

# AGENDA

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ANN ARBOR'S ALTERNATIVE NEWSMONTHLY

## Composting A HOW-TO GUIDE

A survey, prepared by DataFax Inc. for the Washtenaw County Department of Public Works in April 1988, showed that close to one-third of Ann Arbor's residents do some type of composting. Basic composting is the piling up of plant materials so that they can turn back into soil in a corner of your yard. You can join this growing trend and stop bagging your grass clippings for trash collection. By composting you will produce a rich soil supplement good for improving the health of your garden and save space in our landfill.

To compost grass clippings, select a convenient place in your yard for emptying your mower bag. You can build a free-standing pile or make an enclosure to hold your heap in a tidy, vertical shape. The minimum size for good pile dynamics is four feet square.

The best way to compost is to thinly layer the clippings with other yard waste. These wastes could be twigs, dry leaves from the previous fall, straw, or sawdust. One necessary addition is a one-inch layer of garden soil. Using grass clippings alone will result in a foul-smelling heap. Building the pile in layers, however, ensures the proper mixture of ingredients to promote the bio-chemical decomposition process. Although fresh grass clippings provide some moisture, you must water the pile lightly as you add each set of layers.

If you prefer to compost in an enclosed space, a container can easily be constructed out of wood pallets, chicken wire, or cinder blocks. Ready-made compost bins can also be purchased from gardening supply stores.

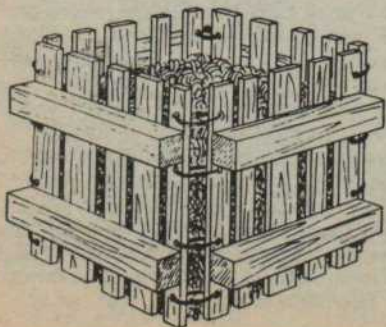
After creating your compost pile, you can speed up the process of turning it back into rich, dark soil by following a few simple guidelines. Remember to turn or stir the pile inside out, periodically, with a pitchfork to aerate all parts of it. Second, be sure to water while turning if the contents are drier than a damp sponge. The pile will decrease substantially in volume as the elements decompose.

If you have a large, fertilized lawn and mow frequently, you may soon outgrow a four-by-four compost pile. In order to prevent this, and help maintain a vigorous, more durable lawn, remove the mower bag and let the clippings remain on the lawn every other mowing, or more often. A third option is to use the clippings as mulch around the base of garden plants. The nitrogen in grass will reduce the growth of weeds and also enrich the soil.

Backyard composting has other benefits. Even though, at present, you can put yard waste out for collection with the trash, this may not continue to be an option in our city. The Ann Arbor Solid Waste Commission plans to recommend a ban on the disposal of yard waste in our landfill, a necessity arising out of rapidly diminishing landfill space. As a result, City garbage crews would no longer collect leaves, grass clippings, brush and Christmas trees. If passed by City Council, the policy could reduce the City's waste by 15%.

Those residents who prefer not to compost in their backyards may drop yard trimmings without charge at the City's compost site located at the landfill on Platt Road.

To see a variety of compost containers, including a commercial spinning bin, in operation, visit the Project Grow Compost Education Center at 1831 Traver Rd., Ann Arbor. For information, call 996-3169.



This compost container, made of wooden pallets wired together at the corners, is easy to build yourself. Pallets can be obtained from many businesses for free!

## YOUTH AND REVOLUTION The Beijing Spring and the Palestinian Intifadah

by Ali A. Mazrui

*ed. note: On June 9, Professor Ali Mazrui spoke on "The Intifadah in Palestine and the Student Movement in China: A Preliminary Comparison." The talk was part of the 11th annual banquet of the Palestine Aid Society and was held at the First Presbyterian Church in Ann Arbor. Donations were accepted at the door in order to raise money for a kindergarten in the village of Deir Samet in the occupied West Bank.*

*Mazrui, a U-M Professor of Political Science and Professor of Afro-American and African Studies, will be taking a two-year leave of absence next fall to accept a position at the State University of New York at Binghamton.*

*The following article is a modified transcription of Professor Mazrui's speech. Parts of the text have been changed to make the spoken word more readable. Subtitles have also been added and where necessary, the text has been fortified or clarified with excerpts from "On Youth and Revolution: The Beijing Spring and the Palestinian Intifadah," a chapter in Professor Mazrui's book-in-progress "Cultural Forces in World Politics" (Boulder, Colorado: Westview Press and London: James Currey, 1990).*

In December 1987, an uprising erupted in the Palestinian territories under Israeli occupation. It was a revolt against 20 years of Israeli military rule and a demand for Palestinian self-determination. A young generation of Palestinians found the will to sustain the revolt month after month though hundreds of people were killed, maimed or imprisoned during that period.

In the spring of 1989, a pro-democracy movement started among students in Beijing. It was a revolt against corruption and dictatorship and a demand for a more open society in China. At first the demonstrations at Tiananmen Square were given greater tolerance by the regime in Beijing than any tolerance ever extended to Palestinians in 20 years of Israeli occupation. In other words, although the recent news in Beijing has been devastating, the initial phase of the revolt received greater toleration from the government of China than the Palestinian movement ever received. And although the massive attacks since then have also been devastating, it is important to remember that there was a phase when it seemed that decisions about the future of China could be made in a manner which did not demand too much brutality.

### The Chosen of God and the Elect of History

If we place these two movements together, the Palestinian movement and the Chinese movement, it is important to reflect on the wider theories suggested by the comparison and to place those theories alongside additional social analysis.

Theories abound about who are the decisive history-making groups in society. Social Darwinism created a human paradigm of the survival of the fittest, making the most enterprising groups the vanguard of fundamental change.

Racial Darwinism created a hierarchy of races, sometimes making the Anglo-Saxons the vanguard race of history. Under the Nazis, racial Darwinism put the German people in the forefront of human destiny.

The Jewish concept of the "chosen people" is a religious rather than a racial concept. It does not create, or is not supposed to create, a hierarchy of religious privilege, but it does separate out the Jews as an extra-special category of the human species.

Marxism does not have a concept of the chosen people but it does have a de facto concept of the chosen class. Marxism does not have the idea of the Elect of God, but it does have the idea of the Elect of History. The chosen class is the proletariat, sometimes defined in China in terms which paradoxically encompass the peasantry.

Then there are theories which entrust history to great personalities. In the nineteenth century the most important thinker in that tradition, using the English language, was probably Thomas Carlyle in his works about Oliver Cromwell and Frederick the Great. What we would now call "charismatic figures" capture the moment of destiny and, according to Carlyle, push societies one more step forward.

All these concepts—the chosen people, the chosen race, the chosen class, the chosen personality—may have helped us to understand something about our situation today.



Ali A. Mazrui

### Youth: The "Chosen Age-Grade"

The big gap is perhaps an adequate theory of the "chosen age-grade." Is there a special role for the younger generation, not the chosen class, not the chosen people, not the chosen race, not the fittest in a struggle for survival but, is there an age-grade, a particular sub-category of age that plays a decisive role at certain moments in history? On the evidence so far, the historical role of the younger generation has been more convincingly demonstrated in the Third World than in the First and Second Worlds.

We define here the First World as the world of advanced capitalist countries, mostly North America, Western Europe and Japan. We define the Second World as the world of advanced socialist countries, mainly the Soviet Union and its allies in Eastern Europe. And we define the Third World as the universe of the technologically undeveloped countries.

It is in the Third World that the younger generation has sometimes played a historic role. In Ethiopia in 1974 students played a part not only in overthrowing an ancient imperial dynasty under Haile Selassie but they were also decisive in radicalizing the soldiers into socialists. They were just soldiers before. In fact, the students' role in Ethiopia in pushing the military regime to the left was more fundamental than their role in toppling Haile Selassie.

In Iran, under the Shah, young people were part of the waves of demonstrators who gave their lives in the streets of Tehran in 1978 and 1979 to bring down the Pahlavi dynasty. Many of them were killed and those who survived returned to the streets the next day. It was the most impressive non-violent demonstration since Mahatma Gandhi mobilized the Indians against the British Raj 40 years earlier.

In the streets of Khartoum in 1985, young people protesting against President Jaafar Nimeiry forced the army to intervene, and bring Nimeiry down after more than 15 years in power. Civilian rule was later restored.

In South Korea students were the absolute vanguard of the struggle for democracy. From time to time large numbers of them have been killed in the process of agitation for a more open society. In 1987 and 1988 the students made major gains in democratizing the society as a whole—not the chosen people, not the decisive proletariat class, not the fittest in a struggle for survival, not great personalities in history—but an age-grade.

And then came the Palestinian Intifadah—erupting in December 1987. Since 1948 the Arabs had waged five, some would say five-and-a-half, major wars against the Israelis and basically lost every one of them. The Intifadah was a brand new experience for the military might of Israel. For the first time the Israelis were confronting an adversary even weaker militarily than the Arab armies, but the

(see YOUTH AND REVOLUTION, page 6)

## New in Paperback at Borders...

**We Are Not Afraid** by Seth Cagin and Philip Dray, Bantam, \$5.95. The 1964 Mississippi murders of civil rights workers Chaney, Goodman, and Schwerner.

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## LETTERS

### Pride Article Off Base

As progressive members of the lesbian and gay male communities, we appreciated some of Jud Kempson's thoughts regarding the AIDS epidemic in his article on gay and lesbian pride month found in the June issue of AGENDA. We have been deeply moved thinking about the millions of volunteer hours that have been given to combating the epidemic. This effort rivals any research or professional strategizing in its impact on the disease's devastation. The response shows not only a great deal of humanity but also represents a new phase in lesbian and gay organizing.

Other ideas that Kempson explores, however, trigger some of the frustrations we have felt toward lesbian and gay organizing. He suggests many times to put differences aside and celebrate "our community" and he refers to other gay men and women as brothers and sisters. The question that immediately arises is who are "we?" Are "we" anyone who is gay or lesbian? Kempson accuses gay organizers of "lambasting" white heterosexual men in the boardrooms of America. Are white gay men in the boardrooms considered part of our community? Is there a real basis of unity among all gay people; racist and anti-racist, right wing and left wing, exploiters and exploited? We think not. Our greatest frustration with gay rights organizing is the fact that alliances are built not on ideas and principles but on sexuality alone.

We are not a community defined by what we do in bed, as Kempson asserts. Kempson may not value the same things in a lover that we, as individuals, do. He might not even do the same things in bed. What we are defined by is what happens to us in a hostile society that has artificially dichotomized sexual expression in terms of same sex and opposite sex eroticism. The notion that there is some essence shared by all heterosexuals and all homosexuals is an artificial social construct which was developed in the late 1800s by medical theorists at a time when there was an increased emphasis on scientific explanations for human behavior. Before the idea of a homosexual (a person possessing some global psychic phenomena that attracted him or her to the same sex) was constructed, people talked about and stigmatized specific acts like sodomy and adultery. However, there was no notion that performance of such acts defined the essence and identity of the participant. All deviations from what was deemed normal sex within marriage were sanctioned. Adulterers and sodomists were both deviants.

We mention this history to suggest that the definition of sexuality and the associated oppression was artificially determined. So organizing with a "Whoever is gay is OK" slogan is seriously limited. We must demand more of our movement and ourselves than that. This means recognizing that gay people are multi-dimensional, with some common and some different (even antagonist) interests among us. A much more rigorous theoretical debate is needed in the gay and lesbian movement than has happened

### Kempson Responds

In response to the letter from members of the Anti-Racist Study Group on Sexuality, I see several questions that need discussion. What is the definition of a gay and lesbian community? Does such a community have a basis for existence and if so, what is that basis? The group's letter deconstructs the categorization of sexuality and concludes that sexuality is not a viable basis for political organizing, yet continues to refer to "our community" and to use the words "gay" and "lesbian." As was asked of me, who are "we?" The letter says there is not a real basis of unity among all gay people, but then asserts that we need to recognize that gay people are multi-dimensional. Who should be considered a part of such a community?

