

#88 FEBRUARY 1994

ANN ARBOR'S ALTERNATIVE NEWSMONTHLY

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# AGENDA

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## REBELLION IN MEXICO

*Zapatistas Take Aim at NAFTA*

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REVIEWS: "SCHINDLER'S LIST" • "A BRIEF HISTORY OF TIME" • ZAPPA • & more



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## etcetera

*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.*

### Big Dave Blues Benefit at Success

Big Dave & the Ultrasonics performed at a benefit concert for AGENDA at the Blind Pig, January 13. Over 200 people attended the stellar performance by Ann Arbor's on-the-way-to-fame blues sextet. The benefit raised \$900 to help keep AGENDA's grassroots journalism coming your way.

AGENDA owes a mighty big thanks to Big Dave & the Ultrasonics, the staff of the Blind Pig, and all of you who came out to the event!

### Earthquake Assistance Information

The American Friends Service Committee in Southern California is accepting funds to assist families made homeless by the recent earthquake. If you'd like to contribute, send a check earmarked "Earthquake Relief" to: American Friends Service Committee, 980 N. Fair Oaks Ave., Pasadena, CA 91103.

### Ypsilanti Gerrymander Plot

Ypsilanti's city charter commission, dominated by a GOP-backed slate, proposes to reduce the number of city wards from five to three. Slated for three-way dismemberment are ward three, which encompasses the Eastern Michigan University campus, and mid-town ward four. Not coincidentally, these wards tend to send progressives to city hall.

Student representation on the city council, which has existed since 1993, would almost certainly end under the proposed new political map. The mostly-Black ward one would take in large White areas, such that elections will likely be fought on racial lines and only those Black candidates with White support would be able to represent the African-American community.

The proposal will be part of a new city charter to be voted up or down—possibly at a summertime special election when students are out of town. Although opposition to the change is already organized on the EMU campus, a strong city-wide "vote no" campaign is expected.

### Interfaith Sponsors Media Critic Talks

Interfaith Council for Peace & Justice presents two talks by author/journalist Martin A. Lee, co-founder of FAIR (Fairness & Accuracy in Reporting). On Fri. Feb. 4 at 7 pm, Lee will speak on "Resurgent Racism & Neo-Fascism in Europe." The event, to be held at Memorial Christian Church (730 Tappan), will begin with a 6 pm potluck dinner (bring food to share).

Lee will address "Media Bias in the Post-Cold War Era" on Sat. Feb. 5 at 7:30 pm at St. Andrew's Episcopal Church, 306 N. Division. This event will be preceded by ICPJ's annual meeting and reception at 5 pm and a multi-ethnic potluck dinner at 6:30 pm. RSVP for the dinner, 663-1870.

### Low-income? Want credit?

The Community Reinvestment Act of 1977 requires banks to make credit available to people of all income levels in the communities where they are located. The Ann Arbor Community Development Corp. will hold two workshops—on Thurs. Feb. 24 and Thurs. March 3, both from 7-9 pm—to explain how individuals and communities can benefit from this law. The first workshop will be held at the Ann Arbor Community Center at 625 N. Main and the second will be held at the 14-A District Court at 415 W. Michigan, Ypsilanti. For more information call Jen Rubin or Dina Sanders at 677-1400.

### "Denver 3" Arrested For AIDS Protest

On August 13 (the day after Pope John Paul II arrived in Colorado) police arrested four ACTUP (AIDS Coalition to Unleash Power) members on charges stemming from a January 14, 1993 action in Denver against the homophobia and AIDS-phobia of the Catholic Church.

Taylor St. John, Madrid St. Angelo and Lorna Jane Wheeler were charged with covering 306 gravestones at the Mt. Olivet Cemetery with plastic bags painted with slogans including

"Jesus Christ Died of AIDS" and "AIDS: The Church's Human Sacrifice." They each face two counts of criminal conspiracy, criminal mischief, and desecration of a venerated object. They could get 18 years in prison if convicted.

For more information contact the Freedom Defense Fund, c/o ACTUP/Denver, P.O. Box 9752, Denver, CO 80209.

### The Colored Museum Project

What would you look like as an Asian woman? How about a Hispanic man or a Black child? The Morph program, a display at The Colored Museum Project, will let you find out. A video camera can put your image onto a computer screen. From there, you can manipulate the looks of your eyes, skin, and hair.

The week-long project is designed in four parts: an interactive display on African-American history; a production of George C. Wolfe's award-winning play "The Colored Museum"; a symposium featuring major American artists of color; and a series of play readings.

"The Colored Museum" play will run on Feb. 10 & 12 - 16 at 8 pm, with a late show on Feb. 11 at 10:30 pm and a matinee on Feb. 13 at 4 pm. A special benefit performance and reception will be held on Feb 11 at 7 pm.

All performances are in the Trueblood Theatre, located in the Frieze Building on State Street in Ann Arbor. Tickets are \$12 general, \$6 students, and \$25 for the special benefit. The exhibits will also be displayed in the Frieze Building and can be viewed before and after the production.

For a complete schedule of readings and symposium activities call 763-9713. For ticket info., call the League Ticket Office at 764-0450.

### Peace InSight Planning Meeting

Peace InSight, an organization that produces programs on peace and justice topics for Ann Arbor Community Access Television, is holding a video planning meeting on Tues., Feb. 1 at 8 pm. Learn to create, videotape and edit TV shows. Call 761-7749 for the location.

### Presentation on Haitian Refugees

On Mon. Feb. 10 at 7 pm a panel of U-M law students from the Haitian Refugee Project will present "Still Stranded: The Plight of Haiti's Refugees." Panelists will discuss their experiences working in Miami, where they assisted refugees applying for asylum. For the location, call Bryan Wharram at 971-8582.

### SAFE House Expands Outreach

The Domestic Violence Project/SAFE House, which provides services to survivors of domestic violence, is increasing its outreach into the community. Volunteers are needed for all programs, including: crisis lines; childcare; counseling; support groups; and public speakers. To get involved, call 973-0242. People of color and formerly battered women are especially encouraged to volunteer.

### Concert Benefits Locked-Out Workers

A benefit dinner/concert for the locked-out workers at the Staley Manufacturing Co. in Decatur, Illinois, is scheduled for Sat. Feb. 5 at 6 pm at the Unitarian-Universalist Church. For more information, call Paul Lefrak at 995-8958.

## AGENDA

**EDITORS**—Ted Sylvester, Phillis Engelbert  
**CONSULTING EDITOR**—Laurie Wechter  
**ASSOCIATE EDITOR**—Eric Jackson  
**MUSIC EDITOR**—William Shea  
**EDITORIAL ASSISTANT**—Kimberly Armstrong, Cynthia Carpenter  
**DISTRIBUTION**—Kimberly Armstrong, Eric Jackson, Earl Uomoto  
**THANKS**—Hunter VanValkenburg

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# Rebellion in Mexico

## Zapatistas Take Aim at NAFTA

By Eric Jackson

"General, what's going on in San Cristóbal? There's a lot of people..."  
"I don't know. They aren't people celebrating the New Year?"

—phone call to Military Region XXXI, 1:45 a.m. January 1

**D**espite all of the news coverage about Mexico during last year's NAFTA debate, a New Year's Day rebel offensive in Chiapas caught most North Americans unaware. Those whose main images of Mexico are the allegedly growing markets which dominated the discussion of NAFTA probably won't understand the far-reaching political consequences of the uprising in Mexico's breadbasket.

Yet on both sides of the Rio Grande, those who know the history of U.S.-Mexican relations realize that the stakes are high. The last time that Mexico had a revolution, Woodrow Wilson sent the Marines into Veracruz and Tampico, and dispatched General John J. "Blackjack" Pershing on a long and fruitless chase after Pancho Villa. It didn't work then, but if the unpopular Mexican government loses its grip on the country, or seems about to do so, President Clinton may be tempted to fix broken NAFTA dreams with military intervention.

Rarely have Mexican peasants had as much to complain about as this past New Year's Day, when NAFTA went into effect. An influx of cheap U.S.-produced food is expected to drive many of them out of the market and off of their land. Economist Thea Lee, a former Ann Arborite and researcher with the Economic Policy Institute, estimated in the January 1993 AGENDA that 800,000 to 2 million Mexican farmers will be displaced. Comandante Marcos, who led the rebel attack on San Cristóbal, openly stated the NAFTA connection: "It's clear the date is related to NAFTA, which for the Indians is a death sentence. Once it goes into effect, it means an international massacre."

In the rebellious zones of Chiapas, pressure on indigenous farmers is especially acute. Since ancient times until recent decades, the Lacandon and other descendants of the Mayas owned and farmed their land communally. Yet to integrate Mexico into the world economy, the government divided the land among individuals, imposed taxes and other policies to force a change from subsistence to cash crop farming, then left the small farmers without the roads, equipment, fertilizers or credit to compete in modern agribusiness. The predictable forclosures of traditional Mayan lands drove many into the wilderness to make way for cattle ranches and mechanized, chemical-based corporate vegetable farming. When the Lacandon and others retreated to the jungle to slash and

burn new subsistence farms, big landowners backed by gunslingers and holding titles obtained from corrupt officials, showed up to take that land, too.

One result is that Chiapas is one of Mexico's principal food-exporting regions. Another result is that *Chiapanecos* (what the state's natives call themselves) are among the poorest in a poor country. In Chiapas, some 80% of the houses have dirt floors. Despite the presence of hydroelectric dams which provide three-fifths of Mexico's power, more than one-third of the state's communities have no electricity. With one doctor per each 1,500 of the state's three million residents, some 15,000 people die from preventable diseases every year in Chiapas.

Thus it is no big surprise that the dispossessed rebelled. Only the timing and scope of the attack, in which about 2,000 well-disciplined combatants of the Zapatista Army of National Liberation (known by the Spanish acronym EZLN, or more popularly, as the Zs) captured four county seats, caught authorities by surprise. Mexican soldiers and police had already fought a number of smaller skirmishes with the EZLN over the previous year. Though there were soldiers and rebels killed and mass round ups of local villagers last May, a government eager to reassure foreign investors consistently denied that an insurrection was underway.

The Mexican government now treats the Zs' threat with the utmost seriousness. It sent 15,000 troops into Chiapas. It sent planes and helicopters to bomb and strafe El Carrizal, San Antonio, El Ocotal and El Corralito—the poor neighborhoods in and around San Cristóbal. It deployed tanks and armored personnel carriers throughout the region's towns. Soldiers arrested suspected rebels, bound their hands with wire, and summarily executed them with bullets through the backs of their necks. Within a week, according to unofficial sources cited by *Proceso*, a Mexican newspaper, at least 1,000 people were killed.

Several human rights delegations made their way into Chiapas to document the army's work. Observers from a team organized by New York's Center for Constitutional Rights reported "clear and indisputable evidence of extrajudicial executions," disappearances, helicopter attacks on Red Cross vehicles and the press, apparent mass graves and cremations, and "mounting evidence of the use of torture." Another

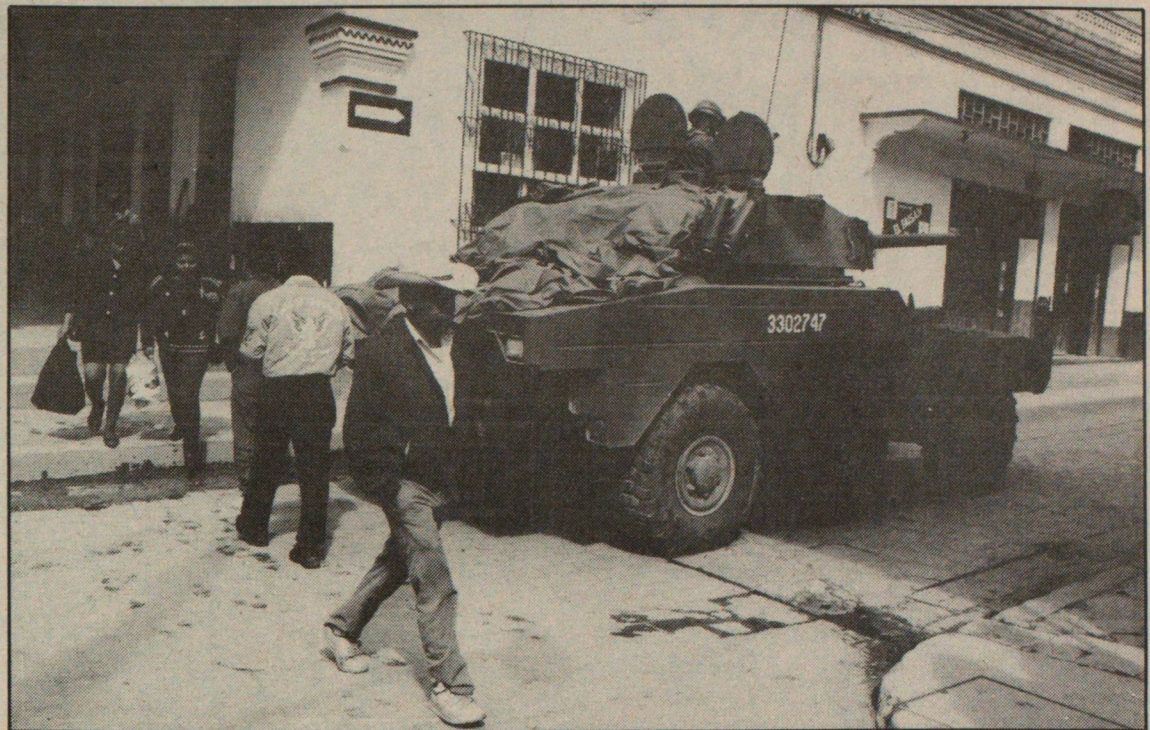


PHOTO: © 1994 Jack Kurtz/Impact Visuals

**January 9, 1994: Mexican peasants in San Cristobal de las Casas walk past a Panhard armored car guarding the Zocalo (city hall) after EZLN (Zapatista) guerrillas started a New Year's insurrection in Chiapas that killed more than 100 people. The Mexican army occupied San Cristobal and most of the towns south after the guerrillas started their campaign.**

delegation led by Medea Benjamin (of San Francisco's Global Exchange network) interviewed 21 indigenous men in a local jail. The prisoners said that they were denied food and water for four days, and were given only a urine solution to drink. Their bodies showed the bruises of beatings, and the men claimed that though they were not rebels, the soldiers used water tortures to force them to admit EZLN membership. Amnesty International added its voice to the denunciations, alleging widespread beatings, torture, detention without criminal charges and summary executions. The human rights group also criticized the government's refusal to allow forensic experts to inspect bodies or examine autopsy files.

