

Bittersweet Pill-2

ETCETERA-2

Kuwait Report-3

Events Calendar-5

Grassroots News-6

AUGUST 1991

FREE

AGENDA

ANN ARBOR'S ALTERNATIVE NEWSMONTHLY

DUPLICATE
U.S. POSTAGE
PAID
ANN ARBOR, MI
PERMIT NO. 786

Ann Arborite Chronicles Ever-Changing People's Republic

HOW NOW, MAO?

Editors Note: For your summer reading enjoyment, AGENDA is pleased to present excerpts from the recently published book, "No Turning Back: On the Loose in China and Tibet," written by John W. Meyer.

John Meyer grew up in Ann Arbor, graduated from Pioneer High in 1978, and earned a degree in Political Science and Asian Studies from the University of Michigan in 1982. Meyer has also travelled more than his share of miles around Ann Arbor as a Yellow Cab driver, a job he uses every now and then to replenish his travelling funds.

"No Turning Back" is Meyer's account of his unrelenting 1986 quest to blaze his own trail through China unhindered by official travel restrictions or the often brutal conditions of being on the road. "No Turning Back" is also an account of China's on-again, off-again journey from a communist economic system to a capitalist one.

Meyer's journey takes him counter-clockwise around the People's Republic, starting in Hongkong, north to Beijing and then west through Inner Mongolia to Tibet. The passages below are extracted from various points along the way and are meant to be only an introduction to this great book. They represent but a small fraction of the entertaining and insightful passages of Meyer's adventure.

In addition to being the work of an Ann Arborite, "No Turning Back" is also the product of an Ann Arbor-based publisher: The Neither/Nor Press, and can be bought directly from them or from many fine local bookstores.

Introduction

This is simply what happened. Chinese history and current events, as well as this story, may be looked at in any number of ways. Whoever you are and whatever your perspective, I hope that after reading this you will come to know China in a new way.

I went there in the spring of 1986 and stayed three-and-a-half months. Although I had dreamed of going to China for over ten years, and studied about it in school, I spoke no Chinese. I had tried twice to learn it at Michigan, but wound up flunking. The only thing I could remember when I left for the Far East was the phrase for "I cannot speak Chinese."

I saw China as an outsider. I was not there as a journalist, nor as a student or a "foreign expert," a Chinese euphemism for a teacher from abroad. I went on a tourist visa, but was determined to have more than the conventional tourist experience. Of the people I've spoken with who visited China, many disliked it and said that they would never return. The most common type of remark I heard from returning visitors was, "It was interesting, but a real headache. It was rough." This sort of comment came from both package tourists as well as people who saw China on their own.

Independent travel in China was still a new thing in 1986. This newness was both good and bad. It was good because people were going all over the country, blazing trails and seeing the country for what it was, rather than what the Chinese government wanted us to see it as. To say what "seeing China for what it is" means isn't easy, and is partly the point of this book. [pg. 1]

Welcome to China

I arrived in Guangzhou after 11 p.m. I had expected to have a hard time getting to a hotel, as I was under the

"No Turning Back: On the Loose in China and Tibet," by John W. Meyer

Published by The Neither/Nor Press, P.O. Box 7774, Ann Arbor, MI 48107

impression that communist cities all went to bed at nine. But coming out of Guangzhou Station, I saw, to my wonder and amazement, hundreds of trucks, motorcycles and red taxis roaring by at breakneck speed! Every so often old blue and white busses crammed with people lumbered by. Wow! At the bus stop, Uygurs tried to sell me hashish, and a gentleman who had to be at least 60 asked me where I was from. I told him, and he smiled, shook my hand and said, "We welcome you." Wow! My bus came, and 2 máo got me to Shamiàn Island. Shamiàn was where foreigners trading with China were confined during the 19th Century. Now it was the center for backpackers' lodging, as well as the locale of the White Swan Hotel, a massive luxu-box with a waterfall in the lobby. Along the way there, I saw dozens of cafes open, and snack vendors on every sidewalk.

I secured a dorm bed for 6 kuài, and went out to eat. I found a spot by the canal, and ordered a plate of spicy vegetables and tofu, with a 650 ml bottle of Zhu Jiang (Pearl River) Beer. Chinese beer was generally excellent and cheap, but Zhu Jiang was particularly fine, with an oh-so-smooth taste. A huge helping of food with a beer cost 2 kuài 70. After midnight, no less! I went back to the dormitory walking on air.

I woke up late and met a middle-aged German man who had been living in the dorm for two months. He spent his days writing to mail-order brides in Thailand and the Philippines. "But always, they are already married by the time I write them." We sipped tea made with boiled water from the gaggle of thermoses left out for guests. These were standard in Chinese hotels, even the modern ones. It was reassuring, as far as sanitation was concerned. The trick was getting used to gulping down warm or hot water to quench your thirst on a hot summer day.

After breakfasting on Grape-Nuts from Hongkong, I went out to take pictures. It was a warm, hazy day. I finished one roll and snapped half of another. Everything I saw rang bells in my head. "What great images!" I thought to myself as I juxtaposed watch repairmen set up in front of stern billboards exhorting The People to drive safely. Garish polyester leisure suits mingled with mao jackets. There were even more taxis in the daytime. The Pearl River buzzed with dilapidated dinghies and cruise boats steaming up from Hongkong. It all seemed like fairyland, or a fanciful dream.

I slowly walked my way to the Temple of the Martyrs of the Canton Uprising. It was a museum of revolutionary memorabilia, surrounded by a large park. I reached the park, and my jet lag hit one last time. The hot, muggy air contrib-

uted to my sudden lethargy, as well. I lay down on a bench under a pavilion and took a nap.

When I woke up after what might have been an hour's snooze, my camera was gone. It was only an Instamatic, the throwaway camera, \$14 from K-mart. But to be in China without a camera seemed at the time to be a tremendous shame. The person who stole it was a bold one—the camera was on the bench right above my head. I don't know the particulars, but my time in China later convinced me that theft from a foreigner was a more serious crime than theft from a Chinese. The saddest part about the whole affair was that the poor jerk who stole my camera couldn't even use it. 126 film wasn't available in China, and what's more, it was undevelopable. I resolved to make my diary entries all the more vivid. [pgs. 21-22]

Hitting the Road in Southeast China

There seemed to be a lot of 30-ish men wandering around in South China, on the road. Many of them carried little more than a doctor bag. I dubbed them the Jesus Trekkers, or alternately, the Lost Generation. The former name came from my idea of Jesus' disciples wandering around the countryside, carrying little more than a toothbrush (Luke 9:3-5). I admired these guys' economy, and felt slightly top-heavy whenever I saw them, wearing my big spacious pack filled with three changes of clothes, raingear, books, and so on.

My latter nickname for them came from their appearance. They did indeed seem lost and aimless. They looked like hoboes, travelling for travelling's sake, rather than with any particular destination in mind. They grabbed rides on trucks and busses, inquiring about a destination only as an afterthought. Now, I find nothing wrong with this. In fact, I have often wandered around my own country in this manner. But their behavior contrasted sharply with what most other Chinese were up to. So many people, from kids eager to learn English on up to grannies peddling cigarettes and noodles on the street, were being industrious and entrepreneurial.

I didn't speak with any of these guys, but I imagined them to be former Red Guards, from the Cultural Revolution. In the '60s, the schools were closed, and young people were encouraged to become Red Guards, in order to experience first-hand the revolutionary fervor that they were too young to have known when the communists took power. They were dispatched on long trips all over the country to proselytize with Chairman Mao's Little Red Book, and to "struggle" with those who didn't see the light. Perhaps these hoboes weren't all old Red Guards, but their general age group placed them in that generation. And I saw no elderly bums, nor any young people just cruising around the way these guys were.

When the Red Guards' attempts at re-creating revolution had pushed China to the brink of anarchy, the communist

(see No Turning Back, page 4)

AGENDA

Ann Arbor's Alternative Newsmonthly

EDITORS—Laurie Wechter, Ted Sylvester

ETCETERA EDITOR—Stephanie Harrell

EDITORIAL ASSISTANTS—Angie Jakary, Jay Pinka, Phillis Engelbert, Eric Jackson

STUDENT INTERNS—Anne Rice, Tim Pope

DISTRIBUTERS—Laurie Ham, Jessica Kearns

THANKS—Hunter Van Valkenburgh, Jeff Gearhart, Jennifer Hall, Mike Stratton, I'daroos Al-Mohdar

AGENDA is an independent, nonaligned newsmonthly published by Agenda Publications, 202 E. Washington #512, Ann Arbor, MI 48104, 313/996-8018, ISSN 1047-0727. Vol. 6, No. 5, AUGUST 1991, Copyright © Agenda Publications. Subscriptions: \$15/year U.S., \$30/year International.

20,000 free copies of AGENDA are distributed at the beginning of every month from over 300 locations in the Ann Arbor Metro Area. For advertising information call 996-8018.

Thanks AGENDA Sustainers!

AGENDA would like to take this opportunity to acknowledge and thank a very special group of people, AGENDA "Sustainers." These are people who have contributed \$100 or more to the AGENDA effort. Their generous support truly "sustains" the life of this newspaper. Thank you!

