

Spotting Child Abuse

by Mindy Robin Adelman

Recently, a lot of attention has been given to physical and sexual assaults on children by strangers. What many people don't realize is that the majority of people who are hurting children in our society are the children's parents, grandparents, or other people who are close to the child or responsible for her or his well-being. According to the Michigan Children's Trust Fund for the Prevention of Child Abuse, more children under the age of five die from injuries inflicted by their parents than die from tuberculosis, whooping cough, polio, measles, diabetes, rheumatic fever, and appendicitis combined. According to the Assault Crisis Center of Washtenaw County, one out of three girls and one out of six boys are sexually assaulted before they reach the age of 18. Ninety percent of the assailants are known to the children. Eighty percent of the assailants are within the child's family.

Child abuse, as defined by the Exchange Club Center for the Prevention of Child Abuse, is any "non-accidental harm or damage inflicted on a child by an adult. Damage may be physical violence, sexual exploitation and/or emotional maltreatment."

Sexual Abuse

Sexual abuse is anything that an adult does with a child to give the adult sexual excitement. The Ann Arbor-based educational group Break The Silence cites sexual talk, showing pornography to a child, sexual fondling of the child or having the child sexually fondle an adult, oral sex, and intercourse as examples of sexually abusive behavior.

The following symptoms of sexual abuse have been identified by the Kalamazoo County Child Abuse/Neglect Council. If encountered, the Council urges that they be reported to Child Protective Services for further investigation.

Repeated attempts to run away from home, or extreme fear or reluctance to go home after school may indicate that a child is trying to run away from someone or something at home. Aggressive or delinquent behavior such as lying, stealing or being physically or sexually abusive to other children, is often a child's only way of acting out the frustration and lack of control that s/he is feeling from abuse. It may also represent what s/he is experiencing at home.

Sexually seductive behavior toward adults or other children may indicate that a child has learned that the only way to get love, affection or attention is through this behavior. Sexual themes in a child's artwork may represent something that s/he is afraid to talk about, or that s/he has been told not to discuss, or that s/he doesn't know how to discuss. Art is an outlet that many children and adults use to express things that are difficult for them to verbalize.

A child may fear being touched, especially by adults, if s/he associates touch with something that is confusing such as an adult's sexual excitement. A child may resist being with a particular person, either because that person is abusing her or him, or reminds her or him of someone who is. A child may also isolate her or himself from peers. Children often believe that others know what they're thinking. Believing that the abuse is their own fault, children may fear that others will discover their secret and no longer like them, or get them in trouble for it. A child may go through a sudden behavioral change, such as an outgoing child suddenly becoming shy. Other signs of possible sexual abuse include: self-mutilation, venereal disease, substance abuse, overeating/undereating, psychosomatic complaints and suicide attempts.

Physical Abuse

Physical abuse occurs when physical damage is done to the body of a child, either as a form of punishment for the child or because the adult has not yet learned more appropriate ways in which to handle frustration in her or his own life.

Symptoms of possible physical abuse and neglect, as identified by the Exchange Club Center for the Prevention of Child Abuse, include unexplained bruises, burns, fractures, or other injuries. A

(see CHILD ABUSE, page 4)

SEPTEMBER 1989

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The Tom Monaghan/Word of God Connection Right Wing Pizza Baron Sparks Domino's Boycott

by Ted Sylvester

Domino's Pizza insists that the current boycott of their company is having no impact on their sales of pizza. "We've looked at campus sales nationally," said company spokesperson Ron Hingst in a recent interview, "and they are up from last year." However, Hingst admitted that campus markets across the country were registering some boycott activity, and singled out Berkeley, Denver, and Manhattan as "hot spots." Hingst said both the pizza stores and the company are receiving letters and Domino's Pizza coupons with anti-Domino's messages written on them.

The boycott was launched at the Ann Arbor Township-based Domino's Pizza World Headquarters July 18 by a coalition of seven groups, including members from NOW (the National Organization for Women), the Latin American Solidarity Committee, and the Ann Arbor Coalition to Defend Abortion Rights, among others.

"I have worked in grassroots organizing for a number of years," said Phillis Engelbert, a spokesperson for the Coalition to Boycott Domino's Pizza, "but I have never seen anything like the response that this boycott is provoking." "As more people find out about the boycott, and the reasons for it," explained Engelbert, "the sales of Domino's

Pizza will drop in a way that not even the company will be able to deny."

Engelbert points to a barrage of media attention—local and national—directed at the boycott as another measure of its success. Engelbert and other members of the Coalition have been interviewed about a dozen times by newspapers and radio stations, including Newsday and Newsweek. The McNeil/Lehrer News Hour is also interested in the story and will be sending a crew to Ann Arbor in mid-September.

Meanwhile, the Coalition to Boycott Domino's Pizza meets weekly, planning strategies for mobilizing students here in Ann Arbor and on campuses across the country. "Domino's has long relied on student markets for their pizza profits," said Engelbert. "It's time they were held accountable for the irresponsible way those profits are spent."

The Coalition is demanding, among other things, that Thomas S. Monaghan, sole owner of the Domino's Pizza empire, an enterprise which boasted \$2.3 billion in sales in 1988, stop using pizza profits to fund the anti-choice movement. In particular, the group objects to \$110,000 in donations in 1988 made by Monaghan and Domino's

Pizza to Michigan Right to Life's "Committee to End Tax-Funded Abortions" (see AGENDA, August 1989).

The seed for the current coalition boycott was planted in the spring of 1988 when Monaghan personally cancelled a NOW fundraiser scheduled for May 20 at Domino's Farms, the complex which serves as corporate headquarters for Domino's Pizza. At the request of Washtenaw-Ann Arbor NOW, on January 13, 1989, the National NOW Board passed a resolution, urging their 200,000 members to boycott Domino's Pizza. "NOW chapters around the country were also asked to organize events and letter-writing campaigns around the boycott," said Jan BenDor, a spokesperson for 500-member Washtenaw-Ann Arbor chapter.

Monaghan, a self-proclaimed devout Catholic who opposes abortion, cancelled the NOW event when he learned some of the proceeds from the hayride and pizza party were to go to the People's Campaign for Choice, a group working to protect the reproductive rights of all women. With the help of the ACLU, NOW is suing Domino's Pizza, claiming they were victims of dis-

(see BOYCOTT, page 4)

The Neglected Legacy of Frank Lloyd Wright

by Rich Ahern

Frank Lloyd Wright is commonly considered to have been America's greatest architect. Even now, 30 years after his death, his fame and the fame of his buildings are undiminished.

But what is not well-known about Wright among the general public is that he was a visionary philosopher of culture as well as an architect of buildings. Indeed for him "Architecture" was a big word, encompassing not only the design of buildings but the design of landscapes, of transportation and utilities systems, of the entire built environments of continents and of the political and institutional structures of nations as well. "[T]here can be no separation between architecture and our culture," he said.

Wright's philosophy is scattered throughout his many writings. It is incomplete and in some need of modification in the light of experience. It was rarely taken seriously in his own day and is generally ignored in our times. Nevertheless, a systematic study of Wright's ideas reveal a remarkably coherent, wholistic philosophy that is, I believe, highly relevant to the future of our planet—a legacy unfulfilled but well worth fulfilling.

Frank Lloyd Wright: Commodity

Understanding that legacy is inhibited by a rather formidable obstacle: Frank Lloyd Wright is a hot commodity. His buildings are popular tourist attractions. Books and articles on Wright and his works proliferate. Houses he designed can command exorbitant prices on the real estate market, while his drawings, furniture and furnishings are much sought after items on the collectors' markets. All of this over-emphasis on the material legacy of Wright tends to obscure the importance of his political, economic, and social ideas.

Possibly the foremost and certainly the most flamboyant promoter of Wrightiana is Tom Monaghan, owner of the Domino's Pizza empire. He has established a museum to house his extensive collection of Wright furniture, furnishings and models, and an archives for Wright's plans and documents. He has bought Wright houses and has built his Domino's Pizza headquarters in a Wright-influenced style. He has retained a former Wright apprentice to design his own mansion. And he has co-sponsored, with the University of Michigan, a series of four symposia on various topics relating to the legacy of Frank Lloyd Wright.

As a long-time admirer of Mr. Wright and his work, my initial reaction to Mr. Monaghan's avocation was wholly favorable. And there has been a good deal of worthwhile information generated, especially as a result of the symposia. Nevertheless, as the years pass by and the names of Wright and Monaghan become inextricably associated, I have been disturbed to find that many people who know of Monaghan's far-right ideology assume that Wright was of like mind. Some superficial similarities might seem to support that view: their flamboyant showmanship, their need to be number one, their love of fine cars. But on fundamental issues their ideas are often poles apart.

The Archives, Museum, preservation efforts, design influences and symposia are all well and good in and of themselves, but I have no doubt Mr. Wright himself would not place great value on most of those projects. His furniture was not always his pride and joy: "I have been black and blue in some spots, somewhere, almost all of my life from too intimate contact with my own early furniture," he confessed. The chair that Monaghan paid \$198,000 for or the dining set he paid \$1.5 million for were important elements when seen in their original beautiful environs, but are

quite homely as well as uncomfortable when taken out of context. Wright saw "no value in the part except as the part is harmoniously related to the whole."

Preservation was generally a low priority for Wright, even of his own buildings. He saw change as an inexorable law of nature and he always had his eye on the future. He never failed to stress that "the essence of organic building is space, space flowing outward, space flowing inward. Both plan and construction are seen to be inspired from within." Nevertheless, he might well be pleased with the preservation of his houses if people could sit and relax in his interior spaces so as to experience his buildings from the inside looking out.

The wonderful sense of great interior space that was the hallmark of all of Wright's office buildings and which served to impart a sense of "family" to a corporate enterprise, is entirely missing in the Domino's headquarters building, the Prairie House. Instead we find the original graceful lines of Wright's prairie houses expanded to gargantuan proportions, eventually to be six-tenths of a mile long, overwhelming both people and landscape. And given Wright's statement that "I have opened the door and shown many a man out of my office when I found that he sought mere novelty..." it takes little imagination to know how he would react to a proposal to design a "Leaning Tower of Pizza" with a 15 degree tilt, as planned by Monaghan. It's a great visual pun but a mere publicity gimmick would be inconsistent with Wright's idea of functional architecture. His dictum was "form and function are one," not "form follows fashion."