I would agree with the group's analysis, that the full range of human sexuality is compartmentalized artificially in our society. The categories of gay, straight and bisexual are arbitrary. I would not claim that there is some "essence" all gay and lesbian people share. I would, however, assert that there is a certain behavior that we all have in common. It is our sexual attraction to and sexual activity with members of the same sex. That is the target of the oppression and it is our bond. Yes, sexuality is a social construction. So is race. Because of these constructions, racism and homophobia exist in an irrational world. The greatest challenge that gay people present to the world is a conception of sexuality which is not limited to certain behaviors like heterosexual monogamy.

Even the most closeted man will consider himself gay for one reason—he wants to have sex with another man. Of course values and politics play into our choice of sexual partners. But there is a definite

so far and, unlike Kempson, we are in no need of rest from it during Pride. In the same breath that we say we should be more critical of who we consider family and community, we put a challenge to our non-gay comrades to join the struggle against heterosexism and to provide personal support to the gay and lesbian people they struggle with.

A final criticism we have of Jud's article is his flip-pant concluding advice that we should "celebrate the way we make love including that occasional fuck...with a complete stranger." First of all, such a statement feeds misleading stereotypes. It suggests that casual sexual liaisons are unique and distinctive to the gay community and that we somehow have a monopoly on anonymous "fucking." The nightly pick-ups that go on at straight-single bars across the country belie this notion. It is a heterosexist and homophobic culture that stigmatizes and stereotypes gay people for having casual sex. Such stereotypes also belie the largely monogamous experiences common among lesbian women. In any case, it is problematic to emphasize the "celebration" of anonymous sex in a culture that teaches us to objectify human beings at every turn. The meat market atmosphere of most pick-up bars, gay and straight, promote dehumanizing climates in which youth and beauty reign supreme, where biceps and buttocks are more important than values and politics. We should not romanticize these aspects of dominant sexual culture, but look for more genuine and humane alternatives to them.

For us, celebrating Stonewall's 20th anniversary must be more than a reflection on AIDS and affirmation that nothing is inherently wrong with being gay. We can begin broadening our view of the gay rights movement by commemorating Stonewall as not only a part of the legacy of the gay movement, but of the anti-racist movement as well. Stonewall was a mostly non-white bar. It was not a fancy place where elite, closeted gay men met. The events that have become known as the cornerstone of the gay rights movement were initiated and sustained by working class people of color, people who were among the most marginalized in U.S. society. They had little to lose. Moreover, the event that triggered the riots was the violent arrest of a lesbian woman.

It is also important to remember the context that allowed Stonewall to happen. There had been struggles in the leadership of many lesbian and gay groups to move from support group organizing to increased confrontation. Not surprisingly, those who advocated a more militant strategy, people like Randy Wicker in the Mattachine Society and "Ernestine Eckstein," a pseudo-named Black woman in the Daughters of Bilitis, had become politicized and learned organizing skills as participants in the civil rights movement. The connections to anti-racist struggle run deep. As part of Pride, lesbian and gay people should learn, celebrate and build on the anti-racist and radical legacy from which we have won the little space we have to express ourselves more freely—sexually and otherwise.

Dave Fletcher, Cathy Cohen, Sharon Holland, Brett Stockdill, and Nikita Buckhoy of the Anti-Racist Study Group on Sexuality  
ANN ARBOR, MI

biological component to that attraction. And it is one based on sex. Sex is never "casual" nor is it something without "ideas or principles." The act of a woman who is open, visible and feels complete pride in her sexual passion for another woman is incredibly radical and threatens the very foundations of a patriarchal society.

So, are gay white men in the boardrooms of America part of our community? I can answer with an unequivocal yes. I might not like everyone who is gay or lesbian. I may have a radically different political agenda than many of them. But anyone who has the courage to consider themselves gay or lesbian and contradicts homophobic, heterosexist oppression deserves my respect and support. Each person who comes out, if only to themselves, makes the world a little safer for all of us. As the group states, we need to recognize that gay people have many different and conflicting interests. That's what Pride is all about, the celebration of our community's immense diversity. Working class drag queens of color were at Stonewall and the arrest of a lesbian sparked the riots. I'm a white middle-class man. We are everywhere and there is room enough for all of us. I have no interest in knowing what the criteria are to fit the group's definition of gay and lesbian.

Some final words about stereotypes and language. There was internal debate here at AGENDA about the use of the word "fuck." I was adamant about its use because I wanted to employ language that was sex-positive and indicated that at its base, the lesbian and gay community finds its energy, its very life, in unmitigated sexual passion. How this ties into "misleading stereotypes" is beyond me. I never said anything that indicated that anonymous sex was the

(see RESPONSE, next page)

# Reverse Racism Concept Invalid

by Barbara Ransby

In early June, the U.S. Supreme Court struck several major blows against the very fragile and deteriorating legal structure upon which Affirmative Action programs rest. These decisions include: the Wards Cove Packing Co. case in which the court placed the burden of proof on victims of discrimination to prove that such discrimination was unwarranted; the case of the United Steel Workers v. Weber which decreed that whites who feel they have been affected by the settlement of a discrimination case can petition for the entire case to be reopened; and, finally, the Richmond v. Croson case which placed severe constraints on the setting of Affirmative Action goals for awarding public contracts to minority contractors.

These new court decisions are only the most recent in a series of systematic assaults upon the minimal gains won by oppressed racial minorities and women since the Reagan/ Bush regime came to power in 1980. They should, nonetheless, be viewed with appropriate outrage and alarm as an insult and an affront to those who struggled so hard and sacrificed so much in the civil rights and women's liberation movements of the past three decades.

The gradual erosion of Affirmative Action over the past 10 years sadly suggests that the ideals of racial and sexual equality and justice in America have proven elusive once again. These decisions also demonstrate, with painful clarity, the limits of many reform victories and suggest the need for a revitalized and sustained progressive movement, without which we are seemingly doomed to re-enact the same battles, generation after generation, losing and regaining ground, but only inching forward by miniscule increments.

The arguments against Affirmative Action also point to some fundamental misunderstandings about the very specific nature and origins of racism in America. In other words, racism cannot be extracted from its social and historical context and still be fully or correctly understood. The history of racism in America is, like it or not, a one-way street. It originated with policies, laws and systematic practices that became, over time, engrained in our culture, imprinted in our consciousness, and manifest in individual attitudes as well as corporate and government policy. White supremacy has been the ideological centerpiece of American racism and has simultaneously sought to justify the inferiority of Blacks and other people of color. It is this very specific history of racism that must be considered in evaluating the necessity of aggressive policies to combat it and to lessen the disparity and inequity it has produced.

The concrete reality of racism in this country has never been a simple matter of whites hating Blacks and Blacks hating whites, or any other type of generic intolerance of differences. Racism has not hurt whites directly, just as sexism has not hurt men directly. Both racism and sexism are specific social phenomena rooted in a specific cultural and historical experience. Defining racism as two sides of the same coin misses the point. Blacks, for example, did not enslave whites, conquer and colonize Europe, disenfranchise white minorities in Africa, steal the

land of native peoples or legalize racial segregation. These were policies initiated by powerful white elites to subjugate millions of people of color in this country and around the globe.

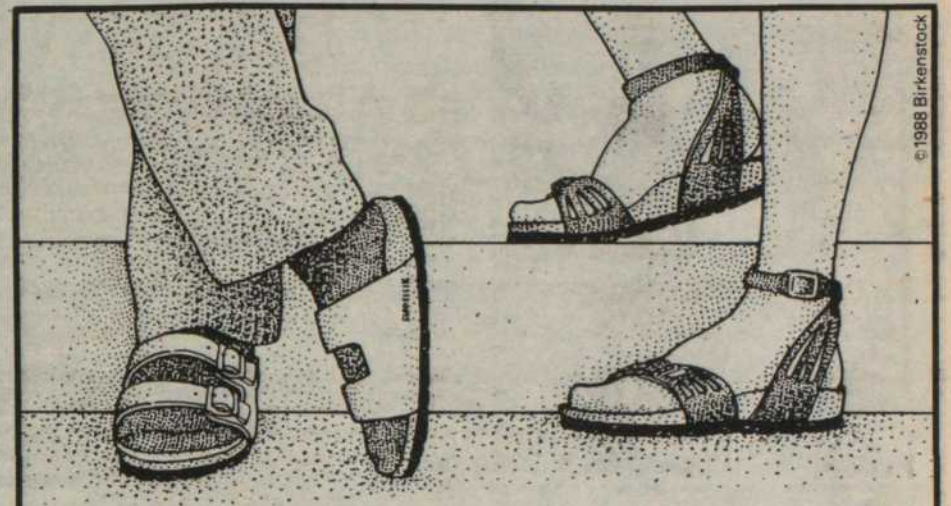
From its inception, racism has been rooted in the myth of white supremacy. And white supremacist ideology, the so-called "white man's burden" to civilize the savages, has served as convenient justification for a wide range of economic and political practices. These practices have extended from the imperial domination of much of the Third World, to the theft of Indian land and African bodies in the 17th and 18th centuries.

Not only do those who argue against Affirmative Action fail to define racism specifically, but the hollow solution most often advanced as an alternative is colorblindness. Such a myopic proposition is ill-timed at best, given the fact that America has systematically enforced, legally sanctioned and culturally legitimized racism for most of its 200-year history. Native American genocide, African slavery and other forms of discrimination against Asians and Latinos have been the hallmarks of America's very color-conscious policies on race. It is only now, when historically oppressed and subjugated groups are demanding remedy, parity and retribution, that America wants to uphold the virtuous principle of colorblindness.

An often-cited illustration of the injustice inherent in such a proposition is a scenario in which person A challenges person B to a race, but beforehand pulls out a gun, shoots B in both legs, ties B's hands in back, and places B face down 10 yards behind the starting line. Then person A puts the gun away, apologizes for his/her actions and calls for a "fair" race to begin.

Racism is so rampant in our society and has left us all with such a legacy that aggressive measures must be taken to arrest it. If a car is speeding down a hill, the passive response of taking one's foot off the accelerator will not halt that car; only firm application of the brake will do that. An end to racism will not come out of the air. Racism did not come out of the air either; it was very deliberately and systematically contrived. And thus dismantling it will have to be a very conscious, aggressive and systematic process.

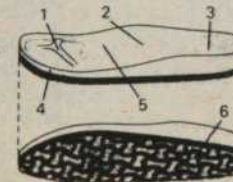
Moreover, we cannot, as history has demonstrated, rely on courts or politicians to lead this fight. Affirmative Action and other small but significant buttresses against the tidal wave of racism were hard-won victories. They were achieved by militant mass movements of progressive forces, led by people of color. If we want a kinder, gentler and more just nation, we know we cannot rely on the likes of George Bush, Ronald Reagan or Reagan's Supreme Court cronies to realize it for us. Again, we need to invest our energies in the rebuilding of a progressive mass movement which can reverse the right-wing climate in this country, launch a protracted struggle for real justice, and eventually make some of the fundamental and lasting changes so many have fought so long to realize.



