

# THE MICHIGAN REVIEW

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October 12, 1994

## What Happened to Shonte Peoples?

BY AARON STEELMAN

**S**HONTE PEOPLES, THE former University of Michigan football player involved in a shooting incident in Ann Arbor on February 27, is now a convicted felon. Peoples was convicted on two counts of felonious assault by a Washtenaw County Circuit Court jury on July 21.

Peoples, who now plays for the Las Vegas Posse of the Canadian Football League (CFL), will be sentenced in Ann Arbor on December 2, after the conclusion of the CFL season.

Peoples was originally supposed to be sentenced in September, but was able to delay his sentencing due to a motion filed by his attorney, Gregory Schmid. Punishment for the former All-American could range from probation to four years in prison, although it is unlikely that Peoples will receive anything harsher than probation along with community service, due to the fact that he has no prior arrests. Yet, even if Peoples receives nothing more than probation, he may have more serious troubles ahead.

As a convicted felon, Peoples could be precluded from crossing the border into Canada, which would most likely end his career as a player in the CFL. While the CFL does have many American franchises, the majority are still in Canadian cities, thus making it impossible for Peoples to play in many away games.

Peoples' possible dilemma is very similar to the situation faced by former Detroit Red Wing Bob Probert a few years ago. Probert, who was convicted of transporting cocaine from Windsor to Detroit, was forbidden from freely crossing the border, until the Canadian government, in a joint decision with U.S. authorities, reinstated Probert's right to enter and leave Canada.

The actual events surrounding the incident that resulted in Peoples'

convictions are still under dispute.

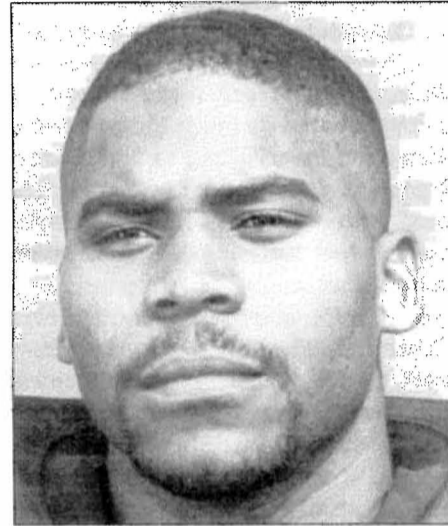
Peoples was awakened in the early morning of February 27 by his girlfriend, who had heard the alarm to his Jeep Cherokee going off. Peoples grabbed his Glock 17 pistol and ran to the porch of his upper-level apartment. It is at this point that Peoples' story and the one told by the Ann Arbor Police Department (AAPD) conflict.

Peoples says he saw some people in and surrounding his Jeep and yelled at them to freeze. He then claims he shot off three rounds into the air as a warning.

Those surrounding Peoples' Jeep were actually plainclothes policeman who were filling out a report from an arrest they had just previously made. They say that, instead of shooting in the air, Peoples shot directly at them.

In an interview with the *Saginaw News*, Peoples responded to the alle-

gations made against him, "They said they saw things there was no way



Convicted felon Shonte Peoples

they could see. It was 4:00 A.M. and dark, yet they say they saw my arm lower with the gun like I was pointing

it at them. And this is while I'm in my apartment above them and they are in the carport. They couldn't see."

Supporting Peoples' claims was physical evidence, or the lack thereof. There were no bullets or bullet-holes discovered near Peoples' Jeep.

Nonetheless, Peoples was charged with two counts of felonious assault. He was offered a plea bargain of one count of felonious assault, but refused it. "He wanted careless discharge of a weapon, which is only a misdemeanor," said Captain Richard DeGrande of the AAPD.

"They asked me to plea bargain, but it was no bargain," said Peoples to the *Saginaw News*. "If I was really guilty I would have taken it. But they wanted me to plead assault with a gun. I didn't do that."

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## The Ozone Alternative

BY MEGHAN ROEKLÉ

**C**OMMUNITY BASED, collectively organized, free services, service philosophy; this is not describing the philosophy of the Maoist International Movement, but that of Ozone House, a well organized service for runaway and homeless teens in Ann Arbor. Ozone House is a crisis center with a challenging atmosphere of self-sufficiency and conflict resolution. This clean and cheerful house has created a concise, counsel-oriented program from a limited city and state budget, with private donations adding the final touches.

The center is staffed by volunteers, each of whom is required to complete fifty-two hours of training, with a six month commitment to counseling service. The youth confide in these volunteers about everything

from sexual abuse to suicidal tendencies. The quality of the counseling is impressive, and it is oriented towards unearthing a teen's complete dissolution with his self and his future, using an outcome-based formula.

Ozone House also has a twenty-four hour hotline which teens can call to talk about an immediate crisis. The counselors "listen, help clarify, and offer resources." You may say, "Can't we just show these kids the Constitution and all the opportunities available to them?" No, not when they do not care about their future, or believe they can create their own.

Ozone House has a game plan for homeless teens and runaways that centers on identifying the source of each teen's personal dilemma. The center's flyer proclaims, "As a youth advocacy agency, Ozone House recognizes that growing up involves indi-

viduation and separation, and supports self-determination among teenagers." This philosophy is what brings about concrete changes. Rather than supplying an endless flow of pity and almsgiving, the volunteers attack the cause of the youth's anguish and help them to counter the negative effects with responsibility and resolution.

For runaway teens ages twelve to eighteen, a temporary foster care program is set up as a "cooling off" period from any family tension. Ozone House, however, encourages communication with the family, and mutual input. Thus, unless there is a court order from the department of social services, the youths must have permission from their families to stay in a foster home. With the goal of

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# □ SERPENT'S TOOTH



In a speech given recently to media professionals, President Clinton said that he frequently reads sacred texts seeking guidance and comfort. We didn't know the McDonald's placemats were considered sacred.

President Clinton warned Saddam Hussein this week by saying, "Do not cross that border." Evidently Bill wants to be first in line at Taco Bell.

Critics of the University's Greek system now believe that the term "Greek" should not be used in conjunction with fraternities and sororities out of respect for true Hellenic culture. Asked about the fraternity systems connection with Greece, an anonymous sorority girl stated, "Well, like, *Grease* was like a funny movie and all, but, like, I really don't see how it relates to us."

Cold and flu season is just around the corner, and officials at University Death, er, Health Services urge stu-

dents to drink fluids, get plenty of rest, and wear a condom.

In a related note, UHS is doing its part for the plague outbreak in India by, you guessed it, airlifting ten thousand condoms to the affected areas.

Talk show guru Geraldo Rivera recently vowed to help clean up the airwaves by refusing to do "trashy" topics on his syndicated show. The next week he featured John Wayne Bobbit and the cast of Bobbit's new porn film.

Coming Out Day was yesterday. Okay now, time to go back inside, everyone.

On the same episode of *Geraldo*, porn star Tiffany Lords revealed she was pregnant with Bobbit's child. We're not even going to touch that one, folks.

You may have noticed the bathroom stalls in Mason Hall are much shorter this year as part of an effort to curb

illegal sexual activity in University restrooms. In a related note, sexual encounters between midgets are increasing on campus.

The University's function? To force liberal concepts down the throats of students. The Residential College's function? To do this in a more intimidating, oops, intimate setting.

On September 29, the Daily alerted its readers to the fact that a "new" study says more partners increase the risk of STDs. The Daily also informed its readers that there is no link between no partners and blindness.

All over campus, fraternities, inspired by the tradition of the groom carrying the new bride over the threshold, are having their pledges carry sorority pledges into their house. This makes us wonder if they are consummating the relationship in the "traditional" way as well.

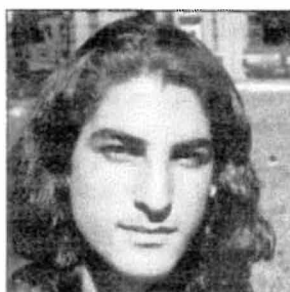
## □ ROVING PHOTOGRAPHER

by Lisa Wagner

### What animal do you resemble most?



Christopher Wynkowski  
Sophomore, LSA  
"A marmoset: because Ren and Stimpy talk about them all the time, so they're cool."



Eric Feinberg  
Sophomore, LSA  
"Bacteria: because I like to hang on the toilet."



Sheila Reynolds  
Freshman, LSA  
"A squirrel: because I'm chipper."



Mike Schaefer  
Graduate, Engineering  
"A naked mole rat: because I'm going bald."

## THE MICHIGAN REVIEW

The Campus Affairs Journal of the University of Michigan

"We don't need no stinkin' government."