Along with terror, the government offered peace talks of a sort. Under the government's proposal, those rebels who were coerced or deceived into joining the EZLN would get amnesty, in exchange for turning in their weapons and naming their leaders. When the mischaracterized surrender demand failed to elicit a response, the Salinas administration began talking cease-fire. For their part, the Zs demanded recognition as a belligerent force—a status which would give the EZLN access to the United Nations and captured Z combatants Geneva Convention protections—before engaging in talks. The government rejected that demand.

Under public pressure, the government stopped the house-to-house searches, executions and aerial bombardment in the towns, and promised not to launch offensives on the rebels' mountain strongholds. Despite this alleged cease-fire, fighting reportedly continues in the countryside. Large cattle ranches, many of them created by the absorption of indigenous people's small farms, came under EZLN attack. The ranchers vow to take up arms, something that many of them have already done for years, when they consolidated their land grabs.

This time, the landowners are unlikely to have an easy time of it. The EZLN and veterans of past

Mexican guerrilla movements claim that a full-blown rebel army is moving in large units in the mountains of Chiapas. Zapatista combatants wear uniforms: olive green pants, brown shirts, bandanas and rubber boots. "How can you hide 2,000 to 3,000 Zapatistas without anyone realizing it?" asked ex-guerrilla members of the Center for Historic Investigations of Armed Movements. Volunteers at the center, veterans of guerrilla movements which rose and fell in the Mexican states of Guerrero and Oaxaca in the 60s and 70s, distinguish the EZLN as far more powerful than the armed movements of a generation ago.

Unlike typical guerrilla armies—which avoid large battles in the early stages of war—the Zs made large-scale assaults on fortified positions. Many rebels died in four unsuccessful attacks on an army outpost at Rancho Nuevo. Others died defending the town of Ocosingo from surrounding soldiers. However, in keeping with the guerrilla maxim that "(s)he who fights and runs away lives to fight another day," the Zapatistas, having first demolished the city halls that they captured in the initial hours of fighting, withdrew from San Cristóbal and the other large towns when the army approached. As they retreated, the EZLN took a former state governor and a general as hostages.

The government moved to counter international criticism of both its brutality since the uprising and what it did to provoke the peasants in the first place. The army issued a blanket denial of all atrocities, but refused to discuss any specific cases. Promises of food and money for the poor came down from Mexico City. Whenever possible, journalists were stopped at army roadblocks surrounding the combat zones. Central Americans, the Catholic church and green-eyed foreigners were accused of stirring up the trouble.

The accusations against Central Americans were particularly terrifying for hundreds of thousands of Guatemalan refugees who live in Chiapas camps. [See the December 1993 AGENDA for coverage of

the refugees' attempts to return to their homes.] These people, driven away from their homeland by army death squads because they were accused of being or supporting guerrillas, now fear a similar fate in their land of exile. Yet Guatemalans who are seriously inclined toward armed revolution need not go to Mexico to participate—they can join the rebel armies back home.

According to U-M graduate student Deborah Billings, who spent much of the last year in Chiapas working with the refugees as a Witness for Peace volunteer, tension between refugees and natives was already high. Mexicans driven off of their land by government thugs got no assistance, while Guatemalan refugees who were similarly dispossessed got food and other help from international sources. Any refugee seeking work was low-wage competition for a *Chiapaneco*.

Another Witness for Peace refugee worker who spends a lot of time in Chiapas, frequent AGENDA contributor and former Washtenaw county commissioner Andrea Walsh, reports from Mexico City that although many of their frightened Mexican neighbors are fleeing the area, people in the Guatemalan refugee camps remain calm. Although there was some fighting in the Margarita Zone, a part of Chiapas where there are several small camps, the refugees there were not directly affected. While most refugees remain in their camps, several hundred went ahead with their long-planned return to Guatemala after the fighting broke out.

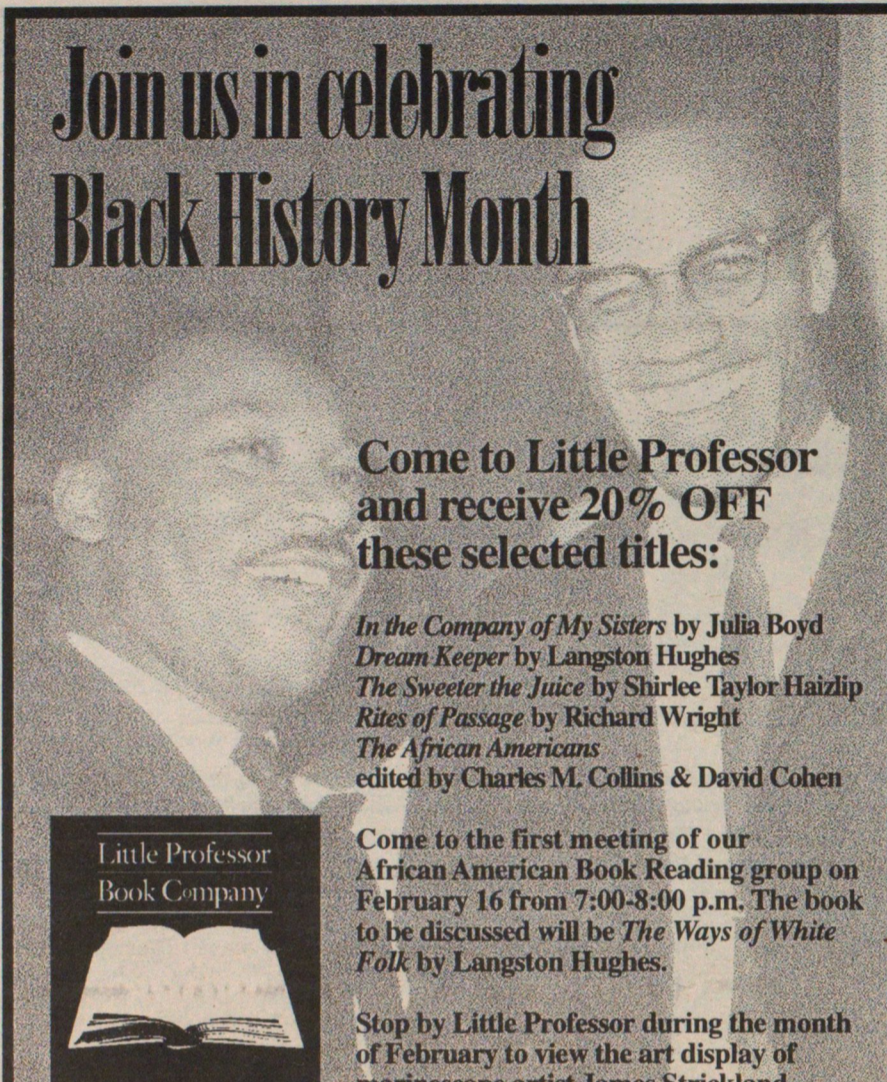
Government accusations against the church named Bishop Samuel Ruiz, a liberation theologian who is at odds with the Vatican hierarchy, as one of the revolt's instigators. In Mexico, where a Catholic army fought against the revolution, the law provides severe penalties for political activity by religious figures. The attacks on Ruiz, from which government spokespeople soon backed away, were thus a divisive appeal to Mexico's long-standing anti-clerical tradition.

The least credible government

(CONTINUED ON PAGE 5)

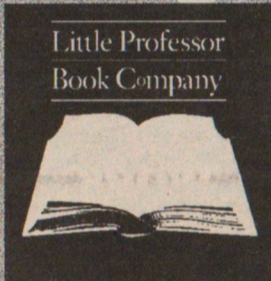


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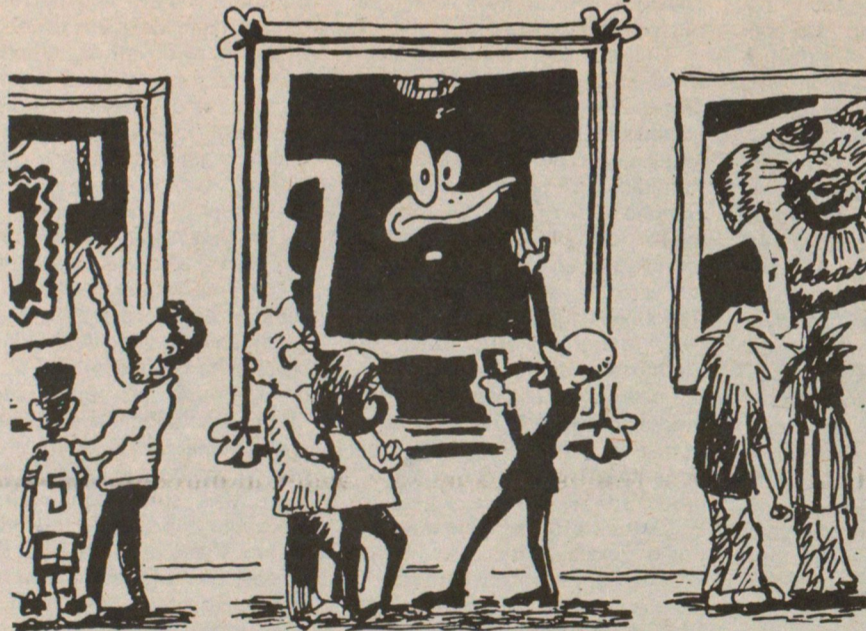
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## Rebellion in Mexico

(FROM PAGE 3)

ploy is foreigner-bashing. The present regime sells national assets (for example, the phone company) to foreigners at a pace not seen since the days of Porfirio Díaz. Many Mexican observers compare the technocrats around President Salinas with Díaz's "científico" advisors, then the most effective theorists and administrators that foreign companies could buy. After NAFTA, tales of blonde-haired green-eyed bogeymen might just ring true—but not if told by the foreign-identified government.

Walsh reports that the Zapatistas represent a large part of the population. One indicator of the Zs' true threat is the reaction throughout Mexico. Less than two weeks after the fighting began, 80,000 to 100,000 Mexicans marched in the capital, demanding a negotiated end to the crisis. Along with EZLN-claimed power line bombings in the central states of Puebla and Michoacan, a number of apparently unaffiliated groups set off bombs in the capital. Comandante Marcos, who is neither indigenous nor from Chiapas, objected to character-

izations of the EZLN as local: "Our movement," said the commander, "is not *Chiapaneco*, it is national. There are people like me, who come from other states, and *Chiapanecos* who fight in other states. We are Mexicans." While the Zapatista military threat seems for now to be mainly confined to Chiapas, its political challenge casts a much larger shadow.

The threat that the rebels pose to the long-ruling Institutional Revolutionary Party (PRI) looms even larger when one takes Mexican history into account. Indigenous peasant armies were part of every Mexican revolution. The war of independence against Spain began when peasants led by Father Hidalgo went on a bloody rampage against foreign landowners. The indigenous Oaxacan lawyer Benito Juárez led the peasants to defeat Emperor Maximilian, an Austrian prince imposed by the homegrown aristocracy. When dictator Porfirio Díaz stole one election too many in 1910, indigenous villagers in Morelos state chose one of their own, a horse trainer named Emiliano Zapata, to lead them in revolt.

The EZLN namesake was an anarchist land reformer whose armies controlled one-third of Mexico in 1914. Zapata's initial platform, the San Luis Potosí Plan, called for the restoration of lands stolen from peasants under the dictatorship, with those who took the land paying compensation for the losses they caused. This was especially popular in Morelos, where indigenous people lost their subsistence farms to make way for huge sugar plantations. As the revolution heated up, Zapata's Ayala Plan called for the rich to give up a further one-third of their possessions for distribution to the poor. While Zapata's ally Pancho Villa sought and briefly held command of the Mexican army, Zapata wanted to abolish the standing army. Zapata carried out his plans in Morelos and neighboring states, but on April 10, 1919 the government lured the rebel leader to a meeting and murdered him.