Jeff Alson
Dave Austin
Lora & René Crombez
Bob Heald
Bart Loeb
Howard Stewart
James Sullivan
John Vandermeer
William & Kathryn Wechter
Luis Vasquez

Community & University
Coalition for Peace in the Gulf
Latin American Solidarity
Committee

AGENDA's Bittersweet News

Big changes are happening this month at AGENDA and we need your help. In the very month of our lowest cash flow (August), AGENDA is hiring a full-time advertising sales representative. We are making this move right now because the September issue (for which advertising is sold in August) typically has the most potential for increased sales.

We are also making this move in order to increase our advertising sales over the long-term to the point where the paper will not forever be on the verge of financial collapse. It is in some ways AGENDA's last best hope.

On the down side of the story, co-publisher/co-editor Laurie Wechter has decided to step away from her salaried position to make room for a professional salesperson on the payroll.

Our immediate goal is to sell more advertising and keep AGENDA alive and kicking by paying the bills. Our mid-range goal is to bring in enough revenue to put Laurie back onto the AGENDA payroll.

And this is where we need your help. As readers, we need you to continue to financially support the paper, especially now, dur-

ing this transition period when publishing costs are actually going up while our advertising sales have been down.

When we look at the big picture, even if advertising sales increase dramatically—and we expect them to—AGENDA will never be the "happy-news-only" kind of publication that advertisers are naturally attracted to. Our coverage of important issues like the Persian Gulf War, Central America, housing and homelessness, the environment, racism and the anti-racist struggle, labor, and human rights will continue to be controversial.

In April AGENDA began a \$10,000 fundraising drive to pull itself out of debt. Readers and community groups have responded very generously—with about \$6,000 so far! This latest move, hiring a full-time advertising salesperson, is part of the same effort to strengthen AGENDA. We are deeply committed to making AGENDA more viable and are willing to try new things to do so. Laurie Wechter's departure, however, is a bitter pill to swallow. With your support, she won't be gone long, we hope!

Help Sustain AGENDA!

- \$12—T-shirt only! (circle one: M or L or XL)
- \$15—One-year subscription! (U.S. only)
- \$25—One-year subscription & a spiffy AGENDA T-shirt! (circle one: M or L or XL)
- \$30—One-year subscription anywhere in the world!
- \$35—One-year subscription & TWO tickets to any film at the Michigan Theater!
- \$50—One-year subscription & TWO tickets to any play at Performance Network!
- \$100—Quarterly listing in AGENDA with other "Sustainers."

Subscribe • Donate • Buy a T-Shirt

Yes, I want to support AGENDA. Amount enclosed \$ _____

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

PHONE _____

Count me as a subscriber but please **DO NOT MAIL** my paper. I will pick it up from one of AGENDA's 300 distribution points!

AGENDA, 202 E. Washington #512, Ann Arbor, MI 48104

etcetera

Beware of Nonprofit Commercials

Public Service Announcements (PSAs), despite their philanthropic reputation, should be viewed with as much caution as any other commercial. An analysis of nonprofit commercials and their producers, done by the New York-based media watchdog Fairness and Accuracy in Reporting (FAIR), revealed blatant inaccuracies and subtle hypocrisies. The Partnership for a Drug Free America, for example, receives funding from Phillip Morris, which sells beer and cigarettes. And while the Ad Council, a "corporate-sponsored consortium that creates nonprofit commercials" and pushes

"charitable stop-gap measures as a substitute for structural reform" produced a third of all TV public service announcements in 1989, Direct Effect—a small budget PSA producer led by creative artists—had its spots rejected by the three major networks. It seems "Patriarchal Values Can Be Hazardous to Your Health" (one of Direct Effect's lines) appeals less to the networks than falsehoods like the one from Partnership for a Drug Free America that the brainwaves of someone on marijuana are the same as those of someone in a coma.

Toxic Waste Update

On June 26 the Midwest Interstate Low-Level Radioactive Waste Commission voted 5-1 to kick Michigan out of a seven-state compact for failing to locate a regional low-level radioactive dump site inside the state. This means Michigan won't have to receive waste from other states, but must create its own state dump site by 1996.

Because the state does not now have a low-level dump site, the University of Michigan will continue to store and burn wastes at the Dean/Baxter Radioactive Waste Facility near a densely populated residential area on North Campus.

The drive by community members against a proposed expansion of that facil-

ity continues. One protester, on June 15, carried a picket sign that read "Ann Arbor Burning: Leaves NO, Radioactive Materials YES." For more information contact Citizens for Safe Waste Disposal, 764-1441.

Seniors Can Defer 1991 Tax Payment

Summer and Winter, 1991, property tax payments can be postponed by senior citizens until April, 1992, according to a news release from the Housing Bureau for Seniors, Inc. For more information, or assistance in filing a deferment form with the local Treasurer's office, contact the Bureau at 763-0970.

Bill Addresses School Discipline Policies

In May, a bill was introduced by state representative, Lynn Jondahl entitled the Education Assurance Act. A response to the evident over-use of suspensions in Michigan's public schools (the ninth highest suspension rate in the country with a 40% increase from 1978 to 1986), the bill, if passed, will put Michigan on par with only 12 other states that have developed comprehensive legislation governing school disciplinary policies and practices.

According to The Active Voice, a publication of the Ann Arbor-based Student Advocacy Center, there is evidence linking a school districts' reliance on suspension to high school dropout rates. The bill has been introduced and referred to the Education Committee of the House, but a hearing has not yet been held. For more information contact the Student Advocacy Center, 995-0477.

Free Mumia!

Mumia Abu-Jamal has been on death row since 1982. A former Black Panther, a journalist, and a supporter of MOVE, Jamal has been a target of the Philadelphia Police Department since the 1960s. His articles for the Panther Party newspaper exposed the racism and violence of the Philadelphia police and their chief, Frank Rizzo. Rizzo's response was a military style raid against Panther headquarters, vicious beatings of its members, and a series of trumped-up charges. Mumia was one of those singled out.

In December 1981, Jamal saw his brother being beaten by a policeman. He intervened. The policeman was killed and Jamal critically wounded. The trial was presided over by a judge who was a retired member of the Fraternal Order of Police. He refused Mumia's request to represent himself and Black people were systematically excluded from the jury.

Mumia has exhausted his state appeals and Pennsylvania's governor Robert Casey has begun signing death warrants. The U.S. Supreme Court just added its own blessing by refusing to review the case.

Write Governor Casey to demand that Mumia Abu-Jamal's death sentence be commuted to: Gov. Robert Casey, Main Capitol Building, Room 225, Harrisburg, PA 17120.

Michigan Museum Wants Your Photo

The Michigan Historical Museum, beginning September 21, will show 80 photos of contemporary life in Michigan hometowns in its exhibit, "Still Memories: A Century of Michigan Photography." Until August 16, the museum is accepting entries for the show. "This is an excellent opportunity to view different interpretations of what reminds Michigan residents of their local town or city," said Secretary of State Richard Austin. The slides, which must be submitted in 35mm format, may feature any aspect of hometown life in Michigan. (Yes, any aspect, for those with alternative insights.) Send a SASE #10 envelope to: "My Michigan Hometown" Photograph Contest, Michigan Historical Museum, 717 W. Allegan St., Lansing, MI 48918-1800.

Plots Available to Low-Income Locals

Arborcrest Memorial Park has available several burial spaces for people who cannot afford to buy one. According to Wanda Hagan, President of Arborcrest, the arrangements can be made in advance or when a death occurs. The Park is located at 2571 Glazier Road in Ann Arbor. For more information call Hagan at 761-4572.

REPORT FROM KUWAIT

Guilty or Innocent: All Palestinian Defendants Deported

"We just want them [the Palestinians] gone. We will bring in other nationalities. We don't trust them. They have done to us the same thing they have done in Lebanon and Jordan. They have to go back. They should just take their things and go. Just go."
—Fadela El Sabah, a woman attorney and member of the Kuwaiti royal family, expressing her family's official policy toward Kuwait's Palestinian community to human rights delegation.

I visited Kuwait between July 9-16, as part of an eight-lawyer human rights delegation sponsored by the Palestine Aid Society, the National Lawyers Guild and the National Conference of Black Lawyers. Our task was to observe and document martial law trials and human rights violations against non-Kuwaitis, particularly Palestinians.

The trials of dozens of alleged collaborators, which I observed, violated international law, particularly the standards for a fair trial codified in Article 75 of the First Additional Protocol of 1977 to the Geneva Conventions of 1949. People were convicted on the basis of hearsay, without witnesses or exhibits to prove their guilt. Confessions extracted by torture were routinely used, for example, to rebut defendants' claims that they were coerced into cooperating with the Iraqis.

For some of those charged, there was no prior notice of which conduct was illegal. People faced vague charges of "harming the independence of the country and the unity or territorial sovereignty." Many were charged as collaborators for acts such as repairing Iraqi vehicles, cutting Iraqi soldiers' hair, or maintaining Iraqi newspaper printing facilities. One woman, a Jordanian principal of a girl's high school, was sentenced to die (later commuted to life in prison) for holding classes during the occupation despite a general boycott.

