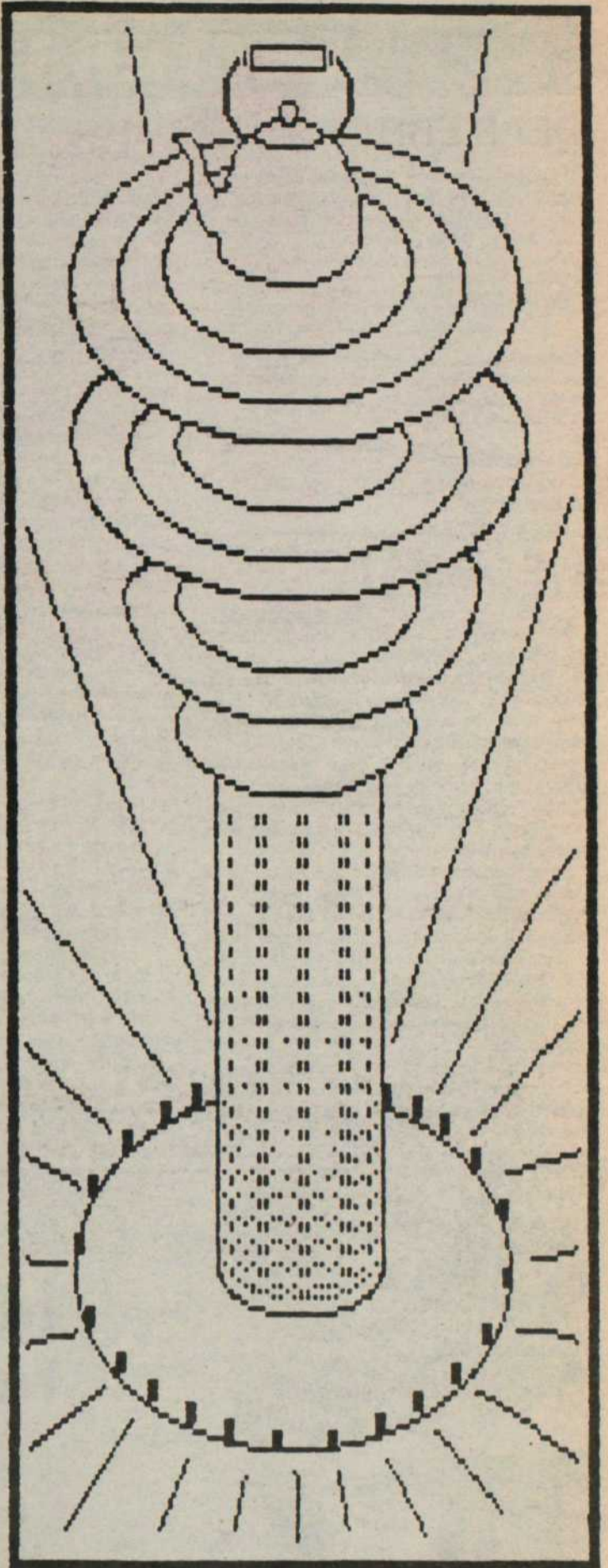
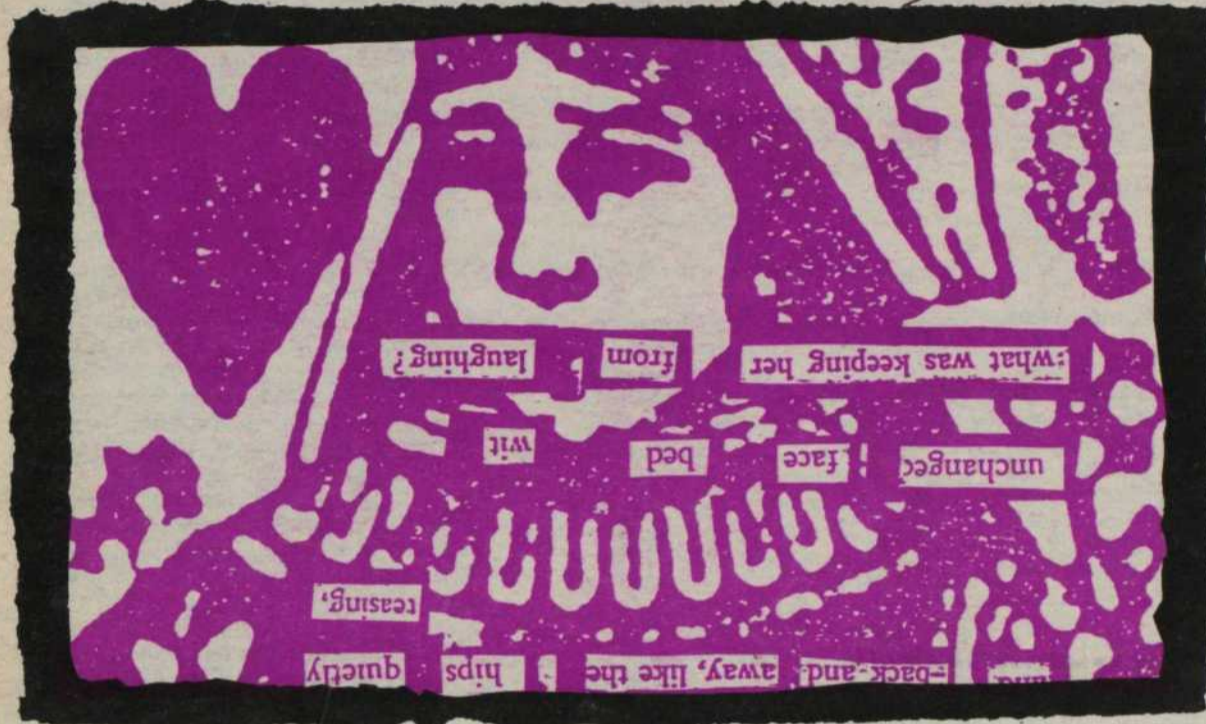


FREE

AUGUST 1987

# AGENDA

ANN ARBOR'S ALTERNATIVE NEWSMONTHLY



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by Barbara Ransby

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# LETTERS

## DEAR EDITORS:

I've been intending to send some money to support AGENDA. Noam Chomsky's "The Big Picture" (JUNE 1987) stimulated me to do it now. Keep up the good work. Thanks,

Stewart Marquis  
ANN ARBOR

Please renew our subscription to AGENDA for another year. We want to encourage the kinds of stories and information reported in AGENDA—and nowhere else.

Ed Vandenburg  
Vicki Vandenburg  
ANN ARBOR

## WE OBJECT!

In the June issue of AGENDA appeared an article by Alan Wald eulogizing Benjamin Linder, the young volunteer killed in Nicaragua last April by the contras. Most of the piece focuses, appropriately, on the ideals displayed by Linder and the lessons which can be learned from his life: humanitarianism, internationalism, and a quest for social justice. There are two very disturbing paragraphs, however, in which Wald abruptly shifts the focus away from the ideals exemplified by Linder, and in the process ends up betraying them.

Wald states that "Ben was a member of New Jewish Agenda and Hebrew prayers were said at his funeral . . . Yet it is no secret that the Israeli state plays a despicable role on the side of the oppressors in Central America, South Africa, and the Middle East. As is to be expected, Linder's murderers in the Reagan Administration—such as Elliot Abrams—are enthusiastic defenders of Israeli policy."

The Mourners' Kaddish, an Aramaic prayer, was said at Linder's funeral because he was Jewish, not because of his membership in any organization or any connections to "the Israeli

state." Moreover, it is not clear what Israeli policy has to do with the prayers said at Linder's funeral, even if they had been in Hebrew. Undoubtedly, most of the funeral service was conducted in Spanish, yet Wald neither mentions that nor condemns Pinochet's Chile on the basis of it; that would be absurd. (There may have even been some prayers in English, and we all know where that is spoken.) And there seems to be no reason for singling Abrams out of a cast of characters which includes Schultz, Casey Kirkpatrick, McFarlane, Poindexter, North, Secord, Singlaub, et al., aside from his one distinguishing feature: his Jewish name.

Wald compounds the confusion when he goes on to introduce the Klaus Barbie trial into the scenario, and attempts to use it, unbelievably, to attack the Jewish community: "It is not unlikely that some elements in the Jewish community will use the emotions generated by the Barbie trial to increase support for Israeli nationalism and expansionism." Apart from the fact that Wald is unable to cite any cases of the use of the trial for such purposes, it is difficult to see the relevance of either the Barbie trial or the potential (imagined?) misuse of it to the life of Benjamin Linder. That Linder chose internationalism over nationalism, as Wald goes on to say, could be illustrated much more clearly and directly without reference to either Barbie, Israel, or the Jewish community. The inclusion of these gratuitous remarks calls into question Wald's real agenda. His attempt to make his point by juxtaposing Linder's life with the hypothetical actions of the Jewish community smacks of the "good Jew/bad Jew" comparison used to rationalize anti-Semitism, or more generally, racism of all stripes for ages.

How can we account for such offensive statements from a supposedly progressive person in an otherwise laudable eulogy for a dedicated humanitarian? It appears that Wald has allowed the strength of his convictions to overwhelm his powers of reason. In using the tragedy of Benjamin Linder's death as an occasion for Israel-bashing and Jew-baiting, he has violated the values he claims to be propounding: human-

itarianism, internationalism, and social justice. We find this profoundly regrettable.

David C. Gurk  
endorsed by the Ann Arbor Chapter  
of New Jewish Agenda  
June 25, 1987

## Alan Wald's response

The statement endorsed by a meeting of the Ann Arbor Chapter of New Jewish Agenda (NJA) accuses me of "betraying" the ideals exemplified by Ben Linder; of using the Klaus Barbie trial "to attack the Jewish community"; of employing a method that "smacks of the 'good Jew/bad Jew' comparison used to rationalize anti-Semitism, or more generally, racism of all stripes"; and of "Israel-bashing and Jewbaiting."

These are rather harsh charges to be leveled at a member of Ann Arbor's leftwing community, who is also of Jewish background and who frequently writes for scholarly Jewish publications on the subject of Jews and internationalism. No effort was made by Gurk et al to contact me to learn anything more about my motives or intentions in preparing the tribute, prior to their announcing my excommunication from "Progressive People, Inc." The size and composition of that particular NJA meeting are unclear as well.

In any event, the offending references to the state of Israel and U.S. official Elliot Abrams are clearly not tangential but absolutely essential to the theme of the essay: Ben's choice of internationalism. The political lesson presented is that members of groups who have suffered persecution and oppression should unite with other oppressed groups to end the social causes of the oppression of all—rather than allying with powerful exploiters who may favor them at the expense of others at one particular moment.

Ben's choice exemplifies the former position. The state of Israel followed precisely the latter course when it served as a pro-Somoza surrogate for the U.S. in Nicaragua. So did Elliot Abrams, son-in-law of neo-conservative Commentary editor Norman Podhoretz, who is regarded by many as the "real" head of the Nicaraguan Contras—the obvious person to counterpose to his victim, Ben.

Thus we have two modes of response to

oppression exemplified by members of the same religious culture. Jews, like everyone else, have a political choice and may even end up on opposite sides of the barricades depending on whether one chooses to side with the haves against the have-nots, or visa-versa.

Nowhere do I "attack the Jewish community," as Gurk says; I explicitly criticize only "some elements" (shame on Gurk et al for omitting the qualifier, thereby reversing the meaning!) of the Jewish community who use the horrifying Nazi atrocities against Jews (as well as gypsies, Communists, Socialists, homosexuals, and German Ben Linders) to justify atrocities by the Israeli state. The evidence is overwhelming that defenders of the Israeli state have for almost forty years used the memory of Nazi atrocities to justify Israel's policies and to accuse critics of the Israeli state of "anti-Semitism." This was precisely the theme of the notorious December 1972 "Danger on the Left" manifesto of the Anti-Defamation League, the prototype of the Jewish establishment's response to Jewish internationalists. There is no reason to believe that the reaction to the Barbie trial will reverse this trend.

What, then, are the real issues that bring forth Gurk's own sad effort at defamation?

Clearly they are political. In the last paragraph Gurk makes it obvious that my two statements—the sharp political characterization of Israeli state policy and my explicit opposition to an Israeli "nationalist" response to anti-Semitism—are regarded not as merely "inappropriate" but in some unstated manner politically "offensive." However, Gurk is either afraid to or incapable of defending his alternative views in AGENDA—so he resorts to calling me a Jew-baiter and linking me to racists and anti-Semites.

Apparently Gurk and some misled members of NJA think it clever to smear a harsh critic of Israel as an "anti-Semite" rather than seriously discuss the arguments presented. Sadly, this precedent not only poisons political debate but will also hasten the day when the rightwing of the Jewish community will use the exact same tactic against Gurk and other liberals in NJA themselves.

Tell everybody what you think.

Write a letter to:

AGENDA, P.O. Box 3624, Ann Arbor, MI 48106



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# Peace March Festival in Ann Arbor

by Cynthia Wenzel

The Michigan Peace March will be marching into Ann Arbor on Friday, July 31. To honor and thank them for their enormous effort toward a world free of nuclear weapons, local organizations and businesses are hosting the "Michigan Peace March Festival" on Saturday, August 1 (a non-march day) in West Park. If it rains, the Festival will be at Mack School.

The afternoon will kick off at the Miller entrance of the park with the Peace Garden Dedication at noon (initiated by Greenpeace). The Festival begins at 2 pm, featuring a light lunch and entertainment for the entire afternoon. The Festival is not a benefit, or an educational event, but a wonderful opportunity for the peace and justice community to celebrate and have fun together. By dancing and having fun we might provide not only the Peace Marchers with the momentum to finish their 700 miles, but ourselves with the momentum to continue working for peace and social justice. The Peace Marchers feel that Ann Arbor provides a great place to broaden their agenda from nuclear arms control to a larger one of peace and social justice. For this reason the Festival is being sponsored by a large base of community organizations that represents a broad political agenda.

The entertainment includes Collective Vision, a band that now originates from Cleveland but formed while on the Great Peace March last summer. The band has



performed to widely varied audiences, from 15,000 at Lincoln Memorial to MTV. Collective Vision have shared the stage with favorites such as Holly Near, Peter Yarrow, Pete Seeger and Graham Nash. The band has just returned from the International Peace March from Leningrad to Moscow and should have many interesting stories to share.

Also performing are The Layabouts, an eight member band whose spirit and music reflect the ethnic backgrounds of its members. They are regulars on the Detroit circuit and were voted Detroit's Best Rock Band for 1986 by the Metro Times. Their "world beat" sound includes Latin, ska,

reggae, and Zulu jive.

Dick Siegel will also be playing and needs very little introduction! The Festival may also be honored with one or two national celebrities, but we can't say yet—keep watching! There will be a potluck to feed the performers and the performers at St. Andrews, 306 N. Division, starting at 6 pm. We ask that everyone bring a dish for six to pass. Come and join us for a full day of fun with the Michigan Peace March! For more info. on marching, or helping call Cynthia at 747-7539 or Kim at 663-1870. Also see CALENDAR for extensive Peace March happenings!

## Activist faces 20 years Sabotage or Disarmament?

"It's better to destroy a few machines than to let those machines destroy millions of people."—Katya Komisaruk

by Sten Widmalm

As a result of an action she termed "disarmament," Susan (Katya) Komisaruk, faces up to 20 years in prison if convicted of felony charges of destroying government property and causing injury to national defense materials. Armed with a hammer, cordless drill, and crowbar, the 28 year-old San Francisco-based human rights activist entered Vandenberg Air Force Base on June 2 and spent two hours destroying a computer, a satellite dish, and other objects. Her aim was to destroy one of the main computers of the NAVSTAR (Navigation System Time and Ranging) Global Positioning System, a satellite system that will improve the U.S.'s nuclear weapons first-strike capability.