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□ ESSAY

# Mandatory Volunteerism

BY JONATHAN CANEDO

**T**HE FIRST FRIDAY OF classes this semester I spent in Detroit, working part of the afternoon at a food distribution site for Focus: HOPE. A community based organization in Detroit, Focus: HOPE, among other services, provides food to thousands of needy people in the tri-county area.

This day-trip to perform community service was a major part of orientation for new students in the Institute of Public Policy Studies (IPPS), which I am. Whatever the individual merits of Focus: HOPE, or any other community service organization, this trip gave me reason to ponder.

Though not expressed as such, in effect all of the incoming students in IPPS were forced to go, whether or not we cared to do so. While spending a few hours in community service may seem to be either a small inconvenience or a worthwhile experience, neither point of view touches upon the underlying difficulties with a mandatory approach to community service.

The difficulties with mandatory community service are two-fold. First, there are serious constitutional issues at stake. Secondly, compelling someone to perform community service contradicts the spirit of altruism which is supposed to motivate individuals to give of themselves in the first place.

This is not to blow my trip to Focus: HOPE out of proportion. It was, after all, only one day that included about three hours of actual work and a free lunch. Still, the same philosophical and legal questions remain, regardless of whether the community service mandated is a short one-time affair or a more involved long-term commitment.

It is with long-term mandatory commitments that the legal issues take on their most serious nature. In these cases the coercive nature of the community service programs violate the constitutional guarantee against involuntary servitude as expressed in the 13th Amendment. The 13th Amendment, while primarily abolishing slavery in the United States, prohibits involuntary servitude unless used as a punishment for a crime.

The United States Supreme Court has ruled in the past that involuntary servitude is any "condition of enforced

compulsory service of one to another." With over a quarter of high schools in the United States now mandating that their students perform unpaid community service as a prerequisite to graduating, the concerns over involuntary servitude are extremely real, for one may characterize community service programs as such.

Various individuals and groups are currently raising other legal issues in opposition to these programs, though the constitutional protection against involuntary servitude seems to be the best grounds for opposition.

Foremost among the individuals and organizations opposed to these programs is the Institute for Justice. The Institute for Justice has sued in several different states through the federal courts in order to have the mandatory programs declared unconstitutional.

Scott Bullock, an attorney with the Institute, states that, "coerced volunteering not only destroys the spirit of freely helping others, but flagrantly violates the Constitution as well. You simply cannot force people to work for others against their will and without compensation."

The leftist advocacy group, People for the American Way, however, supports such mandatory programs. Elliot Minberg, legal director for the organization, has stated that he would prefer such programs if they were voluntary but still supports the coercive nature of the programs, adding, "making it a requirement overcomes the natural inertia of teen-agers."

That is the largest argument proponents put forward for the programs. There seems to be a belief among leftist educators that teen-agers must be forced to overcome the materialism and selfishness which is apparently rampant among teen-agers. As a *Los Angeles Times* article puts it, "proponents...believe that they [mandatory programs] are necessary to counter a decline in civic values among many members of the MTV generation."

Kathleen Kennedy Townsend, an outspoken advocate for the state-wide service requirement adopted by the state board of education in Maryland, believes, "You don't choose to do good unless you learn to do good." She also states that "A lot of people who are forced to do something learn to like it."

Unfortunately for Townsend, people often do good without first having been forced to do so. And many of those people who volunteer freely are in fact teen-agers. What Townsend represents is a misguided

leftist paternalism embracing the belief that only through government coercion can individuals become better people.

The *USA Today* is right to have attacked the programs that Townsend holds so dear in an editorial earlier this year. They write, "Volunteerism is like patriotism: Impose it, and you poison it."

This is a position with which John Stuart Mill would strongly agree. It is Mill who best articulates the argument against coercive volunteerism. Over a hundred-thirty years ago he wrote: "[Man] cannot rightfully be compelled to do or forbear because it will be better for him to do so...because, in the opinions of others, to do so would be wise or even right...In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign."

The state, or even good meaning individuals such as Townsend or Minberg, has no right or grounds to try to force its citizens to be good or to force them to do good acts. Writing of

the rights of states, Michael Walzer hit upon this point when he stated, "As with individuals, so with sovereign states: there are things that we cannot do to them, even for their own ostensible good."

It may seem, after reading this article, that my concern over the IPPS trip to Focus: HOPE is much ado about nothing. In that case, the point of the argument against any mandatory community service has been missed. For no matter how minimal or seemingly trivial a demand upon the participants that the trip may have been, the questions raised are as appropriate to it as they are to the programs being forced upon high school students.

The trip to Focus: HOPE may have been only a very minor disregard of individual rights, but it still was a violation. To acquiesce in small cases like this is to place our stamp of approval on the more onerous and oppressive programs being levied at the high school level.

For there are no small erosions of rights; there are only erosions of rights. MR

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*Jonathan Canedo is a first-year graduate student in the Institute of Public Policy Studies and cares little for helping others.*

## □ FROM SUITE ONE

# Abolish Mandatory MSA Fees

**A**S THE RECENT DEBATE OVER ANN ARBOR TENANTS' UNION (AATU) funding illustrates, the Michigan Student Assembly (MSA) is often at the center of campus politics and controversy. Despite the active role that it tries to play, MSA has consistently shown that it ineffectively represents students at the University of Michigan. Furthermore, the mandatory fees that MSA uses to function are themselves illegitimate. For these reasons, the assembly should abolish such fees immediately.

Like all collective bodies, MSA achieves its ends through coercive means. Students do not have a choice whether or not they want to support MSA; the assembly forces them to do so through mandatory fees. Any student who refuses to comply with this policy receives a hold credit, severely hindering the student's ability to attend the U-M. The student body does have the right to affect these fees by means of a referendum; individuals ultimately have little say in the matter, however, for they must abide by the whims of the collective. By refusing to allow individuals to freely choose to not support MSA, the assembly fails to serve not only these particular students — it fails to serve the general principle of liberty.

To ensure that all students may freely pursue their own interests and self-development throughout their years at the U-M, MSA must allow them to decide whether or not the assembly effectively represents them. That is, MSA must recognize the right of the individual student to either contribute or deny funds to the assembly. In order to do so, the assembly must designate the fees as voluntary, not mandatory.

One may argue that MSA will not be able to function effectively without the current mandatory fees. It is reasonable to expect that a multitude of students would opt to not support MSA if given the chance. This point is irrelevant, however, for MSA's record of addressing student concerns over the past several years is dismal. The U-M administration has recently shown a great disrespect for individual liberties on campus; the assembly, in turn, has responded with an unwillingness and inability to defend the rights of students.

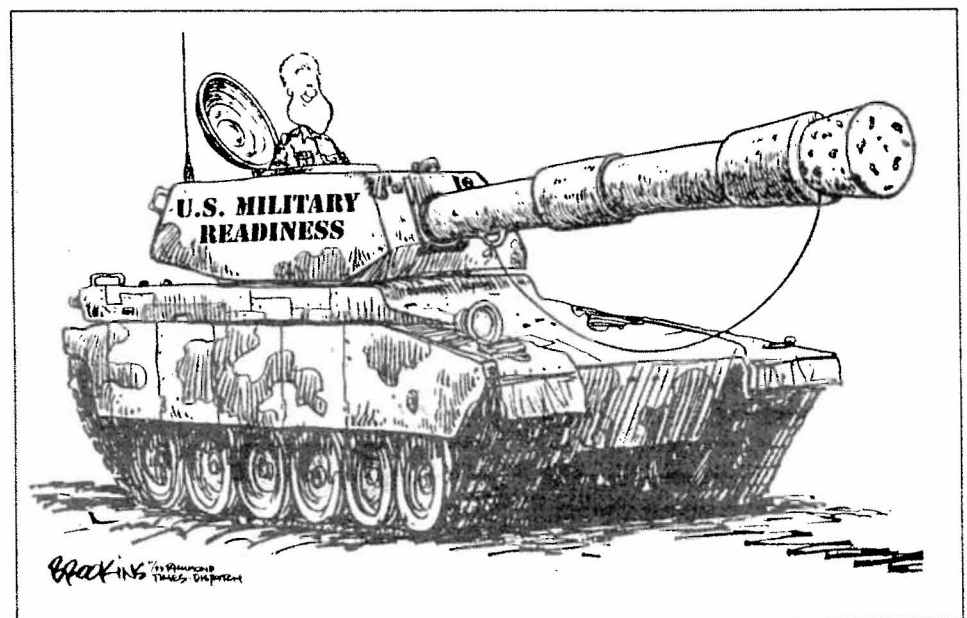
The most prominent example of MSA's ineptitude in dealing with the administration concerns the Statement of Student Rights and Responsibilities, otherwise known as the Code. Perhaps the most unfair and oppressive initiative undertaken by the administration, the Code is an establishment of "laws" governing student behavior, on and off campus. The U-M may try any student that it believes is in violation of an ordinance. The accused, however, do not possess several of the basic rights guaranteed by the Constitution's Bill of Rights and legal precedence. The Code, for instance, does not grant one the right to have an attorney to speak on one's behalf. The entire procedure is private.