The Chiapas crisis comes in an election year, when all appearances are that the PRI will need yet another fraudulent vote count to hold onto power. President Carlos Salinas de Gortari holds office due to a 1988 election fraud against Cuauhtémoc Cárdenas of the leftist Democratic Revolutionary Party (PRD). In August elections, Cárdenas will challenge Salinas' hand-picked successor for a six-

year term as president. Since the last presidential vote, frauds in state elections sometimes caused riots and occupations of government buildings. [Phillis Engelbert and Jeff Gearhart covered the aftermath of the last stolen federal election in November 1988's AGENDA.] With a peasant army already in the field, many observers draw comparisons to 1910, and wonder aloud if another election theft could spark a civil war.

To head off that possibility, the PRI announced an agreement on election reforms. Instead of the old PRI election supervisors, an independent election commission will be

appointed. Government financial support for the PRI's campaign will be withdrawn. Radio and TV stations will no longer be exclusive PRI propaganda outlets. There will be an independent prosecutor to review any election theft charges. Despite his acceptance of the agreement, PRD leader Cárdenas immediately expressed doubts that the ruling party would live up to it. Other PRD spokespeople attributed the agreement to pressures generated by the Chiapas uprising.

The EZLN has no ties with any political party, and denies any

"perfectly-defined ideology," such as Marxism-Leninism. Comandante Marcos downplays his group's differences with the PRD: "We don't distrust the political parties as much as we do the electoral system. The government of Salinas de Gortari is an illegitimate product of fraud, and this illegitimate government can only produce illegitimate elections."

The Zs call for the PRI government's overthrow, the formation of a transitional regime and new, fair elections. "Based on that," said Comandante Marcos, "other demands can be negotiated: bread, housing, health, education, land, justice, many problems which, within the context of indigenous people, are very serious. But the demands for liberty and democracy are being made as a call to all the Mexican Republic, to all the social sectors."

The EZLN calls for redistribution of the land and the cancellation of debts owed by peasants. A paper that the Zs distributed during the offensive advocated equality for women, urban reforms, labor rights and corruption trials for politicians. It announced war taxes to be collected from landowners and businesspeople in rebel-held areas.

The possibility of war taxes—rebel or government—diminished hopes that NAFTA could rescue Mexico and its ruling elite from social and economic pressures that have been building for years. The expected January flood of foreign investment was just a trickle. Few U.S. and Canadian factory owners seem eager to run away to Latin America's newest war zone and pay taxes to a rebel army. *Chiapaneco* peasants don't seem to be in the mood to buy many U.S.-made consumer goods. Suddenly, NAFTA doesn't look like much of a vote-getter for the PRI. If the main damage inflicted by the Zapatistas is the smashing of illusions which the PRI carefully nurtured, that might be just enough to bring down the government.

Those who are interested in promoting human rights and social progress in Mexico and elsewhere in Latin America should consider joining the Latin American Solidarity Committee (LASC). LASC now meets every Thursday night at 8 pm in the Michigan Union. Check the information desk or the LASC office at room 4120 for the meeting room.

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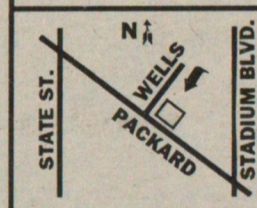
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## Unimaginable Inequalities

By William Harmer

"Billy," by Albert French, 214 pgs., \$19 in hardcover (Viking, New York, 1993).

Albert French burst on the literary scene with his first novel, "Billy," with a force that could level mountains. Several critics have been quick to run comparisons of French's writing style to that of Richard Wright, and in the case of this former Marine infantry man and photojournalist-turned-full-time-author, they could not be more on target.

The novel takes place in the Depression-leveled South of the 1930s. Billy Lee Turner is a ten-year-old Black boy who kills a teenage White girl in self-defense. What unfolds is an explosive, tragic, and predictable story about racism involving a diverse cast of characters who are all too believable.

What is so compelling about "Billy" is the author's ability to distance himself from any need to condemn or offer resolution. Instead, he merely presents the actions as they take place, as if behind a cold, impersonal tell-all movie camera. In the tradition of a long line of African-American novels depicting the brutalities of racism, French's novel is no different in its ability to disturb and twist the guts of its readers. Justice is a one-sided track—never impartial.

This novel is carried by its variety of characters. Narrated by an unbiased observer, the author brilliantly portrays these people by mastering their dialogue. The majority of the characters are motivated by

their own self-interest and a disturbing lack of compassion.

French is quick to point out the line dividing Black and White. He contrasts the capacity for discrimination and hatred among the White townspeople with the poverty and helplessness which plagues Black people living in the town's ghetto.

The thirst for revenge creates a mob mentality which bulldozes over a people's courage to stand by right and wrong. The state is relentless in its efforts to crucify an innocent boy. Sheriff Tom is an iron-fisted law man bent on an eye for an eye rather than gathering the facts for a fair trial. Wilbur Braxton is an aging defense attorney assigned to defend Billy Lee Turner. Lacking the moral conviction to adequately represent Billy, he only half-heartedly goes through the motions. Even Billy's mother, Cinder, although intensely proud and undoubtedly genuine in her love for her son, is to blame for her lack of effort to better their lives. She chooses, instead, to pin her hopes on a man who left them more than ten years ago.

Ironically, the novel's one redeeming character is a White preacher who comes to Billy's side during his final days on death row. He is the one figure who may be unquestionably sincere in his motives.

In "Billy," French relentlessly uncovers a world scarred by unimaginable inequalities. This novel is an extraordinary accomplishment by a first-time author.

## A2's Sacred Turf

## Spirit of People's Ballroom Lives On

By Arwulf Arwulf

"Could arts live in dead mall on Liberty?" asked the headline in The Ann Arbor News. That's something which hadn't occurred to me when in last month's AGENDA I wondered aloud whether they'd ever tear down Tally Hall, which it seems is now called Liberty Square. Call it what you want to, it's a goddamned disgrace. And I do consider the phrase "Dead Mall" to be redundant, as Malls are Death in Partridge Family laces.

But now consider the news that the Performance Network, The Ark and Community Access Television have each expressed interest in the gaping vacancy. It's even possible they might all three end up in there together, making for a well-rounded cultural experience in that part of downtown Ann Arbor. That's potentially wonderful news. It would improve our mental health considerably, and especially mine. Why mine? What is the significance of this particular spot?

Well, we need to go back to 1972. Or rather go and stand near the ramp where automobiles go darting up the winding concrete tongue of the parking structure. Not a pretty sight by any stretch of reason. What tweaks my sensibilities is that the ramp is almost exactly placed where once there stood a counterculture community center, with cozy offices occupied by a Community Switchboard, Ozone House, and a Drug Help service with Suicide Prevention Hotline.

Each office was fairly tiny and had overstuffed armchairs and very dedicated people in it. If you walked to the back of the place and stepped through a small vestibule, you were suddenly staring across a ballroom with a stage at one end of it. This was what the Rainbow People had done with the old Fischer-Cadillac building, which had been a very greasy abandoned industrial garage type of thing. And how beautiful it became when energetic young idealists took it on!

The only reason I witnessed any of this was my involvement as a Psychedelic Ranger at the free rock'n'roll concerts held on a former landfill off of Fuller Road, next to Huron High School. Lots of kids my age were spending Sunday afternoons helping to police the grounds so that the official police could keep their distance. We were most of us 14, 15 years old. Very individualistic but tending to run in a pack.

And so it came to pass that one Sunday evening, after the concert garbage was all cleaned up and the equipment had been hauled down off of the outdoor stage, I followed my friends into town where we watched the finishing touches getting applied to what was being called the People's Ballroom.

One thing about the Rainbow People—they had a refreshing attitude towards younger folks. Let us get right in there and help with just about anything. I recall being encouraged to participate in the laying down of oaken floorboards, the very act of creating a dancefloor, even though it was nothing like anything I'd ever tried to do before. You'd swing a mallet and strike this heavy steel gizmo in such a way that you'd be driving a nail and securing the thick bit of wood snug up against the previous floorboards. Oh sure I messed it up at first, but it meant so much to us that we were trusted with such important doings, we'd do our best to show that we were capable, or willing to try and get capable. The Rainbows were amazingly patient with us.

Soon the People's Ballroom was completed and opened its doors for a vigorous schedule of knock-you-on-your-ass live music shows! The rock'n'roll bands were hot and steamy. Loud as hell in there, and often packed to the gills with a sweaty, stoned-out army of wild young things. Certainly the most memorable night for me in that place was when Mighty Joe Young got up there with his Chicago Blues Band and cooked for us. Growing up in America, we hadn't seen this kind of a show before; a trumpet wailing

over the electrified rhythm, and an alto saxophone in the arms of a man wearing a stetson hat. That left an impression which changed my life in a very good way.

Naturally it took awhile to set in. But these events did point us in the direction of real music, much of it roundly ignored by the entertainment industry. I for one can trace my involvement with Jazz back to the live music scene in this town 20 years ago, when people like John Sinclair and Pete Andrews took decisive steps to bring some of America's most inspired and least promoted artists to perform in Southeast Michigan.

The first Ann Arbor Blues and Jazz Festival kicked in just after the Ballroom opened, and Rainbow Multi-Media was promoting live music at a pace which was almost hard to keep up with. Some folks have less-than-gratifying memories of the way business was conducted, but I really do believe there's no such thing as concert promotion without glitches and regrettable mistakes. The enduring impact of a genuine dedication to Blues and Jazz music cannot be dismissed.

On a personal level, I remember gobbling my first hit of blotter acid Sunday night at the Blues and Jazz Festival, going apeshit with joy as Miles Davis blasted his trumpet trills out across the field under the night sky, and ending up at the aforementioned Drug Help office right there on East Washington Street. Somebody took me there not because I was in trouble (quite the contrary!) but because it was late and they wanted someone to take care of me. Once the Drug Help staff realized I was happy and in no peril from within, they relaxed and let me wander round the premises. There was a poster of martyred Black Panther George Jackson on the wall of the community center, and I stood staring at that face for a long time.

I tiptoed into the Ballroom, but there were about 150 people, out-of-town patrons of the festival, lying in sleeping bags on the dance floor. Later on I followed the Drug Helpers to a Coney Island which stood where the Nectarine Ballroom is today. I watched them eat chili dogs and we laughed as the juke box emitted Chuck Berry's latest single, My Ding-a-ling. It was a perfect first acid trip. I was a week shy of my fifteenth birthday. And the next morning, still tripping fairly heavily, I attended my first day of high school, which was incidentally the very day they first opened Community High.

What happened to the People's Ballroom, with its counterculture offices and the photo of George Jackson? It's a sad tale. Among our Psychedelic Ranger staff was a Black Vietnam veteran, a good and honest man who had horrible problems with his mind; once or twice, during a gig at the ballroom, he'd freak out, thinking he was in the jungles of Southeast Asia, and lash out at the nearest persons, thinking they were The Enemy.

In December of 1972, suffering from some kind of awful inferiority complex, this fellow set a fire in the basement of the community center, intending to put it out and be a hero. Trouble was, he started the fire in a room which was filled with cans of paint and turpentine! There was no controlling that blaze, and luckily nobody was hurt. The building itself was entirely gutted, and the ballroom, which had been open for less than five months, was completely destroyed. Then there was a vacant lot. And then someone built a mall.

Can you see why I'm haunted as I walk around the block in this part of town? So much lingers. And so much is still possible. In fact the Dead Mall which used to be called Tally Hall and which is now Liberty Square becomes a cultural arts focal point right there on the same turf where stood the People's Ballroom, why then we may have gone full circle. Or perhaps history is a spiral, connected with the past and going round while always moving forward. I'm sticking around to see what happens.

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# Friendship as a Foreign Policy Tool

By Rev. Lucius Walker

**EDITOR'S NOTE:** The Reverend Lucius Walker, Jr. is the executive director of the Interreligious Foundation for Community Organization (IFCO), the only national ecumenical foundation committed exclusively to support community organizing. IFCO assists poor and third world peoples in areas such as education, employment, and housing development.

In 1988 Rev. Walker conceived of the Pastors for Peace Material Aid Caravans as a way to assist the victims of U.S. foreign policy. Pastors for Peace has delivered caravans to Nicaragua, El Salvador and Cuba. The Cuba caravans or "Friendshipments" have served as a challenge to the U.S. government's blockade of Cuba.

Two Friendshipments have already gone to Cuba—the first in 1992 and the second in 1993. A third caravan is set to leave this month.

What follows is an excerpted version of a speech Rev. Walker gave in January at the First Baptist Church in Ann Arbor.