Before entering the the area of the air base where she actually did the damage, the Satellite Control Facility, Komisaruk left a box of Mrs. Fields cookies and a note outside the (open) front gate for the sake of the military guards who might have been sent to detain her. The note reads as follows:

"I have no gun  
you must have lots  
Let's not be hasty  
No cheap shots

Please have a cookie  
and a nice day.  
In peace, Katya"

The NAVSTAR system is based on a constellation of satellites that orbits the earth and constantly transmits navigation signals. All military departments will have

use of the system, but its most important application, some argue, is that it will increase the accuracy of missiles designed to hit "difficult" targets such as missile silos (which are primary targets in a nuclear first strike situation). Vandenberg officials claim that Komisaruk missed her main target, the NAVSTAR computer system, but managed to destroy an old IBM 3033 computer that had once been used to test the NAVSTAR system.

Her action completed, Komisaruk then hitch-hiked home to San Francisco. The next day, she held a press conference and turned herself in to the FBI. Komisaruk pleaded "not guilty" to all charges at her July 13 arraignment in U.S. District Court in Los Angeles and is currently free on \$10,000 bail.

When asked about her feelings before the hearings she replied: "I feel brave during daytime, and sometimes I cry at night, but I do not regret what I did." She then explained that she carried out the action of "disarmament" in order to provide a safer world for her friends, family, and the baby she wants to have in the future. The trial will begin on Sept. 8, and if convicted of the charges, Komisaruk could face a maximum penalty of 20 years in prison and a fine of up to \$500,000.

Komisaruk, a 28 year old MBA graduate now living in the San Francisco Bay Area, became involved in the peace movement in 1982 and since then has been involved in protests against apartheid, the arms race, and U.S. intervention in Central America. Komisaruk plans to defend herself in court referring to international law and the Nuremberg principles. "It is not only the right but the duty of each citizen to resist



Susan (Katya) Komisaruk

the actions of her government when the government is preparing the means of genocide," she says.

"In a lighter vein," the end of Komisaruk's press release reads, "... I imagine there were some very red faces among the security personnel in the wake of my activities at the NAVSTAR complex. Naturally I was inspired to verse:

"Regarding those who guard the  
base  
And thus have suffered loss of  
face:  
I'm sure they're honest, true and  
staunch-  
But just a trifle out to launch."

To lend support or find out more about  
Katya Komisaruk's case, contact: Katya  
Komisaruk Defense Collective, 1716  
Felton St. San Francisco, CA 94134

# AGENDA

Ann Arbor's Alternative Newsmonthly

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PHOTO: GREGORY FOX

JULY 19, 1987: Marking the 8th Anniversary of the Nicaraguan Revolution, Dr. Kathie Williams, a member of the 2nd Ann Arbor/Juigalpa delegation, speaks on public health gains in Nicaragua. Behind her is the Ben Linder Memorial Tree (a snowdrift crabapple) planted that day at City Hall.

## 2nd Ann Arbor - Juigalpa Delegation Returns

*ed. note. From June 20 to 30, 1987, a 12 person delegation from Ann Arbor stayed in our Central America Sister City of Juigalpa, Nicaragua. Upon return, 11 of them issued the following statement. The Ann Arbor News, we are told, refused to print it:*

### INTRODUCTION

We, the members of the Second Ann Arbor Sister City Delegation, have just returned from our 11-day trip to Nicaragua. During our time in Nicaragua we have visited cities, towns and countryside. We have spoken with officials of national and local governments. We have spoken to workers and peasants. We have spoken to health care providers, teachers and shopkeepers. We have spoken to engineers and technicians. We have also spoken with, and had free access to, official representatives of institutions which obviously would like to see a contra victory.

We have spoken with the people of Nicaragua. Our overwhelming sense is of a people who are building a just and economically democratic country for themselves to live in. And of a people who overwhelmingly support the revolution and its triumph.

They have also described the incredible difficulties of living in a country under seige, both economic and military. We have heard complaints of shortages, of government mistakes and of conflicts between some individuals and the government. Along with this we heard of government actions to correct these mistakes, of actions to redress errors and of heroic attempts to distribute scarce supplies and resources to all the people of Nicaragua.

The Government of Nicaragua is not merely responding to the people; it is the people. For the first time ever in Nicaragua, even though under the most adverse conditions, the resources of the country are being distributed equitably and fairly to all.

The overwhelming message that we heard from the people of Nicaragua is that if the U.S. would stop interfering in Nicaragua, the government could continue to correct the errors it makes along the way and to redress the grievances of its people.

To decide to do otherwise is to side with the murderous policy of death, torture and starvation imposed by the U.S. government through its military and institutional mercenaries. It is to support forces in Nicaragua who attempt to sway us by falsely claiming that "life here now is worse than it is for Blacks in South Africa" as claimed by one anti-government spokesperson. It is to support a U.S. Government which claims that the contras "have a policy of total observation of human rights" as was claimed by a State Department representative.

People opposed to U.S. intervention are often asked about restrictions on freedom and liberty in Nicaragua. People in Nicaragua and the Government have told us that the only such restrictions are those required by the war. We saw no evidence otherwise. We were told that when the necessities of war are gone so would be these restrictions.

Just as we support the end of the war we also support the people of Nicaragua and the Government in their stated desire for the end of all need for such restrictions.

We call on the U. S. to be what it should be -- the champions of a democratic and just world order. We, who have so many resources to give, should be assisting the impoverished and struggling people of Nicaragua to achieve a humane and decent standard of living with access to health, education and nutrition, instead of actively working to deny this to them.

### CONCLUSIONS

In April 1986, the voters of Ann Arbor opposed U.S. government interference in the affairs of Nicaragua. The same referendum called for the establishment of a sister city relationship with Juigalpa, Nicaragua. We agree with the findings of the first delegation. The following summarizes the conclusions the second delegation has reached based upon our collective

(see Sister City, page 23)

"MY FATHER SAID I'D BE A FAILURE..."



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# Racism in Education

by Barbara Ransby

*Frankly, I am not terribly concerned about whether or not Michigan gets a larger percentage of the limited number of Black students allowed into college each year, I am more concerned about increasing that limited number. That is something we really have not talked about very much. The bottom line is that, ideally, college education should be a right and not a privilege.*



On July 11, the United Coalition Against Racism (UCAR) held a day long teach-in on racism in education. Two panels made up of faculty and students explored not only issues of Minority access to education but also what it is we are demanding access to. The consensus was that any anti-racist campus movement must address both the practices that exclude people of color, as well as exactly what is taught to those of us who are allowed in.

The problem of racism in education can be, for the sake of discussion, divided into three categories: (1) the exclusionary policies of colleges and universities, (2) the role of schools and colleges as mechanisms of social control, and (3) the elitist and racist process of educating and what is being taught.

First of all, before evaluating how well schools do what they do, it is important to clarify what the goal and purpose of schools are in our society. Do they, in fact, seek to educate and enlighten young people and to teach them to be critical thinkers, or do they primarily prepare young people for their future roles in life, as doctors, lawyers, professors, janitors and mechanics? If the latter is true then providing a full education as a right to all young people is not, in fact, the mission of the American educational system.

It is no coincidence that the Black high school drop-out rate is so high and that Black unemployment is comparably high. It would represent a radical disruption to the American labor market if most Black and Latino youth were given educational opportunities comparable to those of their white middle class counterparts. If schools guaranteed that students realized their fullest intellectual potential we would be a society of highly trained experts, all with an equally legitimate claim to a comfortable middle class job and lifestyle.

Since there are seemingly not enough middle class comforts to go around—largely because the upper class has more than its share—there has to be some weeding out process which determines who will enjoy such comforts and who will not. The educational system, in large part, facilitates this process, through tracking in elementary schools, and testing, competitive grading and high tuition costs at the college level. Since the history of racism in America is a history of economic exploitation and political and economic exclusion, unequal access to education is also color-coded.

Of course some argue that tracking, standardized testing and curve grading are simply means by which the system determines who is "qualified" and who is not, rather than a set of artificial criteria established for the purpose of exclusion. But these measures do not offer any type of objective criteria for who could conceivably succeed in a given profession, they simply offer a convenient method for designating who will fill the limited number of professional jobs that exist. They are not an objective measure of cognitive ability but more of socio-economic class background, race and culture.

For example, many entry level government jobs formerly required only a high school diploma, however as the number of high school graduates increased over time so

did the criteria for access to such jobs; now a bachelors degree is required for many of the same jobs. This change occurred not because the actual work requirements have changed, but simply to decrease the pool of eligible applicants.

Therefore, at the college level when we talk about increasing the number of "qualified" Minority students and being careful not to "lower our standards," we must recognize these catchwords as being synonymous with the politics of exclusion. First of all, what determines who is qualified? A numerical score on an SAT test, proven to be biased? And what does it mean to lower our standards? Does the school really think that someone with a 3.5 grade point average is "smarter" than someone with a 3.3?

What do these numbers really tell us about the human beings to whom they are attached? Do they tell us if the person will be a compassionate or caring social worker? Do they tell us if the person will be a sensitive and creative teacher? Do they tell us if the person will be a conscientious and devoted scientist? There are other qualities, many of which do not lend themselves to quantification, which determine our worth as people and our ability to do a whole variety of jobs in this society.

The criteria for determining who will be admitted to colleges and thus be eligible for many of the more desirable jobs in our society is limited at best. More accurately it is racially, culturally and class biased. In fighting for more people of color to be admitted to schools like Michigan, what we really have to talk about is expanding the criteria for admissions and expanding the entire pool of Minority students from which Michigan draws. Frankly, I am not terribly concerned about whether or not Michigan gets a larger percentage of the limited number of Black students allowed into college each year, I am more concerned about increasing that limited number. That is something we really have not talked about very much. The bottom line is that, ideally, college education should be a right and not a privilege.

Could we, in 1987, imagine turning away a 5 year old from kindergarten because his or her parents could not afford the cost of educating the child, or because the child knew 10 instead of 12 of his or her colors, or could not remember the entire alphabet? If we shudder at the thought of writing off a young mind at age 5, how can we justify doing so at age 17 or 18? This is precisely what the University does when it sets exclusionary criteria that determines who deserves college training and who does not.

Economists Samuel Bowles and Herbert Gintis suggest in their 1976 book that "... by integrating new generations into the social order, the schools are constrained to justify and reproduce inequality rather than correct it." Just as the exclusionary practices of colleges and universities serve to reinforce an unjust social order, the school system also reinforces a certain set of values and behaviors among young people. Conformity, obedience and deference to authority are behaviors reinforced at every level of the American educational system. In elementary school children are taught to be quiet, stand in line, and not to speak until spoken to. Many public high schools, especially ones in predominantly Black and Latino neighborhoods, have become increasingly regimented and militarized. Armed police

stand outside the schools and inside there are elaborate identification systems which look more like prison security systems than high school corridors.

The rationale for this is that the students are being protected from one another, but there is no excuse for schools spending more money on security than on education. If, in fact, more resources were put into creative teaching programs, college scholarships and jobs for graduates, there would be less of a need for such elaborate security systems to deter young criminals, there would undoubtedly be fewer of them. However, if the schools do, in fact, prepare young people for their future roles in life, then perhaps the regimentation of the schools is appropriate training since a frightening percentage of Black high school graduates are enlisting in the military to escape the unemployment lines.

Even at the college level, however, conformity and deference to authority are rewarded behaviors. The false dichotomy between learning and teaching which empowers faculty and disempowers students, further socializes us to fit into and not challenge the existing hierarchies. Obviously, some of the students least likely to fit in are Third World students. Overall, despite its reverence for democratic ideals, the American academy is a rather undemocratic institution. Students, who make up the largest sector of the campus community, are virtually excluded from any real decision-making, and non-teaching employees share a similar fate (with the exception of administrators).

Student governments were sanctioned by University administrators in the late 60's and early 70's as a way, not to expand student input, but to circumscribe and contain student protests. They became the safe but relatively ineffectual channels through which students were expected to voice their concerns. An additional concession at U-M is one hour of "free" speech daily on the diag. So, the University is not, as it asserts, a free marketplace of ideas, but often a repressive institution that promotes free speech for some, sometime, and as long as the ideas do not translate into action.

Finally, not only how the transmission of knowledge is organized, but the content of that knowledge reflects the racism and ethnocentrism of American educational institutions. Most major undergraduate curriculums require students to take some science course and some additional courses in the humanities and social sciences. Most students graduate, however, with little or no knowledge about Third World countries or the racial and cultural diversity of their own society. Afro American and Chicano studies courses are seen as "exotic" and interesting subjects a handful of white students may take after their requirements are filled. Native American studies courses are sadly non-existent on most campuses.

Ideally, survey courses dealing with the American experience should inescapably deal with race and racism and the pivotal role Blacks in particular have played in building the American economy and influencing its politics and culture. However, the politics of exclusion are as much in place in the classrooms of the University as they are in the admissions office.

Therefore, combatting campus racism is a struggle that must be fought on many fronts

(see RACISM, PAGE 22)

VICKI HONEYMAN



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# GRAFFITI

## A Science Fiction Sampler

One word of warning: science fiction requires you to participate. You must be willing to "suspend disbelief" in whatever basic elements of the story are required to take you into the world of "what if."

by Terry Calhoun

When I was a boy I was able, in only a couple of years of sneaking into the adults-only section of the East Liverpool (Ohio) Carnegie Library, to read the entirety of book-published science fiction; from Mary Shelley, Jules Verne and H.G. Wells, right up through Clarke, Heinlein and Asimov. I could do it because no more than half a dozen new novels were being published each year.

Now, of course, science fiction is the most popular market for fiction writers in the English language. More than 1,200 new novels are published each year. It seems pretty clear that, millenia from now, the 20th century will be remembered in literature mostly for the flowering of science fiction.

But why write about science fiction in AGENDA? Because science fiction is the most "political" of all fiction. Despite your memories of such titles as Orwell's 1984 and Animal Farm or Aldous Huxley's Brave New World (considered relatively dull, monothematic works by many science fiction readers), you might still have some difficulty accepting my statement. But strongly political, "idea" books are not only in science fiction's past. There are some good, entertaining, politically-charged books that are being written right now, and they are available on bookshelves in Ann Arbor.

My intent is to tease you with a few sentences about each book and, for a few books, to throw in some quotes to spark your interest. A thoughtful scanning of only the quotes alone ought to convince you that there's a lot of interesting thought going into modern science fiction. One word of warning: science fiction requires you to participate. You must be willing to "suspend disbelief" in whatever basic elements of the story are required to take you into the world of "what if."

**THE SPACE MERCHANTS** and **THE MERCHANT'S WAR**, Frederick Pohl. The Space Merchants is a classic science fiction book from the "golden age." It is a sarcastic, humorous and entertaining exposé of Madison Avenue's manipulation of consumers. The Merchants' War is a modern sequel which lacks the original's impact, seemingly because Pohl's understanding of Madison Avenue is out of date. Read The Space Merchants if you can find it (try the Ann Arbor Public Library).

**THE UPLIFT WAR**, David Brin. In this relatively near future, humans have succeeded in bringing both chimpanzees and porpoises to full sentience (and political equality). Shortly thereafter they learn that they have unwittingly imitated a standard practice of the hitherto-unknown-to-humans galaxy wide civilization: Nothing brings more honor to a "patron race" than to bring a "client race" into sentience through selective evolution and gene manipulation. In fact, humanity is the only "race" in known galactic history which has evolved into sentience without the guiding presence of a patron race, a fact which gives humanity a strange status—further skewed by the fact that humans have their own two client races: chimps and porpoises which, by galactic standards, humans treat in entirely too egalitarian a fashion.