The courts did not consider the various loyalties of different nationalities. Non-Kuwaitis cannot own property, vote, or become Kuwaiti citizens. Despite this, the courts imposed the same standards of loyalty that apply to Kuwaiti citizens.

There was no real right to consult with counsel. Lawyers were appointed at the time people were brought before the court. There were trials in absentia. And there were no appeals.

There were six or seven acquittals in the martial law trials. However, because they were Palestinian, innocent defendants were returned to prison. It is Kuwaiti government policy to imprison these people until they and their families are deported. Those found guilty, including those now serving life sentences, will all eventually be deported, rather than serve their sentences in Kuwaiti prisons at Kuwaiti expense. The ultimate irony is that there is no real difference being found guilty and not guilty. All Palestinians who are tried are deported, regardless of the verdict.

Before the August 2, 1990 occupation of Kuwait by Iraq, there were over 400,000 Palestinians in Kuwait. During the Iraqi occupation, almost 250,000 Palestinians fled the country. The Kuwaiti government has forbidden them to return to Kuwait even to collect property. Since the Iraqis were ex-

pelled in February, the remaining Palestinian population has been reduced to just over 100,000.

All Palestinian government employees (that is, most Palestinian workers) have been fired. Palestinian children have been barred from public schools. The government is giving returning Kuwaitis \$15,000 per person. Palestinians get nothing but job termination notices and requests to leave the country.

Most remaining Palestinians are waiting until August, when they hope to get severance pay that will allow them to leave. It is expected that by mid-August, Kuwait's Palestinian community will be reduced to under 50,000.

Many Palestinians have nowhere to go. Some 27,000 Palestinians from Gaza in Kuwait have Egyptian travel documents. Egypt will not allow them to enter their country. The Israelis won't let them go to Gaza. Jordan is an economic disaster area because of the war, and consequently Palestinians with Jordanian passports may be unable to find work in Jordan.

Palestinian families have been divided when spouses have passports from different countries. We met a family in which the husband has a Lebanese passport, and the wife a Jordanian passport. The children can only go to the country of the father's passport, where the mother can't go.

The Kuwaiti government takes no responsibility for its policy of mass deportation. They told us that it is up to the Palestinians to figure out what to do. We were told that the U.S. or the United Nations should take care of them. Many deportees are just driven to the border and dumped in Iraq where they are taken in by International Red Cross refugee camps. Kuwait's Ambassador to Washington recently offered to airlift 200,000 Palestinians to the U.S.

When we discussed this inhuman deportation policy with the Chief Political Officer at the U.S. Embassy, he told us that "Kuwait has the sovereign right to adjust the balance of ethnic groups." He admitted that "there are significant human rights abuses, and they are well documented, but the role of the United States government is merely that of reminding the Kuwaiti government of its responsibility." Our pleas for a more active U.S. role to get Kuwait to comply with international human rights standards were rejected. Efforts by other human rights groups, such as the Lawyers Committee for Human Rights, Amnesty International, and Physicians for Human Rights, have met with similar rebuffs by our government. We went away regretting that our government's military strength is coupled with unfortunate moral weakness.

by Kurt Berggren



CASTLE REMEDIES

2345 S. Huron Pkwy.
Ann Arbor, MI 48104

Ann Arbor's Best Kept Secret

Michigan's Largest Supplier of
Homeopathic Remedies
Ointments, Gels, & Tinctures

Mail Orders Daily

Nutritional and Herbal
Supplements
Vitamins, Books
& Crystals

Mon. 10-7, Tues.-Fri. 9-5, Sat. 9-1

(313) 973-8990

Birkenstock

Quality • Comfort • Styles • Colors • Repair Service
The Total Comfort Shoe Store

Footprints

Michigan's Oldest Birkenstock dealer
322 E. Liberty • Ann Arbor • 662-9401



Wondering where to buy your textbooks?



Why not shop at the store that is
Number 1

57 YEARS

Ulrich's

MORE THAN A BOOKSTORE

Main Bookstore:
549 East University
Art/Engineering Store and
Electronics Showroom:
1117 South University
Ann Arbor, MI 48104
Phone: 313-662-3201
Monday-Friday 8:30-5:00
Saturday 9:30-5:00

- Swimming & biking
- Peaceful & relaxing

Neahtawanta Inn
a bed & breakfast



1308 Neahtawanta Rd
Traverse City, MI 49684
(616) 223-7315



*The best
keeps getting
better!*

STANLEY H. KAPLAN

Announcing our convenient
new location at:

337 E. Liberty, Ann Arbor 48104
(313) 662-3149

Stop by today and enroll in a summer course
to prepare for the October LSAT, GMAT, GRE
or Sept. MCAT. Don't delay. Classes begin
soon and fill quickly!

Take Kaplan Or Take Your Chances!

**Recycle Ann Arbor
Needs Your Help**



Executive Secretary

Serve as assistant to the executive director and fill office manager role. Knowledge of recycling and general business practices a plus. This position is 30-40 hrs/week with benefits.

Personnel Assistant

Administer payroll, benefits and safety programs. Knowledge of ADP payroll systems and OSHA standards helpful. This position is 30-40 hrs/week with benefits.

Publicist Intern

Write press releases, design and publish informational brochures and other documents as needed. Familiarity with Macintosh computers a must. 10-15 hrs/week. Academic credit is possible.

Part Time Clerical Help

Resumés may be sent to:
Recycle Ann Arbor,
attn: Arlin Wasserman
2950 E. Ellsworth Road
Ann Arbor, MI 48108
applications accepted until 8/15.

**new
paperbacks
at
Borders**



Long Walks and Intimate Talks. Stories and poems by Grace Paley with paintings by Vera Williams.
FEMINIST PRESS \$12.95.

The Saddest Pleasure. Reflections of Moritz Thomsen, a Peace Corps worker who decided to stay and live in Latin America.
GRAYWOLF \$9.95.

May You Be the Mother of a Hundred Sons: A Journey Among the Women of India by Elisabeth Bumiller.
FAWCETT \$12.00.

Animal Dreams, a large-spirited novel by Barbara Kingsolver.
HARPERPERENNIAL \$10.95.

Coming Out Under Fire: The History of Gay Men and Women in World War II by Allan Bérubé.
PLUME \$10.95.

BORDERS BOOK SHOP

303 South State, 668-7652
Mon-Sat 9-9 • Sun 11-6
parking validated



- Michigan's Largest Selection
- On-Site Repair Service

209 N. Fourth Avenue 663-1644

NO TURNING BACK

(from page one)

cadres who organized them, notably the #1 cadre, Chairman Mao, did an about face and called in the army. They sent the kids off to work farms, far from their homes, where they might cool off and engage in productive labor.

Now, these former Red Guards found themselves without a formal education in a rapidly changing society, where knowledge was the key to advancement. They had been taught, in fact, to fiercely attack things like entrepreneurship and the ways of the Occident, which were now being pushed by China's leaders as the nation's salvation. What else could they do, but the only thing they had really learned, to travel? They were adept at getting from place, but had no idea where they were bound for, or what to do when they got there. They were on an endless trip, permanently off track, ignorant and cynical, destination forgotten. [pgs. 42-43]

City Life

That evening, I met Shou Ku at the bus stop. We boarded a No. 1 bus and went downtown. He lived in a long five-story housing block. It might have been built in the '50s, but it could have been older. The stairway was unlit—he led the way with a flashlight. Two floors up, we walked a short way down a hallway littered with garbage. Shou unlocked a door, and ushered me into his apartment.

He lived alone in a small, single room, about 12 by 30 feet. He confided in me almost immediately that he would not marry, because that would make it more difficult for him to emigrate. His place was adorned with lots of books, and kitschy velvet landscape paintings. He bid me to sit down, and served me jasmine tea and cakes. His shortwave radio/dual deck jam box was tuned to the Voice of America. VOA was presenting a feature on Bob Seger.

He was eager to talk, and only remotely interested in who I was or what I thought. This was a relief after being questioned about my job and my age all over the country. He first implied to me that he was out of work, but it later turned out that he worked as a security guard at a factory. This involved sitting at a desk and reading or writing whatever he wanted to for 9 hours a day. What he meant to say was that compared to his last job, an interpreter for the Shell Oil joint venture off the Shandong coast, his current job was not respectable, or even what one would call work.

His current project was a translation of an American detective novel about Russian gangsters. He said that it would be finished by October, and that he could get it published. We discussed many things, among them the U.S. economy, travel, and the Cultural Revolution. The Great Proletarian Cultural Revolution, as it was known, was what he really wanted to talk about.

In 1967, Shou Ku had been accused of espionage, specifically of being a Soviet spy. He told me that his fluency in Russian and English had led to these charges, which were completely unfounded. He had been handcuffed for two years in Jinán, the capital of Shandong. I got a chill as I looked at his wrists and saw the marks. He asserted "very few" people died as a result of the Cultural Revolution, but that "almost everybody suffered" and "many lives were ruined." In 1979, the Party officially proclaimed that his treatment had been "a miscarriage of justice."

