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#69 MAY 1992

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# AGENDA

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ANN ARBOR'S ALTERNATIVE NEWSMONTHLY

**Editor's Note:**

Why would anyone want to camp out on the corner of Main and Ann Streets in downtown Ann Arbor? The truth is that the 30-35 residents of this tent city would rather be somewhere nicer. And they'd rather not be camping.

"Salvation City" occupies a vacant lot which used to be the site of the Salvation Army Thrift Store. The corner lot is now owned by the county and was serving as a park. With 10 camping tents, one large mess tent, and a port-a-john, it is now the location of one of the city's most ambitious and visible protests in recent memory.

Salvation City was organized by the Homeless Union (HU) and the Homeless Action Committee (HAC). With a one-month permit in hand, organizers on April 15 erected a main tent and held a rally which about 100 people attended.

Salvation City's residents range in age from a 17-year-old to a senior citizen. And, according to organizer Sister Charlie Long, about two-thirds are men.

After considering the first two weeks of local media coverage of Salvation City, AGENDA felt that people needed to hear from residents of the tent city—in their own words—what life is like on the street, without a home.

The following interviews with Rhonda Sweed, Koran Boze, and Dave Hackstadt are not meant to be representative of all homeless people. They are the stories of three individuals, each with their own unique circumstances, hopes and dreams.



Salvation City residents Rhonda Sweed and Alexis Wilson

## Salvation City: Sign of the Times

Interviews and Photos by Ted Sylvester

Rhonda Sweed, a member of the Homeless Union and the Homeless Action Committee, is one of the organizers of Salvation City. She has been homeless for about a year. A graduate of Beecher High School in Mt. Morris, Mich., Sweed is 30 years old and has four children. She has been a resident of Salvation City since April 15.

**AGENDA:** Where were you living before Salvation City?

**Sweed:** I was at the Ann Arbor Shelter on West Huron for about two months. My last stable living situation was in Flint about a year ago. You see, I'm a rehabilitated drug user. I'm self-rehabilitated. I'm a mother of four so I wanted to better myself for my kids and my family. I visited here in '88 and Ann Arbor gave me a chance to be myself in a positive manner. And I like Ann Arbor so I came back to get back that self esteem I once had. I started finding it in the Homeless Union, talking amongst people who were in the same situation I was in.

**AGENDA:** Where are your four children?

**Sweed:** They are with my mother in Flint. I have a 13-, 11-, 10-, and 9-year-old. I was strung out on drugs for three years. I lost my children due to the fact that I was so strung out, I attempted suicide. I turned over full custody to my mother voluntarily. At first she said she would never take them. But when she saw how severe my problem was, she took them all so they wouldn't be separated. So she kept them to keep us together.

**AGENDA:** You're self-rehabilitated. How long have you been clean?

**Sweed:** I've been clean for a year.

## COMMUNITY SHOWS SUPPORT

# Kroger Workers Take A Stand

By Phillis Engelbert

Kroger workers have now weathered over two weeks of picketing in the late-April cold and rain. They've gone without paychecks and have repelled Kroger management's union-busting tactics.

United Food and Commercial Workers (UFCW) Locals 876 and 539 have been on strike since April 13 at 64 southeastern Michigan stores, including six Ann Arbor stores. They're driven by the belief that they're fighting for what they deserve, and are spurred on by an outpouring of community support. So far they've succeeded in significantly slowing down Kroger's sales.

It was apparent, in talking with strikers on the picket line, that they feel that Kroger has left them no option but to strike. Donna (only first names are being used at the strikers' request), for instance, has been working at Kroger for five years. She is a department head, in charge of the salad bar. She makes \$6.61 an hour and has nine people working under her.

For Donna, the strike is not about a wage increase. She says she is lucky that her husband has a well-paying job, which offsets her own low pay. She says she is mainly on strike to support her crew. Many of those working under her are single parents and can't make ends meet on \$5.31/hour. But health care, says Donna, is really at the crux of the matter. Normally a full-time store employee qualifies for health coverage after one year. However, a loophole in the contract does not include salad bar workers in the medical plan. "These people make \$5.31 an hour. If they're sick one week and in the hospital, those three years of wages are down the tubes. That's why I'm on the picket lines," said Donna.

In the strike's first week, Donna was assaulted by a strikebreaker. He shouted obscenities at her, picked her up by her coat, and threw her against the wall (for which she is pressing charges). She believes he was hired by the company to provoke a fight on the picket line. The picketers, who are carefully instructed not to respond to violence with violence, merely approached the scab and stood there. She said that her assailant now enters work through the back door. Despite that incident, Donna remains committed. She said, "We'll stay out here as long as it takes. We're giving a message to the

(see "SALVATION CITY" page 7)

(see "KROGER STRIKE" page 10)

### Landlords Who Discriminate Beware—The Fair Housing Center is Here!

The Fair Housing Center (FHC) works for greater enforcement of laws against housing discrimination. The Center offers testing services when people call with discrimination complaints—testing provides supporting evidence for use in the courtroom. Testing evidence is the most effective way to turn a discrimination complaint into a winnable lawsuit for enforcement of the law and damages for the complainants. FHC's first case, a racial discrimination suit against an Ypsilanti Township landlord, ended in an out-of-court settlement of \$15,000 awarded to the plaintiffs. Volunteers are needed to help gather evidence of discrimination (training is provided). For \$25 you can become an

FHC Founding Member. Call 994-3426 or write P.O. Box 7825, Ann Arbor MI, 48107.

### Fund Drive Continues to Save Political Prisoner's Life

Mumia Abu-Jamal is a political prisoner currently on death row in the U.S. As a teenager, Jamal was a member of the Black Panther Party. He later went on to become president of the Philadelphia chapter of the National Association of Black Journalists. In his position as a journalist, he was a rare news media friend of the MOVE organization.

Jamal, who was found bleeding from a gunshot in the stomach at the shooting scene, was accused of killing a Philadelphia cop. His conviction rested on a number of questionable factors. For instance, Jamal is tall and thin and wears his hair in dreadlocks, while an eyewitness described the gunman as heavy-set with an Afro hairstyle. The eyewitness who testified that Jamal killed the cop was a prostitute who had several charges against her dismissed in exchange for her testimony. And the gun which killed the cop was never found. The main subject at the penalty phase of Jamal's murder trial was his political past. For a trial in which his life was at stake, Jamal was given a court-ordered allowance of \$150 to hire an investigator.

Jamal's direct appeals are exhausted, and he could be executed by the State of Pennsylvania at any time. In order to renew his legal struggle for life, Jamal must find new evidence which was unavailable at trial. Thus his defenders have set out to raise \$150,000, part of which is to hire famed criminal defense attorney Leonard Weinglass, but most of which is to hire private investigators. The effort has so far raised \$50,000 toward the cause. To contribute to the effort to save Mumia Abu-Jamal, send your checks to the Black United Fund/M A Jamal Fund, 419 S. 15th St., Philadelphia, PA 19146 or the Quixote Center at P.O. Box 5206, Hyattsville, MD 20782.

## AGENDA

Ann Arbor's Alternative Newsmonthly

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## etcetera

Dear Readers: AGENDA is interested in receiving items from you for etcetera. Press clippings, press releases, summaries of local events and any other ideas or suggestions are welcome.

Just mail them to:

Etcetera Editor, AGENDA,  
220 S. Main St.,  
Ann Arbor, MI 48104

### Free HIV (AIDS) Antibody Testing

Free, anonymous and confidential HIV counseling and testing is available at the Sexually Transmitted Disease Clinic, Washtenaw County Public Health Division, 555 Towner in Ypsilanti, 484-6760. Appointments are scheduled three weeks in advance (call Monday mornings) for their three testing times: Monday and Wednesday mornings and Thursday evenings. For University of Michigan students and University Health Service pre-paid plan members, free, anonymous and confidential HIV antibody counseling and testing is available at University Health Service (UHS). The fee for all others is \$35. Morning appointments can be made in advance between 9 am and 4:30 pm by calling 763-4511 or by stopping by the Nurse Clinic. Afternoon appointments are made on a first-come, first-served basis and must be made the same day at the Nurse Clinic. UHS recommends making the appointment as early as possible after 9 am since appointments for the day fill up quickly.

### Michigan Survival Summit Conference May 22-24

The Baker-Mandela Center and Detroit Up and Out of Poverty Now! are hosting the weekend-long conference on the U-M cam-

pus. The goal of the summit is to establish a plan of action for the coming year that addresses housing, health care, welfare, hunger and other issues affecting poor people. There will also be a focus on youth and senior citizens. The weekend will consist of speakers, plenaries and workshops on topics such as "Building the Movement in Michigan," "The Recall Engler Campaign," "The War Against Genocide—Welfare Rights and Prison Issues," and "Collective Action Strategies." The registration fee is a sliding scale from 0-\$20. For more information or to register, contact the Baker Mandela Center at 936-1809.

### Prisoners' Rights Groups Target Control Units

The Chicago-based Committee to End The Marion Lockdown and a number of other groups have scheduled protests in 17 different cities against control unit prisons. Typically, control units keep prisoners locked in their cells for 23 hours per day. Some experimental varieties use isolation or sensory deprivation techniques. Prison authorities claim that inmates are usually sent to such prisons for assaulting guards or other prisoners. More commonly, however, people are locked in these places for suing wardens or because their crimes have political implications. On Saturday, May 2, a bus caravan will leave Chicago to visit and picket three control unit prisons: Dwight, a state women's prison; Menard, a state men's prison; and the granddaddy of all control unit prisons, Marion Federal Penitentiary. For more information call the Committee to End the Marion Lockdown at (312) 235-0070.

### To write to Ahmad Abdur-Rahman

A misprint obliterated part of Michigan political prisoner Ahmad Abdur-Rahman's address in last month's AGENDA. Write to Ahmad as follows: Ahmad Abdur-Rahman, #130539, 141 First St., Coldwater, MI 49036.

# SUMMERTIME IS KAPLAN TIME

Prepare this summer for the following fall exams:

**MCAT—MEDICAL SCHOOL**  
classes begin May 4

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**Free Self-Defense Class for Women**

On Sat. May 9 and Sat. May 16, women can take advantage of free self-defense classes. They will be held at Keith Hafner's Karate, 214 S. Main (below Expresso Royale) from 10 am to 11 am. Register May 6 in person, or call 994-0333.

**Washtenaw Literacy Needs Tutors!**

There are 23 million adults in the United States who cannot read, and more than 12,000 of them live in Washtenaw County. Washtenaw Literacy, with the help of volunteer tutors, has been battling illiteracy since 1971. Tutors design and implement reading programs to fit individual students' needs. Volunteer tutors are needed. One must complete a 12-hour workshop to achieve certification as a Michigan Method tutor/trainer. If you are a good reader, enjoy working closely with others, and can make a one-year commitment, this may be for you. For more info. on becoming a tutor, donating money, or helping "behind the scenes," call 482-0565.

**Art Fair Booths for Non-Profit Groups**

The Washtenaw Council for the Arts is sponsoring the non-profit booth section to be held during the Ann Arbor Art Fair July 22-25. To participate, a non-profit group must have a 501(c)(3) number and operate an office in Washtenaw County. Participants from last year will automatically be mailed an application. Pick up an application at the WCA office, 122 S. Main, Suite 240 or call 996-2777. Applications and fees are due May 15.

**Tired of the War Hype?**

"The Gulf War: Many Perspectives" is a collection of "true experiences" shared through stories, essays, journal entries, letter excerpts and poetry. Ann Arbor resident Gregory Farnum and Lansing native Maria Bruno join feminists, children, Vietnam Vets, soldiers, and others in what the book's publisher, Vergin Press, calls "a book that will be impossible to forget and will likely be used in discussion groups for years to come." The book can be ordered at Borders and Little Professor.

**Protest Material on Exhibit at Labadie Collection**

"They All Knew Each Other: Agnes Inglis and the Labadie Collection" is the title of an exhibit on view at the Harlan Hatcher Graduate Library until June 30. The Labadie Collection of the Graduate Library is a vast array of books, handbills, pamphlets, posters, pins, minute books and more, representing social and political reform organizations of the 19th and 20th centuries. Agnes Ann Inglis, friend of Joseph Labadie (Labadie's personal belongings made up the original collection which he donated to U-M in 1911), spent much of her life "building on what Labadie had begun, enlarging the Collection in both size and scope, almost entirely through solicitations, gifts, donations, and her own remarkable circle of correspondents." This exhibit features those correspondents, including editors and writers of radical books and journals and men and women associated with different reform movements. It includes anarchist, union, socialist and protest material collected by Inglis. This exhibit, free and open to the public, may be viewed on the seventh floor of the Harlan Hatcher Graduate Library.

**Divorce Kits**

Soundings, a center dedicated to promoting emotional and economic self-sufficiency of women, recently announced that its do-it-yourself divorce kit has been updated and re-formatted "to be even more user friendly." The kit—for those going through fairly uncomplicated divorces—can be purchased on a sliding-scale basis (\$15-\$75) by women and men. To see if the kit is for you, call Soundings' Divorce Kit Line at 663-2507.