The book's action takes place on the planet Garth, victim of an earlier ecological disaster (see quote below) and given to humans and chimps to revitalize (a nearly impossible task). As the story opens an Earth ship (crewed entirely by porpoises) has, while exploring the far side of the galaxy, made an undisclosed discovery of galactic importance. The more powerful "races" converge on the

planet Garth in order to use the planet and its Earth-originated inhabitants as hostages/levers in the ensuing struggle over whatever it is the porpoises have found.

Brin is a major new writer in speculative fiction whose works are winning many awards. This is not his best, but it is good reading.

**COURTSHIP RITE**, Donald Kingsbury. An ethnographically intense tale of slightly further-evolved humans on another world in the distant future, it blends elements of group marriages, decorative scarification, ritual cannibalism and more:

"That night they had been moved to take the vow of husbands, though they were only boys and knew no women they could share as wives. The drunken crowds, the drifting smoke mixed with incense, the emerging skeleton of the Prime Predictor fevered their souls. The three vowed to be husbands in a team that would bring honor to the Kaiel by carrying out the wishes of their father.

Since the Getan ideal was a balanced team, they decided that Homei should partake of his brains, Gaet should partake of his heart, and Hoesai of his thighs. Thus they sealed their marriage as God passed overhead in the purpled sky."

This is a strange, well written book—and a good read.

**RADIO FREE ALBEMUTH**, Philip K. Dick. Dick, who, tragically, died in the past year, leaves a body of work accurately described on the cover of this posthumously published book as thematic of: "paranoia, political expression, the decay of American society, the plastic nature of reality . . ." This book is not his best. You may know his work from Blade Runner, the movie which was an adaptation of his work, Do Androids Dream of Electric Sheep? The latter is better than the new book or the movie.

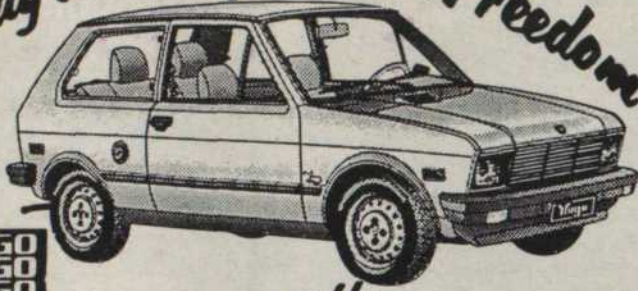
**DEATH HUNTER**, Ian Watson. In this future Earth, tight social controls with velvet gloves have been placed on citizens. According to official doctrine, the old illnesses of wars and interpersonal violence have been eliminated by a societal acceptance of the naturalness of death. To die by accident, unprepared, is considered a terrible tragedy. The protagonist is a "death guide," one who provides whatever therapy is needed so that individuals who have decided to "retire" (mandatory at age 50) leave this life calmly and at peace with themselves. His first client at a new duty station is an obviously mentally ill person who has just committed the first murder on Earth in a decade, does not want to die, and believes he can see, attract and trap Death itself. As the cover blurb quotes, this book is "[c]reative beyond the boundaries of ordinary imagination."

**THE "GOR" SERIES**, John Norman. Here's a man you can love to hate! You owe it to yourself to go to a bookstore or library, find one of his books, and leaf through it. Don't buy it!

Gor is Earth's twin, in the same orbit but always at the far end and, so, astronomically invisible from Earth. On Gor a man is a warrior, a woman is a slave. Worse, women love being slaves. Even Earth women kidnapped to Gor learn to love being slaves. Norman is serious about this. He's even written a nonfiction book expounding on women's natural state as slaves. I won't give a reference to it here, though, and can only

(see SCIENCE FICTION, page 23)

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# READERS WRITE

## Portrait of Panama

by Eric Jackson

*Is Noriega a crook? Plenty of Panamanians think so. Just because our government may denounce the General with ulterior motives of dominating Panama does not mean that the accusations are not true. On the other hand, Noriega may be getting an undeserved rap from people with a proven track record of lies about events in the region. Many Panamanians take this latter view.*



As one who was born of American parents in Panama, who spent most of my childhood in the old Canal Zone, and who still has relatives on the isthmus, I worry about the recent deterioration of relations between the United States and Panama. After the treaties of a decade ago, things got better, but what was gained may rapidly be lost.

A feature of Panamanian political culture, shared with much of Latin America, is the notion that the army is the guardian of the nation and that it is the duty of the military to step in when civilian politicians fail. The Panama Defense Forces (formerly known as the Guardia Nacional and still commonly referred to as the guardia) openly declares its duty to be such.

But unlike the army of El Salvador, for example, the guardia is led by men from peasant backgrounds. And historically, Panamanian military regimes have tended to restrict the power of the old landowning oligarchy. Panama's military regimes have also been unique because of the amount of influence that both the left and the commercial and technical middle classes that have grown up around the canal have exerted on them in the past.

While Panama has a civilian president and an elected National Assembly, real power lies in the hands of General Manuel Noriega. Noriega rose to his position as military strongman in the year and a half after General Omar Torrijos died in a helicopter crash in 1981. By 1983 Noriega was head of Panama's Defense Forces and in May 1984, the Noriega-backed Democratic Revolutionary Party candidate Nicolas Barletta, a former World Bank vice-president, was declared the winner in a widely discredited presidential vote count.

Torrijos was genuinely beloved by Panamanians, both for his social welfare and development reforms and for the treaties by which Panama gained sovereignty over the Panama Canal. But Torrijos and Ronald Reagan never got along, particularly because Reagan led the opposition to the Panama Canal treaties. Many Panamanians believe that the hand of the CIA was behind the crash that took Torrijos's life. Many also believe that Reagan intends to abrogate the canal treaties.

The Panamanian government, under both Torrijos and Noriega, has been in the forefront of Latin American opposition to the contra war, hosting the international peace talks on Contadora Island in the Gulf of Panama. The White House has not been pleased with situation, but most Panamians approve of the policy.

Noriega, however, is not so popular a character among Panamanians as Torrijos was. The student leftists derisively call him "el sapo" (the toad) and accuse him of repression, while rightist business leaders with U.S. ties criticize him for his withholding of Panama's support from the Contra war against Nicaragua and consequent deterioration of political and economic ties with the U.S.

Although the Labor Party and Panama's tiny Moscow-line Communist Party have backed Noriega in the current crisis and workers have largely ignored opposition calls for a general strike, labor has been dissatisfied with Noriega's proposed changes to the labor code enacted under Torrijos.

As recently as June 7, a falling out within the army command brought out old and commonly believed charges of murder and corruption against Noriega from a fellow officer, and a new charge that Noriega killed Torrijos. On June 8, led by the Chamber of Commerce, crowds took to the streets to oppose Noriega. While the crowds have been relatively small on both sides, clashes between pro and anti-Noriega demonstrators have escalated into a major political crisis.

The Reagan Administration has insisted that General Noriega resign, alleging political murder, rigged elections and drug profiteering on the army commander's part. The Democratic-controlled Senate and the House Foreign Affairs Committee have also passed resolutions to that effect.

The facts of these matters are disputed, but the most prevalent view among both Panamanians and American residents of Panama holds Noriega responsible for the assassination of former Torrijos government minister Hugo Spadafora, the theft of the most recent election from the old Panamenista candidate Dr. Arnulfo Arias, and some sort of illicit income which allows him to live much better than his military pay would ordinarily allow.

Nevertheless, many Panamanians support the General and his Democratic Revolutionary Party, whether or not the accusations are true. Consider, for example, the murder of Dr. Hugo Spadafora.

Spadafora quit his position as minister of public health with the Torrijos government to participate in the final stages of the Nicaraguan revolution. Later, he threw in his lot with Eden Pastora. Trying to slip back into Panama on a bus from Costa Rica in Sept., 1985, Spadafora was hustled away by several men. His decapitated, mutilated corpse was found stuffed in a U.S. mail bag on the Costa Rican side of the border. Costa Rican police reports say that Spadafora was last seen alive in the custody of the guardia on the Panamanian side of the border.

Some believe that Spadafora was on a contra gun running mission, but the Spadafora family insists that he was returning to Panama to oppose Noriega and his policies. Many blame Noriega because he fired former president Nicolas Barletta when the titular head of state promised an investigation into the Spadafora affair.

Some Panamanians believe that Spadafora was killed by contra rivals or their U.S. backers (such as those who allegedly tried to blow up Pastora at a press conference). Others believe that Noriega justifiably had Spadafora killed, because Spadafora was an instrument of American policy who would have negated Panama's independence and dragged the country into the contra war. To such Panamanians, the United States—not Noriega—is seen as the villain in the Spadafora affair.

Then there is the matter of fraud in the 1984 presidential election. When the army denied Arnulfo Arias the presidency, it was not the first time that he had been so deprived. Several times Arias has been elected only to be overthrown by the army. The first such incident was during the Second World War, when a young president Arias tried to steer Panama on an independent course, going so far, his adversaries allege, that he covertly supplied food to the German U-boats which attacked ships at the entrances to the canal. The U.S. was behind the coup back then, and the Reagan administration had no major complaints when the nationalistic Arias was again kept out in 1984.

While the State Department condemned Noriega for election fraud when it became expedient to do so, it did not back the man who was defrauded. Arnulfo Arias may be many things, but an American puppet is not one of them. So when the U.S. ambassador met with opposition leaders to influence Panama's crisis, he met with leaders of the distant third-place Christian Democrats, who presumably can be counted upon to do the Reagan Administration's bidding. A further insult was that Elliot Abrams, who is discredited in this country, had the temerity to call Noriega (or any other person) corrupt.

Thus, the Panamanian National Assembly unanimously denounced U.S. interference (the opposition mostly abstained). Supporters of the government took to the streets and threw stones at the U.S. embassy, destroyed a famous statue of Franklin D. Roosevelt, and trashed the businesses of opposition leaders.

Is Noriega a crook? Plenty of Panamanians think so. Just because our government may denounce the General with ulterior motives of dominating Panama does not mean that the accusations are not true. On the other hand, Noriega may be getting an undeserved rap from people with a proven track record of lies about events in the region. Many Panamanians take this latter view.

In the end, Noriega must be judged by Panamanians, according to Panamanian standards. His future is Panama's problem, just as the future of the Reagan policy must be decided by Americans, according to American standards.

By comparison, the White House gang's crimes are far worse than Noriega's. Nicaraguan and Salvadoran terrorists under U.S. control have killed a lot more people than Noriega may have. Our government's victims include nuns, civil engineers, children and others with far better claims to innocence than Hugo Spadafora's. Moreover, our government stands convicted by the International Court of Justice, while Noriega is only accused.

If our government continues to interfere in Panama's affairs, relations between our countries will be poisoned. If Reagan manages to install a regime which leads Panama into the unpopular Contra war, Americans will be violently attacked. It is best that we Americans concentrate on cleaning up corruption in our own government, and leave the analogous Panamanian problem to the Panamanians.



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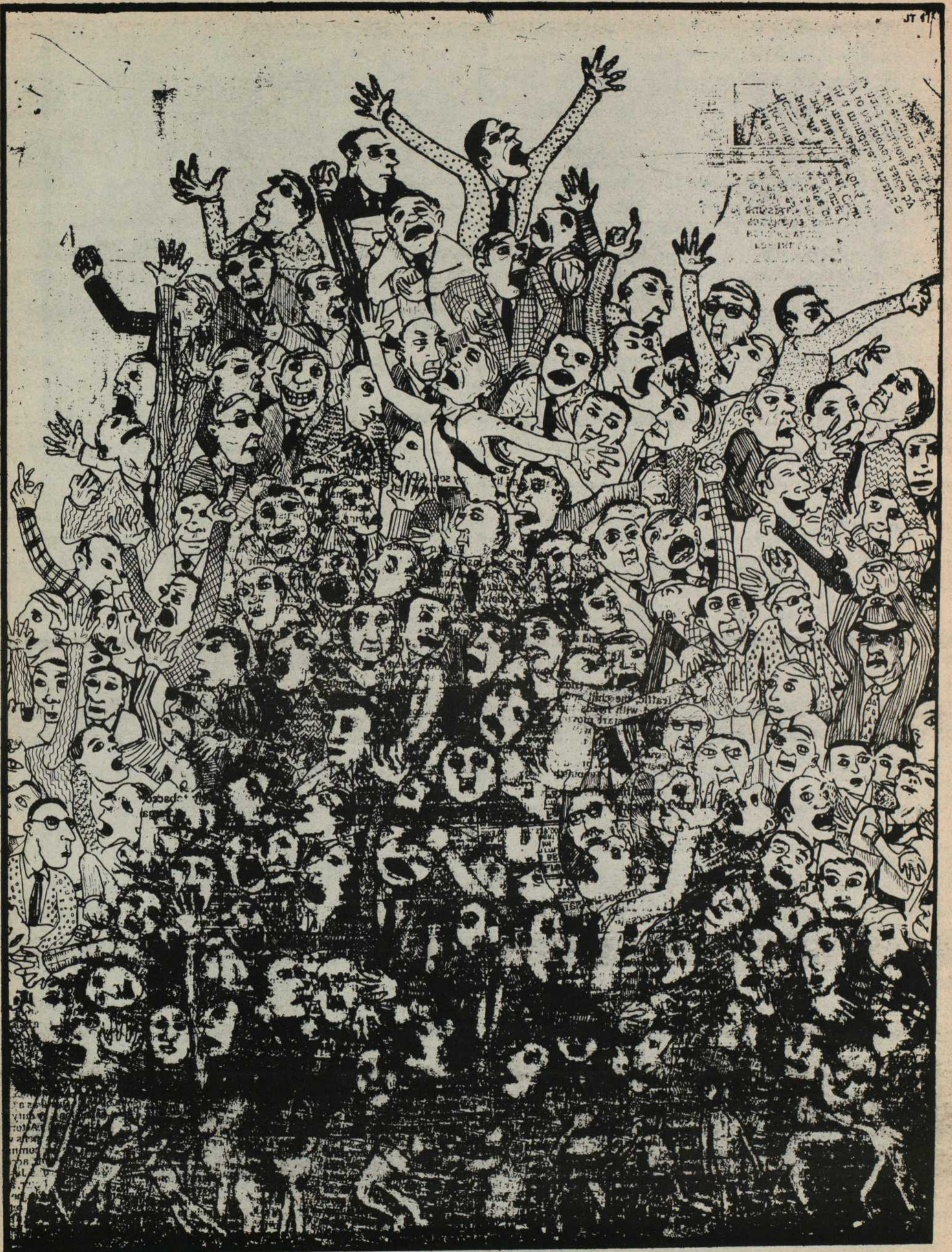