For some years the Interreligious Foundation for Community Organization (IFCO) sponsored study tours to Nicaragua, El Salvador, and Guatemala. During the course of one of the study delegations to Nicaragua we were on a regularly scheduled passenger boat on the Rio Escondido (a river in the Atlantic region of Nicaragua). It's very remote, very rural. We'd been visiting churches and projects in Bluefields on a very lovely day with no expectation of any strife or conflict—it was during the time that the Sapoa Accords were in effect—but the contra chose that day and place to break the accords and attacked the passenger boat we were on.

It was a time when President Reagan was calling the contras "Freedom Fighters." The shots rang out on the boat and I dove for the deck. The 200 people on that boat were terrorized. It helped me to understand in a very existential way the experience the experience of every Nicaraguan in that period of time, every day all across the country where the contra operated.

Two Nicaraguans were killed; 29 people were wounded. I was one of those wounded. As we continued on our way limping up to Rama, it occurred to me that at least up until that time, I was the only North American to have been shot and it seemed like I was going to live to tell the story. I wondered what was the responsibility for having had such an experience. That night in the hospital in Managua, as I was praying and reflecting for some guidance on how to respond, the idea came of the formation of Pastors for Peace—an organization to facilitate the donations by citizens across the U.S. of material assistance to the Nicaraguans.

That was in August and I made the commitment that we would return by December with a caravan of humanitarian aid. On Christmas Eve, we drove into Managua with 26 vehicles and about 56 people—all the vehicles loaded to the gills with material aid.

That was the beginning of our wonderful journey, countering and challenging the mean-spirited policies of our government. We've taken seven caravans to Nicaragua and seven to El Salvador (the work was expanded after a year or two to embrace El Salvador as well). And a number of Salvadoran refugees who had settled in Honduras were assisted in their repatriation.

During the course of this, I met friends, pastors from Cuba who asked if we could find a way to assist them in their plight. [They were concurrently experiencing] a loss of the trade relations with the Soviet Union and the Eastern bloc countries and the tightening of the U.S. embargo.

Cuba was on the ropes, hanging on for life. They weren't fighting against a scattering of contra from their own country. They were fighting for their very lives against the most powerful nation in the world that had for 32 years, with increasing vengeance, tried to overthrow their government.

On the first caravan to Cuba we took 15 tons of aid, 100 drivers, and 45 vehicles. We were carrying medicine, bicycles, bicycle parts, powdered milk, medical equipment of all sorts, Bibles, bulk rice, and computers.

When we saw the effect of that and saw how tremendous the response had been in the U.S., we announced the second caravan. Three hundred people responded. This was in spite of the fact that there had been arrests made on the first caravan to Cuba and that the U.S. government was making it clear that our organization could be fined one million dollars, which is simply a euphemism for saying they could kill our organization. Individuals could be fined a quarter of a million dollars and placed in jail for ten years (under the "Trading with the Enemy Act"). Just before we took off, the Torricelli Bill passed, which added the possibility of an additional \$50,000 fine.

[We carried] 100 tons of aid in 95 vehicles. There were no arrests the second time. We think there were no arrests because the public outcry during the first caravan, in response to the arrests, was tremendous. It took the government by surprise.

To show that they could do something to try to impede this nonviolent civil disobedience, the [U.S. government] had to take something in the first caravan. After about 93 of the vehicles had crossed the [U.S./Mexico] border—after just about the entire 100 tons of aid had either been carried over bodily or in the vehicles that did get through—they captured one vehicle. It had 14 people in it. It was a little yellow schoolbus.

I suppose if they had to capture anything, they could not have helped us more than to capture the little yellow schoolbus. When they captured the bus, I think they expected that we would get out of the bus and leave in disgust. We had a quick meeting on the bus and the occupants decided to stage a hunger strike and protest the seizure of this bus, which we had dedicated to Cuba. We would stay with the bus until the bus went to Cuba.

The hunger strike lasted 23 days. The little yellow schoolbus became a symbol, internationally, of protest against the blockade.

When the bus went to Cuba, the U.S. government had to make a full 180-degree turn. It was embarrassing to say the least. But what it revealed is how totally senseless is this blockade—a blockade designed to hurt simple, poor, ordinary people. It stops food, medicine, and petroleum—which means fathers and mothers have a hard time getting to work and spend as much as four or five hours a day just trying to get to work in some cases.

I went to one hospital and the doctors explained that they do fewer operations than they used to. With some of the operations they do, they sew the patients up with vegetable fiber because they don't have enough sutures. Little things that we take for granted, like sutures, are affected by our blockade.

The health care system in Cuba is probably one of the best in the hemisphere. Aside from the more esoteric and advanced technology of our medical system, at base it's probably a better medical system than the United States. But if a piece of equipment has even a little filter that's made in the U.S., that piece of equipment cannot be sold to Cuba.

This comes in spite of the fact that the blockade has been outlawed internationally. The last two years the U.N. votes on the blockade against Cuba have put the U.S. in a very isolated and embarrassing situation. The first year, in 1992, the resolution condemning the blockade passed by a vote of 59 to three. The only two countries voting with the United States were Israel and Rumania. And the Rumanian delegation said later that he had pushed the wrong button.

The second year the essentially same resolution passed the U.N. by 88 to four. The three countries that voted with the U.S. were: Israel, Paraguay and Albania. These are hardly countries that are distinguished because of their own human rights records. They're not countries that we would want to be associated with for standards for liberty and justice in the world.

But in spite of this, the blockade continues. It will not end unless we act.

Pastors for Peace is still seeking drivers and vehicles for the third Friendshipment caravan to Cuba, leaving Ann Arbor on February 25. If you are interested contact Kurt Berggren at 996-0722(w) or 665-9571(h).

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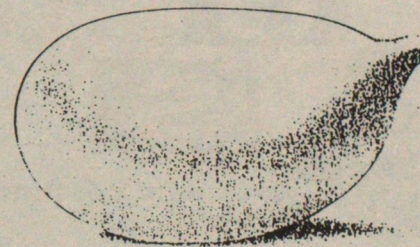
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**MUSIC**

**1993 Notables**

Last month Tom Rule, AGENDA music writer and manager for Tower Records, asked a number of local business people to list their ten favorite recordings of 1993. When he asked me to submit my list, I balked—I could not come up with ten recordings in 1993 that I thought merited much attention. This certainly is not a criticism of those people who did submit lists. On the contrary, I respect their opinions, and from their lists I clearly see that many of them listen to a much more varied spectrum of music than do I. So upon reflection, instead of trying to come up with a list now, I'd like to discuss six music issues of 1993 that I feel do merit special attention.

**The Death of Frank Zappa**

Zappa was a person who knew no boundaries. He sought to expand the borders of popular music by embracing classical music structural elements, free-form jazz improvisations, doo-wop harmonic elements, searing rock guitar licks, and subversive anti-establishment lyrics—with the exquisite support of fellow musical geniuses.

The outcome of this stylistic olio was a music that one either found appealing or completely disregarded. In either case, Zappa felt compelled to ignore the accolades and the put-downs. He remained true to his musical and philosophical view, confronting those who would censor artistic expression. Zappa composed his music true to his own ear, ignoring those who could not accept his music on its own terms.

In a sense, Zappa's lyric (sung by Mark Volman of "Flo & Eddie," who collaborated with Zappa in the early '70s) sums up the radical Zappa's philosophical view: "Would I lie to you just to get in your pants?" The answer can only be... yes, but... no, but... With either answer, it is this confounded position that Zappa so regularly forced his audience into, that made him great.

**Lucinda Williams Concert**

There were two concerts that I saw this past year that deserve note. The first was the Lucinda Williams show at the Majestic (in Detroit) in May. Williams is one of the best songwriters around these days. The strength of her material comes from a literalness that borders on spookiness. When she sings about an unsteady relationship—if it will last or if she even wants it—it brings up such powerful emotional angst that one searches for a shoulder, or a bottle, for support. To elicit this emotion on a recording is one thing. To draw an audience in and to share one's deepest emotions with them is quite another. Few songwriters have the power and courage to do so so effectively.

**Blue Rodeo Concert**

The other noteworthy 1993 concert was Blue Rodeo at the Blind Pig. Bryan Adams can be damned. These Canadians are the one of the best bands in North America. It is their versatility and musicianship that sets them above most major artists. They play rock'n'roll one minute, country the next, followed by good hard rock, then by deep roots music. Everyone in the group complements each other's talents, thus giving the music a power

that transcends the ability or aesthetic of the sum of the individual musicians. To catch this world-class group at the Pig was extraordinary.

**Van Morrison: "Too Long in Exile"**

One release did catch my ear in 1993: Van Morrison's "Too Long In Exile." This blues-tinged recording, which I reviewed in the June AGENDA, draws me in everytime I hear it. In addition to Morrison's vocals, which are always good, and the work of his masterful ensemble, this recording contains new jazz-flavored tunes, stunning duets with John Lee Hooker, and great renditions of chestnuts like Doc Pomus' "Lonely Avenue" and Morrison's own "Gloria." This recording is a timeless keeper.

**On the Literary Side**

There were two outstanding books dealing with popular music that were released in late 1992 that, like the Academy Awards, should be recognized as products of 1993: *All Music Guide* by Michael Erlewine and Scott Bultman and *The Seventh Stream: The Emergence of Rocknroll in American Popular Music* by Philip H. Ennis.

The *All Music Guide's* scope is breathtaking. Over 23,000 recordings are reviewed by some of the most notable music reviewers, scholars, musicians, aficionados—*mavens* in the business. To name-drop a few: William Ruhlmann, Jeff Hannusch, Bill Dahl, Michael P. Dawson, George Bedard, Cub Coda, John Storm Roberts, Bruce Eder, Michael G. Nastos, Donna DiChario, and Mary Scanlan. All of these people are first-rate, each reviewing the artists they felt to be the most important in their area of expertise. What one ends up with is a guide that will teach you something about popular music and offer you an opportunity to cut through most of the crap. It's a great browse and an excellent read.

Ennis' book is one of the most important books to come out on the development of rock'n'roll/rock music since Charlie Gillette's great book, *Sound of the City*. It is readable, interesting, well-documented and an example of exceptional scholarship.

In an indirect way, Ennis convincingly shows how Elvis truly became the King. Ennis argues that six distinct "streams" of music—Pop, Black Pop, Country Pop, Jazz, Folk, and Gospel—existed prior to "rocknroll" (and continue to do so). He successfully demonstrates how a new stream emerged out of the mixing of the supporting recording companies, radio shows, literature and in some cases the subcultures of the six streams.

To the old saw that Elvis was merely a White boy singing Black, Ennis shows how the music industry, along with some nonmusical influences such as changing technology, payola, shifting demographics, and business personalities, all affected the musical endproduct, thus giving Elvis and others the opportunity to exist.

Ennis' idea is original and commonsensical. *The Seventh Stream* is a must read for anyone seriously interested in popular music.

—By William Shea

**NEW RELEASE**

**Kennedy Rose, "Walk the Line"—Pangaea/I.R.S.**

"She walks the line, her time has come..." It would be so refreshing to hear this song on the radio. It has a clean sound, good hooks, and incredible harmonies. Mary Ann Kennedy and Pam Rose know how to make fine records. It's been five years since their first recording, "Hai Ku" (God, has it been that long?), and "Walk the Line" is worth the wait. In addition to doing the singing on this record, these ladies also played guitar, drums, percussion, dulcimer, mandolin, bouzouki, keyboards, and to top it off they did the writing, production and arrangement! If they would only learn to delegate, maybe we could get another album in three years.

The songs are about love, friends, family, and, of course, horses. I can imagine after a hard day's work on the ranch (no doubt located in Brentwood or Hendersonville or some other burb of Nashville) they sit down with a guitar and knock out a couple of songs. Their writing is so wholesome; the stories make you feel good. You sense the emotion and love in each phrase.

One of my favorite songs is "She Walks the Line," a song about coming of age, falling in love

and finding yourself. Tribal chants and drums are a nice touch on "Iron Horse." Sting (Pangaea is his label) plays bass on "Island Home." "White Horse" is a dreamy song about generations past and present and, as time goes by, still seeing yourself in your family members.

Look for this record at your favorite record store on February 8th. You won't be disappointed.