**WCA Mini-Grant Program Deadlines**

The Washtenaw Council for the Arts' Mini-Grant Program offers matching grants to organizations presenting arts projects responding to local needs. Any Michigan non-profit organization, institution, school, association, or local government agency may apply. The maximum grant to any organization is \$2,000. There is a June 12 deadline for projects beginning in October 1992. Call 996-2777 or visit the Council's new location at 122 S. Main, Suite 240 for application packets.

# LETTERS

AGENDA welcomes letters. Please send your comments, opinions, and criticisms to: AGENDA Editor, 220 S. Main St., Ann Arbor, MI 48104.

**Shamba Missing**

I read with great pleasure and interest the article by Renée Rutz and Lisa Gottlieb-Clark ("Alternative Health Care: An Active Approach") in the April edition of AGENDA. The article was well written and thoughtful. I'm sure it will encourage some people who might never have considered alternative medical approaches to take a second look.

However, I think the article overlooked an important alternative approach, one that unfortunately has been overlooked all too often, largely because of Eurocentric efforts to deny the validity of (or steal the credit for) things of African origin. I refer to Shamba, a school of healing that has been practiced for more than 20 centuries by the peoples of Eastern Africa. Integrating diet, meditation, massage, herbal ointments and a system of antidotes similar to what we in the West now know as homeopathy, Shamba is perhaps the oldest, most evolved and most sophisticated school of medicine in the world.

In the 18th century, European missionaries witnessed the tremendous effectiveness of Shamba but their accounts were disregarded. To get an idea of the lack of regard given Shamba (which then was

healing people of diseases that at the time still baffled the West) consider that some linguists believe the English word "sham" to have been derived from the word "Shamba."

It's just another example of our "advanced" civilization standing on pride, to the disadvantage of all of us. Hopefully newspapers like yours, by raising awareness, will help reverse the tide. Keep up the good work.

Anthony M. Davis  
ANN ARBOR

**Politician, Clean Up Thine Act**

Mudslinging in a political campaign is both disgraceful and proof-positive that the candidates do not deserve our support. Obviously if they need to stoop this low they either have no grasp of the issues or have some sort of hidden agenda which would be revealed if they did speak to the issues.

The real low however, came during the final days of the Spring election in Ann Arbor. While it may be argued as to the relevancy of the financial affairs of Franz Mogdis and Thais Peterson, Peterson's announcement of the fact that one of her opponents was an alcoholic was vile. In this era of sensitivity and political correctness, it comes as somewhat a shock to have a person of Peterson's liberal credentials use such tactics. Apparently winning is everything and whatever it takes, goes. The fact that the opponent makes no bones about his condition and that he is in recovery does not lessen the slur. As the Republicans pandered to race fears with the Willie Horton ad in '88, so is Thais Peterson pandering to some bias out in her ward. One could con-

clude therefore, that in smearing, there's not a helluva lot of difference between the Democrats—liberals and the Republicans.

One can only wonder what is next from Ms. Peterson. Race-baiting or homophobic-baiting? Please, Councilmember, listen to your caucus members and clean up your act.

Jim Greenshields  
ANN ARBOR

**Write-In Better Than No Vote**

Jeff Alson's "To Vote or Not to Vote: A Citizen's Guide to Electoral Choices," in the March issue of AGENDA, addressed an important issue that is rarely discussed in the press.

I disagree, however, with Alson's recommendation that people forego voting altogether if they cannot support any of the candidates on the ballot. A better idea is to mark your primary ballot "uncommitted." The presence of uncommitted delegates encourages more discussion of the issues during the party platform debates, especially when no candidate has collected a majority of delegate votes before the convention.

Better still, voters can write in the names of eligible candidates they would prefer to be nominated. Write-in votes get tabulated and often get reported in the paper. National Public Radio actually read the entire list of dozens of candidates receiving write-in votes in the New Hampshire primary.

A write-in vote makes a political statement; staying home on primary day just counts as one more vote for political apathy.

Louisa Coan  
ANN ARBOR

**Students Stop Homeless Sterotyping**

I would like to commend your interest in the homeless. I appreciate your Homeless Action Committee updates and articles about people. Agenda is a welcome relief from more "traditional" newspapers.

If you are interested in high school students who are working for the homeless cause, Children for Children, a student club at Huron High School, is sponsoring Homeless Awareness Day on May 8. We will have an assembly, with speakers and a skit performed by homeless people and high school students. There will be posters stating the facts of homelessness up all over Huron. Students will be able to donate to the Ann Arbor Shelter, Prospect Place and Salvation City, and will receive stickers showing that they donated. We will pass out newsletters about homelessness and what can be done about it.

The purpose of Homeless Awareness Day is to educate the Huron population about homelessness. The members of Children for Children have noticed extreme stereotypes about homeless people at Huron—including in our own minds. We are volunteering at Prospect Place to eliminate the stereotypes we have. On May 8, others will be able to get rid of theirs.

Jennifer Genung  
ANN ARBOR

**AGENDA Better**

In these tough times when so many things seem to get worse and worse, it's good to see that AGENDA gets better and better!

Lisa Ruiz-Cardona  
LAWRENCE, KANSAS



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# The Art of Bodywork

By Renée Rutz and Lisa Gottlieb-Clark



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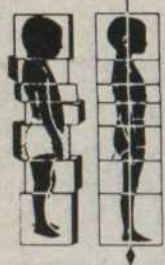
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*This article is the second in a series of four articles exploring the history of the alternative health care movement, the offerings available in Ann Arbor, and information that will help the consumer make appropriate choices for their own health care needs. The focus here will be on the art of bodywork, the wide variety of therapies available in Ann Arbor, and how to choose a style of bodywork and a practitioner that is appropriate for your needs.*

The term bodywork generally refers to a wide variety of therapies that manipulate the body and its systems through the use of skillful touch. In addition, deliberate touching of the body not only can produce results in the mechanical functioning of the body, it can also evoke powerful emotional responses and shifts in attitudes that are transformational for the client.

As the art of bodywork has developed, the list of its beneficial effects has lengthened. In January, the Journal of American Academy of Child and Adolescent Psychiatry published an experiment which concluded that massage reduced anxiety and depression in adolescents. This experiment, performed by Tiffany Field, Ph.D. of the University of Miami Medical School, measured cortisol levels in the saliva and urine of 36 depressed children and adolescents. Cortisol is a hormone that is elevated in depressed people. After a thirty minute back massage given daily for a five day period, cortisol levels decreased significantly. Massage has helped with conditions such as chronically tight muscles, muscle atrophy, high blood pressure, poor circulation and lymph flow, anxiety, and fatigue.

Despite these results, the use of bodywork as a legitimate therapy in mainstream medicine has been overlooked. The development of the pharmaceutical industry and the use of pharmaceuticals is certainly a factor. Also machine inventions, like ultrasound, have replaced the manual manipulation of the body tissues. Such machines have relieved medical schools of the arduous task of teaching manual treatment, and medical students of having to learn it. The fear of malpractice has also made it necessary for physicians to use scientific methodologies producing objective data (like EEG tests) that make it easy to document a patient's condition. In order to touch a patient, a physical therapist, practicing in Michigan, must have a prescription from a doctor. It has become virtually unnecessary for the doctor to touch the patient at all.

The beneficial effects of touching the body are not new discoveries. Certainly each of us has some intuitive sense that if a muscle is sore it feels good to rub it. We all have felt comforted in some way at some time in our life by the touch of another human being. We also observe touching in animals as part of their own grooming practices. This intuitive and common sense approach to touch has aided the

practice of bodywork in becoming a healing art.

The ancients in China, India, Greece, and Rome all make literature references to the practice of bodywork. The earliest medical reference to massage is in the "Yellow Emperor's Classic of Internal Medicine" which dates back to around 1000 B.C. Hippocrates, considered the Father of Modern Medicine, discussed the benefits and contraindications of massage in his book, "On Articulations."

Many important processes of the body involve the movement of different kinds of fluids in the body—blood, lymph, water, and glandular secretions. These flows, or their lack's, can have serious effects on the tissues. Skillful mechanical movement directed on the tissues enhances fluid flow. In addition, the musculature and connective tissues of the body that hold us together can become shortened or thickened by accidents, surgery, and trauma. Bodywork can help tissues relax so that the full range of motion is restored.

We are indeed more than just structural and fluid beings. There are processes of chemistry, physics, electromagnetism, emotion and consciousness that are all interrelated and intertwined. Given these dynamics, bodyworkers recognize the "connectedness of the body and the mind."

While it is true that the nervous system stimulates the body to move, it is also the case that movement stimulates the nervous system. Bodyworkers utilize this physiological principle to help change or re-educate the body's automatic and unconscious patterns of movement that have been learned throughout life.

Posture and the ways of movement reflect who we are and who we have been. For example, someone who has been depressed learns a posture of carrying the head in a low position with the shoulders

rounded forward. A person who breaks a leg compensates for this by developing a limp in the other leg and continues this habit even after the leg is completely healed. Sometimes these dysfunctional movement habits no longer work for us and change is needed.

One way we learn is through the tactile sense. For example, if we want to become familiar with an object we touch it. Such is also the case with our bodies. Friction applied skillfully to the muscles and manipulation of the tissues around the joints are the methods through which we can learn about our bodies. The bodyworker's tools—touch, breath and movement—disrupt the sensory and mental patterns that feed information into the central nervous system and all the interconnecting systems of the body. Touch, breath and movement "touch" us internally and help us develop our kinesthetic sense—our feeling for our body's size, shape, and way of moving.

This can be particularly helpful to individuals that have a low level of body awareness due to trauma that has been repressed or occurred during the pre-verbal phase of development. Some traumas lead people to disassociate or "leave" their bodies. They operate strictly from the realm of the cognitive and mental, largely unaware of the signs and signals their bodies give them.

A bodyworker introduces new pressures and new movements, which in turn creates new feelings, new sensations, and a feeling of being connected. Often this new awareness can lead to more choices and new behaviors. Because body feelings provide our most basic sense of ourselves, bodywork is one way in which we can heal, learn, grow, and be whole.

*Renée Rutz and Lisa Gottlieb-Clark are massage therapists practicing in Ann Arbor. Next month's article will focus on homeopathy.*

## How to Choose a Bodyworker

1. Consider which modality feels comfortable. Deep pressure or subtle touch? Massage or movement? Some forms of bodywork like Rolfing and Hellerwork utilize a more intense touch than others, like polarity or massage therapy. If you have been sexually abused or in a major car accident, you might consider a modality that uses a more gentle touch before receiving touch that works deeper. If you have been weightlifting for 20 years you may want a more penetrating touch. If you are interested in changing learned movement patterns you might consider the Alexander Method, Feldenkrais or yoga.
2. Gather recommendations from friends and other bodyworkers.
3. Call bodyworkers on the phone. Ask them about their technique, personal intent, length of session, cost and education. Ask what you should wear during a session. Share with them the concerns you have about your body, health, emotional issues that you are facing, and any reservations you might have about bodywork. Are they willing to coordinate with other health professionals you are consulting with? Ask them for references.
4. Rely on your intuition and body sensations when you speak with a bodyworker. Do they listen well? Are they sincere? Do you feel that they could be a competent guide for you in your exploration of your physical self? Remember that you are in control of the process and if you begin to feel overwhelmed or unsafe it may be wise to back off.

## Glossary of Bodywork Modes

**Alexander Method** was founded by F.M. Alexander, an actor, at the turn of the century, as a cure for his constant loss of voice on stage. He did this through the discovery of the appropriate connection between his head, neck, back, and pelvis. Alexander and Feldenkrais borrowed much from each other's material but their approaches differ. Alexander focuses primarily on the relationship of the head and neck. The Alexander method has a standard or ideal way of moving whereas Feldenkrais treats each person differently.

**Applied Kinesiology (AK)** was developed by Dr. George Goodhear, a Michigan resident. It is a tool that is widely used by many types of practitioners. AK practitioners recognize that specific muscles are related to the specific parts of the body. Each muscle has an organ or glandular relationship. The applied kinesiologist manually tests the relative strength of muscles to determine any existing imbalances. Corrections are made through spinal manipulations, cranial and neurological stimulation, and nutritional and dietary management.

**Bioenergetics** was founded by Wilhelm Reich in Austria in 1902 and further developed by Drs. Alexander Lowen and John Pirok in the 1950s in the U.S. It is a body-centered psychotherapy in which the therapist is able to read the body and see where trauma has become incorporated into the structure. Through breathing and specific postures, the client learns to move and change energy patterns, freeing the body and the mind simultaneously.

**Craniosacral Therapy** was developed by Dr. Sutherland, an osteopath in England in the early 1900s, currently popularized in the U.S. by Dr. John Upledger. The technique involves a very non-invasive touch that influences the flow of the cerebral-spinal fluid (CSF). Enhancing CSF rhythm revitalizes all fluid flow in the body and intimately works with the clients' own natural mechanisms to enhance health.

**Feldenkrais** was developed by Moshe Feldenkrais in the mid 1940s. He believed that when we present the brain with a choice, it adopts the motion that strains the body the least. The Feldenkrais method communicates with the nervous system by physically teaching the body, through touch, a more effective way of moving. This allows the brain to cancel the old image of movement and to transmit a new one. The client learns to minimize the overall effort to create a movement and to make it light, easy, and graceful. There are two ways to learn Feldenkrais. One is through group classes known as Awareness Through Movement and the other is through private sessions.