While the symposia co-sponsored by

(see WRIGHT, page 10)

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LETTERS

Serious Oversight

I appreciated the large amount of space devoted to AIDS in the August issue of your excellent publication. As a founding Board member of Wellness Networks, Inc. - Huron Valley (WNI-HV), I am taking this opportunity to inform you that the referral list at the end of the article omitted any mention of this commu-

nity-based volunteer group, a primary source of education and support services concerning AIDS. WNI-HV provides these services specifically to residents of Washtenaw, Jackson, and Lenawee Counties. For information, services, or to volunteer write: WNI-HV, Box 3242, Ann Arbor, MI 48106 or call 313-572-WELL. The office is located in the Washtenaw Medical Arts Building, 3075 Clark Road #207, Ypsilanti, MI 48197.

Jim Toy
ANN ARBOR, MI

Features of Berkeley to Watch Out For

5 million free newspapers (weekly)
12 million free newspapers (monthly)
40,000 cappuchino stops
10,560 homeless people
3 riots on Telegraph Ave. (weekly)
10 psychotherapists (per square foot)
53 massage centers (per block)
5 bongo players (per street corner)
tie-dye t-shirt stalls (everywhere)
sun (every day)
5,000 connections (e.g. The Haircut Connection, The Coffee Connection, The Computer Connection)

Nobel Prize winners (weekly)
350,000 founding members of the SDS friendly neighbors (on one side)
use of the adjective "funky" (every sentence)
no Ann Arbor friends (sad)

Mary Mangan
BERKELEY, CA

Subscriber No More

A year was enough to learn that you are not radical enough to stimulate me.

R.F. Burlingame
ANN ARBOR, MI

U-M Recycling Program Begins

by Buck Marks, Waste Recycling Coordinator at U-M

ANN ARBOR—This month U-M is launching the Housing Recycling Program (HRP), a major recycling project for its Housing Division. The HRP is the result of an 18-month planning effort initiated by U-M students. The projected recovery volume, for the residence halls and Family Housing units that will be serviced by the program, is approximately 2,000 tons per year. The effort, which is a joint venture of the Housing Division and the Grounds and Refuse Department, will focus initially on collecting newspaper, corrugated cardboard, pizza boxes, and office paper. Most of the residence halls' nearly 10,000 students will be included in this phase. Family Housing's 7,000 residents will join the recycling effort sometime in November. If projected recovery volumes are achieved, the program will be recycling 20-25% of the Housing Division's total waste stream by 1992.

Originally conceived out of concern for the environment, recycling became imperative as U-M was first barred from dumping waste at the Ann Arbor Landfill and later from the Rawsonville Landfill. The only other option was a 40 mile round trip to Browning Ferris Industry's Arbor Hills facility.

Student-sponsored residence hall recycling efforts, over the last 10 years, have primarily focused on collecting newspapers. These programs lacked continuity, however, due to the turnover of student residents.

The new Housing Recycling Program's goal is to institutionalize the recovery effort so that each part of the Housing community can share the responsibility: Students separate materials in their rooms and take them to the Waste/Recycling Station on their floor; office staff and administrators take office paper from their desk and place it into central containers; and custodians take the recyclables down to the loading dock when they handle the trash.

One of the most exciting aspects of the Housing Recycling Program is its education and promotion effort. The student volunteer efforts that up to this fall were directed at sustaining the operations of collecting, sorting, and transporting recyclables can now focus primarily on peer environmental education and community outreach. This fall, the Housing Division as well as other units on campus will be participating in a national network of colleges and universities established as part of the National Wildlife Federation's "Cool It" program. The program's goal is to promote awareness of issues around global warming and the ability of local communities to help mitigate its impact.

The Housing Division is also trying to influence the market for recycled products by increasing its buying of recycled paper stocks used for printing.

The effectiveness of the education, promotion and feedback is being studied by Linda Goldenhar, a doctoral student in the Department of Health and Human Behavior at U-M's School of Public Health. She is using the Housing Recycling Program to collect data for her dissertation: "The Educational Impact of Attitudes, Beliefs and Behaviors Regard-

ing Recycling."

Goldenhar administered a brief questionnaire to all incoming freshpersons during the Summer 1989 orientation. The questionnaire measured the students' attitudes, beliefs, knowledge, behaviors, and behavioral intentions regarding recycling before being exposed to the current residence hall recycling program. Demographic data as well as student identification numbers were requested so that follow-up research would be possible.

In the fall, eight residence halls will be randomly assigned to one of four treatment groups. Residence hall inhabitants will be exposed either to: one treatment (education), a second treatment (feedback), both treatments (education and feedback), or will belong to a control group (no exposure to education or feedback). Exposure will occur approximately three times over a six month period.

The students will be re-surveyed in March 1990 to determine whether the interventions had any effect on their recycling attitudes, beliefs and behaviors. The questionnaire will be modified to include additional questions regarding intentions to recycle once they leave the residence hall. Student recycling behavior will be measured by tracking the pounds of waste per student recycled from their residence hall.

Paper products were chosen to be recovered in the first phase of the program because they represent the largest volume and most readily recoverable materials. Over the course of the next eight months, the Grounds and Refuse Department will develop a recycling program for the major Campus Computing Centers, and mini drop-off stations for office grade paper. Glass, tin cans, and plastics will be incorporated starting in the fall of 1990. Construction debris is also being considered, and will be phased in during the first two years of operation.

AGENDA

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HOUSES WERE RAIDED BY ARMED PANTHERS. THE DRUGS WERE DESTROYED AND THE MONEY WAS CONFISCATED TO FINANCE COMMUNITY SERVICE PROJECTS.

The Black Panthers: A Retrospective In Memory of Huey Newton (1942-1989)

The past couple of years has witnessed a media orgy of 1960s retrospectives, usually short on facts, lacking in analysis, and big on the kind of romantic hype that is safe only 20 years later. The anniversary of the 1964 March on Washington, the Woodstock rock concert, and the murder of the three civil rights workers, Goodman, Chaney and Schwerner, are all thrown in the same pot of a garbled historical memory. One pivotal group from the 1960s which we hear very little about, however, is the Black Panther Party for Self Defense. They were gun-toting Black radicals with black leather jackets and black berets who referred to cops as "pigs." This is the sum total of what many young people today know of the legacy of the Black Panthers. But the Black Panther Party was, in fact, much more than that and has left a very important legacy. The recent death of Huey Newton, co-founder of the Panthers, provides an opportunity for us to reflect upon what the Panthers were and what impact they had.

Founded in Oakland, California in 1966 by Huey Newton and Bobby Seale, the Panthers advocated a 10 point program for Black self-determination which addressed issues of housing, unemployment, racism in education, militarism, corruption in the courts and police brutality. In addition to their political program, the Panthers were powerful symbols for Black youths in urban communities throughout the country. They appealed to the angry, frustrated Black youths who inhabited the streets of cities like Oakland, Detroit, and New York, successfully competing with local drug dealers and criminals for their loyalty. The Panthers sought to redirect that youthful anger and impatience into constructive political channels. Drugs, racism and capitalism were the enemies of Black people, argued the Panthers, not other Black people and not ourselves. The role of strong, intelligent Black youth was to serve their communities, not to either prey upon them or abandon them. The Panthers started some creative community service projects consistent with this philosophy including the Free Breakfast Program for schoolchildren; escort services to protect senior citizens from criminals; and of course, the infamous "peoples war on drugs," in which local drug houses were raided by armed Panthers. The drugs were destroyed and the money was confiscated to finance community service projects.

One of the most controversial aspects of the Panther's program was their encouragement of armed self defense against police violence. This, of course, was a reaction to escalating and often unchecked brutality by predominantly white police forces against urban Black communities in the 1960s. These programs and the politics upon which they were based reached thousands of young Black people of the so-called "underclass," many of whom were deemed "unreachable" by contemporary teachers and social workers. But the Panthers carried a very different message. Their message was that Black youth had every right to be angry and outraged at the condition of their lives, but that they had the power to change it, not as individuals but collectively through a political movement for "people's power." In describing the political philosophy of the Panthers, Huey said in 1968, "We have respect for all of humanity and we realize that the people should rule and determine their destiny....To have Black Power doesn't thumble or subjugate anyone to slavery or oppression. Black Power is giving power to people who have not had power to determine their destiny. We advocate and we aid any people who are struggling to determine their destiny. This is regardless of color."

Although short-lived, largely due to FBI harass-

ment and infiltration, the Panthers impact was significant. California Congressman Ron Dellums attributes, in part, the rise of Black elected officials in the 1970s and 1980s to the political organizing of the Panthers. In addition, the Panthers were some of the first forces on the Left to challenge the drug culture of the 1960s as "counter-revolutionary," based upon the havoc drugs had wreaked upon the Black community. They also exposed police brutality and corruption and are likely responsible, in part, for many of the reforms introduced later to abate police violence, desegregate all-white police departments, and insure a minimum of community accountability. Finally, the Panthers urged Black middle class people to fight for the interests, not of the most privileged sectors of the Black community, but of the most oppressed. And in contrast to a very narrow nationalist vision, the Black Panther Party urged unity between oppressed people in the U.S. with oppressed people all over the world.

Since those in power understand the potential threat from an alliance among all of us who are excluded from power, the message of the Black Panther Party, despite some of its weaknesses, was a very dangerous one to them. The counter-intelligence operations of the FBI, termed COINTELPRO, therefore targeted the Panthers for destruction using a wide variety of techniques to manipulate, harass, discredit and divide the organization and its leaders. FBI documents released under the Freedom of Information Act (FOIA) reveal that the agency's tactics included anonymous death threats, letters to spouses of party members charging infidelity, and the use of infiltrators to foment factional splits.

Huey's former attorney, Charles Garry, observed that the FBI's activities against the Panthers had emotionally killed Huey long before he was shot to death last week in Oakland. Ironically, the drug dealers who he had fought so hard against in the early days, had gotten the best of him. Many other Panthers suffered similar fates. Some were jailed on dubious charges. Dhoruba bin Wahad in New York and Ahmed Abdur-Rahman in Michigan are two former Black Panthers who have been in prison for nearly two decades for crimes that FOIA documents suggest they did not commit. Others were harassed to the point of psychological breakdown, and some were even killed in orchestrated police shoot-outs.

This memorial to Huey is not intended to romanticize the Panthers, because they, like every other political group, had their contradictions and weaknesses, sexism being a big one. Despite misogynist comments by former Panther leader Eldridge Cleaver, and Huey's own macho stance, the Panthers were as much a symbol of defiance and pride for young Black women as they were for men.

Women like Elaine Brown, Kathleen Cleaver, Angela Davis and the nine Panther women who were put on trial in New Haven in 1969 and who were all members or supporters of the Black Panther Party at one time, represented an important voice for Black women in that period. They were brave, articulate, serious young people who were not afraid to be beaten, jailed or even to die for what they believed. And many of them paid dearly for such courage but left a powerful and provocative legacy for all of us. They believed as Huey Newton did: "We will not compromise because the issue (of freedom) is so basic. If we compromise one iota we will be selling our freedom out. As far as we're concerned we would rather be dead than to go on with the slavery we are in."

