Write to me if you would like a more detailed description of these jobs.

Communication between the LRY office and different societies in the San Francisco area has started. I am presently waiting to get replies allowing us to begin planning for the Board meeting. All federation liaisons will be informed of the site as soon as I find it out myself. If anyone else would be interested in learning of the site before the next issue of People Soup, please drop me a note and I will inform you also.

Anyone is welcome at the BOD's meeting. Are you interested? Let me know!

Cheryl Markoff
LRY Summer Boards
25 Beacon Street
Boston, MA 02108

Youth Caucus at UU General Assembly 1979

Through Youth Caucus at the Unitarian Universalist General Assembly you can learn more about the denomination and how you are a big part of it. Any "youth" aged 12 to 20 who attends the General Assembly (GA) is automatically eligible to become a member of Youth Caucus, whether a delegate or not.

The General Assembly of the Unitarian Universalist Association will be held this year in East Lansing, Michigan from June 24-30. Each year the GA meets for one week of business sessions, workshops, exhibits, lectures, and social action concerns. Youth Caucus expresses the views of Unitarian Universalist youth at these GA events.

The Youth Caucus will meet daily at GA to hear guest speakers, discuss activities of the week and come to a consensus about issues we would like to become involved in as a group. Committees are formed within the group to help with its process of finding resources, writing speeches, checking out possible coalitions with other groups, and addressing the business floor during the assembly. Last year the Youth Caucus formed and proposed the Business Resolution on Youth. This year the activities will include a workshop coordinated by LRY and the Religious Arts Guild, a reunion of all people who have ever participated in Unitarian and/or Universalist youth programs, and much more!

Youth Caucus was started by the LRY Executive Committee in 1974 to unite all interested youth at GA. Each year it has become a stronger, more significant group.

Each UU church and fellowship may send a certain amount of delegates to GA. Delegates may vote in business sessions whereas alternates and non-delegates may attend GA as observers, with full participation excluding a vote.

The youth registration fee is \$25. The registration fee helps offset the expenses of providing materials and facilities required by the assembly. If you do not pre-register, there's an on-sight \$10 surcharge. A meal ticket (20 meals) costs \$57.40. Living accommodations are in the dorms: \$10 per day for a single room and \$7.50 per day per person for a double.

NEED MONEY?

SCHOLARSHIPS

Now that you are interested in being a member of the 1979 Youth Caucus, you may be interested to know how you can finance yourself to GA. Scholarship money is available from the Youth Caucus Scholarship Fund. This money has been contributed by individuals, churches, and districts - & guess what? There's surplus money from last year's fund in addition to contributions being received this year. Any youth may apply for this financial assistance by sending in the following information:

- 1) Name and address
- 2) UU District
- 3) Why do you want to attend GA and Youth Caucus?
- 4) What forms of transportation are available to you?
- 5) Describe your current financial situation indicating how much you think you'll need.
- 6) Are you going to be a delegate or an alternate?
- 7) Is your District helping you with money?

DEADLINE FOR APPLICATIONS IS JUNE 1ST, 1979. Apply today!

For further information, to be added to the Youth Caucus mailing list, for GA registration forms, (etc.) write to:
Youth Caucus c/o LRY
25 Beacon Street
Boston, MA 02108



QUANTITY	PRICE PER ITEM	TOTAL	NAME
	\$1.50		Local Group and Conference Planning Handbook: Everything that you need to know to conduct a successful local group and conference -- Includes programs, structures, group process, social actions, advisors, intergenerational activities, and lots more.
	\$1.00		The How To...Leadership Packet: A seventy-two page packet geared toward use on the local and federation level. This packet contains information on programs for leadership training conferences, how to run a business meeting, constitutional structure, finances, decision making, fieldwork, newsletters, and more!
	\$1.00		A Packet of LRY Programs: Contains programs ideal for local groups and conferences. The programs are designed to help develop a higher level of openness and trust among the participants. Includes games and guided fantasies. An excellent resource for any youth group.
	\$.50		Fundraising: A booklet designed to inform and facilitate your group in finding an appropriate money making project, effective fundraising policies, and giving ideas for projects that have proven profitable in the past. It's new!
	\$.25		Dyadic Encounter: A small booklet prepared for the need of any two people to get to know each other better. Though not created by or for LRY, it can help nurture the kind of open, honest relationships we pursue in the LRY community.
	\$.50		1979 Directory: Compiled in January, this has LRY Federation contacts, LRY and High School Group contacts, as well as names and addresses of several continental LRY committees, the continental Youth Adult Committee, and District Youth Adult Committee contacts. An invaluable resource!
	free		LRY Pamphlets: A short brochure describing LRY's purposes, structure, intergenerational relations, leadership, and programming. Designed to familiarize people with LRY.
	free		Liberal Religious Youth, Inc. By-laws: LRY's purposes and policies concerning federations, local groups, membership, the Board of Directors, committees of the Board, Continental Conference, elections, and finances.
	free		Youth Adult Committees: A handout with information on the possible functions, roles, and membership of a Youth Adult Committee in UR societies and districts. If you are concerned about communications between youth and adults, this is an excellent place to start.
	\$.75		Spirituality/GOD: This packet was written to instigate thought, discussion, acceptance and sharing of individual and groups views on God. It is made up of personal experiences, discussions questions, and program ideas.
	\$.75		The Advisor's Handbook: Written to help explain most facets of the relationships between the LRY advisor and LYRers. It includes how to find an advisor, an explanation of the advisor's role, and role plays to aid the advisor/LRYer relationship.
	free		People Soup -- Back issues: Specify which issues
	\$.25		LRY, FRIEND, & YOUTH CAUCUS BUTTONS

Youth Caucus: A caucus at the Unitarian Universalist Association's General Assembly. The caucus meets daily to discuss and participate in the business activities and events of the GA. Youth Caucus is open to all UU youth ages 17 to 20.