**Hakomi** was developed by Ron Kurtz in the mid 1970s. Hakomi utilizes body sensations to access information about the limiting belief patterns of a client. The process involves following these beliefs back to childhood events where lifetime habitual patterns were created.

**Hellerwork** was developed by Joseph Heller, a student of Ida Rolf. The structural goals are the same as Rolfing. The Hellerwork series involves 11 sessions. Movement exercises help teach the body to move in new ways and help to reinforce the structural changes. The practitioner engages the client in a verbal exploration of the emotional patterns that have created the tension in the client's body. Each session has a theme that applies to both physique and psyche.

**Massage Therapy (Myomassology)** uses kneading, stroking, friction, and tapping of the body to stimulate or relax the body. Many massage therapists' work is eclectic or uses a combination of many techniques such as trigger point therapy, polarity, acupressure, reflexology, and deep muscle massage.

**Polarity Therapy** was developed by Dr. Randolph Stone in the mid 1920s. He believed that the body contains an electromagnetic field that directs the muscles, glands, and nerves. Blocks in the flow of energy caused by emotional or physical trauma create pain and disease in the body. A polarity practitioner analyzes the flow of energy and uses hands-on techniques which restore a balanced energy flow.

**Reiki** was discovered in ancient Tibetan scriptures by Dr. Usui at the turn of the century and brought to the West in 1980 by Mrs. Takata of Japan. Through gentle non-invasive hands-on healing, it uses specific hand positions and symbols to increase energy flow. Reiki means universal life force.

**Rolfing** is the product of 50 years of study and practice by biochemist Ida P. Rolf, Ph.D. It is a system of body education and physical manipulation originally called "structural integration." Rolfers believe that 1) most people are significantly out of alignment with gravity, 2) people function better when they are lined up with gravity, 3) the body is so plastic that alignment can be altered at practically any time of life. The aim is to correct bodily misalignment by releasing chronically held tension in the fascia or connective tissue, through deep manual manipulation of these tissues. Rolfing involves a series of 10 sessions where the body's connective tissues are systematically manipulated into an alignment that is more in harmony with gravity.

**Rubinfeld Synergy** was founded by Ilana Rubinfeld of the U.S., who was trained in the Alexander Method, Feldenkrais, and in Gestalt Therapy (a verbal psychotherapy). She combined these three disciplines into the Rubinfeld Synergy method. The practitioner uses gentle touch and movement to bring awareness to the body and the bodily components of thoughts and emotional patterns. Guided imagery is also used to facilitate change.

**Shiatsu** is a 70 year old Japanese healing art based on the principles of acupuncture. It utilizes finger pressure techniques along meridian lines as well as stretching and movements of the joints. Meridians and organs lacking in energy are balanced to improve overall health.

**Trager** was founded by Milton Trager in the U.S. in the 1920s. This approach sets up a motion or light rocking in the body to move muscles deeply without resistance or pain. Simple exercises called mentastics are included.

**Trigger Point Myotherapy** was developed in Germany in the 1870s and was popularized 15 years ago, in the U.S. by Bonnie Pruden. It consists of holding and compressing specific points in the muscles to release tension. It also involves passive stretching exercises to do at home.

**Yoga** is a several-thousand year old practice from India which aims for realization of the unity of the whole being. Asanas, or exercises, are practiced in classes that strengthen, stretch, build awareness, and tone the body. Breathwork or pranayama oxygenates the blood and invigorates the brain and nervous system.

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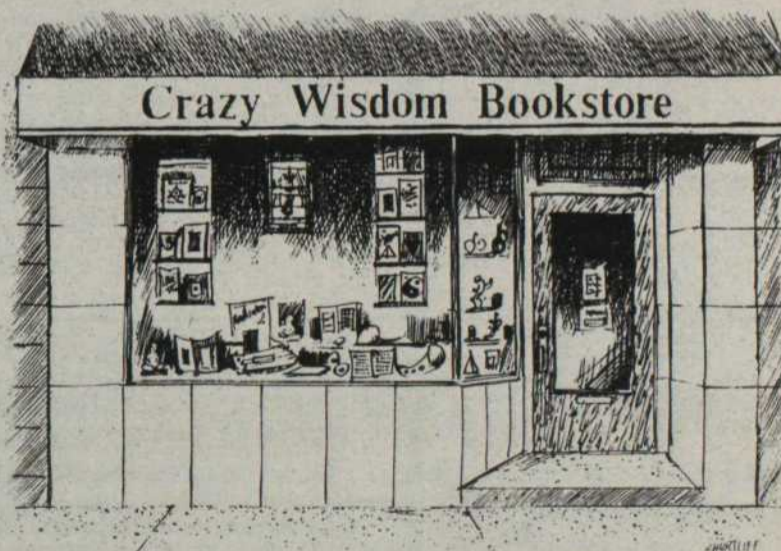
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# Haitian Refugees Shunned by U.S.

By Jennie Smith

**Editor's note:** When people campaign for a presidential candidate and win, that's democracy. When, a few months later, these same people are hunted down, tortured and murdered by U.S.-armed soldiers, it's a story that the American people ought to hear. When that happened in Haiti, the Bush administration moved to suppress the story.

In the wake of last September's military coup against President Jean-Bertrand Aristide, the U.S. Coast Guard arrested thousands of fleeing Haitians at sea and put them through a process that would send most of them back to Haiti. The White House, which claims that the Haitians are economic migrants with no real fear of political persecution, found a way to silence those who know otherwise. By sending the Haitians to Guantanamo Bay, a restricted-access U.S. military base in Cuba, Bush built a razor wire barrier between the press (and the American people) and those who fled Haiti's reign of terror.

Neither the Coast Guard nor the Immigration and Naturalization Service (INS) had enough Creole speakers to conduct immigration hearings which the refugees could understand. This did not prevent them from conducting "hearings" which the accused did not understand. Many Haitians were sent back after such proceedings.

However, public protests and lawsuits forced the government to give the refugees a few more rights in their bid to obtain political refugee status and eventual admission to the U.S. (The protests and litigation are ongoing, for example, over whether the Haitians have a meaningful right to a lawyer's assistance.) One victory in the legal struggle for the Haitians was the right to an interpreter.

Jennie Smith was one of eighteen Creole-speaking Americans hired by the INS to go to Guantanamo to interpret for the Haitians' immigration hearings. Thus Smith, who learned to speak Creole from living in Haiti as a Mennonite missionary, was one of the few who were allowed to hear the refugees' terrible stories. Along the way, she also bore witness to U.S. mistreatment of the Haitians.

Smith was the featured speaker at an April 12 Haitian/Caribbean dinner and cultural review which was sponsored by the Haiti Solidarity Group and Ann Arbor's First United Methodist Church. What follows is an excerpted version of her speech at that event.

I'd like to begin by explaining to you a bit about what an interview with the Immigration and Naturalization Service is like. In these interviews they were trying to determine whether each refugee would have a chance to come to the United States to apply for political asylum.

Augustin, a young man from a small town in Haiti's northern coast, sits across a table, his hands clasped in front of him nervously as he stares at the INS officer sitting across the table in front of him. Augustin well understands that what he says in the next 15-20 minutes could determine the rest of his life. He's been in Guantanamo Bay for two months now and he's anxious for his story to be heard. He knows that he must convince the officer that he has a credible fear of returning to Haiti. If he cannot convince the officer, he will be returned to Haiti.

"May we see your card and bracelet?"

He quickly retrieves from his pocket the battered yellow card that bears his misspelled name and a five-digit number that identifies him. This information checks out with the information on his bracelet as well, so after a short interjection we begin the interview.

"What was your profession in Haiti?"

"I was a student," he says. "I just had two years left to go in school and then I'd be finished." Proudly pulling out a damp, torn copy of his report card from last year, he tells us about his studies and his plans for the future. "But that's all finished now," he says. "I'll never be able to finish. There's no school for us in Haiti anymore."

"Why did you leave Haiti?"

"Oh, it's impossible to live there now. After Aristide left, everything fell apart. They're shooting, burning, killing people, arresting people, beating them up. People are running, hiding. There's no life there anymore."

"With whom did you live in Haiti?"

He explains that he lived with his mother and several siblings in a house. "My mother doesn't know where I am," he says and breaks into tears.

"She thinks I'm dead. She doesn't even know I got on the boat." He sobs and backs away from the table.

"Why did you get on the boat? Had you been involved in anything that would cause someone to give you problems?"

He doesn't know why they gave him problems. He was never involved in radical politics. He never made any trouble for anybody.

"Who gave you problems? You didn't do anything to make someone angry at you?"

"Well, I loved Aristide very much," he says, explaining how he had helped a campaign for him in his neighborhood. He told about how happy he and his friends were when Aristide was elected and inaugurated; how they were part of the neighborhood community that decorated the area with flags and Aristide posters and designs and decorations; how they had marched in the streets and celebrated Aristide's victory. "We were so hopeful." He smiles. "He was on the side of the young people in Haiti. He promised to do many things for us. That's why they hated us so much. That's why they wanted to kill all of us. They think we're to blame for Aristide becoming president. They want to crush us."

"How did they try to crush you?"

Shifting around in his chair and looking back and forth and looking around at the other pre-screening tables in the tent surrounding us, he starts to explain. In the weeks following the coup there was shooting every night in his town. But the people in his neighborhood had decided to stay around and hide in their homes there and wait for Aristide to come back.

But then the military started coming to their area. They burned one of the houses down. They walked through the streets shouting threats. They beat people brutally for being caught out after dusk.

Augustin's older brother was arrested one evening while listening to the radio with two of his friends and was never seen again. Other young people in the area started disappearing. Their families had no idea what happened to them.

Then one of Augustin's friends, a classmate who was a leader in their neighborhood, was shot in the head while sitting on the porch outside his home. "When I saw his body that's when I decided to leave," Augustin explains. "I knew if I didn't they were going to kill me too. So I ran and ran." He hid for several days in the mountains above the town, and then he met up with some others who had also fled the town, and decided to try to go to the United States. "Yeah, we were scared to get in the boat," he says, "but we were more scared of staying in Haiti."

"Well, why did they kill your friend and arrest your cousin?"

"I don't know why," Augustin replies. "They had never done anything wrong."

"Would you be scared to return to Haiti?"

"Oh, I'll never go back there. No, I can't. They'll kill me."

"Thank you. You can go sit under the tent at the edge of the row now."

Kouri pou la pli tombé lan rivy'e. This is a Haitian proverb that means "Run to dodge the rain and fall into the river." I think that this Haitian proverb expresses well the experience of many of the over 17,000 Haitians who have taken to the small, tiny, rickety boats and fled from every corner of the Haitian shores trying to make it to the United States.

Their desperate search for temporary refuge in the U.S. has plunged many of them into still more peril. Although many Haitians, possibly hundreds, died in the sea, most of them were picked up after a few days by U.S. Coast Guard cutters.

The refugees are immediately searched as they board cutters by personnel dressed in uniforms, which include latex gloves and often times surgical masks. They wonder, "Is this our welcome into freedom?" They are told they will not be allowed to go to the United States, but they will have a chance to apply for a "political refugee" status; that most of them will eventually be sent back to Haiti; and that they are now being taken to a place called Guantanamo.

Once the cutter arrives at the naval base, the refugees, who are exhausted, hungry, disoriented, and often ill and seasick, are unloaded. They are searched again and given a brief medical examination, an ID card and bracelet, a blanket, some other

necessities, and possibly a change of clothes and shoes. Often their own clothes are confiscated. They are assigned to one of the tents in a section of the camp.

The McCullough Airfield, where the Haitian refugee camp in Guantanamo Bay is located, is a hot, desolate, dry, flat piece of land at the corner of Guantanamo Bay. A sea of army green tents covers this area of the base. They are arranged in long rows and sections, each section separated from the others by endless spools of barbed wire.

It's here that Augustin and thousands of other Haitians have waited, some for many weeks, not knowing when or where they will be sent next and not hearing anything from the people back home. Many of them don't know if their families are hungry, if they're in hiding, if they're dead, if they're in prison, or perhaps if they're in Guantanamo, behind another section of barbed wire.

If he was not so fearful of returning to Haiti, Augustin told me he would have gotten away from this place as soon as he could. "I really can't complain," he says, "they give me three meals a day. But I've never eaten my meals with less dignity, even when I was eating one meal a day."

I spoke with many of the refugees who begged me to convince immigration to give them an interview. When I checked on their cases I found out that many of them had been "screened out" already [denied refugee status and ordered sent back to Haiti]. They hadn't even realized that they had been screened at all. A lot of these people had spoken with immigration officers while they were still on the cutters. Many of these cutter interviews consisted of little more than getting, often inaccurately, the refugees' biographical information, sometimes with interpreters or officers screaming at the refugee, calling them liars, telling them they should go back to Haiti. Thousands of refugees were screened out through this process.

After the Coast Guard forcibly repatriated over 500 refugees last November 18th and 19th there was a big uproar. Through a series of political and judicial maneuvers, the forced repatriations were banned for a while. One of the judges in Florida mandated that the INS improve its pre-screening process. It was as part of this reform and the interviewing process that I and about 16-18 other Creole language specialists went to Guantanamo.