Despite its illegitimacy, the presentation of the Code gave MSA a momentous opportunity to defend the interests of students. Although it was armed with a student referendum showing wide-spread opposition to the Code, MSA was futile in its efforts to revoke the initiative. Though the assembly discusses this matter periodically, it seems to have accepted its own ineffectiveness and, unfortunately, conceded defeat.

Although MSA is inept when dealing with the administration on behalf of students, it is able to spend money quite lavishly. Currently, students pay \$2.69 each semester to support MSA. Yet the student body receives little in return for these fees. For this fiscal year, MSA's internal budget — the costs of running copiers, computers, long distance phone service, and the like — is \$26,000. Such extravagant spending is of little or no value to students, and is additional evidence of the assembly's failure to serve.

MSA does not limit its spending merely on itself. It has established a rather extensive welfare state on campus as well. As of late, virtually every candidate and party that has run for election to MSA has pledged to increase funding to student groups. This has resulted in a budget of nearly \$200,000 appropriated to such groups on campus. What the assembly fails to realize is that doling out money to student groups does not serve the student body as a whole; it simply benefits those recipients who are lucky enough to survive a journey through the assembly's political gauntlet. Student groups on campus should take the responsibility to provide for their own existence — to rely on fellow students is unjustifiable. MSA's participation in this redistribution of income is a detriment, not a service, to students.

In the wake of the recent AATU controversy, the time has come to reevaluate the role of MSA on campus. To guarantee the right of the individual to freely pursue his own interests, mandatory student fees for MSA should be abolished. **MR**



## □ COMMENTARY

# Greek Weak

**T**HE RECENT ACTIVITIES CONCERNING THE SIGMA PHI Epsilon fraternity demonstrate the weakness within the Greek system. While it is normal for a person to want to belong to an organization and fraternize, it is illogical to acquire a group of 'friends' who will in turn degrade you and in some cases cause physical and mental harm.

While not every house hazes, the Greek system has a history of hazing incidents that continue every year, a solid indication that the problem isn't going away. During 'hell week', pledges spend much time with each other, doing things from singing songs and playing truth or dare (non-hazing practices) to drinking mass quantities of alcohol and doing unhealthy, degrading acts.

The Interfraternity Council and Panhellenic Associations denounced the recent hazing incident at Sig Ep, and they claim to be educating other Greek houses about the dangers of such acts. A system in which college students must be reminded of basic human rights doesn't seem logical. To what standards do Greek participants adhere?

The most interesting part of the story lies in that Scott Sandler, former president of Sig Ep, takes the defensive at each mention of the incident; he thinks his house has become a scapegoat for all the ill feelings toward the system. He also denies that his house has a problem. Note that an intoxicated pledge fell off the roof in 1992, and this year, a pledge almost died from being forced to drink excessive amounts of vodka.

Again and again, negative stories concerning both fraternities and sororities circulate. Yet students continually put up with these negatives to become a part of the system. Each fall the campus comes alive with girls dressed in their best, hoping to impress a certain house. During rush, they are judged on their demeanor, jewelry, makeup, and a few words. There are no guarantees, which Panhel admits. They seem to know that underneath the facade the choice is based on superficiality and a guess. Only after a young woman becomes a pledge will a house know if it made the right choice.

Although the Sig Eps renounced their charter, they are still living together as a group of friends, and even though they cannot hold formal rush, they can attract new friends by word of mouth. Until then, they will lease the house from the National Chapter, party and function as a group of friends. Ironically, they will be truer to the Greek System ideal than the functioning houses which continue to violate the original reason for having a house in the first place.

One can avoid the problems of joining a system where participants commit crazy acts to impress a brother or sister and act like sheep, unless one chooses by refusing the Greek system all together. By choosing one's own friends from the vast number of people here on campus, one has a much better chance of finding true ones: friends who can live together in a house, have parties, do things like rollerskating or bowling—even dress up and go out to a fancy dinner, in a formal fashion. True friends do not test each other by making others grovel. Within the microcosm of the Greek world, the notion of a true friend comes by, but too often comes at a price. The incident with the Sigma Phi Epsilon house only emphasizes this. Anyone who allows themselves to be hazed not only lacks self esteem, but also the intelligence to know what life is about. In the end, the letters don't count, the person does. **MR**

—Rachel Cardone

□ ESSAY

# U-M's Misguided Diversity

BY AMIN PANJWANI

**M**ULTICULTURALISM, diversity — how many times have you heard these words being carelessly thrown around by students, faculty, and the administration? From the very first words in the acceptance letter to freshman orientation, the students at the University of Michigan have been crudely brainwashed into accepting the U-M's liberal attitudes.

Successful diversity can never be achieved simply by wishing that it would happen. It appears that the university has become so obsessed with the number of minority students enrolling at U-M that it has lost concern for the people that actually represent the statistics.

What exactly does the U-M have to gain from these colored statistics?

According to Malika Bibbs, an LSA junior and secretary of the Black Student Union (BSU), "The more minority students there are at the U-M, the more money the university gets from the government. The minorities are here for the University's financial gains."

There are definitely financial gains involved with bringing minority students into U-M. There are several national and state-wide funding programs (differing among individual states) that are set aside specifically for minority enrollment into public schools. Therefore, the U-M will want to increase its minority enrollment. But has the focus on students of color always been an issue of concern?

Evidently not.

Beyond the increasing quotas set by the government (as if that parochial reason for increasing minority enrollment is not enough), it appears that there have been several protests on the U-M campus itself, especially for the advancement of the African American population. In fact, an organization for the rights of black students on campus, known as the Black Action Movement (BAM), attempted three strikes which were aimed at shutting down the university. This organization evolved because of a growing concern for increased enrollment of minority students into the U-M, according to SANKOFA, a publication sponsored by the Office of Multicultural Affairs.

In one of BAM's strikes that occurred in the early 1970s, students demanded an establishment of an

Asian American Council and a Chicano Cultural Center. They wanted blacks to constitute ten percent of the student body by 1975; thirteen percent by 1976; and a percentage equal to or greater than that of the state of Michigan. Interestingly enough, nothing materialized.

Then, in 1987, because of racial flyers being anonymously placed under the doors of students of color and racially offensive jokes being told on WJXX AM, the campus radio station at the time, BAM was involved with another strike. This time, BAM demanded a permanent and completely autonomous yearly budget for the Black Student Union (BSU) of \$35,000. They also wanted an endowment of \$150,000 for the Trotter House (a cultural center) and an increase of black faculty at U-M. The results of this strike were not trivial. The budget of \$35,000 was granted to the BSU, as reported in SANKOFA.

Somehow, it's no surprise that this university requires protests in order to accomplish something for the betterment of its own students.

The University should not be overly concerned with change for reasons of outside pressures and financial gains — that obliterates the effect of a multicultural campus. According to Meena Mital, LSA freshman, "The university brings in thousands of people without caring about who's coming in." Also, said Nirav Kher, LSA freshman, "The university encourages students to bring diversity to the school. After the minority students are here, you don't see much interaction."

Why should opinions like these even be formed? What is the university doing that causes people to form negative opinions? Instead of focusing on bringing in more minorities, the university should concentrate on methods it could employ to insure that different students can get along.

In a slightly different light, as stated by Devin Johnson, a Business School senior and Minority Peer Advisor in South Quad, "The world is moving towards a colored world. It would be short-sighted for the university not to keep up with that." Indeed it would be.

The university needs to approach this issue through several different

perspectives, none of which should be financial gains or prestige. It needs to realize that by the year 2000 in the major cities of the United States, minority populations (collectively) will outnumber the Caucasian population. How are people supposed to co-exist in this type of an environment if they are taught to accept each other for the wrong reasons? If the university continues to concentrate on the minority enrollment statistics and overlooks the people that represent the statistics, then about 4,500 students will be graduating each year will ill-informed attitudes towards people of color.

Apparently, many students feel that the university is not handling this issue well. As stated by Sanjay Seth, an LSA freshman, "The administration is not putting forth the effort they should be." This opinion that the school is really not all that concerned seems to be a popular one. "The university's obligation is to make everyone comfortable. They could be doing a better job in regards to minorities. Minority services are not well publicized," Seth added.