—By Tom Rule

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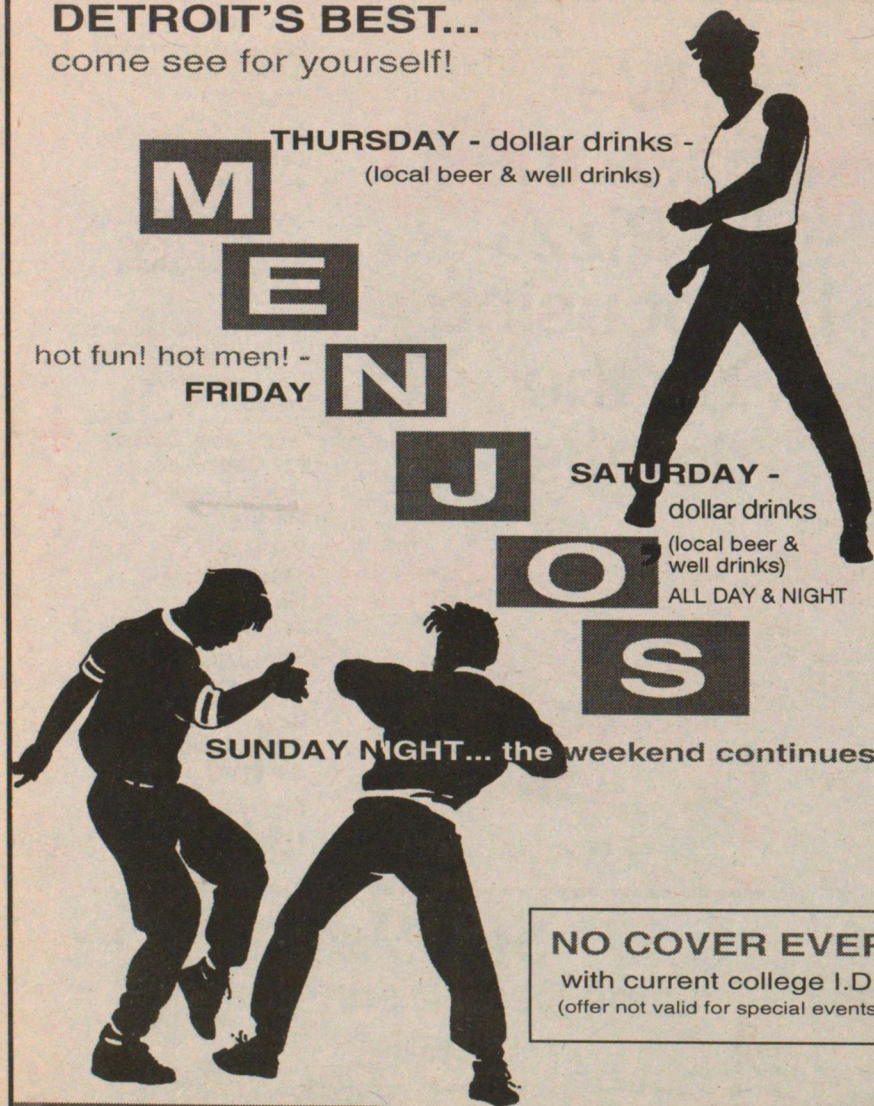
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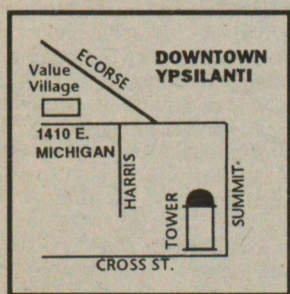
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# SCREEN SCENE

By John Carlos Cantú

## RATING KEY

- ★ Acting
- ✿ Cinematography
- ☞ Direction
- ✂ Editing
- 👉 Narrative
- 🎧 Sound
- ⊠ Special Effects

When a symbol appears following a title, it implies that the corresponding category is a strength of the movie.

### SCHINDLER'S LIST

[1993. Directed by Steven Spielberg. Liam Neeson, Ben Kingsley, Ralph Fiennes. Universal Pictures 195 mins.]



Genocide is not the stuff of comedy and cinematic suffering can only be redeemed in a heroically dramatic manner. Steven Spielberg does not therefore bludgeon us with excessive angst or excessive humor in "Schindler's List." Rather, he keeps a fine emotional balance in this harrowing tale of an average man's experience during the premeditated near-destruction of an entire people and their culture.

In this remarkable story of an Austrian's slow transition from war profiteer to war-time humanitarian, Spielberg has called upon his considerable talents to show us how brief snatches of generosity can be salvaged out of rampant ideological hatred and mass insanity.

For Liam Neeson's Oskar Schindler is no ordinary hero. Indeed, he's a very poor vessel for heroism. Schindler's no more than a simple-minded ethnic German businessman who winds up in post-blitzkrieg 1939 Poland with a plan and a taste for the better things in life. It's to be his particular fate to be a witness to some of the worst atrocities committed by governmental edict this century and it's his equally peculiar fate to have his values shift subtly as he begins to finally comprehend the depth of evil surrounding him.

The two spiritual antipodes contesting for Schindler's conscience through this time are portrayed by Ben Kingsley and Ralph Fiennes—the accountant, Itzak Stern, who runs his slave labor business and the S.S. Commandant, Amon Goeth, who supplies him with a ready supply of volunteers for his factory. We can almost read the struggle in Schindler's thoughts as he initially attempts to balance his morality against his bankbook and profit. It's a deliciously sober race through most of the film.

It is, in fact, this unsettling pragmatism that makes the narrative of "Schindler's List" as compelling as it is. For even given Spielberg's typical penchant to paint in light and dark ethical tones, the script is cagey enough to keep Schindler's mental make-up a first-class mystery.

Yet ultimately even the high drama of Schindler's recruitment into heroism is secondary to Spielberg's purposes. For this most American of film directors has a much more serious issue in mind—mass murder on a scarcely believable scale. Perhaps it's the curse of being a kind-hearted people that makes such atrocities so difficult for many Americans to believe. We're virtually sociologically programmed to mitigate

evil and we're educated to explain away this human deficiency as though it can be redeemed through science.

One would have thought that given Spielberg's previous record of cuddly space aliens and whip-cracking adventurers he would have softened this unsavory aspect of his story, but to his credit he does not. Random murder is no simple matter and random mass murder requires a callousness that forces us to accept the fact that evil can exist simply for its own sake.

Spielberg's vivid depictions of the Krakow Ghetto, Plaszow forced labor camp, and Auschwitz concentration camp illustrate this point simply.

The brutally sanctioned "final solution" of Nazi Germany is recorded in a horrific casual fashion which underscores the banality of this insanity. But perhaps the most horrific aspect of the film is the audience's ability to condition itself over the course of slightly more than three hours to viscerally experience this visual onslaught. For we do, indeed, become slightly conditioned to this depiction of senselessness as the film progresses.

Spielberg's lesson is therefore two-sided. First, there can be no question but that these atrocities occurred and that they should not be allowed to occur again. And second, they are occurring again and again—at the very moment that you're reading this review, at the very moment you watch the film.

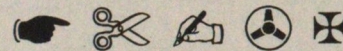
Bravery, like cowardice, appears in a multitude of guises in life. The heroism of "Schindler's List" occurs so sporadically that when we're faced with the inevitability of its triumph, it comes as a relief to one's emotions. In the hands of a master filmmaker, redemption comes just in time.

Yet make no mistake about the situation. There is only a precious handful of films that are obligatory to watch and these are documentaries or features whose subject-matter appeals to the universal passions of audiences worldwide.

Add "Schindler's List" to that group. Spielberg's masterpiece should be mandatory viewing for certification into the human race.

### A BRIEF HISTORY OF TIME

[1992. Directed by Errol Morris. Triton Films/Paramount Video 114 mins.]



Don't let the robotic, synthetic American accent throw you.

Stephen Hawking's voice is a gift from a California computer expert who was moved by the fact that world-famous British scientist lost his ability to talk during a tracheotomy in 1985. Hawking had managed to mangle his neck after his wheelchair was accidentally rammed by a car, spilling him head-first onto the pavement.

Mishaps of this sort seem to regularly happen to Hawking. And needless to say, there's an extraordinary story taking place in this documentary once you get past the superficial oddness of the film's premise.

Not quite all biography, not quite exactly science fiction, and supremely all scientific fact, "A Brief History of Time" is easily one of the most peculiar documents to be recorded in this last decade.

The story of one of our century's greatest theoretical physicists, "A Brief History of Time" is as astounding a life story as could seem fictionally possible. For while Hawking is on an intellectual par with Galileo, Newton, Einstein, and Feynmann; it's all the more amazing that he's even alive. Crippled with amyotrophic lateral sclerosis ("Lou Gehrig's disease"), Hawking has managed, despite his virtual death sentence, to do more with his mind than the rest of us will do with the whole of our physically fit selves.

His insights into the nature of the creation of

the universe have not only expanded our understanding of the origins of reality; they've led to radical reevaluations of "baby universes," "black holes," cosmic "big bangs," and other outer space happenings which are stranger than science can currently understand.

Hawking's greatness, if measured by more than sheer intellectual bravery, comes from the fact that all these insights have been completely thought out in his imagination. It takes a couple of seconds for the fact to sink in that Hawking hasn't the use of his limbs with which to write his mathematical computations. By necessity, he memorizes every theory he and his colleagues come up with.

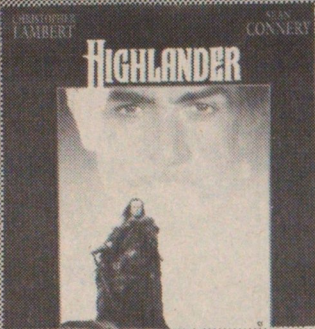
Director Errol Morris' previous track record—"Gates of Heaven" and "The Thin Blue Line"—has prepared us for some rather quirky history, but listening to Hawking's eerily calm voice describe his pain-racked life is almost beyond the pale. Between his lucidity, Morris' seamless narrative, and Philip Glass' hypnotic soundtrack, the whole fantastic story fits together snugly.

Granted, Hawking's not exactly the sort of personality who softens on acquaintance, although, according to the other talking heads in this film, as far as first-rate geniuses go, he's a nice guy. His illness has merely made him one of the most eccentric first-rate geniuses who ever lived.

Even when the theories fly around at their most woolly in this documentary—and there's indeed a rewarding wealth of challenging astrophysics presented in the film—nothing takes away from the human drama unfolding before us. Hawking's a survivor and his remarkable life gives us a heady sense of what it is to live, think, and dream at the farthest outpost of human intellectual comprehension.

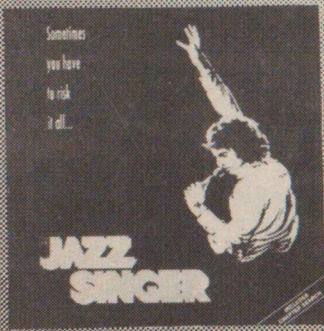
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—Kenneth Turan, LOS ANGELES TIMES



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Send MARCH Calendar items by February 15 to AGENDA, 220 S. Main St., Ann Arbor, MI 48104.

Unless otherwise noted, all events listed in the CALENDAR are free and open to the public.

## 1 Tuesday

**Ongoing Exhibits: U-M Museum of Art** "Socialist Realism: 20th Century Paintings from the Soviet Union" thru 27 Sun; "Nijinsky Dancing" thru 27 Sun; "Larry Cressman: An Installation" thru 6 Mar; "James Tissot: Prints from the Aldrich Collection" thru 6 Mar. 747-2063

**Exhibit by Cristine Krause: Reehill Gallery** Northside Presbyterian/St. Aidan's Church, 1679 Broadway. Runs thru 6 Sun. 663-5503

**"The Mountaintop": N. Campus Commons Arts & Programs** NCC Gallery Wall. Exhibit featuring work by Ypsilanti artist John Lawrence. Runs thru 4 Fri. 764-7544

**"Asian-American Women's Journal": N. Campus Commons Arts & Programs** NCC Atrium. Exhibit runs thru 24 Thu. 764-7544

**Children's Art Work: N. Campus Commons Arts & Programs** Mich. Union Art Lounge. Featuring artists from U-M's Pound House Children's Center. Runs thru 20 Sun. 764-7544

**Architecture Exhibition: U-M School of Art** Jean Paul Slusser Gallery, U-M Art & Arch. Bldg. Thru 18 Fri. 763-4417

**Object Lesson: U-M Museum of Art** 12:10 pm. "Chinese Landscape Painting." 764-0395

**Winter Wonders: A2 Parks & Rec.** Dept. 1pm, Leslie Science Center. For children ages 4-5, \$20 for 4 sessions. 662-7802

**Blind and Visually Impaired Support Group: A2 Center for Indep.** Living 5:30 pm, 2568 Packard, 971-0277, 971-0310 (TDD)

**"Closets are for Clothes": WCBN** 88.3 FM 6 pm. News & more for the Lesbian, Gay & Bi communities. 763-3500

**Wiccan Ritual: Goddess Studies** 7 pm, 1522 Hill. 665-5550

**"Converting Our Economy": Peace InSight** 7:05 pm, Cable Channel 9. Featuring Ann Markusen, author of "Dismantling the Cold War Economy" and Susan Schweppe, Exec. Director of Maine's Economic Conversion Project. 769-7422

**Booksigning: Borders Book Shop** 7:30 pm. With Robert Boswell, author of "Mystery Ride." 668-7652

**"New directions in Women's (and a Few Men's) Art": U-M School of Art** 7:30 pm, Chrysler Aud., N. Campus. Lecture by feminist art critic Arlene Raven. 763-4417

**U-M Folk Dancing Club: N. Campus Commons Arts & Programs** 7:30 pm, NCC Atrium. E. European & Middle Eastern line dances taught. 764-7544

**WomanCircle: Creation Spirituality** 7:30 pm, 802 Monroe. Drumming, meditation, & ritual. 662-5189

**Support Group: Adult Daughters of Alcoholism & Other Trauma** 7:30 pm, 3200 Mich Union. Debby, 996-5970

**Len Wallace: The Ark** 8 pm. Canadian Celto-Slavic fusion, \$8.75/\$7.75 mems, studs & srs. 761-1451

**Gay Men's Therapy Group: A2 Counseling Associates** 8-9:30 pm, 3055 Plymouth Rd., Suite 201, fee. 996-0918

**Video Planning Meeting: Peace InSight** 8 pm, place TBA. Create, videotape and edit TV shows on peace and social justice issues. 761-7749