Still, even after all the reforms were made, there were many problems with the interviews. There was very little privacy. We interviewed people in army tents which were divided into four sections, separated by stacks of army cots. The refugees could see and hear other interviews going on at the same time.

The disorganization and incompetence of the INS was overwhelming. There were many people who had been in Guantanamo for two or three months, whose names were not even recorded anywhere. In January, the INS began a record check process to try to find all of these "lost people" and to clarify who was "screened in" [not denied refugee status and not sent back to Haiti] and who was "screened out."

Despite the fact that the "screened in" rates from the interviews went up dramatically after the reforms were implemented—many days when I was in Guantanamo the rate of acceptance into the United States was 75-90%—still the overall approval rate remains about 30%. In fact, during my time there we were told repeatedly by the administrators that Washington was very concerned about this dramatic increase in "screen in" rates.

I asked an INS lawyer why the INS has had such a history of hostile policies toward Haitian boat people, and why there's such a struggle to keep these people out. He said: "Well, it's clear, isn't it? They're poor, they're uneducated and they're Black."

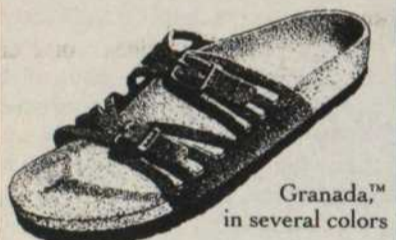
The INS and the State Department and the Bush administration continue to insist that the majority of these people are economic refugees, that they do not deserve protection in the United States and that they are in no real danger upon being sent back to Haiti. Around 10,000 people have now been sent back to Haiti. Everything that I saw and heard in Guantanamo taught me that what's being done to these folks is in many cases criminal.

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## SALVATION CITY

(from page one)

**AGENDA:** What kind of jobs have you had?

**Sweed:** My first job here was when I worked at Burger King on Liberty. Then I went to Olga's, then the Ann Arbor Inn. I got licensed for adult foster care. I did that. I also completed my asbestos training so I am certified with the state of Michigan for asbestos removal. Most recently, I worked at Burger King back on Liberty again. That job paid \$4.25 an hour. I worked about 30 hours a week.

**AGENDA:** During the time you were employed, what was your living situation?

**Sweed:** I was staying at the shelter, and staying with friends, some college students I know. I'd switch back and forth. I kept my clothes at the day shelter and at the night shelter. And I would leave clothes at my girlfriend's house.

**AGENDA:** When you were lucky enough to have a job, did you look for a place to live? Did you look in the newspapers?

**Sweed:** I looked in newspapers and I walked around looking at signs. I looked at housing lists at the Michigan Union. Friends would tell me about apartments opening up. But everything that I went to I couldn't afford. You see, I don't want to stay anywhere but in Ann Arbor. I don't like Ypsilanti. It's also hard when you have to give 420 [W. Huron, the shelter] as your address. People shy away from you. Even in the employment field. I have found some rooms, but once you get there, you have to be a student. It's frustrating. But eventually something will come through.

**AGENDA:** Do you get any government subsidies, welfare or anything like that?

**Sweed:** I get food stamps—\$111 a month.

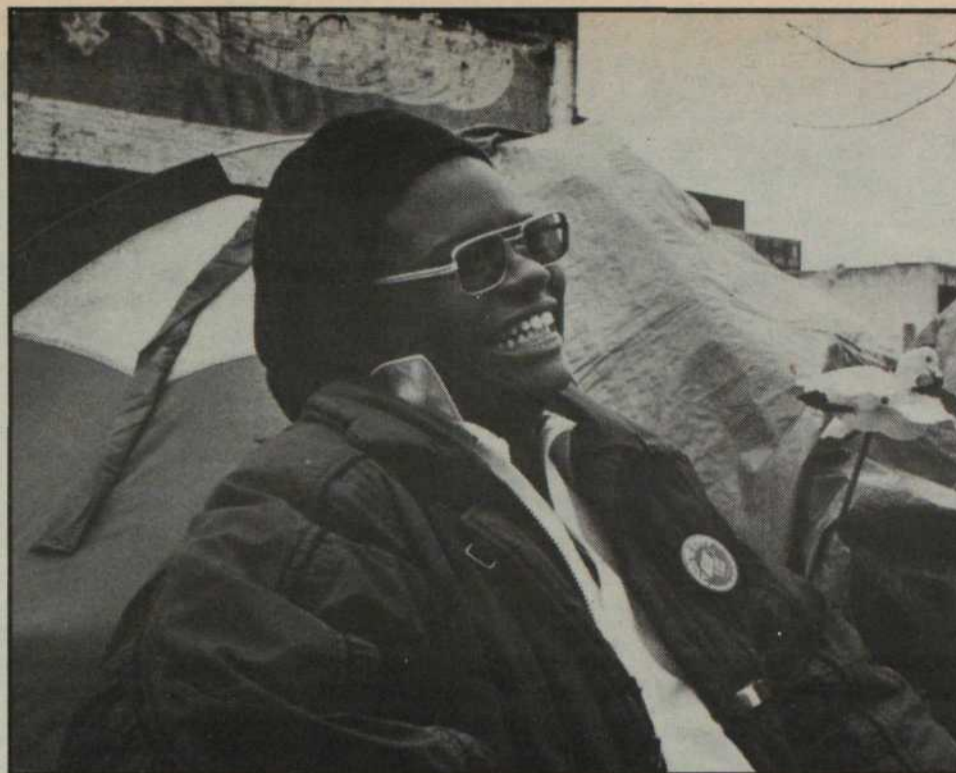
**AGENDA:** Why are you here in tent city?

**Sweed:** I'm lucky because I have a lot of friends who say I could come stay with them. But there are a lot of people out here who don't have the ability to speak up for themselves. And there's a lot of people who have quit. And I've been down that road. So I make it a personal endeavor to try to get other people to realize that there are people out here with problems that need housing. And if the sacrifice is for me to be out here to make that statement—you know, it's practice what you preach.

It's also a personal thing for me to try to get everyone here who has given up to get self-motivated, to stand up for some type of cause in the positive—to start saying that "I am in control of my life and I do have a choice."

Also I want the public and the politicians to stop looking at us and stereotyping the homeless as drug addicts, substance abusers, and alcoholics. It's not true. There is a lot of us out here who have just been dealt a bad hand. We are people who have the right and the desire to live as you live. I know it sounds simple.

Another reason I stay: I've been through the substance abuse and the alcohol abuse and I know how hard it is to pick yourself back up. But everybody has got that light on the inside of them that they need to pull out and start shining again. Some people are a little rusty and need a little help, so I tell them, 'deal your own deck. Don't let anyone else come along and tell you how to live your life. You are in control no matter how down you are.'



*"Everybody has got that light on the inside of them that they need to pull out and start shining again. Some people are a little rusty and need a little help."—Rhonda Sweed*

But people are not the all the same. Everybody gets motivated differently. What did it for me was my daughter. She knew I was strung out on drugs and she knew why she wasn't living with me. She knew I didn't have anywhere to stay and she came to me and said "Momma, I'll give you my allowance if you just stay home." That was my turning point. But everybody else's turning point is just a little bit different.

That's why I use my personal experiences to relate to everybody. I'm not a politician, I'm your friend. I made a vow that anybody I saw who was in the trouble I was in, I would try to help.

I feel that Salvation City is helping people get in transition. I've seen a lot of people change since they've been here. The people that drink a lot have cut back on drinking. You know, we've been here eight days today. I know for a fact that four out of eight days, the people they call hard core alcoholics haven't been drinking. Regardless of what the County says, we're seeing people back and motivated and alive, not at the bottom of a bottle, not the kibbles and bits you get at the dope houses, not shooting up. These people are starting to become more concerned with what's going on with themselves and saying "I want my life back."

**AGENDA:** So for you and other people, is Tent City a way of taking control of your own lives in a way?

**Sweed:** I use that, but Tent City is a political statement. It's to let the County officials know that people are out here sleeping in the streets while you go home and turn on your lights and your heat. There should be some kind of provisions made for people, not shelters. We don't need shelters. We need homes.

I'm also an associate of Society for Human Economic Development (SHED). SHED is a project we are working on to get people to be self-motivated. The company is more to help people bring themselves up and out of poverty. We're working on a literacy program, elderly programs, teen programs, advocacy services, directing people where to go for counseling, mental health, control rehabilitation. SHED is going to have something for everybody. Like the Homeless Union, we all pool our resources. We exchange what we're doing and our contacts.

We are just starting. We got it registered and right now we're working on the structure.

**AGENDA:** You sound like a busy person.

**Sweed:** I keep busy to keep straight. I'm also going to criminal law school at Washtenaw Community College in September.

**AGENDA:** How can you afford that?

**Sweed:** Through grants and scholarships.

**AGENDA:** Do you plan to get a job again?

**Sweed:** Yeah. The more I stay focused on the future and getting my kids back and stay busy, the better it will be for me because idleness is the devil's workshop. I get fulfillment out of seeing people starting out because I've come a long way. I was a street walker. I was one of those sack-chasers going from dope house to dope house. My mother was coming to pick me up on the corners to take me home and give me baths. I lived it so I understand a lot of things about drugs and alcohol.

I saw that it was a bunch of bull and I'm glad that I saw it before anything happened, because I want to do something concerning my life and other people's lives in a positive way before I leave this earth.

**AGENDA:** Are you an average person in the world of homeless people? What has your experience been? What kind of people have you met?

**Sweed:** They are not self-motivated and they've quit and they've given up. They're just sitting up waiting to die. That's what I see. I've heard a lot of them talk about suicide. They have a lot of animosity and hostility built up because life has dealt them such a bad hand and they don't realize that they do have control to start doing for themselves.

I've heard them say "How can I work. I don't have a place to live." They don't realize that once you start working toward something positive, positive things happen. The type of people I've met varies. There's other people like me, that have different places to stay, but I've always been one of those to have my own. I've lost houses, apartments. I have lost literally everything, even my life. I wasn't even myself. My mother didn't even know who I was because I was out there so bad with drugs. I feel that if I can do it from

as far as I have come then everyone should be able to do it.

**AGENDA:** What do you think holds people back?

**Sweed:** Themselves. It is not society. It is not politicians. People want to blame the problem on someone else instead of looking within themselves and saying, "wait a minute, there might be a problem with me." They would rather blame it on someone else because that is the easy way out.

**AGENDA:** If you could get face-to-face with some average Ann Arbor people, what would you tell them?

**Sweed:** The same thing I tell them every day. There is a problem out here that needs to be addressed. People want to put their hands over their heart and pledge allegiance to the flag saying "in god we trust," and "liberty and justice for all," and it's just a bunch of malarchy. If you're going to say "I'm a Christian," well, Christians wouldn't see this. I'm not blaming anything on any other person that has somewhere to stay, but I do fault them for not having any type of morals to try to help get the situation resolved.

**AGENDA:** What would you have them do?

**Sweed:** Write your congressman. Write the politicians that are in charge of everything. Most of the people who do have homes are registered voters. Control who gets in office. You walk around town and you see people with their whole life on their back and you tell me you don't feel anything? You read it in the newspaper and you see it on the news that homeless people have died in the street and you don't feel compelled to do anything? It could be someone in your family. A lot of people don't want to have anything to do with something outside of their family. But at the turn of the tables, the closing of an office, the closing of a shop, it could be their family.

I always promote the idea: come down and talk to the people. Go to some of these county and city council meetings to get educated about what's going on. Talk to the politicians and see why things are this way and why they are making the decisions that they are making. And also, just show some support. We have gotten a lot of public support, and help from businesses as well.

When we came out here we didn't expect to get as much support as we have gotten. They've been bringing in a lot of food, packaged things like a razor and soap and personal hygiene things. A lot of the restaurants know the bathroom facilities aren't great here [there is one port-a-john] and they don't mind us going there and using their bathrooms.

But I have to say, if you haven't lived it, you don't understand. I don't care how many books you read or how many people you talk to, if you have not lived it you don't know. You can get an idea, but you don't understand. This is the reality of it. I lived the hard core part of it. You just can't write a feeling. Even though I'm a woman, I've been forced to sleep in a police department, hospital lobby room, outside, anywhere I could, the library, the Michigan Union, just to survive. It's not a handout I wanted, just a hand, but it's not only for myself because I do a lot of speaking. It's not just for me.

**AGENDA:** What would you like to see people do for Tent City in the coming weeks?

**Sweed:** I would like more awareness of letting the county know that there are concerned people out here, and start writing more to the politicians. As for supplies, I think we need a couple more tents and more blankets.