Is this interaction what the University means by diversity?

It would be expected that, if nothing else, at least the resident advisor (RA) in each hall of the dorms should be well-informed of this topic. One LSA freshman, who chose to be anonymous, had an intolerable experience with her RA. As this person said, "My RA was very uninformed when it came to problems I had with my roommate, who happened to not like me for my religious affiliation. My RA said to me, 'I can't do anything. You can turn to your supportive friends. I can sympathize with you, but I can't do anything.'" This incident should never have occurred and only goes to show the weakness within this school's efforts to alleviate minority concerns. The opinion that RAs are ill-informed is quite popular, actually. As LSA freshman Atul Rustgi said, "I don't know if the RAs are trained for multicultural issues. If they are not,

this is a flaw in University policy, and the RAs should be trained." Rahul Patel, LSA freshman commented, "If the RA is not trained for the students, it's like saying the university is doing nothing for minorities." Regardless of how many RAs actually are concerned about minority issues, evidently, there are students who have had to suffer because of some ignorant, apathetic individuals who have wrongly been appointed to a leadership position. Welcome to the real world.

Changing focus slightly, what exactly does diversity entail anyway? All the tension that exists between the students and the administration is over minority issues. If there is a problem, what is the solution? According to Johnson, "How are we pushing towards a solution if a lot of people don't even know the question?" First and foremost, students need to be educated about people of all cultures. Beware though!

As Molefi Asante, chair of Temple University's Department of African American Studies was quoted in the *University Record* on September 26, 1994, as saying "Trying to infuse multiculturalism into the curricula of American colleges and universities simply by adding courses on minority groups or requiring students to study the works of minority scholars does not work." Gee, this sounds a lot like U-M's "race or ethnicity requirement." Asante also added, "You don't always have to make the changes in the names or the numbers of the courses or the requirements, if you change the minds of the people who are organizing those courses with their students." The U-M can learn a lot from Asante. How could this school be so far behind?

Minority students are invaluable to this university. According to Johnson, "Students of color add a certain flavor to the university. The university would lack a certain diversity in terms of thought. Some people think an entirely different way because of their culture. What would this place be like if it were all white?" Horrifying thought.

The U-M has a very long way to go before it begins to rectify the *real* concerns of multiculturalism and diversity on campus. Perhaps if it stopped thinking so locally and considered some more global perspectives (as were suggested by Asante above), this campus would actually be an ideal place for minority and non-minority students alike. But then again, we don't live in a fantasy world, now do we? MR

Amin Panjwani is a first-year student in psychology and philosophy and a staff writer for the Review.

□ ESSAY

# Wolpe's "Sweetheart Deal"

BY KEVIN COSTELLO

ON FRIDAY, SEPTEMBER 30th, I attended an event at the Ypsilanti Ford Plant where Howard Wolpe, the Democratic candidate for governor, campaigned and where student protesters were waiting for him.

Students were outraged after reading that Howard Wolpe, the "common man's candidate," received \$486 an hour for teaching part-time at Western Michigan University and the University of Michigan in what the *Detroit News* called a "sweetheart deal."

Students, already angered by skyrocketing tuition rates, felt betrayed that this former congressman was getting paid more than the average full time salaries at both WMU and U-M. Worse yet, he had scheduled office hours on Tuesdays for "The Politics of Congress" at both schools during the same time!

Friday's event took place during a shift change at the Ypsilanti Ford Plant. After a cozy stay at the United Auto Workers building across the street, Wolpe entered the plant to extend handshakes to workers as they came on and off shift. With him were what appeared to be a couple of his close aides and UAW members. Also with Wolpe were several disgruntled U-M students with signs, protesting.

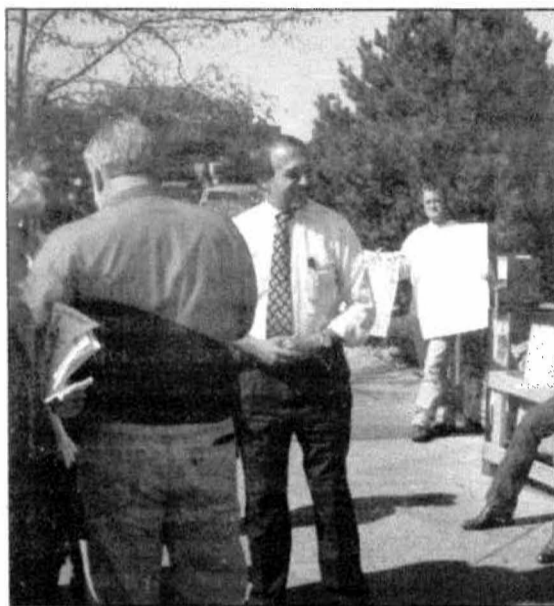
Wolpe's entourage, roughly equal to that of the students and obviously angered by their presence, began to name-call and insult them. They were referred to as communists and "spoiled children," never to get "real jobs." One of the men, in a display of his grand literacy, called me a "dick head." As Wolpe looked on, I told the man that name-calling only hurt Wolpe's candidacy. That seemed to quiet him.

As one of the students passed out copies of the *Detroit News* article to the Ford employees, one of the men with Wolpe actually lunged out to bite the student's arm! This radical behavior continued until the police arrived and the students left in good spirits.

The people present obviously had no idea about the story in the *News*, judging from their reaction to the signs that read "Wolpe Cheats Students" and "At \$486 an Hour, Wolpe is no Common Man."

The students are justified in being outraged. They see their tuition continually rising and do not see the

results. It is ironic that on that very day, the *Michigan Daily* ran stories on both Wolpe's sweetheart deal and the fact the University annually raises tuition at twice the rate of inflation.



"Common Man" Howard Wolpe faces protesters.

This sweetheart deal had its origins back when Wolpe was a professor at Western Michigan University.

After winning an election to the U.S. House in the mid 1970s, he appointed Chester Rogers, a fellow professor at WMU, as his chief of staff in Washington.

By the mid 1980s, Rogers was back at Western as the head of the political science department. While in Congress, Wolpe donated thousands of dollars back to his old employer. After deciding not to seek reelection in 1992, Wolpe made a deal with his old chief of staff to work four hours a week for an annual salary of \$54,700, including benefits. Wolpe made a similar arrangement with U-M at \$50,750 for five hours a week.

Says one of Wolpe's students at Western, "he was absent for two regular classes plus he was not present at the mid-term or final examinations. Congressman Wolpe's assistant

did more work than the congressman did himself. I was very upset when I found out that Howard Wolpe was

getting paid over \$50,000 with benefits for just that one class!"

This chummy relationship is reminiscent of similar 'sweetheart deals' I have read about, such as the many that brewed in Little Rock, Arkansas during the 1980s. That candidate, Bill Clinton, preached against the "politics of greed." This candidate, Howard Wolpe, strikes a similar chord. I fear the scenario of the Lansing State House being run like the Little Rock State House.

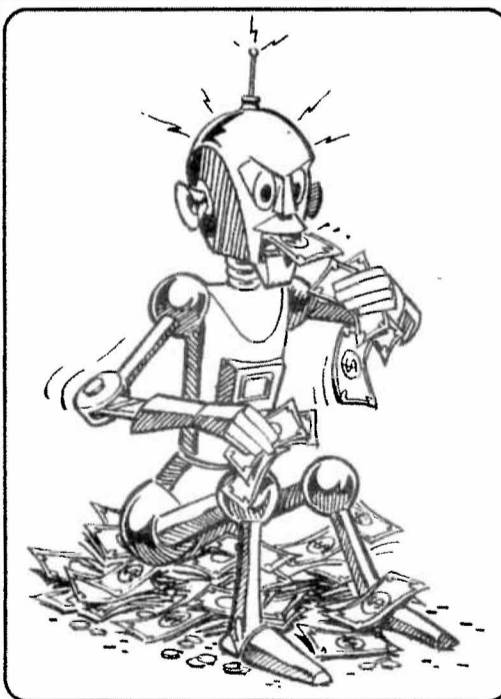
The teachers may love Howard Wolpe, but the students may not be so embracing. MR

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□ ESSAY

# Coffee Shops Brew Non-Intellect

BY GREG PARKER

COFFEE SHOPS ARE OFTEN a microcosm of a city. This holds true here in Ann Arbor, where any coffee shop contains a cross section of what the city has to offer: students, residents and workers. Everyone goes to coffee shops to talk about everything. Philosophy, politics, Melrose Place, O.J. Simpson: coffee talk knows no bounds. A flannel clad fraternity-dude and his clones will rave about the latest grunge album while silent, scholarly old men focus intensely on a chess game. Sounds of jazz or classical music pipe through the place, and a live band might perform a few numbers while patrons casually go about their business. The olfactory auras of smoke, coffee and fresh pastries distinct to a coffee shop can only be broken up occasionally by certain unbathed customers' stench. The atmosphere of a coffee shop cannot be duplicated;

*Greg Parker wears tight turtlenecks, and thinks that \$240 worth of pudding is a lot of puddin'.*

the mixing of people and ideas make a coffee shop a unique experience, a contemporary version of an 18th century New England town hall.