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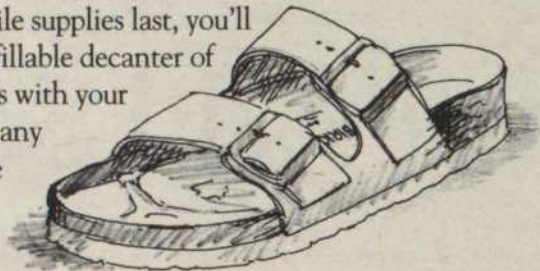
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(from page one)

crimination based on religion, in violation of the Elliot-Larsen Civil Rights Act.

Critics of Monaghan also claim that Domino's Pizza discriminates in the hiring and promotion of women. They cite a lack of women in the upper echelon of Domino's corporate structure. Of Domino's Pizza's top ten executives and seven-member Board of Directors, only one executive is a woman.

As further evidence of ultra-conservative leanings, and another reason to boycott Domino's Pizza, according to the Coalition, is Monaghan's support of the Ann Arbor-based Word of God charismatic community. Its understanding the Word of God community and its international subsidiary, Sword of the Spirit (SOS), is important, say boycott organizers, because the Word of God/SOS philosophy and worldview are what Monaghan seeks to promote through profits from Domino's Pizza sales.

The Word of God Connection

The Word of God community, begun in 1967, is "arguably one of the oldest, largest, and most widely known charismatic Christian communities in the United States," according to Craig T. Smith (Ann Arbor Observer, May and June, 1987). Word of God's membership was around 1,600 adults and 1,200 children in 1987, and tithings (10 percent of members' incomes) totalled nearly \$1 million.

The charismatic renewal movement's roots are in Pentecostalism and the practice of "baptism in the Holy Spirit." Begun in 1901 in Kansas, Pentecostalism is a movement specifically devoted to seeking spiritual gifts, also called "charisms," (hence the term "charismatic renewal"). "Tongues" are one of the spiritual gifts. Others include healing, miracle-working, prophecy, and the discernment of good and evil spirits. Word of God community members, according to Smith, view these gifts as "evidence of God's presence."

The Word of God community is 65% Catholic, and its founders—Steve Clark and Ralph Martin—are Catholic. Word of God members belong to one of four fellowships, or congregations: Catholic, Presbyterian, Lutheran, and non-denominational. Word of God members meet separately in their individual fellowships every week and the whole community meets as a group twice a month.

Former Word of God members describe the community as an almost de facto, "hybrid" church, according to writer Russ Bellant (National Catholic Reporter, Nov. 18, 1988), because it performs such parochial functions as marriages and baptisms. "The Word of God group conducts other quasi-sacraments," explains Bellant in the NCR article, "such as a 'Lord's Day Observance,' conducted every Saturday as a kind of eucharist; a 'Baptism in the Holy Spirit,' in which the initiation to charismatic practices begins; confessions in group or private settings without clergy; exorcisms; and anointing of the sick by the elders."

According to Smith, the Word of God uses the New Testament as the blueprint for their strict hierarchical structure: "women submit to men, community members to their leaders, and the top leaders—Martin and Clark—to each other and to God." Family life is also structured accordingly: "The husband is the breadwinner, the wife is the bread baker, and the children obey their parents." Word of God's top leadership—25 elders or coordinators—are all men. The highest ranking job for a woman is "handmaid," whose job is, as one handmaid told Smith, "to counsel other women and obey their coordinators."

The Word of God community perceives itself as a chosen people—obeying God's law—in the midst of a corrupt and misguided world. Former member David Field told Smith that a Word of God training course portrayed the community as chosen by God to keep true Christianity from being stamped out, "a seedbed from which to recapture the land for the Lord."

Bellant argues that Word of God members "speak in different tongues and pursue higher ambitions than charismatics generally." In the last 21 years the group has "deviated from its origins," Bellant writes. "It has created a far-flung network whose aim is to save the world. To do this, its members feel, it must first do battle with the world's enemies and eventually prevail over them."

To do this on an international scale, in 1983 Word of God formed the Sword of the Spirit (SOS), a federation of 50 Christian communities that look to

Ann Arbor for leadership and inspiration. SOS chapters exist locally in Detroit, Jackson, and Grand Rapids, and internationally in India, the Philippines, Nicaragua and Honduras, Lebanon, S. Africa, and Belfast, N. Ireland. Total membership, according to Bellant, is about 20,000.

SOS headquarters are in Ann Arbor, located on Airport Boulevard on the south side of the city, identified by the sign: "Servant Ministries." According to Smith, 75 Word of God members are employed full time by Servant Ministries to spread the Word of God message to five continents.

Bellant's National Catholic Reporter article, which received a runner-up award for investigative journalism from the Catholic Press Association in 1988, outlines Monaghan's "close working relationship with the Word of God and the Sword of the Spirit." Bellant identifies Central America as a place "where a number of long-term Monaghan/SOS projects are in the works."

The most significant of these projects is Monaghan's sponsorship of Father Enrique Sylvestre's mission based in El Mochito, Honduras. Bellant identifies Father Sylvestre as an SOS-trained coordinator and head of one of two SOS chapters in Honduras. Monaghan began sponsoring the priest's missionary work in 1985 and so far has invested "nearly \$1 million for equipment, services, and land for mission projects" (Detroit Free Press, June 4, 1989).

The story of how Sylvestre and Monaghan met varies widely from source to source. For example, in a March 15, 1989 Ann Arbor News article, Michael Kersmarki claims the meeting took place "in 1984 while the Catholic priest was studying English at the University of Michigan." In his 1986 book, "Pizza Tiger," Monaghan provides a slightly different account, linking Sylvestre directly with the Word of God/SOS: "The most fascinating charitable project I've become involved with is supporting a Catholic mission in Honduras. This came about as a result of meeting Father Enrique Sylvestre in 1984. He is a Passionist priest who had come to Ann Arbor to study English with the Word of God Servant Ministry, an ecumenical evangelical group."

Monaghan told the Free Press (June 4, 1989) that there is no "hidden political agenda" behind his work with Sylvestre. "My only objective is to help Father Enrique...I'll support anything he wants to do."

Sylvestre operates in a mountainous area about the size of two Michigan counties. In addition to preaching and marriage counseling, Sylvestre trains lay "Delegates of the Word," who help spread the gospel in the absence of a priest. He is credited by some for turning El Mochito from a town of brothels and bars into "a spiritual renewal center." (Detroit Free Press, June 4, 1989.) Father Sylvestre himself credits the powers of the charismatic movement.

In 1980, Sylvestre attended a charismatic renewal retreat where, he said, "he had been touched by the power of the Holy Spirit" (Detroit Free Press, June 4, 1989). "Through this movement, charismatic renewal," Sylvestre said, "a lot of people have changed their lives and started going to church and living the word of God." (italics added)

More links between Monaghan and the Word of God/SOS can be found in Domino's Pizza's Central American operations. Bellant identifies Francisco Zuniga as the Central America coordinator for Domino's Pizza and as a Word of God member trained in 1988 to be a Sword of the Spirit coordinator. Zuniga is also the Central America liaison for Legatus, an organization for wealthy Catholic businessmen established by Monaghan.

The stated purpose of Legatus is "supporting moral ethics in business." Monaghan formed Legatus within hours of meeting with Pope John Paul II in Rome in the summer of 1987. Legatus is "the reason I was put on this earth," Monaghan told the National Catholic Reporter. Legatus is so important that the office next to Monaghan's at Domino's Farms is occupied by its executive director, Bob Thorton. Thorton, Bellant writes, is the former business manager for Servant Ministries, the outreach arms of Word of the Spirit.

"Monaghan's relationship to Word of God and Sword of the Spirit goes beyond the Honduran activities," according to Bellant. "Domino's employs many Word of God members, while other real estate businesses owned by Monaghan have Word of God members as officers."

The corporate chaplain for Domino's Pizza is the Rev. Patrick Egan, identified by Bellant as a Word of God member and head of the Word of God's Christ

(see BOYCOTT, next page)

EL SALVADOR: AN EYEWITNESS REPORT

by Luis Vazquez

University of Michigan Public Health graduate student Luis Vazquez went to El Salvador July 22-29 as part of a delegation investigating healthcare in El Salvador. The delegation consisted of six Public Health professionals and nurses. It was under the auspices of the National Central America Health Rights Network (NCAHRN) and focused on possible violations by the Salvadoran government of medical neutrality as outlined in the Geneva Conventions of 1949.

It was about 2 am one balmy night when I was awakened by a loud WHAM outside. Still not accustomed to the explosions periodically heard at night in San Salvador, I jumped out of bed and ran to the window. Halfway up the street was a car that had apparently veered off the street and slammed into a wall. My immediate and instinctive reaction was to go see if I could help, having been an emergency room X-Ray technician at University Hospital in Ann Arbor. However, fear got the better of me as I watched for signs of movement around the accident scene.

A few days before, members of our health delegation were warned, by the National Central Amer-

ica Health Rights Network (NCAHRN) and the Committee in Solidarity with the People of El Salvador (CISPES), that when going through customs at the Salvadoran airport, we should disavow knowledge of each other. We were also cautioned to give another reason, such as tourism, for our visit. This measure was taken because the Salvadoran government welcomes businessmen, tourists, and those who have lots of dollars to spend but refuses admittance to those who could portray El Salvador's situation in a negative light. I felt nervous as the customs official looked through a little black book containing the names of those not to be allowed into the country.

During our week-long visit we spoke to many people, both foreign and native, that work with the poor in health clinics training educators and health promoters. Popular health promoters are given training in very basic healthcare and prevention, then they return to their communities to educate and care for the campesinos. They told us of the incredible repression they routinely encounter in their activities. The Salvadoran authorities systematically kidnap, torture, and murder local health promoters in an attempt to intimidate any people

who organize in popular opposition to the government—on any level.

We heard a firsthand account from a Brazilian nurse and a French doctor who worked at clinics in San Salvador administered by the Catholic church. They were captured by the notorious Policia de Hacienda on July 21, and held in custody for three days. They were not charged with any crime by the authorities, and the media said simply that the two were "linked with the guerillas." In addition to being tortured, they were interrogated extensively about the nature of their healthcare work and asked to give names of their co-workers in the clinics. They were deported on July 29.