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## RESPONSE

(from previous page)

exclusive domain of homosexuals. I would never deny that there is anonymous sex in the straight as well as gay communities. The comment came from personal experience. I have made love and I have had anonymous sex in the sauna. Both have been pleasurable and satisfying experiences and I do not find anything "dehumanizing" in either activity. No doubt, many other parts of my life might be categorized as stereotypical. I take luxuriant baths and also have been known to enjoy a facial on occasion. Sometimes I wear an earring. I love Madonna, Edith Piaf and the movies of Bette Davis. I read Vogue when I'm at the pool. "A Woman Named Jackie" is at the top of my summer reading list. I will even confess to having a crush on Kevin Costner. And I would have sex with him no matter what his political convictions might be. It is the way I am and will continue to be. In the spirit of Stonewall and gay liberation, I refuse to conform to any standard of legitimacy constructed by someone else, whether they are straight or gay.

## AGENDA

Ann Arbor's Alternative Newsmonthly

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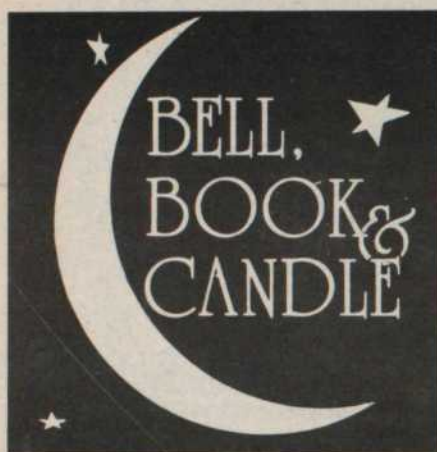
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## U.S. SALVADOR POLICY IN SHAMBLES

by David Austin

The failure of U.S. policy is clearly seen in the inauguration of Alfredo Cristiani, candidate of the far right ARENA (Nationalist Republican Alliance) party as the new Salvadoran president. U.S. policy has been based on creating a "moderate" alternative to the guerrillas and the Salvadoran oligarchy. José Napoleon Duarte, Cristiani's predecessor, was the centerpiece of this policy. The Salvadoran right accepted this strategy because it ensured continued U.S. aid for the war effort.

However, with the virtual collapse of the Salvadoran economy and the increased strength of both FMLN (Farabundo Martí National Liberation Front) guerrillas and the civilian popular movement, the Salvadoran right can no longer tolerate the niceties that accompanied U.S. policy, such as fewer human rights abuses. In their desire to protect their economic interests, the oligarchy and its military allies feel they can no longer operate through a front.

ARENA is the party of the death squads. It was founded and is led by Roberto D'Aubuisson, long reported to be the center of the death squad network in El Salvador and organizer of the murder of Archbishop Oscar Romero in 1980. It is widely accepted that Cristiani is only a front for D'Aubuisson, as seen in the ARENA campaign slogan, "Cristiani to the presidency, D'Aubuisson to power." D'Aubuisson picked Cristiani to lead ARENA when it became clear that the U.S. would not support a D'Aubuisson presidency because of the difficulties it would present in obtaining aid from Congress.

However, with Cristiani in office and D'Aubuisson in power, U.S. aid, roughly \$1.5 billion a day, has continued unabated. And although there have been questions about continued U.S. aid if there are increases in human rights abuses, given the great investment of U.S. aid (\$3.5 billion since 1980) and U.S. prestige, it is likely that it will continue regardless of what happens.

Since the election of Cristiani in March, human rights abuses have, in fact, increased greatly. However, the strength of the FMLN and the civilian

movement, and the dependency of the Salvadoran government on U.S. aid, make it clear that any cut-off or reduction in aid would be followed by the collapse of the Salvadoran government.

At the present time, the number of disappearances, death squad killings and detentions with torture is roughly twice what it was at the same time last year (Zeta, May 1989). This repression has been directed, to a large extent, against popular organizations. The offices of many groups have been repeatedly surrounded and/or searched, with equipment and files destroyed and many leaders detained. Almost all detainees reported being tor-

### ANALYSIS

tured both physically and psychologically. The University of El Salvador continues to be encircled, with all people entering and leaving subject to search by the police.

Government repression is also being felt in the countryside, especially in areas recently repopulated by refugees returning from neighboring Honduras. Most of these communities were displaced by intensive aerial bombings and army repression in the mid-80s. Not coincidentally, these communities, like most rural areas, support the FMLN. Because of this, they are once again subjected to aerial bombardments, army sweeps and the disappearance of community leaders (CISPES Alert, May 1989).

Repression of the popular movement is the government's only means of fighting since the Salvadoran Armed Forces have been unable to militarily defeat the FMLN. In fact, the armed forces have taken a beating. The FMLN operates freely in all of El Salvador's provinces and the army is suffering from 30 casualties per day. If this trend continues, the army will endure 10,000 casualties by the end of the year (Zeta, May 1989).

Equally important, recent months have seen the phenomenal growth of urban commando units.

They have demonstrated a capacity to not only destroy targets such as electrical posts or government vehicles, but to carry out rocket and mortar attacks against military installations and full-scale assaults on police stations.

Along with the urban commandos, the FMLN is organizing people's militias, part-time guerrillas that participate in above-ground organizing, clandestine sabotage missions and low-level attacks on the military.

In short, the FMLN is stronger than ever. So, too, is the popular movement. The deterioration of the economy and government repression has led to greater unity in the labor movement. Organizations such as the Movement for Bread, Work, Land and Liberty (MPTL) are working to involve more people in the struggle, especially in the marginal communities surrounding San Salvador.

This situation is a new one. In the early 80s, the popular movement was strong, but the guerrillas were comparatively weak. Government-organized death squads, by murdering literally tens of thousands of people, were able to prevent the popular organizations from achieving many successes. After the decimation of the popular movement in the mid-80s, the FMLN was stronger, presenting the armed forces with a serious challenge. Without the urban support of popular organizations, however, the FMLN was able to do little.

Now both sectors are strong. When the government attacks a popular organization, the FMLN now has the capacity to avenge the attack. It is doubtful that the FMLN can win outright, but the work of many organizations is putting the country on an insurrectionary footing.

The role of the solidarity movement here is clear. We must pressure our government to cut off aid to the death squad government now in power. The guerrillas, both in urban and rural areas, are strong and mass support for them, shown through the popular organizations, is at an all-time high. All that is lacking for the final blow is a cutoff of U.S. aid.

## STOP TESTING—STOP THE ARMS RACE

by Gaia Kile

Between Friday April 7, and Sunday April 16, approximately 4,000 people traveled to the Nevada Nuclear Test Site in the Shoshone desert of southern Nevada. Eleven Ann Arborites, including myself, were among those who participated in Reclaim the Test Site II. We went to protest U.S. nuclear testing policy and the continuance and development of the arms race. In the course of 10 days, over 1,500 arrests were made for acts of civil resistance.

The week of protest at the nuclear test site was organized by American Peace Test (APT). APT has focused on the Nevada Nuclear Test Site for the past three years with an ongoing peace camp sometimes inhabited by as few as one or two people. Last year APT organized the first Reclaim the Test Site. The idea of reclamation refers to the fact that the test site land belongs to the Western Shoshone Indians. Nuclear testing is against the wishes of the Shoshone. The protesters, however, were on the land with Shoshone permission and support. By "trespassing" on Test Site land, we were reclaiming it.

### Testing: The Cutting Edge of the Arms Race

With enough weapons to destroy the planet several times over, the arms race is not a numbers race but a technology race. The development of new technologies is part of an attempt to develop a new strategy of military dominance. Since 1960, the U.S. has been tied to the strategy of Mutually Assured Destruction (MAD). MAD is crazy but the strategies of the National Security Council and Joint Chiefs of Staff are even more insane. Michio

Kaku and Dan Axelrod's book, "To Win a Nuclear War," reviews many recently declassified Pentagon documents showing that the highest levels of the military have been working on plans to develop the capacity to knock out Soviet weapons systems in a first strike. This strategy is based on the development of several first-strike technologies that fit

Missiles). To test and develop the X-ray laser, the U.S. must detonate nuclear explosions.

Development of technologies like the X-ray laser explains the reluctance of the U.S. government to enter into a Comprehensive Test Ban Treaty. As long as the U.S. is pursuing a first strike strategy, the testing of technology is the cutting edge of the arms race.

For the peace movement, weapons-testing sites such as the Nuclear Test Site in Nevada are of strategic importance. If we can stop testing we can stop the development of first-strike capacity. If winning a nuclear war is not seen as an option in the eyes of the war planners, then 2,000 warheads or 200 warheads won't make a big difference. Their own theory implies that either number could do irreparable damage. Thus, neither side will want to use them.

From the lessons of Reclaiming the Test Sites I and II, a proposal has developed for a campaign of full-time non-violent resistance: a continuous non-violent direct action force which would find ways to effectively block the development of first strike weapons systems. This force, conceived at the Reclaim the Test Site action in 1988, is being called the Nonviolent Peace Army. The Nonviolent Peace Army is endorsed by APT. This spring the first national meeting of the Nonviolent Peace Army was held in Nevada to coincide with the actions at the test site.

For more information about direct action for disarmament, contact Gaia Kile, 994-4937, 1402 Hill, Ann Arbor MI 48104.

A FEW HUNDRED UNDERGROUND NUCLEAR TESTS LATER.



together in an integrated system.

A part of this system, for example, is the X-ray laser which is a key element of Star Wars. While Star Wars is ineffective against a first strike, Kaku and Axelrod describe its role as a defense against a weakened second strike after U.S. weapons have destroyed most Soviet weapons on the ground. The X-ray laser works by exploding a "small" nuclear weapon in outer space. This explosion is used to power 50 laser rods which fire laser beams capable of knocking out ICBMs (Intercontinental Ballistic

# Key Housing Policy Vote Due

by Michael Appel & Claudia Green

This month, Ann Arbor City Council is scheduled to vote on a housing policy. The proposed policy is intended to create a "coherent policy or strategy for the development, replacement and upkeep of housing in Ann Arbor," and to combine all housing matters requiring City involvement into one Housing Division.

The policy calls for the City to do such things as strengthen the Human Rights Ordinance, "initiate housing opportunities for low and moderate income city residents," "encourage and assist development of a wide range of housing structure types and costs," "encourage and assist low and moderate income individuals to develop, own and manage their own housing, provided that it does not result in displacement," and "involve citizenry in the development, review and implementation of the housing policy."

This housing policy has been a long time coming. Originally written by a caucus of Democratic women councilmembers and then-council candidates, it was approved by Council on April 7, 1988. Five weeks later, after city elections gave a council majority back to the Republicans, it was brought up only to be tabled and sent to a mayor-appointed task force. The task force was made up of some City Council members, along with representatives of the Ann Arbor Board of Realtors, the Washtenaw County Homebuilders Association, the Ann Arbor Apartment Association, the Ann Arbor Tenants Union, the Shelter Association and other individuals. The policy is tentatively scheduled for consideration by Council on July 17.

During its travels through City Hall and the task force, most of the language favorable to the development of affordable housing was retained. The task force was unable to reach consensus on just three points, two of which have significant implications for affordable housing.

A section of the policy calling for City government support for economic integration in housing was unacceptable to some task force members. This controversial proposal calls for the city to encourage and assist diversified housing projects. If included, this would call for the city to show a clear preference for projects in which rich and poor persons live, not just on the same side of town, but in the same neighborhood or complex.

The second disputed area is over land use and displacement. This section would limit the enforcement of zoning ordinances and the granting of variances and demolitions when they would contribute to the loss of affordable housing. This type of regula-

tion of private development is found nowhere else in the policy.

A number of task force members also objected to the inclusion of manufactured housing among the housing types to be encouraged by the City, due to concerns over housing quality and the use of non-local labor. If included, this provision would give support to the use of both pre-fabricated units and mobile homes in affordable developments.

Frustrated by the slow process of adopting the Housing Policy, a community group—the Ann Arbor Housing Coalition (AAHC)—was created. The AAHC, whose first goal is passage of the policy, includes representatives from 25 different advocacy, community and religious organizations and agencies, many of whom have been involved with previous efforts to address local housing needs.

