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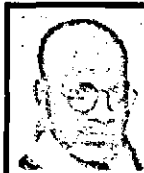
Kwanzaa

What is it?

**What You Should
Know About
The 'Net**

**Cheryl Smith Sees
No Black Magic
At New 102**

**MON Talks With
NBC 5's New
News Director**



**From
The Editor
Chris Pryer**

No, Kwanzaa is not a Black Christmas

Isn't it bad enough that we have distorted the so-called celebration of the birth of Christ—at least for now, we still call it Christmas, doggedly fighting off the encroachment of the graphically convenient (and socially symbolic) X-mas—to the almost vulgar display of crass commercialism we all know as the Christmas shopping season? Even that term is much less a description of the predominant religious legacy in this country than it is an economic term. We have heard so much about the impact of the Christmas shopping season on the Gross Domestic Product that we feel almost obligated to fulfill our part in contributing to the success of all the retailers whose bottom lines are made or broken by how well they sell during Yuletide. Yes, despite it being winter time, the heat is on.

So how wonderful it was when Dr. Maulana "Ron" Karenga, a professor of African American studies at California State University-Long Beach, originated a "cultural" holiday that is uniquely African American. (Contrary to popular belief, Kwanzaa is not an African holiday.) Dr. Karenga's intention was to encourage African American families to "restore and reaffirm our African heritage and culture." What he definitely did *not* intend was for Kwanzaa to be a kind of Black equivalent of the mostly commercialized event we call Christmas. Instead, Kwanzaa would serve as a festive, cultural holiday devoid of the superficial and burdensome material trappings that many African Americans, still languishing at the lower levels of the socio-economic strata, could not afford.

I don't think Dr. Karenga ever thought every Black American would abruptly stop celebrating Christmas and replace it with Kwanzaa; however, I don't think he intended for Kwanzaa to serve as an economic opportunity for would-be entrepreneurs either. But slowly, surely, it seems to be sliding in that direction. At first, it was on a very grass-roots level, this Kwanzaa retailing. Enterprising Black men and women who saw an opportunity to provide the Afrocentric wares that could help authenticate the Kwanzaa celebration. Small, handcrafted items that reflected our African heritage. But the "KwanzaaFest" grew, procured corporate sponsors, became more commercial, more "mainstream." Heck, even JC Penney began to hustle Afrocentric merchandise in order to seize the "Kwanzaa" moment.

Here we go again.

Editorial

Merry Christmas! From the United States Congress

In a season traditionally devoted to displaying peace, love and goodwill to your fellow man—at least among the citizenry of a so-called Christian nation—it is too bad and too sad that a partisan portion of the United States Congress has chosen to ignore those sentiments. Apparently, the Republican members of Congress prefer to subject the entire nation in their exhaustive, vindictive pursuit of proving the president of the United States guilty of "high crimes and misdemeanors." All this stemming from his ill-advised, albeit adolescent, tryst with the now infamous former White House intern, Monica Lewinsky.

With the House Judiciary Committee reporting some four articles of impeachment to the full 435 members, the media's attention now turns to how soon a floor vote will come and whether the loyal opposition, also known as Democrats, will be allowed a censure resolution. Once the House completes its vote, the saga will shift to the Senate. That august body will conduct a trial. The senate's vote will be the last Constitutional provision leading to the president's possible removal from office.

Despite Judiciary Chair Henry Hyde's pledge to be fair and non-partisan, the committee votes predictably split along party lines. More than party line voting, however, public disclosure of Republican drafts of articles of impeachment came before the President Clinton's lawyers had even completed their presentation. So much for hearing, or rather listening, with an objective ear.

During the Judiciary Committee hearings, two key Texas-based

legislators, Republican Majority Whip Tom DeLay and Democrat Sheila Jackson Lee represented two opposite poles of opinion. DeLay, known on Capitol Hill as "The Hammer," began counting votes for impeachment fairly early. Some might argue that as majority whip, the congressman from Sugar Land, Texas, was only doing his job. But from the Democrats perspective,

persist in engaging in this grinding, divisive and distracting exercise of forcing Bill Clinton out of the presidency, then the man in waiting, Vice President Al Gore, will be given a huge head start in his campaign for President in the year 2000. Gore, weaned on privilege and power as the son of the recently deceased ex-U.S. Senator Al Gore, Sr.—and one who can almost call Washington, D.C., his hometown—already seems to have a

