

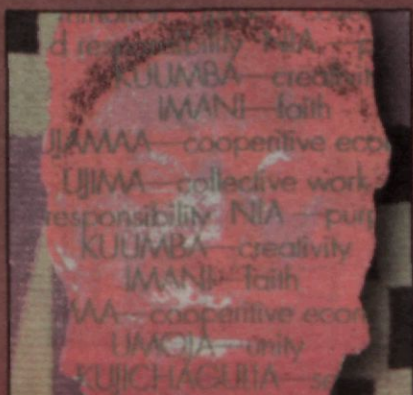
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Minority Opportunity News

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DEC. 1993



Kwanzaa Festivities — Celebrating First Fruits

MON brings you a comprehensive overview of the Kwanzaa celebration including its history, celebration highlights around Dallas and even hometown Nguzo Saba examples



**From the
Publisher**
Thurman Jones

Stewards of the vote

*There must be careful
balance when
preachers give voting
advice from the pulpit*

It has long been the case that politics can breed very strange bedfellows. There is perhaps no stronger indication of the truth of this adage than the current situation that we find in the New Jersey gubernatorial elections. I am sure that many of you are aware of the alleged conspiracy between republican staff and Black democratic preachers to minimize the voting impact of African Americans in that state. The scheme suggests that the republican staff paid these Black ministers to discourage their voters from voting and further for voting for the democratic candidate.

The implications of this conspiracy continue to unfold. As you may also know, the Federal Government has commissioned a Grand Jury to investigate the allegations of voter manipulation. I am sure that over the next few months this situation will continue to have some interesting discussions.

I certainly find fascination with some of the implications that are inherent in this particular issue. For example, apparently—at least in New Jersey—there is a strong perception that the Black ministers could in fact influence the voting and other related characteristics of the African American community. I can follow the logic of believing that since many African Americans do attend places of worship, that this may in fact be a point to communicate with the African American community. However, there is an assumption that underlies the New Jersey situation that much more than communication could be done. It further suggested that, like sheep, the congregations could be led around blindly—even to points that made no sense for their own political futures.

Another interesting note is the role that Black ministers play in the political arena. Obviously, I believe

(continued on page 6)

In The News

VA prepares for Expansion



The Dallas Department of Veteran Affairs Medical Center held a Ground Breaking Ceremony on Nov 15 for the construction of its Clinical Addition and Spinal Cord Injury Center on the front lawn of the main hospital.

The Clinical Addition and Spinal Cord Injury Center are the largest components of an overall \$153.6 million expansion of the medical center which serves veterans in 30 north Texas counties.

An estimated 5,000 construction-related jobs are projected to be generated in the Dallas/Fort Worth region as a result of the project.

For more information call Kathy Salazar (214) 372-7000.

DART names new CEO

Roger Snoble was named the new Chief Executive Officer of Dallas Area Rapid Transit (DART), and is scheduled to begin working with DART in January '94.

Mr. Snoble will help to oversee all day-to-day operations and external affairs of the transit authority.

Mr. Snoble holds a masters degree in Economic Geography and a Bachelor of Science degree in Education, both from the University of Akron. For more information call (214) 749-2662.

New book embraces single adults

Singles Principles: The Single Woman's Ten Step Guide To Power a book written by singles expert, Sharon C. Patterson, is available in selected bookstores and by mail order.

The book is a compilation of three years of research based on the experiences of single, divorced, widowed and battered women across the nation. It offers ten empowering principles supported by scriptural references.

Ms. Patterson, a native of Charlotte, N.C. and recently named among the nation's top spiritual leaders by *Upscale* magazine, is nationally recognized for her authority on issues facing single adults. Her expert advice

has appeared in such magazines as *USA Today*, *Essence*, *Dallas Morning News*, *National Christian Reporter*, and the *Quarterly Review*.

For more info call (214) 748-0466.

Red Bird Mall introduces Accommodation Program

Smoking and non-smoking shoppers will benefit from the newly implemented guidelines that were set by the Accommodation Program for Red Bird Mall. Under the new program, smoking will be permitted in three designated locations in the mall.

The program was designed in an effort to improve the overall shopping environment for all the Red Bird Mall shoppers. Special signage and "Smoking Area" plaques will be posted to inform patrons of the new guidelines and designated areas where smoking is permitted.

For more information call Barbara Bradford, (214) 296-1491.

HOV Lane closed for holidays

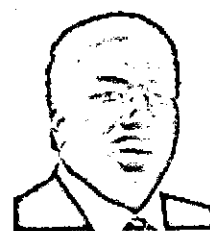
DART will close its High Occupancy Vehicle lane on I-30 and offer Sunday service on its bus route and van network.

On Thursday, November 25 (Thanksgiving), Saturday, December 25 (Christmas), Saturday, January 1, 1994 (New Year's) and Monday, January 17, 1994 (Martin Luther King Jr. Day), all DART buses, HandiRides and DARTabout vans will operate on Sunday schedule—bus routes and van

services that do not operate on Sundays will not be offered that day.

Those needing holiday van service should call in advance to HandiRides reservations at (214) 827-1986 or DARTabout reservations at (214) 742-2688.

Senator West Speaks at breakfast



State Senator Royce West was the guest speaker at the monthly breakfast co-sponsored by the U.S. Department of Commerce and the Minority Business

Development Agency (MBDA). He spoke on the subject of bills affecting minority/women-owned businesses.

MBDA cosponsors a monthly breakfast to allow minority business owners to interact with other business owners, potential major contractors and Federal agencies that assist in economic development.

For more information call Carmen A. Chairez at (214) 767-8001.

UTA receives Grant
The Texas Higher Education Coordinating Board has awarded more than \$3.6 million in research grants to the University of Texas in Arlington.

Twenty-three UTA faculty received the basic and applied research grants in several disciplines, including earth sciences, engineering, physics and materials technology.

For more information contact Provost Dalmas Taylor at metro (817) 273-2103 or Raymon Shoults, metro number (817) 273-2105.



Comic treatment

I write you this letter to compliment MON. I really appreciate the concern and thoughtfulness that MON takes for the African American community.

My most recent concerns are of the unfortunate treatment of Big City Comics by one of the world's leading toy stores—Toys 'R' Us. I feel that Big City Comics has been treated unfairly in this matter and hope that it is resolved in a positive manner.

Again, keep up the good work on informing the community on issues that would otherwise be disregarded.

Ericka Montgomery Thompson

Parity please

I have just finished flipping through your newspaper and I am a minority (Hispanic), and I had never seen one of your papers before.

I must say I'm very disappointed because I did not see one single Hispanic minority in your paper. Just because Hispanics don't make a big fuss about not being recognized like Black people do (not that I have any thing against Black people, my best friend is Black) doesn't mean that we don't have to be recognized.

Get a grip. We do exist, you know.

*Leticia Salinas
Austin, TX*



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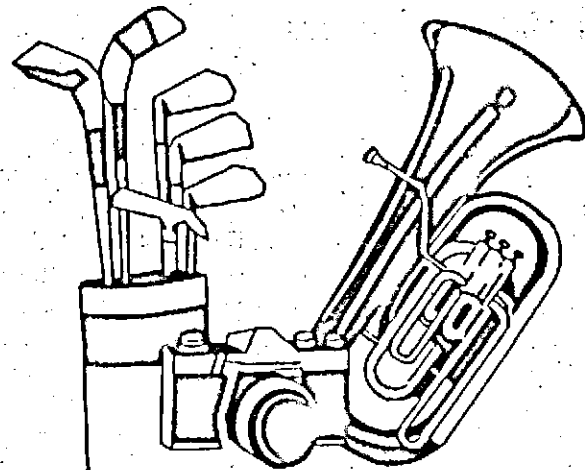
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The business end

A monthly column of events, people and goings-on



Tai Jones

The City of Dallas Office of Minority Business Opportunity will sponsor a "Business Opportunity Forum," on Tuesday, December 7, 1993 from 6:00 p.m. to 9:00 p.m. in Dallas City Hall located at 1500 Marilla, Great Court on the second floor. The "Business Opportunity Forum" will allow minority business owners an opportunity to improve their business and markets of interest within the procurement offices of several local contracting entities. Some of the entities that will be present are: the City of Dallas, Dallas Housing Authority, Dallas Independent School District, Bank One, Nations Bank, Dallas/Fort Worth International Airport, World Cup USA 1994, and numerous others. If

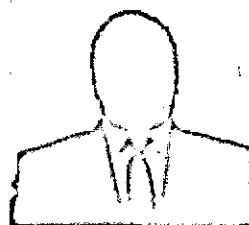
you are interested in attending the forum, please call 670-6923 (press option 9) to confirm your attendance.

A recent request from State Senator Royce West allowed over forty state agencies to convene at Paul Quinn College to present local minority and woman-owned businesses an opportunity to procure services; it also resulted in over \$60,000 in contracts being awarded.

The event attracted over 450 participants from multicultural and diverse business backgrounds.

Overall, all participants agreed that the event was an essential element to continually foster a positive relationship between HUBs and the State's contracting agencies. Countless HUBs agreed that the fair allowed them to remove many of the myths about their capabilities. Senator West eloquently added, "The businesses that attended didn't want a handout...They just want a hand."

Dikita Engineering, a multidisciplinary professional services firm engaged in the practices of



Engineering, Planning, and Construction/ Program Management, recently celebrated Charles A. Richardson, P.E., as its newest stockholder for Dikita Enterprises of Texas. During his five years of affiliation with Dikita, Mr. Richardson has greatly enhanced the firm as the Vice President of Operations. He has been an essential part of Dikita's growth and development into one of the largest minority-owned Engineering firms in the southwest.

As the Principle Vice President of Operations, Mr. Richardson will continue to head Dikita's highly qualified team of engineers, planners, and managers in emphasizing the quality control, timeliness, and cost efficiency the company was founded upon.

African-American businessman, Jay Martin, recently acquired Dallas-based company, Just Technical Associates



(JTA). The multimillion dollar corporation has offices in both Dallas and Houston. JTA is recognized as a leader in providing management consulting, application design, programming, technical support, and training. For more information about JTA and its services, you may call (214) 748-0466.

Tai Jones is the Business Events editor for MON. If you have company news or events of interest, please fax them to Ms. Jones at (214) 905-0949.

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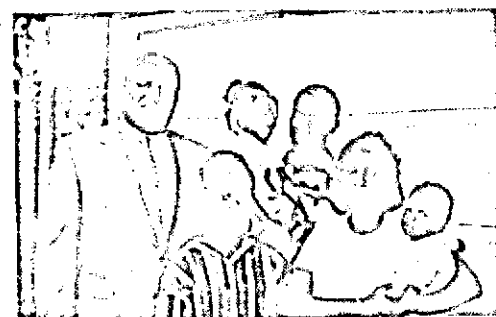
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Mr. Daniel Calwell (left, Owner of First Homes), with the Shamlin Family of Dallas, who recently purchased a new home from First Homes.

Voting rites

Don't vote for accommodating blacks and ill-meaning liberal whites



Thomas Muhammad

I recently went on vacation to visit my sister and her family in Alabama. They own about about nine clothing stores in five Alabama cities, so occasionally I go up to work at the stores and at the same time get

away from the hustle and bustle of Johannesburg West (Dallas).

While visiting two of their stores in Selma, I was inspired to choose my topic for this column. You probably remember that Selma played a key role toward our people's success in this country. If you don't remember, then please allow me to elaborate on the importance of civil rights protests of the past as they relate to this particular city.

I'm sure you remember the great march from Selma to Montgomery, and so do I. But back then I thought that it was just another march like every other march in those days.

But the Selma march was very different because it was the march that assured getting people of color elected to office throughout the United States. This period is known as "Bloody Sunday" and rightly so because of the horrible atrocities done to peaceful people who were marching for the right to vote.

That horror was played out on television screens throughout the world. Women, children, and senior citizens were beaten, fire hosed, and jailed as they attempted to cross the famous "Edmund Pettus" bridge.

I don't know how many of you

reading this column have been to visit the National Voting Rights Museum in Selma, but I will say if you have not, then I strongly suggest that you do—especially, elected officials both African-Americans and ill-meaning liberal White elected officials. The importance of visiting this museum will help you understand how we now have African-American elected officials and why they must remain strong and committed to the struggle of our people's liberation.

In the founding of this nation, all Americans were denied the right to vote for those who really governed, beginning in 1619 with the settlement at James Town. It did not matter how rich or powerful, educated or white, Americans simply could not vote for those who really governed. The total denial of the right to vote ended when Americans rose up shouting "No taxation without representation," and engineered the American Revolution which led to independence from the British in 1787.

The propertied white men who had suffered the denial of the right to vote along with all other Americans, in their flush of freedom decided that only white men with property could vote. All women, African-Americans and Native Americans, were denied the right to vote.

The initial constitution did not specifically define or limit the right to vote, but it did set out the basis for determining representation in Congress. It excluded Indians not taxed, and provided 3/5 representation for slaves and full representation for free persons.

Then in 1870 another leap forward came with the Fifteenth Amendment to the U.S. Constitution which allowed

all citizens to vote without regard to race, color, or former conditions of slavery. The Fourteenth Amendment declared all persons born in the country as citizens. However, women and most Native Americans were still denied the right to vote.

The period following the adoption of the Fifteenth Amendment is known as Reconstruction. During this time, quite a few Black men were elected to positions such as county commissioners or congressmen. Women still could not vote or seek and hold office regardless of color or property. Within a few years, the struggle regressed with the right to vote being retaken from Black men.

By 1901 Black men in the South and other parts of the country could not vote despite plain and clear constitutional amendments on the books. This denial was achieved through property restrictions, poll taxes, grandfather clauses, poll tests and sheer terror.

The struggle continued reaching another peak with the passage and ratification of the Nineteenth Amendment to the constitution in 1920, which provided women the right to vote. While the Nineteenth amendment did not specify "White women" it was treated as such and Black women could still be denied the right to vote.

had been consistently excluded, were included. Now if this does not get you off your hinds and force you to the polls, I clearly suggest that you make a visit to the National Voting Rights Museum in Selma... now!

This background will hopefully help you realize how important your vote is. So please don't waste it on people who will not push your agenda. A lot of us are throwing away our votes on Black people with white agendas—but don't take my word for it just watch the way they vote while in office.

As for ill-meaning White liberals, I'm talking about people who take advantage of us and occupy elected positions that were made specifically through redistricting for people of color. Shame on you! If you really cared about us, you would resign from your seats and help some person of color get those seats. But you won't because you probably could not get elected by any White folks with sense, so you choose to prey on us. Malcolm X told us years ago about white liberal politicians, when he was asked about who he favored in the presidential race between Barry Goldwater or Lyndon B. Johnson.