The politicization of healthcare is quite evident in El Salvador. The rural poor, who live in areas of conflict, are restricted from travelling to other parts of the country where they might find a doctor. Some people go for years without any medical attention. The military prevents people from bringing medical supplies into conflictive zones, using the excuse that these supplies are destined for the guerillas. The urban poor have minimal access to decent healthcare, while the affluent have a wide range of options. My impression is that the Salvadoran government believes that a poor, debilitated population may not have the strength to rise up against oppression.

There was no movement around the crash scene for the few minutes I watched. I thought to myself, "What could happen if I went to help?" and my mind instantly filled in the blanks. The police arriving on the scene would want to know why an American was on the streets of San Salvador at that time of night, regardless of my humanitarian intentions. They would take me in for interrogation and find out the nature of my visit, putting in jeopardy the safety of the other delegation members. I thought that maybe the vehicle was a car bomb, anything was possible in El Salvador.

I rolled over and fell asleep, a fitful sleep. The usual sound of helicopter gunships passing overhead jarred me awake a couple hours later. I went to the window and saw no sign of the accident. When I left El Salvador three days later I was filled with disgust and frustration. As a health professional, I was disgusted by the dismal state of healthcare and the war funded by the U.S. government which perpetuates violence and illness. I was frustrated by my sense of being powerless; not only did I forego helping an accident victim, but I could not immediately help the multitudes who desire changes necessary for their survival.

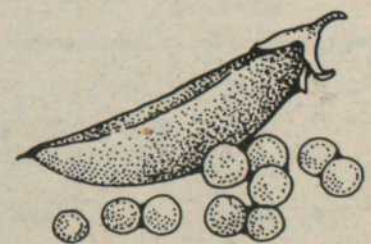


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Afro-Nicaraguan Reggae Comes to A2

by Jeff Gearhart

In Nov., 1988 Hurricane Joan struck and nearly destroyed Nicaragua's Atlantic Coast. Because of the vast destruction there has been an increasing amount of international attention focused on the plight of the Nicaraguans of the Atlantic Coast. On September 15 and 16, Soul Vibrations, a reggae group from that region, will appear in the Ann Arbor as part of a tour to educate people in the U.S. about the economic and cultural reality of Nicaragua's Black, English-speaking population. The tour is also hoping to raise money to help reconstruct Atlantic Coast communities.

Soul Vibrations are one of Nicaragua's most unique cultural ambassadors; they carry with them authentic Afro-Nicaraguan roots music, the voice of Nicaragua's Atlantic Coast youth, and the sound of Black awareness taking place for the first time in Central America. The band, formed in 1986, joined together because they wanted to create music that would build awareness of Black culture in Nicaragua, a culture they felt had been manipulated by previous cultural domination. Their common vision was to share their new awareness with all Nicaraguans—and the world—of true cultural autonomy for Atlantic Coast commu-

nities. Since then they have performed around the world, including Mexico, Holland, England, Ireland, Norway, Sweden, Denmark, and Canada.

On Friday, September 15 at 6:30 pm, Soul Vibrations will host a beans and rice dinner and a fundraiser for hurricane relief in Nicaragua. The band will perform acoustic music and band founder Phillip Ellis will give a talk about the autonomy process in Nicaragua. There is a minimum \$4 suggested donation, (more information be announced). Call 665-8438 for more information.

On Saturday, September 16 at 1 pm, Soul Vibrations will perform at the Unity in the Community Festival at Hart Plaza in Detroit.

That same Saturday evening the band will perform at 8 pm in the Michigan Union Ballroom at U-M. Their music is primarily influenced by Jamaican reggae and the traditional music of Nicaragua's Atlantic Coast region. Their lyrics are in Garifuna (Black Carib), African languages, English and Spanish. Don't miss Soul Vibes sizzling Nica-Caribbean dance blend! Tickets are \$6 in advance at Herb David Guitar Studio, 302 E. Liberty, and \$8 at the door.

BOYCOTT

(from previous page)

in the King parish. Father Egan told The Ann Arbor News that he "maintains an administrative headquarters" near Domino's Farms and holds Mass in different locations in the area (Nov. 22, 1987). Father Egan was recently photographed (The Ann Arbor News, July 7, 1989) saying Mass at Domino's Farms with special out-of-town guests, Father Enrique Sylvestre, and Bishop Kenneth J. Povish of the Lansing diocese. Bishop Povish is an adviser to the Word of God's "New Covenant" magazine, ac-

cording to Bellant. He is also the Michigan chaplain to Monaghan's Legatus group.

Monaghan has publicly denied membership in the Word of God and Sword of the Spirit before Domino's spokesperson Ron Hingst again denied Monaghan's membership in those groups. Hingst said Monaghan's activities with Father Enrique in Honduras are of a charitable nature. "Father Enrique is just a Catholic missionary helping poor people," explained Hingst.

"One of the goals of the Coalition to Boycott Domino's Pizza," said Engelbert, "is to dispel the myth that Monaghan is engaged in charitable ac-

tivities when in reality he is only trying to promote his own right-wing agenda."

"I don't want to give anything if it's without religion," Monaghan told The Ann Arbor News (Nov. 22, 1987). Recently, Monaghan told the Free Press that he is "more interested in people's souls than their wealth or health...I don't want to waste what little money I have just bringing up people's standards of living so they can get in a position where they can raise hell and sin all the more" (June 4, 1989).

Nan Stoll contributed in the research for this article.

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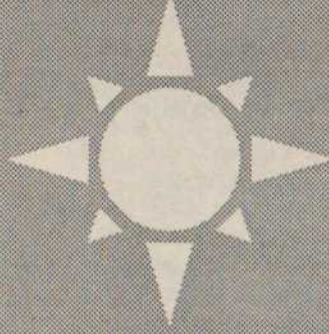
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“Take Heart, Tenants!”

Tenant's Union Releases New Edition of “How To Evict Your Landlord”

by Joe Orongo

Ann Arbor is a terrible town for tenants. We pay rents which are as high or higher than tenants pay in Boston or Berkeley. And we face rent increases of 10-20% in a given year which are unheard of in those towns because they have rent control. In Ann Arbor, housing code enforcement is presided over by a city bureaucracy responsive mainly to landlords and our Republican-controlled city council. Although more than half of the city's population rents, only one city council member—Larry Hunter—is a tenant.

We do, however, have vacancies these days—mostly on the high end of the apartment market. For \$800 a month you can enjoy jacuzzis and free health club membership at places like Briar Cove or Signature Villas. But there are few vacancies for the more typical tenant who is looking for a space in the \$400-\$500 price range.

Contemplating this bleak landscape, local tenants can find one positive presence: the Ann Arbor Tenant's Union (AATU). Spawned from the city-wide rent strike of 1969, AATU has been true to its militant beginnings. A mostly volunteer staff handles a phone line that has rarely stopped ringing over the last 20 years. The advice they give is never couched in phrases like, “That doesn't sound like a major

complaint,” but rather, “These are your rights” and occasionally, “Have you thought about organizing?”

Now the AATU has come out with a new version of its classic tome, “How to Evict Your Landlord,” originally published in 1976. This 67-page booklet is to local tenants what “The Anarchist Cookbook” is to the monkey-wrenching movement. There is practical, step-by-step advice on everything from subletting your apartment to suing your landlord and starting a tenant's union in your apartment complex.

Renters should keep this book around, even if they don't think they need it. Most tenants don't realize they have the right to withhold rent to force landlords to adequately maintain their units; in “How to Evict” this procedure is fully and lovingly detailed, along with ways to calculate the maximum amount you can deduct from your rent in compensation for all your trouble.

There are important sections on security deposits, subsidized housing, city housing inspections, illegal lease clauses, discrimination and evictions. The authors (mainly Moe Fitzsimons and Claudia Green of AATU) have avoided tedious legalese and (see TENANTS, page 11)

CHILD ABUSE

(from page one)

As in cases of sexual abuse, physically abused children may be wary of physical contact, especially with an adult.

Neglect

Neglect is when something is withheld from a child, rather than directly done to her or him. Neglectful parents often withhold love and affection necessary to the child's health, growth and development, either by not letting the child know that s/he is loved, ignoring the child, or not making themselves available when the child truly needs them. Physical neglect occurs when a child is not fed properly, is not given weather-appropriate clothing, or when a parent puts a child in a potentially dangerous situation.

Child neglect may be indicated when a parent gives inappropriate food, drink, or medication, such as chocolate pudding sandwiches for lunch, or no medication when it is clearly needed. A neglectful parent may have the child dressed inappropriately for the weather, and the child may be chronically unclean.

Emotional Abuse

Children are emotionally abused when an adult consistently or chronically criticizes a child, belittles the child so that s/he feels that s/he can do nothing right, threatens the child's safety, takes little interest in the child, ridicules or shames the child, or blames the child for things s/he has little or no control over.

A child who is being sexually or physically abused or neglected is by definition being emotionally abused, but emotional abuse also occurs on its own. Symptoms include: lack of self-esteem, an inability to receive praise, speech disorders, bed wetting in an older child, lack of creativity, obsessive or compulsive behaviors or a seeming inability to play. Child victims of physical or emotional abuse are often described by their parents as “different from other children” or “bad.”

How Can We Help?

There are many things that each of us can do to help end the sexual, physical, and emotional abuse and neglect of children. As parents, we can be sure not to be abusive or neglectful ourselves. We can provide our children with nutritional food, warm clothing, love and respect. We can temporarily remove ourselves from our children when we find ourselves getting too angry to rationally deal with them. We can allow our children to say “no” either to ourselves or to other people, letting them realize that although we set limits to make their environment safe, they still have ultimate control of themselves and their bodies. For instance, if a child does not want to be hugged by a certain person, or does not want to share a certain very special toy, the child should be allowed to say “no.” This empowers children, and may make them less vulnerable to future abuse. We can treat our children the way we

ourselves would like to be treated by others, and not necessarily how others have treated us in the past.

As teachers, doctors, social workers, nurses, day care workers, or anyone else who has contact with children, we can obey the law. Michigan State Law requires that any teacher doctor, social worker, nurse; day care worker, or other professional responsible for the well-being of a child, report any suspected or actual child abuse to Child Protective Services. As that responsible professional it is your job to watch for signs of possible child abuse. If you see possible symptoms, don't take it upon yourself to investigate. It is not part of your job to obtain proof. There are Child Protective Services caseworkers available 24 hours a day at 994-1882 who are trained to investigate suspected child abuse.

In addition to watching for symptoms, we can listen to the children we are caring for. Children don't lie about sexual and physical abuse and neglect. They have nothing to gain by lying. When children say they are being abused they are asking to be given a safe and loving environment to grow up in.

The following are some of the organizations to which we can volunteer time and/or money in the fight to end the abuse and neglect of children.