Good conversation is the essence of a coffee shop. But good conversa-

tion becomes bad when a group of coffee shop regulars enter the picture. In fact, coffee shops are sometimes known for these bringers of "bad" conversation. These people discuss politics and philosophy in ways that would make Descartes turnover in his grave; these people are what hereby will be called "pseudo-intellectuals."

Pseudo-intellectuals do not in-

tend to appear as they do; they simply think that they really are intellectuals. While casually sipping on a latte, a pseudo-intellectual will redefine Einstein's relativity; his partner, in turn, will resolve the mind-body prob-



Places like this have "pseudo-intellectual" written all over it.

lem while munching on a cranberry-orange muffin. Nevermind that professionals devote their whole lives to these problems — or that some of the greatest minds in history have focused on these enigmas; the pseudo-intellectuals have all problems solved. Just ask them.

Pseudo-intellectuals exist solely to hear themselves talk; they flock to coffee shops because they know there will be other pseudo-intellectuals there with whom they may chat. They also seem to talk at a louder level than most conversations — this is a result of the pseudo-intellectual's craving for recognition. Pseudo-intellectuals are easy to identify because of their vernacular, which consists of turning simple concepts into the most complicated, long-winded, redundant and nonsensical linguistics possible. An example: "The birth rate in China has risen," would translate in pseudo-speak to: "Due to the underlying neodomestication dichotomy of the feminist circles, the defiance of contraception, and the post-Anglo imperialism in post-Maoist Asia, an inclination in child birth has happened." You, too, can learn to talk this way. Just pick out random words out of the dictionary, pair them together in a string and read the result. This is reminiscent of an experiment where a monkey was given a typewriter and typed random letters; eventually, a line of Shakespeare was constructed, and the monkey was hailed a genius.

Furthermore, pseudo-intellectuals' conversations resemble those of Beavis and Butthead. Both say things

because they sound "cool." But even though Beavis and Butthead say "nachos rule" while pseudo-intellectuals say "socialism rules," their results are empirically the same.

Pseudo-intellectuals travel to coffee shops via a late seventies Volvo diesel station wagon with "Love Your Mother" and "Think Globally, Act Locally" and "Visualize World Peace" stickers on the bumper. Never mind that these eco-warriors drive cars that spew out emissions equal to those of the average school bus. After parallel parking the Volvo and dutifully paying the meter, the pseudo-intellectual's attire becomes apparent. Khaki pants and a t-shirt are proper summer dress, and for the winter season the pseudo-intellectuals don a turtleneck (black and extra tight, please) while the khakis remain. Other notable pseudo-fashion statements include berets and goat-ees, for that Euro-trash look. It is no coincidence that pseudo-intellectuals wear the same outfit day after day, and for that matter, smell as well; they rarely wash their clothes or bathe because hell, why waste time better spent thinking by washing something that is just gonna get dirty again.

The spendthrift attitude the pseudo-intellectual exhibits through his dress and actions is a "holier than thou" aire that seems to say, "I frown on materialism of all sorts." What results is a nonconformist trying so hard to be anti-materialistic and anti-trendy that he actually becomes a conformist. Hence, all pseudo-intellectuals look the same.

Ann Arbor has the highest per capita rate of pseudo-intellectualism in the world. This may be because of the university or possibly the water; no one knows for sure. But it more than likely is related to the high percentage of college educated people in the city — and we all know that a college education equals instant knowledge.

The general idea here is to expose the pseudo-intellectual; easy recognition will allow one to steer clear of this ultimately annoying species. A good rule of thumb is to sidestep any coffee shop with Volvos parked in front; another good idea is to avoid individuals that use more than four or five syllables regularly. If you do spot a pseudo-intellectual, and even worse, unknowingly strike up conversation with one, just grin and bear it. After a few hours, the pseudo-intellectual will even bore himself. They usually have the common courtesy to wake you up before they leave, however. MR

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# Peoples

Continued from page 1

"If they would have asked me to plead guilty to reckless use of a firearm, I would have because that's what I did. I would have been more than happy to pay for that. I did the crime, I'll do the time. I have no problems with that, but I didn't do the crime I was charged with."

The controversy surrounding the incident almost certainly cost Peoples. You think you're smart because you read the *Review*...

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a chance at playing in the NFL. A highly acclaimed collegiate who had been named to several pre-season All-American teams and finished the 1993 season second on the Michigan team in interceptions and tackles, Peoples was not drafted by an NFL team nor offered a tryout. While at one time considered a certain first-round pick, Peoples' stock had dropped so sharply that he was forced to settle for playing in the CFL. "Even after the case I thought I had a chance to play in the NFL, but this is the real world. Things happen," said Peoples.

After he completes the season with the Posse, Peoples intends on returning to Ann Arbor to complete his degree in sports management and psychology and will continue to work out in hopes of getting a shot to play for an NFL team. Peoples also plans on appealing his convictions.

Even after all of the negative things that have happened to him as a result of his arrest, Peoples is not overcome with anger or bitterness, "[I] know what I'm guilty of. Other than that, it's out of my hands and I just have to live with it and move on with my life." MR

# Ozone

Continued from page 1

reunification, the teens may only stay with foster families for a maximum of two weeks. If the family problems run deep, this foster care "tasting" may lead to legal emancipation and independent living.

For homeless teens, Ozone House puts an entire agenda for independent living into action. Teens are required to be full time employees. The pursuit of happiness is put into action with thorough skills training, counseling, support groups, and home visits.

The independent youths range in age from seventeen to twenty. Every individual makes essential life decisions during these years, and Ozone House catches these teens before they give up productivity as a value, and hence their pride and self-esteem. For up to two years the teens are able to come to Ozone House for emotional support and individual assessment. Ozone House is not, however, a warm, cozy haven for orgies of self-purging. The emergency housing is strictly for one to two weeks, while the homeless

teens receive apartment and job search assistance.

Rather than being a blockhouse for martyrdom, Ozone House focuses on self-assertion, never losing sight of the individual and his need for an encouraging, listening ear. Many organizations in this area simply give to the needy, providing shelter, food, and counseling without feedback. These organizations are giving away charity for charity's sake, while Ozone House provides a service only to those who give back to the community. Without obligations to themselves, many homeless or runaway teens will give up and live off the state. Ozone House will not let that happen to those who commit to their program. Claudia Hassbach, an Ozone House volunteer, says, "Working there is inspiring and energizing. You actually do something rather than talk about it."

Ozone House is a worthy, goal-oriented organization, and it is always looking for more volunteers. Give them a call at 662-2222 or visit their oh-so-friendly house at 608 North Main. MR

# Nuclear Power is King

As the world inches closer to the dawn of a new millennium, increased attention is being focused on the challenge of how to meet the essential needs of a growing global population without causing harm to the natural ecosystem. A new catch phrase known as "sustainable development" has emerged to describe this goal, and however ambiguous, it has been central to the discussion everywhere from the 1992 Rio Earth Summit to the more recent U. N. Conference on Population and Development held in Cairo.

Support for "sustainable development" has principally come from the camp of anti-growth, liberal environmentalists who believe our current patterns of industry and consumption are "unsustainable." They say we must use only "renewable" resources that do not pollute and will be in abun-

dance for future generations. Critics, on the other hand, charge the notion is nothing but a sugar-coated Green elixir that exaggerates environmental distress and would basically leave the people of industrialized and developing nations alike with little more than spears and loincloths.

Regardless of this dichotomy, two things are painfully clear: First, it is impossible to talk about true development without talking about the lifeblood of modern society — energy; and second, if one is interested in finding a truly reliable energy source that is both abundant and environmentally-friendly, nuclear power is the obvious choice.

Of all the major energy sources presently in use, nuclear power is among the most, dare we say, "Green." Take the threat of global warming, for example. The use of nuclear power has reduced world carbon dioxide emissions by about 440 million metric tons annually.