Malcolm said "Conservatism in America's politics means let's keep the niggers in their place, and liberalism

means let's keep the Kneegrows in their place—but tell them we'll treat them a little better—let's fool them more, with more promises."

It is important that we vote for African-Americans who will stand up for us with more than lip service.

And if they don't,

we should vote them out of office. As for ill-meaning White liberals, you should convert, be liberated and move into a racist white district and we will help you win that seat. Until then the struggle continues.

On the Community's

pulse

The struggle continued over the next 45 years, reaching a crescendo with the 1965 Voting Rights Act which gave every citizen the right to vote without regard to property, education, race, or sex. Native Americans, who

we should vote them out of office. As for ill-meaning White liberals, you should convert, be liberated and move into a racist white district and we will help you win that seat. Until then the struggle continues.

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(Cont from page 2)

that most of our religious leaders would agree that we all should have a concern for the political dimensions of our lives. And I really don't feel that there is a conflict of interest with politics in the African American church—considering it's the most powerful and cohesive element in the Black community. But the New Jersey concerns illustrate that sometimes these ministers may not be very much in touch with political realities themselves. They raise the question as to how freely we should accept the advice of anyone without conducting our own analysis of the true facts of the matter.

A third assumption in this matter is that

African Americans who attend churches apparently were perceived to have a greater likelihood of being those who would go to the polls and vote (or not vote) once they had received information. I am not sure if this is an accurate assumption or not. In any case, I am more concerned about the parallel assumption that those who do not fit into this category will probably not participate in our political system. A number of questions are raised relating to the need for not only church-going folk to participate and vote, but everyone's obligation to encourage all African Americans to actively participate in the process.

Tips for Salon Shopping



Jerrell Solomon

One of the easiest and most direct ways of finding a good salon and stylist is by asking. Don't hesitate to inquire of someone with a terrific haircut or color. Where it was done? Who did it? And how much did it cost?

Make an appointment for a consultation, do not be afraid to go and ask as many questions as you like. This service should be free and not a brush-off; that's an indication that this is not the salon for you. Make the final decision yourself as

you gather information and investigate the salons you have selected.

Look around at the work by the stylist and notice the atmosphere of the shop in terms of blending with your personality. For example:

1. Is the clientele within your age group?
2. Is the receptionist attitude friendly, attentive, distracted, or snobby?
3. Is the waiting room comfortable — enough seating and magazines?
4. What kind of music is playing — rock, classical, jazz, pop or rap?
5. Decor: Is it formal or casual and do you feel out of place?
6. Is the staff cooperative, argumentative or too self-involved?
7. What type of products are for sale? Price?
8. Do you feel like you are being pressured to buy goods or services?
9. Is the conversations general or gossipy?
10. Does your consultant seem patient? Interested? Understanding?

Selecting the right salon and stylist helps to set the stage for communicating your ideas about any change relating to your person — how you look now, how you can look, and how you want to look. Remember that trust, confidence, honesty and free exchange of ideas between client and stylist are a must.

Show your hair to your new stylist before you have anything done. While it is dry, it will help the stylist determine what is best for your hair by knowing the degree of curl, frizz, and straightness. However, if you continue to show the stylist your hair every visit, it indicates a lack of confidence on your part and you are not being fair to yourself or the stylist.

When you are not sure about what look you feel, you should be able to trust the stylist to make the right decision. If the stylist acts impatient, doesn't explain a decision, or your personalities clash, move on to the next salon.

A good stylist should make suggestions about what cut will enhance your face. Learn the buzz words for hair cutting: "healthy cut" take 1/4 off all around to get rid of split ends. "Shape or trim" take off one inch all around. Expect the stylist to suggest the best products for you to use and to avoid. Also, expect to be informed about which hair tools you should use between visits.

A stylist that understands your hair texture and hair quality should offer tips on styling at home to achieve the same look by your self. If you lack confidence in your stylist chances are you will never be happy or comfortable with the results.

Don't be afraid to switch to someone better. If you still have doubts, it's okay. It's your hair and you must live with it—not the stylist. **For more info., call (214) 702-9532**

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Judicious decisions

Understanding the municipal courts — and making balanced decisions — may just help you beat that speeding ticket

By Ralph Ferguson

There are two things you do not want to occur with your case: first, you do not want the court to add the failure to appear charge to the original violation. The failure to appear charge means you fail to contact the court in person or in writing.

A fine for failure to appear may vary from \$1 to \$200. It is the judge's option to set the fine. Every court fines this charge differently. You may avoid the failure to appear charge by immediately acting responsibly to your citation. Read the instructions on the rear of the citation, you learn how much time you have to contact the court in person or writing to avoid additional penalty. If you elect to write the court, it is prudent to call and verify receipt of your request.

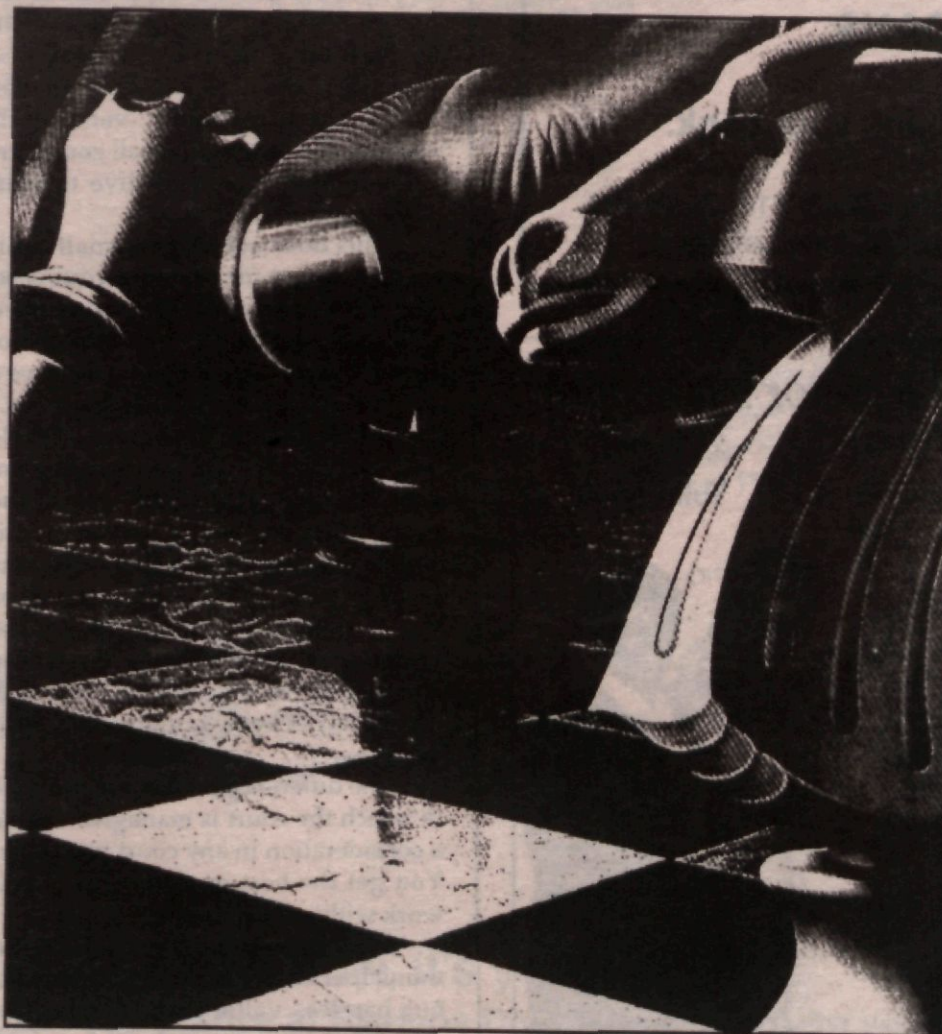
It is not the courts responsibility to update. Living in a democracy, you have responsibilities. You have rights and privileges which are beneficial when executed. Court clerks are drowning in paper, you do not want to leave the outcome of your action in their hands. If you are unable to manage your case, you need to hire an attorney or risk a potential negative outcome.

Second, you do not want to set a court date for a hearing and not appear. In many courts, the judge signs the warrant for no show when you fail to answer the docket call. The court clerk issues a capias profino which serves the same purpose as an arrest warrant. The police enters its number into the regional computer network. Your are subject to arrest and treatment as a felon until the police conclude you are not dangerous.

When you schedule a court date, you notify the court if you are unable to appear. Court is a legal process no one can alter events unless you act. Intent does not have a positive meaning in court, it is what you do that counts.

It is difficult if not impossible to request a change the same day you are to appear. You get the best results requesting the change 24 hours before your scheduled appearance.

The important thing is not to gamble. If you are unable to hire an attorney, the decision must be to appear or call the court clerk for assistance. The clerk informs the judge, and the judge



decides whether to order the warrant.

The court is not insensitive. The judge may withhold the warrant, and order the clerk to re-schedule your hearing. On the new date, the court may require you to appear with proof to substantiate why the court should not penalize you for not appearing on the original date.

There is a reason for everything, but it may not excuse you from severe penalty. This is why you must do whatever is reasonable to appear. The court may only react to what it knows as fact. To keep a minor problem from getting out of control, it is your responsibility to assure the lines of communication remain sufficiently open until closure.

Often, citizens believe they have no opportunity of winning in municipal court. The reason citizens feel this way is the belief every community with officers on the roadways writing citations is a speed trap.

Tax dollars as well as state and federal grants pay for officers to catch vio-

lators on the roadways. More lives are loss on the roadways than in war. One way to reduce the mayhem is to have high visibility of police on the roadways and frequent writing of citations.

The combination of high visibility and citations reduce crime and accidents. No criminal wants to enter a community with a direct action police organization. The traffic stop is one of the most dangerous elements of police work. The officer does not know who

and violence escalates exponentially for everyone, including officers. The purpose of the roadway citation is to prevent highway carnage, though inherent danger exists officers faithfully continue to protect the entire community.

Whether the municipal court is large, medium or small, you do not want to abuse your privilege. The majority of cases in municipal court require a yes or no answer, except for speeding where debate may center around your exact speed beyond the limit.

You do not want the judge or jury to perceive your case as a nuisance. If you are unable to pay the fine, enter the appropriate plea and/or request more time, this assures an outcome which is manageable by your action. Anything else removes the case from your immediate control.

A court in a community of 100,000 plus population is a large organization. It is wise to do as much by mail as is allowable by the judge. A court this size requires waiting time. You have a limited number of clerks trying to explain complex procedures with considerable background noise.

If you decide to have a trial, the prosecutor may try to plea bargain a final time. You can reject the offer. The prosecutor will use every resource to get a maximum fine once plea bargaining has been exhausted. In making the decision to go forward to trial, you should be deliberately careful.

Even though the officer may not appear to testify, this does not mean your case automatically is dismissed. There are actions in the prosecutor's legal arsenal that may not benefit you. The most effective large court strategy is to review your options and use them prudently.

In mid-size courts, cities with a population of more than 30,000, are more difficult to manage in the trial process. The court usually has one judge and a prosecutor to make a docket call. These are often no nonsense courts, because the court officers are on the clock. They must process as many cases as possible to keep pace with the workload.

is behind the wheel or hidden in the vehicle. The citation is an effective use of law enforcement time, because it encourages safety as well as deter criminal activity.

If you are on the roadway traveling faster than the speed limit or have defective equipment, you are committing a crime. The officer that stops you is doing what the law requires, not

The difference in courts is the style in which the court is managed. You get the best outcome when you work within the guidelines.

trapping you. As a citizen you must understand that the fight against crime includes the roadways.

It is important to realize the more police protection citizens demand risks

The cases in mid-size courts are going to be in order and correct. The prosecutor is going to spend little time negotiating. The prosecutor believes in
(Cont. on next page)



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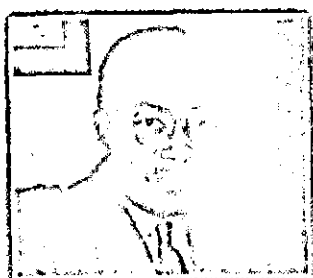
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the case and quickly challenges your court know-how. If you blink, the prosecutor will assert adversarial authority with no mercy.

You must not take it personal but present an effective rebuttal. Mid-size courts have heavy dockets and every case must be heard. If you have motions or evidence, you need to move equally fast getting the judge to rule on its admissibility. There is nothing easy about the process. You must have a clear idea of what you want to achieve as well as how to go about it.

Small courts are the jewels of the justice system. They practice swift application of the law. You may find the judge open to listening to you while the prosecutor vehemently objects. The judges in small courts are considerably more sensitive to your disadvantage.

This does not make a small court an easy target for winning your case. The same rules apply they treat them differently in small courts. You do not gain an advantage, because you have a judge that listens as well as questions.

Small courts allow great latitude with defendants. They know they are subject to the label speed trap. If the police are active on the roadways, citizens are going to find their citations objectionable. The small court judges wait for you to submit proof that the violation is bogus. They know the aggravation they hear from citizens is the anxiety of being caught and having to pay.

The difference in courts is the style in which the court is managed. This is a consideration in any court you enter. You get the best outcome when you work within the guidelines.

How important is money to the municipal court? It is very important, but has less value than justice. The municipal court process will fine only Class C misdemeanors. There's no jail time on Class C misdemeanors; the fine is the only means of penalty in

municipal court. Other options of punishment are available, but the judge does not have to exclude fine or fee when using alternatives such as community service.

Beneath the layers of law is a justice industry, it serves to reduce as well as prevent crime. A multi-purpose system does not benefit the individual but protects the community. Every community uses fine revenue for enhancements, but no one relies on it due to non-predictability.

The mission of the municipal court is justice. The municipal court is forgiving and sensitive in its judgments. In a guilty verdict, you are going to pay because Class C misdemeanors are fine only violations.

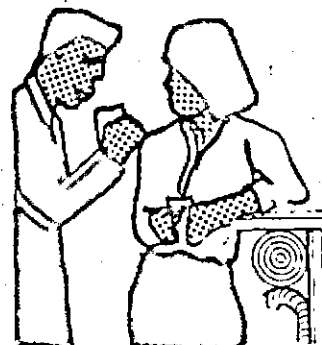
As a citizen, you want a court which offers swift and impartial justice. This does not mean it is going to be fair or right consistent with personal interpretation. The court is deciding on fact presented. You have bad facts, the outcome of your case will be representative of that information. There is nothing which occurs in court that does not require careful preparation.

