

prevent this, he wore a sign that asked people not to take him seriously. Even if people obey his instructions, she said, they are affirming that whatever he says, no matter how strange, is valid.

"If men can't change things, then we don't need to lobby them anymore," Johnson said. "Let's stop begging and pleading. To change things you must change yourself. Then the system outside you must accommodate that change." She compared women to blacks in South Africa, saying that because women are outside the system rather than a part of it, they are free to create change.

Johnson feels that women can free themselves from oppressive societies because they have no part in them. She asserted that as a woman she had no part in creating the world's conditions, and is basically an outsider. She noted that men created the government and Constitution, men own 99 percent of the world's property, and men control most of the institutions and hold most of the positions of authority—while women do two-thirds of the work and are paid one-tenth of the wages.

Johnson believes that most of the

world's problems would not exist today if women had been in power. She feels that women can save the human race from destruction by refusing to submit to patriarchy, and instead finding the answers for themselves, rather than turning to institutions—religious and otherwise—for guidance.

Prior to Johnson's disillusionment with politics, she was active in the women's movement and competed in the 1984 Presidential election on the Citizens Party ticket. Her criticisms of working for change within the system has made her controversial with other feminists, some of whom consider her ideas radical and impractical.

Johnson described her spiritual journey in her first book, *From Housewife to Heretic* and her most recent book, *Going Out Of Our Minds: The Metaphysics of Liberation*, in which she also discusses her newly accepted lesbian identity.

Although many of her ideas are radical, Johnson's answer to patriarchy was simple and nonviolent. "Let's believe in the voice inside ourselves, and step off the edge into something we're not sure of, trusting our own hearts," she urged, adding, "that's the new world."

## APOSTLE ANSWERS QUERIES

"REJECTION IS part of our ministry. It hurts at times, as does being misunderstood or misrepresented, but that seems to go with the territory," stated Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, in a three-part interview on Salt Lake television station KUTV's evening news.

Conducted by reporter Michelle King, the interview covered a range of topics. Concerning the accusation that LDS members are blindly led, Elder Maxwell said, "I do not see that. The Church is rare in the world today: As the educational level of members goes up, conviction and commitment increase. That cannot be said of certain other

[churches]. So, even though the tremendous thrust on education is there, loyalty increases with education and that's scarcely blind obedience."

When asked if there is a place in the Church for "so-called liberals who question doctrine," the former commissioner of the Church Education System replied, "whether one's a bricklayer or an intellectual, the process of coming unto Christ is the same: ultimately it demands complete surrender. It's not a matter of negotiation."

Concerning disagreement among Church leaders, Elder Maxwell, a former University of Utah executive vice president said, "Hav-

ing lived in a university world, I would say there is more freedom of expression, or at least as much [among Church leaders] as in the academic community. But we also have more shared purpose. So that we raise points without raising our voices, and resolution occurs after discussion, but there is spirited discussion."

To the issues of religious intolerance, the insensitivities of the Utah Mormon majority, and the LDS responsibility to the non Mormon needy, the apostle said, "We probably need to reach out to each other more than we do, and at the same time understand that . . . the Church is a minority in every other place in the world except in Utah. We're quite used to functioning in a mixed climate. Majorities are

sometimes clumsy though well intentioned. We need to be more sensitive. . . .

"Locally and recently the Church contributed to the [Salt Lake homeless] shelter and to the St. Vincent DePaul's facility that blesses so many people—a generous contribution was made there. And we're giving food all the time to various food banks. We may not be doing enough, but we're probably doing more than people realize."

After discussing his extensive apostolic activities, Elder Maxwell confessed, "There are some nights when I go home and simply sit as it were like a vegetable and don't try to do anything or think anything, but simply regroup myself spiritually after a difficult day."

## THIS PEOPLE TAKES NEW DIRECTION

"I INTEND to change the focus of *This People* from primarily personalities—the soft approach—to issues," stated William B. Smart, the new editor. "We intend to carve out a readership in the broad mainstream Mormon market: between the *Ensign*, which is largely doctrinal, and *SUNSTONE*, which is critically intellectual."

Smart, the recently retired *Deseret News* editor and general manager, plans to emphasize solutions over problems and in a positive way "convey things as they are, rather than as they ideally ought to be." Although the magazine will still contain articles on personalities, its covers will no longer feature prominent Mormons.

*This People's* new owner, Keith Whisenant, purchased the name and publishing rights to the magazine but not its liabilities (subscriptions). The first two issues will be sent complimentary to former subscribers but after that they will have to pay the 10 dollar annual subscription fare.

The quarterly magazine will appear during the four best months for Mormon advertisers: March, June, September, and November.

Three of the issues Smart wants to address in the near future include where Mormons should send their children to college, the increasing polarity between Utah Mormons and non-Mormons, and how to survive the roller-coaster economy.