This translates into 133 million metric tons in the U.S. alone — an amount that not only meets the stringent requirements of the Clinton Administration's Climate Change Action Plan, but also takes as much CO<sub>2</sub> out of the air as all of America's trees and plants combined!

Nuclear power has also proven to be a positive solution to the alleged "nightmare" of acid rain. U.S. sulphur dioxide and nitrogen oxide emissions have been slashed by 4.7 million and 2.2 million tons respectively, and thanks to the atom's good work, account for a huge chunk of the reductions needed to meet the goals of the 1990 Clean Air Act. Worldwide, atomic energy use has chopped levels of nitrogen oxide by a hefty 7 million tons and sulphur dioxide by a staggering 14 million tons.

And as for future availability, nuclear power is king. It is widely known that nuclear energy relies on uranium, a natural resource

available all over the globe that can keep atomic plants in business for a good long time. As a result, most experts reasonably believe nuclear energy can safely supply humanity with ample amounts of energy for thousands of years to come.

Whether or not "sustainable development," as it is being defined and implemented by United Nations bureaucrats and environmental policy wonks, is the best course for humanity is certainly debatable. But nuclear power, with its ability to sustain real industrial and economic growth while at the same time being classified as a "friend of the earth," certainly deserves to be embraced by those on both sides of the debate.

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## SCIENCE

# Take a Ride on the Superhighway

BY MOHAN KRISHNAN

PEOPLE PASS YOU IN THE halls muttering about *web servers* and spewing long series of numbers and mismatched syllables that seem to have some hidden meaning. You wonder in awe at the strange puzzles ResComp has posted in your dorm. Your friends get their research done with their computers while you spend hours in the UGLI. It hits you when your professors give you electronic mail (e-mail) addresses instead of phone numbers; information technology is changing rapidly and has a profound effect on our lives.

These new services offer convenience, require less time and effort, and allow access to information in new ways. And although Al Gore waves cute graphics and sound bites about the future of the "information superhighway," it is already here.

This "revolution" began years ago when the government laid the foundation for the Internet. This framework allowed universities, colleges, businesses, governmental agencies, and other organizations to communicate through computers.

The Internet took a long time to develop, and only the recent marketing of computers for the general population has made it viable for us. Perhaps this is a good thing, though, because this lag allowed for the system to work more reliably.

Among other things, students can communicate with students at other schools through computers. They can converse in open forums about a diverse group of topics, from scuba diving to politics to audio equipment.

Information technology allows more people to work from their homes and coordinate research data with far away branches of their study. It allows consumers and manufacturers to interact on a quick and convenient basis, leading to higher customer satisfaction and manufacturer productivity. It allows students and their professors to communicate more easily outside of class.

Is it entirely good that information is so freely available? A rebellious teenager could easily use the Internet to learn how to make bombs, break into long-distance telephone accounts or vandalize business computer systems. This dangerous knowledge, among other things, is available on the Internet too.

Alternatively, private information about you such as your home address and phone number are freely available to anyone at U-M, how can we know that it is being put to good use?

When your transcript information is accessible via computer, what would happen if someone *borrowed* your password?

What limitations does the system have? The answer may surprise you. The Internet is not like your high school, and no one is around to babysit you. Although private services are protected by passwords and other systems that verify users' identity, anyone can say anything they like on the public forums, almost censorship-free.

In fact, many of these groups are devoted to things thought of as taboo by popular culture. Reprimands are issued in extreme cases, like last year, when a student sent a list of racist jokes across the country, but in general, ideas are not controlled.

It is easy to see that there is no other option. Many of these services are managed by ordinary people who saw the need for them and filled it. As it is, many services are automated by computers and need minimal human interaction. If these services were to be carefully watched for unethical or questionable behavior, they would require constant human supervision. The people who operate them are not paid for this; the services would quickly die.

In order to preserve these services, the duty of watchguard lies upon its users. Even more than in other systems, the operators of these computerized information sources rely upon the input of their clients to maintain and improve their operation. Surprisingly, this works very well. This sense of obligation causes Internet users to be very protective, and new users should not be surprised to be corrected often when they make mistakes. Though these corrections are not always kind, and are sometimes not even helpful, they are typically suggested with the best intentions.

Is this method of protection sufficient? Although dangerous information is often passed through computers, it is also available in printed form. Many people, however, believe that the regulations placed on electronically distributed information is not satisfactory.

A bill raised in congress last year sought to allow the government to *eavesdrop* on e-mail and other messages, in an effort to curb crime over the Internet. Although opposition to this was overwhelming from actual users, their main point was one of principle. There are too many users of e-mail, and government observation would not affect most of them.

At the heart of this issue is the legal status of e-mail. One major com-

mercial service was sued recently, because a user posted a message that another company found slanderous. Should e-mail be viewed similarly to other forms of communication, such as memos, and be considered legally admissible, or should it be viewed as a private form of communication?

E-mail should be admissible as evidence in the judicial process, just as most other forms of communication are. This will not effect anyone in a negative manner unless they are engaged in criminal activities. This is another step in making it an accepted form of communication. There is really nothing special about it that separates it from memos, faxes, or letters.

Another question that will steer the growth of information technology is this: although these services are widespread at universities and in businesses, how will they reach the home market? Many entrepreneurs have entered this field, offering competitive and successful products that can be installed on home computers. In fact, many new computers come with products which operate over telephone lines. They typically operate

on a system similar to cable television, whereby users pay certain base charges monthly as well as additional charges for *premium* services, as used.

Additionally, cable companies are researching ways to use their existing connections to provide services, which would be faster and avoid using telephones.

As informational services continue to expand, the rules will continue to change: look at how cable has changed in the past ten years. A few years ago, buying a television and VCR was a complicated process, if you wanted to watch cable. In those days, there used to be advertisements on network televisions warning against the danger of a future "without broadcast television." Yet PBS is surviving the onslaught of MTV now as well as ever.

As regulations are defined and services are increased, the Internet and all of the other buzzwords of informational technology will cease to be important and simply will be an accepted part of life. Soon your home or office will not be complete without a networked computer, a fax machine, and other electronic goodies. MR

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## BOOK REVIEW

# Catch This Book

BY BENJAMIN KEPPLER

FANS OF JOSEPH HELLER'S classic novel *Catch-22* will handily recognize Yossarian's situation at the beginning of the sequel to *Catch-22*, *Closing Time*. He is in the hospital with symptoms that the doctors cannot identify. In the 50 years since *Catch-22*, Yossarian has not changed that much.

***Closing Time***  
Joseph Heller  
Simon & Schuster  
Hardcover, 1994, 464 pgs.  
\$24.00

While *Closing Time* features much of the same stylistic tones that Heller embodied in *Catch-22*, the sequel does not compare well to the original.

*Ben Keppler is an LSA freshman who spends most of his time worrying about things that most people usually don't, like GATT and worldwide currency rates.*

*Closing Time* is a very good read, however. Heller writes with the same sarcastic flair as he did in *Catch-22*, but he fails to reach the the absurdity that is present in the original. Instead, *Closing Time* starts with a narrative by Sammy Singer, the man now identified as the fainting tailgunner during *Catch-22*'s scene with Snowden and Yossarian at Avignon. But the tone from the start, is not so much comic, but melancholy and somewhat resigned. The tone is also nostalgic, as many of the characters yearn for the "good old days." Sammy begins his narrative by looking through old photographs from his childhood and the war; other new characters introduced throughout the novel are also nostalgic, and begin their stories by discussing the past.

In its entirety, *Closing Time* satirizes not war, but the relative absurdities of peace, such as urban blight, the conditions of the poor, and the government's pervasive inefficiency. Heller also satirizes the bleak leadership that arises in government from political maneuvering, and how this may have grave consequences for all.

While Heller introduces new characters in *Closing Time*, the old characters that managed to survive World War II are back 50 years later. Milo Minderbinder and ex-PFC Wintergreen have merged to form a large

**"Agents are still interrogating poor Chaplain Tappmann, tormenting him by placing him under the him the hot lamps, when they discover he is urinating heavy water, and may cause radioactive contamination."**

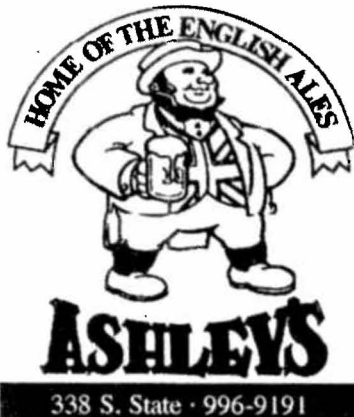
military-industrial conglomerate that sells everything from Egyptian cotton to the "M&M E&A Sub-Supersonic Invisible and Noiseless Defensive Second-Strike Offensive Attack Bomber," aka the "Shhhhh." The attempted promotion of the aircraft to the military leads to some of the funniest dialogue of the book, satirizing the inefficiency and non-leadership in the military and the civilian government. Meanwhile, agents are still ruthlessly interrogating the poor Chaplain Tappmann, tormenting him by placing him under the hot lamps, when they discover that he is urinating heavy water, and may possibly cause radioactive contamination. Heller also brings back some of the dead spirits of people killed in the war, such as Kid Sampson and McWatt, who are headed for another bombing run in another plane.