In pushing for the passage of the policy, the Coalition is seeking the unanimous approval of City Council. "Unanimous City Council adoption of the Policy will serve as a clear mandate to implement solutions to the housing crisis," according to Ann Brown of the Coalition's Steering Committee.

Because the Coalition is a policy statement and not a law, it provides guidelines rather than specific actions to achieve its goals. With a clear Council mandate, Coalition members say, the possibilities for implementation of the Policy are greater.

After passage, Coalition members will work to monitor implementation of the Policy, and take part in the development of strategies to meet the housing needs of low and moderate income people.

Individuals and/or representatives of organizations are strongly encouraged to express their support for particular aspects of the Policy and/or the entire document. Copies of the current draft of the Housing Policy are available at the City of Ann Arbor Community Development Department (ask for Larry Friedman at 994-2921) in the basement of the City Hall annex at 220 E. Huron. Comments should be directed to Councilmembers through personal communication and at the public hearing on the housing policy, currently scheduled for Monday, July 17 at 7:30 p.m. in City Council chambers on the second floor of City Hall (confirm with the City Clerk 994-2725).

Anyone interested in joining the Ann Arbor Housing Coalition is invited to attend the group's meetings (see Agenda Calendar) or call steering committee members Kris Hoppe at 994-1271 or Verna Spayth at 971-0277.

## NICARAGUA HOSTS WORLD ENVIRONMENTAL CONFERENCE

by Scott Chaplin

MANAGUA—In mid-June, over 1,200 people from over 70 countries gathered here for the Fourth Biennial Congress on the Fate and Hope of the Earth. Participants met to discuss environmental problems such as global deforestation, the greenhouse effect and toxic waste dumping and how these problems relate to the development of the "under-developed" countries.

Much of the discussion at the conference focused on the relationship between environmental and peace issues. A quest for limitless economic growth, expansion of the military industry, and consumption of luxuries rather than basic needs, in both capitalist and socialist countries, were blamed by many, as the primary sources of the most serious environmental problems on the planet.

Testimony was given by many conference participants. Omar Ovalles of Venezuela said that, in an effort to pay their international debts, many Third World countries have been required to adopt development policies which encourage dirty industries and austerity measures which make preservation of natural resources and protection of the environment, very difficult.

Martin Khor, of Malaysia noted that the human rights, and consumer goods available in many developed countries are often directly related to the lack of them in Third World countries. Consumerism and

the throw-away culture of the North, as well as, the importation of technologies and companies which, due to stricter environmental regulations, cannot operate in the North, have led to serious pollution problems in the Third World. Martin added that while 20% of the world's people use 80% of the world's resources, half of the world's people go to bed hungry.

The final declaration of the Congress called for a ban on ocean dumping or burning of nuclear or other types of wastes; an end to all nuclear activities including uranium mining and nuclear energy for both military and civilian purposes; demilitarization of the world; future development projects based on environmental sustainability and meeting basic needs such as food and adequate shelter; empowerment of women and other oppressed groups; increased environmental education; a cessation of the treatment of the Third World as a dumping ground for wastes from developed countries; and the right to self determination for all peoples of the world.

The conference was sponsored by the World Rainforest Movement, the United Nations Non Governmental Liaison Service, the Rainforest Action Network, the Swedish International Development Agency, the American Indian Movement, Greenpeace, Earth Island Institute and others. The next Congress will be held in Zimbabwe in 1991.

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Palestinian family standing on the rubble of their home which was blown up as punishment by Israeli soldiers. (Beita, Palestine, June 1988).

#### How would you like to be given 15 minute warning before your house were to be demolished?

Hundreds of houses have been demolished by the Israeli army since the beginning of the Intifada. The inhabitants of these houses were given a few minutes to remove their personal belongings, and then the houses were either bulldozed or blown up; the explosions often wrecked neighboring houses too. Demolitions are arbitrary and ordered by the local army commander; there is no appeal procedure. Houses have been blown up on the pretext that one of its inhabitants may have thrown a stone. In Beita houses were demolished as a punitive measure and no justification has ever been offered.

Many Palestinians have been rendered homeless and destitute—refugees in their own land—by this sordid practice of the Israeli army. The removal of rubble is forbidden, as is rebuilding the houses. The ruins remain for what the Israeli army calls "a deterrent demonstrative effect."

The **Palestine Solidarity Committee**, in a humanitarian effort, is raising funds to help the victims of house demolitions. All the funds received will be delivered directly to the afflicted families to purchase tents, blankets and other necessary items until they can find permanent housing. Once it is possible to rebuild houses, the funds will be earmarked for that purpose.

Please send your contribution to: Palestine Solidarity Committee  
4203 Michigan Union  
Ann Arbor, MI 48109

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(Checks must be made out to M.E.C.E.F. in order to be tax deductible).

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## YOUTH AND REVOLUTION

(FROM PAGE ONE)

younger adversary was endowed with a moral will which was of a different order. Month after month the casualties mounted, but the moral resolve of the young seemed undiminished.

Then, in faraway Beijing in the spring of 1989 another set of young people initiated their own "Sino-Intifadah." For a while they retained a moral high ground of their own as they turned the world's attention on the need for greater openness in the People's Republic of China. And then came the devastating first weekend of June 1989, and the massive military power at Tiananmen Square crushed the democracy movement at least for a while. The Chinese students had been a kind of collective Alexander Dubcek. Dubcek, you will remember, in Czechoslovakia in the spring of 1968, had attempted

underdevelopment. China has a high propensity for collective masochism (self-hurt), and continues to demonstrate tendencies of instability. The great Proletarian Cultural Revolution of the 1960s was one of the greatest eruptions of collective masochism even by Third World standards. Since Mao's death, China has wanted technologically to become part of the First World, to be at least an approximation of a bigger Japan, if you like.

But while technologically China has sought an exit out of Third World conditions, ideologically it has been reluctant to move too fast towards the First World. It has been reluctant to liberalize politically towards a "bourgeois democracy." The student movement in the spring of 1989 was a declaration that modernization without democratization was not enough. Without saying so explicitly, the students

***The Palestinian Intifadah, from 1987 onwards, captured the initiative from the older generation. The demonstrators were not instrumental in carrying out somebody else's design. They had captured the fundamental role from their elders...***

to give a human face to socialism. Then the tanks of the Warsaw Pact came rolling in, in the name of Proletarian Internationalism. The Prague Spring of 1968 came brutally to an end.

Similarly, the collective Dubcek of Beijing attempted to give China a new socialism with a human face. The tanks of the 27th Army brought the Beijing Spring to a similar brutal end.

The young people, both of China and Palestine, have attempted a fundamental vanguard role. Again—not as a chosen people, or a chosen race, or a chosen class but as a chosen age-grade—the elect generation of history.

It is worth remembering that young people sometimes perform instrumental roles (used in a grand design chosen by others), rather than fundamental roles. From 1966 to 1969 students in China played a major role in implementing Mao Tse-tung's Cultural Revolution. The grand design was not of the students but of the power elite of Mao's China.

In Iran's war against Iraq from 1980 to 1988 young people committed themselves to a massive crusade and hundreds of thousands lost their lives. The grand design was not of the youth this time. They were playing an instrumental role in implementing somebody else's grand design.

But the Palestinian Intifadah from 1987 onwards captured the initiative from the older generation. The demonstrators were not instrumental in carrying out somebody else's design. They had captured the fundamental role from their elders.

Similarly, the Sino-Intifadah of Beijing of 1989, unlike the Cultural Revolution of 20 years ago, was

were trying to nudge China towards the liberal paradigm of the First World. And then, all of a sudden, China's Third World collective masochism reasserted itself. The inherent Third World instability erupted. And then the human cost, if we are to believe the reports, has been heavy.

If China is still technologically Third World and ideologically Second World, what is Israel? On the whole, Israel is both ideologically and technologically part of the First World, in spite of the fact that a large part of its population is of Third World ancestry. Israel is a First World society not because 80% of its population is Jewish but because 40% is of Western and European extraction.

If the Third World is haunted by a tendency toward masochism, the First World, as I indicated, has an inclination toward sadism and that sadism has sometimes taken the form of imperialism.

Curiously enough, Israel started as a product of colonization rather than imperialism. Before 1948 deliberate Jewish settlement for Zionist reasons was indeed a case of colonization in the classical sense of the Pilgrim Fathers in America or the early Dutch settlers in South Africa who colonized not as part of an external imperial power, but as groups establishing settlements.

During the mandate period Palestine experienced both British imperialism and Jewish colonization. The British imperialist factors retreated in 1948. The Jewish colonization began a Jewish state. One question which arose was whether the Jewish state would become an imperialist power in its own right. Would the chosen people become the chosen race?

***...Similarly, the Sino-Intifadah of Beijing of 1989, unlike the Cultural Revolution of 20 years ago, was an attempt by the young to play a fundamental rather than instrumental role. In some sense, they saw themselves as the elect of history.***

an attempt by the young to play a fundamental rather than instrumental role. In some sense, they saw themselves as the elect of history.

#### Between Masochism and Sadism

Now things have not been smooth for either set of young people. The Third World generally—that is most of Asia, Africa and Latin America—has a high propensity for collective masochism. We hurt ourselves a lot. The First World, on the other hand—Europe, the U.S. and Japan—have a long record of collective sadism. They hurt others.

Third World governments commit brutalities mainly against their own people (masochism). First World governments commit their worst brutalities against other people (sadism). Third World countries are victims of internal instability, and First World countries are very often perpetrators of external imperialism.

Where do China and Israel fit into this? China is ideologically part of the Second World of socialism. But technologically it is part of the Third World of

A state created in the teeth of the opposition of an indigenous people inevitably became a state surrounded by hostile neighbors. Could the collective sadism of the Western heritage be kept in check for long? Or is it a case that, just as white Christians in Africa had once used the Bible to justify their imperialism, Jews in Palestine would now use the Bible to justify Jewish expansion?

Expulsion of individual Palestinians, the bombing of Palestinian camps in Lebanon, the shooting of demonstrators, and the detaining of thousands of Arabs are to some extent official Israeli concessions to the country's own extremes. By the standards of German Nazism, these Israeli actions look benign. But by the standards of the Jewish dreams which accompanied the creation of Israel, something has gone seriously wrong. The dream of Israel is in danger of becoming a Jewish nightmare, and Israel's collective sadism against others can become a self-destructive form of masochism.

(see YOUTH AND REVOLUTION, page 10)

To publicize August CALENDAR events, send formatted listings by Saturday, July 15 to AGENDA, 202 E. Washington #512, Ann Arbor, MI 48104. (996-8018)

**FORMAT**—Date, event, sponsor, time and place. One or two sentence description, (fee), phone number.

Unless otherwise noted, all events listed in the CALENDAR are free and open to the public. Also, all locations are in Ann Arbor unless otherwise noted.