UU-United Nations Seminar: Conducted by the UU-UN Office, the Seminar is an annual event with lectures and workshops given by a variety of experts. The 1979 Seminar will focus on the "International Year of the Child" and will be held May 17-19 in New York City. There will be some scholarships for high school aged participants.

LRY Coalition Against Nuclear Proliferation: The coalition was formed at the 1978 IU-UN Youth Seminar on Disarmament. We are a coalition of LRY and other UU youth concerned with nuclear proliferation through the arms race and power plants. The purpose of the coalition is to spread information and encourage action on nuclear proliferation to youth groups, societies, and their communities.

People Soup: The newspaper of Liberal Religious Youth. It contains information, articles, artwork, poetry, and lots more (I) by, from, and for LRYers. It is free to everyone who requests it. Published six times a year.

Social Actions Newsletter: A newsletter dealing specifically with pertinent action issues of concern to LRYers. Put together by the Social Actions Director and the Coalition chairperson, it also seeks information, articles, artwork, etc. from LRYers about their social actions concerns.

Forward Together: The publication of International Religious Fellowship. IRF is an autonomous international youth organization of religious liberals affiliated with the International Association for Religious Freedom. The IRF holds an annual conference each summer. LRY is a member organization of IRF and holds 7 seats at its general meeting. Published two times a year.

.....
 Make checks payable to: Liberal Religious Youth
 TOTAL BILL _____ DATE _____
 NAME _____
 Mail this to: LRY *
 ☆ ☆ ☆ 25 Beacon St.
 Boston, MA
 02108

ADDRESS _____
CITY _____ STATE _____ ZIP _____
LRYER NON-LRY YOUTH INTERESTED ADULT ADVISOR

Put me on the People Soup
Coalition
Social Actions Newsletter } mailing list

Give me more information about _____

In the beginning, God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water.

God said, "Let there be light," and there was lig... "Wake up," said one of the medical aides as he was violently shaking God from his dream. "You have to go get your medication or you will become violent and start your fighting again."

"But I can't have any medication until at least I separate the light from the darkness, as I was about to do when you came and disturbed me," said God as he resisted the pulls of the aide toward the medication center. "Will you please let me finish the first day of creation?"

"Don't try to resist or I will be forced to restrain you physically and You, of all, know that that can hurt," said the medical aide as he waved to one of his co-workers for help.

At this point God started swinging violently in the air around him; then he blanked out.

Then God woke up. He was lying in a bed. He was thinking about what he had just dreamt. He realized that it was totally and absolutely illogical.

ly illogical. After coming to this assumption he looked around the room; it was a small cube-shaped room about seven feet in length, height and width. The room was all white except for a small window in the door, which was clear, & a small drain near one of the corners of the floor, out of which a small white spider was crawling. The light in the ceiling was round with a slightly concave shielding around it.

God, after observing the room, got up off the bed and walked towards the door. It was locked. He looked out of the window. On the other side of the door it was black; nothing could be seen. After looking into the black for a time he turned to find that the room he was in had gone and he was hovering in nothingness.

This, God thought, was an interesting happening, so he hovered there for a time doing nothing: his mind was a blank.

As the shock of the nothingness was wearing off, God said, "Let there be light", and there was light. This made an interesting variation on the same old theme. God thought that it was going to be more fun this way, without the heavens and earth in the way of the light and darkness.

cont. on page 15



place» **CIRCLE PINES CENTER**

location» DELTON, MICHIGAN

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2 munchkins permitted w/prior permission

theme» **WHAT IS YOUR**

EXPIRATION DATE?

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**For more information write: Gail Wolkoff
4565 Lake Michigan Dr.
Allendale, MI 49401**

date» **AUGUST 19-25**

Seeker and the Sage

"You cannot teach a man anything. You can only help him to learn it for himself"

Galileo

Deep in the twisted caverns and cliffs of the Himalayas there was a ledge. During the winter months it was covered by layers of ice and snow and was impossible to reach, but when this coat was shed, the ledge was occupied by a sage.

A curious sort this sage; no one knew exactly where he hid during the cold season. In fact, no one knew where he had come from at all. But during the summer he was always there giving wisdom to any who dared to reach his ledge.

A month's journey from this ledge there was a school, and since many roads led to this school, many people came to gain the knowledge that was given there.

A teacher at the school was taking an early morning walk when he found a young babe on his doorstep. He took the infant inside and fed him goat's milk from the school's herd. The infant grew to be a young boy and became part of the school, learning what he could, and always seeking more knowledge.

But there came a time when the boy grew weary with learning. He decided to find this sage he had heard tales about so he could discover true wisdom. One foggy night with no moon in the sky, he left.

Many days this young man traveled. He scaled three mountain ranges and swam two polluted rivers. Neighboring farmers saw his need and fed him till he grew proud and sure that his quest would not fail.

And so the day came when the sage found this youth struggling up the cliff to reach his ledge. His body was bruised and his fine clothing was fine no more.

Tired from climbing and weary from searching, the boy reached the ledge and collapsed on the ground. The sage hurried to the boy with a gourd of water and helped him to a sitting position. The boy drank deeply and finally gasped, "Teach me!"

"Interesting", thought the sage, but he said, "What exactly is it you want to know?"

"Wisdom of course!"



"Aha! I see... But what is wisdom?"