We mulled over the similarities between Nazism, McCarthyism, and the hysteria that was the Cultural Revolution, and how fear could come to dominate a society. We discussed whether mass fear merely made it easier to stampede individuals, or if it actually caused this. Shou felt that it was used by those in power to achieve their aims, and that they were responsible when mass fear swept a population.

Though he had considerable enmity for the Party, he was grateful for Beijing's opening to the west. He hoped that this would present him with an opportunity to leave China. He worked for Shell in 1984 and '85, but lost his job when Shell suddenly pulled out and the venture folded. They did this because they were "getting nowhere." Shou Ku was very fond of the Shell Oil Company. He had lots of trinkets with the company's logo on them, and loads of pictures of him posing with American and European Shell employees.

I wore an old blue mao jacket, which had been a gift from my father, who bought it while lecturing in China in 1981. Mao jackets are called Zhongshan coats in China. Zhong Shan (Middle Mountain) is what the Chinese call Sun Yatsen, who popularized the style. Shou was curious about it, but he said to me, "You shouldn't wear this."

"Why not?"

"Because it is rubbish." In Shanghai, Wang and Cheng had also asked me about my coat. Wang explained that "only working people wear this jacket," and asked me why I wore it. I could only reply that I had been a working person. I was sad that Chinese men, in their cheap, affected western garb, felt compelled to sneer at working people in mao jackets.

It got to be late, and I got up to go. "Will you come back?" asked Shou.

"Sure, when?"

"How about the night after tomorrow night. Meet me outside my building at 7:00 p.m." Shou led me back down the stairway and out the door. He thanked me for coming, and I thanked him for having me. The busses had stopped running, and I walked home. [pgs. 87-89]

The Road to Tibet

We pulled off the river and into a tiny village. It quickly became apparent that this was the terminus. As we had yet to cross the Yellow River, it was definitely not Dalad Qi. We inquired, and discovered that we were in "Zalad Qi." Locals quickly gathered to stare. They found it quite amusing that we had thought we were going to Dalad Qi. We would have, too, if we hadn't been so hungry and out of sorts. The bus hustlers told us that they would take us back to Baotou in a half-hour. And we thought we were done with that place. We got off to check out the town and get some food.

A parade immediately formed behind us. We must have been the first white people to visit that backwater in a long, long time. Zalad Qi plainly had no tourist infrastructure. We turned to have a look at two small eating places, which stood next to each other. The women at one of them screamed and ran inside when we looked at them. That was the place for us!

We went in and ordered vegetable chow mein, a dish that takes no time at all to prepare. We were really hungry. We waited and waited, and grumbled in unison with our stomachs. Finally, after 20 minutes, out came noodles with two eggs, a sauce with eggs and vegetables, and a mountainous plate of bean sprouts. Yumm! Easily the best noodles I'd had in China. This was not starvation talking, either. When we had polished off this feast, the women began to bring out more food. We politely told them that we were stuffed, thank you, and that our bus would be leaving soon. Then came the bill—5 máo each. How great! How tremendous! Hospitality like this leaves one without anything to do but offer thanks a thousand times. It was flabbergasting.

We walked out, parting the big crowd that had gathered to watch us eat. I went to go to the toilet, while Dave went to find some beer. The parade began again. Three young guys even followed me into the outhouse to watch me squat. This took a long time. The stalls were

(see No Turning Back, page 6)

CALENDAR

To publicize September Calendar events, send formatted listings by August 15th to AGENDA, 202 E. Washington #512, Ann Arbor, MI 48104, (996-8018). Listings for more than five events must be sent to AGENDA on Macintosh disc. Send SASE if you want your disc returned.

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. All locations are in Ann Arbor unless otherwise noted.

1 Thursday

Paintings by Pedra Chaffers: U-M Arts & Programming thru 16 Fri, all day, Mich. Union Art Lounge. Elements of pattern, color and space inspired by masks and figures. 764-6498

Freedom on the River Rowing Program: Dept. of Parks & Rec. thru October, M-F, 5 to 7:45 pm, Argo Park Livery, 1055 Longshore. Water recreation for the mobility impaired, \$10 for 6 sessions per month. 662-9319

Rosier Players Vaudeville Show: Dept. of Parks & Rec. 7 pm, Cobblestone Farm, 2781 Packard. The last of the old time tent shows, \$3.50/\$1.50 child. 994-2928

"Leaves of Grass": Performance Network 8 pm, 408 W. Washington. Walt Whitman challenges audiences to see and hear the universe—from a blade of grass to the voices of prostitutes and thieves, \$9/\$7 stud. and seniors. 663-0681

"Conversations with an Irish Rascal": Attic Theatre 8 pm, 7339 Third, Detroit. A musical evening with Brendan Behan filled with foot-stomping, hand-clapping Irish folk songs by Kathleen Kennedy, \$10-\$22. 1-313-875-8284

Support Group: Gays and Lesbians, Older and Wiser (GLOW) Turner Geriatric Clinic, 1010 Wall. For time 764-2556

Ron Brooks Trio: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

2 Friday

Call In Show Replay: Peace InSight 6:05 pm, A2 Comm. Access TV, Cable Channel 9. Meredith McGhan, author of "Jail Cell Hell" (AGENDA, July 1991) and Phyllis Ponvert discuss their participation in the "Peace Office" anti-Gulf War action that landed them in Wayne County Jail for five days this Spring. With people's lawyer Eric Jackson. 769-7422

Rosier Players Vaudeville Show: Dept. of Parks & Rec. 7 pm (see 1 Thur)

"Leaves of Grass": Performance Network 7 & 9:30 pm (see 1 Thur)

Buhr Pool Overnight: Dept. of Parks & Rec. 8 pm to 8 am, Buhr Park, 2751 Packard. Songs by the fire, swimming under the stars, games, movies, snacks and breakfast for kids 8-13, \$12. 971-3228

The RFD Boys: The Ark 8 pm, 637 1/2 S. Main, \$7.75/\$6.75 mem. & stud. 761-1451

"Conversations with an Irish Rascal": Attic Theatre 8 pm (see 1 Thur)

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

Dance Jam: People Dancing 10 pm, People Dancing Studio, 111 Third St. Varied recorded dance music. Okay to bring own music and acoustic instruments. Smoke- and alcohol-free. Children welcome, \$2. 665-7911

3 Saturday

Josh White Jr.: The Ark 8 pm, 637 1/2 S. Main, \$10.75/\$9.75 mem. & stud. 761-1451

"Conversations with an Irish Rascal": Attic Theatre 5 & 9 pm (see 1 Thur)

Rosier Players Vaudeville Show: Dept. of Parks & Rec. 7 pm (see 1 Thur)

"Leaves of Grass": Performance Network 7 & 9:30 pm (see 1 Thur)

Book Release Party: ArtsGrowth 7:30 pm, Concept East II. Readings from "Gittin' Down," a video profiling the book's Michigan prison authors, and an exhibition of drawings, paintings and fiber collages by prisoners from Huron Valley Women's Facility. 662-7407

"Lunar Octet": Polo Club Jazz & Blues 8 pm, 610 Hilton Boulevard. All ages. 761-7800

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

4 Sunday

Harvey Reed: Bird of Paradise 11 am, 207 S. Ashley. 662-8310

"Conversations with an Irish Rascal": Attic Theatre 2 & 7 pm (see 1 Thur)

"Leaves of Grass": Performance Network 7 & 9:30 pm (see 1 Thur)

Meeting: Ypsilanti Gay Male/Lesbian AA 7:30 pm, First Congregational Church, 118 N. Adams, downstairs. 484-0456

Meeting: Ypsilanti Gay Male/Lesbian Alanon 7:30 pm, First Congregational Church, 118 N. Adams, upstairs. 484-0456

Harvey Reed Jazz Jam: Bird of Paradise 9:30 pm, 207 S. Ashley. 662-8310

5 Monday

Shamanic Journeying: Creation Spirituality 7:30 pm, Inter-Cooperative Education Ctr., 1522 Hill. Lin 677-3675

Open House for Lesbians & Gay Men: Gay Liberation Front 8:45 pm, Canterbury House, 218 N. Division. 763-4186

Bird of Paradise Orchestra: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

6 Tuesday

Delivery of Prosecution Requests to Mich. Attorneys General: Michigan Faith and Resistance 10 am, State Attorney General Frank Kelley's Office, Lansing, and 2 pm, U.S. Attorney's Office, Federal District Court, Bay City. Join peacemakers and lawyers in delivering documents requesting the prosecution of the directors of Williams International Corporation and the commandants of Wurtsmith Strategic Air Command Base for their violations of the Nuremberg Principles and Geneva Conventions by agreeing to manufacture and deploy nuclear weapons. For carpool, call David Braun 662-9907

"Closets are for Clothes": Lesbian/Gay Radio Collective 6 pm, 88.3 FM, WCBN. News, announcements, interviews and commentary for the Lesbian, Gay and Bi communities. 763-3500