## ONGOING ACTIVITIES

**Recycling Drop Off Station: Recycle Ann Arbor 2050 S. Industrial.** 9:30 am to 4:30 pm Fri & Sat only. Recycling service and education info: M-F, 9:30 am to 5 pm. 971-7400

**Freedom on the River Rowing Program: A2 Dept. of Parks & Rec.** 5:30 to 8 pm (Tue & Thur), 4 to 6 pm (Sun), Argo Park Canoe Livery. Rowing program for the mobility impaired using specially modified craft. Aides available to assist rowers. Runs until Oct. 662-9319

**Phone Counselor Recruitment: U-M Sexual Assault Prevention and Awareness Center (SAPAC)** Women volunteers needed for phone counselors, 10-15 hours a month, training begins in Sept. 763-5865

**Registration for Men's City Golf Tournament: Parks & Rec.** Reg. through July 7. (Tournament July 21 to 23.) Min. age 18 yrs., \$50. 668-9011

**Northside Summer Youth Program: A2 Dept. of Parks & Rec.** Northside Community Center, 815 Taylor. 11 am to 4 pm, Mon - Fri, through Aug. 11. Swimming, field trips, etc. 994-2722

**3rd Annual Summer Raffle: Humane Society of Huron Valley (HSHV)** Tickets available at the HSHV, 3100 Cherry Hill Rd. and other businesses. \$1 each or six for \$5. 662-5545

# CALENDAR

## 1 Saturday

**Clinic Defense: Committee To Defend Abortion Rights** 5:15 am, the cube in Regent's Plaza (next to Mi. Union). Rebecca, 930-6923

**Volunteer Work Day: A2 Dept. of Parks & Rec.** 9 am to 12 pm, Leslie Science Center, 1831 Traver Rd. Trim and clear brush. 662-7802

**"The Ugly Duckling": A2 Summer Festival Children's matinee,** 2 pm, Mendelssohn Theater. NYU's musical theater program and A2's Peninsula Productions present A.A. Milne's play based on the comic fairy tale, \$5. 763-TKTS

**Top of the Park: A2 Summer Festival** 7 pm, The Hot Club (jazz), 10 pm, the film "Brazil." Next to the Power Center, 121 Fletcher. Every night through July 15, free live entertainment and old & new movies under the stars. Food and drink available. 747-2278

**"The Captain's Wife," "Back to Back," & "The Ugly Duckling": A2 Summer Festival** 8 pm, Mendelssohn Theater, U-M. Peninsula Productions with NYU's musical theatre program in three new one-act musicals, \$14/\$10. 763-TKTS

**Dance On The Cutting Edge: A2 Summer Festival** 8 pm, Power Center. Three choreographers—Molissa Fenley, Doug Varone & Peter Sparling—in an exhilarating program of their works, \$14/\$11/\$8. 763-TKTS

**"The Threepenny Opera": The Brecht Company** 8 pm, Residential College Aud., 701 E. University. Mack the Knife is back in town in this Bertolt Brecht/Kurt Weill favorite. Tickets at Michigan Theatre, \$8/\$10. 747-4354

**Arwulf Arwulf, Marc Taras & The Poetry Posse: Performance Network** 8 pm, 408 W. Washington.

Poetry, percussion, rhetoric & rhythm; word jazz, performance prose for two voices, \$6.50. 663-0681

**The Five Blind Boys Of Alabama: Prism** 8 & 10 pm, Alvin's, 5756 Cass Ave., Detroit. Rockin' gospel greats, \$10. 99-MUSIC

**Barbara Morrison: Bird of Paradise** 9:30 pm to 1:30 am, 207 S. Ashley, \$5. 662-8310

## 2 Sunday

**Annual Metra Picnic for Lesbians & Gay Men** 10 am. 1-543-3500 or 1-537-MOHR

**Service: Creation Spirituality Group** 10:30 to 11:30 am, First Unitarian-Universalist Church, 1917 Washtenaw. Experiential service based on Matthew Fox's Creation Spirituality. 971-5924

**"The Threepenny Opera": The Brecht Company** 2 pm (see 1 Sat)

**"The Captain's Wife," et al.: A2 Summer Festival** 2 pm (see 1 Sat)

**Meeting: Homeless Action Committee (HAC)** 6 pm, First Baptist Church, 512 E. Huron. Plan actions to fight homelessness. 930-2959

**Top of the Park: A2 Summer Festival** 7 pm, Community High Jazz Band, 10 pm, the film "Call Her Savage." (see 1 Sat)

**Lesbian-Gay Men's Music: Gay Liberation** 8 pm, Blind Pig, 208 S. First. 996-8555

**Andy Dahlke Quartet: Bird of Paradise** (see 1 Sat)

## 3 Monday

**Mini-Adventure Trip Down Huron River: Leslie Science Center & A2 Dept. of Parks & Rec.** 9 am to 3 pm. Canoe from Barton Pond to

Gallup Pk. For ages 8 to 12. Includes lunch. Reg. required, \$10. 662-7802

**Top of the Park: A2 Summer Festival** 8 pm, Jeff DeGraff (folk singer), 10 pm, the film "Night of the Living Dead." (see 1 Sat)

**Open House for Lesbians & Gay Men: Integrity** 8:45 pm, Canterbury House, 218 N. Division. 665-0606

**Cary Kocher: Bird of Paradise** (see 1 Sat)

## 4 Tuesday

**Independence Day Celebration: A2 Dept. of Parks and Rec.** 12 to 4 pm, Cobblestone Farm, 2781 Packard Rd. Period dancing, storytelling, refreshments. 994-2928

**Lesbian-Gay Men's Radio Show** 6 pm, 88.3 FM, WCBN. 763-4186

**Top of the Park: A2 Summer Festival** 8 pm, Ann Arbor Civic Band, 10 pm, the film "Mr. Smith Goes to Washington." (see 1 Sat)

**Rep. Patricia Schroeder: Elections & The Political Process - Part 2: Peace Insight** 7:05 pm, A2 Comm. Access TV, cable channel 9. Video of talk at U-M. 769-7422

**Meeting: Lesbian & Gay Rights Organizing Committee (LaGROC)** 7:30 pm, 3100 Michigan Union. 763-4186

**Motor City Jazz Quintet: Bird of Paradise** (see 1 Sat)

**13 Engines: Prism** 10 pm, Blind Pig, 208 S. First St. Toronto quartet with special guest Roger Manning, \$5. 996-8555

## 5 Wednesday

**Top of the Park: A2 Summer Festival** 7 pm, Marc Taras Poetry Posse (jazz), 10 pm, the film "Beach Blanket Bingo." (see 1 Sat)

**The Chenille Sisters: A2 Summer Festival** 8 pm, Power Center. Lush harmonies & wacky humor, \$14.50. 763-TKTS

**Meeting: Latin America Solidarity Committee (LASC)** 8 pm, ask for room at info. desk, Mich. Union. 665-8438

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 6 Thursday

**Buhr Park Water Carnival: A2 Dept. of Parks and Rec.** 2 to 4 pm, Buhr Pool, 2751 Packard. Games & contests, \$1.50/\$1 youth & seniors, \$3.25 families. 994-2784

**New Freedom Ride Final Planning Meeting: A2 Center for Independent Living** 5:30 to 7 pm, Georgetown Mall, 2568 Packard. Prepare for The New Freedom Ride, July 7, to promote civil rights for people with disabilities. Wheelchair accessible. 971-0277 or 971-0310 (TDD)

**Top of the Park: A2 Summer Festival** 7 pm, Ann Arbor Brass Quintet, 10 pm, the film "La Marseillaise." (see 1 Sat)

**"The Miser": A2 Summer Festival** 8 pm, Power Center. American Repertory Theatre in a new production of Moliere's classic, \$22/\$19/\$16. 763-TKTS

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

**Johnny Winter: Prism** 10 pm, St. Andrew's Hall, 431 E. Congress, Detroit. Special guest: Scott Morgan Band, \$13.50. 99-MUSIC

## 7 Friday

**The New Freedom Ride: Center for Independent Living** 3 to 6 pm. March/ride from the U-M Diag to the Federal Building in support of civil rights of people with disabilities. Speakers, music. 971-0277 or 971-0310 (TDD)

**Women's Tea: WCC & U-M Lesbian Programs Office** 6 to 7 pm, First Congregational Church, 218 N. Adams, Ypsilanti. Alcohol-free happy hour. 485-2310

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**Top of the Park: A2 Summer Festival** 7 pm, Olivia St. Stompers (dixieland), 10 pm, the film "Lust for Life." (see 1 Sat)

**Rep. Patricia Schroeder: Elections & The Political Process - Part 2: Peace Insight** 6:05 pm, cable channel 9 (see 4 Tues)

**Metaphysical Rap Session: School of Metaphysics** 7:30 pm, 719 W. Mich. Ave., Ypsilanti. 482-9600

**Gay Men's Coffee House: Brothers** 8 pm, Guild House, 802 Monroe. 763-4186

**"The Miser": A2 Summer Festival** 8 pm (see 6 Thur)

**Meeting: Black Gay Brothers United** 8 pm, 3200 Michigan Union. 763-4186

**Bill Head Trio: Bird of Paradise** (see 1 Sat)

## 8 Saturday

**Youth Fishing Clinic: Washtenaw County Bassmasters & A2 Dept. of Parks & Rec.** 9 to 11 am, Gallup Pk. Canoe Livery, 3000 Fuller Rd. Ages 7 through 14. 662-9319

**Metaphysical Garage & Bake Sale: School of Metaphysics** 1 pm, 719 W. Michigan Ave., Ypsilanti. Fundraiser. 482-9600

**Top of the Park: A2 Summer Festival** 7 pm, Bill Heid Organ Troupe, 10 pm, the film "Les Diaboliques." (see 1 Sat)

**"The Miser": A2 Summer Festival** 8 pm (see 6 Thur)

**French Music Series: A2 Summer Festival** 9 pm, First Congregational Church, 608 E. William. Ann Arbor Cantata Singers with organists Marilyn Mason & Michele Johns, \$10, series \$15. 763-TKTS

**Bill Head Trio: Bird of Paradise** (see 1 Sat)

## 9 Sunday

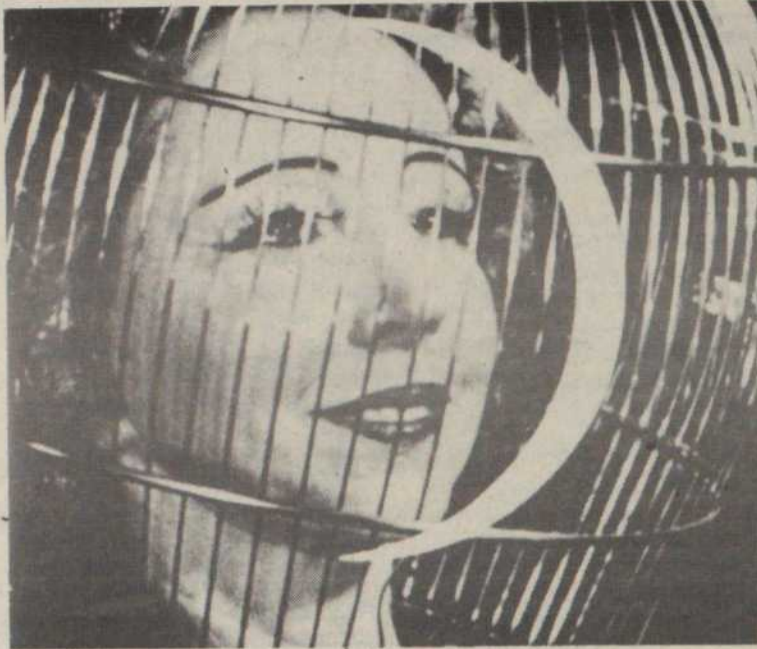
**Eighth Annual Huron River Day: Huron River Community Coalition & A2 Dept. of Parks & Rec.** 8:30 am to 5 pm, Gallup Pk., 3000 Fuller. Boat races, ice cream social, youth fishing derby. 994-2780

**Top of the Park Children's Day: A2 Summer Festival** noon, outdoors at Power Center. Tumbling, hieroglyphics, music, face painting & more. 747-2278

**Free Tree Clinic: A2 Dept. of Parks & Rec.** 12 to 4 pm, Gallup Park, 3000 Fuller. Q & A relating to trees. If you have disease or insect problems, bring samples. 994-2769

**"Great Vaudeville Magic Show": A2 Summer Festival** 2 pm, Power Center. Music, pantomime, comedy & vaudeville, \$8 adults/\$5 children. 763-TKTS