At this point the boy drew up and spoke to the mystic as if the man were a child, "Listen Grandfather--I have come here after a long journey. I have scaled three mountain ranges and I have swum two polluted rivers. I have left school to be fed by farmers, just so I could hear your wisdom. And what do you do? You ask questions! Is it not obvious enough? I will spell it out for you: W-I-S-D-O-M. Wisdom. Why do you ask such silly questions?"

by
jim bumgardner

"Hmmm" the sage pondered, "Why not?" "Because I want to learn, of course!" "Go back to your school...ask questions-they will teach you."

"But I need WISDOM!" (At this point the boy was getting rather flustered.) "Then tell me something, the sage replied, "What is the difference between wisdom and intelligence?"

"Intelligence is what I got at school and wisdom is what I'll get here."

"Maybe, but not from me. I could teach you, for a year and a day, all the things that have been passed from master to seeker to me. But you must learn wisdom for yourself, through experience!"

"Okay, fine. Teach me experience then," retorted the boy.

"I teach you this: Go back to your village and live as I do," the sage indicated the ledge, the cave, his rags and his calloused feet, "in becoming tuned in to your environment, you will finally understand the true difference between wisdom and intelligence."

The boy listened and believed the sage. He proceeded to climb back down the cliffs and follow the advice of the old man.

The sage pondered the situation and stared into his watergourd, looking at the reflection of his deeply lined face. "You know what that boy's going to discover?", he said to himself, "He who lives like a sage in the middle of a village gets arrested pretty damn quick!"

MORE... ON SCHOOLS

In one of the largest mass arrests of high school students we've ever heard of, 143 students were nabbed by undercover police posing as students in Los Angeles schools.

The police infiltration began in September, 1978, and the arrests began November 13. Police seized all types of drugs, and some said they even saw students smoking marijuana in classrooms.

Halfway across the country, the school board of Wayne Township, near Dayton, Ohio is contemplating bringing dogs into their schools to search out marijuana. Maybe all Wayne cops are too old and fat to pose as students.

School board president James Manning said he's not shocked by the idea of using dogs to search out student lockers.

"We aren't talking about German Shepherd attack dogs," Manning said. The drug-sniffing dogs, he said, would be Doberman pinschers.

And in Willimantic, Connecticut, police capped a six-month investigation by arresting 54 students, six of whom are only 9 years old.

"I'm glad they did it--someone's got to put the fear of God in those kids," said one mother quoted in the *New York Times*.

Your school could be next.

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SUMMER TRI-FED

A CHANGE IN DIST. BY
THEME - Life and Color

WINSTON SALEM, NORTH CAROLINA
CAMP BETTY HASTINGS



AND YOU THOUGHT YOUR SCHOOL WAS A PRISON...

Many commentators (and millions of students) have compared the public schools to prisons. An article in *Psychology Today* several years ago suggested that a Martian arriving on Earth would have difficulty telling the difference between teachers and guards, principals and prison wardens, and students and inmates. Still, the comparison wasn't quite fair. After all, you never heard of a school that used solitary confinement as punishment, did you? Not until now you didn't.

Principal Larry Meister says discipline problems have declined among his 450 students since he introduced solitary confinement.

Students are given points for breaking various school rules, and when they have accumulated 10 points, Meister puts them in "The Slammer". They are confined, alone, in a 4-by-8 foot office with a desk and a bathroom. The door is locked.

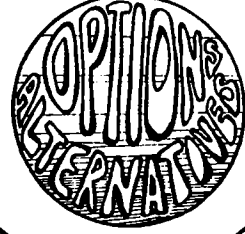
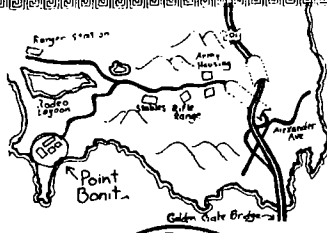
"What we're finding out in the education field is that out-of-school suspension just doesn't work," Meister said. "The student views a three-day suspension from school as a vacation."

And what if those in the "education field" find that solitary confinement also doesn't work? Well...bring on the electric chair!



12

CONTINENTAL CONFERENCE 1979



PROGRAMS

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Send \$20 Pre-registration fee in check form
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Continental Conference (LRY)

Send completed pre-reg. form and check to:

Karen White
5520 W. Monterosa Street
Phoenix, Ariz. 85031

Name _____

Address _____

Phone _____

List any medical conditions or medications
presently taking: _____

Any dietary restrictions: _____

I hereby grant permission for any necessary
emergency medical attention to be given to
my daughter or son in the event of an illness
or injury.

Parent or Guardian Signature _____

Please send the following information to
Karen White, 5520 W. Monterosa St.,
Phoenix, AZ 85031.

name
address
zip code
phone
age

have you asked for financial aid from your
local group?
your local church?
your federation?
your district?
if you answered no to any of the above,
please explain why.
have you ever attended a con-con?
are you active in your local or fed?
if so, in what way?
how much money do you need?
where are you traveling from?

continental conf. scholarship application

Send this registration form to arrive no
later than May 31st to Judith Marti
Schenckstrasse 41
CH - 3800, Bern
Switzerland

A non-refundable deposit of 20 Swiss francs
is required per person. This may be paid
by international money order/cheque with
your form.

REGISTRATION FORM

Name _____
Address _____
City _____ State _____
Zip _____ Country _____
Year of birth _____
Booking for conference ☐ yes ☐ no
Booking for second week (camping) ☐ yes ☐ no
Vegetarian diet ☐ yes ☐ no
Do you wish the organizers to arrange in-
surance? (10 sf) ☐ yes ☐ no
Date _____ Signature _____

INTERNATIONAL RELIGIOUS FELLOWSHIP

International Religious Fellowship
(IRF) is composed of individuals and groups
of liberal religious backgrounds who gather
together for annual conferences and tours
to explore common bonds. IRF is made up of
people between the ages of 18 and 35, though
these limits are flexible.