"A Celebration of Life, Peace and our Future": Interfaith Council for Peace & Justice and Others 6:30 to 9 pm, Gallup

Park Picnic Shelters. (If it rains, go to Temple Beth Emeth/St. Clare's Episcopal Church, 2309 Packard.) Potluck picnic (bring own tableware); children's activities including Japanese paper folding, cooperative games, and lantern boat decorating; interfaith litany and traditional lantern boat launch. Entertainment: mime by Michael Lee, singing led by Elise Bryant, dances for led by Christopher Larkmoore. 663-1870

Downtown Development Tour: Homeless Action Committee 7 pm, Tally Hall, Liberty St. Lobby. Tour of development since 1950. Find out how conflicting business and community interests have shaped the size and character of A2's downtown area. 663-8261

Hiroshima Day: 45th Anniversary Commemoration: Peace InSight 7:05 pm, A2 Comm. Access TV, Cable Channel 9. A2's cultural and religious communities join to commemorate the bombing of Hiroshima and Nagasaki with songs, poems, stories and an interfaith prayer service. 769-7422

Paul Keller and Friends: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

7 Wednesday

Living With HIV Support Group: Wellness Networks-Huron Valley For those anywhere in the disease spectrum who want to focus on living well and maintaining a positive attitude. Call for time and location. 572-9355

Vigil for a Just Peace in the Gulf: Interfaith Council for Peace & Justice and Others 12:30 to 1:30 pm, Federal Building at Liberty & 5th. Every Wed. since the U.S. sent troops to the Gulf. 663-1870

Wet/Wild Wednesdays: Dept. of Parks & Rec. 2 pm, Buhr Park Pool, 2751 Packard. 971-3228

"Womyn's Rites & Rhythms" 6 pm, 88.3 FM, WCBN. 763-3501

"Conversations with an Irish Rascal": Attic Theatre 7 pm (see 1 Thur)

Dream Group: Creation Spirituality 7:30 pm. Share dreams and their meanings. For location: John 665-3522

9-Ball Tournament: Billiards and Games Room 7:30 pm, 2nd floor, Mich. Union, \$5. Betsy 766-1422

Meeting: Campus Amnesty International 8 pm, Dominick's, 800 Monroe. Meet informally to write letters for human rights. Cases provided. Bring pen and paper. 741-9736

Ron Brooks Trio: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

8 Thursday

"Conversations with an Irish Rascal": Attic Theatre 8 pm (see 1 Thur)

Kent May 4 Center Benefit: Positive Force-Akron 8:30 pm, Daily Double, 370 Orleans Ave., Akron, Ohio. Proceeds benefit KM4C which promotes awareness of the Kent State shootings and non-violent resolution of conflicts. With: Voyage from the Porch, In Fear of Roses, Four Coyotes, Alan Grandy and David Blewette, \$3. (216) 678-5988

Ron Brooks Trio: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

9 Friday

Car Caravan and Nagasaki Day Vigil at Williams International Corporation: Michigan Faith and Resistance 8 am. Documents requesting the prosecution of the directors of Williams International and the commandants of Wurtsmith Strategic Air Command Base will be delivered to County Prosecutors' Offices. Call David Braun for caravan info. 662-9907

Hiroshima Day: 45th Anniversary Commemoration: Peace InSight 6:05 pm (see 6 Tue)

"Laughing Wild": Performance Network 8 pm, 408 W. Washington. Christopher Durang's play explores issues critical to survival in the '90s—AIDS, homelessness, and mental illness—as they occur in the daily life of two people, \$9/\$7 stud. and seniors. 663-0681

"Conversations with an Irish Rascal": Attic Theatre 8 pm (see 1 Thur)

Detroit All Star Reunion Jazz Band: The Bird of Paradise 9:30 pm, 207 S. Ashley, \$5. 662-8310

10 Saturday

"Conversations with an Irish Rascal": Attic Theatre 5 & 9 pm (see 1 Thur)

Reveling on the River: Dept. of Parks & Rec. 6:30 pm, Gallup Park Canoe Livery, 3000 Fuller. Jazz piano on the deck. Bring a picnic. 662-9319

"Laughing Wild": Performance Network 8 pm (see 9 Fri)

Zoom and the Blue Diamonds: Polo Club 8 pm, 610 Hilton Blvd. 761-7800

Mustard's Retreat: The Ark 8 pm, 637 1/2 S. Main. Song, story, warmth and wit, \$8.50/\$7.50 mem. & stud. 761-1451

Detroit All Star Reunion Jazz Band: The Bird of Paradise 9:30 pm, 207 S. Ashley, \$5. 662-8310

11 Sunday

Harvey Reed: Bird of Paradise 11 am, 207 S. Ashley. 662-8310

Living History Day: Dept. of Parks and Rec. noon to 4 pm, Cobblestone Farm, 2781 Packard. Demos of butter churning, candle making and rug beating, \$1.50/\$.75 child & srs. 994-2928

Care of Caged Birds Clinic: Humane Society of Huron Valley 2 to 4:30 pm, Ann Arbor Dog Training Club, 1575 E. N. Territorial Rd., one mile east of U.S. 23. Topics will include choosing birds, proper housing, bird nutrition and health care, \$2 don/under 12 free. Sally 662-5545

"Conversations with an Irish Rascal": Attic Theatre 2 & 7 pm (see 1 Thur)

"Laughing Wild": Performance Network 6:30 pm (see 9 Fri)

Action Meeting: Washtenaw County Women's Action for a New Direction 7:30 pm, St. Aidan's Northside Church, 1679 Broadway (across from Baits Dr. entrance to N. Campus). 662-2475

Meeting: Ypsilanti Gay Male/Lesbian AA 7:30 pm (see 4 Sun)

Meeting: Ypsilanti Gay Male/Lesbian Alanon 7:30 pm (see 4 Sun)

Harvey Reed Jazz Jam: Bird of Paradise 9:30 pm, 207 S. Ashley. 662-8310

12 Monday

Shamanic Journeying: Creation Spirituality 7:30 pm (see 5 Mon)

Open House for Lesbians & Gay Men: Gay Lib. Front 8:45 pm (see 5 Mon)

Bird of Paradise Orchestra: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

13 Tuesday

16th Michigan Womyn's Music Festival thru 18 Sun. Between Hart and Ludington. SASE to WWTMC, P.O. Box 22, Walhalla, MI 49458. (616) 757-4766.

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

"Radioactive Waste in the Great Lakes": Peace InSight 7:05 pm, A2 Comm. Access TV, Cable Channel 9. Environmental activist Mary Sinclair discusses the history of nuclear activism, the nuclear compact, and her own involvement in stopping the Midland Nuclear Reactor. 769-7422

Meeting: Amnesty Int'l Group 6:17:30 pm, Mich. Union, check room # at desk. Activities to protect human rights and free prisoners of conscience around the world. 761-1628

Meeting: Washtenaw Citizens for Animal Rights 7:30 pm, Guild House, 802 Monroe. 665-2480

Paul Keller and Friends: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

14 Wednesday

Vigil for a Just Peace in the Gulf: Interfaith Council for Peace & Justice and Others 12:30 pm (see 7 Wed)

"Womyn's Rites & Rhythms" 6 pm, 88.3 FM, WCBN. 763-3501

African-Based Spiritual Traditions: Open Arches & Girifrenzy 7:30 pm, ICC Education Center, 1522 Hill. Nisi Shawl describes elements shared between African-American spiritual practices and those based on European, Native American, Eastern and other cultures. 663-3773

9-Ball Tournament: Billiards and Games Room 7:30 pm, 2nd floor, Mich. Union, \$5. Betsy 766-1422

Meeting: Campus Amnesty International 8 pm (see 7 Wed)

Eek-A-Mouse: Prism Productions 9 pm, Alvin's, 5756 Cass, Detroit, \$7.50 advance. 99-MUSIC

Fiat Duo Jets with Chickasaw Mudd: Prism Productions 9:30 pm, Blind Pig, 208 S. First, \$7.50 advance. 99-MUSIC.

Ron Brooks Trio: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

15 Thursday

Ron Brooks Trio: Bird of Paradise 9:30 pm, 207 S. Ashley, \$3. 662-8310

16 Friday

Heritage Festival Jazz Competition: WEMU 89.1 FM 3 pm to 12:30 am, Jazz Tent, Depot Town, Ypsi. Aspiring jazz musicians and vocalists will gain huge exposure in this three-day festival. Each night of free music will end with a dance party with: The Conquerors Blues Band on Fri., The Howling Diablos on Sat., and Impacto Nuevo on Sun. Inexpensive, authentic Mexican food available on Sat. and Sun. 487-2229

Housecleaning Record Sale: WEMU 89.1 FM 4 to 11 pm, Ypsilanti Farmer's Market, Depot Town, Ypsi. The prices will start at \$4 for records and compact discs and drop to 2-for-\$1 by the end of the weekend. 487-2229

WHY SUPPORT?

Wildflour
Community Bakery



Our Water is Filtered!