Domestic Violence Project/SAFE House provides crisis counseling and shelter from abuse, P.O. Box 7052, Ann Arbor, MI 48107. Crisis Line: 995-5444. Business Line: 973-0242. **Sexual Assault Pre-vention and Awareness Center** provides free and confidential counseling for U-M students, staff, and faculty, who are survivors of sexual assault and their friends and family; also educational programs and training, 3100 Michigan Union, Ann Arbor, MI 48109. 24 hour phone line: 936-3333. Business Line: 763-5865. **Break The Silence** creates public awareness to end the sexual abuse of children through the development and distribution of educational literature and programs. Call Mindy at 769-3072 or Danni at 483-6024. **Assault Crisis Center of Washtenaw County** provides counseling for survivors of sexual abuse and sexual assault, 1866 Packard, Ypsilanti, MI 48197. Crisis Line: 483-7273. Business Line: 483-7942. **Children's Trust Fund for the Prevention of Child Abuse** provides funding for programs aimed at prevention of child abuse and neglect, P.O. Box 30026, Lansing, MI 48909. **Michigan Department of Social Services Child Protective Services** (Washtenaw County) provides investigation and caseworker services to professionals who work with children, 2350 W. Stadium Blvd., Ann Arbor, 48104. To report suspected or actual child abuse, call 994-1882, 24 hours. Outside the county, **Childhelp USA** provides referrals, information, and crisis counseling through their National Child Abuse Hotline, 1-800-4-A-CHILD, 24 hours.

Mindy Robin Adelman is a co-founder of **Break The Silence** and a fourth year teacher at **Beth Israel Religious School**. She is also a survivor of child abuse.

CALENDAR

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

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

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

ONGOING ACTIVITIES

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

Recycling Drop-off Center: Ypsilanti Recycling Project Rice St. between Cross & Forest (N. of Depot Town), Ypsilanti. Sat. 9 am to 3 pm, Wed. 4 to 8 pm. 485-2995

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

1 Friday

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

"Godspell": Performance Network 8 pm, 408 W. Washington. Southeastern Michigan's premiere Equity Actors Co-operative & Actors Alliance Theater. \$10/\$8 students & seniors/\$5 parties of 10 or more. 663-0681

Suzanne Lane: Bird of Paradise 9:30 pm, 207 S. Ashley, \$5. 662-8310

2 Saturday

"Godspell": Performance Network 8 pm (see 1 Fri)

Suzanne Lane: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)

3 Sunday

George Bedard & David Swain: Bird of Paradise 9 am to 2 pm, 207 S. Ashley. 662-8310

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

"Godspell": Performance Network 6:30 pm (see 1 Fri)

Dahlke & Friends: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

4 Monday

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

Bird of Paradise Orchestra: Bird of



Soul Vibrations, reggae masters and cultural ambassadors from Nicaragua's Atlantic coast, will perform in Ann Arbor on Sept. 16 as part of a nationwide fundraising tour for Nicaraguan hurricane relief. (see story page 6)

Paradise 9:30 pm, \$3 (see 1 Fri)

5 Tuesday

"Closets are for Clothes": Lesbian/Gay Radio Collective 6 pm, 88.3 FM, WCBN. 763-3501

El Salvador: Scenes from a Popular Uprising: Peace InSight 7:05 pm, A2 Community Access TV, Cable Channel 9. Kathryn Savoie, member of the Latin American Solidarity Comm. describes her trip to El Salvador. 769-7422

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

Meeting: Nicaragua Medical Aid Project 8 pm. 769-9546 for details

"Cantos De La Ciudad": Ann Arbor Poetry Slam 8 pm, Old Heidelberg, 215 N. Main. An evening of Hispanic poetry featuring José Garza, Trinidad Sanchez, Jr., Lolita Hernandez-Gray, Jacqueline Sanchez, and David Hernandez, \$5 donation. 677-1910

Bill Held Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

6 Wednesday

"Witness for Peace in Israel and the West Bank": Peace Brigades International Israeli/Palestinian Project & others 7:30 pm, Friends Meeting, 1416 Hill. Report by Maxine Kauffman Nunn of Peace Brigades. 663-1870

Service: Creation Spirituality Group 7:30 pm, First Unitarian-Universalist

Church, 1917 Washtenaw. Ritual, art, information and discussion. Wheel-chair accessible. 971-5924

Open House: Hillel 8 pm, 1429 Hill St. Over 30 Hillel-affiliated groups will be represented. 769-0500

Meeting: Latin American Solidarity Comm. (LASC) 8 pm, Mich. Union, ask at info. desk for rm. 665-8438

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

7 Thursday

"Romero": Mich. Interfaith Comm. on Central American Human Rights (MICAH) doors open 7 pm, Maple 3 Theatre, 15 Mile Rd., W of Telegraph, Bloomfield. Premiere of feature-length film on the life of the Salvadoran Archbishop murdered by the death squads now in power in El Salvador. Benefit for MICAH, \$10 (ticket reservations by phone). 894-0840

"Godspell": Performance Network 8 pm (see 1 Fri)

Massage Therapy Classes For Gay/Bisexual Men: Lesbian & Gay Male Programs Office 8 pm, 3200 Michigan Union. This access-controlled room is a free and safe environment for men to explore touching. Just bring 2 sheets, a towel and vegetable oil. 662-6282.

Grads & Professionals Open House: Hillel 8 pm, 1429 Hill St. Meet fellow grads and professionals. 769-0500

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

8 Friday

El Salvador: Scenes from a Popular Uprising: Peace InSight 6:05 pm (see 5 Tue)

"Godspell": Performance Network 8 pm (see 1 Fri)

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

Straight Ahead: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)

9 Saturday

Garage Sale Benefit: WAND 9 am to 5 pm, 2015 Miller. 761-1718

Coordinating Committee Meeting: Women's Action for Nuclear Disarmament (WAND) 10 am to 12:30 pm, St. Aidan's/Northside Church, 1679 Broadway. 761-1718

"Godspell": Performance Network 8 pm (see 1 Fri)

"Harold and Maude": Hill Street Cinema 9:30 pm, 1429 Hill St. A wealthy, death-obsessed teenager falls in love with a free-spirited octogenarian. \$2.50. 769-0500

Straight Ahead: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)

10 Sunday

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

Pro Energy Tail Waggon 10K & One-Mile Fun Runs: Pro Energy Pet Foods 8 am, Humane Society of Huron Valley, 3100 Cherry Hill Rd. Fun runs with gifts and prizes. For application & info. 662-5545

George Bedard & David Swain: Bird of Paradise 9 am to 2 pm (see 1 Fri)

Grads & Professionals Picnic: Jewish Grad Group & the Outing Club of the JCC 5 pm, West Park, Seventh & Huron. Bring salads & veggie dishes to pass. \$3. 769-0500

Meeting: Homeless Action Committee 6 pm (see 3 Sun)

"Godspell": Performance Network 6:30 pm (see 1 Fri)

Meeting: Huron Valley Greens 6:30 pm, First Unitarian-Universalist Church, 1917 Washtenaw. 663-0003

"Real Security: Alternative Defense and Economic Conversion": WAND 7:30 to 9:30 pm, St. Aidan's/Northside Church, 1679 Broadway. A talk by Beth Sullivan & Arthur Parris on practical ways to demilitarize our war-linked economy. 761-1718

Andy Dahlke & Friends: Bird of Paradise 9:30 pm (see 1 Fri)

11 Monday

Picket at Domino's World Headquarters: Coalition to Boycott Domino's Pizza 4 to 5:30 pm, Plymouth & Earhart Roads (carpool from north side of

Mich. Union at 3:30 pm). Protest the anti-environment, anti-union, anti-women's rights & anti-justice in Central America practices of Domino's Pizza and owner, Tom Monaghan. 665-8438

Meeting: Lesbian Programs Office-U-M 7 pm, Mich. Union (ask at info. desk for rm). Planning of National Lesbian Agenda Conference. 763-4186

Open House for Lesbians & Gay Men: Gay Liberation 8:45 pm (see 4 Mon)

Cary Kocher & Friends: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

12 Tuesday

"Closets are for Clothes": Lesbian/Gay Radio Collective 6 pm (see 5 Tue)

The Intifadah in Palestine & the Student Movement in China: Peace InSight 7:05 pm, A2 Community Access TV, Cable Channel 9. Ali Mazrui, the creator of the PBS series "The Africans" gives an insightful preliminary comparison between the two movements. 769-7422

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

Meeting: LaGROC 7:30 pm (see 5 Tue)

Bill Held Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

13 Wednesday

Israeli Dancing: Hillel 7:30 to 10 pm, 1429 Hill St. Instruction for beginners and advanced. \$2. 769-0500

Meeting: LASC 8 pm (see 6 Wed)

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

14 Thursday

Mass Meeting: United Coalition Against Racism (UCAR) 7 pm, Anderson Rm., Mich. Union. Speakers from different Michigan universities concerning campus anti-racist struggles. 936-1809

Massage Therapy Classes For Gay/Bisexual Men: Lesbian & Gay Male Programs Office 8 pm (see 7 Thur)

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

15 Friday

"Welcome Tea": Gay Liberation 4 pm, Law Club Lounge, 551 S. State. Students, staff, and faculty welcome. 763-4186

October issue deadline for Calendar & Community Resource Directory: AGENDA Submit by 5 pm, 202 E. Washington #512, 48104. 996-8018

Volunteer Training: Women's Crisis Center 6 to 10 pm, 218 N. Adams, Ypsilanti. Trainings in empathy tech-

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niques & problem solving skills. Continues Sept. 16 & 17, 19 & 20 and 26 & 27. 485-2310

The Intifadah In Palestine & the Student Movement In China: Peace InSight 6:05 pm (see 12 Tue)

Dinner and reception for Soul Vibrations: Latin American Solidarity Committee & United Coalition Against Racism 6:30 pm. This fundraiser for hurricane relief in Nicaragua features a beans and rice dinner, acoustic music by Soul Vibrations (Nicaraguan reggae band), and a talk on the autonomy process in Nicaragua's Atlantic coast by band founder Phillip Ellis, \$4 minimum suggested donation. 665-8438 for location

Steven Somers in concert 8 pm, Freight House (Farmers Market Bldg.) Depot Town, Ypsilanti. Performs Bach & Villa-Lobos on classical guitar, \$5. 668-6211

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

Gay Men's Coffee House: "Brothers" 8 pm (see 1 Fri)

Betty Joplin: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)

16 Saturday

Sixth Annual Farm Tour: Interfaith Council for Peace & Justice 10 am. Visit two farms in western Washtenaw County. Focus on sheepraising. Activities for children. \$6 adults/\$3 children under 13. Register before Sept. 14. 663-1870