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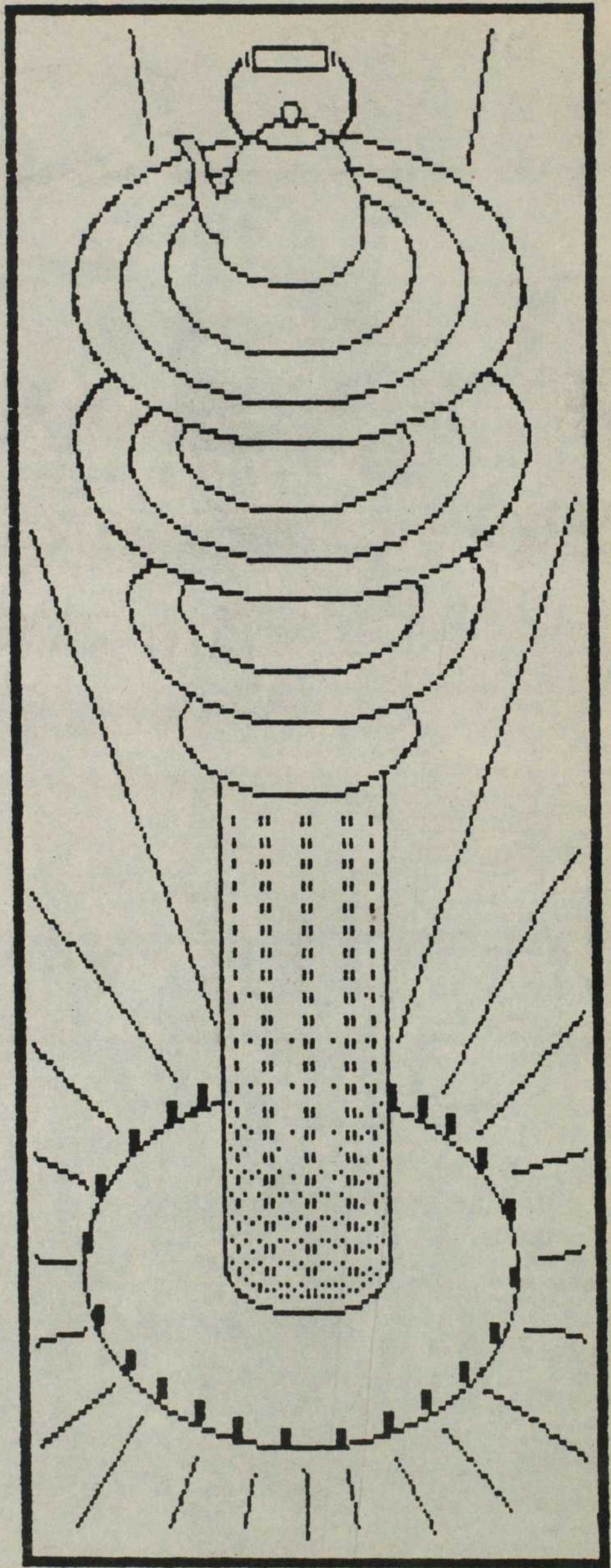
▲ 8—AGENDA—AUGUST 1987 untitled by Sheila Ruen

▼ 9—AGENDA—AUGUST 1987 untitled by John Tormey





They were choosing who could hang around after the end of the world. They asked one guy why he should be allowed to hang around. The man replied that he was a farmer and that he knew the ways of the soil and how to grow food. They said he was OK and they asked the next guy the same question. He told them, "I am a doctor. I know about the body and the illnesses it is heir to." They accepted him. The next one was put to the same inquiry. She said, "I'm a woman. You can't get on without me." That was true. When the next person was confronted he responded with a grin and a chuckle. "I am a salesman. I know exactly what you want and I would only be too happy to show you." They put him with the shock victims to cool him off. Another man was then asked why he should be allowed to hang around after the end of the world. He was a priest, but he had the key to the WC and they thought that was good enough and kept him. OK, it went on and on like this with just a pretty small group of genuinely indispensables being collected and then they came to the last guy. They asked him, "Any reason why you should be allowed to hang around?" This man looked at them carefully and then said, "I am a poet. What I know are words." They said, "What?" "I am simply a poet" he replied. They decided to accept him. So everybody got into doing what they were good at doing. Soon there was food agrowing and bodies being mended. The woman was keeping up her share and the priest was sharing his keep. But the poet just sat there all day. Finally, they came up to him and confronted him. "Why do you not seem to produce in measure equal to the rest of us?" The poet brooded a moment and then said, "The world just ended. I don't think this is a good time for poetry." So they put him with the salesman in hopes they could teach each other a thing or two. When they looked in on them later they found the salesman deeply funky, but the poet was all smiles. When addressed, the salesman would only moan, "The world has ended, the world has ended." The poet, though, bubbled happily. "It may have ended, but the impact of truth is undiminshed!"



# Song to Arthur

*Ab Rimbaud if you only lived now  
(that is saying you don't)  
I believe your time has come  
you would have no reason  
to defy  
define  
or change the time  
it has all been done  
modern beyond  
you could relax . . .*

*work as a cashier  
serve food on a platter  
or do nothing at all  
disabled  
there is no need  
there is only infernal analysis  
of nothing  
visions are vain  
and although no one would laugh at you  
you would be ignored (quietly)*

*you could dye your hair blue  
paint your lips too  
frolic in the streets  
dress madly  
find fame in this fashion  
because farsight is preposterous  
as is manhood  
you could giggle your way through  
your boy/girl daze  
be what you will  
only a toy  
no one can care*

*spew out in anger  
ah yes, a sign of intelligence  
just don't act out your madness  
cause you'll only find patronization  
your picture in the papers  
forgotten tomorrow  
not even an oddity  
just continuing current events  
silly redundant  
ho hum*

*you might form a musical band  
your only hope for attention  
what with painting and poetry  
deader than you  
music is the only kill left  
but you'd better hurry  
there's not much remaining  
the over ampted guitar  
and the blathering saxophone  
are the choice weapons with swagger  
and they're working overtime  
leaving the corpse for the synthesizer*

*you can sing out your message  
it won't really matter  
they'll call you pretentious  
and tear up your motives  
complain that your voice  
is hard on the ears  
I'm telling you boy  
it's not worth the trip  
but I'm telling you too  
it's all that there is*

*so you just get a job  
dispense with all thought  
hang out in your spare time  
shop 'til you drop  
consume it all up*



*no gods  
no nature  
no history  
the age of the icon  
with nothing behind it  
changes each day for the consumption of man  
a sense of irony is your only requirement  
so drop the surveillance  
we now have television to guide us along  
with the recording industry  
providing the rest*

*no, we don't need you kid  
blue hair and all  
I suggest getting into computers  
'cause I hear they're the future  
where a man with a vision  
can turn it to money  
do what you can  
and don't make waves  
no one is listening  
sorry man, I got my headphones in*

*there's one consolation  
for time on the bands  
one thing has not changed  
not even the style  
there is always a war  
the need for some guns  
you pick the climate  
and I'm sure you will find work  
choose any side  
the concepts don't matter  
this too has all been done  
weapons have no politics  
they just do their job  
when properly loaded  
and that my dear boy  
is where you will fit in*

*Oh you say you're weary of fighting  
well now aren't we all  
but no one will listen  
some remain hard  
tough with intention  
to posture and plunder  
wade knee deep in blood  
they've seen it in the movies  
and boy it's exciting  
the perfect revenge  
for not getting enough?  
getting too much?  
oh well, it's the spirit that counts*

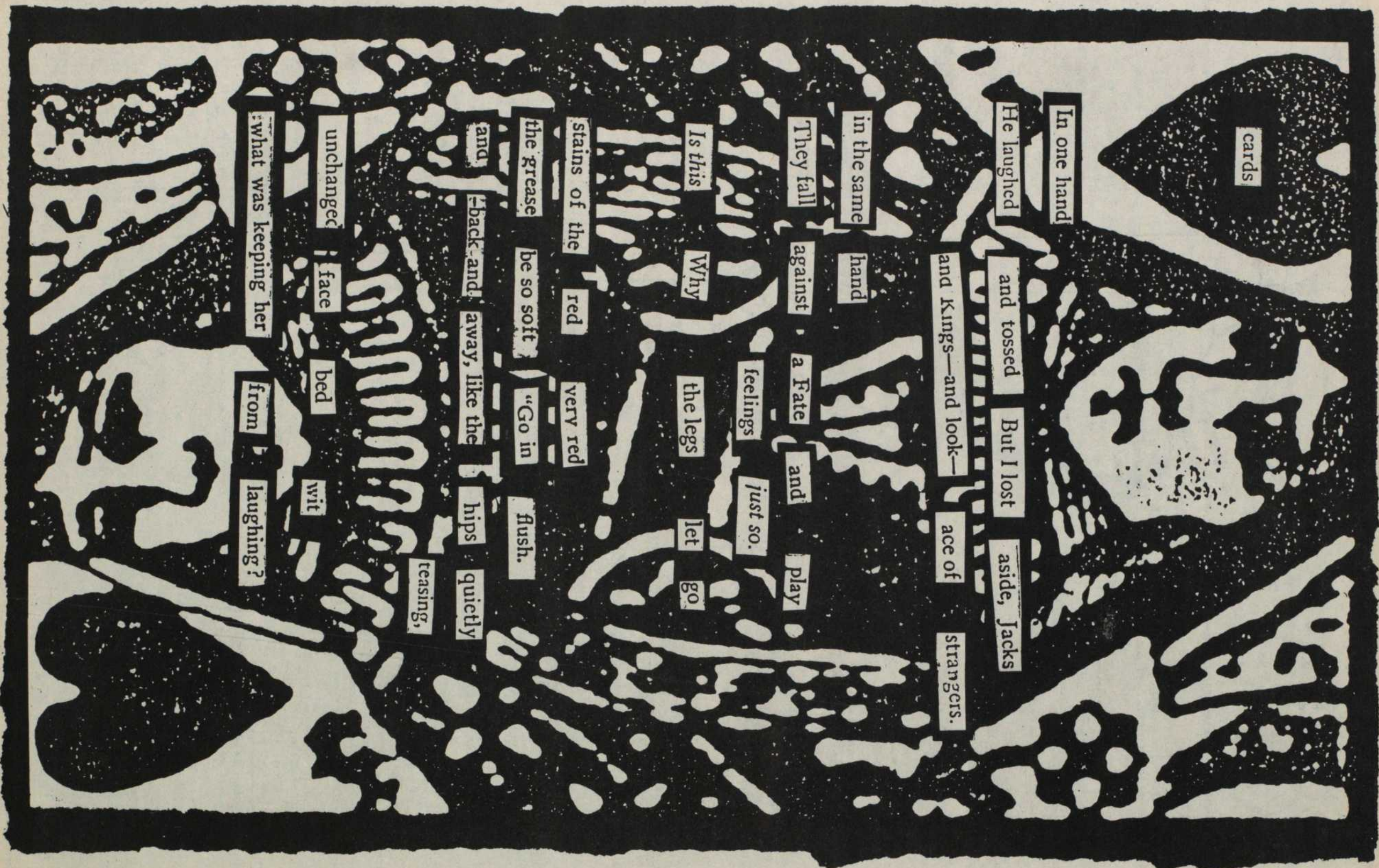
*Ab Rimbaud if you only lived now  
I'm afraid you would find  
not much has changed  
we're closer to death  
the tragedy human  
is still the best laugh  
bewildered bequiled  
so hard to believe  
grows truer each day  
impotency rules  
what more can I say  
such didactic flair*

*as you smile benignly  
safe from the progress of man*

*put yourself on parade  
no one will notice  
for more than a day  
so you will stay busy  
to keep individual  
when it has all been done  
we have no needs  
just relax  
try a new drink  
in a new restaurant  
but please don't write verse  
about that or anything else  
pity the point*

*the drugs are the same  
there you may find some comfort  
they still work their magic  
but I'm warning you about those fantasies  
phenomenal concepts  
you won't keep your friends  
if you can't keep the laughter  
get behind in your antics  
take it too serious  
no, the playground won't have you  
you will find yourself listening to jazz music  
in the privacy of your season in hell  
watch out!*

*Ab Rimbaud if you only lived now  
oh what a lark  
of a life you would have  
no dreaming  
no devils*



cards

In one hand

He laughed

and tossed

But I lost

aside, Jacks

and Kings—and look—

ace of

strangers.

in the same

hand

They fall

against

a Fate

and

play

feelings

just so.

Is this

Why

the legs

let

go

stains of the

red

very red

the grease

be so soft

“Go in

flush.

and

back and

away, like the

hips

quietly

teasing,

unchanged

face

bed

wit

what was keeping her

from

laughing?

# my VACATION

**1** SUMMER VACATION DAY # 3. WE DRIVE OUT OF DETROIT TO A SMALL TOWN WHERE MY OLD AUNT CLARE LIVES. SHE SAYS THE TOWN IS CALLED DEXTER AND THAT IS SO ODD BECAUSE SO IS OUR DOG.

**2** VACATION DAY # 4: WE'LL AUNT CLARA FALLS ASLEEP TALKING IN THE CHAIR ON THE PORCH WITH THE CRICKETS IN DEXTER AND I FIND ANN ARBOR ON OUR MAP. NEW YORK

**3** BUGS FLY OVER OUR COTTAGE.

**4** DAY # 6 OF MY WE DRIVE INTO TOWN TO HAVE CORN ON THE COB AND LAKE TROUT AND IT IS SERVED BY OLD WHITE LADIES AND THE BUTTER SOAKS THROUGH MY PAPER PLATE AND LAP. WE MEET A YOUNG KID WHO SAYS HE'LL SHOW US THE SWAMP WHERE ALL THE FIRE-FLYS GO AT NIGHT.

**5** I STOP OFF AT MY AUNT CLARA'S TO GET LONG PANTS AND "OFF" BUG SPRAY. DEAR OH DEAR! OUR AUNT CLARA WAS ASLEEP. SHE HAD MADE US A PIE. HER EYE SIGHT IS BAD. DID SHE USE RAID INSTEAD OF A CRISCO PAN SPRAY?

**6** THAT MIDNIGHT. IN THE MOON'S LIGHT, I SAW THE NEIGHBOR LADY ON HER FRONT LAWN.

**7** DAY 9 OF VACATION WHAT WAS IT ABOUT THIS TOWN NAMED DEXTER? IT WAS HOT AND HUMID... THE BUGS HAD STARTED TO NEST. ENLARGED VIEW

**8** WE FELL ASLEEP WATCHING FIRE-FLYS BY THE POND. I SPILLED THE POISON PERFUME INTO HER HAIR.

**9** THAT NIGHT. I DREAMT OF AIR CRAFT IN THE SKY OVER DETROIT. I SMELLED THE LAKE TROUT ON MY SHOES.

**10** WE FOUND A ROOM IN A TOWN CALLED CHELSEA. MI. IT HAD A PINE TREE OUT THE KITCHEN WINDOW. I KEPT A CLOSE WATCH ON THE SKY. IT SNOWED IN NOVEMBER 1986. "CHELSEA" WAS A CHILD BORN IN 1831 TO AN INDIAN AND IRISH WOMAN WHO TAUGHT THE "POTOWATIMI" TRIBES TO READ AND HATE... (I MEAN WRITE!)

**11** BUY MOTHS NOW. WE CAUGHT BUGS AND SOLD THEM TO RED NECKS IN OLD PICK-UP TRUCKS.

**12** AUNT CLARE GOT OLDER AND MOVED TO FLORIDA. WE SAW DETROIT ONLY ONCE BEFORE THE POPE VISITED IN AUGUST.

JAMES PATRICK MINNAUG  
JULY 1987

THE END.



MY BROTHER AND SISTER SAT IN THE BACK SEAT WITH THE FIESTA-DINNERWARE AND THE BOX OF "SAFE SEX" PAMPHLETS THAT WE WERE PASSING OUT TO HIGH SCHOOLS ACROSS THE STATE. AUNT CLARE SAT IN THE FRONT AS I DROVE. SHE DRANK PEPSI AND SMOKED CANADIAN CIGARETTES. I LISTENED TO OLD, GRAND FUNK MUSIC... THE JAR OF BUGS AT MY SIDE.

GRAND GUILGNOL - ROGER HAYES 1980



HAYES 8-2-80

BY RICH  
AHERN

BICENTENNIAL  
BYWORDS



THE UNITED STATES CAPITOL: AN ARCHITECTURAL METAPHOR

THE PREDOMINANT CHARACTER OF A NATION IS EMBODIED IN ITS ARCHITECTURE. MORE THAN ANY OTHER BUILDING, THE UNITED STATES CAPITOL, AT EACH STAGE OF ITS GROWTH, HAS EXPRESSED THE EVOLVING CHARACTER OF AMERICA.