208 N. Fourth Ave. 994-0601

GREENPEACE



WORK WITH THE
FUTURE IN MIND • JOBS
WITH BENEFITS IN THE GREENPEACE ACTION CANVASS
CALL MARY BETH AT 761-1996

Precision

• New at
• PRECISION
• PHOTOGRAPHICS
• FALL
• PHOTO
• WORKSHOPS

• Call for Brochure
• 971-9100

Precision Photographics
The Full Service Lab

830 Phoenix Dr.
971-9100

"Radioactive Waste in the Great Lakes":
Peace InSight 6:05 pm (see 13 Tue)

"Laughing Wild": Performance Network 8 pm
(see 9 Fri)

13 Engines: Prism Productions 9 pm, Alvin's,
5756 Cass, Detroit, \$5 advance. 99-MUSIC

Bill Heid Trio: The Bird of Paradise 9:30 pm,
207 S. Ashley, \$5. 662-8310

Dance Jam: People Dancing 10 pm (see 2 Fri)

17 Saturday

Housecleaning Record Sale: WEMU 89.1 FM
11 am to 11 pm (see 16 Fri)

Heritage Festival Jazz Competition:
WEMU 89.1 FM noon to 12:30 am (see 16 Fri)

"Laughing Wild": Performance Network 8 pm
(see 9 Fri)

Bugs Beddow Quartet: Polo Club 8 pm,
610 Hilton Blvd. 761-7800

Bill Heid Trio: The Bird of Paradise 9:30 pm,
207 S. Ashley, \$5. 662-8310

18 Sunday

Harvey Reed: Bird of Paradise 11 am,
207 S. Ashley. 662-8310

Housecleaning Record Sale: WEMU 89.1 FM
noon to 6 pm (see 16 Fri)

Heritage Festival Jazz Competition:
WEMU 89.1 FM noon to 6 pm (see 16 Fri)

Meeting: Parents-FLAG/Ann Arbor 2 pm, King
of Kings Lutheran Church, 2685 Packard.
763-4186

"Laughing Wild": Performance Network
6:30 pm (see 9 Fri)

Meeting: Ypsilanti Gay Male/Lesbian AA
7:30 pm (see 3 Sun)

Meeting: Ypsilanti Gay Male/Lesbian Alanon
7:30 pm (see 3 Sun)

Harvey Reed Jazz Jam: Bird of Paradise
9:30 pm, 207 S. Ashley. 662-8310

19 Monday

Shamanic Journeying: Creation Spirituality
7:30 pm (see 5 Mon)

Open House for Lesbians & Gay Men: Gay
Liberation Front 8:45 pm (see 5 Mon)

Bird of Paradise Orchestra: Bird of Paradise
9:30 pm, 207 S. Ashley, \$3. 662-8310

20 Tuesday

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

"Sandstorm in the Gulf": Peace InSight
7:05 pm, A2 Comm. Access TV, Cable Channel
9. Washington analysts discuss regional security,
arms control, the Arab-Palestinian and Israeli
Conflict on the Gulf War. Video made by the
Center for Defense Information. 769-7422

Paul Keller and Friends: Bird of Paradise
9:30 pm, 207 S. Ashley, \$3. 662-8310

21 Wednesday

Living With HIV Support Group: Wellness
Networks-Huron Valley (see 7 Wed)

Vigil for a Just Peace in the Gulf: Interfaith
Council for Peace & Justice and Others
12:30 pm (see 7 Wed)

"Womyn's Rites & Rhythms" 6 pm, 88.3 FM,
WCBN. 763-3501

Dream Group: Creation Spirituality 7:30 pm.
Share dreams and their meanings. For location
call John. 665-3522

Pilar Celaya,

a Salvadoran
refugee, would like
to share her culture
and culinary skills.
She offers tradition-
al dishes from El
Salvador for every
occasion. Large
dinners or individ-
ual items.



Tamales are sold at Quaker
House, 1416 Hill St. Please
order tamales one week in ad-
vance. 930-9767

9-Ball Tournament: Billiards and Games Room
7:30 pm, 2nd floor, Mich. Union, \$5.
Betsy 766-1422

Meeting: Campus Amnesty International
8 pm (see 7 Wed)

Ron Brooks Trio: Bird of Paradise 9:30 pm,
207 S. Ashley, \$3. 662-8310

22 Thursday

Etta James: Prism Productions 8 pm, Clubland,
2115 Woodward, Detroit. "Feel Like Breaking Up
Somebody's Home," \$18.50. 665-4755

Ron Brooks Trio: Bird of Paradise 9:30 pm,
207 S. Ashley, \$3. 662-8310

23 Friday

"Sandstorm in the Gulf": Peace InSight
6:05 pm (see 20 Tue)

"Laughing Wild": Performance Network
8 pm (see 9 Fri)

Ron Brooks Trio: The Bird of Paradise
9:30 pm, 207 S. Ashley, \$5. 662-8310

24 Saturday

Belle Isle Rainbow Picnic: Ann Arbor Rainbow
Family For time and location call 761-4243

Revering on the River: Dept. of Parks & Rec.
6:30 pm, Gallup Park Canoe Livery, 3000 Fuller.
Folk music with Reynolds and Hough on the deck.
Bring a picnic. 662-9319

"Laughing Wild": Performance Network 8 pm
(see 9 Fri)

Suzanne Lane: Polo Club 8 pm, 610 Hilton Blvd.
761-7800

Ron Brooks Trio: The Bird of Paradise
9:30 pm, 207 S. Ashley, \$5. 662-8310

25 Sunday

Harvey Reed: Bird of Paradise 11 am,
207 S. Ashley. 662-8310

"Laughing Wild": Performance Network
6:30 pm (see 9 Fri)

Meeting: Ypsilanti Gay Male/Lesbian AA
7:30 pm (see 4 Sun)

Meeting: Ypsilanti Gay Male/Lesbian Alanon
7:30 pm (see 4 Sun)

Harvey Reed Jazz Jam: Bird of Paradise
9:30 pm, 207 S. Ashley. 662-8310

26 Monday

Shamanic Journeying: Creation Spirituality
7:30 pm (see 5 Mon)

Open House for Lesbians & Gay Men: Gay
Liberation Front 8:45 pm (see 5 Mon)

Bird of Paradise Orchestra: Bird of Paradise
9:30 pm, 207 S. Ashley, \$3. 662-8310

27 Tuesday

Live Call-In Show: Peace InSight 7:05 pm,
A2 Comm. Access TV, Cable Channel 9.
769-7422

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

Paul Keller & Friends: Bird of Paradise
9:30 pm, 207 S. Ashley, \$3. 662-8310

28 Wednesday

Vigil for a Just Peace in the Gulf: Interfaith
Council for Peace & Justice and Others
12:30 pm (see 7 Wed)

"Womyn's Rites & Rhythms" 6 pm, 88.3 FM,
WCBN. 763-3501

9-Ball Tournament: Billiards and Games Room
7:30 pm, 2nd floor, Mich. Union, \$5.
Betsy 766-1422

Meeting: Campus Amnesty International 8 pm
(see 7 Wed)

Ron Brooks Trio: Bird of Paradise 9:30 pm,
207 S. Ashley, \$3. 662-8310

29 Thursday

Ron Brooks Trio: Bird of Paradise 9:30 pm,
207 S. Ashley, \$3. 662-8310

30 Friday

Call-In Show: Peace InSight 6:05 pm
(see 27 Tue)

Johnny O'Neal: The Bird of Paradise 9:30 pm,
207 S. Ashley, \$5. 662-8310

31 Saturday

Johnny O'Neal: The Bird of Paradise 9:30 pm,
207 S. Ashley, \$5. 662-8310

COMMUNITY RESOURCE DIRECTORY

Playboy Article Condemns "Gay-Bashing"

The newly-elected Board of Trustees of Grand Rapids Community College recently voted unanimously to include protection for lesbians and gay men in its formal non-discrimination policy. The policy includes "sexual orientation" among the characteristics upon which GRCC will not discriminate in the areas of student enrollment, educational programs and activities, and staff and faculty employment. Students had complained that an instructor had persistently insulted and disparaged lesbians and gay men. The new policy is broader than that of the University of Michigan, which does not include educational activities. The U-M Policy is a "Presidential Policy Statement." The Regents of the University have consistently refused to include "sexual orientation" as a protected category in the University's Regental By-law 14.06 which addresses non-discrimination.

Playboy Magazine included an article condemning "gay-bashing" in its April 1991 issue. Author Nat Hentoff clearly took the side of survivors of homophobic violence. Hentoff noted that AIDS provides "a convenient hook" on which bashers "can hang their existing prejudice."

The 16th Michigan Womyn's Music Festival will be held August 13-18 near Hart, Michigan. Seven to eight thousand womyn will gather for the Festival, enjoying a communal celebration of womyn's artistry through performance of theater, dance, and music. Information may be obtained by sending a SASE to WWTMC, P.O. Box 22, Walhalla, MI 49458 or by telephoning 616/757-4766. Note that tickets must be purchased by money order, cashier's check, or credit card. No personal checks are accepted. U.S. currency only. Womyn interested in auditioning for the 1992 festival are requested to send a tape and biography to the above address by December 1.