Rainbow Yard Sale: Great Lakes Rainbow 12 to 7 pm, 2890 Hawks, Pittsfield Township. 662-6839

Soul Vibrations in Benefit Concert for Nicaraguan Hurricane Relief: Latin American Solidarity Committee & United Coalition Against Racism 9 pm, Mich. Union Ballroom. This band from Nicaragua combines the traditional Atlantic Coast music with Jamaican reggae and other Latin

American influences. \$6 advance (at Herb David Guitar Studio, 302 E. Liberty)/\$8 at door. 665-8438

"A Thousand Clowns": Hill Street Cinema 9:15 pm, 1429 Hill St. Oscar-winning adaptation of Herb Gardner's Broadway comedy about one of society's most engaging dropouts, \$2.50. 769-0500

Fundraiser: Womyn's Space Student Organization 9:30 pm, Cross Street Station, 511 Cross St., Ypsilanti. Local bands will perform and local artists will have displays to benefit the "Take Back the Night" rally and march, \$2 donation. 481-1245

Betty Joplin: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)

17 Sunday

Fall Scramble Golf Tournament: A2 Dept. of Parks & Rec. 9 am, Leslie Park Golf Course, 2120 Traver. Prizes. Reservations in person at the golf course. Three-member team entry fee is \$90. 668-9011

George Bedard & David Swain: Bird of Paradise 9 am to 2 pm (see 1 Fri)

Rainbow Yard Sale: Great Lakes Rainbow noon to 7 pm (see 16 Sat)

Cage Bird Care & Behavior Clinic: Humane Society of Huron Valley 1 to 2:30 pm, 3100 Cherry Hill Rd. Covers nutrition, behavior and more. Donations. 662-5585

Annual Harvest Festival: A2 Dept. of Parks & Rec. and Leslie Science Center 1 pm, Leslie Science Center, 1831 Traver Rd. Workshops on rock gardens, backyard composting and honey harvesting, and a hay jump. Bring fresh produce and canned goods to donate. 996-3164

Poetry Reading: Ypsilanti Writers Alliance 2 pm, Mean Bean Cafe, 17 E. Cross, Ypsi. Featured poets TBA, and open mike, \$3 incl. taco bar. 663-0546

Trunk Show/Happening: Finn Fantasies Meets Ninaware 4:30 to

5:30 pm, Kerrytown Concert House, 415 N. Fourth Ave. A fashion extravaganza of classic and whimsical art-to-wear, \$5. 761-9103

Meeting: Homeless Action Committee 6 pm (see 3 Sun)

Andy Dahlke & Friends: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

18 Monday

Mass Meeting: Jewish Feminists Group 7 pm, Hillel, 1429 Hill. Open to all Jewish women. Bi-monthly meetings. 769-0500

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

Joe Jackson in Concert: Office of Major Events 8 pm, Hill Auditorium. This performer has experimented with reggae, big band jazz, & exotic hybrids, \$18.50 at 763-TKTS. 763-5117

Open House for Lesbians & Gay Men: Gay Liberation 8:45 pm (see 4 Mon)

Bird of Paradise Orchestra: Bird of Paradise 9:30 pm, \$3 (see 1 Fri)

19 Tuesday

"Closets are for Clothes": Lesbian/Gay Radio Collective 6 pm (see 5 Tue)

The Arms Race From All Sides: Peace InSight 7:05 pm, A2 Community Access TV, Cable Channel 9. Bill Caldicott, M.D. & peace activist, gives an international perspective on the arms race. 769-7422

Meeting: LaGROC 7:30 pm (see 5 Tue)

Prospects for Justice in El Salvador: Latin American Solidarity Comm. 8 pm, Mich. Union (check at info. desk for rm). Speaker: Ramon Cardona, member of the Farabundo Marti National Liberation Front/Democratic Revolutionary Front. 665-8438

Meeting: Nicaragua Medical Aid Project 8 pm (see 5 Tue)

Bill Heid Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

20 Wednesday

Israeli Dancing: Hillel 7:30 to 10 pm (see 13 Wed)

Service: Creation Spirituality Group 7:30 pm, First Unitarian-Universalist Church, 1917 Washtenaw. Celebration of the equinox. Wheelchair accessible. 971-5924

Meeting: Democratic Socialists of America 8 pm, Guild House, 802 Monroe. The public is invited to this introductory meeting. 663-2330

Mass Meeting: Latin American Solidarity Committee 8 pm, Pendleton Room, Mich. Union. Informational meeting for those interested in education and direct action aimed at changing U.S. policies in Latin America. 665-8438

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

21 Thursday

Meeting: Bread for the World/Interfaith Council for Peace & Justice Hunger Task Force 7:30 pm, Memorial Christian Church, 730 Tappan. A film and discussion of domestic and international hunger issues. 487-9058

Massage Therapy Classes For Gay/Bisexual Men: Lesbian & Gay Male Programs Office 8 pm (see 7 Thur)

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

Great Lakes Regional Gathering: Great Lakes Rainbow Nordhaus Dunes, Manistee National Forest, Mich. Continues through 27 Wed. 662-6839

22 Friday

The Arms Race from all Sides: Peace InSight 6:05 pm (see 19 Tue)

Grads & Professionals Veggie Shabbat Potluck Dinner: Hillel 7:30 pm, Lawyers Club, Law Quad, U-M. Reservations 769-0500

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

Bill Heid: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)

23 Saturday

New Ann Arbor Record Show 9:30 am to 5 pm, Elk's Lodge, 325 W. Eisenhower Pkwy., \$2. 665-2926 days

Gemini Family Concert: Washtenaw Area Council For Children 7 pm, Pioneer High School, 601 W. Stadium Blvd. The twin brother musicians will perform sing-alongs, dance tunes and songs from around the world. \$6/\$5 for 4 or more. 761-7071

Charity Auction '89: Humane Society of Huron Valley 7:30 pm, Marriott Hotel, 3600 Plymouth Rd. Bid on more than \$25,000 of donated merchandise & services, \$25. 662-5545

Steven Somers in concert 8 pm, First Unitarian-Universalist Church, 1917 Washtenaw. Performs Bach and Villa-Lobos for classical guitar. 668-6211

"The Zabriskie Point": Hill Street Cinema 9 pm, 1429 Hill. Antonioni's story of the late American 60's. Pink Floyd and the Grateful Dead play the soundtrack, \$2.50. 769-0500

Bill Heid: Bird of Paradise 9:30 pm, \$5 (see 1 Fri)


24 Sunday

George Bedard & David Swain: Bird of Paradise 9 am to 2 pm (see 1 Fri)

Cobblestone Farm Fall Festival: Cobblestone Farm Association 1 pm, 2781 Packard Rd. Craft & cooking demonstrations and harvest activities for kids too! \$1.50 adults/75¢ youths & seniors/\$5 group fee. 994-2928

Meeting: Homeless Action Committee 6 pm (see 3 Sun)

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COMMUNITY RESOURCE DIRECTORY

Volunteer at S.A.F.E. House!

S.A.F.E. House is a shelter for battered women and their children. It is a warm protected environment where a woman who has been physically assaulted can come with her children to make decisions about her future.

S.A.F.E. House needs your help! We are looking for volunteers in the following areas: **Women's Volunteers** provide crisis intervention, counseling, advocacy, and information and referral services for battered women. Volunteers answer the 24 hour crisis line, transport families, assist families with communal living arrangements, provide follow-up services and assist in shelter activities and programs.

Children's Volunteers provide cri-

sis intervention, support, advocacy, and assistance for children. Child Advocates provide structured activities and organize field trips while modeling positive and non-violent roles. Men are encouraged to apply.

On-Call Team provides crisis intervention, information, and support to survivors of domestic violence immediately after the assailant has been arrested. Opportunities exist to accompany the survivor through the criminal justice system. Working with the On-Call Team is a rare opportunity because there are few programs like it in the country.

Counselor/Advocates provide face-to-face crisis intervention and short and long term counseling for survivors of do-

estic violence and non-offending family members who are not in residence at the shelter.

Support Group Facilitators facilitate community support groups for women who are or have been in an abusive relationship.

Speaker's Bureau Volunteers provide community education presentations about domestic assault and about S.A.F.E. House services and resources.

Training is required and provided for all direct service positions. The next training session begins September 22. Please call 995-5444 before September 18 to schedule an interview.

Domestic Violence Project/S.A.F.E. House, P.O. Box 7052, Ann Arbor, MI 48107. Crisis Line: 995-5444. Business Line: 973-0242.

Meeting: Huron Valley Greens 6:30 pm (see 10 Sun)

Yolocamba Ita: The Ark Doors open 7:30 pm, show at 8 pm, 637 S. Main. The Salvadoran band which made the soundtracks for the films "Salvador" & "Romero" performs a blend of traditional Salvadoran music and modern Latin rhythms. \$9.75/\$8.75 students & members. 761-1451

Andy Dahlke Quartet: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

25 Monday

Open House for Lesbians & Gay Men: Gay Liberation 8:45 pm (see 4 Mon)

Cary Kocher & Friends: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

26 Tuesday

"Closets are for Clothes": Lesbian/Gay Radio Collective 6 pm (see 5 Tue)

Sister City Outreach: Peace Insight 7:05 pm, A2 Community Access TV, Cable Channel 9. Abby Rockefeller reports on the Clivus Multrum, an Ann Arbor Sister City project with the city of Juigalpa, Nicaragua. 769-7422

"The Current State of the Palestinian Intifada": Solidarity 7:30 pm, Guild House, 802 Monroe. Talk by Mike Fischer and Betsy Esch who recently visited Palestine. 665-2709

Meeting: LaGROC 7:30 pm (see 5 Tue)

Bill Heid Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

27 Wednesday

Israeli Dancing: Hillel 7:30 to 10 pm (see 13 Wed)

Meeting: LASC 8 pm (see 6 Wed)

Panel discussion: "Steps Toward De-escalating the Military Economy": Women's International

League for Peace and Freedom 8 pm, Friends Meeting House, 1416 Hill St. Beth Sullivan, Arthur Parris and Doug Lent speak on converting from military to civilian production. 663-4741

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

28 Thursday

"Take Back The Night" March & Rally: Womyn's Space Student Organization 8 pm, meet at the only kiosk on campus in front of the Pray-Harold Bldg, EMU, Ypsilanti. Speakers include Sen. Lana Pollack & others. 481-1245

Massage Therapy Classes For Gay/Bisexual Men: Lesbian & Gay Male Programs Office 8 pm (see 7 Thur)

"Trane—Beyond the Blues": Performance Network 8 pm, 408 W. Washington. Play on the life of John Coltrane. \$9/\$6 students & seniors/\$5 parties of 10 or more. 663-0681

Ron Brooks Trio: Bird of Paradise 9:30 pm, \$2 (see 1 Fri)

29 Friday

Sister City Outreach: Peace Insight 6:05 pm (see 26 Tue)

"Trane—Beyond the Blues": Performance Network 8 pm (see 28 Thur)

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

30 Saturday

"Trane—Beyond the Blues": Performance Network 8 pm (see 28 Thur)

Classical Indian Dance Recital: Office of Major Events 8 pm, Rackham Auditorium. Combines pure dance & mime, \$12.50 adults/\$8.50 students. 763-5117

Overnight Bike Trip: A2 Dept. of Parks & Rec. Returns Sunday Oct. 1. 40-mile trip from Dexter to Waterloo Rec. Area. Pre-trip meeting Sept. 25 at 7 pm, Leslie Science Center, \$22 (15 yrs & up)/\$12 (14 & under). 994-2786

Recycle A2 Wants You!