FOR THE FIRST QUARTER CENTURY FOLLOWING INDEPENDENCE, THE STATE OF THE UNION WAS PRECARIOUS. INDEED, OUR ITINERANT GOVERNMENT MOVED TEN TIMES FROM ONE TEMPORARY CAPITOL TO ANOTHER BEFORE SETTLING IN ITS NEW CAPITAL CITY ON THE BANKS OF THE POTOMAC. THE NEARLY CONCURRENT CREATION OF BOTH THE POLITICAL STRUCTURE OF A NEW NATION & THE PHYSICAL STRUCTURE OF ITS CAPITAL WAS A RARE EVENT IN HISTORY. COOPERATION & COMPREHENSIVE PLANNING, NO LESS THAN INDIVIDUALISM & EXPEDIENTCY, HAVE BEEN PART OF OUR HERITAGE EVER SINCE.

DURING THE 2ND QUARTER CENTURY, SIMPLICITY & ECONOMY MARKED BOTH THE GOVERNMENT & ITS CAPITOL. JEFFERSON HOPED FOR AN AGRARIAN ECONOMY, DECENTRALIZED POLITICAL POWER, STEWARDSHIP OF THE LAND, FREEDOM FROM MONOPOLIES & FREEDOM FROM STANDING ARMIES IN TIMES OF PEACE. SIMILARLY, THE ORIGINAL DESIGN OF THE CAPITOL WAS "SIMPLE, NOBLE, BEAUTIFUL, & MODERATE IN SIZE" ACCORDING TO JEFFERSON. ALAS, DUE TO INSUFFICIENT FUNDS, CONFLICTING EGOS & THE WAR OF 1812, THE LOW, HANDSOME DOME WAS NEVER BUILT.

BY THE BEGINNING OF THE 3RD QUARTER CENTURY, OUR NATION HAD GROWN INTO THE GREATEST POWER IN THE WESTERN HEMISPHERE; THE PRESIDENT HAD BOLDLY PROCLAIMED THE MONROE DOCTRINE. NOT SURPRISINGLY, WHEN A DOME WAS FINALLY ADDED TO THE CAPITOL IN 1825, IT WAS LOSTIER, MORE COMPLEX & MORE PRETENTIOUS THAN THE ORIGINAL DESIGN.



AT MID-CENTURY, AMERICANS BELIEVED IT TO BE OUR "MANIFEST DESTINY" TO OVERSPREAD THE CONTINENT. AFTER THE WAR BETWEEN THE STATES, HAMILTONIAN TENETS PREVAILLED; INDUSTRIALIZATION, URBANIZATION, MILITARIZATION & CENTRALIZED POLITICAL POWER. DARWIN'S THEORY OF "SURVIVAL OF THE FITTEST" WAS MISAPPLIED TO HUMAN AFFAIRS TO JUSTIFY LAISSEZ-FAIRE ECONOMIC MONOPOLIES & DESEPOLATION OF THE LAND. FREEDOM, ESPECIALLY ECONOMIC FREEDOM, SURPASSED THE RIGHT TO LIFE AS OUR HIGHEST VALUE; THE CONSTITUTION ACQUIRED THE AURA OF SACRED TEXT, & GOVERNMENT BEGAN TO ASSUME THE SEMBLANCE OF A CIVIL RELIGION. BY THE END OF THE CENTURY, AMERICAN POWER EXTENDED TO CHINA, JAPAN & THE PHILIPPINES. WASHINGTON HAD BECOME, AS ITS PLANNER, HENFANT, PROPHESIED, "THE SEAT OF GOVERNMENT OF A VAST EMPIRE."

THE PHYSICAL GROWTH OF THE NATION WAS ACCOMPANIED BY THE EXPANSION OF THE CAPITOL TO NEARLY ITS PRESENT SIZE. WHILE THE CHANGE OF NATIONAL TEMPERAMENT WAS REFLECTED IN THE SHAPE OF A NEW DOME, LINCOLN KNEW WELL ITS SYMBOLIC IMPORTANCE WHEN, IN THE MIST OF WAR, HE DEFENDED THE COST OF ITS COMPLETION: "IF PEOPLE SEE THE CAPITOL GOING ON," HE SAID, "IT IS A SIGN WE INTEND THE UNION SHALL GO ON." THE TOWERING, ELABORATE DOME, COMPLETED IN 1865, WAS INSPIRED BY THE DOMES OF ST. PETER'S IN ROME, ST. PAUL'S IN LONDON & ST. ISAAC'S IN ST. PETERSBURG (NOW LENINGRAD). A STATUE OF FREEDOM WAS PLACED ATOP THE LANTERN OF THE DOME "WHERE A CROSS WOULD ORDINARILY BE. THE CAPITOL HAD BEEN TRANSFORMED INTO A VERITABLE CATHEDRAL OF POLITICAL POWER.

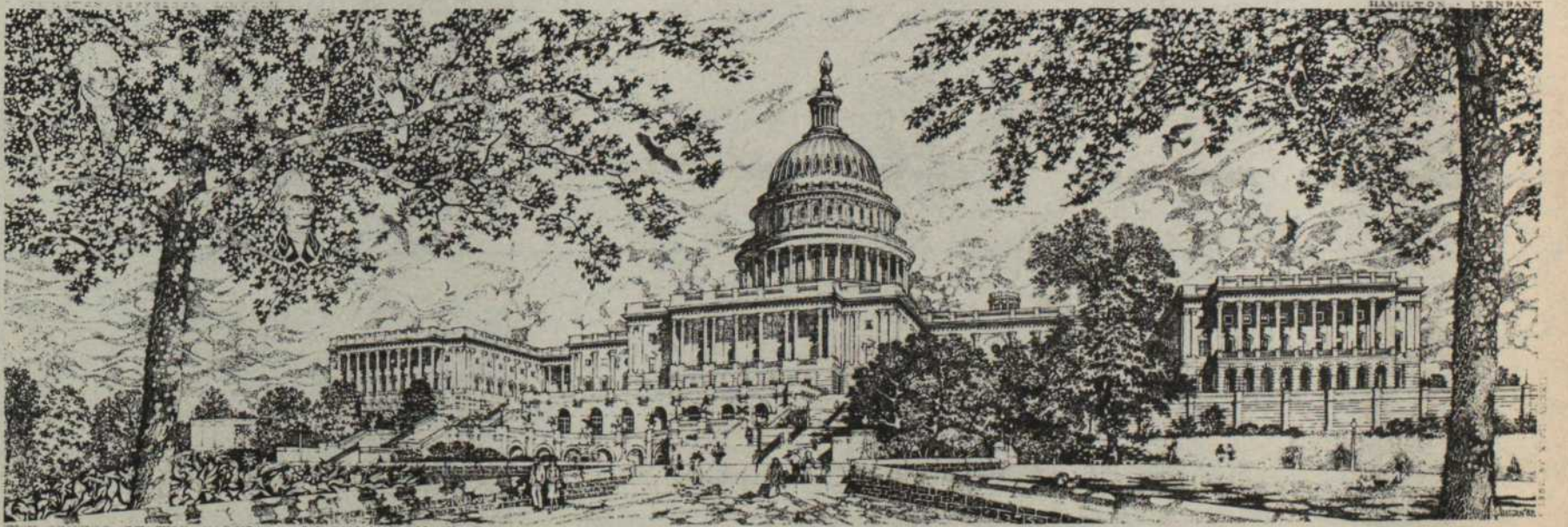
TODAY THE POWER & INTERESTS OF THE UNITED STATES EXTEND TO NEARLY EVERY PART OF THE GLOBE AND FAR INTO OUTER SPACE. WITHIN THE NATION, POWER HAS STEADILY SHIFTED FROM THE PEOPLE TO CONGRESS & EVEN MORE FROM CONGRESS TO THE PRESIDENCY. INDEED, THE GREATEST POWER OF ALL, THE POWER TO MAKE WAR, ORIGINALLY GUARDED JEALOUSLY BY CONGRESS, HAS IN PRACTICE BECOME THE PREROGATIVE OF THE PRESIDENCY. WITH THE ADVENT OF NUCLEAR WEAPONS TECHNOLOGY, CONTROL & COMMAND, NEVER HAS THE POWER OVER THE LIVES OF SO MANY BEEN ENTRUSTED TO THE HEARTS & MINDS OF SO FEW.

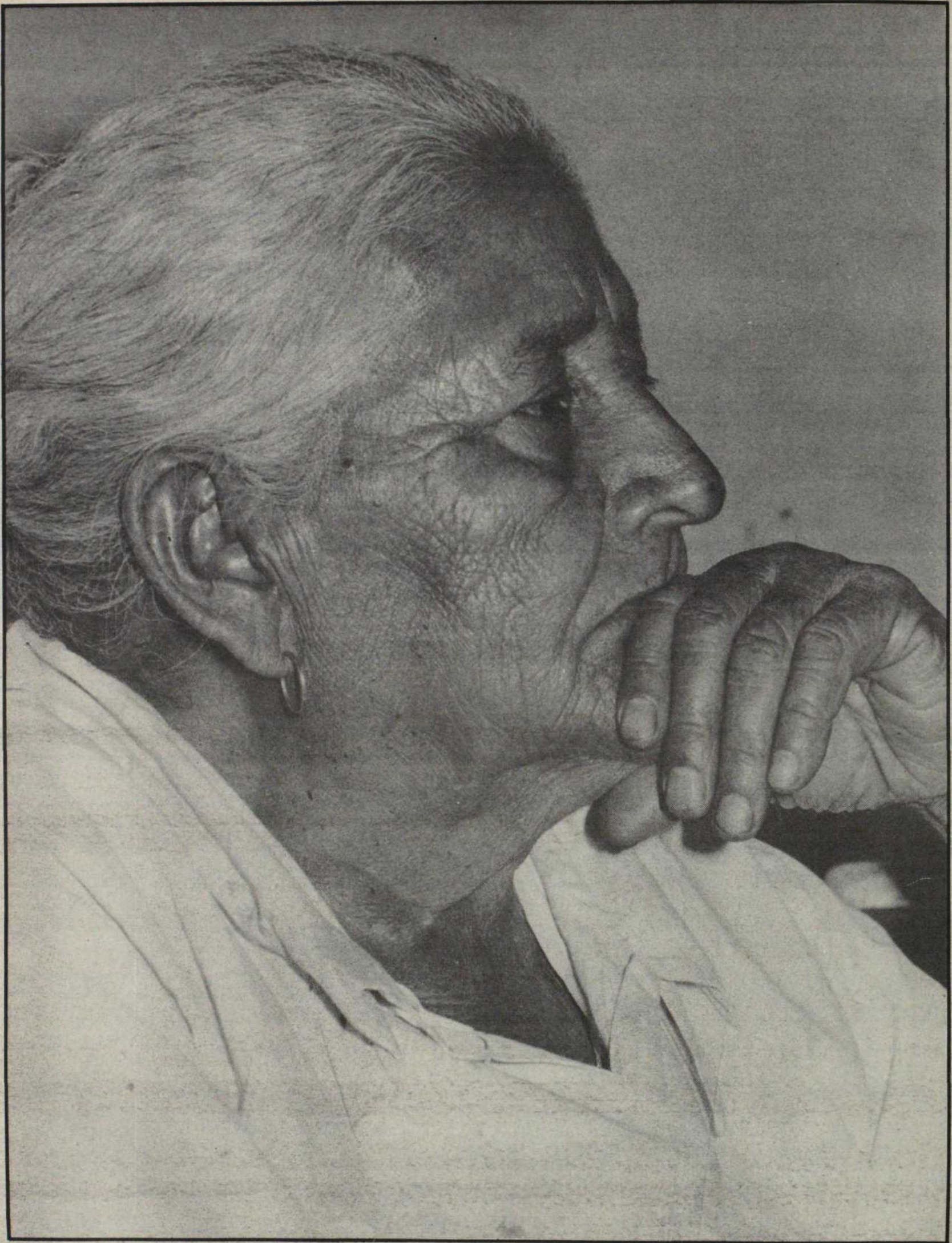
THE LEGISLATIVE & JUDICIARY FUNCTIONS ARE NOW DISPERSED THROUGHOUT A SCORE OF MONUMENTAL BUILDINGS CROWNING CAPITOL HILL. AND WHEREAS ALL EXECUTIVE FUNCTIONS WERE ONCE HOUSED IN THE WHITE HOUSE ALONE, THEY HAVE LONG SINCE OUTFACED CONGRESSIONAL REQUIREMENTS UNTIL THEY NOW OCCUPY A VAST MULTITUDE OF BUILDINGS ACROSS THE NATION, AND THE LARGEST OF THESE BY FAR IS THE PENTAGON.

THE TIME MAY NOT YET BE TOO LATE TO HEED THE WARNING OF GEORGE WASHINGTON TO "AVOID THE NECESSITY OF THOSE OVERGROWN MILITARY ESTABLISHMENTS WHICH, UNDER ANY FORM OF GOVERNMENT, ARE INAUSPICIOUS TO LIBERTY & WHICH ARE TO BE REGARDED AS PARTICULARLY HOSTILE TO REPUBLICAN LIBERTY." YET, IF PRESENT TRENDS CONTINUE, OUR NATIONAL GOVERNMENT WILL SOON HAVE AN ALL-POWERFUL, IMPERIAL PRESIDENCY, AN ACQUIESCENT CONGRESS & A SUBSERVIENT SUPREME COURT, ALL SERVING & SERVED BY AN ENTRENCHED MILITARY-INDUSTRIAL-INFORMATION COMPLEX. SUCH WAS, ESSENTIALLY, THE FATE OF ANCIENT ROME. NOW, AS THEN, OUR FREEDOM IS AS VULNERABLE TO OPPRESSION FROM WITHIN AS IT IS TO AGGRESSION FROM WITHOUT.