The justice system is vitally important to us. Without it we invite chaos, this is why as citizens we must reach out to serve the justice system. The courts are extraordinarily frail. The court learns from its action and some of what it does is not correct. Given its flaws, the justice system is humble as well as dynamic. At no point in history has the court failed to encourage the correction of bad law—laws which result from decisions made from deficient information or improper perceptions. The court is the window of reason a society must keep open.

These articles are to give you some insight into the justice system. They do not make the system simple but tries to level the field so you may be more successful in managing your case. If you have specific questions pertaining to municipal court direct them to MON for my reply.

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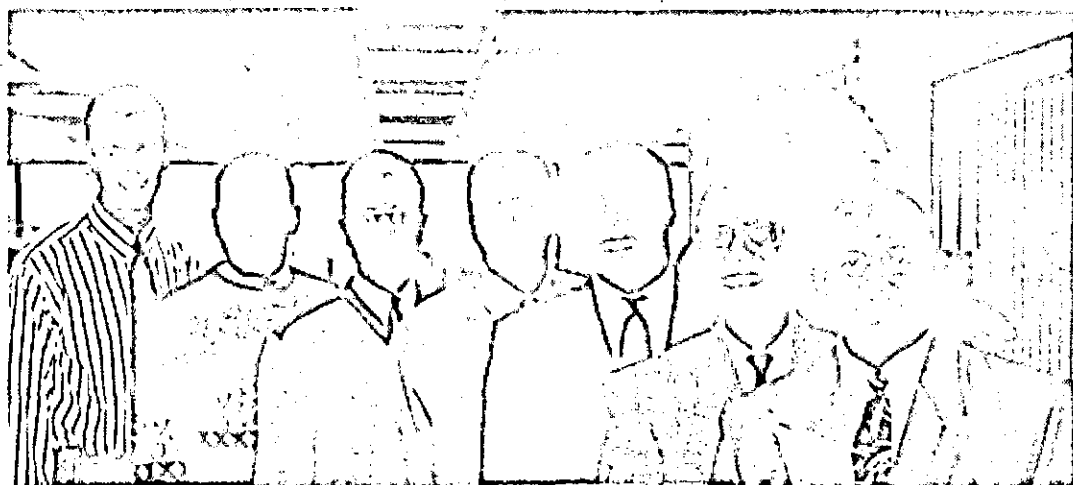
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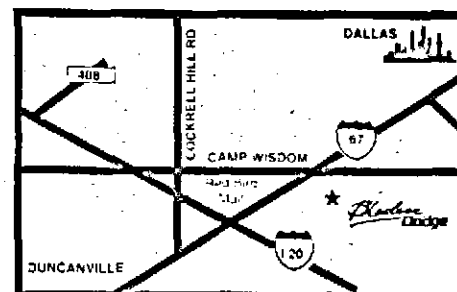


From left to right: BILL SADDLER, JR., CEDRIC CHASE, DON HENDRIX, JOE BELL, MIKE REVELL, VIRGIL SEALS, JR., HENRY L. HILLARY, JR.

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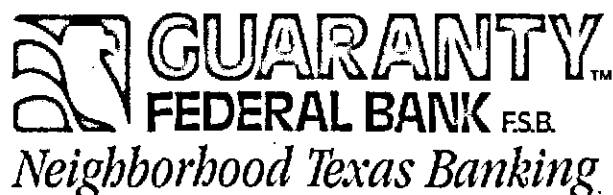
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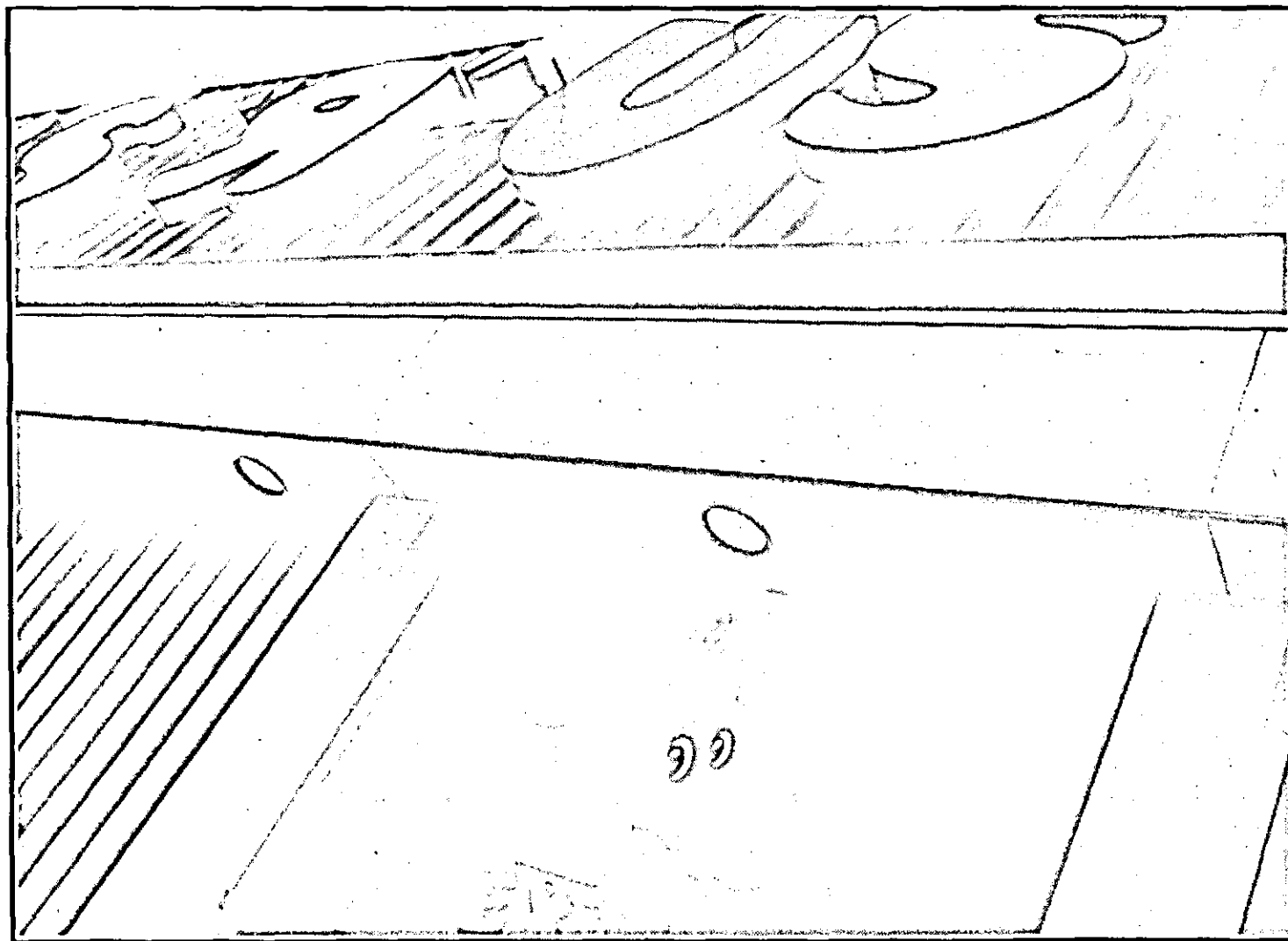
Playing Games

*Toys R Us
falsified letters
of complaints
against
Brotherman
comic books*

officer Michael Goldstein, admitted to the principal staff of Big City Comics that there were no letters of complaints from customers which could substantiate pulling Brotherman comic books off the shelves of the TRU stores.

Since July 21, 1993 BBC and TRU have been in heated discussions regarding the ban on Brotherman comic books from the TRU stores. Initially, Mr. Goldstein stated that 47 complaints were made by customers from New York, Los Angeles, New Jersey, and Philadelphia.

According to Jason Sims of Big City Comics, TRU only sent summary reports of the alleged allegations against the African-American comic book. Sims contends, "TRU could not substantiate, during the meeting and in the past, pulling Brotherman comic books from the



TONIA RIVAS

By Artnella Holmes

The brightly colored front of the Toys 'R' Us store on North Central Expressway seems to merrily contrast the backdrop of the forbidding steel gray November sky. Despite the numbing temperatures and pavement still treacherous from an early sleet storm, shoppers flock to the inviting entrance of the toy store this day after Thanksgiving—perhaps the biggest shopping day of the year.

But even though the huge chain of toy and children's clothing stores seems to be doing brisk business, an issue has risen that might put a damper on the retailers hopes for a bright Christmas. Toys 'R' Us' banning of Brotherman comic books from its stores earlier this year has set in motion a heated string of events that many in the community say demonstrate the toy chain's callousness to the black community.

It comes as little surprise that Toys 'R' Us—with \$6.2 billion in worldwide revenues and 41,000 employees—has recently agreed to put the comic book back in stores considering that African Americans contribute greatly to the chain's Christmas haul. But the owners of Big City comics, who produces Brotherman, and several community leaders are wary this might be just an accommodation measure to quell the current outrage.

The message from Toys 'R' Us executives seems to send a loud message: We don't want any boycotts or pickets this Christmas season. During a meeting on September 25, 1993, Toys R Us' chief financial

shelves. The only letters that were given to BBC are dated during the month of September. Brotherman was pulled off the shelves in the month of April. These letters were dated six months after the banning of the Brotherman comic book."

Mr. Goldstein admits that TRU representatives didn't handle the situation of Brotherman comic books in a proper manner, but says TRU is willing to resolve their differences with BBC. We would like to resolve this issue before the holiday season.

Sims also stated, "Before we agree to place Brotherman comic books back within the TRU stores, we want to first secure our product through a written agreement with TRU. Because this is only the holiday season, we don't want our product to be placed on the shelves for now and then pulled off in the later months ahead.

"At this point and time, many African-Americans have made calls to Goldstein and TRU in regards to the ban on Brotherman," says Sims, "Our public is very familiar with the quality and positive images of our product. TRU should have considered the outcome of this situation before banning our African-American comic book."

Mr Goldstein stated that he wanted to put the issue of the customer complaints within the past. The pulling of Brotherman issue is old news. He stated: "Let's get beyond the issue of the customer complaints."

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(Cont. from prev. page)

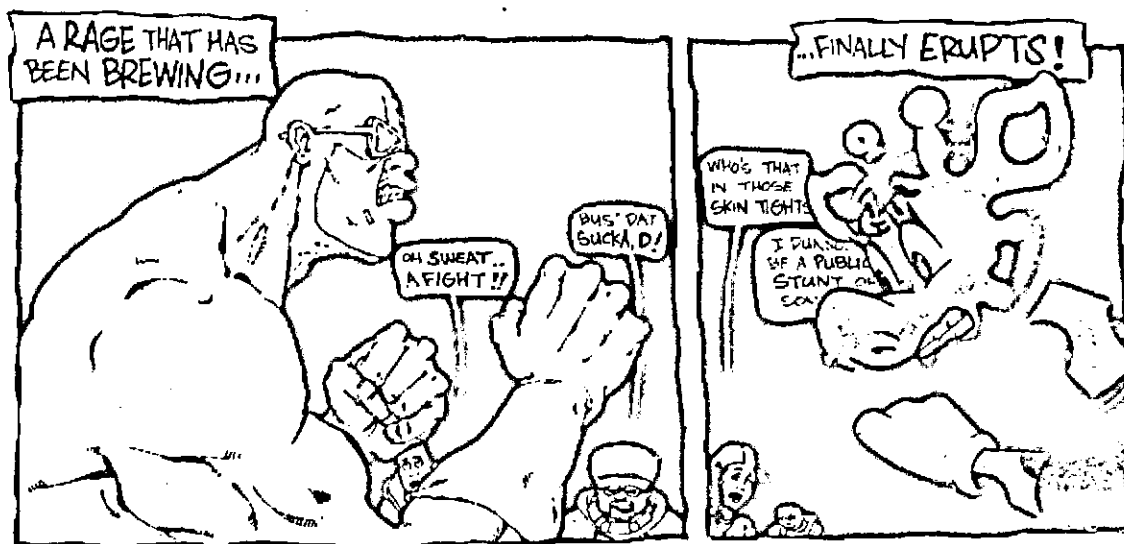
According to Jason Sims, TRU has went farther beyond the customer complaints, and the pulling of the Brotherman Comic Book. Sims stated that not only did TRU ban the comic book but placed a defective stamp on issues numbered five and seven. TRU has also billed us for our comic book with claims of defamation.

"TRU claimed that issues five and seven depicted women in bondage. This is not true.

oping a written agreement toward prominently placing Brotherman in all TRU stores worldwide.

"Why must our African-American comic books be allocated to certain neighborhood areas," asked Sims.

In addition, TRU's press release conclude that it does not want to present Brotherman as part of its fall promotion. Sims says, "If they're going to do a campaign with other black compa-



Luckily, we've been in the communications business much longer than TRU realized," Sims said.

Brotherman comic book has received a seal of approval within various magazine and newspaper reviews such as: Parenting, Essence, Ebony Man, Los Angeles Times, Chicago Sun Times, and within the monologue of the Arsenio Hall Shows. "If people didn't like our product, then we wouldn't have received the positive feedback from Brotherman."

As of Friday, November 19, 1993, Mr. Goldstein claimed that TRU is willing to accept Big City Comics back within the initial 180 stores. Goldstein also stated, "We want to do business with Big City Comics on a professional basis.

However, Toys R Us press release confers that TRU does not want to do business or negotiate with Big City Comics in regards to devel-

opies, then, we should be included."

According to a press release, Toys R Us refused to pay a 50 percent down payment for their order of Brotherman comic books.

Sims confesses, "In the beginning, we underestimated the cost for production of the comic books. The 50 percent down covers the cost for large orders made by TRU. The 50 percent down is only a drop in the bucket for an \$8 billion dollar company such as Toys R Us."

Mr. Goldstein said he had hoped to try and resolve the issue without using the press. "All it takes is Dr. Sims or Jason Sims to say let's get going again."

Sims believes that if he keeps his mouth shut, then Toys R Us would continually treat small African-American businesses poorly. "Even if we don't get this resolved, then at least TRU will not attempt to try the same situation with other small minority owned businesses."

Holiday Picket

Price and Warriors plan protest against toy chain

Veronica W. Morgan

He's b-a-c-k, and just in time for Christmas.

After a month's stay in the Low Sterrett jail for damaging the windshield wiper of a woman's vehicle who was en route to the television station being picketed, County Commissioner John Wiley Price is as fit as a fiddle and in good spirits as he prepares to resume his walk with the Warriors on the picket lines.

But this time Price is strategically planning to picket one of the favorite toy stores in the city, "Toys R Not Us," as he affectionately referred to the store known to many as Toys R Us.