Recycle Ann Arbor (RAA) needs volunteer assistance in all our programs. Once a month, a few hours a week, for a day, anytime you want, we'll be happy to have you join our work. If you wanna get physical, you can help at the Drop Off Station. You'll help greet the recycling public, unload cars, share information, work on site clean-up, all in the great outdoors. Weekdays you can go out with Curbside or Commercial Pick-up Service. You'll help drivers load recyclables onto trucks as you make your way through residential or commercial Ann Arbor. Drivers leave the Ellsworth site at 8 am and return in the early afternoon. If you're more inclined to work indoors, you can help at the Processing Facility at 2950 Ellsworth. There, all paper and cardboard collected is baled. You'll help sort, stack, sweep and move tons of materials in a short time. If you want to work in your own neighborhood, become a Block Coordinator. Once a month you'll leave your neighbors a card at their doorway reminding them when their Curbside Pick-

up day is.

Whether you volunteer or not, you can recycle newspaper, glass, tin, aluminum, used motor oil, car batteries, corrugated cardboard and scrap metal at the Drop Off station. All must be clean and free of other materials. Bundle newspaper in paper grocery bags (not plastic!) or tie with string. Sort glass by color and remove lids (no need to remove paper labels. Whew!) Tin cans must have paper labels removed and be flattened (just do the best you can with round-bottomed cans). Glass jar lids can be recycled with tin. Flatten and bundle corrugated cardboard boxes (brown with two layers and squiggly stuff in-between). Sort scrap metal and remove all non-metal parts. Questions? Give us a call!

Currently, RAA does not recycle any plastics or gray cardboard - like cereal boxes, gift boxes, etc. Sorry. We also do not accept magazines—but the Plymouth Mall branch of the Ann Arbor Public Library does! Your subscription will double its value as someone else enjoys

HOUSING NOW!

Housing Now!, a national coalition of organizations is planning a march on Washington for Saturday, Oct. 7. The march will send a simple message to Congress and the Bush Administration: We want an end to homelessness through the creation of affordable housing. Housing Now! includes: housing activists, labor unions, civil rights organizations, and a wide range of peace and justice groups. Local coalitions are hard at work throughout Michigan. In Ann Arbor the work has begun to send a large contingent to the march. For info, call Mike Appel at 763-9920.

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The Recycling Drop Off Station is a program of the Ecology Center—a non-profit community environmental organization which provides services in waste recycling, energy conservation, education, and advocacy.

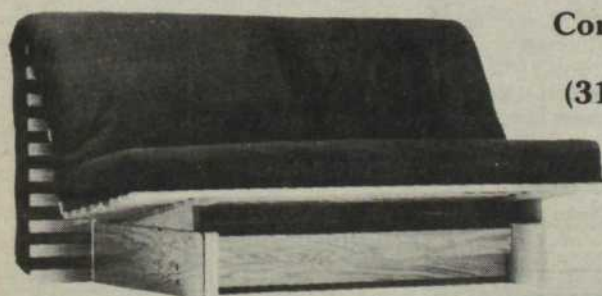
Recycling Drop Off Station, 2050 S. Industrial, Ann Arbor, MI. Hours: Fri. & Sat., 9:30 am to 4:30 pm; 662-8816. Recycling service and education info: 971-7400, M-F 9:30 am to 5 pm.

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COMMUNITY RESOURCE DIRECTORY

Welcome to Arriving Lesbians and Gay Men

Every September many lesbians and gay men arrive in Ypsilanti and Ann Arbor as newcomers to this area. We proudly and sincerely welcome you and hope that your stay here will be a pleasant one. Please call U-M's Lesbian-Gay Male Programs Office at 763-4186 for information on local resources, groups, and events. Note particularly that the Lesbian-Gay Hotline is not operating at this time. We trust that the line will soon recommence its services. You will find some of the social and support groups that will welcome your attendance in the AGENDA Calendar listings. A community bulletin board, including ads for housing, is located outside the Lesbian-Gay Male Programs Office at 3118 Michigan Union. Stop by to check the listings and to pick up informational flyers, calendars, etc. The office corridor is open 8:30 am to 5 pm weekdays. For possible access at other times call 763-4186.

Please note a new address and phone listing: Affirmative Lesbian/Gay Community Center, 19875 West Twelve Mile Road #241, Southfield MI 48075. Call 398-GAYS or 271-GAYS.

We are glad to learn from CRUISE Magazine that TWA, in response to charges of discrimination on the basis of sexual orientation, will allow non-related travelers to share frequent-flier benefits.

TWA is informing members of its frequent-flier program of the policy change and has issued a Lambda Legal Defense and Education Fund and other lesbian-gay men's civil rights groups a letter stating, "We are aware of the nontraditional lifestyles prevalent in our society and our sole interest is the promotion of travel, not social commentary."

A new literary anthology welcomes poetry (any form or length) and short fiction (maximum 25 pages) for, by, and about Black lesbians. For information, call 763-4186.

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

Community Services include a **Hotline**: crisis intervention, peer counseling, referral. **Education**: workshops and conferences on lesbian and gay male concerns, with an emphasis on how people in the "helping professions" and "teaching professions" can work positively with lesbian and gay

male clients, patients, students. **Speakers Bureau**: phone for information. **Human & Civil Rights**: information and referral to help people under discrimination because of their actual or presumed sexual orientation or because of their presumed "cross-gender" characteristics; lobbying for human and civil rights. **Community Organizing**: information and assistance in organizing groups, setting goals, addressing conflict, linking with other groups and resources.

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

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

WRIGHT

(from page one)

Monaghan and the U-M College of Architecture and Urban Planning and the Extension Service are, in my estimation, the most valuable of Monaghan's contributions to the Wright legacy, they are also in one critical way the most detrimental. By focusing on Wright's interiors, his clients, the preservation of his buildings and the assessment of Wright's material architecture, they have failed to present what was most important to Wright himself: his larger, wholistic perspective including his social architecture. By presenting this distorted image of Wright's philosophy, his ideas have effectively been co-opted by economic and political interests that are actually contrary to that philosophy, thus depriving the rightful heirs of their due legacy. This constitutes, I submit, the misappropriation of the legacy of Frank Lloyd Wright.

The view expressed by Lionel March in a 1970 BBC program on Wright could apply equally to the current series of symposia: "Most critics prefer to treat Wright inorganically, separating out his architectural mastery over materials and space which they take seriously, from his views of politics, economics and social philosophy which they judge to be eccentric and somewhat trivial. But contrary to the impression given by Wright's critics, these views were in fact shared by some of the most notable intellectuals and practicing politicians of his day."

The Wholistic Philosophy of Frank Lloyd Wright

Wright's most fundamental principle was that all of culture ought to exist in harmony with nature. "The struggle against nature never interested me," he wrote. "The struggle for and with nature thrilled me and inspired my work." Nature was his university: "[G]iven inherent vision, there is no source so fertile, so suggestive, so helpful aesthetically as a comprehension of natural law." Architecture/culture so conceived he called "organic architecture" and "organic culture."

Wright was quite aware of ecology, the symbiotic interconnectedness of all things in nature. He decried the narrow departmentalization of knowledge in universities and in all social institutions and pleaded instead for a wholistic perspective: "It is some organic sense of the whole seen as entity that is now the greatest social need."

Wright did not confine his meaning of nature to our natural environment; he included human nature as well, calling it "the subconscious man." Wright's architect-son, John Lloyd Wright, observed that his father was convinced that "a source existed which, by its very nature, produced ideas in the mind that could be reproduced in the world." He revered nature, "not because nature is God but because all that we can learn of God we will learn from the body of God, which we call nature." Furthermore, "By nature-worship, by way of revelation of our own nature alone, can your God be reached," he wrote. "Truth is conscience."

Wright's spiritual insights were the foundation for his ethical, economic and political beliefs. He distrusted all forms of arbitrary authority, be it religious, political or academic. He believed that if one "is really for nature in this inward sense, he

(see next page)

WAND: Addressing Arms Race Concerns

On Sun., Sept. 10, Washtenaw County Women's Action for Nuclear Disarmament, Inc. (WAND) will present a talk entitled, "Real Security: Alternative Defense and Economic Conversion." Speakers will be Beth Sullivan, Interfaith Council for Peace and Justice Program Coordinator for Central America and Nuclear Disarmament issues, and Arthur Parris, retired EMU Professor and member of the Gray Panthers. They will discuss practical ways to demilitarize our war-linked economy and create the security that our immense arsenals of nuclear and conventional weapons can never give us. The meeting will be held at St. Aidan's/Northside Church, 1679 Broadway (near North Campus), Ann Arbor. For more information please call 761-1718.

On Sat., Oct. 21 and Sun., Oct. 22, WAND will present "Our Voices, Our Visions," a day and a half workshop to help participants express their concern about the nuclear arms race in any setting—from the family to formal public speeches. It will run from 9 am to 5 pm on Sat. and from 1 pm to 5 pm

on Sun. at St. Aidan's/Northside Church. The workshop will be led by Ginger Owens who is a founding member of Washtenaw County WAND, a representative to the 2nd District Coalition for Arms Control, and a teacher at Huron High School. She was specially trained by national WAND to be a regional leader of "Our Voices, Our Visions" workshops. To register, send a \$25 workshop fee (to cover materials and food) by the Sat., Oct. 14 deadline to "Our Voices, Our Visions" WAND, PO Box 1815, Ann Arbor, MI 48106. For more information, leave a message on the WAND phone line, 761-1718.

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

Washtenaw County Women's Action for Nuclear Disarmament, Inc. (WAND), P.O. Box 1815, Ann Arbor, MI 48106-1815, 761-1718.