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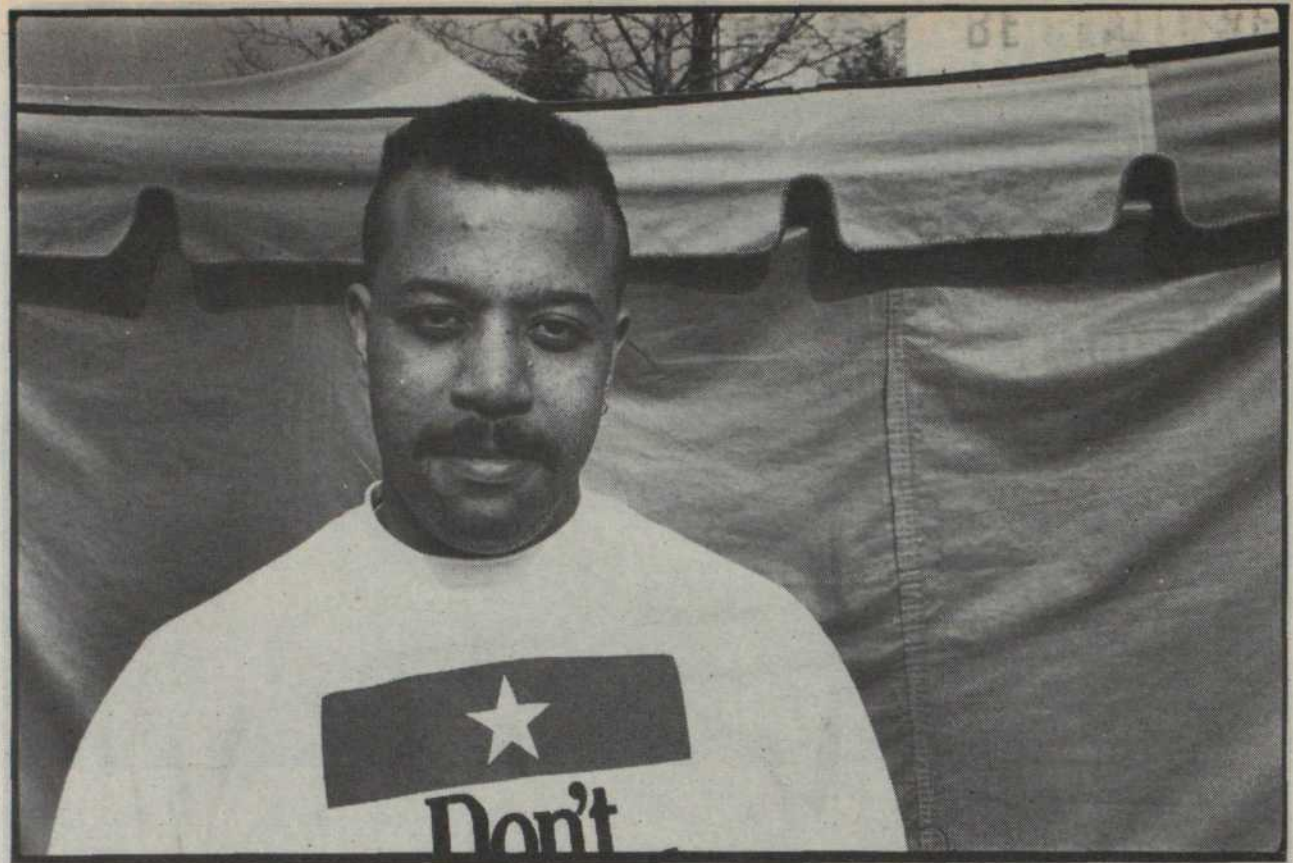
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*"Not everybody has the ability to get up and go to work every morning. They physically cannot do it. I'm 23 years old and mentally I want to do it but physically my body says: 'No, it can't be done.'" —Dave Hackstadt, Salvation City resident*

**AGENDA:** Did you grow up in Ann Arbor?

**Hackstadt:** I was born in Muskegon Heights and grew up in a project that was so bad they built a police station right in the middle of it. I lived there for about 12 years. We moved here to Ann Arbor when I was three and then we went back to Muskegon. We moved back here when I was 15. I went to Pioneer High School, but I didn't graduate here. I got into some trouble and went away for awhile. While I was away I got my GED and then went to Eastern Michigan University for two years. I quit for stupid reasons. I thought the school wasn't paying enough attention to the students and that messed up everything.

**AGENDA:** When did you quit?

**Hackstadt:** About 3 years ago. I got into a serious car accident a couple weeks after I dropped out and I had my knees crushed and my collarbone broken, so I really couldn't work after that. I have pains in my back all of the time so I collect disability now. My legs started hurting while I was over there working on that tent. The ground doesn't help it at all.

**AGENDA:** Have you been able to work since the accident?

**Hackstadt:** I can't stay up on my legs too much. I can do odd jobs now and then, something that doesn't require a lot of strength. I am unemployed now. But I do work for people, like passing out stuff, some clean-up stuff for nothing, just to help out and have something to do.

**AGENDA:** Where have you been living for the last three years?

**Hackstadt:** I stayed with my mom for a month or two and I was putting a lot of strain on her because she doesn't make that much money and she has my sister staying with her. I thought the best thing for me to do was to leave. I was managing good, I had an apartment and everything. I signed a year lease and then the owner died and the wife decided to sell the building and now I don't have a place to stay.

**AGENDA:** When did that happen?

**Hackstadt:** That happened last month. After leaving my mother's I had no place to go. I had

two big bags and I went to play some basketball that night. I grabbed my bags after I was done and started walking. I remembered my sister had an apartment so I was going to go and see if I could stay there. This guy named Daniel was the caretaker of the place from the management company. I knew that nobody could stay there that didn't pay rent there, so I decided to go there for just a little while, until 11 p.m. and find out what I could do then. So I'm sitting there. I didn't have any money. I didn't even have any money for cigarettes.

And Daniel said, "So, where are you going to live?" I told him "I don't know." It was the fifth and I didn't have money until the first. He said, "You can stay here until you can pay me the rent." So I helped around the house, putting locks on the doors and I signed a year's lease and then I paid my money. I paid my rent on time and one day they just came over and said "everybody's got to go" and they shut off the heat on us and everything. That happened March 1.

**AGENDA:** Where were you staying before Salvation City?

**Hackstadt:** After I left my apartment I was staying in hotels. If not, I would walk around downtown while my girlfriend would stay at the shelter, because she's allowed into the shelter. I've done that since I lost my apartment. I've been getting a lot of help from different organizations that have been putting me up a couple nights here, a couple nights there until I can get back up on my feet.

**AGENDA:** Why aren't you allowed at the shelter?

**Hackstadt:** About a year ago I was there because I was going through some problems again. A guy there was calling me "nigger this," "nigger that." He kind of pushed me and I put his head in the wall and they threw me out.

**AGENDA:** So you got in a fight. Are you banned forever?

**Hackstadt:** No, they said I had a bad attitude, but I never caused trouble. I did work for them. When they didn't have enough people to work I would go there and wash the clothes for them. I never presented a bad attitude. I never thought

I was and if I was I was sorry about that. I mopped floors at the shelter for them. They were really dirty. The people who stayed there never respected the building at all. They'd spit on the floors and stuff like that. The lady that works there has a real bad attitude towards everybody, even her staff, the people that are staying there. I've met people who didn't have anything, but they had respect for people. That's all most people want. The Shelter Association does not respect anybody. They think they can tell you what to do and they treat you like their children and that's why I think they have the problems that they do have.

**AGENDA:** Are things different here at Salvation City?

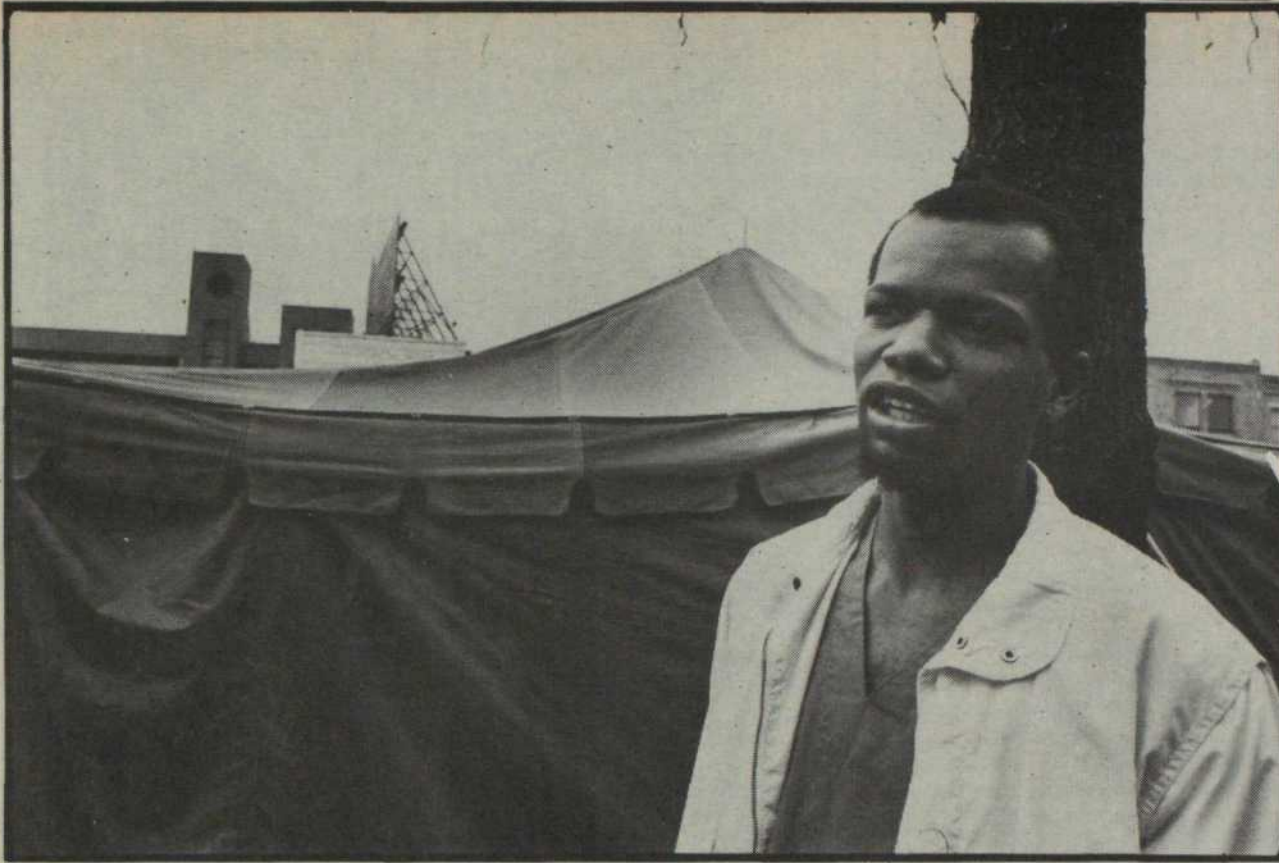
**Hackstadt:** Yeah, because everybody works together. With anything you do you have a bad apple. We have ours. But we deal with it in a positive way and everybody works together when a crisis comes up. Everybody deals with it. Everybody sits down and thinks "what can we do to solve this problem?" That's the overall goal, to have people sit down and say "Yes, there is a homeless problem, there's a budget problem where everything has got to go sky high and there are people that cannot do it." Like myself, I can't go out and make money to totally survive like most people. I get \$436 a month and I'm supposed to live off that.

**AGENDA:** What would you like people to know about your experience on and off the street that could help solve this problem?

**Hackstadt:** I want people to remember that not everybody has the ability to get up and go to work every morning. They physically cannot do it. I'm 23 years old and mentally I want to do it but physically my body says "No, it can't be done." My back is killing me right now even though I'm sitting down. I want a stable place to live. I go to school. I use my mind as much as possible.

Just remember that there are people out there that need help. Don't look for the profits so much. Do it to help somebody. Make a couple dollars and be happy. Don't look for the hundreds and thousands.





*"I'm 22 years old and I've never partaken of any kind of drugs or alcohol. I don't like taking Tylenol and I'm homeless." —Koran Boze, Salvation City resident*

**AGENDA:** I remember you from Farmer Jack on West Stadium. When did you work there?

**Boze:** I was homeless and I got here the winter of '88. I needed a job. There was a guy here who was working at one of the shelters named John and he used to work at Farmer Jack and he referred some people there. So he referred me there and in November of 1988 I was hired. I was doing so well, they were giving me all the hours I wanted. I could leave when I wanted to leave. My checks were bigger than most people in the same position. I was making like \$200 a week at \$4.50 an hour which means you have to be working 60 hours to do that. I worked there until November '90.

**AGENDA:** Why did you leave?

**Boze:** I quit. I didn't like the working conditions at all. They promised me full-time. In the end I was only getting part-time. They told me that was all I was going to get. I looked in the rule book and I didn't see that anywhere. I talked to the union steward to see about any legal action I could take. She didn't give me any possible avenues into it.

**AGENDA:** So, when you were working at Farmer Jack, how much were you making an hour? Did you have an apartment or where were you living?

**Boze:** I went from \$4.50 to \$6.50 an hour over the two years. I had a place right down here on Catherine just past Division about a couple months after I started working. Before that I lived at the shelter.

**AGENDA:** Did you lose your place after you lost your job?

**Boze:** Right after. It's kind of hard to keep a place when you don't have a job. Then I moved around for maybe a couple weeks and then I decided to go back with my mother because I had no place to stay. I haven't always lived there. We've always lived on troubled water. She lives in Detroit.