LRY is a member organization of IRF
similar to the Unitarian Universalist Asso-
ciation's membership in the International
Association for Religious Freedom (IARF).
This means that any liberal religious youth
is eligible to participate in IRF activi-
ties. Go for it!

irf conf

Theme: "Traditions - Anchor of our Future?"
Location: Passwang at the southern end of
the Jura, SWITZERLAND

Cost: 130 Swiss francs (check with your
local bank for the rate of exchange-
it's roughly \$85)

About the theme -- "that's the way it
has always been" is a common expression.
From the cradle to the grave we are immersed
in traditions which some of us are fully
conscious of and others completely obliv-
ious to.

Every science and every religion has
its traditions that are handed down from
generation to generation. By all means,
changes that do occur can get lost or for-
gotten, but they can be revived and brought
back into circulation too. For instance, in
the Middle Ages the church struggled against
superstition and ancient traditions, and in

their place substituted the Christian reli-
gious dogma. Today we are experiencing a
new revival of traditions, customs, and
folklore: in Switzerland more attention is
given to national costumes, arts, handi-
crafts, folk music, and folk dances; old
traditional folk songs are becoming more
important in England, Ireland, and America.
Those subjects which were so well known to
our grandparents are now regaining their
importance.

For the conference participant this
theme offers many opportunities: we can ask
ourselves what we have for traditions (and
which of those we want to pass on), how we
look at our own traditions and if we are
conscious of them and accept them or if they
are ignored. Finally, it is open to the
participants themselves to push ahead in
the direction in which their interest or
knowledge lies.

With lectures and discussion groups
we will try to explore the theme on a wide,
encompassing level. Another objective might
be to answer the question: how dependent
are we today on traditions, are they neces-
sary, would a world without traditions be
worth living in -- traditions: anchor of
our future?

Workshops and lectures are by no means
the only medium to be used in our explora-
tion of the conference theme. At our bar we
can while away the wee hours of the night
together, in the evening we can sing and
dance and do whatever else we want to en-
joy ourselves. We will be glad to have you
with us!

The conference will be followed by a
week of camping (cost: no more than 100 sf)
with home hospitality available in Swiss
IRFers homes.

PLEASE NOTE

Last year the continental Youth Adult
Committee made a certain amount of money
available for scholarships to the IRF
conference and tour. No scholarship money can
be obtained from the YAC this year due to
a very tight budget. In 1978 a special ef-
fort was made because LARF and IRF were
meeting at the same time. Should you be
interested in seeking scholarship aid,
check with your local minister or society
Board member for financial aid from your
society. Stress the importance of North
American representation at IRF's business
meetings. You could also check with your
District Board representative or District
President for scholarship money. Should
you need information on who to contact in
your area, write or call me today. Don't
delay!

Nada I. Velimirovic
25 Beacon Street
Boston, MA 02108
(617) 742-2105 x170

Howdy-doo-dah!

Hi. I'm Cheryl Markoff, the new Director of Leadership and Program Development. I'm the one who plans the LRY Board of Directors meetings and works on the packets dealing with spirituality, fieldwork, programs, leadership, and all that neat-o stuff. I'm also the liaison to our Social Actions Director in the Field.

When I'm not working on LRY (and even when I am sometimes) I play frisbee, eat ton-loads of mint chocolate chip ice cream (and ton-loads of food in general), blow bubbles, draw with lots of colors, climb trees, laugh, listen to and make music, day-dream, and run around. I do other things, but those are my favorites. ●

As for a little personal history...I've lived 19 years (born May 18, 1960) although I'm 4 in some ways and 45 in others. I lived in Cleveland, Ohio for most of my life and I've also lived in Las Vegas, Nevada and Seattle, Washington for a little while. I went to Defiance College in Defiance, Ohio last semester but left to come work with LRY. I've done alot of traveling and social service type stuff for the last 4 1/2 years and I plan to continue doing so for many years to come. My favorite movie is "Harold & Maude" with "The King of Hearts" coming in second. I don't understand why nuclear proliferation is continued and I equally don't understand why people don't believe in themselves and each other more than they (we) do. I love listening/watching bodies of water roll along because it refreshes me, just as walking through the woods playing my harmonica does.

During my year as a TACO (continental LRY Executive Committee member) I wish to alleviate the false image of being superhuman that many persons have of the Executive Committee in Boston. I used to think that TACOs weren't normal human beings... WE ARE! WE ARE! We have joys, doubts, questions, fears, silly streaks, and faults just as anyone else. This is VERY important for me to convey. We are real, live, vegetarian, 100% sane (?) human beings.

Have a happy birthday when ever it comes around.

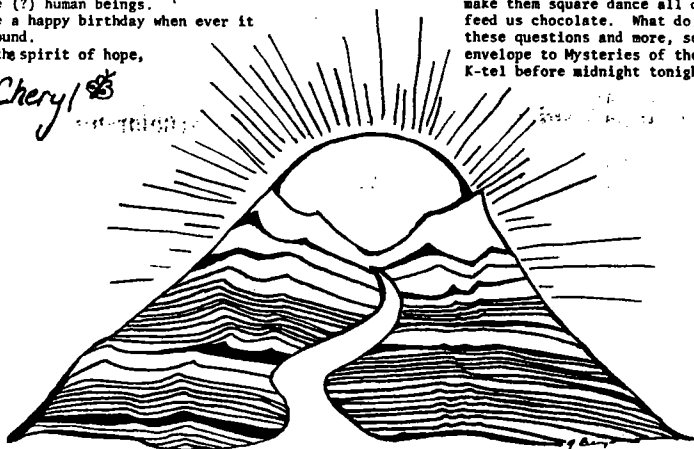
In the spirit of hope,

Cheryl ●

Kiss a taco today!