**Crate Training Clinic: Humane Society of Huron Valley** 4 to 6 pm, 1575 E. North Territorial. Clinic on use



Anais Nin in "Inauguration of the Pleasure Dome," one film in Kenneth Anger's "Magick Lantern Cycle." (see 14 Fri) The 18th Ann Arbor Film and Video Festival, July 10 to 23, is the largest and most ambitious to date, with a week of film showings prior to the competition and a jury which includes Kathy Acker, Kenneth Anger, Professor Ira Konigsberg, Arthur Kroker, Marilouise Kroker, and Ken Milkowski. Be sure to catch the July 10 Midnight Drive-In Theater at Elbel Field (no kidding!) for a program of Independent Australian Cinema. Call 662-2470 for a COMPLETE listing of Festival activities.

of crates in housebreaking and training pets. 662-5545

**Meeting: Homeless Action Committee** 6 pm (see 2 Sun)

**Top of the Park: A2 Summer Festival** 7 pm, St. Nicholas Dancers, Troupe Habibat al-Fen, Starcross Cloggers; 10 pm, the film "Woodstock." (see 1 Sat)

**"Nuclear Weapons and the Third World: One Issue, Not Two": Women's Action for Nuclear Disarmament (WAND)** 7:30 pm, St. Aidan's/Northside Church, 1679 Broadway. Speaker: Tobi Hanna-Davies. 761-1718

**Judy Collins: A2 Summer Festival** 8 pm, Power Center. \$20/\$17/\$14. 763-TKTS

**Lesbian-Gay Men's Music: Gay Liberation** 8 pm (see 2 Sun)

**Andy Dahlke Quartet: Bird of Paradise** (see 1 Sat)

## 10 Monday

**August News & Feature Deadline: AGENDA News & feature articles due before 5 pm, 202 E. Washington #512, A2, MI 48104, 996-8018.**

**Top of the Park: A2 Summer Festival** 7 pm, John Madison Piano Quartet, 10 pm, the film "Gigi." (see 1 Sat)

**Class in "Applied Metaphysics": School of Metaphysics** 7:30 to 10:30 pm, 719 W. Michigan Ave., Ypsilanti. \$8/wkly. 482-9600

**Open House for Lesbians & Gay Men: Integrity** 8:45 pm (see 3 Mon)

**French Music Series: A2 Summer Festival** 9 pm, U-M Museum of Art. The Lo Jai Ensemble from France perform French folk music of the baroque period. \$5, series \$15. 763-TKTS

**Cary Kocher: Bird of Paradise** (see 1 Sat)

## 11 Tuesday

**Lesbian-Gay Men's Radio Show** 6 pm (see 4 Tue)

**Top of the Park: A2 Summer Festival** 7 pm, Scool Jazz, 10 pm, the film "Gentlemen Prefer Blondes." (see 1 Sat)

**Seymour Melman: "Demilitarizing Society": Peace Insight** 7:05 pm, A2 Comm. Access TV, Cable Channel 9. Talk for Gray Panthers. 769-7422

**Meeting: LaGROC** 7:30 pm (see 4 Tue)

**Meeting: Amnesty International Group** 61 7:30 pm, Michigan Union (check at desk for room). Activities to protect human rights. 761-3639

**Class in "Applied Metaphysics": School of Metaphysics** 7:30 pm (see 10 Mon)

**Sonny Rollins: A2 Summer Festival** 8 pm, Power Center. "One of the most innovative artists in modern music." \$17/\$14/\$11. 763-TKTS

**Motor City Jazz Quintet: Bird of Paradise** (see 1 Sat)

## 12 Wednesday

**Volunteer Training Session: Cobblestone Farm Association**

**& A2 Dept. of Parks & Rec.** 7 to 9 pm, Cobblestone Farm, 2781 Packard. Volunteer to lead tours. 994-2928

**Gathering: Creation Spirituality Group** 7:30 pm, 212 Lyn Anne Ct. Dance, videotape and celebration in tradition of Mathew Fox's Creation Spirituality. Insights from environmental, east-west religious, and feminist movements. 971-5924

**Class in "Applied Metaphysics": School of Metaphysics** 7:30 pm (see 10 Mon)

**Meeting: LASC** 8 pm (see 5 Wed)

**French Music Series: A2 Summer Festival** 9 pm, First Congregational Church, 608 E. William. English organist Guy Oldham performs keyboard music of Louis Couperin, \$5. 747-2278

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 13 Thursday

**Top of the Park: A2 Summer Festival** 7 pm, Frank Allison & The Odd Sox, 10 pm, the film "Jailhouse Rock." (see 1 Sat)

**Class in "Applied Metaphysics": School of Metaphysics** 7:30 pm (see 10 Mon)

**People Dancing: A2 Summer Festival** 8 pm, Power Center. Whitley Setrakian's high voltage contemporary dance company, \$12.50/\$10.50/\$8.50. 763-TKTS

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 14 Friday

**Women's Tea: WCC & U-M Lesbian Programs Office** 6 pm (see 7 Fri)

**Top of the Park: A2 Summer Festival** 7 pm, Sounds Like Fun (All Girl 50s Group), 10 pm, the film "Hairspray." (see 1 Sat)

**Seymour Melman: "Demilitarizing Society": Peace Insight** 6:05 pm, cable channel 9 (see 11 Tue)

**"Dreams: The Journey Within": School of Metaphysics** 7:30 to 9:30 pm, 719 W. Mich. Ave., Ypsilanti. Donations. 482-9600

**Class in "Applied Metaphysics": School of Metaphysics** 7:30 pm (see 10 Mon)

**The Platters & The Drifters: A2 Summer Festival** 8 pm, Power Center. Fabulous 50s night, \$20/\$17/\$14. 763-TKTS

**Meeting: Black Gay Brothers United** 8 pm (see 7 Fri)

**The Films of Kenneth Anger: 18th Ann Arbor 8mm Film & Video Festival** 8:15 pm, Eyemedica, 214 N. Fourth Ave. The Magick Lantern Cycle, 156 min., \$3. 662-2470

**French Music Series: A2 Summer Festival** 9 pm, Hill Aud., U-M. The Chicago Brass Quintet with organist Marilyn Mason, \$10. 747-2278

**Sheila Landis: Bird of Paradise** (see 1 Sat)

## 15 Saturday

**August Issue deadline for Calendar & Community Resource Directory: AGENDA** Submit by 5 pm, 202 E. Washington #512, A2 MI 48104. 996-8018

**Summer Bash: WCBN** Noon to 6 pm, West Park. Free music featuring 4 local bands. 763-3500

**Prenatal yoga workshop: Ann Arbor Y** 1:15 to 4:30 pm, Ann Arbor Y, 350 S. Fifth Ave. \$20 for non "Y" members. Register 668-0016

**Top of the Park: A2 Summer Festival** 6:30 pm, Celtic Pipes & Drums, 10 pm, the film "Sensations of 1945." (see 1 Sat)

**The Copasetics: A2 Summer Festival** 8 pm, Power Center. The last of the great authentic tap dancers with special guest Rose Murphy, \$17/\$14/\$11. 763-TKTS

**Sheila Landis: Bird of Paradise** (see 1 Sat)

## 16 Sunday

**Meeting: Homeless Action Committee** 6 pm (see 2 Sun)

**Lesbian-Gay Men's Music: Gay Liberation** 8 pm (see 2 Sun)

**Andy Dahlke Quartet: Bird of Paradise** (see 1 Sat)

## 17 Monday

**Meeting: Parents-FLAG/Ann Arbor** 7:30 pm, First Methodist Church, State at Huron. 763-4186

**Open House for Lesbians & Gay Men: Integrity** 8:45 pm (see 3 Mon)

**Cary Kocher: Bird of Paradise** (see 1 Sat)

## 18 Tuesday

**Lesbian-Gay Men's Radio Show** 6 pm (see 4 Tue)

**Martin Luther King, Jr., Peace-maker - Part 2: Peace Insight:** 7:05 pm, A2 Comm. Access TV (cable channel 9). With Francille Wilson & Ann Marie Coleman. 769-7422

**Meeting: LaGROC** 7:30 pm (see 4 Tue)

**Motor City Jazz Quintet: Bird of Paradise** (see 1 Sat)

## 19 Wednesday

**18th Ann Arbor 8mm Film & Video Festival: Eyemedica** 7, 9 & 11 pm, Lorch Hall, 611 Tappan. Opening night of world-wide film/video competition, \$5/show. 662-2470

**Meeting: LASC** 8 pm (see 5 Wed)

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 20 Thursday

**18th Ann Arbor 8mm Film & Video Festival: Eyemedica** 7, 9 & 11 pm (see 19 Wed)

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**Hunger Task Force Meeting: Bread For The World/Interfaith Council for Peace and Justice** 7:30 pm, Memorial Christian Church, 730 Tappan. Discussion of hunger issues, legislative updates & planning. 487-9058

**"Pantomime": Performance Network** 8 pm, 408 W. Washington. Derek Walcott's funny and insightful two-man play exploring the angles of the master-servant relationship, \$6. 663-0681

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 21 Friday

**City Adult Golf Championship: A2 Dept. of Parks & Rec.** 7 am, Leslie Park Golf Course, 2120 Traver. Regis. \$50 in person. 971-9841

**Women's Tea: WCC & U-M Lesbian Programs Office** 6 pm (see 7 Fri)

**Martin Luther King, Jr., Peacemaker, Part 2: Peace Insight:** 6:05 pm (see 18 Tues)

**18th Ann Arbor 8mm Film & Video Festival: Eyedia** 7, 9 & 11 pm (see 19 Wed)

**Gay Men's Coffee House: "Brothers"** 8 pm (see 7 Fri)

**Meeting: Black Gay Brothers United** 8 pm (see 7 Fri)

**"Pantomime": Performance Network** 8 pm (see 20 Thur)

**Patti Richards: Bird of Paradise** (see 1 Sat)

## 22 Saturday

**City Adult Golf Championship: A2 Dept. of Parks & Rec.** 7 am (see 21 Friday)

**18th Ann Arbor 8mm Film & Video Festival: Eyedia** 7, 9 & 11 pm (see 19 Wed)

**"Pantomime": Performance Network** 8 pm (see 20 Thur)

**Patti Richards: Bird of Paradise** (see 1 Sat)

## 23 Sunday

**City Adult Golf Championship: A2 Dept. of Parks & Rec.** 7 am (see 21 Friday)

**Dog Training & Care Clinic: Humane Society of Huron Valley** 4 to 6 pm, A2 Dog Training Club, 1575 E. North Territorial. 662-5585

**Meeting: Homeless Action Committee** 6 pm (see 2 Sun)

**"Pantomime": Performance Network** 6:30 pm (see 20 Thur)

**Winner's Night, 18th Ann Arbor 8mm Film & Video Festival: Eyedia** 7 pm at Michigan Theater. 662-2470

**Lesbian-Gay Men's Music: Gay Liberation** 8 pm (see 2 Sun)

**Andy Dahlke Quartet: Bird of Paradise** (see 1 Sat)

## 24 Monday

**New Class in Applied Metaphysics: School of Metaphysics** 7:30 to 10:30 pm, 719 W. Michigan Ave., Ypsilanti. \$8/weekly. 482-9600

**Open House for Lesbians & Gay Men: Integrity** 8:45 pm (see 3 Mon)

**Cary Kocher: Bird of Paradise** (see 1 Sat)

## 25 Tuesday

**Lesbian-Gay Men's Radio Show** 6 pm (see 4 Tue)

**Rev. William Sloane Coffin: Peace In Search of Makers: Peace Insight** 7:05, A2 Comm. Access TV (cable channel 9). Talk by Coffin for Interfaith Council for Peace & Justice. 769-7422