BFW Makes Strides Toward Increased WIC Funding

Purpose: Bread for the World (BFW) is a citizens' lobbying organization that deals with hunger and health related legislation. Although it does not send any direct aid itself, BFW, through its members, has given crucial support to domestic and international hunger programs by lobbying government leaders and having our government increase its role in ending hunger. Members are encouraged to contact their legislators on hunger issues and are kept informed through newsletters, background papers and informational meetings about pertinent legislation.

Current Events: Every year BFW sets many goals, with one major project that, if successful, could help millions of people affected by hunger. In 1989, the main BFW project has been to increase funding for the Special Supplemental Food Program for Women, Infants and Children (WIC). As of late August it appears that BFW will reach its

goal in that Congress has approved a \$118 million increase to the WIC programs budget. This means that fewer children and their mothers will suffer from hunger in the U.S. in 1990. Other projects BFW is involved in are South African economic sanctions, child care, foreign aid reform and increasing the minimum wage.

Meetings Bread for the World meets on a bi-monthly basis (Sept. then Nov.) at the Memorial Christian Church, 730 Tappan, Ann Arbor on the third Thursday of each month at 7:30 pm. This month's meeting is Sept. 21st. Everyone interested in helping end hunger is welcome to attend the meetings which usually include a movie, discussion of hunger issues and letter writing.

Bread for the World, 705 Dwight Street, Ypsilanti, Michigan 48198; 487-9058

Solidarity Launches Fall Discussion Series

On Tuesday, September 26, Solidarity will launch its Fall Discussion Series at the Guild House. Mike Fischer, a member of the Latin American Solidarity Committee (LASC), and Betsy Esch, an opinion page editor for the Michigan Daily, will speak on "The Current State of the Palestinian Intifada." Fischer and Esch returned from a delegation to Palestine on August 22. The talk will begin at 7:30 pm, and is free. All are welcome.

Solidarity is an organization committed to building a non-sectarian socialist movement in the U.S. We are social activists who place a high priority on participating in an open and constructive manner in the struggles against racism and sexism, as well as the struggles for lesbian and gay rights. In Ann Arbor, our members participate in the Latin American Solidarity Committee, the Committee to Defend Abortion Rights, the United Coalition Against Racism, the Homeless Action Committee, and Concerned Faculty. We firmly believe that any socialist movement worthy of the name must join in such struggles now rather than perpetuate the illusion that they can either be separated from or take a back seat to the class struggle.

We oppose the growing U.S. drive toward war, whether that be in the Middle East or Central America. We support the PLO and the FMLN in their struggles against Israeli and U.S. oppression. We see the need for international solidarity among working people and the oppressed in a period of concessions, deindustrialization, unemployment and the growing debt crisis. We believe in a creative rethinking of socialism for the '90s in which an open environment and a variety of views is more important than presenting a monolithic face to the world or engaging in pretenses of being "the vanguard."

Solidarity, 4104 Michigan Union, Ann Arbor, MI 48109, 665-2709.

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(from previous page)

may be a rebel against his time and its laws but never lawless in his work nor as himself."

In spite of his stress on individual freedom, Wright did not believe in laissez faire capitalism: "The capitalis[m]...of our nation is only individualism gone rank or riot," he wrote. "The actual difference between such 'individualism' and individuality of true democracy lies in the difference between cowardly selfishness and noble selfhood. Like the difference between...liberty and license." Wright praised the "enlightened American businessman" who was "unspoiled by great financial success" but complained of the "gigantic property interests [which] cast ominous shadows upon defenseless human interests."

The cancerous growth of our cities led Wright to ponder the ethics of property. He lamented the way that the founders of Colonial Williamsburg brought to our land "the feudal land system, the feudal idea of money, the feudal notion of property rights in everything on earth as a speculative commodity." He espoused "a new freedom, wherein a man can use and improve a plot of ground thereby making the ground his own as long as he uses it. Neither land nor man should be idle, a mere speculative commodity."

Because of such statements, Wright earned the reputation, in some circles, of being a Marxist, a Socialist, or a Communist. But he was something else, as yet unnamed. He wrote that "Karl Marx never appealed to me because he seemed to see the world as a factory for factory workers...it seemed folly to assume that a greater measure of life for all could be had by exalting valleys so that hills, big and little, would disappear." He favored a decentralized economy, which was "anathema to Communism because Communists seek action through centralization." Wright felt that Capitalism, Socialism and Communism were all equally onerous; "[t]here seemed nothing organic in them." While he opposed "plutocratic capitalism," he approved of "organic capitalism...a true capitalist system...which has its base laid broad upon the ground, its apex high as you please."

Wright was as much an iconoclast in political matters as in economics and religion. He opposed "ruthlessly invading other countries simply or largely because we have lost the true meaning of our own." He wrote, "You cannot be imperialistic and democratic at the same time."

Wright voiced opposition to American preparation for World War II when it was considered unpatriotic to do so: "Almost all our wars are waged to keep prosperity...at home under the false conditions of a false Capitalism...What can be worse than the deification of money by a whole people?"

Wright believed that a democratic government is a "government that recognizes an inner realm of choice belonging by inalienable right to every individual and that within that inner realm of con-

science there can be neither invasion nor compulsion." Consequently he thought that "military conscription is a political, economic and social crime not only against our form of government but against the very life of our people." He therefore proposed that "only by two-thirds popular vote...may war be declared. And anyone voting for war is thereby self-enlisted."

Not surprisingly, many people considered Wright to be "unamerican." But he loved belonging to this country by "loving the country not so much for what it is—no, but more for what it meant to be and for what a good many of us still hope it is going to be." Wright believed that "neither poverty, war, tyranny, taxes, slums, oppression or aggression are necessary. The mobilization of all of our resources for war shows that if these resources were mobilized for the abolition of poverty and servitude, peace, plenty and freedom could actually be won."

Reclaiming Wright's Legacy

Wright's wholistic vision is contrasted today with the plethora of single-issue groups of the left, right and center, each boldly proclaiming their right without reference to some greater, more fundamental concept of rights by which to justify their assertions. In spite of attempts to form coalitions, the lack of a shared worldview inhibits the formation of lasting alliances.

Increasingly since mid-century, the magnitude of environmental pollution, diminishing resources, institutional corruption and declining expectations have shaken the complacency of people all over the planet. Unable to cope with uncertainty, millions of people seek the solace of so-called fundamentalist religious ideologies in both Oriental and Occidental lands, falling easy prey to charismatic leaders. (Is Mr. Monaghan himself a victim?) Many millions more can hardly be blamed for dropping out of the political system altogether.

Frank Lloyd Wright was right again when he said, "What we all need is a new grasp on fundamentals, new grasps of what constitutes American life and American character."

Frank Lloyd Wright did not think in an intellectual vacuum. His ideological lineage can be traced back through Whitman, Thoreau, Emerson, Margaret Fuller, Jefferson, Paine, Algernon Sydney, Hugo Grotius to Cicero of Rome and the Stoics of Ancient Greece. That lineage is over two millennia of the tradition of the sadly neglected philosophy of Natural Law. This is not only a western heritage; it may readily be detected in the precepts of Taoism, which so greatly influenced Wright, of Zen Buddhism, of the Sufi, and of native peoples everywhere. This philosophy is embodied in the Preamble of the Declaration of Independence as the justification of our separation from Great Britain. There the phrase "the Laws of Nature and of Nature's God," refers to science and conscience.

The philosophy of Natural Law is based on the aphorism, "Right makes might." The countervailing dogma of "Positive Law" is used to justify dictatorships of all varieties everywhere, namely, "Might

makes right." Oppressive governments ally themselves whenever possible with hierarchical religions, with its truths based on often corrupt interpretations of scriptures. Natural Law, based on science and conscience, respects that immutable law of nature—change. Its logic leads us to condemn intervention in El Salvador, Nicaragua, or any country where we are not wanted. The logic of the philosophy of Natural Law leads us to conclude that, whatever our personal opinions might be regarding abortion, free choice is the only viable option for society, since it is the only option that is consistent with freedom of conscience. Likewise, with conscription, registration for the draft, and a host of other issues.

Two centuries ago, today's environmental crises were not foreseen. Today, radical ecologists and others would preserve the environment at the expense of urban development. Frank Lloyd Wright was ahead of his time, suggesting ways to balance the two, to build in harmony with nature. His ideas are in many ways akin to those of the fast emerging "Green" movement.

In the end, the reclamation of the wholistic philosophy of Frank Lloyd Wright is not just a matter of realizing his unfulfilled legacy; it is also a challenge to reclaim the entire tradition of the Philosophy of Natural Law. Not only Wright but also Buckminster Fuller, Teilhard de Chardin, Paolo Soleri and many others have contributed significant insights to an emerging wholistic philosophy. Together with our own contributions, they offer hope that we may yet develop a paradigm for planetary peace to facilitate our entry into the 21st Century.

Dr. Rich Ahern is a land planner, urban designer and artist in private practice in Ann Arbor.

TENANTS (from page 4)

have created a highly readable and sometimes inspiring tenant handbook, beautifully illustrated by local cartoonist Terry Laban.

So, Ann Arbor tenants, take heart. There is something we can do, and "How to Evict Your Landlord" tells how. In such demoralizing circumstances the only possible morale-booster is the occasional small (or large) victory against one's landlord. When a fight is warranted, of course. But, don't worry, opportunities abound: unreturned security deposits, flood damage, invasions of privacy, lack of insulation, nonfunctioning furnaces. Every one of these things has happened to me or to someone I know.

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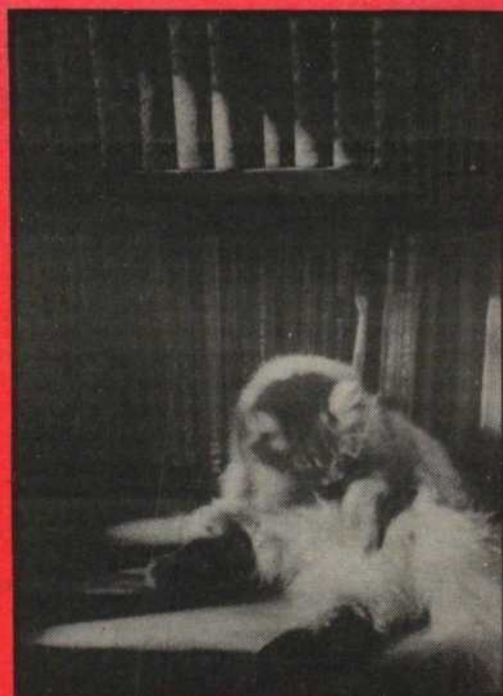
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