Standing from left to right are Lauree Prager, Publications; Denise Lewis, Finances and Extensions; Cheryl Markoff, Leadership and Program Development. Seated is Nada I. Velimirovic, Denominational Communications. We are the Executive Committee of Liberal Religious Youth. We work for you! Due to staggered terms, Cheryl and Lauree's terms are March 1979 thru March 1980. Denise and Nada's terms are September 1978 thru September 1979. Write to us today! We are execution robots with a power hungry thirst to overthrow the world and all its inhabitants and make them square dance all day long and then we will make them feed us chocolate. What do we know of life? For answers to these questions and more, send your self addressed, stamped envelope to Mysteries of the World in one Easy Lesson c/o K-tel before midnight tonight, Main Street USA circa 1979.



advisor's note

An intergenerational editorial committee is recognizing those special people: our advisors.

Advisors have a unique role which often requires re-evaluation on everyone's part. This committee is compiling a newsletter where advisors can have a place to share their thoughts, concerns, and experiences with each other.

Persons with a pertinent article or requesting a subscription to the Advisor's Newsletter should fill out the following form:

Name _____

Address _____

Advisor _____ Interested Adult _____

Send to Jean Starr Williams
25 Beacon Street
Boston, MA 02108

Editor's Note, though this reflects the views of all of the LRY Executive Committee: We do not feel it necessary to distinguish between the sexes, and thus we find it rather offensive to be addressed as "Dear Sirs", or "Gentlemen", etc. We request that when corresponding with us (and with anyone else, for that matter), that you try "Dear Friends", or "Gentlepeople", or anything else that you find fitting that doesn't attach a label to us that could be incorrect.

THANK YOU!!

♥-lauree *



Another Editor's Note: Though we print many articles that could be considered controversial, we would like you to understand that the views of the authors do not necessarily coincide with the views of LRY or the staff of People Soup. At the same time, we understand that some of the articles that we write don't coincide with the views of all of our readers.

♥-lauree *

hi there (i'm the one on the left). I'm lauree (lowell fun nekticutt), director of publications, "editor" of people soup, ex-officio member of the continental conference planning committee (which right now puts me in charge of transportation), and a member of the judiciary committee. I am from california (pslry), and connecticut (...nekticutt), and i'm an honorary member of dvf and barney, and of the ridge-wood n.j., princeton n.j. and germantown pa locals (woop, woop, woopie!!!!)

i am: a vegetarian (yip, yip, yahooie!), a non-smoker (yes, bill, i did indeed quit), a gypsy (vagabond, roamer, wanderer...), a dancer, an avid conference-goer, short, cute (...), tired....
i love: theatre in any form, music, books, rainbows, poetry, water (swimming, sailing, canoeing, looking at, walking on...), hair, woods, paper (i like to write a lot), toys, chocolate, unicorns, art, smiles, sunshine, ice cream, birkenstocks, moons, stars, my mommy & daddy (oof), animals, tootsie pops, mountains, cooking, balloons, relaxation, plants, flute, trees, color, stuffed animals, coffee, solar energy, frisbee, love, warm fuzzies, dance, peace, happiness, my friends, and the list and the road goes ever, ever on.....
i have been in lry since november of 1974, i've been to approximately 20 conferences, 6 of which i either organized or helped organize, and i begin to feel like i'm making my election speech all over again, so i will stop there with that sort of thing.

i enjoy being a taco, all aspects of it, and it feels really good to be here. boston is a really wonderful place, once you get used to the noise... i feel that the work i'm doing is worthwhile, and for the first time in my life, i am working towards fighting for something i truly believe in. so, i send all of you much love, and just because i feel obliged to, i'm asking all of you to please send in graphics, photos, articles, poems, anything..... and to those of you who are closest to my heart and equally as far away, i love you, and i wait.... and to those of you who i don't yet know, i am looking forward to knowing you!

♥-lauree *

14 how schools fail us. cont'd

their knowledge outside school, and in school only insofar as school, in a few rich countries, has become their place of confinement during an increasing part of their lives." (11)

"School pretends to break learning up into subject 'matters', to build into the pupil a curriculum made of these prefabricated blocks, and to gauge the result on an international scale. People who submit to the standard of others for the measure of their own personal growth soon apply the same ruler to themselves. They no longer have to be put in their place, but put themselves into their assigned slots, squeeze themselves into the niche which they have been taught to seek, and, in the very process, put their fellows into their places, too, until everybody and everything fits." (12)

"...school is not, by any means, the only modern institution which has as its primary purpose the shaping of man's vision of reality. The hidden curriculum of family life, draft, health care, so-called professionalism, or of the media play an important part in the institutional manipulation of man's world-vision, language, and demands. But school is credited with the principal function of forming critical judgement, and paradoxically, tries to do so by making learning about oneself, about others, and about nature depend on a prepackaged process. School touches us so intimately that none of us can expect to be liberated from it by something else." (13)

"By making men (sic) abdicate the responsibility for their own growth, school leads many to a kind of spiritual suicide." (14)