**AGENDA:** Have you worked between Farmer Jack's and now?

**Boze:** I've had some jobs. I worked at Park

Avenue Delicatessen, but I didn't like that too much. I worked at Baskin-Robbins for a minute (about a month). I didn't like that. I went back to my mother's house and hung out. I saw a pattern I didn't like: Every time there was some problems, being 22 years old, I didn't like to keep going back to my mother. I left home four weeks ago today.

**AGENDA:** Where have you been staying?

**Boze:** I've been staying in the shelter. First I stayed there five days. I used to work at the day shelter voluntarily. I stayed outside because someone told me about a job there and I'd just come back into town. I said "I'll take the job," and they said "Do what you have to do but don't go in to the shelter and I'll try to get you the job." So I stayed outside for about five days. At the time, it was freezing. So I'm thinking, "Is this job really worth my health?" So I asked what could be done about speeding the process up. I'd try to be as congenial as possible, but I couldn't stay out in the streets too much longer.

**AGENDA:** Why didn't they want you to go into the shelter?

**Boze:** There's a rule there that you can't work there and live there and if you want to work there you have to be out of there.

**AGENDA:** So where did you stay? A friend's house?

**Boze:** I walked around all night, caught z's where I could. Sometimes I slept in a campus building. You go downstairs and go in the bathroom and lay down. They read me the Trespass Act and I said "Uh huh, uh huh." That's not going to stop me from going out. I've still got to live.

**AGENDA:** Then what happened?

**Boze:** I decided to go back to live at the shelter for a while and find other work. A friend of mine told me about a job. A friend of mine named Rob told me about this organization and we started hanging out at meetings with HAC. Then we did this. It was beautiful. I've been living here ever since. It's been about a week and three days.

**AGENDA:** You went and got another job?

**Boze:** Yeah, I went and got a job at Weber's. I'm working there now. Last week I got 15 hours at \$5 an hour. Right now I'm looking for a place to stay, although I'm currently living here. Right now I'm worried about money.

**AGENDA:** You've read the newspapers. You've seen what's been written about Salvation City and the homeless. How do you respond to it? What do you want to tell people?

**Boze:** I've read every newspaper. If I could give them my views on how I feel about this problem, I would say, basically, "treat people the way you want to be treated." Give people housing because you want housing. And not only because they want housing but because everyone deserves housing. No one deserves to be on the streets. No one deserves to have to do something illegal or immoral in order to survive.

It doesn't make any sense. I've got four years of college, a high school diploma and right now it's extremely hard for me to find a job. I plan on going back to school but it's really hard just doing anything because people build up stereotypes. If I'm looking for a job and I'm currently living at the shelter, I can forget it. And that's just one of those \$5-an-hour jobs like I have now.

Your address has a lot to do with getting employment right now. People advertise that they are EOE, Equal Opportunity Employers. It's bull. That's just a safeguard because people who hire you are going to hire you on the basis of how they want it, not how it's supposed to be.

This is about getting people jobs they are qualified for. If they're not qualified, have training available for certain jobs. And then try to have some kind of affordable housing so that people who have jobs will be able to live somewhere and be able to fit back into society. There's no reason why there should be people homeless in Ann Arbor. That's the bottom line. Ann Arbor is one of the most financially- and resources-rich places in the country.

A lot of people's attitudes about homelessness is, "yes, we know there's a problem but we don't want to see it so what we're going to do is ignore it." But we're jumping out here and saying you can't ignore it. We are reality and what we want is affordable housing. You're no better than us because you drive a Benz and you can afford to put your children in college, and you can afford the luxuries of life that most people can't afford. All we want is a fighting chance.

**AGENDA:** What would you have people do?

**Boze:** Support people the best way they know how. Give them someplace to stay. If they have any special talents that they may be able to use in this situation—use them. If they see someone homeless, try to help the best way they can. Not everyone can help as much as another person. You can't really say everyone should do this or that, because everyone's different.

Everyone can help in their own way. The way I can help right now is letting people know that we're here. Because of ignorance, a lot of people in this community just don't know that there are that many homeless people in Ann Arbor, or in Washtenaw County.

**AGENDA:** A cop once told me: "I don't know any homeless people. All I know are drunks." What do you think about that?

**Boze:** I think that was a very ignorant statement. Everyone says that we're just all alcoholics, co-dependents and things like that. You can check it if you want. I'm 22 years old and I've never partaken of any kind of drugs, alcohol. I don't like taking Tylenol and I'm homeless. Does that make me a drunk? I don't like alcohol. It's against my religion to drink alcohol.

A lot of people here are like that. They're in a situation where they can't financially turn their situation around. It's easy for people to say "Let's put them in one category because we don't want to complicate the situation. Then we'd actually have to do something about it."

Everyone here in Tent City, just like everyone out there has different personalities. That does not make them all drunks or degenerates. I've seen a guy who has a doctorate in psychology and he's homeless. Right now he's not homeless. He has a job now. He just had some mental problems. We got him some mental help and now he has a decent job. He has a nice place to stay. People say those kind of people do not go to the shelter. It's not true at all. People in their Hondas, in their \$35,000 cars, could be out here right now. If one thing turned wrong and they made a bad decision on something, they could be out here.

**AGENDA:** So what happens after Salvation City?

**Boze:** Though I graduated from Wayne State with a bachelor's degree there's not too much you can do with it, work for Community Mental Health or something like that. What I want to do is help people. I'm fascinated with the inner body. What I really want to do is cardiology. I want to go to med school and when I'm finished I want to have a specialty in cardiology. I'm shooting for the fall of '93.

Hopefully I will become a doctor one day and I'll be able to help people. Not only people who need a \$300,000 heart job, but the people who have the same problems but don't have the \$300,000. I've always wanted to help people. I also see in my future being married, having children, having a nice place to stay, maybe a house, maybe a decent apartment and just maintaining my life the best way I know how.

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## KROGER STRIKE

(from page one)

American public—enough is enough.”

Others, such as Carol, are on the line to protest their own working conditions. She has been working at Kroger's one year as a courtesy clerk. In this position she fills in with whatever needs to be done. She cleans bathrooms, bags groceries, does price checks, and substitutes in any department that is short-staffed. For this work, Carol earns \$4.25 an hour and receives no benefits.

Kenny has been at his job for eight years. He now works 40 hours a week at \$4.25 an hour. He has been offered a promotion to a position that would include a pay raise of \$1.25 an hour. However, in this position he would only be allowed to work 28 hours per week. As a result, he would lose the benefits he now receives as a full-timer.

“We would be happy to meet them [Kroger's management] half-way,” said Kary, a Kroger employee of seven years. She worked her way up from a starting wage of \$4 as a bagger to the top wage of \$10.37 as a cashier. Kary considers herself fortunate. “A lot of these people haven't had a raise in 11 years,” she remarked. Now Kroger is offering an increase of \$1.50 an hour over four years. In Kary's view, this is not sufficient.

She says Kroger's strike-breaking activities began with scab hirings, at wages higher than regular workers make. Kary believes that the company is encouraging strikebreakers to try to provoke violence on the lines. She told of scabs harassing picketers, such as the one who came out and mooned them. Kroger's management, she says, is also trying to buy customers with too-good-to-be-true food bargains. For instance, Kroger's has offered free cartons of 1-dozen eggs, 2-liter bottles of soda for 29¢, and milk for 99¢ a gallon.

Kary attributes these moves to attempts by Kroger to break the morale of the picketers. “The way they figure it, if we don't have any money to feed our kids, we'll have to come back to work. They're trying to starve us back to work.” She does not believe that Kroger actions are isolated or unusual. “Companies want to get rid of unions throughout the city. If it weren't for the union trying to help us, pretty soon we would all be screwed.”

Other strikers told of Kroger bringing in scab managers from stores in other parts of the country. They claimed that Kroger has spent more on flying in scab managers, housing them in hotels, and paying for their rental cars, than they would have paid to grant union workers their full complement of sick and personal days (an issue under contention). They also feel that the approximately \$90,000 per week Kroger is spending on full-page newspaper ads could be better spent on a fair contract.

As I was speaking with workers on the picket line, Manager Ron Wiley, who oversees several area stores, walked through. I approached him on these matters and he declined to be interviewed.

### Community Supports Strikers

Fighting what many fear is a wave of union-busting moves by area companies, many segments of the community are banding together in support of the Kroger workers. Representatives of many other area unions have joined Kroger workers on the lines.

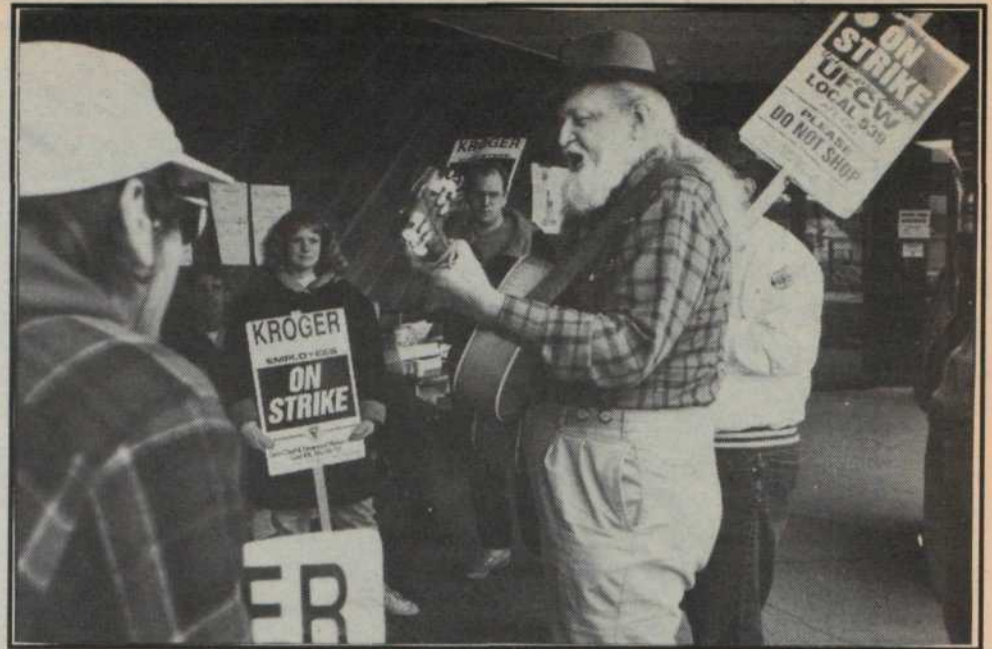


PHOTO: PHILLIS ENGELBERT

### Folksinger Utah Phillips leads songs on the picket line at Westgate Kroger, April 23.

The Graduate Employees Organization (GEO), the union of graduate student teaching assistants at U-M, passed a resolution in support of the workers at a recent membership meeting. On April 18 a delegation of 15 GEO members picketed with workers at the Plymouth/Nixon Rd. Kroger's.

The Industrial Workers of the World (“Wobblies”) have also employed creative tactics against Kroger. On the first day of the strike, several Wobblies entered stores and filled up shopping carts with groceries. At the checkout stands they confessed to the strikebreaker cashiers. “You know, I really can't bring myself to shop in a store which is trying to bust a union. Have a nice day.” They then walked out, leaving scabs to reshelve their items. Some Wobblies are currently unemployed as a result of the closing of the People's Food Warehouse. They walked the Kroger picket line with signs reading: “I'm unemployed. I'm union. I'd starve before I'd scab!”

On April 23 over 200 Detroit-area labor, women's, religious, and other community organizations held a planning meeting of solidarity actions. The Labor/Community Coalition in Support of the Kroger's Strikers, which formed at the Detroit meeting, resolved to circulate petitions, conduct mass leafletting and hold news conferences. In addition, they have undertaken an “Adopt-a-Store” program. This calls for individual groups within the Coalition to “adopt” a store at which they will participate in picketing, holding rallies, and otherwise providing support to striking workers. A mass rally has been called for Saturday, May 2 at 10 am at the UFCW Hall in Madison Heights. The group will then march to area Kroger stores.

An effort is now underway in Ann Arbor to form a similar coalition. The first meeting, hosted by GEO, was held Thursday, April 30. The gathering was addressed by striking Kroger workers, GEO President Tom Oko, and City Councilmember Anne Marie Coleman. For information on upcoming activities, contact the coalition through GEO at 995-0221.

Many unions, locally, have walked with Kroger's workers on the lines. For example, the picketers at the Westgate Kroger's have been joined by the Pipefitters Union Local 302 of Canton, AFSCME Locals 1583 and 369, the Ann Arbor Firefighters Union, United Steel Workers Association District 29, The Transportation Employees Union Local 171, UAW Region 1-A from Taylor, the National Association of Letter Carriers (American Postal Workers Union), and UAW Local 1776 from Willow Run. They have also been visited by folksinger Utah Phillips, who serenaded them with protest and labor songs.