Throughout the novel, Yossarian, who works as a "semi-retired semi-consultant" for Milo Minderbinder and ex-PFC Wintergreen, interacts with

the upper classes in New York City, helping to supervise and plan a society wedding, held in the Port Authority Bus Terminal. Anyone who has been to the Port Authority will realize just how odd this sounds (and if you haven't been there, don't go), but it offers the upper crust of society a chance to hold a wedding in a new location. It also allows Heller to satirize the excesses of the rich with the miserable conditions of the ultra poor. Heller uses the

Port Authority setting to display some of the travesties of our modern day society by forcing his characters to interact with the "poor and downtrodden." These upperclass characters have a disgust, mixed with curious fascination, with the poor who spend their days in the Port Authority.

Some of the humor in *Closing Time* is almost identical in form to the humorous leaps that appear in *Catch-22*, but the overall tone of the novel reflects an atmosphere of remembrance and nostalgia; to be blunt, the book is not as funny as *Catch-22*. Perhaps it wasn't meant to be. *Closing Time* delivers a message as well as *Catch-22* did, that the conditions in which we live during peacetime are no better than those during war. This message cannot be looked upon as humorous in this day and age. Interestingly, *Closing Time* looks not at the front lines of World War II, 50 years in the past; rather, it skewers the Home Front that exists in our modern society. **MR**



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(WHAT DO THEY DO ANYWAY?)**

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## BOOK REVIEW

# There are Things That Matter More, Cal

BY AARON STEELMAN

REVIEWING AYN RAND'S *Atlas Shrugged*, Whittaker Chambers remarked that, "Its shrillness is without reprieve. Its dogmatism is without appeal. [F]rom almost any page, a voice can be heard, from painful necessity, commanding: 'To a gas chamber — go!' The same

***The Things That Matter Most***  
**Cal Thomas**  
 Harper Collins  
 Hardcover, 1994, 219 pgs.  
 \$22.00

could be said of Cal Thomas' latest book, *The Things That Matter Most*, except from almost any page one can envision an impassioned Thomas screaming, "To Hell you will go!"

Thomas, a nationally syndicated columnist and CNBC talk show host, has, in *The Things That Matter Most*, written a book almost totally devoid of merit. Its one redeeming quality is its brevity; Thomas has kept his senseless rambling down to 219 pages. In fact, the book would be completely unworthy of review except for one important fact: it epitomizes everything that is wrong with the "Religious Right."

Thomas opens the book with an explanatory essay. Its purpose is to give the reader a brief synopsis of Thomas' ideas and to set the tone for the rest of the book. It does a fine job at both; one will not wander into the rest of the book expecting anything other than hastily reasoned, reactionary ideas.

In this brief introductory essay of 14 pages, Thomas manages to denounce individualism, promote unquestioning obedience to authority, and damn all those who do not share his "faith." It really is quite a feat.

In addition to the aforementioned subjects, Thomas sets his aim on attacking Bill Clinton, an easy target if there ever was one. Yet, he manages to screw even this up.

Thomas makes seven criticisms of Clinton, and unbelievably only one of them has to do with Clinton's insatiable desire to increase the size of the federal government. Three of Thomas' complaints deal with Clinton's policies towards homosexuals: attempting to allow gays in the military, appointing an open lesbian,

Roberta Achtenberg, to a position at HUD, and celebrating "gay pride" events. Two of the remaining criticisms have to do with Clinton's position on abortion. Thomas makes it clear that he opposes Bill Clinton for cultural reasons; it is not the fact that Clinton is willing to increase the size of the State to fit his agenda that upsets Thomas, it is that Clinton will not do so to fulfill Thomas' agenda.

Thomas then divides the book into six chapters, each of which contain several short essays on subjects as diverse as: why homosexuals are bad to why homosexuals should be persecuted, from why those who do not believe in God will burn in Hell to why non-believers are destined to live a miserable existence during their time on earth. Perhaps Thomas thinks such issues are the most important problems facing America today, or perhaps he just doesn't think about other issues. Whatever the reason, the result is the same: *The Things That Matter Most* is at the same time infuriating and boring. Thomas simply beats his pet issues to death.

On homosexuality, the issue about which he seems most paranoid, Thomas states, "The good news for homosexuals, even gays, who want to change is that they can. But one must first have the desire. [I] have a number of friends who were once part of the gay lifestyle. Many are now remarried to people of the opposite gender and enjoying a new life. They are the best 'scientific' evidence that people who can change ... shouldn't be recognized as part of a wider and redefined family."

It is this type of statement that makes the militant left so upset. And so it should. But, almost without exception, those on the left who are appalled by such a statement are disgusted for the wrong reasons. They say that homosexuality is a function of one's biological make-up and that anybody who dares to question this premise is a bigot and a homophobe, instead of simply responding that it is nobody's business what people of varying sexual preferences do in private. By trying to make the biological argument, homosexual activists have sidestepped the broader and more fundamental issue of how consensual, victimless acts should be viewed in a free society, and in so doing have played directly into the hands of authoritarians like Thomas.

Homosexuals should not feel privileged, however, for they are only one of many groups upon whom Thomas would like to impose his twisted morality. Indeed, every single citizen of

the United States, if Thomas could have his way, would be victimized by his holy crusade against civil liberties. In perhaps the most vile chapter of the book, *The Promise of Unrestrained Expression*, Thomas launches an all-out assault against the First Amendment, putting him squarely in the corner of Catharine MacKinnon and Andrea Dworkin.

Thomas' primary reason for censorship is that people are like lemmings and will, sometimes unwittingly, believe anything they hear; thus they cannot be exposed to ideas which may be unpleasant or vulgar. And, apparently, Thomas believes

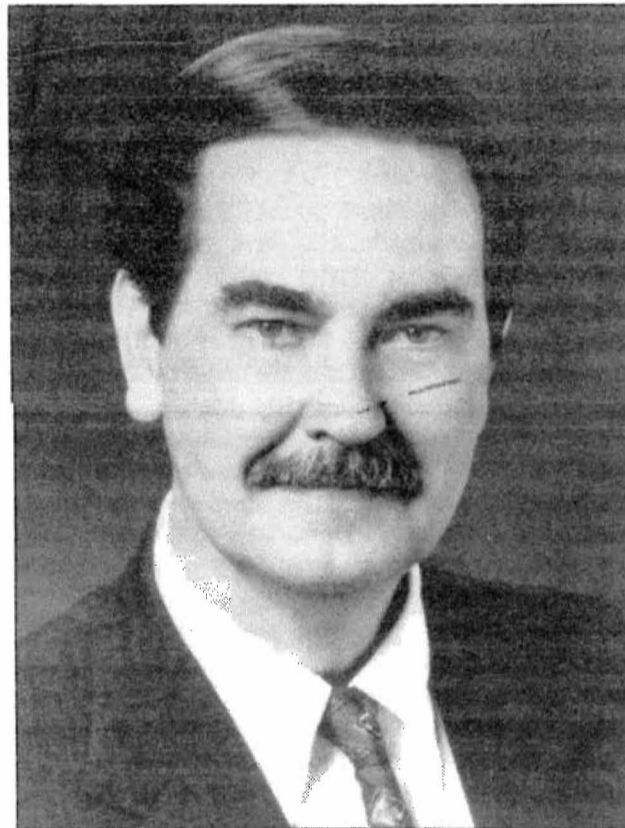
ologist to see the connection between 'music' like this and the permission it gives some people who are predisposed to such behavior to try it out on a woman they know (or one they don't know)."

With this statement, Thomas has exposed himself for what he and all other religious rightists are: comrades in arms with the left, unbeknownst to either group.

Thomas calls for censorship because he believes that people are fundamentally incapable of determining what to believe and what not to believe, and thus are incapable of making rational decisions for themselves.

He believes that there must be someone to watch over people so that they won't fall into the devil's trap and listen to rap music, and then go out and rape and pillage. And, ultimately, he admits that this standard-bearer, this protector from all things evil, will have to be the State.