"Some of the tenets which now go unchallenged are easy to list. There is, first, the shared belief that behavior which has been acquired in the sight of a pedagogue (a teacher who teaches in a dogmatic, inflexible manner) is of special value to the pupils and of special benefit to society. This is related to the assumption that social man (sic) is born only in adolescence, and properly born only if he (sic) matures in the school-womb, which some want to gentle by permissiveness, others to stuff with gadgets, and still others to varnish with a liberal tradition. And there is, finally, a shared view of youth which is psychologically romantic and politically conservative. According to this view, changes in society must be brought about by burdening the young with the responsibility of transforming it—but only after their eventual release from school. It is easy for a society founded on such tenets to build up a sense of responsibility for the education of the new generation, and this inevitably means that some men may set, specify, and evaluate the personal goals of others." (15)

"If we do not challenge the assumption that valuable knowledge is a commodity which under certain circumstances may be forced into the consumer, society will be increasingly dominated by sinister pseudo schools and totalitarian managers of information. Pedagogical therapists will drug their pupils more in order to teach them better, and students will drug themselves more to gain relief from the pressures of teachers and the race for certificates. Increasingly larger numbers of bureaucrats will presume to pose as teachers. The language of the schoolman (sic) has already been coopted by the adman (sic). Now the general and policeman (sic) try to dignify their professions by masquerading as educators. In a schooled society, war-making and civil repression find an educational rationale. Pedagogical warfare in the style of Vietnam will be increasingly justified as the only way of teaching people the superior value of unending progress." (16)

Illich's conclusion is that school, as a life preparatory institution, is a complete failure. Worse, it actually harms its 'clients'.

Illich also points out that school teaches more general things than the subjects they purport to teach. The rules, attitudes, and hidden assumptions of schools all combine to form a more subtle curriculum than the stated 'subjects'. The problems multiply when schools are ignorant of their own 'hidden agenda'. Marshall McLuhan coined a phrase, "The medium is the message," which is especially appropriate because,

even if the subjects taught are meaningless, the entire situation of school (the medium) teaches the students something that will be with them for life: discipline, obedience, and the traits mentioned by Postman and Weingartner earlier.

It may seem as if I lean heavily towards Illich's point of view. I do. I get very tired when I am told, ordered, to expend a great amount of my energy on subjects that someone else has defined as essential to my growth and knowledge of the world. Reality is not quite as cut and dried as school pretends. Personally, I have grown more in the time that I have been out of school than the time I have been in it. To be sure, I cannot say "I got a B+ in American History," but is that really important?

sumption of services. This happens to the degree that token participation in the open-ended ritual is made compulsory and compulsive everywhere. School directs ritual rivalry into an international game which obliges competitors to blame the world's ills on those who cannot or will not play. School is a ritual of initiation which introduces the neophyte to the sacred race of progressive consumption, a ritual of propitiation (to cause to become favourably inclined; to win or regain the goodwill of; to appease or conciliate) whose academic priests mediate between the faithful and the gods of privilege and power, a ritual of expiation which sacrifices its dropouts, branding them as scapegoats of underdevelopment." (18)

Once this sets in as a fixed set of assumptions, the parameters of the learning paradigm become unchangeable, and stagnation begins.

"School groups people according to age. This rests on three unquestioned premises. Children belong in school. Children learn in school. Children can be taught only in school." (19)

"...all students are academically processed to be happy only in the company of fellow consumers of the products of the educational machine." (20)

"The existence of schools produces the demand for schooling. Once we have learned to need school, all our activities tend to take the shape of client relationships to other specialized institutions. Once the self-taught man or woman has been discredited, all non-professional activity is rendered suspect. In school we are taught that valuable learning is the result of attendance; that the value of learning increases with the amount of input; and, finally, that this value can be measured and documented by grades and certificates." (21)

- III -

"People are always telling me to make PRACTICAL suggestions. You might as well tell me to suggest what people are doing already, or at least to suggest improvements which may be incorporated with the wrong methods at present in use." Rousseau's Preface to *Emilie*.

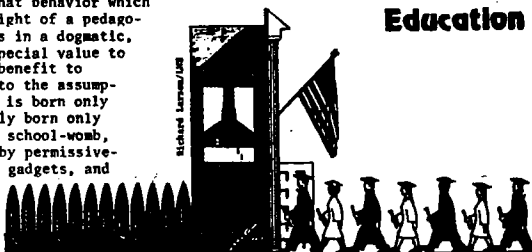
Revolution: the act or state of revolving. A round or cycle of successive events of changes. The overthrow and replacement of a government or political system by those governed. An extensive or drastic change in a condition, method, idea, etc.

"Despite much popular rhetoric, there is little evidence that academic competence is critically important to adults in most walks of life. If you ask employers why they won't hire dropouts, for example, or why they promote certain 'kinds' of people and not others, they seldom complain that dropouts can't read. Instead, they complain that dropouts don't get to work on time, can't be counted on to do a careful job, don't get along with others in the plant or office, can't be trusted to keep their hands out of the till and so on." (22)

cont'd on p. 15



Education



The problem with school is that it attempts to imitate 'real life', and does so quite poorly. So poorly, in fact, that it is almost impossible to find the parallels. The point is that school and 'real life' are not the same, and school does not 'prepare' you for life outside of school. At most, it prepares you for life as a 'professional student'.

Schools are business, and like any other business, they try to perpetuate themselves. By their very nature, they channel and create likeness within the people who have gone through them. The little cartoon you may have seen at some point, about students going into a machine with the 'college' on the side and coming out looking alike in their graduation robes is not so far off the mark. Illich remarked that "School touches us so intimately that none of us can expect to be liberated from it by something else."

School, as a business and an institution, creates the laws of supply and demand. When the schools don't work in the ways projected, more money and variations on the original idea (i.e. learning is the result of teaching.) are tried. "In the United States it would take eighty billion dollars per year to provide what educators regard as equal treatment for all in grammar and high school. This is well over twice the \$36 billion now (1970) being spent." (17) Although more money is being spent now than in 1970, the ratio between actual expenditures and what it would take to give equal conclusion that school as a business is economically unfeasible (in Public School, at least).