During the Dallas Community Leadership Luncheon, held Tuesday, November 23, at the St. Luke "Community" United Methodist Church, the commissioner urged the gathering of supporters to teach their dollars some sense. For the next 30-days, "Please no Toys R Them or Toys Not Us," he said.

In addition, Price challenged individuals to refrain from shopping with a number of businesses who have not focused their efforts within the African-American community.

Commissioner Price says his office has been in touch with the "Toys R Them" offices and nothing has been resolved concerning the primary issue surrounding the Brotherman comic book.

"Their response is nebulous at best," says Price. "So within the next week you'll see those picket lines go up."

Michael Goldstein, a TRU representative, had hopes that the matter disputed between the BBC and TRU would be settled before the holidays.

And although Goldstein says he wishes to do business with Big City comics, he believes that some of the comic book creators' terms for doing business are inequitable, for example, he says BBC representatives want the books placed prominently in the Toys R Us stores.

On the other hand, Brotherman comic book creators say their demands are simply to insure that their product will not be snatched from the shelves after the holidays for more alleged—perhaps ethereal—complaints.

Fair or unfair, Commissioner Price and the Warriors believe the pulling of the comic books was an act of racial injustice and they are planning to picket the toy store throughout the Christmas season.



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Gridiron goal

Ahndre Patterson figures state championship attainable for Carter high

By Tina Turner

Ahndre Patterson, a 6-4, 255-pound senior tight-end at Carter High School, is making things happen this year on the football field.

Patterson is tough, fast, big and is considered "One of the best tight-ends in the United States," according to Carter head coach Freddie James. In fact, James said Patterson is the "Best tight-end I've ever coached in my 29-year career."

Carter offensive coordinator Bruce Chambers took it another step by declaring Patterson as "The best tight-end in the United States."

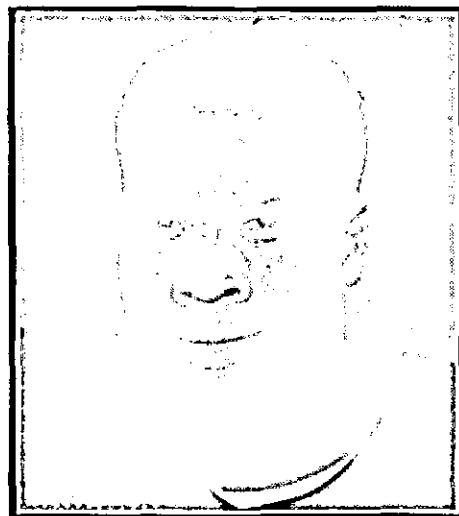
Spectators are predicting that Patterson will be one of the top recruits in the nation. Chambers believes that the only person who can stop Ahndre this year is Ahndre.

If Patterson maintains good grades and remains injury-free, it's difficult to project how far he will go this season. Chambers likes to refer to his

prized pupil as a prototype tight end.

Patterson's speed, combined with his size, make him an easy target for quarterbacks from a distance. It's also pretty hard for a quarterback to miss him up close.

Patterson catches the ball like a wide-receiver and could easily have played the position, if the season-opening win over Houston Yates is any indi-



cation. In that game, Patterson hauled in three passes for 115 yards and broke numerous tackles along the way.

Very mild-mannered and determined not to get the big head, Patterson said his primary focus is to do the best job possible and make his parents proud.

Timed in 4.56 seconds in the 40-yard dash, Patterson praises James for letting him and his teammates out of practice early enough so they can get home and hit the books. Chambers said Patterson handles success real well and is no discipline problem at all.

"His parents are from the old school," Chambers said. "They don't take any mess."

"They have taught Ahndre that success in the classroom can take him far after his success on the football field fades."

Patterson knows that the recruiters will be banging on his door soon. And he vows to help take whatever college he plays for to the national championship.

For Patterson, he has interest in attending college at either Tennessee, Michigan or Florida State. He also is interested in visiting a trio of black colleges—Jackson State, Southern and Alcorn.

Patterson is not sure where his expertise on the football field will lead him. But he is confident that the Class 5A State Championship just might be in the cards.

With so many discussions about how teenagers are going astray, it is no doubt refreshing to see a young man as determined as Patterson is to succeed both on and off the field.

Bucking the system

Mavs new coach Quinn Buckner might be what the team needs



Dwain Price

When Quinn Buckner applied for the Dallas Mavericks head coaching job, the spot on the resume that says "coaching experience" was left blank. He has none.

But that doesn't mean a thing when it comes to

Buckner. He has won at all levels, and he has the desire and leadership qualities the Mavericks were searching for during this rebuilding period.

Last March 4, Buckner announced that he was hopping from the NBC studio where he served as an analyst to become the Mavs' coach. It was a move he contemplated for almost two months before deciding to make a career change.

"I wasn't sure if I wanted to coach," Buckner said. "Then I talked with some friends of mine and I had some of them tell me for a very long time that that's what I should do."

"Then the more I thought about it, I thought this was a very good chance to get in and help some young men grow and learn about being successful."

Buckner, 39, has the blueprints for success. He and Magic Johnson are the only basketball players to win high school, NCAA and National Basketball Association championships, plus earn an Olympic gold medal. Born leader is the catch-phrase often associated with Buckner.

Rick Sund, vice president of basketball operations for the Mavericks, said it was a risk hiring a person with no coaching experience to run a franchise that has been down on its luck lately.

"But this is a risk I wanted to take," Sund said. "Don Nelson is one of the better coaches in the league, and he never had any coaching experience before he first coached. Pat Riley didn't have any coaching experience before he coached."

"The one thing Quinn lacks is coaching experience. But we're in a situation where he can grow as the team grows. As a player, he was a very fine player in the sense of being a coach on the floor. Now he's taking that ability he had while he was playing and putting it on the sidelines."

(Con't on next page)

New game

Sobering realities focus Delon Washington for success on and off field

By Teresa White

Delon Washington is one of the most exciting football players to watch in the Dallas Independent School District.

The 5-10, 185 pound running back from Kimball High School was the District 10-5A Player of the Year last season, and has high hopes of obtaining that prestigious title again this year. But even Washington admits that this year it will be a much tougher task.

Slowed by a bout with bronchitis, Washington only played sparingly in the Knights season-opening victory over Fort Worth Trimble Tech. But the day before Kimball's first game (Sept. 2) was a day that will probably forever alter the way Washington looks at things.

That was the day Adamson High School tailback Jerome Gordon was

killed after a dispute over a game of dominoes. The senseless killing was felt throughout the Metroplex, especially in the Washington household.

"I was very hurt when I heard about Jerome's death," Washington said. "I've known him since we were in little league."

Like Washington, Gordon was a very productive running back. And like Washington, Gordon was being highly touted by college coaches throughout the nation.

This marks the second consecutive year someone close to Washington has been gunned down. Last year one of his Kimball teammates, Byron Norton, was killed while sitting in his car in a parking lot.

Norton was a multi-talented football and baseball player, and was being recruited by several college football coaches across the country. His death impacted Washington and the entire Kimball community.

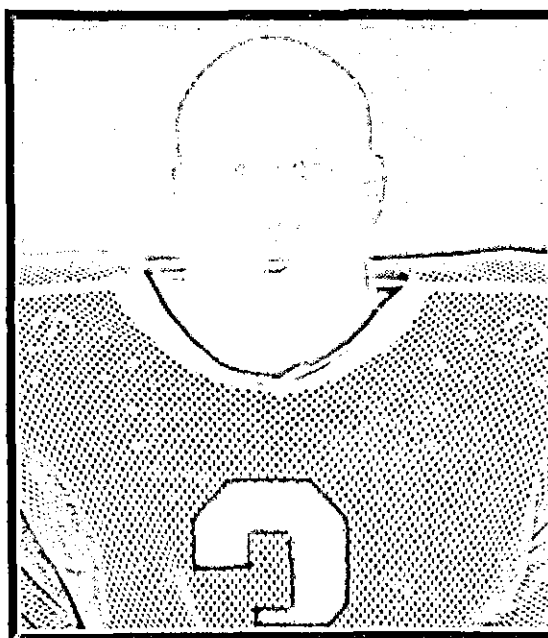
Kimball head coach James Jones likes the overall package that Washington brings to the table.

"He's an excellent player and one of the best backs in this part of the country, bar none," Jones said. "And this year there are a lot of good backs

in this part of the country."

"He has the ability to make big plays. That's been his trademark ever since we've been watching him."

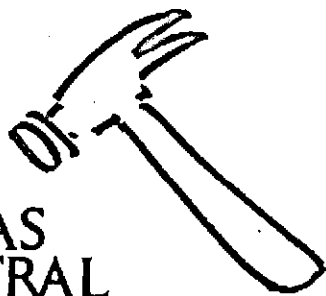
Washington likes the nurturing Jones has supplied he and his teammates with.



"Coach Jones is an intelligent man," he said. "He always makes the good calls on the field, and he's always watching out for us off the field."

"He wants us all to do some good things with ourselves in life."

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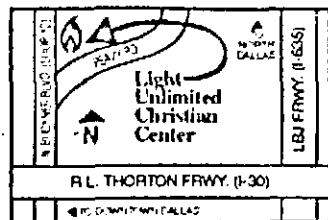
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**Mike
Hudson**

Manufacturers and advertisers of computer products often refer to their products as "user friendly." For example, you will probably select the desktop calculator over your pocket calculator to do your tax preparation.

Secretaries in the office are switching chairs because theirs isn't as comfortable as another. These situations represent a few of the typical concerns addressed by specialists in the field of ergonomics.

Ergonomics, sometimes called human factors engineering, is designing products and places so they best suit the needs of those who use them. The term ergonomics refers to a design philosophy that emphasizes the importance of good design to ensure that products are easy, safe, comfortable, and efficient to use.

To design things to fit people, ergonomists must pay attention to human characteristics. By using information from many disciplines, industrial engineering, medicine, architecture, etc., they are able to determine people's physical strengths and limits, how they handle information and many other factors.

Human factors or ergonomic principles have ancient roots. Millions of years ago, humans have improved designs of simple hand tools and crude shelters to better serve human needs. The designs of consumer products from bicycles to kitchen counters, and office products

from computers to chairs, reflect the knowledge of ergonomists.

Unfortunately, many manufacturers and businesses see no need for human factors knowledge until a product within the workplace causes injuries or is said to be a threat to health and life.

Liability lawyers may be the most knowledgeable about the impact of human factors or ergonomics. Much of the facts and data revealed in the courtroom, could have been used in the beginning stages of workplace design and selection of proper office equipment. Business owners and employers should heed complaints about worker discomforts.

A good office supplies representative can provide you with suggestions of products to alleviate or prevent office strain. A hand splint—which uses air pressure to align the wrist, hand and fingers—takes the strain off the hands when using a computer keyboard.

Task-oriented chairs provide comfort and caters to the back and eyes of the worker. Backbelts that use air pressure, as well as back rests and foot supports are among the array of specialized products that can bring comfort, safety and improved productivity to your workplace.

Flexibility is the key to a well-designed office. People should be able to adjust their chairs, machines, partitions and lighting to meet their individual needs and preferences.

Remember, taking human factors into account can save businesses millions of dollars in medical payments, design corrections, and can also protect the lives of office workers.

Mike Hudson is president of Hudson Office Products, a commercial provider of offices supplies and computer products. He welcomes your questions on ergonomic office products. Call (214) 644-0686.

(SPORTS from prev. page)

Mavs owner Don Carter is so enamored by Buckner that he handed him a five-year, \$3.5 million contract. Carter also issued a stern warning to the rest of the NBA.

"I think we will be a force that teams will need to pay attention to by his third year," Carter said. "The first two years should be as equal and fun to the year that we go for it all."

"Years three, four and five may not be as much fun, because they are years when we are getting more serious."

The Mavs have taken a liking to Buckner.

"He's instilling a lot of discipline on this team," Mavs center Sean Rooks said. "Training camp has been very competitive and that's going to help us for the season."

Mavs guard Jim Jackson said: "He's emphasizing defense with us. We're one of the hardest working defensive teams in the league, and to be a young team you need that."

Mavs forward Terry Davis added: "Quinn's been on championship teams before, so he knows what it takes. Hopefully, things will work out for us."

Randy Wittman, one of Buckner's assistant coaches, has no doubt that Buckner will have the Reunion Arena faithful dancing in the aisles once again.

"He's going to be a fine coach," Wittman said. "He's got leadership qualities that he's had as a player throughout his career that he has carried over to this job."

"And these players have picked up on that and taken to his leadership."

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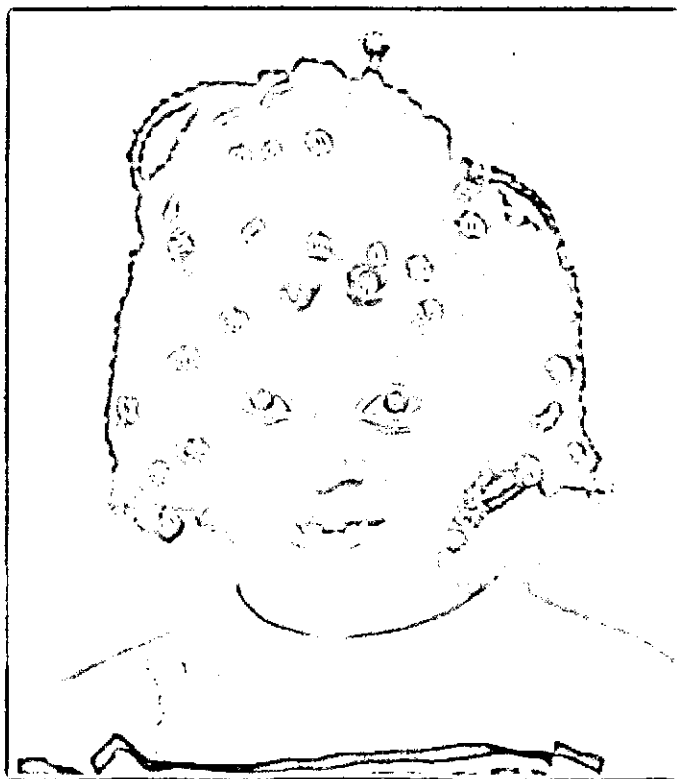
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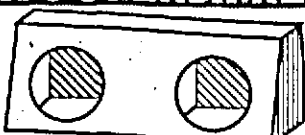
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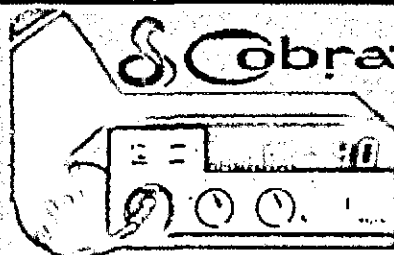


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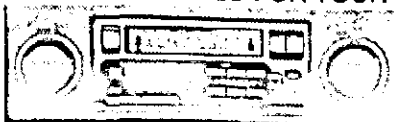


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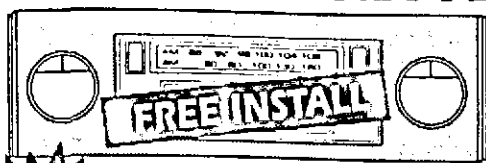
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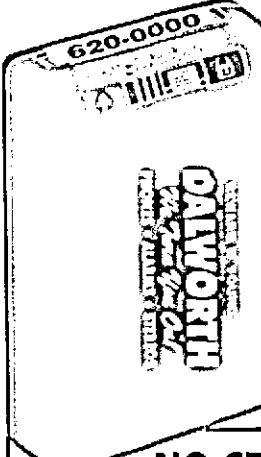
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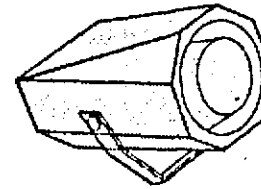
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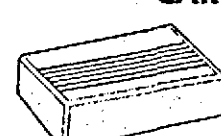


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Kwanzaa's



By Angela Washington-Blair

Twenty-seven years ago there was no established day in which to celebrate our people collectively and our African culture world-wide. Consequently, Dr. Maulana Karenga of California State University at Long Beach created the holiday of Kwanzaa in 1966. The celebration was created within the "context of the Black liberation movement of the 1960's." Kwanzaa was created one year after the Watts riots, during a time of healing and rebuilding of the South central Los Angeles community. In 1965, Karenga formed Us, an organization dedicated to "the creation, recreation and circulation of Black culture." Us, under Karenga's guidance, further laid the foundation for

Kwanzaa's inception.