Editor's note: As AGENDA went to press, we just received this report from a worker on strike at the Westgate Kroger: At approximately 1:30 pm today (April 29) a Kroger manager came out of the store and informed picketers that he had received instructions from Kroger headquarters in Cincinnati that the picketers must remove their signs. Picketers called the UFCW office and were told only to remove their signs if ordered to do so by the police. Then, one hour later, nine men converged on the picket line. They pushed through the picketers, roughing one up and calling him obscenities. They grabbed, ripped, and took away picket signs. They threatened to remove the picketers' literature table if the picketers didn't remove it themselves.

Picketers demanded that the men identify themselves. At first the men refused, then as they were leaving one said he was from Risk Management and was working for Kroger. Risk Management is the security company Kroger normally hires to prevent shoplifting. The worker who called our office (who asked to remain anonymous for fear of reprisals) said, “We're out here conducting ourselves peacefully and with dignity. I can't believe they [Kroger management] resorted to this kind of thuggery. I wonder what will be next.”

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# MUSIC



PHOTO: JOHN GREEN

From left to right: Gary Reynolds, Roy Elder, David Menefee, Jay Stielstra

## "Simple Music" Thrives at Old Town

One of Ann Arbor's original "townie" bars, the Old Town opened in 1867. During the week its high tiled ceilings, wooden booths and tables, and long bar make it a prime gathering place for working people who stop for a cup of coffee or a beer after a hard day's work. But on Sunday evenings the Old Town becomes host to one of Ann Arbor's longest-lived musical traditions.

I walked in early on a Sunday evening last month and found a handful of patrons at the bar and a few tables of people having dinner. Most of them were waiting for the music to begin. Soon, two musicians made their way over to the big round table in the corner marked "reserved" and began to play quiet tunes.

As the evening progressed, the number of musicians grew to eleven. They each came in with a guitar, banjo, violin, harmonica, mandolin, bass, or something more exotic. The number of patrons grew, too. The lights dimmed. There was a hum of people talking and sometimes the background noise level even exceeded that of the music. But any doubt that people were listening was dispelled by the applause at the end of each song.

Much of the music played is obscure, traditional, or written by local songwriters (including the musicians present). One may also recognize tunes by Tom Paxton, k.d. lang, Dougie MacClean, Archie Fisher, Gram Parsons, Hank Williams, Jimmy Rodgers, or a whole host of others. The types of music played include country, bluegrass, Cajun, swing, Irish fiddle, Scottish fiddle, classic rock 'n roll, or, as musician Gary Reynolds puts it, "folk music in the widest sense."

"When I lived in Kentucky I saw a lot of this in the hill bars," commented bartender Jeff Sisson. "A lot of old guys were doing folksy bluegrass music in the mountains. Up here it's a dying breed of music. It's folksy, but it's a northern genre of folk. It's fantastic—it's very original. It's country with a story to it. It's music about simple living, simple life and the stories that can be told about everyday experience. This reminds me of folklore."

Numerous musicians have participated in these informal jam sessions over the years. There is a core group, however, that has been coming down for years. They come from all walks of life and find a common thread in their love for the

By Phillis Engelbert

music. One music night stalwart is singer/songwriter Jay Stielstra. Stielstra has written five musical plays since 1981 (including the highly acclaimed "North Country Opera") and over 150 songs he characterizes as "country." Stielstra, who taught American history and geography in the Ann Arbor public high schools for 31 years, now works as a carpenter and occasionally performs his songs at festivals and benefits.

Guitarist/fiddler/vocalist David Menefee, who was born and raised in Ann Arbor, is a stonemason. Guitarist John Green, who has been playing at the Old Town for at least nine years, is a procedures analyst at Mathematical Reviews (the journal of the American Mathematical Society). Fiddler Sally Horvath, who used to work with Michael Moore at the "Michigan Voice," is now an editor for "Archeology Works" at the U-M Museum of Anthropology. Banjo and guitar player Gary Reynolds, formerly a music instructor at Interlochen School, is now an instructor at Herb David Guitar Studio.

Some of the regulars are members of well-known local bands. For instance, David Mosher, who plays fiddle, mandolin, dulcimer and guitar, is a member of the RFD Boys (one of the midwest's most famous bluegrass bands), the Mike Berst Ensemble, and Barnstorm (a country rock band). And Myron Grant—on guitar, harmonica, mandolin and bones (a hand-held percussion instrument)—plays with the bluegrass band, Footloose.

There is also a younger generation of musicians carrying on the folk tradition at the Old Town. They are typified by bassist Roy Elder, who began participating last September. He and fellow Sunday night musician, mandolin and fiddle player Colby Maddox, play in The Deadbeat Society, a bluegrass quartet (see them at The Ark May 1). Elder, who is working on his teaching certificate at Eastern Michigan University, is known to have hiked to the Old Town on many a snowy night, carrying his bass. For Elder, as for the others, Sunday nights are an opportunity to participate in a relaxed jam and to play music he can find nowhere else.

Many of the Sunday night players are cast members in Stielstra's "North Country Opera." This musical is a love story that takes place in a bar in Michigan's Upper Peninsula. Written in 1980-

81, it was first produced in 1982 and was performed each year through 1986. After a six year hiatus, the cast regrouped this past February for its 10 year reunion performance at Lydia Mendelssohn Theater. They will perform the play again May 3 at the Aura Inn in Pleasant Lake.

No one is quite sure exactly how or when the music sessions began on Sunday nights at the Old Town. When I raised this question there last month, I heard as many answers as there were musicians to tell them.

David Menefee traces the beginnings back to 1978. He recalls one Sunday night when he was sitting at the bar with his buddy Charlie Weaver. They were passing Menefee's guitar back and forth, debating how to play a song called "Tarnished Love," written for them by their friend Drew Sparks. Playing in the bar on Sunday nights then became a somewhat regular event for them. Friends such as Stielstra, Green, and Connie Huber (of the Chenille Sisters) began dropping in to join them and the music nights were born. Weaver, who has since moved to Grayling to be a river guide, still drops in for an occasional Sunday night.

Sally Horvath recalls the music tradition beginning at Mr. Flood's Party (a defunct bar on Liberty St.), where her friend Michael Smith played on Sunday afternoons. Horvath, her husband Stielstra, Weaver, Menefee and others would join in. In 1979 or '80, when Smith's gig ended, the group moved their music over to the Old Town.

Over the years the Sunday night group has seen many musicians come and go. They have even been joined by such notables as Connie Huber, Grace Moran and Cheryl Dawdy (the Chenille Sisters), Stan Rogers, Jim Post, Marty Somberg, Dick Siegel, and Tracy Komarny.

Now, more than a decade since the Sunday night tradition began, it carries on as strong as ever. The first time I wandered into the Old Town on a Sunday night, I was immediately hooked. The music is the kind that magically carries one off to another place and another time. So come down, explore this pocket of an all-but-forgotten (at least in Ann Arbor) piece of American culture, and see if it's for you. And please keep in mind that the music is best heard in quiet surroundings.

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**Meeting: Latin American Solidarity Committee** 8 pm, Mich. Union. Ask for room # at information desk. 665-8438

**"Active Praying": Canterbury House** 8 pm, 218 N. Division St. Talk by social activist and British priest, Kenneth Leech. 665-0606

**Meeting for U-M Lesbians, Bisexuals, & Gay Men: East Quad/RC Social Group** 9 pm, 701 E. University. 764-1673

**Phish: Prism Productions** 9 pm, St. Andrew's Hall, 431 E. Congress, Detroit. Tickets \$12.50 in advance. 763-TKTS

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

## 7. Thursday

**Resurrection Witness: Episcopal Church of the Incarnation** 9:30 am, State Capitol steps, Lansing. Confront public acquiescence, apathy, and powerlessness in the face of the state's abandonment of the poor and needy. 665-4734

**Meeting: U-M Lesbian, Gay, Bisexual Law Students Association** 5 pm, 721 S. State, third floor. 998-6136

**Meeting: Homeless Action Committee** 5:30 pm, Guild House, 802 Monroe. Help expose myths about homelessness and confront businesses and politicians who contribute to existing poverty and homelessness. 996-1788

**Philips Pre-concert Presentation: University Musical Society** 7 pm, Rackham Aud. Professor Leslie Bassett discusses his composition, "Concerto for Orchestra," to be performed at tonight's May Festival concert. 764-2538

**Meeting: Gays & Lesbians Older & Wiser (GLOW)** 7 pm, Turner Geriatric Services, 1010 Wall. 763-6631

**Confidential Lesbian, Bisexual & Gay Youth Support Group: Ozone House** 7:30 pm, 608 N. Main. For teens 20 or younger. Paul 662-2222

**Meeting: ACTUP/Ann Arbor** 7:30 pm, Baker Mandela Center, 3 E. Engineering Bldg. 665-1797

**Sun Ra and His Arkestra: Prism Productions** 8 & 11 pm, Alvin's, 5756 Cass Ave., Detroit. Tickets \$15 in advance. 763-TKTS

**"Sganarelle, or The Imaginary Cuckold" and "Red Carnations": Performance Network** 8 pm (see 1 Fri)

**May Festival: University Musical Society** 8 pm, Hill Aud. Detroit Symphony Orchestra performs Barber, Bassett and Beethoven, \$14-\$39. 764-2538

**Ron Brooks Trio: Bird of Paradise** 9:30 pm (see 6 Wed)

## 8 Friday

**Disarmament Working Group Meeting: Interfaith Council for Peace & Justice** noon, 730 Tappan. Discuss our response to the arms race. 663-1870

**The Holy Cows: PJ's Used Records & CDs** 5 pm, 617 Packard. This up and coming rock 'n' roll band plays for the fourth of a series of acoustic in-store performances. 663-3441

**George Mallory/Gene Jones Quartet: Bird of Paradise** 5:30-8 pm (see 1 Fri)

**Lesbian, Bisexual & Gay Happy Hour Group** 5 pm (see 1 Fri)

**Walt Whitman Coffeehouse for Gay & Bisexual Men: Common Language Bookstore** 7-10 pm, 214 S. Fourth Ave. Donation. 971-5411

**Meetings: Lesbians, Gay Men, & Bisexuals' AA & Alanon** 7:30 pm (see 1 Fri)



Saffire, The Uppity Blues Women grace the Ark (see 24 Sunday)

**May Festival: University Musical Society** 8 pm, Hill Aud. Detroit Symphony Orchestra with André Watts, pianist, performs Prokofiev, Rachmaninoff and Ives, \$14-\$39. 764-2538

**The Cobb Brothers: The Ark** 8 pm, 637-1/2 S. Main. Virtuoso blend of newgrass, jazz and country, \$8.75/\$7.75 mems, studs & srs. 761-1451

**"Sganarelle, or The Imaginary Cuckold" and "Red Carnations": Performance Network** 8 pm (see 1 Fri)

**Virtual Pillows with The Generals: Heidelberg** 9 pm, 215 N. Main. \$4. 662-1674

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

## 9 Saturday

**Mother's Day Weekend Garden Sale: National Neurofibromatosis Foundation** 9 am to 5 pm, Cobblestone Farm, 2781 Packard Rd. Flats of annuals, hanging baskets and decorative dish gardens will be available. Orders may be placed in advance. 662-3883

**Dog Walkathon: Humane Society of Huron Valley** 9 am, 3100 Cherry Hill Rd. Tread the unpaved, rural walk route in this annual benefit. 662-5545

**Open House: Community Farm** 10 am-2 pm, 8594 Huron River Dr., Dexter. Farm tour, corn planting and music. Bring a picnic. 426-3954

**Huron River Canoe Trip Clean Up: Sierra Club** 10 am. Pack a lunch and bring trash bags. Call for location and to coordinate canoe rental, 941-2237

**Family Program: U-M Museum of Art** 10:30 am, Angell Hall Aud. D. Part two of two-part film series, "Inner Space II: Films on Art and Artists at Work." 747-2064

**Uncle Andy's Story Hour: Little Professor Book Company** 11 am-noon, Westgate Shopping Center, 2513 Jackson Rd. Celebration of Mother's Day, for children ages 4-10. 662-4110

**Support Group for People with Disabilities Who Have Alcohol Abuse Issues: A2 Center for Independent Living** 1-3 pm (see 2 Sat)

**The Tony Williams Quintet & The Benny Green Trio: Prism Productions & The Ark** 7:30 & 10 pm, 637-1/2 S. Main. \$13.50. 761-1451

**May Festival: University Musical Society** 8 pm, Hill Aud. Detroit Symphony Orchestra with The Festival Chorus and The Boychoir of Ann Arbor performs Dvorak and Orff, \$14-\$39. 764-2538

**"Sganarelle, or The Imaginary Cuckold" and "Red Carnations": Performance Network** 8 pm (see 1 Fri)

**Voodoo Chili with Jabberwock: Heidelberg** 9 pm, 215 N. Main. Record release party, \$4. 662-1674

**Ron Brooks Trio: Bird of Paradise** 9:30 pm (see 8 Fri)

## 10 Sunday

**Elmo's Wellness Walk** 10:30 am (see 3 Sun)

**Educational Outreach Program Facilitator's In-Service: U-M Lesbian-Gay Male Programs Office** 11 am, 3100 Mich. Union, 530 S. State. 763-4186

**Cary Kocher/Peter Klaver: Bird of Paradise** 11 am (see 3 Sun)

**Mother's Day Peace Event: Ypsilanti Food Co-op, Ypsilanti Peace Fellowship & WILPF** noon, Edith Helley Park, Elm & Grant