It can be taken a step further. "School serves as an effective creator and sustainer of social myth because of its structure as a ritual game of graded promotions. Introduction into this gambling ritual is much more important than what or how something is taught. It is the game itself that schools, that gets into the blood and becomes a habit. A whole society is initiated into the Myth of Unending Con-

how schools fail us.

cont'd

"...at the very least, a high school diploma, and now increasingly, a junior college certificate or a college diploma, is becoming the prerequisite to a decent job. Thus, education is becoming the gateway to the middle and upper reaches of society, which means that the schools and colleges thereby become the gatekeepers of the society. And this transforms the nature of educational institutions. They are inevitably politicized, for whoever controls the gateways to affluence and social position exercises political power, whether he likes it or not, and whether he is conscious of the fact or not." (23)

"...change--constant, accelerating, ubiquitous--is the most striking characteristic of the world we live in and our educational system has not yet recognized this fact. We maintain further that the abilities and attitudes required to deal adequately with change are those of the highest priority and that it is not beyond our ingenuity to design school environments which can help young people to master concepts necessary to survival in a rapidly changing world. The institution we call 'school' is what it is because we made it that way. If it is irrelevant, as Marshall McLuhan says; if it shields children from reality, as Norbert Wiener says; if it educates for obsolescence, as John Gardner says; if it does not develop intelligence, as Jerome Bruner says; if it is based on fear, as John Holt says; if it avoids promotion of significant learnings, as Carl Rogers says; if it induces alienation, as Paul Goodman says; if it punishes creativity and independence, as Edgar Friedenberg says; if it, in short, is not doing what needs to be done, it can be changed; it must be changed." (24)

Illich's main idea is that school is a destructive concept in the first place and that there is no way of improving it short of abolishing the entire system and starting over with something completely different. Others think there is hope for slowly changing school into something which will meet the needs of young people today.

Change does not just magically appear and go in the direction that you wish it to go. Students, in particular, have a responsibility for helping to make schools what they want and need them to be. There are people who are willing to help them in doing that.

Neil Postman and Charles Weingartner have written several books that are aimed at improving schools. Listed in

my own order of preference, they are: The Soft Revolution, which is "...a grab bag of strategies for students from fifteen to twenty-five who want change without violence, who want to turn high schools and colleges around without destroying either society or themselves." I recommend it highly. Teaching As A Subversive Activity is more along the lines of educational philosophy, but it helps to clarify just what is wrong with the school system today. They also give some alternatives. The School Book explains concepts in education, who the people making waves in education are, and clarifies terms that educators use. The back of the book has an excellent resource section.

Youth Liberation, 2007 Washtenaw Ave., Ann Arbor, MI 48104, is a group of people who are trying to help students. They publish materials on students' rights, how to change schools, and various other things. They are mostly youth-run, and put out a regular magazine called FPS. Among the pamphlets they put out are: Student and Youth Organizing Manual (50¢), and High School Women's Liberation (\$1.25). Write to them for more information.

John Holt, who was at one time on the forefront of changing the schools we now have, has become more and more disenchanted with schools altogether. Growing Without Schooling is a newsletter he puts out as a "...communications network among people working for ways to help students learn without the structures of today's school systems." Write to: Holt Associates, 308 Boylston St., Boston, MA 02116.

Big Rock Candy Mountain. This is "the son of the Whole Earth Catalog", but it deals solely with education. While BRCM is a quarterly, there is a special edition, "Resources for Our Education" edited by Samuel Yanes and Cia Holdorf and published by Delta Books. This issue is full of fascinating material, and could be an education in itself. Portola Institute, 1115 Merrill St., Menlo Park, CA 94025.

The Little Red Schoolbook by Søren Hansen and Jesper Jensen. Pocket Books, 1971. This is an American version of a British translation of a Danish book that was written specifically to help students cope with bad teachers and bad schools. Rules for Radicals: A Practical Primer for Realistic Radicals by Saul D. Alinsky. Vintage Books, 1972. While not specifically intended for people who are concerned with schools, this last book by the late Saul Alinsky synthesized the wisdom of one of America's true heroes. It is the sum of a lifetime devoted to effecting social and political change desperately needed by people who had no powerful advocates. Although it is probably the most incisively practical handbook for working toward institutional change, it is grounded in an informed humane philosophy. Do yourself a favor and study this book.



- 1) The Soft Revolution, pp. 43
- 2) Teaching as a Subversive Activity, p. 11
- 3) The School Book, p. 16
- 4) The Process of Education, p. 1
- 5) Crisis in the Classroom, p. 59
- 6) Deschooling Society, p. 1
- 7) The Underachieving School, pp. 15-16
- 8) Teaching as a Subversive Activity
- 9) ibid, pp. 216-217
- 10) Deschooling Society, p. 87
- 11) ibid, p. 18
- 12) ibid, p. 58
- 13) ibid, p. 68
- 14) ibid, p. 87
- 15) ibid, pp. 97-98
- 16) ibid, p. 72
- 17) ibid, p. 12
- 18) ibid, pp. 63-64
- 19) ibid, p. 38
- 20) ibid, p. 49
- 21) ibid, p. 56
- 22) Crisis in the Classroom, pp. 66-67
- 23) ibid, p. 69
- 24) Teaching as a Subversive Activity, pp. xiii-xiv

untitled, cont.'d from p.10

So many times he had done it the other way, heavens and earth first, and he would end up with the medical aide and resting. But now for the first time he had done something different just to relieve the monotony, and he was having fun.