THERE IS A VIABLE ALTERNATIVE; NOT ONLY CAN MODERN TECHNOLOGY DESTROY ALL OF LIFE ON EARTH, IT IS EQUALLY CAPABLE OF PROVIDING THE MATERIAL NECESSITIES OF LIFE FOR ALL OF HUMANITY. HENCEFORTH MATERIAL JUSTIFICATIONS FOR WAR ARE OBSOLETE. FURTHERMORE, ALL OF HUMANITY HAS BECOME PART OF THE GLOBAL ECOLOGICAL CONTINUUM. JEFFERSON REALIZED THIS: "IT IS A KIND OF LAW OF NATURE," HE SAID, "THAT THE PROSPERITY OF NATIONS DEPENDS ON THE PROSPERITY OF OTHERS." IF THIS GOLDEN RULE OF INTERNATIONAL RELATIONS WERE TO PREVAIL, THE PSYCHOLOGICAL CAUSES OF WAR WOULD ALSO VANISH. UNLIKE THE ABOLITION OF SLAVERY, THE ABOLITION OF WAR CANNOT BE BROUGHT ABOUT BY FORCE OF ARMS BUT ONLY BY THE POWERS OF REASON & COMPASSION, OF SCIENCE & CONSCIENCE, OF "THE LAWS OF NATURE & OF NATURE'S GOD." IDEALISM IS BUT LONG-TERM REALISM. FOR MANY YEARS THE LAST REMAINING PORTION OF THE ORIGINAL SANDSTONE WALLS OF THE CAPITOL HAVE BEEN CRUMBLING, SHORED UP BY TEMPORARY TIMBERS. CONGRESS FACED TWO OPTIONS: TO EXTEND THE CAPITOL BEYOND THE WALLS OR TO RESTORE THEM. IT WISELY VOTED FOR RESTORATION. SOCIETY NOT ONLY CREATES ARCHITECTURE IN ITS OWN IMAGE, IT IS ALSO INFLUENCED BY IT. PRECEDENCE SUGGESTS THE HOPE THAT RESTORATION WILL SIGNIFY A REVITALIZATION OF OUR ORIGINAL VISION (ON EVERY DOLLAR BILL) OF "NOVUS ORDO SECLORUM": "A NEW ORDER OF THE AGES." RICH AHERN, 1988



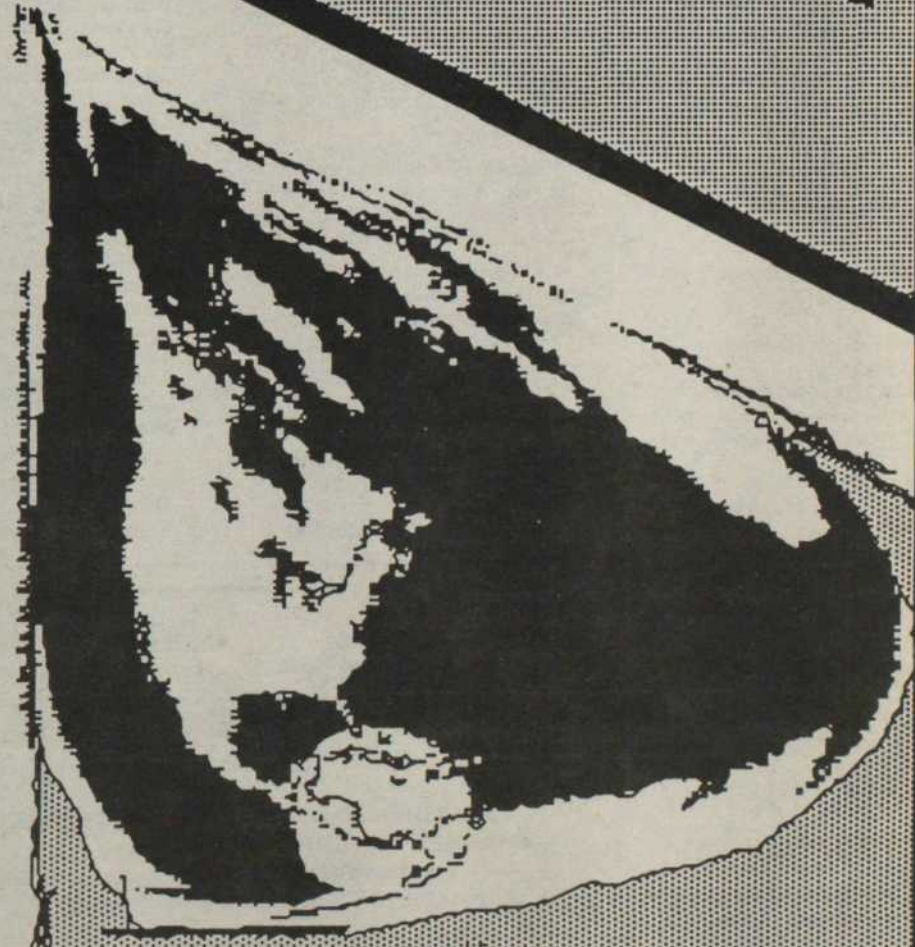




# PEACE

in  
Central

America



Henry Hardy '87

To publicize CALENDAR events for September, send formatted listings by August 19 to: AGENDA CALENDAR, P.O. BOX 3624, ANN ARBOR, MI 48106

FORMAT—Event: Sponsor. Time and place. One to two sentence description, (fee), phone number.

Unless otherwise noted, all events listed in the CALENDAR are free and open to the public (including all of the committee meetings). Also, all addresses are in Ann Arbor unless noted otherwise.

## 30 Thursday

"St. Berdoo and The Devil": Streetlight Theater Call 747-6039 or 761-2370 for new location.

"Come Back to the Five and Dime Jimmy Dean Jimmy Dean": Performance Network 8 pm at 408 W. Washington. This play by Ed Graczyk is set in Texas and is a reunion of Jimmy Dean fans with a twist. Tickets are \$6 Thurs. and Sun. and \$7 Fri. and Sat., with a \$2 discount for students and seniors. 663-0681

## 31 Friday

Michigan Peace March Arrival Meet at 4:30 pm in the parking lot of West Park to carpool out to meet the Peace March and join the march for the walk into town. 747-7539

## 1 Saturday

Field Trip: Inter Cooperative Council (ICC) 9:30 am to 3 pm to Portland, Mich. Meet at ICC, 4002 Michigan Union. Trip to see Rural Electric Co-ops: Tri-Office County Electric Cooperative and Mich. Electric Cooperative Assoc. 662-4414

Michigan Peace March Festival: Many local sponsors! Peace Garden Dedication, 12 to 1:30 pm in West Park; Festival, 2 to 5 pm in West Park, (if rain, at Mack School); Potluck: 6 to 8:30 pm at St. Andrews. Bring a dish for 6 to feed the hungry marchers. Highlights of the Festival include Collective Vision from the Great Peace March, The Layabouts, a political dance band voted the Detroit's Best Rock Band for 1986, and Ann Arbor favorite Dick Siegel. 747-7539

Women's Tea: WCC 5:30 to 7 pm. 994-9100

"Peace Talks": Ypsilanti Peace Fellowship 7:30 to 8:30 pm at the 1st Congregational Church, 218 N. Adams, Ypsilanti. Round-circle discussions on peace topics. 484-4365

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

Dean": Performance Network 8 pm (see 30 Thurs.)

Gay Men's Coffee House: Gay Liberation 8:30 pm. 763-4186

## 2 Sunday

Peace March Welcoming Ceremony in Ypsilanti: Ypsilanti Peace Fellowship 2 pm ceremony at the Edith Hefley Peace Park (corner of Grant and Elm). Volley-ball and peace games. 484-4365

Potluck Dinner with Peace March: Ypsilanti Peace Fellowship 6 pm at the 1st Congregational Church, 218 N. Adams, Ypsilanti. Bring a dish. 484-4365

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 6:30 pm (see 30 Thurs.)

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

Meeting: Lesbian & Gay Rights on Campus 8 pm at 3200 Michigan Union. 763-4186

King David Anti-Apartheid Benefit Concert: Free South Africa Coordinating Committee (FSACC) 8 pm to 1 am at Rick's American Cafe, 611 Church St. King David will perform live reggae to benefit FSACC. DJ Tom Simonian will play records between sets. \$5 at the door. 761-6167

## 3 Monday

Peace March Vigil for Father Kabat: Ypsilanti Peace Fellowship Plowshare Action at Milan Prison, 4 pm. Carpools leave at 3:30 pm from the Ann Arbor Public Library and Adams & Emmet in Ypsilanti. The vigil is to honor Father Carl Kabat who is serving a 12 year sentence for his involvement in a Plowshares Action in which he damaged and poured blood on a MX missile silo. 484-4365

Pot-Luck Dinner with Peace March: Ypsilanti Peace Fellowship 6:30 pm at Holy Trinity Chapel, 511 W. Forest, Ypsi. 484-4365

On Younger Women in Our Society: Women's Crisis Center 7 to 9 pm at the Women's Crisis Center, 306 N. Division. Lawrence St. entrance of St. Andrew's Church. Patty Rich from Ozone House will facilitate a discussion around issues that younger women face in our society and share information about the services that Ozone House provides. Call 994-9100 for more information or to request childcare.

Meeting: Free South Africa Coordinating Committee (FSACC) 7:30 pm in CAAS Lng. Room 111 West Engineering Bldg. 971-7994 or 769-8549

Lesbian-Gay Male Open House 8:30 pm at Canterbury House, 218 N. Division. 665-0606 or 763-4186

## 4 Tuesday

Lesbian-Gay Male Radio Show: Gay Liberation 6 pm on 88.3 FM, WCBN. 763-3501

Weekly Discussions: United Coalition Against Racism (UCAR) 6 pm in the Michigan Union. For more information call Barbara Ransby at 769-8549 or Lannis Hall at 763-3241.

Revolutionary History Series: Spark 7 to 8 pm in room 2407 Mason Hall. These classes present a history which has been kept from us, the history of the struggles of oppressed peoples; and, it presents this history with a view toward change. Topic: The Cold War.

Meeting: AGENDA 7:30 pm at Dominick's, 812 Monroe. At the beginning of each month we meet to evaluate the previous month's paper and plan future editions. Anyone can come. 996-8018

## 5 Wednesday

Women's Crisis Center Fundraising and Outreach: Women's Crisis Center 5 to 9 pm. Volunteers needed to help the Women's Crisis Center with door-to-door outreach, fundraising and fun. Join the Women's Crisis Center Canvass Collective on Wed. evenings and learn valuable skills while helping your community. To help, call 994-9100.

"Harmonic Convergence": New Dimensions Study Group 8 pm at Geddes Lake Townhouses Clubhouse, 3000 Lakehaven. Don Jaeger will discuss the shift in planetary consciousness occurring Aug 16 & 17 as predicted by the ancient Mayan calendar. 483-2216

## 6 Thursday

Hiroshima Day Commemoration at Williams' International, Walled Lake. 4 pm walk will begin from the Marchers campsite. Carpool leaves the Ann Arbor Public Library at 3:30 pm. At 5:30 pm a Legal Commemoration will begin at the front gates of Williams' International, carpool to leave library at 4:30 pm. 484-4365

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

## 7 Friday

Women's Tea: Women's Crisis Center 5:30 to 7 pm at the Women's Crisis Center, 306 N. Division. Relax after a long week with good music, food, and interesting conversation at the Center. Refreshments are provided at no cost. 994-9100

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

## 8 Saturday

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

## 9 Sunday

Ann Arbor Free Women's Music Festival: Women's Crisis Center 1 pm to dusk at West Park. If you are a performer or a craftswoman and would like to share your talents, please call Andrea D. or Karen at 761-9475 before Aug. 5. Groups working for social change who want to set up a table should call by Aug. 5 to reserve space. Spread the word! Childcare will be provided for this event. Join us for a great time!

"Psychiatrically Labeled Women": Women's Crisis Center 2 to 4 pm at the Women's Crisis Center, 306 N. Division. There will be a discussion led by long-time activist Amy Crancer on the issues faced by women who are psychiatrically labeled. 994-9100 for information or to request childcare.

General Meeting: Wellness Networks 3:30 to 5:30 pm at St. Joseph Mercy Hospital Education Center (enter through the Outpatient Entrance). 662-6134

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 6:30 pm (see 30 Thurs.)

Ypsilanti Nagasaki Memorial: Ypsilanti Peace Fellowship 6:30 to 8:30 pm at Depot Town Freighthouse Coffeeshop, River & Cross Sts. "Peace and Freedom Coffeeshop", peace music, display, Lanternboat making, coffees, teas, cookies. 484-4365

Monthly Meeting: Women's Action for Nuclear Disarmament (WAND) Doors open at 7 pm and the meeting begins at 7:30 pm at the First Baptist Church, 512 E. Huron. Phillips P. Moulton, author of the book "Ammunition for Peacemakers: Answers for Activist," will explain his ideas for a civilian-based defense system. 761-1718

Japanese Ceremony of the Departed: Ypsilanti Peace Fellowship 8:30 pm walk to Huron River from Depot Town Freighthouse Coffeeshop. At 9 pm at Riverside Park, the west bank of the Huron River there will be a Lanternboat launching. 484-4365

## 10 Monday

General Volunteer Training: Women's Crisis Center 7 to 10 pm at the Women's Crisis Center, 306 N. Division. For women interested in doing community work with the Women's Crisis Center. This training will provide an introduction to the Women's Crisis Center and give information on how to get involved. 994-9100 for information or to request childcare.

Meeting: Free South Africa Coordinating Committee (FSACC) 7:30 pm (see 3 Monday)

Monthly Meeting: Parents & Friends of Lesbians & Gays 7:30 pm at the First Methodist Church, State and Huron. 763-4186

Lesbian-Gay Male Open House 8:30 pm (see 3 Monday)

## 11 Tuesday

Lesbian-Gay Male Radio Show: Gay Liberation 6 pm on 88.3 FM, WCBN. 763-3501

Weekly Discussions: United Coalition Against Racism (UCAR) 6 pm (see 4 Tuesday)

Revolutionary History Series: Spark 7 to 8 pm in room 2407 Mason Hall. These classes present a history which has been kept from us, the history of the struggles of oppressed peoples; and, it presents this history with a view toward change. Topic: Attica.

Lesbian-Gay March on Washington Planning Meeting: Gay Liberation 7:30 pm at 1209 Michigan Union. 763-4186

## 13 Thursday

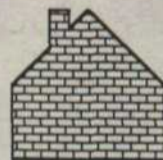
News and Feature Story 1st Draft Deadline: AGENDA Send items to AGENDA, P.O. Box 3624, Ann Arbor, MI 48106. Call 996-8018 for details about format.

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

## 14 Friday

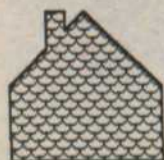
Housing Fair: Housing Bureau For Seniors 10 am to 4 pm at the Student Center Bldg. at Washtenaw Community College. The fair offers one-stop shopping for senior citizens and their families including apartments, home health care, subsidized housing and homeshare as well as entertainment and refreshments. 763-0970

# Housing Fair



Aug. 14, 1987  
10 am to 4 pm

Student Center Bldg.  
Washtenaw Community  
College



Are you satisfied with your  
current living situation? Do you  
want to change it?  
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Call 663-3913, 10 am to 4 pm for interview.

Women's Tea: Women's Crisis Center 5:30 to 7 pm (see 7 Friday)

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

## 15 Saturday

Ad Space Reservation  
Deadline: AGENDA Call 996-8018 to reserve advertising space.

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 8 pm (see 30 Thurs.)

## 16 Sunday

"Come Back to the Five and Dime Jimmy Dean, Jimmy Dean": Performance Network 6:30 pm (see 30 Thurs.) LAST PERFORMANCE!

## 17 Monday

Fighting Sexual Harassment: Women's Crisis Center 7 to 9 pm at the Women's Crisis Center, 306 N. Division. Local feminist attorney Jean King will be at the Women's Crisis Center to discuss legal actions that women can take when they are being

sexually harassed. 994-9100 for information or to request childcare.

Meeting: Free South Africa Coordinating Committee (FSACC) 7:30 pm (see 3 Monday)

Lesbian-Gay Male Open House 8:30 pm (see 3 Monday)

## 18 Tuesday

Lesbian-Gay Male Radio Show: Gay Liberation 6 pm on 88.3 FM, WCBN. 763-3501

Weekly Discussions: United Coalition Against Racism (UCAR) 6 pm (see 4 Tuesday)

Revolutionary History Series: Spark 7 to 8 pm in room 2407 Mason Hall. These classes present a history which has been kept from us, the history of the struggles of oppressed peoples; and, it presents this history with a view toward change. Topic: Nicaragua.