Arguably, Kwanzaa is the only holiday celebration of its kind in U.S. which celebrates communal issues and events of people of African descent. According to Karenga, he created Kwanzaa to "reaffirm and restore our African heritage and culture;" to "introduce and reinforce the seven principles or values needed in order to rebuild and strengthen family, community and culture;" and to "address the absence of non-heroic holidays in the national African American community."

Kwanzaa is derived from the Swahili phrase matunda ya kwanza, which means the first fruits. "Matunda" means fruits and "ya kwanza" means first. The origins of Kwanzaa are derived from the African first fruit agricultural harvest celebrations. In Swahili, there is no word which is spelled

KWANZAAFEST '93, a celebration of African culture will open at Fair Park on Saturday, December 11 from 10:00 a.m. to 8:00 p.m., and Sunday, December 12 from 12 noon til 8:00 p.m.

The celebration will feature an array of business displays that can be viewed in the Automobile Building, and storytelling, games health screenings, baking contest, car shows, job fair and many other activities. In addition, a major recording artist will perform at this year's celebration. For more information call Faye Davis at (214) 934-3039.

The Second Annual Pre-KWANZAA & Christmas Gift and Craft Show will be held on Saturday, December 18, 1993 from 10:00 a.m. to 7:00 p.m. at the John C. Phelps Recreation Center Gymnasium.

Live entertainment will be performed. All tickets are \$3.00 and door prizes will be awarded throughout the day beginning at 12:30 p.m. The center's location is 3030 Tips Blvd. For more information call Ernest Persley at (214) 670-7525.

Prospective vendors are invited to participate in Kwanzaa-West '93, being held at O.D. Wyatt High School, 2400 E. Seminary Drive in Fort Worth.

The primary goal is to give African-American businesses an opportunity to market their goods and services. Registration fee is \$35. Deadline for registration is December 15th. For more information call Deborah Peoples at (817) 535-2880.

The First Annual KWANZAA Gwaride (Parade) is scheduled to begin at 1:30 on Sunday, December 26. The parade route will be in the South Dallas neighborhood and will take the form of a "Unity Circle." A celebration inside at the Martin Luther King Jr. Recreation Center on Pennsylvania will follow the parade.

The program will feature community speakers, performances by children, African Fashion & Hair Shows and a traditional Kwanzaa ceremony. For more information call Imani Akuoko at (214) 286-0302 or (214) 698-8935.

Here is a list of selected books on Kwanzaa for those desiring further information and expanded insight. These may be obtained from the library or bookstore (try one the Afrocentric bookstores in the area). The International Standard Book Numbers have been included for ordering information.

KWANZAA OVERVIEW

The African American Holiday of Kwanzaa: a Celebration of Family, Community & Culture, by Maulana Karenga, University of Sankore Press, 1988, ISBN 0-943412-09-9.

Kwanzaa: a Progressive and Uplifting African American Holiday, by Haki R. Madhubuti, Third World Press, 1972, 0-88378-012-7.

COOKBOOK

Kwanzaa: An African-American Celebration of Culture and Cooking, by Eric V. Copage, William Morrow, 1991, ISBN 0-688-10939-X.

CHILDREN'S BOOKS

Have a Happy..., by Mildred Pitts Walter, Avon Books, 1989, ISBN 0-380-71314-4.

Kwanzaa, by Deborah M. Chocolate, Children's Press, 1990, ISBN 0-516-03991-1.

Kwanzaa, by Dorothy R. Freeman and Dianne M. MacMillan, Enslow, 1992, ISBN 0-89490-381-0.

Kwanzaa, by A.P. Porter, Carolrhoda Books, 1991, ISBN 0-87614-668-X.

Kwanzaa Coloring Book, 3rd ed. by Valerie J. Banks, Sala Enterprises, ISBN 0-317-93506-2.

POETRY

A Quest for Kwanzaa, by Johnnierennee Nelson, House of Nia, 1988, ISBN 0-9623205-0-1.

Positive Passage: Everyday Kwanzaa Poems, by Johnnierennee Nelson, House of Nia, 1992, ISBN 0-9623205-1-X.

Values of the African American Family: the Kwanzaa Canons, by Johnnierennee Nelson, House of Nia, 1993, ISBN 0-9623205-2-8.

First Fruits

"kwanzaa;" the added "a" is uniquely African-American. Karenga chose the Swahili language because he felt that it was "the most appropriate cultural language for African-Americans" and because of its "non-ethnic, non-tribal, and Pan-African" nature. The principles, the symbols, and the activities associated with Kwanzaa are all Swahili derived.

The celebration of Kwanzaa, according to Karenga, is based on "The Seven Principles" or "Nguzo Saba." He selected these core principles because of their "prevalence and recurrence in communitarian African societies;" because of the "perceived relevance to African-Americans in their struggles for freedom, rebuilding of community, and contributing to a new history of humankind." The seven principles were also selected because of the "cultural and spiritual significance of seven in African culture."

The Seven Principles or Nguzo Saba are as follows:

1. UMOJA (Unity) - To strive for and maintain unity in the family, community, nation and race.
2. KUJICHAGULIA (Self-determination) - To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.
3. UJIMA (Collective Work and Responsibility) - To build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.
4. UJAMAA (Cooperative Economics) - To build and maintain our own stores, shops and other businesses and to profit from them together.

5. NIA (Purpose) - To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

6. KUUMBA (Creativity) - To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

7. IMANI (Faith) - To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

—Maulana Karenga

The holiday of Kwanzaa lasts for seven days each year, December 26 to January 1. Each Nguzo Saba corresponds to one of the seven days, that is, one principle for each day. This last week of the year was chosen by Karenga because it corresponded to the time of first fruit festivals in Continental Africa and "marked the end of the high priced hustle and bustle of Christmas buying and selling." Additionally it fit in with the "existing pattern of year-end celebrations in the United States" and offered for those so desiring "a culturally specific holiday" an alternative to existing holidays.

It must be stressed, however, that Kwanzaa is not a religious holiday, but a cultural one in which "African-Americans of all faiths can and do practice." According to a December 1992 Essence magazine article on Kwanzaa, some "18 million people around the globe" now celebrate Kwanzaa. Karenga stresses that Kwanzaa is not meant to replace an existing religion or faith, but that it offers a "common ground of African culture."

(Con't on page 20)

Living Principles

Here is sampling of some living examples of the Nguzo Saba from within our own community

IMANI (Faith)

Webster's defines faith as "allegiance to duty or a person. Loyalty. Firm belief. Complete trust." The Bible defines faith as "the substance of things hoped for, the evidence not seen." Karenga defines the seventh principle of Kwanzaa, Imani, as "a profound belief in and commitment to all that is of value to us as a family, community, people and culture."

Mildred Pitts Walter writes in her book *Have a Happy...* "Black people through ups and downs have practiced Imani. When our rights were denied, we kept the faith. When we were bitten by dogs and bombed with water, we kept the faith."

African-Americans have demonstrated faith in God, in their own tenacity, and in change. We have demonstrated not giving up...not giving in. Indeed, one of the 25 lessons for life that Marion Wright Edelman of the Children's Defense Fund writes in her book *The Measure of Our Success* is "Never give up."

Probably nowhere is this faith exemplified more than in the black church.



Whether Baptist, Methodist, Church of Christ, Church of God in Christ, Catholic, Lutheran, or other denomination, the role of the church in the African-American community and family cannot be downplayed.

In Dallas and surrounding communities there are hundreds of black churches. They range from a dozen members to those having several thousand members. Countless members and visitors attend them each Sunday and during the week to gain spiritual strength and edification. Comfort and peace. And for those naysayers who say there are no good black men, I dare them to attend a church on Sunday. I see single fathers and other black men in roles from active participants to worshipful

observers. I have also seen generations of families attending the same church.

From these black churches leaders, ministers, musicians, schools and businesses have sprouted. All because we as a people have demonstrated a faith in God. And a confidence that with our "hand in God's" we could do anything. Survive the diaspora. Survive slavery and family separations. Survive Jim Crow segregation. Survive racism and other assaults to our communities.

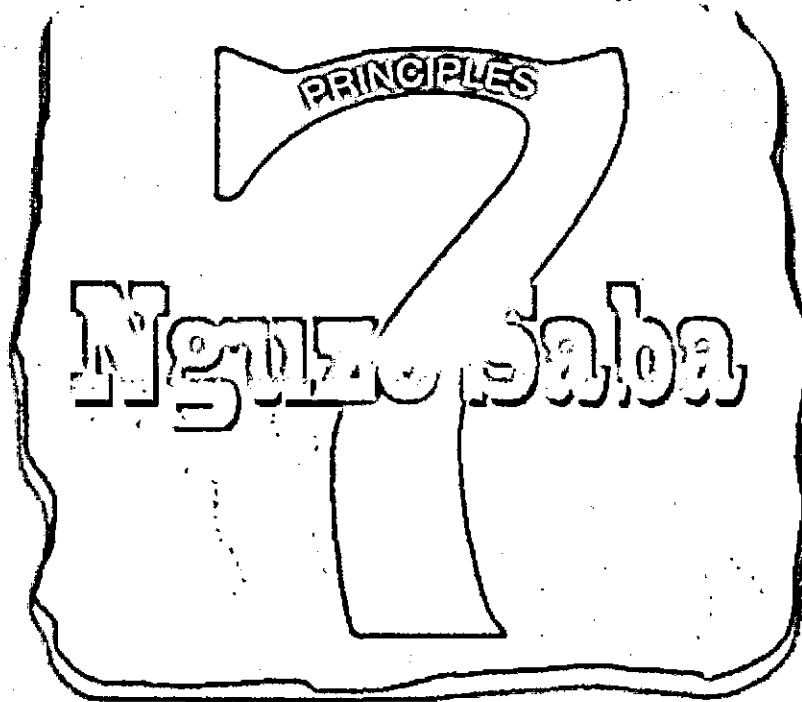
Mary McCleod Bethune wrote "Without faith, nothing is possible; with it nothing is impossible."

The Kwanzaan principle of Imani, that is, faith, is one value which has not been lacking in our history. And we mustn't give up the faith now when racism still rears its ugly head. Attend church. Pray without ceasing. Don't give up what is right and good. Continue to work in spite of difficulties and oppressions. And begin practicing the faith of our fathers and mothers

—Angela Washington-Blair

KUJICHAGULIA (self-determination)

(To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others).



A self-proclaimed writer and poet, Mrs. Velma Pearson began writing at a young age, but did not take her writing seriously until about five years ago. No longer an employee of A&I and finally being able to be creative and relax after over twenty years of employment, she discovered that being at home enabled her to do some soul-searching and spend



quality time reflecting and meditating. She has also been involved in a five year Comprehensive Bible study course which has culminated in the beautiful inspirations she writes from a theological point of view.

The granddaughter of a native African, Mr. Tom Long, who actually came over to America as an infant on a slave ship. Mrs. Pearson, determined to record her family's history, has been researching and gathering pictures and documents from older family members so she can pass their genealogy on to the future generation of Pearson's and Long's.

This is what she shared with me during our conversation. "I am not defined by any man or human being, nor am I defined by myself—Christ has decided who He wants me to be and it's up to me to develop those gifts that He's entrusted to me."

Mrs. Pearson is currently working on a collection of poems that she has written over the past five years and also plans to self-publish the collection. Its copyright is under the title "Rhythm & Rhyme from Africa, America, and Above."

In addition, her poetry has been published on several different occasions in the *DeSoto Today* newspaper. She has had two public readings and one private. Moreover, she reads poems from her collection at various schools in the Dallas area.

Mrs. Pearson's philosophy on life is to "Pass it On. When a person of color is able to go through a door, he or she should be holding someone else's hand to take them through that same door."

I believe that Mrs. Pearson is a poet determined to make a difference through her inspirational gift of writing. Here is a sample from her collection:

Untitled

They tried to hide you from me,
But I found you anyway—
Laying there among their refuse,
and in danger of decay.

They said "Be still stop looking"
Said you were gone and gone to stay.
But I could hear your voice a'calling
From the ruins in which you lay.

They covered you with darkness—
Tried to dim your light's ray.
But I could see beyond it,
For truth's lamp did guide my way.

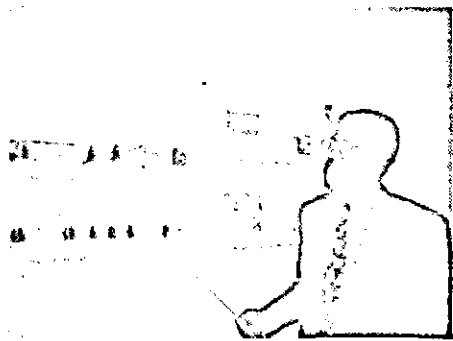
They cursed and smeared your good name—
to put my hopes in disarray.
But I could smell your sweet aroma
a bed of roses in mist of May.