"Even when I create man, if I decide to, how will he know that light came before the heavens and earth," thought God with a slight laugh.

As God was laughing he was gathering the light together for distribution through the sky.

Then he was awakened from his dream by the shaking of a medical aide, but before he was pulled completely out of his sleep God threw some of the light he had in his hand into the face of the medical aide, who whined in pain.

In the confusion God slipped back into his dream never to be found by the aides again...

Post Script: The above story is a product of divine inspiration.

Tom MacMahon



...a
circle of
friends

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13-20	work week	Rowe Camp, MA	free	Elizabeth Shelley 14 Elm Street Milford, NH 03055
15-22	Summer Tri-Fed Life and Color	Camp Betty Hastings	\$52.00 pre-reg	Bonita Howard 8039 Carlotta Rd. S Jacksonville, FL 32211
16-23	Within You, Without You; Communication, Coping and Concern	Camp Unistar, MN	\$55.00	Judy Burtis 7325 Fremont Ave. S. Richfield, MN 55423
17-23	LRV Teen Camp	Mendicino Woods, CA		Lu Heaster 132 Sunnyside Ave. Piedmont, CA 94611
23-29	LRV Week	Star Island, NH		Susan Mansfield 110 Arlington St. Boston, MA 02116
23-30	Writing: Journals and Poetry	La Foret Camp, CO		Ann Heichelbech see above
24-7/8	Living and Learning A Farm Lifestyle	Brooklea Farm Project	\$190.	Susan Eschbach R.D. # 2 Fort Ann, NY 12827
30-7/7	Self Image & Goal Achievement	La Foret Camp, CO		Ann Heichelbech see above
30-7/25	Homestead Camp	Bear Mtn, NY	\$480.	Frederic Margolies Box 358 Golden Bridges, NY 10526
1-7	Sharing all the joys that are ours Today	Williams Bay, WI	\$104.	Annette Redman 2910 Edgehill Dr. Alexandria, VA 22302
1-14	Senior High I	Rowe Camp, MA	\$220.	Elizabeth Shelley See above
8-22	Living and learning a Farm Lifestyle	Brooklea Farm Project	\$190.	Susan Eschbach See above
11-8/22	Nevada Wilderness School	Cloverdale Project, NV	\$950.	Larry Berking Adams House A-41 Cambridge, MA 02138
14-28	Teen Camp	Ferry Beach, ME	\$150.50	Dr. Raymond C. Hopkins 8 Morris Ave. Saco, ME 04072
15-28	Senior High II	Rowe Camp, MA	\$220.	Elizabeth Shelley See above
20-22	Alternative Lifestyles	Murray Grove, NJ	\$60.	Rcv. Mitchell Howard Box 175 Lanoka Harbor, NJ 08734
21-28	All People's Conference	Bridgeman, MI	\$10- \$15.	Betty Van Wyk 632 Gunderson Oak Park, IL 60304
22-28	Change	Radford, VA	less than \$116.	J.P. & Judy Newell 600 NE 36th ST. Apt. 1123 Miami, FL 33137
22-8/5	Living and Learning a Farm Lifestyle	Brooklea Farm Project	\$190.	Susan Eschbach See above
28-8/4	Energy and the Envir- onment	Ferry Beach, ME	\$150.50	Dr. Raymond C. Hopkins See above
29-8/3	Intergenerational from 1 to 100	Unicamp of Ontario	\$95.	Patricia Keefe 268 Aberdeen Ave. Hamilton, Ont. CANADA, L8P 2R3
29-8/4	Junior High Camp	Marwood Dunes	\$75.	Rossann Baker 211 South Main Avon, IL 61415
29-8/4	Getting to Know Your- self through the Caring Eyes of Others	Mtn. Desert Summer Assembly	\$95/ \$110.	Ann Heichelbech See above
29-8/23	Homestead Camp	Bear Mtn, NY	\$480.	Frederic Margolies See above
5-10	Our Routes in Reality	Lake Texoma Resort, OK		Ann Wiseman 1319 Bellgrove Dr. Seabrook, TX 77586
5-11	MICON	Round up Ranch, CO	\$60 to \$70.	David Bennett 6925 S. Sycamore Littleton, CO 80120
5-19	Living and Learning a Farm Lifestyle	Brooklea Farm Project	\$190.	Susan Eschbach See above
9-12	Exploring our Natural Surroundings	Unirondack, NY	\$35.	Sally Carmen 32 Utica St. Clinton, NY 13323
12-18	I am-We are-We're all in this alone, Together	Kenyon College, OH		Phyllis McKeeman P.O. Box 278 Bath, OH 44210
16-23	Options and Alternatives LRV Continental Conference	Point Bonita, CA	\$80. pre-reg	Karen White 5520 W. Monterosa St. Phoenix, Ariz. 85031
19-25	Ballou Camp I	Unirondack, NY	\$105.	Sally Carmen See above
19-25	What's Your Expiration Date? OPIK	Circle Pines, MI	\$60. pre-reg	Gail the Snail Wolkoff 4565 Lake Michigan Dr. Allendale, MI 49401
19-9/2	Living and Learning a Farm Lifestyle	Brooklea Farm Project	\$190.	Susan Eschbach See above
25-31	Ballou Camp II	Unirondack, NY	\$105.	Sally Carmen See above
25-9/1	Empowerment for Action	Ferry Beach, ME	\$150.50	Dr. Raymond C. Hopkins See above
26-31	Coming of Age	Unicamp of Ontario	\$65.	Patricia Keefe See above
31-9/3	Labor and Learn Wkend.	Unirondack, NY	\$10.	Sally Carmen See above