**Meeting: LaGROC** 7:30 pm (see 4 Tue)

**New Class in Applied Metaphysics: School of Metaphysics** 7:30 pm (see 24 Mon)

**Motor City Jazz Quintet: Bird of Paradise** (see 1 Sat)

## 26 Wednesday

**Gathering: Creation Spirituality Group** 7:30 to 9 pm (see 12 Wed)

**New Class in Applied Metaphysics: School of Metaphysics** 7:30 pm (see 24 Mon)

**Meeting: LASC** 8 pm (see 5 Wed)

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 27 Thursday

**Summer Institute 1989: Center For Popular Economics** 9 am to 9 pm, "Popular Economics: An Alternative World View." Workshops, movies & dinner, (sliding scale fee). 662-0372

**New Class in Applied Metaphysics: School of Metaphysics** 7:30 pm (see 24 Mon)

**"Pantomime": Performance Network** 8 pm (see 20 Thur)

**Ron Brooks Trio: Bird of Paradise** (see 1 Sat)

## 28 Friday

**Summer Institute 1989: Center For Popular Economics** 9 am (see 27 Thur)

**Women's Tea: WCC & U-M Lesbian Programs Office** 6 pm (see 7 Fri)

**Rev. William Sloane Coffin: Peace In Search of Makers: Peace Insight** 6:05 pm, A2 Comm. Access TV (cable channel 9). (see 25 Tue)

**New Class in Applied Metaphysics: School of Metaphysics** 7:30 pm (see 24 Mon)

**"Pantomime": Performance Network** 8 pm (see 20 Thur)

**Meeting: Black Gay Brothers United** 8 pm (see 7 Fri)

**Suzanne Lane: Bird of Paradise** (see 1 Sat)

## 29 Saturday

**Summer Institute 1989: Center For Popular Economics** 9 am (see 27 Thur)

**Ten Year Birthday Party: School of Metaphysics** 1 pm, 719 W. Michigan Ave., Ypsilanti. 482-9600

**"Pantomime": Performance Network** 8 pm (see 20 Thur)

**Suzanne Lane: Bird of Paradise** (see 1 Sat)

## 30 Sunday

**Michigan Masters Swim Meet: A2 Dept. of Parks & Rec.** 8 am, Fuller Pool, 1519 Fuller. Registered 1989 Masters swimmers only. Steve Roeder 747-6780

**Second Annual A2 Summer Criterion Bike Race: A2 Velo Club & A2 Dept. of Parks & Rec.** 8 am. Cycling for licensed USCF amateurs and ordinary citizens. 994-2780

**Summer Institute 1989: Center For Pop. Econ.** 9 am (see 27 Thur)

# COMMUNITY RESOURCE DIRECTORY

## WAND: Nuclear Weapons and the Third World

Women's Action for Nuclear Disarmament (WAND) will present Tobi Hanna-Davies, recent co-president of Washtenaw County WAND, and just returned Fifth Sister City Delegation member, at WAND's monthly meeting. Her talk is entitled: "Nuclear Weapons and the Third World: One Issue, Not Two."

Tobi has been a Peace Corps volunteer in Micronesia and has been active in the peace and justice movement. Her trip with the Delegation took her on an intense and exciting 10-day journey to Juigalpa, Nicaragua.

The meeting will be held on Sunday, July 9 at St. Aidan's/Northside Church, 1679 Broadway (across from Baits Drive). New members are always welcome. Doors open at 7 pm and the meeting starts at 7:30 pm. Childcare is available. For more information about this meeting or WAND, call 761-1718.

WAND's GOALS are to educate ourselves and the public about the dangers of continued nuclear arms buildup, to influence our congressional representatives by informed lobbying, and to empower people, especially women, personally and politically.

MEETINGS are held the second Sunday night of the month at St. Aidan's /Northside Church, 1679 Broadway, Ann Arbor. Call our Information Hotline at 761-1716 for a message announcing important lobbying information, meeting times, and upcoming events. Our Speaker's Bureau provides trained speakers who will address groups, classes, and public forums and rallies on a variety of issues. Contact Tobi Hanna-Davies at 662-7869.

**Washtenaw County Women's Action for Nuclear Disarmament, Inc. (WAND), P.O. Box 1815, Ann Arbor, MI 48106-1815.**

## SAPAC Needs Phone Counselors

The University of Michigan Sexual Assault Prevention and Awareness Center (SAPAC) has been open for three years. As a result, there is much more information about rape prevention on campus and more ways for people to get involved in fighting against sexual assault and sexism.

SAPAC was established in 1985 due to the awareness and activism of students. Our 24-hour counseling line (936-3333) began operating last October. Currently, we need women volunteers to answer phones and provide emergency intervention and support to sexual assault survivors and their friends and family at the hospital, the police station and other locations.

Part of our goal as an educational center is to convey information that challenges popular myths about rape. While some rapes are committed by strangers who either break into homes or strike outside at night, the vast majority of rapes are committed by acquaintances. In fact, 90% of all rapes on college campuses are acquaintance rapes. Another

common misconception about rape is that Black men rape white women. In fact, 93% of the time, the rapist is the same race and social class as the survivor of the assault.

Volunteering for the crisis line is a rewarding experience: one can help a person in need, dispel popular myths and work towards changing societal attitudes. We are looking for women who would be willing to donate 10-15 hours a month toward staffing the line. Training for phone counselors will begin in September. Experience in phone or peer counseling is preferred but not necessary. Women of color are encouraged to apply to work on the line, for their experience and support is valuable to rape crisis work. Applications are available at the SAPAC office. For more information call 763-5865.

**The University of Michigan Sexual Assault Prevention and Awareness Center (SAPAC), 3100 Michigan Union, 763-5865. 24-hour counseling line: 936-3333.**

## Anti-Gay Editorial Spurs Commencement Action

In an article published a few weeks ago in the "CEP Perspective," the student newspaper of Centennial Educational Park in Canton, Michigan, the writer, John Minuth, endeavored to justify the light sentence meted out to Richard Lee Bednarski, who was convicted of murdering two gay men in Dallas. Minuth wrote: "Homosexuals are not inhuman and should be allowed to exist. But if someone does murder one or two they should not receive the same punishment as if they killed a heterosexual... With the recent AIDS scare, these men were asking for trouble and they deserved to be shot..."

LAGROC (Lesbian-Gay Rights Organizing Committee) immediately requested that an educational program about

homosexuality be presented at the school. To our knowledge, the school administration has not responded affirmatively, although such workshops were given at the school several years ago by the U-M Lesbian-Gay Male Programs Office.

Further, the school administration allegedly has not allowed LAGROC to print, in the Perspective, an editorial response to Minuth's article. Consequently, on Sunday, June 11, more than two dozen members of our community gathered at Hill Auditorium (U-M), where Plymouth Canton High School's commencement exercises were being held, to protest Minuth's editorial and the non-response of school (see GAY LIBERATION, next page)

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# COMMUNITY RESOURCE DIRECTORY

## Recycle Ann Arbor: Be a Block Coordinator!

If you've been reading AGENDA or The Ann Arbor News recently, chances are you've been reading a lot about recycling. Recycle Ann Arbor, a program of the Ecology Center, has been enjoying phenomenal participation in its curbside recycling program. During the month of March, a record 37% of Ann Arbor single-family households placed their recyclables at the curb for pick up by Recycle Ann Arbor.

The key to the successful curbside recycling program is nearly 300 volunteer block coordinators. Block coordinators provide a simple but crucial task: they remind their neighbors of their approaching monthly recycling day. Just by walking through their neighborhoods and hanging reminder tags on their neighbors' doors, block coordinators increase recycling participation in their areas by 100%.

The Ecology Center would like to thank all current and past participants in this program, and invites all individuals dedicated to recycling to become block coordinators. It usually requires no more than an hour of your time each month, and you'll get great satisfaction when you see more of your neighbors placing their recyclables at the curb, knowing that you are responsible. If you would like to volunteer and become part of Recycle Ann Arbor's successful recycling program, call Diane Turner at the Ecology Center, 761-3186, Monday-Friday, 11 am to 5 pm. We especially need help on the east side of the city, but welcome volunteers from all Ann Arbor neighborhoods. You can make a difference! Volunteer today!

The Ecology Center, 417 Detroit Street, Ann Arbor, MI 48104, 761-3186.

## GAY LIBERATION

(from page 9)

officials. Protesters distributed "commencement programs" listing the names of famous women and men known or presumed to be lesbians, gay men, or bisexual people. The programs also included educational material about harassment and discrimination, and information countering myths and stereotypical thinking about homosexuality. To register your own protest, please write to: Thomas J. Tattan, Principal, Plymouth Canton High School, 8415 Center Center Rd., Canton, MI 48187, with a copy to John M. Hoben, Superintendent of Schools, Plymouth Canton Community Schools, 454 S. Harvey St., Plymouth, MI 48170.

In East Lansing, the dormitory room of a gay male MSU-staff member was recently gutted by fire after the man participated in Pride Week activities. This action and other instances of harassment and possible vandalism were discussed at an emergency meeting attended by members of various Lansing-area lesbian and gay men's groups, Michigan Organization for Human Rights, and MSU President John DiBiaggio. We would urge our readers to contribute generously to the emergency fund set up for the student whose room and possessions were destroyed by fire. Please send your check to Jerry Mattioli, c/o MSU/Lesbian-Gay Council, 442 Student Union, MSU, East Lansing, MI 48824. For more information call 517/353-9795.

The Crisis Line to report anti-lesbian and anti-gay male violence has a new number, 1-800-SOS-GAYS. The line is staffed from 5 pm to 10 pm Mon.-Fri. and 1 pm to 5 pm on Saturdays.

Circe Productions will be producing the 4th Annual Women's Arts Festival in Lansing Nov. 3 to 5. Artists, craftswomen, performers—send a SASE for information to: Circe Productions, P.O. Box 6596, East Lansing, MI 48826. Anyone wishing to place an ad or announcement in

the Festival Program, please send an SASE to the same address.

**Gay Liberation's Purpose** is to provide information, counseling, and related social services for people concerned about sexual orientation. We maintain a Hotline for crisis intervention, peer counseling, and referral; help provide factual information to offset prejudice and misinformation about lesbians and gay men; work to obtain human and civil rights for all, regardless of sexual orientation; and help lesbian and gay men's groups organize.

**Community Services** include a **Hotline**: crisis intervention, peer counseling, referral. **Education**: workshops and conferences on lesbian and gay male concerns, with an emphasis on how people in the "helping professions" and "teaching professions" can work positively with lesbian and gay male clients, patients, students. **Speakers Bureau**: phone for information. **Human & Civil Rights**: information and referral to help people under discrimination because of their actual or presumed sexual orientation or because of their presumed "cross-gender" characteristics; lobbying for human and civil rights. **Community Organizing**: information and assistance in organizing groups, setting goals, addressing conflict, linking with other groups and resources.

**Gay Liberation Meetings** vary according to purpose; we do most of our work in sub-committees (counseling, groupwork, education, civil rights). Call for time and place. Gay Liberation includes U-M students, staff, and faculty, and people from the larger community. We have a president, vice president, secretary, and treasurer. At present we have approximately fifty members. We're a registered non-profit organization.

Gay Liberation, c/o 4117 Michigan Union, Ann Arbor, MI 48109, info: 763-4186; hotline: 662-1977.

## YOUTH & REVOLUTION

(from page 6)

### Threats to Israeli Democracy

The Israelis thought the Palestinian uprising a threat to Israeli security. In fact, it is a threat to Israeli democracy. If the whole of the Arab world had failed to defeat Israel in five wars, how could stone throwing young people in Gaza or the West Bank constitute a major security threat?