## 19 Wednesday

Calendar & Community Resource Listings Deadline: AGENDA Send listings, photos, graphics, logos to AGENDA, P.O. Box 3624, Ann Arbor, MI 48106. 996-8018

Lesbian-Gay March on Washington Statewide Planning Meeting 7:30 pm at 17520 Woodward, Detroit. 763-4186, or 1-869-MOHR

"UFO Abductions": New Dimensions Study Group 8 pm at Geddes Lake Townhouses Clubhouse, 3000 Lakehaven. A panel discussion with 3 persons who believe they had an abduction involving flying saucers. Shirley Coyne, a member of the Mutual UFO Network will relate these experiences to 2 recently published books on abductions, Whitely Strieber's Communion and Intruders by Budd Hopkins, the world's foremost authority on UFO abductions. 483-2216

## 21 Friday

Advertising Deadline: AGENDA Camera-ready ads due. 996-8018

Women's Tea: Women's Crisis Center 5:30 to 7 pm (see 7 Friday)

Lesbian-Gay March on Washington Statewide Fundraiser 9 pm at the Eagle Bar, 1501 Holden, Detroit. 763-4186, 1-869-MOHR, 873-6969

Open House: The Ypsilanti Food Co-op During store hours at

the Co-op, 312 N. River St., Ypsilanti. Refreshments, such as home baked goods, ice tea and coffee will be served on the co-op patio. 483-1520

Open House: The Ypsilanti Food Co-op (see 21 Friday)

## 23 Sunday

Open House: The Ypsilanti Food Co-op (see 21 Friday)

## 24 Monday

Meeting: Free South Africa Coordinating Committee (FSACC) 7:30 pm (see 3 Monday)

Lesbian-Gay Male Open House 8:30 pm (see 3 Monday)

## 25 Tuesday

Lesbian-Gay Male Radio Show: Gay Liberation 6 pm on 88.3 FM, WCBN. 763-3501

Weekly Discussions: United Coalition Against Racism (UCAR) 6 pm (see 4 Tuesday)

Lesbian-Gay March on Washington Planning Meeting: Gay Liberation 7:30 pm at 1209 Michigan Union. 763-4186

Meeting: People's Food Cooperative (PFC) Education Committee For more information, please call Rod Hunt at 769-0095.

## 27 Thursday

Suicide Intervention: Women's Crisis Center 12 to 2 pm at the Women's Crisis Center, 306 N. Division. Laura Nichols from SOS will talk about the steps involved in suicide intervention and discuss the specific issues regarding depression and suicide that affect women. 994-9100 for information or to request childcare.

## 28 Friday

Women's Tea: Women's Crisis Center 5:30 to 7 pm (see 7 Friday)

## 31 Monday

Meeting: Free South Africa Coordinating Committee (FSACC) 7:30 pm (see 3 Monday)

Lesbian-Gay Male Open House 8:30 pm (see 3 Monday)

# COMMUNITY RESOURCE DIRECTORY

## AGENDA

Ann Arbor's Alternative Newsmonthly

P. O. Box 3624  
Ann Arbor, MI 48106  
996-8018

ATTENTION WRITERS: AGENDA needs you! We need more LOCAL investigative articles and feature stories. If you have ideas or would like a reporting assignment, contact an AGENDA editor. We're easy to work with and have been known to help motivated amateur writers produce professional quality copy for publication.

We're also looking for more arts reviewers. We have two books of interest to AGENDA readers ("Muzzled Media: How to Get the News You're Missing" by Gerry L. Dexter and "Neutron Gun" by Gerry Reith) as well as an unpublished collection of short stories

"Chimera," by Central American author Agustin Rios that need to be reviewed as well as a just released record album. And we are definitely open to your ideas and suggestions.

MEETINGS: At the beginning of each month we meet to evaluate the previous month's paper and plan future editions. Anyone can come. (see 4 Tuesday, CALENDAR).

COMMUNITY RESOURCE DIRECTORY (CRD) ORGANIZATIONS: We especially encourage organizations to be included in the September issue of AGENDA. It is generally a good time to gain exposure on campus as the interest level of students runs pretty high in the excitement of the new term.  
PLEASE SEND ANY RELEVANT GRAPHICS, PHOTOS, LOGOS, OR ARTWORK WITH YOUR NEXT LISTING.

DEADLINES: The deadline for news and feature stories is the 13th of the month, every month. The deadline for CRDs and Calendar items is the 19th of the month, every month. C'mon you guys—you have a whole month to think about getting stuff in. You'll never know the agony it puts us through when things are late. We just don't have the people or resources to deal with

ATTENTION READERS: IT IS THE INTENTION OF THE COMMUNITY RESOURCE DIRECTORY TO BE A FORUM WHERE COMMUNITY ORGANIZATIONS CAN PUBLICIZE THEIR ACTIVITIES AND RESOURCES. EACH GROUP SUBMITS ITS OWN COPY: THE VIEWS EXPRESSED ARE NOT NECESSARILY THOSE OF THE EDITORS OR PUBLISHERS.

untimely arrivals. Don't do it on time; do it before the deadline!  
And if you have access to a Macintosh computer, give us your work on disc! It saves us from having to type things a second time.

FINANCES: Subscription renewals are still coming in. What a great compliment! Special thanks to all of you who renewed your subscriptions. The fundraising committee is in the process of getting out a donor letter, and grant pre-proposals. We welcome new members and are open to any advice. Call for meeting times and locations.

## COOPERATIVES

### People's Food Cooperative (PFC) Education Committee

201 East Liberty #5  
Ann Arbor, MI 48104  
769-0095

OBJECTIVES: To work according to the People's Food Cooperative Values Statement, which was approved by the membership in 1986. The Values Statement says: The members and staff of the People's Food Co-op seek to realize a broad array of values and interests through their association with the Co-op. Several of these

values are derived from the Rochdale Principles by which all co-ops are guided, and all are representative of our personal, economic, and social investment in the Co-op. Through the Co-op we serve our long-term interests in a healthier environment and a more just society, while meeting practical needs for healthy food.

We practice economic cooperation through which we strengthen the position of our Co-op and other co-ops in the local, national, and global economies to build the Cooperative Movement. By becoming co-op members, we promote an

alternative economic structure, based on cooperation and members' needs and values, rather than the generation of profit. We patronize cooperative businesses and purchase locally produced products, and imported goods where consistent with our stated values. In doing so, we promote economic justice and cooperation, both at home and abroad.

We believe in non-partisan political action and consumer activism to insure that the concerns of consumers and cooperators are heard on such matters as workers' rights; health

maintenance; environmental degradation; national and international food politics; sustainable farming practices; consumer rights to healthy, safe, and effective products; and social justice for all people. Through consumer activism we organize and activate cooperators in achieving the ideals and values which we describe here.

The Education Committee also seeks to inform our community about how food is grown, produced, processed, and distributed; and to work with other organizations dealing with food related issues.

MEETINGS: Our next meeting is Aug. 25. For info., call Rod Hunt at 769-0095. (2400)

## ACADEMIC WORD PROCESSING

Repetitive Letters, Resumés, Reports,  
Meeting Minutes, Pamphlets—  
All Your Word Processing Needs

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## "Don't eat anything you can't pronounce."

### Store Bought Whole Wheat Bread Ingredients

Whole wheat flour, water, sugar, wheat gluten, partially hydrogenated vegetable shortening (may contain soybean or cottonseed oil), honey, yeast, salt, soy flour, calcium sulfate, dough conditioners (may contain calcium and/or sodium stearoyl-2-lactylate, mono- and diglycerides, polysorbate 60 [ethoxylated mono- and diglycerides], calcium carbonate, dicalcium phosphate or potassium bromate), whey, skim milk.

Wildflour Bakery is a not-for-profit community business. In addition to providing wholesome baked goods, we also present nutrition education programs in Ann Arbor public schools.

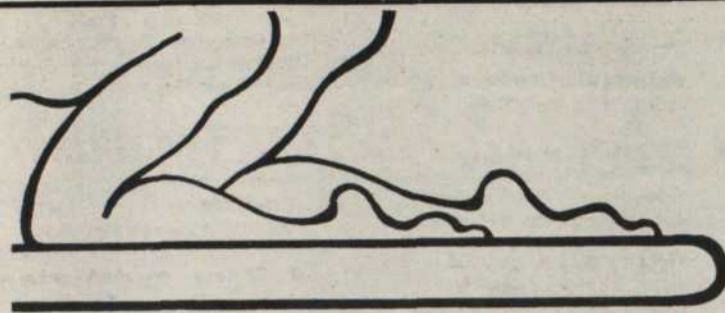
### Wildflour Bakery

208 N. Fourth Ave. 994-0601  
Mon. - Fri. 7-6, Sat. 8-5

### Wildflour Bakery Whole Wheat Bread Ingredients

Organically grown whole wheat flour, water, barley malt, honey, safflower oil, vinegar, yeast, salt.





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**Ypsilanti Food Co-op (YFC)**

312 N. River St.  
Ypsilanti, MI 48198  
483-1520

**CURRENT NEWS:** YFC will host an Open House this month to attract attention and new members to the co-op. Refreshments will be served. See the CALENDAR, Friday 21 to Sunday 23 for details.

**BACKGROUND:** The Ypsilanti Food Co-op is a not-for-profit organization. We provide wholesome, nutritious food at the lowest possible prices. You can buy in small quantities or order in bulk. Although the Co-op is set up like a store and open

to the public, members and shoppers have input to choose the food items and products that are sold in the store. The Co-op is based on a one-member one-vote democratic system for successful management of the store.

**MEMBERSHIP:** The Ypsilanti Food Co-op serves the entire community. Membership is easily obtainable and entitles members to several benefits. Upon membership, you become part owner of the co-op, enabling you to vote on issues of concern to the co-op, work in the store, and shop at a discount. A newsletter is published monthly to keep the community informed of the happenings of the co-op. New members are always welcome. (1156)

**GAY RIGHTS**

**Gay Liberation**  
c/o 4117 Michigan Union  
Ann Arbor, MI 48109  
INFO: 763-4186  
HOTLINE: 662-1977

**CURRENT NEWS:** Now that the Michigan celebrations of Lesbian-Gay Pride have been successfully completed, we are concentrating our energy on planning for the second National Lesbian-Gay March on Washington. Nearly 500,000 people are expected for the March, scheduled for Sunday, October 11.

The local organizing Committee is meeting every other Tues. (8/11, 8/25) at 7:30 pm in the Michigan Union, Room 1209 on the main floor. We hope you will join us to help with transportation (preferably in a bus or van to boost community spirit), publicity, fundraising, etc.

The Michigan Organization for Human Rights is holding monthly planning meetings: please attend the meeting scheduled for Wed., Aug. 19 at 7:30 pm at the MOHR office in Detroit, 17520 Woodward. Call 763-4816 to pool transportation.

A Fundraiser for the March will be held Fri., Aug. 21 in Detroit at the Eagle Bar, 1501 Holden (873-6969).

Events for the weekend of the March are scheduled as follows: Fri., Oct. 9: hundreds of thousands of lesbians and gay men travel to Washington. Sat., Oct. 10: National Wedding Day for lesbian and gay male couples (for information, see our column in last month's AGENDA). Sun., Oct. 11: The National March. Mon., Oct. 12: National Gay Lobby Day. Tues., Oct. 13: Civil Disobedience Day in Washington, D. C.

Please join us. "For Love & Life—We're Not

Going Back!" For information call 763-4816 or 1-869-MOHR

**PURPOSE:** To provide information, counseling and related social services for people concerned about sexual orientation; (1) maintain Hotline for crisis intervention, peer counseling, referral; (2) help provide factual information to offset prejudice and misinformation about lesbians and gay men; (3) work to obtain human and civil rights for all, regardless of sexual orientation; (4) help lesbian and gay men's groups organize; (5) link to other community groups.

**MEETINGS** vary according to purpose; we do most of our work in subcommittees: Counseling, Groupwork, Education, Civil Rights. Call for location. Our group 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 15 members. We're a registered non-profit organization.

**COMMUNITY SERVICES**

**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:** Call for information. **Human and Civil Rights:** Information and referral to help people who are being discriminated against because of their actual or presumed sexual orientation or their presumed "cross-gender" characteristics; lobbying for human and civil rights. **Community Organizing:** Information and help on organizing groups, setting goals and objectives, addressing conflict, linking to other groups and resources. (3130)

**HEALTH ISSUES**

**Wellness Networks**  
P.O. Box 3242  
Ann Arbor, MI 48106  
662-6134

**CURRENT NEWS:** Recent developments on the local scene have been heartening. Ann Arbor City Council recently adopted a policy ruling out discrimination against city employees who are seropositive or have ARC or AIDS. The development of the policy was a slow and careful process, drawing on the wide range of health-care and legal expertise available. The city took the opportunity to begin the process of educating its employees by holding a series of workshops.

On other fronts, local PWAs and PWARCs began to link up both with the National PWA Coalition and with Wellness through a newly formed group; call us for information. And U-M announced it will sponsor a Safer Sex Awareness Day this fall (Sept.). The Ann Arbor News greeted the information with an enthusiastic editorial.

On a broader front, however, the last few months have not been encouraging. The "do something" impulse that has been sweeping state legislatures continues to prompt bad laws and policies. A few isolated cases of quarantine show that strong enforcement gestures are not out of the question, as do some recent legal cases associating possible viral contagion with attempted murder charges. Many of the problems posed by HIV-antibody testing will need to be reconsidered if a convenient test for the virus itself becomes available. Such a test has recently been developed and is being studied. The new virus test would make it possible to monitor the actual extent of viral activity in the blood, a major medical advance. But the resulting civil-rights confusion could be tremendous.

The international dimension of AIDS often gets overlooked or even trivialized. In a recent column Norman Podhoretz said, with regard to modes of transmission, "Africa? Who knows about Africa?" He strongly suggested that no reliable information

relevant to the health situation in North America could be expected to emerge from Africa, for "AIDS will kill millions, possibly tens of millions of people in Africa. Whatever our concerns and actions about AIDS in this country, we must prepare to cope with an epidemic in parts of the Third World greater than any in modern times" (Robert Bazell, The New Republic, June 1, 1987). The possible elimination of a large part of its population is an important thing to know about in connection with Africa.

Another flash from the developing world lies behind a recent action to the FCC, which prohibited broadcast of Robert Chesley's play "Jerker." JR, a paraplegic Vietnam veteran, is comforting his phomosex partner, who is distraught over the imminent death of a friend with AIDS. The speech is a variant of the familiar line, "My country gave me a medal for killing a man and took it away for loving one." Here is part of what the FCC objected to: "I was in Vietnam. I don't want to talk about that now, except to say I nearly died there. And for what? What would have been the purpose? Greed, stupidity, that's what I gave . . . a part of my life for. And some of the things I saw there, I still see them sometimes when I close my eyes: like they were so terrible, so evil, they burned into my eyes and I'll see them as long as I live. I'm not going to tell you about them. I don't tell anyone. But take my word . . . I just wanna say: I know, I saw what . . . "immoral" means. And that's why nobody but nobody tells me I'm immoral if I love a man, if I love a hundred men in one night . . . all that is good: really, truly basically good. Something in me knows that, knows that it's just the exact opposite of the evil I've seen."

**ACTIVITIES:** We will be having a training session late summer or early fall; this two-day session is required for those who want to work as buddies, or visiting patients in hospitals, or in any of the other many activities we facilitate. Call for details.

**MEETINGS:** General meetings are held the second Sunday of every month and are open to all. The next meeting is Aug. 9, 3:30 to 5:30 pm at St. Joseph Mercy Hospital Education Center (enter through the Outpatient Entrance). (4090)

**Free South Africa Coordinating Committee (FSACC)**

8309 Michigan Union  
Ann Arbor, MI 48109  
971-7994 or 769-8549

MEETINGS: Come to FSACC meetings every Monday, 7:30 pm in the CAAS Lounge, Rm. 111 West Engineering Bldg.

The Free South Africa Coordinating Committee (FSACC) is a multi-racial/ethnic campus-based group committed to opposing the brutal system of apartheid in South Africa and racism in the United States. Formed in the Spring of 1985, FSACC came together partly in response to the escalation of the struggle for freedom in South Africa and the increased repression by the Apartheid regime. We were also inspired by the upsurge in anti-apartheid activities on campuses across the U.S.

Now, two years later, the struggle in South Africa continues: 2500 people have been killed since Dec., 1984 (NYT 5-15-87). Our government has continued the bankrupt policy of constructive engagement, a policy that has done nothing except further legitimize white-minority rule and provide a smoke screen for a more destructive engagement—providing more and more U.S. military aid to the South African Regime's "freedom fighters."