They said forget it, that you were fruitless
But I didn't care what they did say,
Cause I was proof of your true virtue
yes my history they could not sway.

—Linda Johnson

Kuumba (Creativity)

Kuumba is the principle of commitment to being creative and leaving legacies. It is about leaving our community more beautiful and beneficial than when we inherited it. It is about restoration of what was in "ruins or disuse," and revitalization. This creativity can be expressed in a variety of forms: drama, music, dance, poetry, literature, art, and architecture. There are many different types of creativity, so we'll focus on several.



Most of us are familiar with the creative art forms such as books by African-American authors—both greater and lesser-known. We can go to one of the Afrocentric bookstores in the area and find books by Ralph Wiley and Cornel West, Ralph Ellison, Alex Haley and James Baldwin. We can find books by Maya Angelou, Toni Morrison, Alice Walker, and Terri McMillan. Children's books by writers such as Virginia Hamilton and Mildred Pitts Walter, and romances by Frances Ray, Sandra Kitt, and Mildred Riley can also be found. Comic books featuring Black protagonists such as the "Brotherman" series and many fine magazines and newspapers by African-Americans offer readers self-affirming images and messages.

Paintings and sculptures by black artists can be purchased from several fine African-American art galleries throughout the city. The newly opened Museum of African-American Life and Culture in Fair Park also offers visitors art, history and culture—many examples of creativity.

Many types of live creative performances of drama, dance, and music featuring African-American artists can be found throughout Dallas/Fort Worth. Look hard enough and you will find black symphony and opera musicians, and other forms of music expression by African American artists: gospel, blues, and jazz, all within easy reach and exemplifying Kuumba.

While we may be familiar or newly acquainted with the aforementioned creative endeavors of African-Americans, we are shamefully ignorant of the accomplishments and even the existence of that rare breed: the black architect. Worse still, we build black churches, museums, businesses and other edifices—but fail to use our highly talented and creative African-American architects. Remember Kwanzaa principle number four: Ujamaa? Cooperative economics is about maintaining and supporting black businesses. It is about circulating our dollars within our own communities.

You see, all of the Kwanzaa principles are interrelated.

In the Dallas/Fort Worth area there are 11 registered black architects according to a 1991 Directory of African American Architects, published by the University of Cincinnati. This means they have passed a rigorous week of licensing exams. Many of them are members of NOMA, the National Organization of Minority Architects.

These architects are responsible for shaping and creating the built environment.

We need them to bring a new flavor to our external surroundings: shapes, textures, materials and colors; borrowing from African and other non-European architectures.

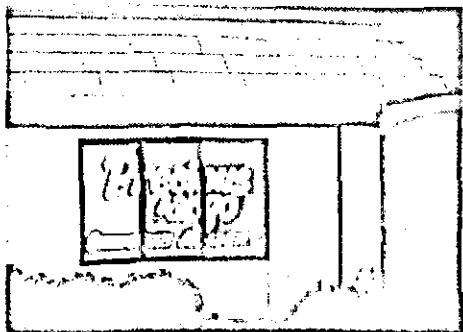
I had the opportunity to meet many renowned and not-so-renowned black architects several years ago at an annual American Institute of Architects meeting in Houston. A reception for black architects was given at the home of well-known black architect, John S. Chase. It was uplifting to imagine all of the creative talent in that home that evening. Many black female architects were present as well—their ranks are even fewer.

Kuumba. Creativity. Support African-American artists. Use African-American architects on your next building project.

—Angela Washington-Blair

NIA (Purpose)

"Precious Cargo" — what a befitting name to describe a service designed to transport "little people" to and from schools in and around the DeSoto school system. Wilton and Lucy Banks came up with the concept when they realized their own daughters were not receiving the quality day care, nor were their own day



care needs being met.

In 1984, they opened Precious Cargo. It began as a morning and afternoon drop-off service to accommodate those parents who needed the early morning drop-off and the mid-afternoons pick-up for their small ones.

The center is located at 314 S. Hampton in DeSoto, directly across the street from the DeSoto Post Office. The Banks' mission and purpose is to provide a service with the Black child in mind by providing quality day care and a very high level of self-esteem.

"We teach each of our little ones that they are special," says Mrs. Banks. "We work very hard at instilling a sense of how important each child is, and that he/she has no reason to feel inferior to any other race of people."

The staff consists of five employees and two of those are Mr. and Mrs. Banks. They offer a well-rounded day care service with hot meals, snacks, but most of all morning devotion daily that starts with a poem that reads, "God made me, I am special, I am different, I am beautiful." The licensed facility is funded by parents who pay their tuition on a weekly or monthly basis.

Mrs. Banks is quick to say that when African-Americans place their children in the "other" schools, at very young ages, they tend to get the subliminal messages that they are less than what God made them to be or of less value than any other race."

However, at Precious Cargo, the two-to-six year olds (and some older) are taught all the basics to enter public school and they are also instructed on giving honor and glory to God. Their curriculum is ABEKA—a Christian curriculum. Mr. Banks has used his creative talents to put to music a tape that teaches mathematics through music entitled, "A Fun Way to Learn with Uncle Wilton."

In short, Precious Cargo is owned and operated by a couple with a vision, and they are devoted to giving "little people" a sense of worth and hopefully are preparing them for the future, long after they no longer need to ride their vans to and from the elementary schools.

—Linda Johnson

UJAMAA (Cooperative economics)

It's not a glamorous job, but somebody's got to do it. Jonathan Jones has been doing it for years—and making a great living from it.

Owner of S & J Maintenance Company, a full-service African-American owned and operated janitorial and maintenance company, Jonathan Jones has been in the cleaning business for almost thirteen years now.

Like most successful business owners, he started out small; with a small clientele, and a two-man staff. Since this time, however, he has built his list up to include such renowned metroplex businesses as Tigon Corporation in North Dallas, and Irving's Advanced Telemarketing Corporation (ATC). In addition, he has six employees working for him—not to mention his wife Constance, who assists him whenever necessary.

"I started out in the business to better myself and prove that I could make it in the business world," says the 48 year old grandfather of four. "From the looks of it, I did okay for myself," he adds.

Jones says his long-range goal is a million-dollar one. In fact, he says, ten years from now he sees himself retired and vacationing in Acapulco.

Contrary to popular opinion that janitorial work is a field dominated by mostly low-income, uneducated, African-American and Hispanic workers, Jones says there's a lot of money to be made in his line of work. Most economists agree.

"I don't think janitorial work is just a black man's field," Jones says. "In fact, it was a white person that introduced me to the business."

So does it ever get depressing or

degrading cleaning up behind other people or playing the part of a janitor? Jonathan Jones says "no."

"I think in order to do this kind of work and be a good janitor, you have to have a servicing spirit. If you don't, he says, you won't make it."

This, he says, usually dispels any peculiar looks he may receive.

During this Christmas and KWANZAA season, it's important for us all to not just look at African-American business owners like Jonathan Jones, but to also glorify them and learn from them. Like the fourth principle of Kwanzaa, "Ujamaa," Jones symbolizes the theory of cooperative economics.

He says, "For any black person who wants to live and have enough money to do other things too, he's got to own his own business and work hard at it—no matter what it is."

So next time you're tempted to throw that coffee cup down on the floor instead of putting it in the trash can just a few feet away, or when you are just too lazy to get a paper towel to clean up that coke you just spilled, remember Jonathan Jones.

"My motto is that you pay God first, pay yourself, then pay your bills. God will always pay you back," says Jones.

—Angela Ransome-Jones

UJIMA (Collective work and responsibility)

This principle of Kwanzaa implies that without "collective work and struggle, progress is impossible...." This principle in practice, according to Karenga, posits that we are collectively responsible for



our "failures and setbacks as well as our victories and achievements." Ujima is about doing things to benefit others. Ujima is about work: working to create, to restore, and to define, develop and confirm ourselves. It is about building and maintaining our community and solving our problems together. Ujima is about responsibility, self-criticism and self-correction.

A glowing example of Ujima in practice in the Dallas metroplex is the Clean South Dallas/Fair Park, Inc., a chapter of Keep Texas Beautiful. Co-chaired by Kathryn Gilliam and Alfred Roberts, this is a "community-based anti-litter and beautification project." Its annual goal is "to make South Dallas a more attractive place to live."

(Con't. on page 21)

(Cont. from page 17)

There are activities and special objects associated with this seven day long celebration. The seven basic symbols include: Mazao (crops, placed in an African-made basket instead of the cornucopia); mkeka (straw mat); kinara (candle holder, not to be confused with the Jewish Menorah) which is placed on the mkeka; muhindi (corn, to represent the children of the household, or children of African descent in general); zawadi (gifts—children should be the main recipients of these. Gifts should include a book and a heritage symbol); kikombe cha umoja (unity cup); and mishumaa saba (seven candles, one black in the center, three red on the left, and three green on the right). A bendera, (black, red, and green flag), and a poster of the Nguzo Saba might also be added in the decorations. Creativity is stressed for those who observe Kwanzaa; the participants should make what they can and not feel pressured to spend a lot of money.

The activities of Kwanzaa include a special greeting each day of the celebration. The Swahili greeting is "Habari gani?" or "What news?" Instead of the usual reply, "njema" (good), the answer will be whatever the principle for the day is. So, for example, the third day the reply would be "ujima." To say "Happy Kwanzaa," say the phrase "Kwanzaa yenu iwe na heri."

A tambiko, a libation poured in

honor of our ancestors, is another activity. The wine or grape juice is poured in the unity cup (kikombe). A libation statement is made honoring the ancestors and committing to furthering the work they already began. Then, all participants join in saying "Harambee!" (meaning "let's all pull together!")

A candle is lit to symbolize the Nguzo Saba each day, starting with the black candle, and alternating with the red and green each day. Each day the previous candles are relit, until finally on the seventh day all candles are lit.

The emphasis placed on children during Kwanzaa must be duly noted. Children are valued and seen as the key to survival of the community. They are invited and expected to be active participants in the decorating, cooking, making gifts, and especially in the candle lighting ceremony each day.

On December 31st, the Kwanzaa Karamu (feast) is held. Participants not only share cuisines from Africa, the Caribbean, and other locales which have African culture, but share in songs, readings, and other forms of cultural expression. This feast may be a city-wide celebration or an intimate family affair.

Whether or not we choose to participate in the uniquely different holiday of Kwanzaa, either in whole or in part, we should definitely take notice

of and begin to implement the seven principles. These are principles that can be practiced daily as we strive to change and improve ourselves as a people. Kwanzaa is about education, empowerment, opportunity, sharing, and valuing the many resources we have within our African-American communities. It is about creativity and responsibility for ourselves and others. It is about reflecting on our history and working together in harmony for a better future. Finally, Kwanzaa is about work and economics.

By supporting the varied African-American businesses in our community and by having our own businesses in which we can employ others, we are exemplifying Ujamaa, or cooperative economics. So let's try not to get caught up in the buying frenzy that

plagues this country during the hectic Christmas season. Let's keep the true meaning of Christmas (Christ's birthday and what it means to us); let's help those less fortunate; and let's use the time of Kwanzaa to celebrate our heritage. And when we do have to buy a product or use a service, why not make sure we buy from each other?

Dr. Maulana Karenga is the founder of Kwanzaa




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(Cont. from page 19)

The organization which was organized in 1983 meets monthly at Lincoln Instructional Center, while its new headquarters at 2809 Birmingham in South Dallas is being renovated by an enterprising cadre of volunteers. The two-story house was generously donated to the group by Mr. and Mrs. Matthew Gardner. Its grand opening is slated for sometime in January. Not only will it house the office, but other organizations will use the facility for meetings, as well. A gazebo is being designed for the backyard.

Clean South Dallas offers volunteers opportunities to participate in a variety of neighborhood beautification projects in the South Dallas/Fair Park community. Volunteers come as groups from churches, schools, businesses, or participate as individuals. They donate time, money, supplies and labor to this worthwhile cause, demonstrating collective work and responsibility in action. There are 31 members on the management board, while over 600 citizens are on their mailing list to receive newsletters and announcements.

Besides the renovation project, there are large scale clean-up campaigns in the Fall and Spring. These involve cleaning yards, alleys, streets, school yards, and areas surrounding businesses. Volunteers pick up litter and collect recyclables and paint the homes of the elderly.

In addition to trash pick-up, there are tree-planting days. Essay and poster contests for students in 2nd grade through 12th who attend the 15 schools in the South Dallas area are offered. "This contest provides our students with the opportunity to show how they feel about their community and to offer solutions to the litter problems they see here," stated Kathlyn Gilliam in a recent interview. Winners in the past have received U.S. Savings Bonds. Also, high school students proudly rode in the Clean South Dallas float at the 1993 State Fair of Texas.

The yard-of-the-month campaign provides the organization "with the opportunity to recognize those citizens, businesses, parks, schools and churches who are diligently helping to make South Dallas more beautiful." The winners in each of the five categories receive a yard sign to display for one month, designating that yard as the most beautiful. Some winners also receive savings bonds donated by local banks. Other incentive activities include a holiday decorations contest for the area.

The efforts of Clean South Dallas have paid off. Many parts of South Dallas have become more attractive thanks to the collective work of this group. But there remains yet much more to be done—and it will only get done through continued collective work and responsibility. Make yourself a part of it. It does not matter that you don't live or work in South Dallas—their problems are ours, their blight ours. But we can make their cleaned, beautiful, thriving and proud community ours as well by putting the principle of Ujima to work—and ourselves as well. Call 421-1662 to sign up now!

—Angela Washington-Blair

UMOJA (unity)

The Johnson's of DeSoto are an African-American family that exemplifies the principle "Umoja." Al Johnson, husband, father and proprietor, originally from Oklahoma, met and married Lena Steward in 1969. Lena is from Dawson, Texas a small town near Corsicana. This husband and wife team are the proud parents of two daughters, Cyndi and Selena,

and a son Alex.

Their dream of owning their own family business began in 1979 when Al realized he was at a dead-end job with the Kroger food store warehouse division. Being constantly overlooked for career advancement, he decided to resign and become a barber on a full-time basis. In that same year, he went with his dream and ambition to three or four banks for the financing he needed to get started—only to be turned down by all of them. (He was told a barber shop would not be a wise business investment).

Because owning a business was HIS dream—and not the dream of the vice president's of those banks that turned him down—he continued to persevere and decided to take his savings from his eleven years with Kroger's and reassess his personal needs. In doing so, he discovered there were things around him that he no longer needed.