The Intifadah itself is not a "threat to Israeli security." But the suppression of the Intifadah has been a threat to Israeli democracy. What form has this threat to democracy taken? The impact has included most immediately, the escalation of vigilante activities by Jewish settlers in the occupied territories. At a time when the United States is getting out of the

whole tradition of lynching, which has been part of the American experience right into the 20th Century, Israeli citizens are learning the brutal tactics of lynch mobs and private executions.

Even Prime Minister Yitzhak Shamir is beginning to be alarmed that Jewish settlers in the occupied territories have begun to take seriously his own proud proclamation that Jews can crush Palestinians like "grasshoppers." So the first threat to Israeli democracy in its most immediate form is vigilantism in settled territories.

The second threat to Israeli democracy is the widening of the moral gap between the Israelis as victors and Jews as victims. Increasingly, that which the Jews suffered as victims is beginning to be imitated by some Israelis as victors. One of the latest is the 1989 decision to make Palestinians wear special types of open badges of identification. Even Israeli liberals themselves have said "How different is this from wearing the yellow star as a Jew in Nazi Germany?" How different is it? Israeli liberals themselves are saying, "Are we moving to a form of open identification that we were subject to as victims? Now that we are victors we impose that form of identification on others." Israelis as victors are diluting the moral standards that Jews as victims had originally set for themselves.

The third threat to Israeli democracy is the increased strength of the ultra-nationalist right wing in Israeli politics. The Jewish state has

moved substantially to the right. Since the 1973 October War, right-wing militancy carries more authoritarian and theocratic risks. Both the Israeli sense of fair play and the principal of the secular state have been at greater risk than ever since Menachem Begin inaugurated the era of right wing militancy in Israeli politics.

The fourth threat to Israeli democracy is racism proper. Within the wider move to the right in Israel is the more ominous tendency of racism itself. Jewish racism is confronted honestly in Israeli society. People

**The fourth threat to Israeli democracy is racism proper. Within the wider move to the right in Israel is the more ominous tendency of racism itself. Jewish racism is confronted honestly in Israeli society. People debate it. They talk about it on campus....Some people are trying to silence American campuses on certain issues when those issues are discussed openly on Israeli campuses.**

debate it. They talk about it on campus. Some of you may remember the eruption of indignation last fall when I gave a lecture on Israel and South Africa, including the appearance in my class of a Jewish

student who virtually threatened that she would hound me off the campus.

I must say, my going to New York has nothing to do with that threat! In fact I am going to a state which is probably more pro-Zionist than any other single state in the country. And although my appointment was controversial in that state, scholarly considerations prevailed. I am going, I understand, to a university which has a bigger proportion of Jewish students than this one. So I anticipate continuing dialogue with my students, and I'll have hearthside dialogue with Jewish students over the years. That one who came to threaten was not typical. In fact,

(see YOUTH & REVOLUTION, next page)

### PROYECTO LINGUISTICO DE ESPANOL

The Spanish Linguistic Project exists to teach Spanish and provide a look at the reality of Guatemalan society in all its aspects.

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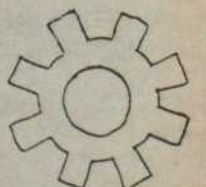
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## YOUTH & REVOLUTION

(from previous page)

in the same class at the end of the period, three Jewish students came to me to dissociate themselves from the threats of the militant one. Some people are trying to silence American campuses on certain issues when those issues are discussed openly on Israeli campuses.

And I did not invent the term "Judeo-Nazism" for which I have been blamed widely. There were even leaflets distributed when the university honored me with the Distinguished Faculty Achievement Award. The term Judeo-Nazism is Israeli. It was, in fact, coined by Professor Yeshayahu Leibovitz of the Hebrew University and editor of Encyclopaedia Hebraica. And he was worried precisely with the same things I was expressing concern about: the drift towards racism and fascism in some sectors of Israeli society, a threat to Israeli democracy which deserves a better fate than that.

### A Balance Sheet of Repression

To the credit of the Israelis is that over a period of 18 months they have killed, according to press reports, far fewer people than the Chinese seem to have done on a single weekend. If we are to believe the reports so far, there is a major difference between the 27th Army of China and the Israeli Defense Force. But there is no room for complacency on either side.

To the credit of the Chinese is the fact that not a single student was hurt for some seven weeks while some of the highest Chinese leaders begged them to go back to class, sometimes going to talk to them directly in Tiananmen Square, face-to-face. The Israelis, on the other hand, started killing Palestinians almost from the first day of the Intifadah. So one distinction is the Chinese waited seven weeks before the thing collapsed. The Israelis started killing and maiming almost from the start. To the credit of the Chinese is the fact that the total leadership of the country as a whole had been deeply divided over their brutality, while the Israeli public opinion seems to remain basically supportive of even harsher measures against the Palestinian uprising.

So, both systems have been repressive. One is divided in a crisis of conscience and a possible political split. The other shows no signs of such a massive indecision over the suppression. They may be divided on other issues, but not over suppression of the Intifadah. To the credit of the Chinese is that the brutality against the students even raised the specter of armed conflict within the Chinese military; the same military that had behaved so brutally seemed, if we are to believe the reports, divided precisely over that treatment of the students. In Israel there have been individual soldiers who have had a crisis of conscience, who have rebelled against the idea of participating in repression in Gaza, on the West Bank. Other recruits have refused to serve. So there have been individual Israelis who have drawn the line, but the dissension within the Israeli Army has not been deep enough to threaten military cohesion or threaten a mutiny in the armed forces. In China the army seemed to have been sometimes close to mutiny.

The Israelis have killed more than 500 people

in the Palestinian youthful population of less than 1 million under their occupation. Let us say the Chinese army has killed 2000 people (we don't know for certain) in a Chinese youthful population of approximately 400 million. In proportion to the number of young people under their respective jurisdictions (both within Israel and in the occupied territories), the Israeli army has eliminated a far bigger percentage of young people under their jurisdiction than the Chinese People's.

Moreover, West Bank and Gaza demonstrations have hardly ever consisted of hundreds of thousands of people at a time. The whole population of the two areas is less than two million. They have hardly ever consisted of tens of thousands of people at a time protesting and shrieking at the Israeli army. We have no idea how many people the Israeli Defense Force would kill if confronted by the size of demonstrations which characterized the student movement in Tiananmen Square in Beijing in May and early June.

To the credit of the Chinese, the suppression of the students in Beijing has provoked student demonstrations elsewhere. In other Chinese cities they have been spreading, and Shanghai seems to be aflame, if we are to believe Western press reports. In Israel itself, there has been relatively little student agitation against the repression in Gaza and the West Bank. Even Israeli Arabs, relatively speaking, have been far more quiescent about repression in the occupied territories than Chinese students in Shanghai have been about repression in Beijing.

### Comparative Western Reaction

As for the reasons of the Western observation posts and their judgement, differing standards are again at work. The West has been selective in its reaction. The United States has actually imposed military sanctions against China's People's Liberation Army. After one terrible weekend of chaos, this government has found the will to impose some degree of military sanctions in spite of the special relationship that the present president has with Chinese leaders.

But with regard to the U.S. attitude toward the Israeli army, not in a weekend of collapse, but in 17 months of repression, the U.S. attitude has not been military sanctions but continuing subsidies for the Israeli Defense Force. Some Western leaders have been moved, surprisingly moved, about the repression in Tiananmen Square. This morning the Australian Prime Minister spoke with great emotion in public over the brutalities in Beijing. And considering for how long Australia had laws designed to keep Chinese out, its old "White Australia" policy; it was moving that there should be an Australian leader so affected by the tragedy in Beijing that he virtually broke down in tears. For an Anglo-Saxon leader, that's really quite something.

Third World leaders occasionally break down and weep. President Kaunda of Zambia breaks down in tears at every third conference, but here is an example of an Anglo-Saxon leader doing that. It's very moving.

But again you ask, "How come this degree of emotion after one-and-a-half years of Palestinian uprising has not manifested itself in precisely those same societies?"

Japan is getting tough with China following the terrible weekend but continues to be relaxed about South Africa after five years of a state of emergency, with young people demonstrating, a country now under a cloud of censorship so we know very little about what is happening. The West is relatively unmoved by the Intifadah, but devastated by a single weekend of breakdown in Beijing.

Well, in that breakdown there were a lot of posters by those young people. One played on something from Shakespeare's "Julius Caesar," that it was necessary to kill Caesar for the sake of Rome. Brutus said, "Not that I loved Caesar less, but that I loved Rome more." And the Chinese students paraphrased it, "Not that we love rice less, but that we love rights more." The Palestinians in rebellion in the West Bank and Gaza have a similar concern: "not that they love peace less, but that they love justice more."

### Conclusion

The Chinese and the Jews are both heirs of great civilizations. Both were endowed with a de facto doctrine of the chosen people, viewing the world in terms of the "ins" and the "outs," but playing a decisive role in civilization all the same. Then the two peoples each has a Diaspora. There's a Chinese Diaspora and a Jewish Diaspora. And both Diasporas have been incredibly productive and energetic in their own different parts. Ethnic Chinese are the Jews of Asia.

Both China and Israel have a kind of Law of Return of their own. But not everybody in the Diaspora wants to return. Will there be a return of Hong Kong to China in 1997 after a century of British rule? Will there be a return of Taiwan to China after half a century of nationalist rule?

But although the Chinese and the Jews are among the great actors in the history of civilization, their role in the political drama of the twentieth century has ebbed between victim and victor, between martyr and master. The latest episodes in the drama have been acted out in Beijing, Gaza and the West Bank. And young people have been at the center of these historical encounters.

When the Chinese students imitated the Statue of Liberty and called it the Chinese Goddess, the West was almost unanimous in recognizing the statue as a symbol of democracy for the students. When young Palestinians defiantly waved the flag of Palestine in defiance of Israeli law and regulations, not enough Westerners recognized it as a symbol of self-determination on the part of the Palestinian youth. If Chinese students don't deserve to suffer for displaying the Statue of Liberty, surely Palestinian youth don't deserve to suffer either for displaying the Palestinian flag. Both the statue and the flag are symbols of freedom and the masochism and the sadism must cease.

## GREG STEVENS REMEMBERED

by Eric Jackson

Ypsilanti's progressive community mourns the sudden and unexpected death of Greg Stevens, 21, whose body was found on June 16. His June 19 funeral in Ann Arbor drew a large contingent from the Ypsilanti left.

Stevens, a gifted athlete, declined a wrestling scholarship to Eastern Michigan University (EMU). In 1987 he played a major role in forcing EMU to honor the world anti-apartheid sports boycott when he headed up the postering effort of the Progressive Students for Social Change (PSSC) in a campaign against EMU's decision to tie its Huron Shores Golf Course with South African golfer Gary Player. Despite an initial news media blackout, contrary propaganda by the EMU administration, and conservative "tear-down" squads, Stevens kept the posters up. Opinion turned against EMU's apartheid links and the deal was cancelled.

An honor student, Stevens turned many a young Ypsilanti activist on to the joys of classical music, important literature and great films and theater. His anti-militarist posters delighted local peace forces and infuriated local militarists. Probably his best work portrayed the "Whores of the Pentagon" as a legion of zombie-like men with lug nut heads.

In addition to his work against apartheid and militarism, Stevens was active in the NAACP, Amnesty International, People for the American Way, and the Democratic Party. His letters appeared frequently in the Eastern Echo.

Greg Stevens is survived by his parents, two sisters and a brother as well as a number of other relatives. He is also survived by a progressive community which is determined to carry on his work.

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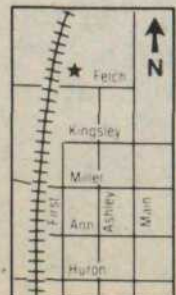
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