**Meeting: Queer Action** 8 pm, LGM-BPO Lounge, Mich. Union. 763-4186

**Alex Chilton: Prism Productions** 9:30 pm, Blind Pig, \$7.50 in adv. 645-6666

**Paul Keller/Cary Kocher Quartet: Bird of Paradise** 9:30 pm, \$3. 662-8310

## 2 Wednesday

**ArtVideo: U-M Museum of Art** 12:10 pm. "Edgar Degas: The Unquiet Spirit." 764-0395

**Kickoff Party: Food Gatherers & Espresso Royale** 3pm, Espresso Royale Cafe, 640 Packard. New partnership celebrated with live music and free coffee. 761-2796

**"Buhrrr Blast": A2 Parks & Rec.** 3:30-5:15 pm, Buhr Outdoor Ice Rink, \$2.50/\$2 youths & srs. 971-3228

# FEBRUARY



You can party Mardi Gras style with Buckwheat Zydeco and special guest Dirty Dozen Brass Band at the Majestic in Detroit (see 3 Thursday)

**"Womyn's Rites & Rhythms": WCBN** 88.3 FM 6 pm. Highlights local women's activism. 763-3500

**Front Runners: The Gay/Lesbian Running Club** 7 pm. Call for location. 434-4494

**Meeting: Deep Ecology/Earth Spirituality Group** 7 pm, 1522 Hill. Videos and discussion. 971-6133

**Gay & Lesbian Bowling** 7:30 pm, Ypsi-Arbor Lanes. 434-6176

**Meeting: Lesbian, Bisexual, & Gay Men's Adult Children of Alcoholics** 7:30 pm, Rainbow Rm., St. Andrew's Episcopal, 306 N. Division. 663-6395

**Dance Improvisation Classes for Women** 7:45 pm, Friend's Center, 1416 Hill. All ages and abilities, \$5 (sliding scale). 763-4186.

**Open Stage: The Ark & Al Nalli Music** 8 pm, The Ark, \$3/\$2 mems, studs & srs. 761-1451

**Kevin Brown: Leonardo's** 8 pm, N. Campus Commons. Blues, bluegrass, country, folk & originals. 764-7544

**Bisexual Womyn's Group: LesbiGay Programs Office** 8 pm, location TBA. 763-4186

**"Casablanca": Hillel** 9 pm, 1429 Hill. 769-0500

**Jim Snidero: Bird of Paradise** 9:30 pm. Alto saxophonist from the Toshiko Akiyoshi Orchestra, \$5. 662-8310

## 3 Thursday

**ArtTalk: U-M Museum of Art** 12:10 pm. "Chinese Figure and Bird and Flower Painting from the T'ang through the Ch'ing Dynasties." 764-0395

**Meeting: Homeless Action Committee** 5:30 pm, 802 Monroe. 930-0601

**Meeting: Gay & Bisexual Men of Color Group** 7 pm, location TBA. Vince, 741-9245

**"The Mwatabu Okantah/Eric Gould Project": N. Campus Commons Arts & Programs** 7 pm, Chrysler Center Aud. Multi-media performance of music & poetry. Workshop precedes at 4:30 pm. 764-7544

**Las Vegas Party: Michigan Theater** 7 pm-midnight. Win cash thru gambling in the 13th annual benefit for A2's historic theater, \$5 (free before 8:30 pm, Thu only). 668-8397

**The Art of Active Meditation** 7 pm, location TBA. With spiritual healer Sandra Shears. 994-0047

**Faye Moskowitz: Hillel** 7:30 pm. Talk by the author of "A Leak in the Heart" and "And the Bridge is Love," \$7/\$4 studs. 769-0500

**Meeting: ACTUP/A2** 7:30 pm, Common Language, 215 S. Fourth Ave. 769-8295

**Buckwheat Zydeco: Prism Productions** 8 pm, The Majestic, 4140 Woodward, Detroit. With Dirty Dozen Brass Band, \$15.50 in adv. 645-6666

**Meeting: Latin American Solidarity Comm.** 8 pm, 4120 Mich. Union. 662-5552

**Live Jazz: Leonardo's** 8 pm, N. Campus Commons. 764-7544

**"Prelude to a Kiss": A2 Civic Theatre** 8 pm, 2275 Platt. Craig Lucas's Tony Award-winning romance, \$8 (two-for-one Thu). 971-2228

**"Beehive": Attic Theatre** 8 pm, Third & W. Grand Blvd., Detroit. Tribute to girl groups and pop queens of the '60s, \$14-\$24. 313-875-8284

**Terry Murphy: Kitty O'Shea's** 9 pm. Celtic and contemporary folk music. 741-9080

**Live Call-In: Peace InSight** 9:05 pm, Cable Channel 9. Topic: "Life Stories" by Washtenaw County Summer Literacy Prog. 769-7422

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

## 4 Friday

**Booksigning with Allen Ginsberg: Shaman Drum** 3:30-5:30 pm. 662-7407

**"Converting Our Economy": Peace InSight** 6:05 pm (see 1 Tue)

**Shabbat Potluck: Jewish Lesbian, Bisexual, & Gay Collective** 7 pm, ICC Education Center, 1522 Hill. Bring a veggie dish to share. 769-0500

**"Resurgent Racism and Neo-Fascism in Europe": Interfaith Council for Peace and Justice** 7 pm, Memorial Christian Church, 730 Tappan. Talk by Martin A. Lee, co-founder of Fairness & Accuracy in Reporting. Potluck at 6 pm. 662-4245

**"The Power of Myth": Creation Spirituality** 7 pm, Church of the Good Shepherd, 2145 Independence. Viewing & discussion of the PBS series. 971-6133

**Las Vegas Party: Michigan Theater** 7 pm-1 am (see 3 Thu)

**Meetings: Lesbians, Gay Men, & Bisexuals' AA & Alanon** 7:30 pm, Rainbow Rm (AA); Upstairs Lounge (Alanon), St. Andrews Episcopal, 306 N. Division. 665-6939

**Allen Ginsberg: Jewel Heart** 8 pm, Hill Aud. Reading of "Howl," "For Carl Solomon," & "Cosmopolitan Greetings," \$5 & \$10. 313-434-4411

**Susie Petrov and Christopher Layer: Leonardo's** 8 pm, N. Campus Commons. Celebration of Scottish music. 764-7544

**RFD Boys: The Ark** 8 pm. A2's bluegrass institution, \$8.75/\$7.75 mems, studs & srs. 761-1451

**"Prelude to a Kiss": A2 Civic Theatre** 8 pm (see 3 Thu)



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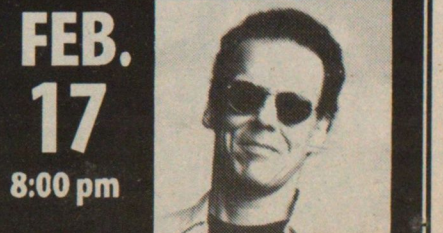
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"Beehive": Attic Theatre 8 pm (see 3 Thu)

Swervedriver: Prism Productions 9:30 pm, Blind Pig, \$7.50/adv. 645-6666

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

Dance Jam: People Dancing 10 pm, People Dancing Studio, 111 Third St. Varied recorded dance music. Smoke and alcohol-free, \$2. 996-2405

## 5 Saturday

Self Defense: From a Lesbian, Gay Male, Bisexual Perspective 9 am. Two 4-hour sessions. 763-4186.

"Did it See its Shadow?": A2 Parks & Rec. 10:30 am, Leslie Science Center. Folk tales with naturalist Carol Clements, for children accompanied by a parent, \$5. 662-7802

Meeting: Gays & Lesbians Older & Wiser 11 am, Turner Clinic, 1010 Wall. Potluck. 936-5962

Children's Hour: Borders Book Shop 11 am. David Zinn, from WCBN's "Rug Rat Review" presents his favorite stories. For ages 3-7. 668-7652

Storytime with Bart & Friends: Little Professor Book Co. 11 am. Topic: Circus. Ages 4-10. 662-4110

Booksigning: Little Professor Book Co. noon. With Martha Schaefer and Linda Hazell, authors of "Sweet Nothings: Ultra Lo Fat Desserts." 662-4110

"Recreating a Masterpiece: Staging Nijinsky's 'Afternoon of a Faun'": U-M Museum of Art 4:30 pm. Discussion of Nijinsky ballet. 764-0395

"Beehive": Attic Theatre 5 & 9 pm (see 3 Thu)

Benefit Concert for A.E. Staley Workers: Labor Party Advocates 6 pm, Unitarian Church, 1917 Washtenaw. Potluck dinner followed by performances by Workers' Lives/Workers' Stories, Frank Allison, & more. Proceeds go to locked-out workers in Decatur, IL. \$5. 995-8958

Wicca Lecture: Goddess Studies 7 pm, 1402 Hill. "Earth-Centered Spirituality." \$3. 665-5550

Las Vegas Party: Michigan Theater 7 pm-1 am (see 3 Thu)

"Media Bias in the Post-Cold War Era": Interfaith Council for Peace

and Justice 7:30 pm, St. Andrew's Episcopal Church, 306 N. Division. Speaker: Martin A. Lee. Annual meeting & reception at 5 pm, potluck dinner at 6:30 pm. RSVP/dinner, 663-1870

Livingston Taylor: The Ark 7:30 & 10 pm, \$12.50. 761-1451

"Finding God: What Our Foremothers Can Teach Us": Hillel 8 pm, 1429 Hill. Talk by Dr. Ellen Umansky, co-editor of "Four Centuries of Jewish Women's Spirituality: A Sourcebook." 769-0500

"Prelude to a Kiss": A2 Civic Theatre 8 pm (see 3 Thu)

Ron Brooks Trio: Bird of Paradise 9:30 pm (see 5 Fri)

## 6 Sunday

Children's Crafts: Generations 1 pm, 337 S. Main. Valentine workshop for ages 4 and up. 662-6615

Sunday Tour: U-M Museum of Art 2 pm. "Socialist Realism." 764-0395

String Figure Workshop: Borders Book Shop 2 pm. Two-week segment for ages 8 and up. \$1. 668-7652

"Kerry Tales: Hearts and Flowers": Kerrytown Shops 2 pm, Workbench, 2nd fl. Kerrytown. Fables and fantasies by Trudy Bulkeley. 769-3115

"An Open Door for '94" Ministry to Gay Men, Bisexuals, & Lesbians: Huron Valley Comm. Church 2 pm services, 3 pm social, Glacier Way United Methodist Church. 741-1174

"Beehive": Attic Theatre 2 pm (see 3 Thu)

"Converting Our Economy": Peace InSight 2:05 pm (see 1 Tue)

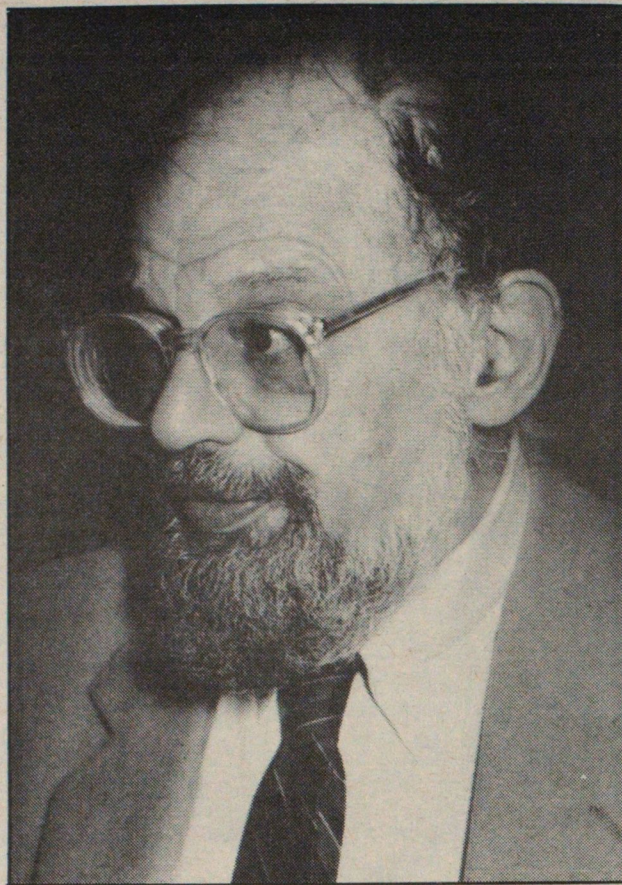
Swimming: A2 Queer Aquatics Swim Team (A2QUA) 4:30 pm, Mack Pool. Kelly, 663-0036

Services for Lesbians, Gay Men & Bisexuals: Tree of Life Metropolitan Comm. Church 6 pm, 1st Congreg. Church, 218 N. Adams, Yps. 485-3922

Sunday Jazz: Del Rio 6:30 pm. 761-2530

Meeting: Older Lesbians Organizing Comm. 7 pm, Common Language Bookstore. Lesbians over 40 welcome. 763-4186.