UNITA, led by Jonas Savimbi, serves to destabilize Angola, one of the Front Line States (Angola, Botswana, Zambia, Zimbabwe, Tanzania and Mozambique), that are already suffering from the historically determined economic dependence on South Africa. As in Central America, our government willingly supports mercenary forces like UNITA. The Reagan and Botha governments view the destabilization of Angola as a crucial element in their war against the peoples of Namibia and South Africa. South African forces continue to overtly and covertly cross the borders of the Front Line States to attack the African National Congress (ANC) and the South West Africa Peoples Organization (SWAPO).

FSACC believes it can contribute to the liberation movement in South Africa and Namibia by working with other groups in producing literature and sponsoring events to educate people about the crimes of Apartheid and the ways that the U.S. government, corporations, banks, and institutions of higher education (including U-M), continue to legitimize a regime the United Nations has called, "a crime against humanity." FSACC believes that

these institutions can be pressured to sever all economic and cultural ties as part of an international movement to isolate the racist Apartheid regime.

Many of us see the shanties on the Diag but are not clear why they are there and what they represent. The Anti-Apartheid shanties on the U-M Diag are built (and re-built) to remind this campus community of the suffering and injustice in South Africa. The shanties symbolize our solidarity with the people of Southern Africa in their quest for a free society. The shanties are replicas of the dwellings that most Black South African are forced to live in as a result of the Apartheid regime. A large family of 10 to 12 people may be forced to live in a shanty this size. Many of the 23 million Black South Africans have no other alternative but to live in these conditions, as the Apartheid system refuses to recognize their legitimate demands for a decent wage and living conditions. In fact, the Apartheid government continually attacks the shanty towns, such as The Crossroads, destroying everything with bulldozers and fire. The people who live in these conditions endure these attacks and reconstruct their homes when the Security Forces have gone. The entire routine is then repeated at the whim of the Security Forces.

In March of 1986, the first shanty was built on campus in conjunction with the construction of shanties on other campuses across the country. At the time FSACC demanded that the University divest its shares in companies doing business with South Africa and that it grant an honorary degree to imprisoned ANC leader, Nelson Mandela. Students staffed the shanty around the clock during the National Two Weeks of Action Against Apartheid. During 1986 neither of the demands were met.

In the Two Weeks of Action in the Spring of 1987, FSACC built the second shanty. This was done to further pressure the University to meet our demands, as well as to educate the campus community that the situation in South Africa has worsened over the past year. On March 19, 1987, the day the United Coalition Against Racism (UCAR) occupied the administration building, the Regents of the University agreed to award an honorary degree to Nelson Mandela. But the University still has not divested the remaining \$500,000 in companies supporting the white South African regime. As FSACC has pledged from the beginning, the shanties will be dismantled when the system of apartheid is dismantled. (4770)

**November 29th Committee for Palestine (N29)**

4203 Michigan Union  
Ann Arbor, MI 48109

"Campaign to close down the PLO": Now that the Palestine Liberation Organization (PLO) has unified its ranks and clarified its positions regarding a future International Peace Conference, it's no surprise that a concerted campaign has begun to silence pro-Palestinian views and to delegitimize the PLO's role in any future talks as the representative of the Palestinian people.

On June 3rd, Congressman Jack Kemp (R-NY) introduced H.R. #2587 in the House of Representatives. He had 15 co-sponsors (as of today the number is up to 29) and the bill was referred to the House Committee on Foreign Affairs. The new Kemp bill virtually replaces his earlier H. R. #2211 which had little support due to its blatant assault on first Amendment rights and inability to enforce it.

In the Senate, Charles Grassley, with strong support from Robert Dole and among others, Carl Levin, introduced S. #1203 on May 14, 1987, known as the "Anti-Terrorism Act of 1987." This Senate bill is essentially the same thing as H. R. #2587.

The two bills target the Palestine Information Office (Washington, DC) and the Palestine Liberation Organization Office at the United Nations (NY) for closure. However, several clauses in the bills, particularly Section 3, have serious implications for any American citizen who advocates human rights and peace perspectives which are consistent with those of Palestinian leaders.

Under the guise of anti-terrorism rhetoric, these bills could prevent Americans from hearing from the legitimate representatives of the Palestinian people and infringe upon our rights of free speech and political association. Actually both PLO offices operate legally within the U. S. and Sec. of State Shultz has recently upheld their right to operate. There have been no acts of Palestinian violence on U. S. soil to warrant such actions. It is also widely known that AIPAC, Israel's lobby in our government, and other Zionist lobby groups had a hand in drafting both legislations.

The Senate bill has been referred to Senator John Kerry's (Mass) subcommittee on "Terrorism, Narcotics, and International Communications." You

are urged to write Kerry and Levin to request that they oppose the bill and hold hearings.

In the House, the bill has been referred to four subcommittees on Foreign Affairs. The strategy is different. Due to First Amendment issues involved, the bill should be referred to a Judiciary Committee. Urge your congressman, particularly Reps. Conyers and Crockett and Rep. Don Edward (CA), to oppose these bills.

We urge you all to oppose this repressive legislation for the sake of our First Amendment rights and spread the word to others. Today the Palestinians happen to be the brunt of the attack. Tomorrow it could be those defending Blacks in South Africa or the legitimate government of Nicaragua.

MEETINGS: The heat is on. The Palestinian movement, as it gains momentum and its solidarity connections, is now under attack. We need volunteers and committed people from all sectors of today's activists. Please join us. Weekly meetings will start in Sept. and will be advertised. See you there.

BACKGROUND: N29 is an American organization established to build solidarity with the Palestinian people. We aim to educate fellow Americans about the history and aspirations of the Palestinian people. We seek to politicize the American public by showing them how official U.S. aid to Israel (now about \$4 billion yearly) is used. We want to tell Americans that Palestinians are human beings whose human and national rights are being abused by the Israeli government, with the consent and participation of the American government. (3750)

**United Coalition Against Racism (UCAR)**

3909 Michigan Union  
Ann Arbor, MI 48109  
769-8549 or 763-3241

OBJECTIVE: The United Coalition Against Racism (UCAR) is a coalition of African-American,

(CONT. ON NEXT PAGE)



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**UCAR**

(FROM PREVIOUS PAGE)

Asian-American and Latin-American student groups which came

together this spring following a series of racist attacks against the University of Michigan's minority communities. By binding together we present a united front to confront both individual and institutional racism.

We hold weekly discussions in the Michigan Union on

Tuesdays at 6 pm on various topics. We also sponsor biweekly teach-ins to examine and deepen our understanding of societal racism.

For more information call Barbara Ransby at 769-8549 or Lannis Hall at 763-3241. (700)

**SPARK****3909 Michigan Union  
Ann Arbor, MI 48104**

**BACKGROUND:** What kind of future can you expect for yourself? Can it be a comfortable one? If you are of draft age, you stand a good chance of having your studies interrupted by battle formation, as the United States prepares for war in Central America and the Middle East. If you are a woman, you cannot even walk the

street at night without constantly looking over your shoulder. If you are non-white, not even the hallowed halls of the U of M can protect you from the racism in this society.

If you expect a well-paying job—record bank closings and business foreclosures, skyrocketing foreign debt and wildly fluctuating currencies are the forewarnings that the world is on the verge of economic collapse. If you are living and breathing and walking this earth, your life is threatened by a nuclear annihilation which seems more possible every day.

**Do you want to change this?** We see that the problem is Capitalism itself, a system in which an elite class of people reap their profits from the misery of humanity. Everything in this society tells us that there is no way out; the schools, the media, the

churches all tell us that there is nothing we can do to rid ourselves of all these problems. But there is a solution: we need to get rid of the system. The only way out for humanity is a socialist revolution.

**WHERE TO FIND US:** If you are looking to change things, we want to talk to you. Look for us, and our literature tables, around campus. Contact us at the address above. Or, come check out our Revolutionary History Series on Tuesdays, 7 to 8 pm, room 2407 Mason Hall. These classes present a history which has been kept from us, the history of the struggles of oppressed peoples; and, it presents this history with a view toward change. This month's topics are: The Cold War (Aug. 4), Attica (Aug. 11), and Nicaragua (Aug. 18). Anyone who is interested in ideas, in history, in changing things is welcome to come. (1982)

**OTHER****PEACE & DISARMAMENT****Michigan SANE**

1416 Hill St.

Ann Arbor, MI 48104

663-3913

**BACKGROUND:** Michigan SANE is the state affiliate of National SANE. SANE is a citizen's lobby with a membership of 150,000 working through the legislative process to reverse the arms race.

SANE works to challenge the militarization of U.S. foreign policy through direct citizen lobbying. SANE currently is working through Congress on three issues: 1) The elimination of funding for the contras attempting to overthrow the democratically elected Sandinista government of Nicaragua; 2) A worldwide ban of all further testing of nuclear warheads; 3) The elimination of funding

for further research on Star Wars and weapons in space.

Michigan SANE operates a door-to-door canvass to urge more people to contact their elected representatives in order to pressure them to end to the arms race and seek a more peaceful foreign policy. Opinion polls demonstrate broad popular support for an end to aid to the contras, and an end to the arms race, yet the militaristic policies continue. SANE, by going door-to-door with a clear option for people who are tired of complacent acceptance of the status quo, is attempting to involve these people in becoming a part of the solution.

**CURRENT NEWS:** Presently, our work revolves around urging an end to the filibuster which has kept the Senate from voting on the Comprehensive Test Ban Treaty legislation, as well as talking to many people door-to-door of the need to eliminate all funds for the contras.

Michigan SANE participates in the 2nd District Coalition for

Arms Control, the soon to be formed 2nd District Coalition for Peace in Central America, and the very newly formed Michigan Peace and Justice Network. This statewide coalition of peace groups met for the second time in July. They decided to form a speakers bureau, and work to put together a calendar of events for the area to avoid scheduling major events on the same days. The group also has formed a committee to explore how organizations can be kept better informed of activities on short notice. The groups felt a need to be able to respond on much shorter notice to current events such as the Iran/Contra hearings. A fourth area the group will be looking for ways to jointly work together, is the 1988 elections which will be so critical for the years ahead.

**MEMBERSHIP:** Michigan SANE needs your help if you are interested in becoming more involved on these issues. We have regular volunteer activities several evenings each week. (2510)

**Washtenaw County Women's Action for Nuclear Disarmament, Inc. (WAND)**

P.O. Box 1815

Ann Arbor, MI 48106-1815

761-1718

**PURPOSE:** 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 & MEMBERSHIP:** Meetings are held the 2nd

Sunday night of the month at the First Baptist Church, 512 E. Huron. Call our Information Hotline at 761-1718 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.

**CURRENT NEWS:** Phillips P. Moulton will speak on alternatives to military defense at the August 9 general meeting at the First Baptist Church, 512 E. Huron. Author of the book "Ammunition for Peacemakers: Answers for Activists," Mr. Moulton will explain his

ideas for a civilian-based defense system. New members are always welcome. Doors open at 7 pm and the meeting begins at 7:30.

Kate Warner, current WAND co-chair, went to Nicaragua as part of the second Sister City delegation to Juigalpa. At a later date she will give a talk on her experiences there. WAND members will be participating in the Michigan Peace March and at the gathering that will follow in West Park on Sat., Aug. 1. WAND is now circulating a new petition at the Farmer's Market that protests the current bloated U.S. military budget.

Come see us at our booth at the Art Fair on South U!! (1670)

**SENIOR CITIZENS****Housing Bureau for Seniors, Inc.**

1010 Wall St.

Ann Arbor, MI 48109

763-0970



**CURRENT NEWS:** Summer in Ann Arbor means Fair time! The Housing Bureau for Seniors along with co-sponsors Ann Arbor Board of Realtors, Ann Arbor Apartment Association, Citizens Trust, and Great Lakes Federal Savings, is holding a Housing Fair for Seniors at Washtenaw Community College, August 14, 1987 from 10 am to 4 pm. This event, the first of what

we hope will be an annual event, promises to have one-stop shopping for senior citizens and their families who wish to explore all housing options open to them. So far, exhibitors in the

areas of architecture, apartments, home health care, and other service organizations have accepted our invitation to set up displays at the Fair. In addition, entertainment is planned, and refreshments will be available. We hope to see many of you there!

Although many folks are away on vacation (which includes a lot of our volunteers) calls keep coming in to the Bureau from folks who need help with housing concerns. A problem which seems to be heard with more and more frequency these days is that apartment rents are escalating rapidly, and more and more seniors are finding that they have reached the limit of their shelter budget and need to relocate. Because apartment rents are increasingly out of reach for the person

on a fixed income, homesharing is becoming a potential solution for many.

Please join us at the Housing Fair and find out how you can stay in your own home, or homeshare for companionship and economic assistance, or find an apartment which will be affordable and comfortable, or look into mobile homes, or retirement centers. We will also have information about subsidized low income housing, currently in short supply. The phone just rang—another call about a tenant in her eighties who ahs to be out in a month so the house can be renovated for students—COME TO THE FAIR!

**WOMEN'S ISSUES****Women's Crisis Center - WCC**

P.O. Box 7413

Ann Arbor, MI 48107

CRISIS LINE: 994-9100

Business line: 761-9475

**CURRENT NEWS:** We at the Women's Crisis Center have been having a busy summer. In June, we started a door-to-door outreach and fundraising drive to tell people about our services and solicit contributions. We have been very successful and wish to thank all of the people who have so generously supported us. Thank you also to all the women who have contributed their Wednesday evenings to help us raise these needed funds. We'll be out for one last time on Aug. 5 from 5 to 9 pm. Join our canvass

collective and have fun!

Planning for the Ann Arbor Free Women's Festival has been in full swing for several months now. The Festival will be Sun., Aug. 9 at West Park from 1pm to dusk. If you are a performer or a crafts-woman and would like to share your talents, please call Andrea D. or Karen at 761-9475 before Aug. 5. Groups working for social change who want to set up a table should call by Aug. 5 to reserve space. Spread the word! Childcare will be provided for this event. Join us for a great time!



A general volunteer training will be held on Mon., Aug. 10 from 7 to 10 pm. This training is for women interested in doing community work with the Women's Crisis Center. It will provide an introduction to WCC and give information on how to get involved.

The next peer counselor training is scheduled for Thur., Sept. 10 & 17; Sat., Sept. 12 & 19; and Sun., Sept. 13 & 20. There will be another peer counselor training in October. Call WCC for more information and to sign-up.

**PURPOSE:** The purpose of the Women's Crisis Center is to help women gain control and dignity in their lives by providing non-judgemental support, information and resources.

WCC volunteers provide free peer counseling and crisis intervention for all women in the Washtenaw County area. We also organize education and support groups, workshops, and activities.

WCC is a non-profit, collectively run organization made up of community women concerned with the needs of all women. Our funding is primarily from private donations. We depend on community support to be able to continue providing the services we have been for the past 15 years. We strongly encourage all women who want to work to change society to get involved in active, empowering work with other women.

**COMMUNITY SERVICES**

The Crisis Line: 994-9100, operates every day, 10 am to 10 pm, providing free and confidential peer counseling to all women who call.

**Referrals:** WCC offers over 600 referrals to agencies and individuals in and around Washtenaw County. WCC also sells low-cost, do-it-yourself divorce kits. (2694)

**RACISM**

(FROM PAGE 5)

and in many arenas. In fact, the fight against racism in education extends far beyond the schools and universities, but must extend to the problems and inequities

manifest in the society as a whole. Racism is reflected not only in who is allowed into the University, but who is excluded. It is reflected not only in the small percentage of Minority students, but in the proportionately high number of campus workers in the

lowest echelons of the University hierarchy. It is also reflected in the Jim Crow public school system which college students come from and the types of jobs that await them when they graduate, if they graduate. In formulating future political strategies to

combat racism UCAR will be striving to build closer links with the community and formulating a vision of racism and strategies to fight it that address the larger picture as well as our immediate concerns as University students.



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