St., Ypsilanti Bring lunch and a blanket. Music provided. 483-1520

**Mother's Day Potluck at the Park for Lesbian Mothers, Gay Fathers, their Children, & Significant Others** noon-5 pm. Bring a blanket and a lunch dish to pass. Call for location. 663-7226

**Mother's Day Rally: Freedom Link** 1-3 pm, Scott Correctional Facility, 47500 Five Mile Rd., Plymouth. Rally in support of women prisoners and their children. 741-0028

**Ministry to Gay Men, Bisexuals, & Lesbians: Huron Valley Community Church** 2 pm (see 3 Sun)

**"Sganarelle, or The Imaginary Cuckold" and "Red Carnations": Performance Network** 2 pm & 6:30 pm (see 1 Fri)

**Sunday Tour: U-M Museum of Art** 2 pm (see 3 Sun)

**Empowerment Awards Celebration: Women's Action for a New Direction** 2:30-4 pm, West Park Bandshell. In lieu of its traditional Mother's Day Festival, WAND is celebrating the achievements of WAND alumnae. 662-2475

**Meeting: Haiti Solidarity Group** 3 pm (see 3 Sun)

**Meeting: Dawntreaders** 3 pm (see 3 Sun)

**Services for Lesbians, Gay Men & Bisexuals: Tree of Life Metropolitan Community Church** 6 pm (see 3 Sun)

**Meeting: Ypsilanti Lesbian, Gay Men, & Bisexuals' AA** 7:30 pm (see 3 Sun)

**Homegrown Women's Music Series: The Ark** 8 pm, 637-1/2 S. Main. Features local groups Tria and Montage, \$6-\$10 donation. 761-1451

## 11 Monday

**Multiple Sclerosis Support Group: A2 Center for Independent Living** 7-9 pm (see 4 Mon)

**Social for Lesbians, Bisexual People & Gay Men: Canterbury House** 8:45 pm (see 4 Mon)

**Bird of Paradise Orchestra: Bird of Paradise** 9:30 pm (see 4 Mon)

## 12 Tuesday

**ArtBreak: U-M Museum of Art** 12:10 pm, 525 S. State. 20-minute tour of "Works on Paper, 1968-91." 747-2067

**Blind and Visually Impaired Support Group: A2 Center for Independent Living** 5:30-7 pm (see 5 Tue)

**"Closets are for Clothes": WCBN 88.3 FM** 6 pm (see 5 Tue)

**AA Meeting for Lesbians & Bisexual Womyn: Sober Sisters** 7 pm (see 5 Tue)

**Meeting: EMU Lesbian, Gay & Bisexual Student Association** 7 pm (see 5 Tue)

**Meeting: National Organization for Women** 7:30 pm, Unitarian Church, 1917 Washtenaw. Representative from Domestic Violence Project/Safe House will speak. 995-5444

**"1492-1992 Legacies: The Human Face of Bolivia Today** 7:30 pm, First Baptist Church, enter on Washington (near State). Ann Arbor residents Dr. Ricardo Bartelme and Mary Anne Perrone share their experiences as Maryknoll missionaries in rural Bolivia. 663-1870

**Frank Allison: The Ark** 7:30 pm, 637-1/2 S. Main. Just Frank and his guitar with scrappy, good-humored music, \$6.75/\$5.75 mems, studs & srs. 761-1451

**Support Group: Adult Daughters of Alcoholics & Other Trauma** 7:30 pm (see 5 Tue)

**EMU Support Group for Lesbians, Gay Men & Bisexual People: Identity** 8 pm (see 5 Tue)

**Social Group for Bisexual Womyn** 9:30 pm (see 5 Tue)

**Cary Kocher/Paul Keller Quartet: Bird of Paradise** 9:30 pm (see 5 Tue)

## 13 Wednesday

**ArtVideo: U-M Museum of Art** noon (see 6 Wed)

**Meeting: Lesbian, Bisexual, & Gay Men Adult Children of Alcoholics** 7:30 pm (see 6 Wed)

**Open Stage: The Ark** 8 pm, 637-1/2 S. Main. Sign up at 7:30 pm for a short set, \$2.75/\$1.75 mems, studs, srs. 761-1451

**Meeting: Latin American Solidarity Committee** 8 pm (see 6 Wed)

**Meeting for U-M Lesbians, Bisexuals, & Gay Men: East Quad/RC Social Group** 9 pm (see 6 Wed)

**Ron Brooks Trio: Bird of Paradise** 9:30 pm (see 6 Wed)

## 14 Thursday

**Meeting: U-M Lesbian, Gay, Bisexual Law Students Association** 5 pm (see 7 Thu)

**Meeting: Homeless Action Committee** 5:30 pm (see 7 Thu)

**Cerebral Palsy Support Group: A2 Center for Independent Living** 7-9 pm, 2568 Packard. 971-0277 or 971-0310 (TDD)

**Meeting: ACTUP/Ann Arbor** 7:30 pm (see 7 Thu)

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**FROM THE GRASSROOTS**

**Gay Lib Enters Spring With Celebration & Music**

A Mother's Day Celebration for Lesbian mothers, Gay fathers, their children, and significant others will be held on Mother's Day, May 10, from noon-5 pm. For information call 663-7226.

Wellness Huron Valley (WHV), the local HIV/AIDS educational and support services volunteer organization; and Parents & Friends of Lesbians & Gays (Parents-FLAG)/Ann Arbor, our Ann Arbor/Ypsilanti-area support group for Lesbian and Gay children and their families, are presenting the Second Annual Spring Benefit Concert for AIDS. Donations to this cause will be divided equally between Parents-FLAG/Ann Arbor and WHV for the ongoing educational programs and support services of these organizations. Renowned performers from the U-M School of Music and other talented local musicians are donating their artistry for this concert, which will be held Friday May 15 at 8 pm sharp. Memorial Christian Church (Hill at Tappan) has most graciously offered to host this important event again this year. Donation is \$12 or sliding scale based on ability to pay. People may choose to be Benefactors (\$100), Sponsors (\$50), or Friends (\$25) for this occasion. Please call 665-2298 or 763-4186 for information.

"Integrating/Celebrating—Being Gay/Lesbian and Jewish" will be the theme of the Midwest Conference of Gay & Lesbian Jews scheduled for June 5-7 in the metropolitan Detroit area. Highlighting the program are scholar-teacher-activist-author Evelyn Norton Beck, author Lev Raphael, and singer-composer-entertainer Elliot Pilshaw. There will be a wide variety of workshops. For information call 313/353-8025 or write SIMCHA, PO Box 652, Southfield, MI 48037. SIMCHA is the Detroit-area Jewish Lesbian and Gay organization sponsoring the conference.

Let's start summer plans! Remember the annual Pride March & Rally in Lansing scheduled for Sunday June 21; and the Michigan Womyn's Music Festival scheduled for Tuesday August 11-Sunday August 16. March & Rally, 517/887-2605; Music Festival, 616/757-4766.

**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 Front 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 communities. We have a president, vice president, secretary and treasurer. We're a registered non-profit.

**Gay Liberation Front, c/o 4117 Michigan Union, Ann Arbor, MI 48109-1349; 763-4186.**

**March on Washington with Interfaith Council to Save Our Cities!**

**SAVE OUR CITIES! SAVE OUR CHILDREN!** is the U.S. Conference of Mayors' call to action for the American people to join them in an important march on Washington, on Saturday, May 16. The non-partisan U.S. Conference of Mayors is calling for a 50% cut in military spending over the next five years, and for freed tax dollars to be used for human needs.

Ann Arbor and Ypsilanti's City Councils have both endorsed the Mayors' call to action. Ten thousand people will be there from Baltimore. Newark is sending 32 bus-loads of marchers.

The U.S. is the richest country in the world. Yet, one out of five of our children is living in poverty. Three to five million people are homeless. One of every four of them is a child. Where is our wealth going? Since 1980, the federal government has shifted the funds away from states and local human needs programs, and given them instead to the military—over 50% of each federal income tax dollar we pay goes to the military! Last year, Michigan taxpayers' share of defending Western Europe—against a non-existent enemy—was an enormous \$6 billion,

the equivalent of 40% of our state budget. **Busses to Washington for the May 16, SAVE OUR CITIES! march** will be leaving Ann Arbor and Ypsilanti on Fri. evening, May 15 and returning early Sun. morning, May 17, travelling overnight both ways. The cost is \$55. Financial aid is available. Donations are gratefully accepted to assist people who can not otherwise afford to go. Reservations necessary. **Interfaith Council for Peace and Justice, 730 Tappan, Ann Arbor, MI 48104; 663-1870.**

**Pete Moss and the Funjis with Morsel: Heidelberg** 9 pm, 215 N. Main. \$4. 662-1674

**Paul Vornhagen Quartet: Bird of Paradise** 9:30 pm, 207 S. Ashley, \$5. 662-8310

**30 Saturday**

**Josef Hampl: U-M Museum of Art** thru 16 Aug. Tue-Sat 10 am-5 pm, Sun 1-5 pm, West Gallery, 525 S. State. 764-0395

**Support Group for People with Disabilities Who Have Alcohol Abuse Issues: A2 Center for Independent Living** 1-3 pm (see 2 Sat)

**Lost World String Band: The Ark** 8 pm, 637-1/2 S.

**Main. Swing, blues, jazz, old-time country and more,** \$9.75/\$8.75 mems, studs & srs. 761-1451

**"Waiting for Godot": Performance Network** 8 pm (see 21 Thu)

**Destruction Ride with Inside Out: Heidelberg** 9 pm, 215 N. Main. \$4. 662-1674

**Paul Vornhagen Quartet: Bird of Paradise** 9:30 pm (see 29 Fri)

**31 Sunday**

**Elmo's Wellness Walk** 10:30 am (see 3 Sun)

**Cary Kocher/Peter Klaver: Bird of Paradise** 11 am (see 3 Sun)

**Ministry to Gay Men, Bisexuals, & Lesbians** 2 pm (see 3 Sun)

**Sunday Tour: U-M Museum of Art** 2 pm (see 24 Sun)

**Meeting: Dawnreaders** 3 pm (see 3 Sun)

**Meeting: Haiti Solidarity Group** 3 pm (see 3 Sun)

**Services for Lesbians, Gay Men & Bisexuals** 6 pm (see 3 Sun)

**Meeting: Ypsilanti Lesbian, Gay Men, & Bisexuals' AA** 7:30 pm (see 3 Sun)

**Watts Burns Again**

As AGENDA goes to press, Los Angeles is ablaze. Angry crowds gathered shortly after the April 29 acquittal of four cops charged in the notorious videotaped attack on Black motorist Rodney King. The verdict, paired with chronic violence against the Black community, sparked acute rioting. In the hours that followed, the L.A. police killed more Blacks.

We're enraged. Who would have thought anyone could get away with beating another person as brutally as those cops beat Rodney King? Yet in a time when mainstream politicians win votes by promising to spend less in Black-majority cities and to put more Black men in prison, we are not *that* surprised.

Wellness Huron Valley and Parents and Friends of Lesbians and Gays - Ann Arbor present

**Annual Spring Benefit Concert for AIDS**

Program consists of classical and popular selections performed by local musicians including students of the University of Michigan School of Music.

**Friday, May 15, 1992  
8:00 pm promptly  
Memorial Christian Church  
730 Tappan (corner of Hill Street)**

**Admission:** \$12.00 or sliding scale based upon ability to pay  
**Contributions:** Benefactor: \$100  
Sponsor: \$50  
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Tickets are available at Common Language Bookstore or at the door. For more information call 763-4186 or 665-2298

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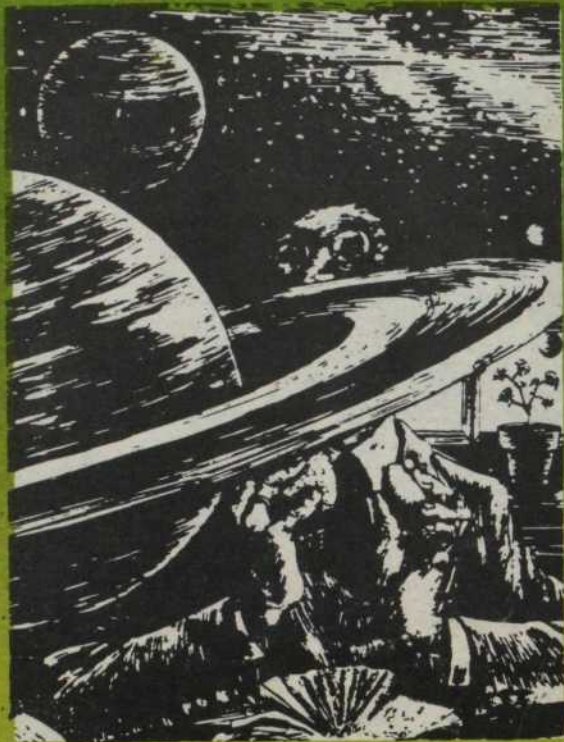
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Contact Nisi at (313) 663-3773

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# Monday, June 15

(June Issue Items are due Friday, May 15)

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