Meeting: 22+ Women's Bi-Friendly Group 7 pm, location TBA. Group for



Allen Ginsberg will appear at Hill Auditorium for a rare reading of classic and recent texts, including "Howl" (see 4 Friday)

bisexual and bi-friendly women 22 years and older. 763-4186

Meeting: Ypsilanti Lesbian, Gay Men, & Bisexuals' AA 7:30 pm, downstairs (back entrance), 1st Congreg. Church, 218 N. Adams, Yps. 485-3922

"1964: As The Beatles in Concert": KOOL 107 FM 8 pm, Michigan Theater. Live tribute to the Beatles (fee). 668-8397

David Barrett: The Ark 8 pm. Singer, songwriter & virtuoso guitarist, \$8.75/\$7.75 mems, studs & srs. 761-1451

"Life Stories": Peace InSight 9:05

pm, Cable Channel 9. Local students discuss the writing of stories published in "Life Stories." 769-7422

Paul Finkbeiner Session Night: Bird of Paradise 9:30 pm. 662-8310

A2 "Bluestage": Blind Pig 10 pm. The Terraplanes, open stage. 971-2469

## 7 Monday

Fiber Show: N. Campus Commons Arts & Programs NCC Gallery Wall. Marjorie Mink & daughter Patricia Mink, thru Feb. 764-7544

Senior's Meditation Group 1:30 pm, location TBA. Light therapy with spiritual healer Sandra Shears. 994-0047

Front Runners: The Gay/Lesbian Running Club 5 pm (see 2 Wed)

Community Ethnic Feast & African Fashion Show: A2 Parks & Rec. 6 pm, Bryant Community Ctr. 994-2722

Tenant Talk: A2 Tenants Union 6:30 pm, WCBN 88.3 FM. 936-3076

Multiple Sclerosis Support Group: A2 Center for Indep. Living 7 pm, 2568 Packard. 971-0277, 971-0310 (TDD)

Teen Les/Bi/Gay Support Group 7 pm, place TBA. Mark/Miriam, 662-2222

"Israel: Our Country Right or Wrong?": Hillel 7:30 pm, 1429 Hill. Explore both sides of the Palestinian-Israeli. 769-0500

Shamanic Journeys: Creation Spirituality 7:30 pm, 1522 Hill. Trance-like meditations to a shaman's drumbeat. 665-3522

Poetry Reading: Guild House 8:30 pm, 802 Monroe. With U-M student Theresa Montaigna. 930-2970

Social for Lesbians, Bisexual People & Gay Men: Canterbury House 8:45 pm, 518 E. Washington. 763-4186

Live Call-In: Peace InSight 9:05 pm (see 3 Thu)

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

## 8 Tuesday

Object Lesson: U-M Museum of Art 12:10 pm. "Chinese Figure Painting." 764-0395

Blind and Visually Impaired Support Group 5:30 pm (see 1 Tue)

"Closets are for Clothes": WCBN 88.3 FM 6 pm (see 1 Tue)

"Democracy Under Siege: The Dismantling of Civil Rights": Peace InSight 7:05 pm, Cable Channel 9. Topic: gay rights. 769-7422

Meeting: Washtenaw Citizens for Animal Rights 7:30 pm, 802 Monroe. 426-0637

Cherish the Ladies: The Ark 7:30 & 9:30 pm. All-woman Irish music ensemble, \$12.50. 761-1451

Booksigning: Borders Book Shop 7:30 pm. With U-M Professor of Psy-

chology David M. Buss, author of "The Evolution of Desire: Strategies of Human Mating." 668-7652

Support Group: Adult Daughters of Alcoholism & Other Trauma 7:30 pm (see 1 Tue)

Gay Men's Therapy Group: A2 Counseling Associates 8 pm (see 1 Tue)

Meeting: Queer Action 8 pm (see 1 Tue)

Cary Kocher/Paul Keller Quartet: Bird of Paradise 9:30 pm (see 1 Tue)

## 9 Wednesday

ArtVideo: U-M Museum of Art 12:10 pm. "Centuries of Prints." 764-0395

"Buhrrr Blast": A2 Parks & Rec. 3:30 pm (see 2 Wed)

Womyn's Rites & Rhythms" WCBN 88.3 FM 6 pm (see 2 Wed)

Meeting: Deep Ecology/Earth Spirituality Group 7 pm (see 2 Wed)

Huron High School Hockey: A2 Parks & Rec. 7 pm (see 2 Wed)

Front Runners 7 pm (see 2 Wed)

Meetings: Lesbian, Bisexual, & Gay Men Adult Children of Alcoholics 7:30 pm (see 2 Wed)

Gay and Lesbian Bowling 7:30 pm (see 2 Wed)

Dance Improvisation Classes for Women 7:45 pm (see 2 Wed)

Bill O'Conner: Leonardo's 8 pm, N. Camp. Commons. Folk music. 764-7544

Open Stage: The Ark & AI Nalli Music 8 pm (see 2 Wed)

Bisexual Womyn's Group: LesbiGay Programs Office 8 pm (see 2 Wed)

"Harold and Maude": Hillel 9 pm, 1429 Hill. Study break video. 769-0500

Ron Brooks Trio: Bird of Paradise 9:30 pm (see 3 Thu)

## 10 Thursday

ArtTalk: U-M Museum of Art 12:10 pm. "The Way of Tea." 764-0395

"Life Stories": Peace InSight 2:05 pm (see 6 Sun)

Meeting: Homeless Action Committee 5:30 pm (see 3 Thu)

**TORTOISE AND HARE RUNNING & FITNESS CENTER**

♥ VALENTINE'S SALE WEEK ♥

February 13-19

- \$10 off all shoes
- 25-50% off all running wear

ANNIVERSARY CELEBRATION  
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Refreshments served

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**"Still Stranded: The Plight of Haiti's Refugees":** Haiti Solidarity Group 7 pm, location TBA. Panel of U-M law students from the Haiti Refugee Project. 971-8582

**Meeting:** Lambda Graduate Association 7 pm, call for location.

**Les/Bi/Gay graduate student group** 763-4186

**"On A Winter's Night":** The Ark 7 & 9:30 pm. Collaborative concert by John Gorka, Patty Larkin, Cheryl Wheeler & Cliff Eberhardt, \$15. 761-1451

**"The Israeli Economy and the Peace Process":** Hillel 7:30 pm, 1429 Hill. Talk by GM Vice-President Thomas Olmstead. 769-0500

**Meeting:** ACTUP/A2 7:30 pm (see 3 Thu)

**Meeting:** Latin American Solidarity Comm. 8 pm (see 3 Thu)

**Live Jazz:** Leonardo's 8 pm (see 3 Thu)

**"Prelude to a Kiss":** A2 Civic Theatre 8 pm (see 3 Thu)

**Terry Murphy:** Kitty O'Shea's 9 pm (see 3 Thu)

**Paw:** Prism Productions 9:30 pm, Blind Pig. Melodic alternative metal, \$5 in adv. 645-6666

**Ron Brooks Trio:** Bird of Paradise 9:30 pm (see 3 Thu)

## 11 Friday

**Yoga Seminar:** Swami Bramavidyananda Location TBA. Workshop and lecture. Runs thru 13 Sun. Call for reservations, 665-7801

**No School Days:** A2 Parks & Rec. 9 am-3:30 pm, Cobblestone Farm. Crafts, games, stories & cooking, K-6, \$21. 994-2928

**Days Off Outdoors:** A2 Parks & Rec. 9 am-3:30 pm, Leslie Science Center. Hands-on nature activities, K-5, \$21. 662-7802

**Booksigning:** Shaman Drum 4-6 pm. With U-M Visiting Prof. of Music Siglind Bruhn, author of "J.S. Bach's Well-Tempered Clavier." 662-7407

**Winter Evening at Cobblestone Farm:** A2 Parks & Rec. 6-8:30 pm, 2781 Packard. Storytelling, traditional games and cookies, \$2/\$8 per family. 994-2928

**"Democracy Under Siege: The Dismantling of Civil Rights":** Peace InSight 6:05 pm (see 8 Tue)

**"From Tsar to Lenin":** Young Socialists Student Society 6:30 pm, Anderson Rm., Mich. Union. Film about the Russian Revolution of 1917, \$3. (313) 353-4545

**Moonlight Serenade:** A2 Parks & Rec. 6:30-9 pm, Huron Hills Cross Country Ski Center, \$2.50. 971-6840

**"The Power of Myth"** 7 pm (see 4 Fri)

**Booksigning:** Borders Book Shop 7:30 pm. With Thomas McGuane, author of "Nothing But Blue Skies." 668-7652

**Mack Pool Luau:** A2 Parks & Rec. 7:30 pm, 715 Brooks. Tropical refreshments and games, \$2.50/\$1.50 youth & srs. 994-2898

**Meetings:** Lesbians, Gay Men & Bisexuals' AA & Alanon 7:30 pm (see 4 Fri)

**Hungarian State Folk Ensemble:** U-M Musical Society 8 pm, Power Ctr. Singers, dancers, & musicians, \$18-\$26. 763-3100

**"Shirley Valentine":** Michigan Theater 8 pm. Loretta Swit plays an English housewife, \$23.50-\$29.50. 668-8397

**"Lettice And Lovage":** Crowell Opera House 8 pm, 129 E. Maumee, Adrian (fee). (517) 264-7496

**"The Museum Chamber Strings":** U-M Museum of Art 8 pm. Performance w/museum tour at 7 pm. 764-0395

**The Raisin Pickers:** Leonardo's 8 pm, N. Campus Commons. Old-time dance music, swing, and "new"-grass. 764-7544

**Deadbeat Society:** The Ark 8 pm. Beyond bluegrass, \$8.75/\$7.75 mems, studs & srs. 761-1451

**"Prelude to a Kiss":** A2 Civic Theatre 8 pm (see 3 Thu)

**The Bop-Zoo Singers:** Bird of Paradise 9:30pm, \$5. 662-8310

## 12 Saturday

**Snoball Classic:** A2 Parks & Rec. Veteran's Softball Fields. Softball in the snow, co-ed teams of at least 6 players. Pre-registration necessary. Times and fees TBA. 663-0098

**Blizzard Ball Golf Scramble:** A2 Parks & Rec. 9 am, Leslie Park Golf Course. 6 holes of golf in the snow & sloppy joes. Must reg. by 4 Fri, \$40/4-person team. 971-6840

**Self Defense:** From a Lesbian, Gay Male, Bisexual Perspective 9 am (see 5 Sat)

**S.E.E.D.S. and P.I.N.E.S.:** A2 Parks & Rec. 10:30 am, Leslie Science Center. For grades 1-3, \$5; grades 4-6 at 1:30 pm, \$6. 662-7802

**Children's Hour:** Borders Book Shop 11 am. With storyteller Ron Loyd. For ages 3-7. 668-7652

**Booksigning & Reading:** Little Professor Book Co. 1 pm. With authors, ages 9-18, of "Life Stories." Book profits go to Willow Run-A2 Project for Homeless Youth. 662-4110

**Victorian Valentine's Day:** A2 Parks & Rec. 1-4 pm, Kempf House, 312 S. Division. Old world charm of traditional Valentine's Day, \$1. 994-4898

**Buhrrr Fest:** A2 Parks & Rec. 2:30-4:30 pm, Buhr Outdoor Ice Rink, 2751 Packard. Winter activities, \$2.50/\$2 youth & srs. 971-3228

**An Evening of Beethoven:** A2 Symphony Orchestra 8 pm, Mich. Theater, \$14-\$22 (stud & sr discounts). 994-4801

**Valentines Ragtime Trot:** Grand Traditions 8 pm, Pittsfield Grange Hall, A2-Saline Rd. Singles & couples welcome, regis. required, \$15 (incl. lessons). 429-0014

**Pilar Rioja & Co.:** U-M Musical Society 8 pm, Power Center. Spanish dance from 16th century to present, \$10-\$20. 763-3100

**Valentine Skate:** A2 Parks & Rec. 8 pm, Veteran's Ice Arena. Skate to rock 'n' roll, \$3.75/\$3 youths & srs. 761-7240

**Benefit Concert: Refuse & Resist** 8 pm, Trumbull Theater, Detroit. Support political prisoner Mumia Abu-Jamal (fee). (313) 279-8979

**Biza Somp & the Bichinis Bia Congo Dance Troupe:** The Ark 8 pm. Traditional dances of the Congo, \$7.75/\$6.75 mems, studs & srs. 761-1800

**"Lettice And Lovage":** Crowell Opera House 8 pm (see 11 Fri)

**"Prelude to a Kiss":** A2 Civic Theatre 8 pm (see 3 Thu)

**Terrance Simien & the Mallet Playboys** 9:30 pm, Blind Pig, \$7.50 in adv. 645-6666

**The Bop-Zoo Singers:** Bird of Paradise 9:30 pm (see 11 Fri)

## 13 Sunday

**Annual Meeting:** Community Farm of A2 1 pm, Rudolph Steiner School, 2777 Newport. 994-9136

**Storytelling Hour: Generations** 1 pm, 337 S. Main. With Joan Blos, author of "One Very Best Valentine's Day." 662-6615