Johnson sold items that he had purchased in order to pay off outstanding debts and other obligations so he could be in a stronger position to have his own financial base and purchase the barber shop and the necessary equipment for a successful operation.

In the meantime, as Johnson continued to work on establishing his personal finances, his wife Lena was away at cosmetology school. After graduation she was able to step right into their own family-owned and operated barber shop and hair salon. A & L Hair Designers began at 5532 S. Hampton Road in Oak Cliff (near Red Bird Airport) and now 14 years later the barber shop is still open. Their son Alex, 22, has also come into the business and has



been a full-time barber for four years.

"Alex was nearing graduation from DeSoto High in 1989 and we could see that his mind was not on attending college, so we suggested he take a deep look at the advantages of becoming a barber and working in the Salon with us," says his mother Lena. "So in his junior year he started school at Larry's Barber College and one month after receiving his diploma, he also received his Barber's license at eighteen and has worked alongside his mother and father for the past four years, five days a week.


But hair cutting is not all the Johnson's of A & L Hair Design offering their clientele. While Al and Alex are cutting hair, and Lena is busy making her female customers feel at home near the shampoo bowl, their daughter Selena, a 17 year old senior at DeSoto High is the next Johnson about to make her debut in the family business.

Selena has recently completed the required hours at LeHair Nail School and they're making plans as a "family" to assist her with the set up of her own booth upon graduation as a Nail Technician. Certainly the Johnson's can sing the tune—"It's a Family Affair."

—Linda Johnson

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"That's Entertainment"

Steve Harvey... Living the Legend



By Tai E. Jones

A highly physical comedian who could easily be called a "the Great Chameleon," Steve Harvey mesmerizes his audience in an impersonation of a gay man, changes himself into a black woman running from a mugger in Central Park then launches into energetic dancing and singing. At one point, he even took the time to wonder aloud about what country music would sound like crossed with soul, then answered his question with a song

that started "You picked a fine time to leave me...Lucretia..."

Harvey, host of the "It's Showtime at the Apollo," and owner of Dallas-based, "Steve Harvey's Comedy House" says that comedy professionals are divided into two categories. "You got comics and you got comedians," said Harvey, "I'm a comedian, man. A comedian is a funny person no matter what's happening."

Harvey prefers observational humor to structured jokes and one-liners, and the audience members which yell back replies to his questions and remarks, clearly love the spontaneity of his answers. For one unfortunate man who yelled a comment out of sequence, Mr. Harvey replied, "You probably caught that little short yellow bus to school." This response sent the audience into an uproar of delight.

Although the path to becoming one of the top comedians in the nation wasn't always a focal point, Mr. Harvey was capable of taking his lemons and making lemonade. A native of the innercity ghettos of Cleveland, Ohio, he managed to get both a street and college education, parenthetically learning the social skills to fit as needed. At 18, Mr. Harvey thought he was smart enough to come up with the perfect con game. The game ended with Harvey becoming a convict. "I was taking library books, changing the labels to make them look like school textbooks and sell them at the bookstore," Harvey

reflects, "One day I went to the library (in Cleveland) and there was a policeman waiting for me."

"I got sentenced to six months and \$1,000 fine, but I got time off for good behavior. That's why I go to high schools and detention centers and talk to kids. I know the signs for trouble, because I almost blew it completely."

Shockingly, although he sounds as if he's doing an infomercial, Mr. Harvey is very serious when he attributes his success to his ability to dream and Amway. "It was the first thing that came along in my life that said, 'YOU CAN BE RICH, AND HERE'S HOW YOU DO IT.' " Mr. Harvey sold Amway for four years after college, relying on his sense of humor as well as his newfound enthusiasm.

This enthusiasm lives within Steve Harvey, the dreamer, the man who makes laughter part of his vision and his plan of action to combat the social ills of the African American community. "Space is a healer for the human spirit," Harvey says, "Space lets your spirit soar." The space in which Mr. Harvey continually gives to budding African American talent, his noteworthy deeds in communities, and the smiles that he places on numerous faces have consumed special spaces in the hearts of his audiences.

In the tradition of "It's Showtime at the Apollo," Mr. Harvey is definitely a future "Apollo Legend."

To make reservations call (214) 780-5677.

Dream Girls

By Marvin L. Jones

It all begins with a dream at the legendary Apollo Theatre in New York. The young ladies could be from the southside of Chicago, East St. Louis, or South Dallas. The dream of making it big as a singing group and taking the world by storm. It is this dream that fueled the energy of the great music of the 60s Motown Sound.

The play DREAMGIRLS captures the dream that any Black child may have had on being a great entertainer. These are the kind of dreams that fueled the kind of creative energy it took to create the great sounds of the 60s. This kind of hope could be found on street corners and in rural areas.

DREAMGIRLS stars Miki Howard as Deona the diva of The Dreams singing group. Eric Jordan Young plays Curtis, the manager of the group, and Cynthia Waddell plays the role of Effie. The other Dreams are Lorrell played by April Harris, and Marisol played by

Michelle Morris. The energy by these performers electrified the audiences.

DREAMGIRLS also showed the audience the negatives of the Motown music era. Unscrupulous managers of music groups, would pay disc jockeys to play their groups music until it became a hit. The artists were also exploited by record companies who encouraged them to sign all their rights away just to have a record contract. It is old news now on most of the artists from the 50s and 60s who sold millions of records and are virtually penniless. This appears to a major crime of the century.

The play also showed the struggle for the soul of Rhythm and Blues music versus the oncoming pop music onslaught. Soul music had to be watered down to make it more palatable for white audiences. This would take the hard edge off the music which made it special from other music. The exact opposite is happening now with rap music. Record companies are signing gang members who can rap, to make sure it maintains the hard-core edge.

If you want to see DREAMGIRLS, it is evident that you will see a story about the dreams of many Black youth. It is a shame that our youth dream to be rappers rather



than mechanics, teachers, or nurses. They believe this is the only game available to them. It is apparent that for Blacks some things have changed, but much has remained the same.

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Oct 9-Dec 12

The Junior Black Academy of Arts and Letters hosted a reception for local artist and gallery owner Mr. Arthello Beck on November 14 in the James Kemp Gallery.

Mr. Beck's work entitled: Arthello Beck: The Man and His Work, is on display for public viewing at JBAAL through Sunday, December 12.

For more information call JBAAL at (214) 658-7144.

Nov 30-Dec 26

The Dallas Theater Center, located at 2401 Flora Street, celebrates the 150th anniversary of Charles Dickens' timeless tale, A Christmas Carol, with a new musical adaptation by Evan Yionoulis and Thomas Cabaniss.

The show previewed on Tuesday, November 30. Opening night is Saturday, December 4 and continues through Sunday, December 26. Ticket prices range from \$14-\$29. Groups discounts are available.

For more information (214) 522-TIXX. To inquire about group discounts for 20 or more contact Danny Tamez at (214) 526-8210.

December 1

The Balm in Gilead, Inc., Broadway Cares/Equity Fights Aids, both of New York City, and AIDS Interfaith Network, Inc. of North Texas will sponsor "The First Annual Black Church National Day of Prayer for the Healing of AIDS" on Wednesday, December 1, 1993 at the Christian Chapel C.M.E. Church located at 14119 Montfort Dr.

The program, begins at 7:30 p.m. and runs through 9:00 p.m., will center around a prayer and healing service for African-Americans living with AIDS in Dallas.

For more information contact Rev. Andre Dukes, the Director of Pastoral Services AIDS Interfaith Network, Inc., at (214) 559-4899.

Twenty-eight year old Elena Monica, an International fashion model who has graced the covers of Vogue and Elle magazines, will discuss "Living With HIV" at 8 p.m. Wednesday, December 1 as part of the University of Texas at Arlington's observance of World AIDS day.

The lecture is sponsored by EXCEL Campus Activities and will be held in the Rosebud Theatre, E.H. Hereford University Center, located at 301 W. Second St. Admission is \$2 with proceeds benefitting the Arlington AIDS Outreach Center.

For more information call UTA Student Activities metro (817) 273-2963.

Opera "Jenufa" starring Marilyn Zschau, Mary Baker and Allen Glassman, is slated to appear on Wednesday, December 1 and run through Saturday, December 4 at the Music Hall in Fair Park.

For more information call (214) 443-1043 or for ticket information call 443-1000.

Resumes for Success will sponsor a free Resume Writing/Employment Workshop for the unemployed beginning Wednesday, December 1 at the Exline Recreation Center located at 2525 Pine Street.

The workshop will offer step by step guidance in writing your resume, cover letter, and thank you letter. In addition, you will receive help in answering tough interviewing questions and pre-interview counseling.

Bring job ads or job descriptions. For more information call (214) 670-8121 or (214) 692-5570.

DISD will hold a Called Board Meeting on Wednesday, December 1, at 5:00 p.m. in the Board Room.

The agenda will include discus-

sions on: Notice and Return, the Resolution on Selecting the General Superintendent, and the Approval of Employment Contract with General Superintendent.

For more information call 814-1620, ext 200.

December 2

The North Texas Chapter of the National Forum For Black Public Administrators (NFBPA) will hosts its Holiday Banquet on Thursday, December 2, at 7 p.m.

State Senator Royce West will speak on "Rededicating ourselves to the Vision." In addition, a program to install new officers will be held.

The banquet's location is at the Holiday Inn Arlington located at Hwy 360 north @ Brown Blvd. For more information call Ms. Chris Williams at (817) 871-6883 or Anthony Ware at (214) 670-4935.

December 3

Creative Arts Theatre proudly announces that Cranston Dodds, Artistic Director of BRAVVO! Productions, a National Touring Company, will be guest director of CATS' production of Frontier Santa, written by Linda M. Lee and Frances Seidensticker.

Dodds has toured England with a production of "Tom Sawyer" and has directed and performed in over 120 productions while writing several plays that have been produced throughout Texas.

For more information call Sherrilae Chambers at metro (817) 265-8512 or (817) 274-6047.

The Junior Black Academy of Arts and Letters presents a landmark film by Marlon Riggs entitled *Color Adjustment*, on Friday, December 3, 1993 at the Clarence Muse Cafe

Theater. The show starts at 7:30 p.m. For more information contact Marilyn Clark (214) 426-1683.

December 4

The Texas Amateur Kick Boxing Tournament will be held at the Pan American Arena.

For more information call (214) 670-8634 or Fair Park at (214) 670-8400.

The Dallas Freeze Hockey Team will play at Fair Park Coliseum on Saturday, December 4 and Wednesday, December 8.

For more info call (214) 631-7825.

Delta Sigma Theta Sorority, Inc. is sponsoring Christmas Fest '93 on Saturday, Dec. 4 from 11 a.m. to 6 p.m. and on Sunday, Dec. 5, from 12 p.m. to 6 p.m. at the St. Paul Lutheran Church Child Guidance Center.

The center is located at 5707 S. Marsalis Ave. Admission is \$1 per person. For more information call Brenda Raney, 306-3091 or Carolyn Matthews at 401-1374.

A benefit show for the South Dallas Cultural Center (SDCC) will be held on Saturday, Dec. 4, 3400 S. Fitzhugh, in the Fair Park area.

The theme of the program is "Garments of Praise" emphasizing the Afrikaan Contribution to the Garment Industry. For information call Nahsechay Fahloke at 709-0521.

December 7

There will be a small performance by the dancers of the Dallas Black Dance Theatre on Tuesday, December 7, at the Nations Bank Plaza. The company of dancers will perform for the Dallas Business Committee for the Arts.

For more information call Pamela Collings at (214) 871-2376.

December 13

The University of Texas at Arlington School of Social Work will celebrate its 25th anniversary with a convocation/seminar from 10 a.m. to 5 p.m. in the Rosebud Theatre, E.H. Hereford University Center.

Two seminars will be held dealing with "MICRO Practice Panel" and "MACRO Practice Panel." A dialogue will follow the seminars.

Registration for the day-long activity costs \$15, which includes lunch and continuing education credit.

For more information write to Melissa Braley, Box 19129, Arlington, TX 76019-0219.

December 15

Resumes for Success will sponsor its free Resume Writing/Employment Workshop for the unemployed on Wednesday, December 15.

The workshop is held every other Wednesday in the Exline Recreation Center located at 2525 Pine Street. For more information, call 670-8121 or 692-5570.

December 15

The showdown between the 1986 World Cup Champion Argentina against 1990 World Cup champion Germany is also a re-match of the 1990 World Cup championship game in a contest dubbed the "Champions Challenge."

The match-up will air on December 15. For more information call (214) 670-8400.

December 29

Resumes for Success will hold its free Resume Writing/Employment Workshop at the Exline Recreation Center.

Be sure to bring job ads or job descriptions. The workshop is held every other Wednesday. For more information call (214) 670-8121 or (214) 692-5570.


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Health Marsha Prophet

Taking caution

It is still not known exactly how medications can cause mind-and-mood-altering reactions nor why some people experience them while others do not. But researchers do know that drugs are not always precise in performing their intended functions and that psychological side effects can result from a drug's unexpected interaction with the body's nerve circuitry. Many drugs work by changing signals in the brain or the nerves, and problems can occur when they affect signals they weren't supposed to affect.

Given the individuality of each person's chemical and neural makeup, it is all but impossible to predict who will be vulnerable to side effects from any given preparation. For the same reasons, it's hard to tell exactly what reactions may occur. Still, some medications do contain ingredients that have been known to cause problems. Fortunately, most of the side effects are temporary.

Aspirin and acetaminophen are two common remedies for minor pain; both are relatively safe. In large doses, such as might be taken to quell arthritic pain, however, aspirin can cause a ringing in the ears that may lead to feelings of disorientation.

For greater pain, prescription drugs are the best bet, but with their increased effectiveness also comes increased risk. Their mood-and-mind-altering side effects include irritability, disorientation, dizziness and drowsiness. And added to these problems is the possibility of addiction.

The symptoms of hay fever and

other allergic reaction—itchy eyes, runny nose, etc. are caused by histamine, a compound that is released from cells when allergy-inducing substances are present. Allergic reactions are often treated with antihistamines, which interfere with the effects of histamine by blocking its receptor sites.

Mood shifts may occur with various cold remedies. Many medications include ephedrine or pseudoephedrine, substances that relax air passages and constrict blood vessels not only in swollen nasal passages but also in the brain, thus affecting the nervous system.

Children, because of their size and age, can be more severely affected than adults—even when the recommended dosages are followed. Mood changes are also caused by the surprisingly high percentages of alcohol that many cold and cough medications contain.