Gay Liberation Front'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. We help provide factual information to offset prejudice and misinformation about lesbians and gay men. We work to obtain human and civil rights for all, regardless of sexual orientation. We help lesbian and gay men's groups organize, and we are a link to other community groups.

Community Services include: a Hotline for 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 who are being discriminated against because of their actual or presumed sexual orientation or because of their presumed "cross-gender" characteristics; lobbying for human and civil rights. Community Organization and Liaison: 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 subcommittees (counseling, groupwork, education, civil rights). Call for time and place. Gay Liberation includes U-M students, staff, faculty and people from the larger community. We have a president, vice president, secretary and treasurer. We're a registered non-profit organization.

Gay Liberation, c/o 4117 Michigan Union, Ann Arbor, MI 48109; 763-4186.

NO TURNING BACK

(from page 4)

littered with old English lessons used for toilet paper. [pgs. 134-135]

Eyeless in Lhasa

When I became tired of dwelling on my problems, I started to look around me. There were a lot of pilgrims in the park, sitting down in small groups, drinking tea and chatting. Many more were making a clockwise circuit around the Potala. As they promenaded, they expressed their devotion by fingering strings of prayer beads, spinning prayer wheels and mumbling "Om Mani Padme Hum," *ad infinitum*. Prayer beads resemble rosary beads. A prayer wheel is a wooden cylinder on a spindle. There is a little jingle bell tied to the cylinder by a string. To spin the wheel, one holds the spindle upright and rotates it with a little stirring motion. This spins the cylinder, with the help of the centrifugal force of the little bell. There were also larger prayer wheels in the temples. They were big cylinders, mounted in a row so that you could spin one after another by walking along and pushing the handles on each cylinder.

Pilgrims from different parts of Tibet wore different outfits. Most distinctive were the Khampas, from Kham, in eastern Tibet. The men wore their hair very long, finely braided into stringlike strands. They kept it tied up above their heads with a red scarf, making what looked like a half-undone turban. They were also usually rather big. Most Khampas were over 5'10", while other Tibetans tended to be short and wiry. The Khampas had a regal, holy air about them, which vaguely reminded me of Jamaican Rastas.

A few pilgrims made the prayer circuit by crawling. One doing this would stand, kneel and then lie face down on the ground, and knock his head on the ground three times, uttering prayers ceaselessly. He would repeat this process twice more. Then, with his chest on the ground, push himself forward about a foot. Some of the pilgrims were suffering from goiter. One woman had one the size of a grapefruit. While they were in Lhasa, the pilgrims camped in an area on the outskirts of the old Tibetan section.

I got some noodles from a Moslem joint near the Potala. They gave me a discount for asking for no meat. The family that ran the place seemed as devout to their god as the pilgrims were to theirs. I thought a bit about the practice of religion in China. The Buddhist temples in eastern China seemed to be open primarily for the benefit of tourists, both those wishing to worship as well as to merely sightsee. There were monks and nuns at these places, but religion

didn't seem to matter much to the vast majority of Chinese, unless you regard commerce as a religion. Perhaps the Chinese were just very discreet about practicing religion.

In Tibet, however, religion was plainly very important, and people were not at all shy about displaying their devotion and faith. It became quickly apparent to me that about 98% of the Tibetans were practicing Lama Buddhists. This figure is no exaggeration; I would say 100%, but I know there's got to be an atheistic Tibetan somewhere. Their ethnicity and their faith were one and the same. To be a Tibetan was to be a Buddhist. For the Tibetans, religion and nationalism were tied up in the same threads. [pgs. 212-213]

At Large in Tibet

We trooped into Samye around sunset. We had come about 15 kilometers from Ninguo that day, in addition to our jaunt up to Emano. Samye seemed like a real boom-town, compared to the other little places we'd been through. The big white lamasery sat in the center of town, surrounded by scaffolding. We found the luguan and asked about getting a bed. The two Chinese women who ran the place were extremely surly and rude. They told us beds were 3 kuài each, in a snide, unwelcoming manner. This put us off, and we said we'd look around to see if there was anything else available. This enraged one of them, who screamed at us that theirs was the only place in town for foreigners. Well, that did it. No way would they ever see any of our kuài.

I was the wearier of the two of us, and sat outside with our gear, while Dave went to the lamasery to see if we could get a bed there. The screaming lady came out to shoo me away from the entrance to her compound. I told her if she wanted me to move, she could move our bags herself. She yelled a few more things at me, and stomped back inside.

Dave came back in about 20 minutes, with a young guy at his side. "Well, the monks thought about putting us up, but decided against it. However, this guy here said that he could put us up at his place. His name is Sari." I nodded and smiled, introducing myself. Sari spoke good Chinese. He took us to a nearby compound. We were sat down in the living room, where we met his family. His mom and dad were friendly and seemed happy to have us for guests. There were other cousins and uncles who wandered in and out, stopping to have some chang [barley beer] and chat a bit before moving on. We were stuffed with potatoes, mounds of zampa, and quarts of chang. They had the same ten-portrait poster in their living room. I pointed to the picture of Deng Xiaoping, and

(see No-Turning Back, page 7)

SEPT CALENDAR DEADLINE
AUGUST 15

NO TURNING BACK

(from page 6)

asked the group in general, "Dèng Xiaopíng, hao bù hao?" The firm and unanimous reply came quickly. "Bù hao!"

We were shown to our room, which was a woodworking studio. There were shavings all over the floor, and the air reeked of lacquer. A picture of Chairman Máo hung on the wall, draped in a white scarf.

Sari came in and asked us if we wanted to go to the movies. But of course! We quaffed some more chang, and then the whole family trooped over to a big open area near the lamasery. A big sheet had been strung up between posts, and what seemed to be the whole town had gathered to see the show.

The movie was an incomprehensible flick that seemed to revolve around some gangsters being hunted down by the PLA [People's Liberation Army]. It looked as if it had been made sometime in the '60s, judging from the strident political soliloquies which came along every 15 minutes or so.

We stood in the back, laughing at the show, chatting and smoking cigarettes with a few guys who were excited to have discovered the presence of foreigners in the crowd. They all seemed rather uninterested in the movie, too. The gathering of the audience was the important thing. Many of them spoke Chinese, which seemed like a native tongue to us after three days of trying to communicate in Tibetan. They alluded to shooting between China and India, and wanted to know if we were headed that way. When I said yes, we were, they grinned and said, "Hen hao! (Very good!)"

The real show was in the sky. I saw an amazing number of stars, vibrantly twinkling and pulsing as if they were electrified. Jupiter and Mars boldly stood out like torches, and I watched Jupiter set behind the hills to the west. I caught a glimpse of a falling star, always a good sign. When the movies ended, everybody filed home. We made our way back home with Sari and his mom, happy, tired and tipsy. Hen hao! [pgs. 256-258]

Postscript

As I roamed the country, a few things struck me again and again. One obvious thing was the aftermath of the Cultural Revolution. The sacked temples and the embittered survivors made one wonder why and how such a hateful, ugly movement could have trespassed a nation. It is saddening to think of all the books burned and art treasures destroyed, of all the lives that were ruined, for no good purpose at all. For nothing. Even if one supported the aims or ideals of the Cultural Revolution, it's obvious that it failed miserably, and was in fact extremely counterproductive toward those aims.

I found what the Chinese were attempting to do with their economy to be fascinating. Indeed, they are "restoring capitalism," but calling it a "Socialist Commodity Economy." Most Chinese people seemed pleased with the opportunity to make some money for themselves, no matter what the government called the system. But it is a tricky job to unshackle some sectors of the economy, while remaining firmly in control of others.

A couple of questions kept recurring to me as I travelled. I wondered whether Chinese citizens would begin to demand civil freedoms to go along with their emerging economic freedom. And what the government would do when such capitalist plagues like inflation and recession began to arise.

One might think that the student protests of winter 1986 in Beijing and Shanghai for "freedom and democracy" would portend a rough time for China's communist leaders. Frankly, I was surprised to hear of these protests. Not because I didn't expect yearning for democracy, but I thought these cries would come from professors rather than their students. I spoke to quite a few young people, who expressed a universal disinterest in and disdain for politics. As I've said, I was told repeatedly that "no one wants to join the Party" and that "politics is not interesting." This was in part just a polite Chinese way to change the subject, but there was also a solid element of truth in these statements. I got the distinct impression that most young Chinese (not only university students) were apolitical, or at least felt coerced into being so, and primarily interested in making money and getting ahead. [pgs. 315-316]

An Addendum (April, 1990)

Since I wrote the manuscript for this book, China's nascent democracy movement bloomed and was then crushed in the spring of 1989. I had hoped to have my book out before then, but many delays (technological and human) prevented this. Since doing my first draft, I have been back to China thrice, altogether another eight months, once before and twice after the slaughter at Tiananmén Square. I have also spent more than a year in Táiwán, trying to learn Chinese.