**Winter Fun Day:** A2 Parks & Rec. 1 pm, Leslie Science Ctr, 1831 Traver Rd. Outdoor activities, \$2, (kids under 3 free). 662-7802

**Booksigning and Reading:** Little Professor Book Co. 1 pm. With Martha Randolph Carr, author of "Wired." 662-4110

**Victorian Valentine's Day:** A2 Parks & Rec. 1pm (see 12 Sat)

**Sunday Tour:** U-M Museum of Art 2 pm. "The Portrayal of Love in Art." 764-0395

**"Open Door for '94" Ministry to Gay Men, Bisexuals, & Lesbians** 2 pm (see 6 Sun)

**"Lettice And Lovage":** Crowell Opera House 2 pm (see 11 Fri)

**"Democracy Under Siege: The Dismantling of Civil Rights":** Peace InSight 2:05 pm (see 8 Tue)

**Swimming:** A2 Queer Aquatics Swim Team 4:30 pm (see 6 Sun)

**"Pros/Cons of Women's Studies Programs":** Feminist Salon 6 pm, Common Language Bookstore. Discussion for women. 663-0036

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

**Mystery Book Reading Group:** Little Professor Book Co. 6:30 pm. With a special mystery guest speaker. 662-4110

**Sunday Jazz:** Del Rio 6:30 pm (see 6 Sun)

**"An Alternative to American Agribusiness":** Community Farm of A2 7 pm, A2 Public Library. Slide show/discussion. 994-9136

**Meeting:** A2 Playwrights 7 pm, 320 S. Main, 2nd Fl. Playwrights' reading and discussion group. 995-2047

**Meeting:** 22+ Women's Bi-Friendly Group 7 pm (see 6 Sun)

**Melanie Kaye/Kantrowitz:** Hillel 7:30 pm, 1429 Hill. Talk by author, social activist, and director of Jews for Racial and Economic Justice. 769-0500

**Meeting:** Ypsilanti Lesbian, Gay Men, & Bisexuals' AA 7:30 pm (see 6 Sun)

**"I Never Saw Another Butterfly":** Hillel 8 pm, Recital Hall at School of Music. Featuring U-M Professor Ellwood Derr. 769-0500

**Paul Finkbeiner Session Night:** Bird of Paradise 9:30 pm (see 6 Sun)

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**A2 "Bluestage**



A2 "Bluestage": Blind Pig 10 pm (see 6 Sun)

## 21 Monday

The Art of Active Meditation 1:30 pm (see 3 Thu)

Front Runners 5 pm (see 2 Wed)

Tenant Talk: A2 Tenants Union 6:30 pm (see 7 Mon)

Teen Les/Bi/Gay Support Group 7 pm (see 10 Mon)

Multiple Sclerosis Support Group 7 pm (see 7 Mon)

"On Buddhism": Zen Buddhist Temple 7:30 pm, 1214 Packard. Talk by Zen Master Samu Sunim, spiritual director of the Buddhist Society of Compassionate Wisdom, \$5. 761-6520

Shamanic Journeys 7:30 pm (see 7 Mon)

♯betry Reading: Guild House 8:30 pm, 802 Monroe. 930-2970

Social for Lesbians, Bisexual People, & Gay Men: Canterbury House 8:45 pm (see 7 Mon)

Bird of Paradise Orchestra: Bird of Paradise 9:30 pm (see 7 Mon)

## 22 Tuesday

Blind and Visually Impaired Support Group 5:30 pm (see 1 Tue)

"Closets are for Clothes": WCBN 88.3 FM 6 pm (see 1 Tue)

"Naming the Truth": Peace InSight 7:05 pm, Cable Channel 9. Debbie Billings shows slides from her "Witness for Peace" delegation to Nicaragua. 769-7422

Support Group: Adult Daughters of Alcoholism & Other Trauma 7:30 pm (see 1 Tue)

"The Myth of the Underclass: Long-Term Poverty in America": Democratic Socialists of America 8 pm, 802 Monroe. Talk by Terry Adams of U-M's Inst. for Social Research. 662-4497

Allstair Brown: The Ark 8 pm. Scottish tunes, with Roger Houghton & Cherie Whalen, \$9/\$8 mems, studs & srs. 761-1451

Gay Men's Therapy Group: A2 Counseling Associates 8 pm (see 1 Tue)

Cary Kocher/Paul Keller Quartet: Bird of Paradise 9:30 pm (see 1 Tue)

## 23 Wednesday

ArtVideo: U-M Museum of Art 12:10 pm. "Zen Culture, Zen Spirit." 764-0395

Muscular Dystrophy Support Group: A2 Center for Indep. Living 1 pm, 2568 Packard. 971-0277, 971-0310 (TDD)

"Buhrrr Blast": A2 Parks & Rec. 3:30 pm (see 2 Wed)

"Womyn's Rites & Rhythms" WCBN 88.3 FM 6 pm (see 2 Wed)

Front Runners 7 pm (see 2 Wed)

Meeting: Deep Ecology/Earth Spirituality Group 7 pm (see 2 Wed)

Gay and Lesbian Bowling 7:30 pm (see 2 Wed)

Meetings: Lesbian, Bisexual, & Gay Men Adult Children of Alcoholics 7:30 pm (see 2 Wed)

Dance Improvisation Classes for Women 7:45 pm (see 2 Wed)

"Much Ado About Nothing": A2 Civic Theatre 8 pm, 2275 Platt, (lee). 971-2228

The Best of Open Stage: The Ark & Al Nalli Music 8 pm, The Ark. Showcasing two of the top performers to come out of the Open Stage series, \$6/\$5 mems, studs & srs. 761-1451

Ron Brooks Trio: Bird of Paradise 9:30 pm (see 3 Thu)

## 24 Thursday

Meeting: Homeless Action Committee 5:30 pm (see 3 Thu)

CRA Workshop: Community Reinvestment Alliance 7 pm, A2 Community Center, 625 N. Main. Learn how to benefit from the Community Reinvestment Act of 1977 (requires banks to make credit available to the entire community). 677-1400

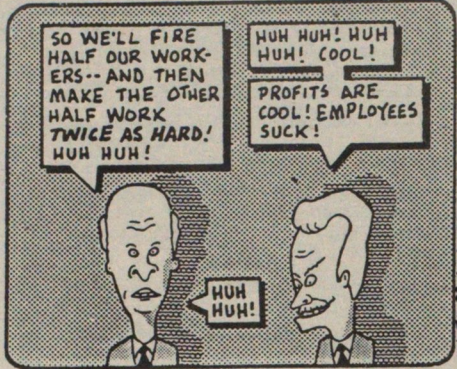
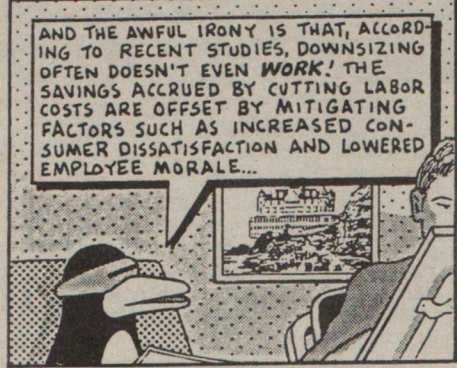
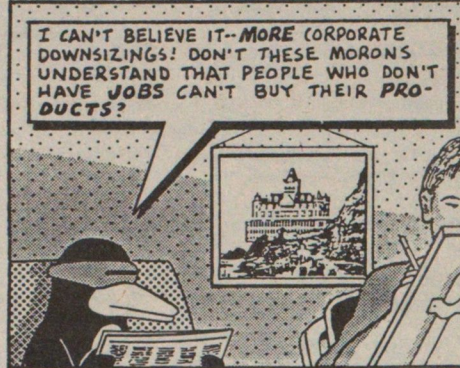
Meeting: ACTUP/A2 7:30 pm (see 3 Thu)

Altan: The Ark 8 pm. "The Irish traditional group of the '90s," \$12.50. 761-1451

"Much Ado About Nothing": A2 Civic Theatre 8 pm (see 23 Wed)

Ron Brooks Trio: Bird of Paradise 9:30 pm (see 3 Thu)

## THIS MODERN WORLD by TOM TOMORROW



## 25 Friday

U.S.-Cuba Friendship Caravan: Interfaith Council for Peace and Justice Humanitarian aid caravan on their way to Cuba. Call for details, 663-1870

"Naming the Truth": Peace InSight 6:05 pm (see 22 Tue)

Stone Soup: PJ's Used Records 7 pm, 617 B Packard. Hard rock and no-holds-barred blues and punk. 663-3441

"The Power of Myth" 7 pm (see 4 Fri)

Lesbians, Gay Men, & Bisexuals' AA & Alanon 7:30 pm (see 4 Fri)

Storytelling Festival: The Ark 8 pm. Three performers, \$12.50. 761-1451

"Much Ado About Nothing": A2 Civic Theatre 8 pm (see 23 Wed)

Greg Abate: Bird of Paradise 9:30 pm, \$5. 662-8310

Dance Jam: People Dancing 10 pm (see 4 Fri)

## 26 Saturday

Movement & Sound Journey: Project Paradigm 10 am, Friends Meeting House, 1420 Hill. Expressive arts therapy workshop, \$30. 697-1579

Children's Hour: Borders Book Shop 11 am. Stories for ages 3-7. 668-7652

Booksigning & Discussion: Little Professor Book Co. 1 pm. Appliance Doctor Joe Gagnon will answer questions and sign his "First Aid." 662-4110

Sunday Funday: Generations 1 pm. An hour of music, dance, and fun for ages 3 and up. 662-6615

Reading: Borders Book Shop 2 pm. With Douglas Coupland, author of "Life After God." 668-7652

Wiccan Full Moon Ritual: Goddess Studies 7 pm, 1522 Hill. 665-5550

Klezmer Dance Party & Ethnic Food Fair: Jewish Community Center 7:30 pm, Campus Events Building, WCC, \$12 in adv./\$8 studs. 971-0990

Storytelling Festival: The Ark 8 pm (see 25 Fri)

"Much Ado About Nothing": A2 Civic Theatre 8 pm (see 23 Wed)

Greg Abate: Bird of Paradise 9:30 pm (see 25 Fri)

## 27 Sunday

Children's Concert: The Ark 1 & 3 pm. Storytelling Festival show, \$5. 761-1451

Sunday Funday: Generations 1 pm, 337 S. Main. Music, dance & fun for children 3 and up. 662-6615

"Feed the Poets": Del Rio Bar 1:30 pm. Readings by area poets. 761-2530

"Open Door for '94" Ministry to Gay Men, Bisexuals, & Lesbians 2 pm (see 6 Sun)

"Naming the Truth": Peace InSight 2:05 pm (see 22 Tue)

Swimming: A2 Queer Aquatics Swim Team 4:30 pm (see 6 Sun)

"Owl Calling with Nan": Sierra Club 5 pm, A2 City Hall parking lot. Hike thru Waterloo Rec. Area; optional food stop. 769-7527

"Women and Power": Feminist Salon 6 pm, Common Language Bookstore. Discussion for women. 663-0036

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

Sunday Jazz: Del Rio 6:30 pm (see 6 Sun)

Booked for Sundays Book Group: Little Professor Book Co. 7 pm. Topic: "Maybe the Moon" by Armistead Maupin. 662-4110

Meeting: A2 Playwrights 7 pm (see 13 Sun)

Meeting: Ypsilanti Lesbian, Gay Men, & Bisexuals' AA 7:30 pm (see 6 Sun)

Storytelling Festival: The Ark 8 pm (see 25 Fri)

Paul Finkbeiner Session Night: Bird of Paradise 9:30 pm (see 6 Sun)

A2 "Bluestage": Blind Pig 10 pm (see 6 Sun)

## 28 Monday

Front Runners 5 pm (see 2 Wed)

Tenant Talk: A2 Tenants Union 6:30 pm (see 7 Mon)

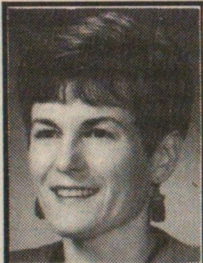
Teen Les/Bi/Gay Support Group 7 pm (see 10 Mon)

Multiple Sclerosis Support Group 7 pm (see 7 Mon)

Shamanic Journeys 7:30 pm (see 7 Mon)

Poetry Reading: Guild House 8:30 pm, 802 Monroe. 930-2970

Social for Lesbians, Bisexual People, & Gay Men: Canterbury House 8:45 pm (see 7 Mon)



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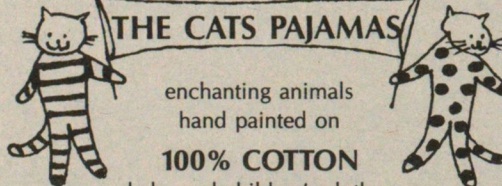
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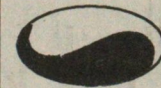
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