Is this mentality any different than that held by the modern left, who created a program such as social security because they believed people would be too ignorant to plan for their own retirements and thus must be forced to pay into a governmentally run plan? Is this mentality any different than the one that was behind the creation of the various attempts at a speech code here at the University of Michigan?



Cal Thomas: Statist Authoritarian

that the majority of this vulgarity emanates from modern music, for he attacks 2 Live Crew, Guns N' Roses, and Pink Floyd as being purveyors of immorality, all within a few pages.

His attack on 2 Live Crew is predictable, as every moral majoritarian has, at one time or another, pointed to their lyrics as being symbolic of America's moral decay. Yet, Thomas goes one step further in his attack of 2 Live Crew. He, much like MacKinnon, suggests that there is a causal link between listening to sexually explicit music and one's propensity for committing violent sexual attacks. Thomas states, "Anyone who seriously believes that people can regularly listen to swill like this and not be affected by it — indeed, that a few already warped minds would not be prompted to act out the suggestions contained in it — must be deluded. [O]ne doesn't need to be a soci-

The answer is no. Thomas' view of man is fundamentally the same as the left's. If he could, he would perpetuate policies as paternalistic and authoritarian as the ones that have already been established by the left and are undoubtedly being brewed up in the White House right now.

While libertarians and thoughtful conservatives share similar views on many issues and should work together in reducing the size and scope of government, classical liberals should be as wary of religious rightists, such as Thomas, as they have been of the left. Although it may appear as if libertarians and the religious right share common ground, as their paths sometimes cross on an issue, such as home schooling, classical liberals must remember that the gospel of the religious right is grounded in authoritarianism and hostility to individual liberty. MR

# □ MUSIC

## Not Your Average Reverend

BY DREW PETERS

**T**HE REVEREND HORTON Heat continues to rip out the wildest and finest 50s rockabilly with their Interscope/Sub Pop release *Liquor in the Front* (keep on saying it, you'll get it).

Featuring Jim "Reverend Horton Heat" Heat on guitars and vocals, Jimbo Wallace on the upright bass, and Patrick "Taz" Bentley on the drums, the trio started out in 1987 as a pure rockabilly band, doing originals and covers. After signing with Sub Pop in 1990, they released *Smoke 'Em If You Got 'Em* and *The Full-Custom Gospel Sounds Of The Reverend Horton Heat*. Described by Taz as "harder and faster" than the other albums, the Rev has whipped up some more rowdy rock and roll riffs on *Liquor*, complete with tales of sin, sex and substance abuse.

But don't think that this album is redundant; the gang shows their Latin, surf, country, and — believe it or not — Ministry influence on *Liquor*. The latter comes partly from Ministry frontman and renowned country fan Al Jourgensen's production on the album. Predictably, The Reverend Horton Heat and Al had an unusual start.

"He was watching us at one of our shows in Chicago," relates Taz. "After the show, someone stopped me in the hall, knelt down and kissed my feet. I didn't know who it was and I was like, 'Dude, get up, let's have a beer.' It wasn't until later that we found out it was Al Jourgensen. We were kind of tossing around the ideas for our third album at the time and since Gibby Haynes (from Butthole Surfers) produced our second album we thought that it would be cool to co-produce it between the three of us; the band, Gibby and Al. In the end Al ended up doing it."

The resulting work ended in semi-industrial sounds that were fitting for the thrasher tunes but not suited for a large portion of the Rev's work.

"We thought that would be great, since we like living on the edge and testing our boundaries. We don't want to be predictable. The first album was recorded in one or two days (mostly live on a two-track). We took about a week for the second one, but we never looked at Gibby as a producer, it was more like a collaboration. He's a good friend of ours, and he did a great job.

*Drew Peters never wears socks.*

Al was the first real producer we've ever had. He didn't really tell us what to do, we did our songs and then he took it and mixed it down. We still were real close though, and we had a great time. I guess we're pretty satisfied with the way it sounds, but I personally would like to try the next one ourselves. We wanted Al to really fuck it up, we wanted him to go over the edge, put hard-core sounds on there, like Ministry. In the end it just turned out too pretty, too tinny and too disgustingly heavy. So we had Thom Panunzio remix most of it, to get rid of the sounds that weren't really wanted. Production-wise it could have been a lot better."

Nonetheless, the songs prevail. The Rev's proclamation that "young girls and gin may be the cure" sums up most of the lyrical content for the songs on *Liquor*, however Taz adds that "his lyrics are fun but his story telling his more important. He tells a good story. We don't bring politics into our lyrics for the most part, if we do it'll be really overboard, really outrageous. Then there are more pensive songs like 'In Your Wildest Dreams.' No matter what, I really trust and enjoy his writing a lot."

The Rev's support of the finer things in life (women, liquor and gambling paraphenelia splatter the packaging) can bring out the rowdy redneck in almost anyone, yet the band seems to live alternate lifestyles.

"I pretty much hang out after our shows," relates Taz. "I stay on the bus or in the hotel rooms. I'm actually pretty shy, I tend to hide more than anything else. It's just that when you are on the road so long you tend to feel boxed in, even though we adore our fans. We still love doing what we do."

On the other hand ... "I would like to have more tattoos. I've only got four or five. For the longest time I've wanted an American eagle on my back, with a banner that says "mother" on it or something. Something outrageously big."

Taz finds it hard to understand the interest in the *Liquor In The Front* (Poker In The Rear) thing.

"It's only a Texan saying. Nothing more than that. We were gonna title our second album 'Beer Thirty' but Sub Pop didn't really get it. When you are in Texas and someone asks you what time it is, you say, 'It's beer thirty,' meaning it's thirty minutes over drinking time. Actually, I'm a

full-on beer drinking guy, I had my fill of hard liquor in high school and college."

Taz went on to further destroy my all-out worship of their manly South-



If you bought a used car from these guys, you're stupid

ern tastes.

"As for gambling," explains Taz, "we'll do it when it's there, but it is almost never there. Jimbo got mar-

ried in February and we all flew out to Vegas because he was getting married at the graceland chapel out there. We all had a great time, my wife and I, Jimbo and his fiancée, Jim and his girlfriend. We did a lot of gambling. I think I came out just about even."

Hell! The Reverend isn't a real Jesus-preaching, girl-deflowering reverend!

"The religious thing is just for fun. We all have our own beliefs but it doesn't have anything to do with the band. Somebody called Jim "Reverend" and it just stuck. He's not really happy with it, cause everyone goes over the edge with the whole "preaching" and "converting" thing at our live shows. We're really fearful of being thought of as a novelty act; we're not at all. We are guys that write music and try to rock. We don't get up on stage and try to be hammy. We just are hammy."

Well, rock they do! Don't miss The Reverend Horton Heat with Tenderloin and Southern Culture on the Skids on Tuesday, October 18th at St. Andrews in Detroit. You have been studying too much lately. Go. MR

## Essential Tenors of Our Time

BY PINKY TUSCEDINO

**R**OY HARGROVE, A YOUNG trumpet and fluegelhorn player out of Dallas, Texas, had a reputation in high school — a reputation of being touted as the "real thing" by veteran jazz players throughout the region. Hargrove lived up to these prophecies; his latest album is a sparkling concoction of jazz styles.

Roy Hargrove  
Quintet  
*With the Tenors of Our Time*  
Verve

*With the Tenors of Our Time* features Hargrove's quintet plus five guest musicians, tenor saxophonists who define the jazz of our time: Johnny Griffin, Joe Henderson, Stanley Turrentine, Branford Marsalis and Joshua Redman. The relatively young ages, especially Redman, of this all-star saxophone collection makes the

album even more interesting because this group embodies the future of jazz. It is worthwhile to note, however, that even with the youth of this group, traditional styles of jazz comprise this album; the contemporary jazz fusion style was not considered.

"Subtle" best describes *With the Tenors of Our Time*. While certainly not bland, the album is very ... mellow. The songs are impeccably produced, and Hargrove's selections accent the styles of his quintet as well as the five guest players. *With the Tenors of Our Time* is not something that the group simply sat down and recorded; much rehearsal and a fine attention to detail were an integral part of the album's production.

The future of jazz is safe with Hargrove and his band. While his saxophonists may not play with the spontaneity of John Coltrane, and Hargrove himself does not mimic Miles Davis' "cool jazz" sound, the grace and subtlety of *With the Tenors of Our Time* make it an essential addition to any modern jazz library. MR

*Pinky Tuscedino is a former Vegas Lounge singer who is now enjoying a lucrative second career as vice-president of the United States*