Rather than trying to update this work and make it "current" (building up the sections on youth and dissent, instilling a sense of foreboding, etc.), I want to leave the book as it is—a record of what I did and how I felt, written down as a book in the winter of 1988. [pg. 319]

When I went back to China the winter after the massacre, I asked many young Chinese, "How can you personally improve the situation in China?" The two most common answers were, "by leaving" and "by waiting." Those in Táiwán and dissidents abroad have no clear idea, either. There is no public discussion of this question at all on the mainland, which makes things even worse.

What brings those living under a repressive dictatorship to finally rise up and challenge it? A sense of nothing to lose, and a catalyst to set events in motion. Hú Yaobang's death was the catalyst. Of all groups in China, the intellectuals have the least to lose, because they have nothing now except the respect of the people. Peasants have done very well over the past 10 years. Working people, while not as well off, still have the chance to go into business or engage in some kind of money-making enterprise. But university graduates are assigned jobs by the state which provides their education. Often, they are given jobs not really suitable to their skills, and find themselves living apart from their spouses, who are quite commonly assigned to another province. Their political loyalty is always suspect no matter what, and they are among the lowest-paid of Chinese citizens. A man who feels he has no future is a dangerous man. And so it was the students who spoke up, first in support of a man whose policies gave them hope, and then to challenge the men who removed him to change their ways. The citizens of Beijing manned the barricades, but it was the students who took the first step.

I feel the crucial demand of the students was for freedom: for more slack, for the right to make the most of their potential and thus contribute to the building of a modern and prosperous China. Resources are in short supply in China, and a weak or chaotic political situation leads to exploitation. This is already happening. This is why many students last spring were calling for improvements *within* the party and the government, not revolution. Only the government's reaction, beginning with martial law and Zhào Ziyáng's removal on May 18, and culminating in mass murder and subsequent cover-up, has caused China's brightest minds to commit themselves to the downfall of the Party.

Talking with students and city-dwellers in post-Tiananmén south China was extremely revealing. People were not only willing to talk politics, they were eager to, often introducing the subject. This was a big change from before, when business, not politics, was the usual topic. Except for one man (an engineer from Beijing, he said) who argued that stability was more important than civil rights, there was a unanimous consensus that the Party was rotten and had to be gotten rid of. I talked to people ranging in age from 15-65, including cadres' children, an elite group that has always enjoyed great privilege under the current system. I also spoke with a policeman who was in Beijing up to June 2. Note that I had no in-depth talks with peasants, who may understandably be more reluctant to change the status quo. The Party's violent reaction to the student movement has, I feel, alienated many others who were previously inclined to, if not support, then at least accept the Party and its predominance.

The June events in Beijing showed that the army is a key player in Chinese politics, and the ultimate arbiter. If the PLA were to go against Dèng Xiaopíng, there would be nothing he could do. After he dies, it is very unclear who can or will command the loyalty of the army. The PLA itself seems to be quite divided, on both regional as well as generational lines. Younger officers, I was told, sympathize with calls for a more open society. Also, the PLA is now a major manufacturer of consumer goods (as well as weapons for export), and has a stake in economic reform. Furthermore, there are already indications that the army is using its clout to protect local (i.e., provincial) industries, especially those in which it has an interest, from competition and taxes. China could be reduced to a nation of regional fiefdoms, an economic version of the warlord periods of the past.

The prognosis among the Chinese I spoke with was that nothing will happen "until the old man dies." Given that Dèng's legacy results in a large part from his having outlived Máo, it might be foolish to pin hopes on his quick demise. Yet he must go eventually, and nobody expects Li Péng and Jiang Zémín to be able to conduct business-as-usual once Dèng is gone. Nobody can really do more than guess what will pass when that day comes.

I would like to conclude by offering my tribute to the unknown hundreds who died in China last year at the hands of the PLA. This includes the few hundred who died in Chéngdú, Sichuan, in rioting early last June. Their deaths are in some way even more tragic than those in Beijing, as there were no members of the Western media corps there to record them. A zen riddle asks, if a tree falls in the middle of the forest and no one hears, did it ever really happen? Yes. We know. It happened. And you will not be forgotten. "NTB" [pgs. 321-323]

*A Note on the Romanization: The system of romanization used in this book is the Pinyin system, developed and used in the People's Republic of China. Pinyin literally means "spell-sound." AGENDA's typesetting abilities unfortunately allowed only a partial rendering of this system.

ERIC JACKSON

A PEOPLE'S LAWYER
HANDLING CIVIL CASES
IN MICHIGAN COURTS

487-7017 • 937-2010



Ramener Graphics

Experienced Desktop Publishing Since 1987

Brochures • Documentation • Flyers
Menus • Newsletters • Programs

Projects by appointment.

662-2566

IT'S REALLY IMPORTANT TO
SUPPORT AGENDA—DO IT!

KURT BERGGREN
ATTORNEY AT LAW

Specializing in Civil Rights & Discrimination Matters, Employment Termination, Consumer Protection and Contracts, Personal Injury and Accidents, Social Security & Unemployment Matters

*121 W. Washington, Suite 300 • Ann Arbor • MI • 48104 • 996-0722

VICKI HONEYMAN



207 E. ANN 663-HAIR

MOLLY RENO
ATTORNEY

REAL ESTATE

- RESIDENTIAL SALES & PURCHASES
- FOR SALE BY OWNER
- LAND CONTRACTS
- LANDLORD TENANT
- LITIGATION

320 N. Main, Suite 102, Ann Arbor • 769-0077

A progressive Realtor with 19 years experience

Rose Hochman,
Associate Broker

the Charles Reinhart Co. Realtors

2200 Green Road, Suite A
Ann Arbor, MI 48105

office: (313) 747-7777 ext. 798
residence: 769-3099

ATTENTION!
CONSULTING ENGINEERS
TECHNOLOGY COMPANIES
SOCIALY CONSCIOUS INVESTORS

for over four years

Electronics Design Alternatives, Inc.

has provided product development services in Electronics, Software, and CAD/CAM. We do not do DOD weapons systems R&D.

We are always looking for new projects, additional subcontractors, and are especially interested in sustainable energy technologies.

Call or write for more information:
4095 Packard Rd., Ann Arbor, MI 48108
(313) 973-0920 Fax: 973-2790

Trade a Paperback for one of
Barb's for only 70 cents plus
tax! Crazy!

Crazy Barb's
Paperback Book
Exchange!

Mon-Sat 10am-6pm

50 E. Cross, Ypsilanti
484-4564



"BOOKS ARE MORE IMPORTANT THAN PAJAMAS . . ."



Katharine Hepburn, "Without Love"

THAT'S WHY BOTH BRANCHES OF DAWN TREADER BOOKS STAY OPEN FOR YOUR NIGHT-TIME BROWSING PLEASURE.

"WE BUY AND SELL GOOD USED BOOKS"



DAWN TREADER BOOK SHOPS

1202 S. University
11 A.M. to 10 P.M.
Monday thru Saturday
1 to 6 Sunday

525 E. Liberty
10 A.M. to 8 P.M.
Monday thru Saturday
12 to 5 Sunday

KIWANIS Rummage Sale

SEPTEMBER 6 & 7

Friday 9am-7pm

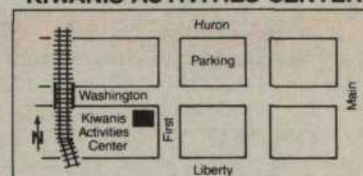
Saturday 9am-Noon

APARTMENT & DORM FURNISHINGS

Antiques
Appliances
Books
Clothes for the Entire Family
Draperies & Curtains
Furniture & Lamps

Hardware
Household Items
Linens
Mattresses & Frames
Sporting Goods
Toys & Games
Much, Much More!

KIWANIS ACTIVITIES CENTER



WASHINGTON AT FIRST STREET

BIRD of PARADISE

JAZZ CLUB and CAFE

207 S. Ashley • Ann Arbor • 662-8310

SUNDAY BRUNCH • FULL DINNER MENU & HOMEMADE DESSERTS

-LIVE JAZZ SEVEN NIGHTS A WEEK-

HIROSHIMA DAY



46th Anniversary Commemoration

TUESDAY AUGUST 6TH, 6³⁰-9⁰⁰pm

- Potluck Picnic
- Children's Activities
- Entertainers
- Interfaith Litany
- Lantern Boat Launching

*RAIN LOCATION: Temple Beth Emeth/St. Clare's Episcopal, 2309 Packard
Call I.C.P.J., 663-1870 if weather is questionable

THIS EVENT SPONSORED BY INTERFAITH COUNCIL FOR PEACE & JUSTICE, ECUMENICAL CAMPUS CENTER, FIRST PRESBYTERIAN PEACE TASK FORCE, FIRST METHODIST PEACE STUDY ACTION COMMITTEE, ST. ANDREW'S CHURCH & SOCIETY COMMITTEE, ST. FRANCIS OF ASSISI CATHOLIC CHURCH, TEMPLE BETH EMETH/ST. CLARE'S EPISCOPAL CHURCH, WAND, AND WILPF

Partners Press, Inc.

410 W. Washington Ann Arbor, MI 48103 (313) 662-8681



newsletters—brochures—envelopes—posters—programs
booklets—doorhangers—color inks—carbonless forms