It is up to the consumer to protect herself by doing the following:

***Read package labels.** Package labels and inserts include warnings of any known possible adverse reactions that can occur with use.

***Never exceed the recommended dosages.** Information about how much medication you should take can be found on the package labels of over-the-counter (OTC) drugs; if you're taking a prescription drug, make sure you understand your doctor's directions on the correct dose.

***Question your doctor and pharmacist.** Surveys have shown that doctors write prescriptions far more freely than they offer information about what a drug may do. If you have any doubts as to whether a medication is appropriate for you, ask. Your pharmacist is also qualified to answer.

Being a well-informed consumer is probably the best defense against the potential side effects of any drug. Used carefully and sensibly, over-the-counter and prescription drugs can help us feel better—rather than worse.

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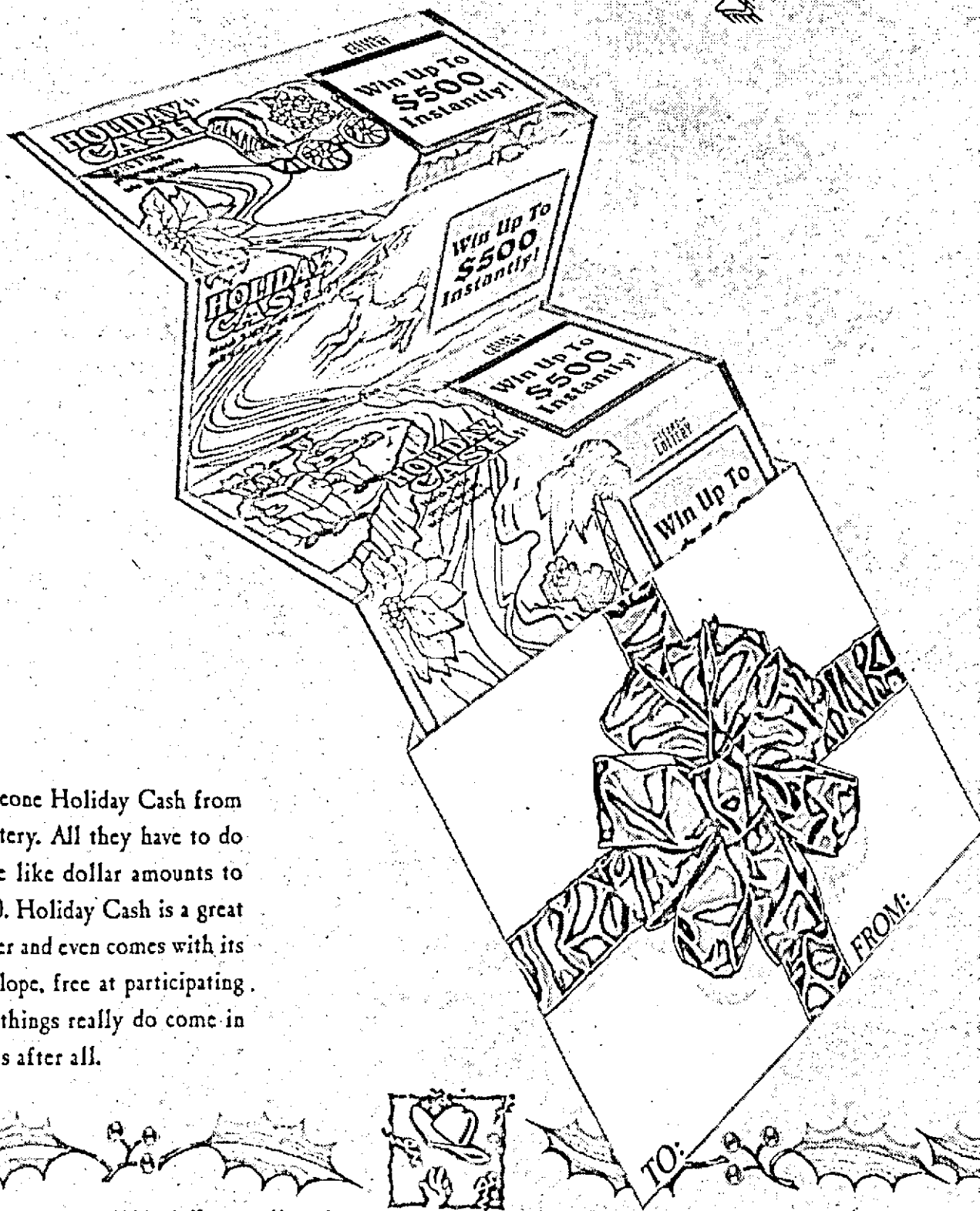
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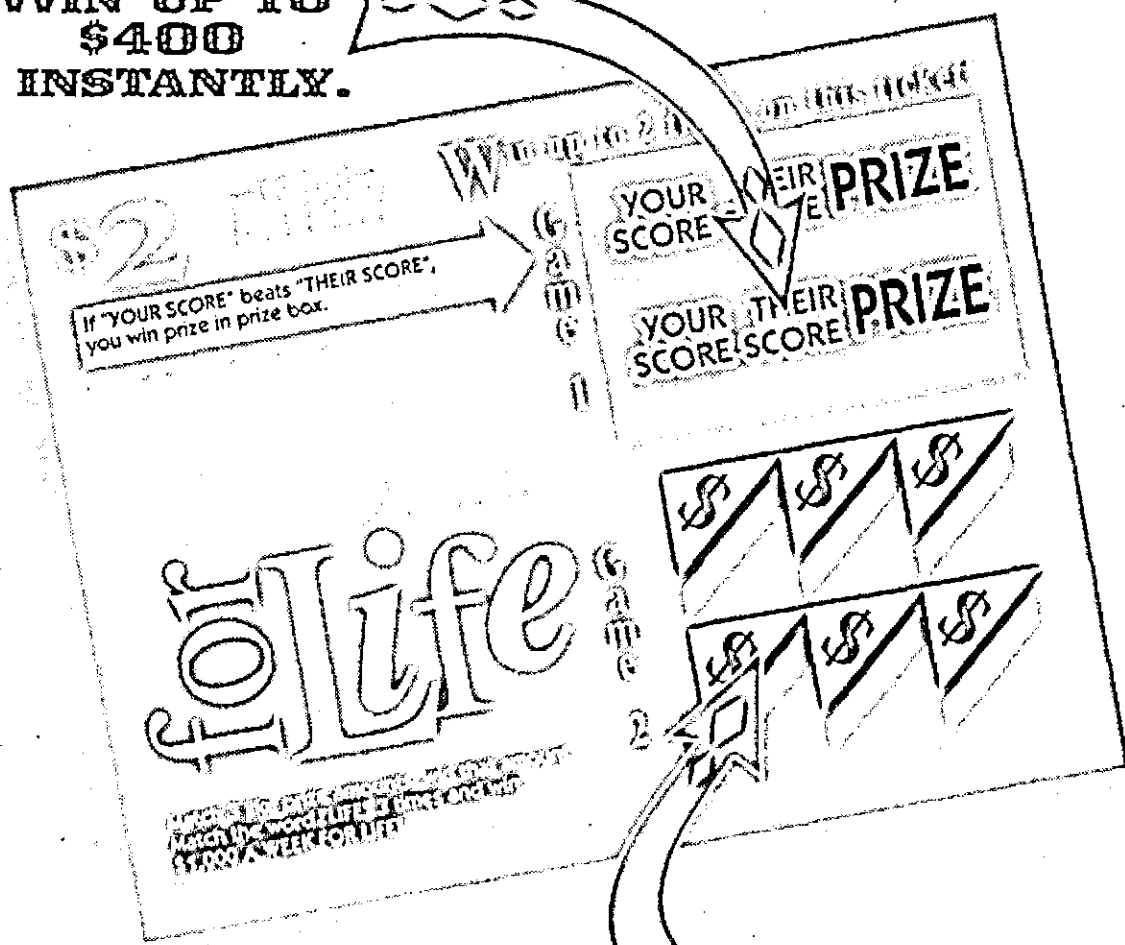
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Jesus preached change

By Ron Shaw

Have you ever wondered why Jesus was one of the most controversial figures in human history? That is to say the day and society in which he physically ministered found him to be so different from the religious norm that they eventually crucified him. Several times they tried to murder him.

What was it about this man who made such an impact on society and in the lives of so many? Was He a criminal? Was He a politician? Or was His personality extremely offensive? Just what was it that made people see him as either lovable or loathsome?

A close look at his beginnings tell us in Matthew 4:17 that his message was that of change. In fact, that was the title to everyone of his messages — although many perhaps had subtitles.

"From that time Jesus began to preach and say, repent for the kingdom of heaven is at hand." The word repent means to change one's mind, attitude and actions in order to think differently. Each time we are told of what God wants to do for us, there is always an accompanying change of attitude and action that we must make.

II Chronicles 7:14 says He will heal our land if we make a change. Acts 3:19 says His presence will bring renewal and revival if we change our way of thinking. Everywhere Jesus went, He preached to people about changing their way of thinking and doing things because a new kingdom was to be put in place.

The way people think about marriage, friendship, business deals, handling money and any other facet of life must be changed in order to function successfully in this new kingdom.

Isn't it interesting that change is embraced in almost every aspect of our lives except where it counts the most? We willingly change cars. We willingly change where we live and what we live in. We change our style of clothing. Often we change our place of employment based on how much money we want or feel we should be making. In addition, we decide whether or not we will hang out with the same people but we never embrace the idea that it's our attitudes and actions that need to be changed the most.

What good does it do you to change jobs which brings about a change in income, yet the manner in which you handle your income remains the same? As one person put it, "If you are a fool with a little money, (and you make no changes), you will be a bigger fool with more money."

The act of salvation itself is a change. The Bible says when we accept Jesus as our Lord and Saviour, we become new creatures in Christ. And that we are delivered from the kingdom of darkness and transformed into the kingdom of His son. So you see, salvation is an act of change.

What changes have you made to affect

your destiny? If you do the same thing you will get the same results. Let me suggest four reasons why people change:

1. What they are doing is ineffective.
2. What they are doing was not intended for eternity but only for a season — most traditions are like that.
3. To be more productive — get an increase — they

change.

4. If they've gotten off course and change is necessary for course correction.

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Loan stretch

NationsBank reaches out to educate with its Community Loan Day

By Veronica W. Morgan

Banking in the '90s is gradually changing to better serve the needs of those within the community.

In the past, a person who desired a loan for whatever reason, usually went to their bank, applied for a loan, and waited nervously to find out if their credit worthiness qualified them to receive the necessary funds to meet the financial need.

And even though some people may have had the courage to go to the lending institutions, there were still those individuals who continually felt intimidated about going to any bank and discussing their financial matters, or perhaps inquiring about banking resources that are available for their specific needs.

Michael H. Dulan, the Senior Vice

President and Regional Manager of NationsBank, realized the fear that has hindered many people from walking into a bank; so in turn, he has decided to assist in helping to get the banks resources out to the community—this of course is a fairly new concept that has been existence for 18 months.

Therefore, on Saturday, December 4, NationsBank in conjunction with the Economic Development Ministry of St. Luke "Community" United Methodist Church plans to hold "Community Loan Day" from 9:00 a.m. to 3:00 p.m. in the sanctuary of the church.

During this time, individuals, business owners, and administrators of non-profit organizations are encouraged to participate in the program by applying for various types of credit, whether it be for personal, business, mortgage or student loans.

Actual credit decisions will be made on that day—based on credit history—and Dulan says the bank is hoping to make available personal loans for those who apply.

"The bottom line approach is to increase incremental loan business on that day," says Dulan, "We want to make loans to individuals and businesses in the surrounding area, and members of the congregation."

However, Dulan added that the business loans made on Community Loan Day will be awarded to existing businesses only. "No new loans will be granted," he said.

In addition, classes will be offered to teach individuals how they can build a banking relationship. Interested persons will learn what they can do to gain control of their household financial matters through financial planning, budgeting and learning to be more cognizant concerning how their money is spent.

Dulan says the classes will cover methods of tracking expenses and ultimately, coming into a bank and opening both a checking and savings account.

He says that once an individual learns how to handle his checking and savings account, and also learns how to get credit, then that person is on his or her way to building a banking relationship.

NationsBank representatives have worked with the Economic Development Ministry of St. Luke



Michael H. Dulan

"Community" UMC, whose pastor is the Rev. Zan Holmes, Jr., for a little over a month to discuss strategies in letting the community know what type banking services are available to them.

The church is located at 5710 East R.L. Thornton. For anyone wishing to learn more about having Community Loan Day at your church, contact Tyrus Sanders, the Community Investment Officer for Dallas, at (214) 508-6262.

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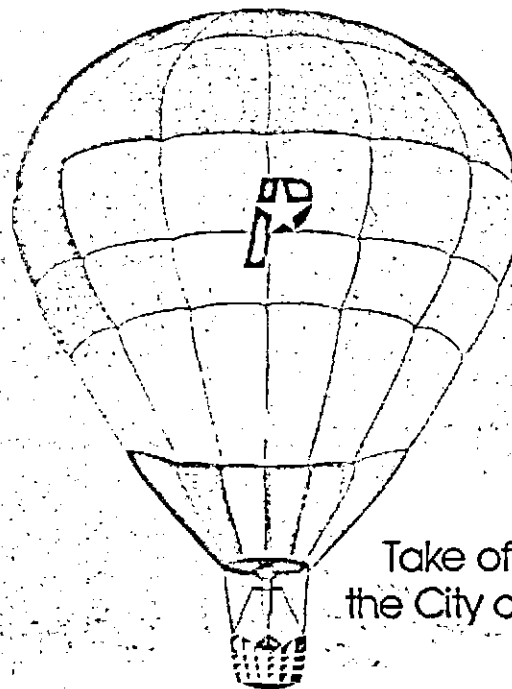
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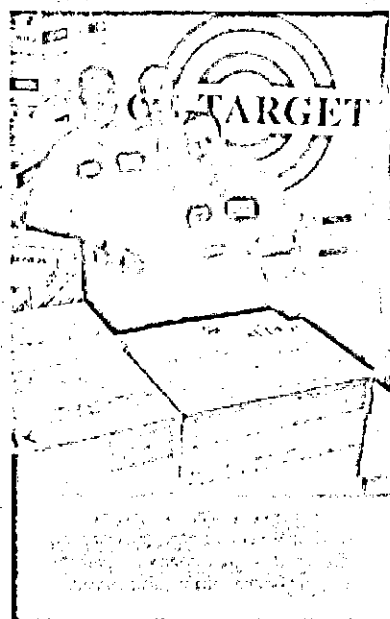
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