huge advantage. Now,

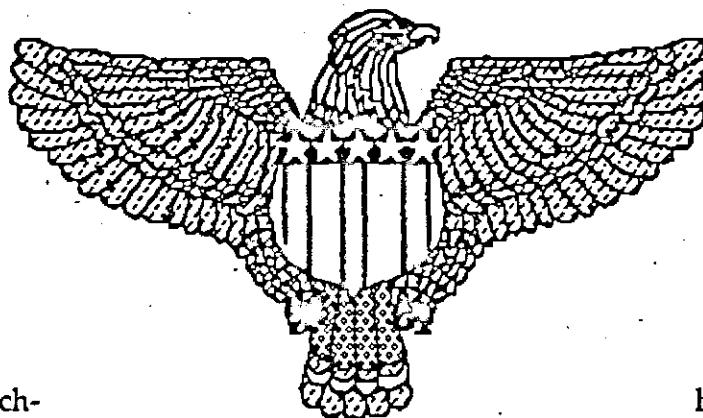
before both houses of Congress cast their votes, Republicans ought to be mindful of the Christmas gift they might give Al Gore. Do the Republicans really want to enhance Gore's superior position by ousting the hated Clinton? Do Republi-

cans resent Bill Clinton so much that they would knowingly hand the White House—its power and prerogatives—to Democrat Al Gore?

It's a tangled web that has been woven. From Clinton's trysts with Monica Lewinsky to Independent Counsel Ken Starr's voyeurism to Republican zealots bent on punishing their seemingly indestructible and Teflon-like nemesis. Even if the highly improbable occurs and Bill Clinton is successfully impeached, the plot will only thicken for the Republicans.

The real issue is not obstruction of justice or perjury or, at the very least, a most serious lapse in judgment. It's about power—and politics. During this Christmas season, it's too bad the two parties of Congress cannot exercise goodwill and peace towards each other—for the good of the nation.

MON



DeLay seemed to be hammering home the implication that those Republicans who might be even remotely entertaining the idea of voting *against* the articles of impeachment would pay a dear political price.

From the other side of the political aisle, Houston's Democratic representative Sheila Jackson Lee joined three of her colleagues in sponsoring a resolution calling for censure. Democrats have maintained all along that whatever President Clinton may have done, it does not rise to the level of a transgression worthy of impeachment. In other words, lying about an extramarital liaison is not in the same ballpark as treason.

As this edition goes to press, we will resist the temptation to predict what the House of Representatives will do. One thing is for sure, though: If the Republicans

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LETTERS...

Joyce Ann Brown's life inspiring

I just wanted to let you know that Cheryl Smith's article, "A Comparison of Times," in the December 1-15 issue (pg 7) was a very inspiring article to me. Please convey to her my appreciation for such a positive and informative article.

I am a regular subscriber and reader of MON, not just because I write an article for it, but because of its continued excellent quality and service to the community. I believe such stories as the "Joyce Ann Brown" story spotlighted by Cheryl should be kept before our young people to demonstrate how you can overcome the odds and live through adversity and [go] on to victory.

Again, thank you!

Ron Shaw
Pastor, LightChurch

Ron Shaw writes a regular column for our
Spiritual department, "You And God."

—Editor

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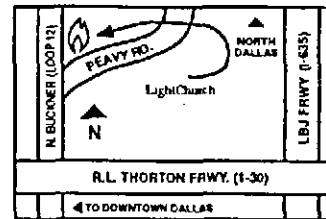
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C I P V S

Giddings elected V.P. of NOWL

Rep. Helen Giddings was recently elected vice president of the National Order of Women Legislators, a non-partisan organization of more than 1,000 members that was founded in 1938 to serve the needs of women elected to public office in the United States. Giddings was elected vice president at the 60th annual conference held in Charleston, S.C. Nov. 21-25.

Due to her success at passing initiatives that impact Texas, NOWL asked Giddings to present two of her landmark pieces of legislation. In the Texas House, she fought for and obtained passage of legislation that would block liquor interests from placing stores within 1,000 feet of schools. Secondly, Giddings authored legislation that established the Read to Succeed program which contained the statewide reading initiative goal for the state.

This legislation will allow schools to administer reading diagnostic testing to its students, K-2, and established a child-designed license plate to assist in the funding of the reading initiative. Giddings was featured discussing both initiatives in a CNN town hall symposium, Making Democracy Work: Restoring Hope at Home.

Due to her extensive work in promoting international cultural and educational

exchange, Giddings led a focus group on South Africa and moderated a workshop on global climate change.

"I applaud the wonderful work that has been done by NOWL to prepare women to run for elected office as well as to advance to leadership roles once they are elected," Giddings said. "The organization has been a vital resource to state legislators in debating issues and exchanging information."

"The past 60 years have been wonderful. I believe NOWL's greatest potential will be realized in the future and I am pleased to be a part of charting the course of the future for NOWL," she added.

Small Business Fund Established

A statewide fund to encourage business growth and maximize employment opportunities in underserved and distressed communities throughout Texas has been created by Guaranty Federal Bank, the Office of Thrift Supervision and the Southern Dallas Development Corporation.

The \$10 million Texas Mezzanine Fund, initially underwritten by Texas savings banks and savings associations, will be launched in January 1999 as a statewide Community Development Financial Institution. Guaranty Federal Bank has committed to invest \$5 million, or 50 percent of the

initial capitalization. Ultimately, the Fund is expected to grow to \$25 million with participation by other financial institutions in Texas.

Kenny Jastrow, chairman of Guaranty Federal Bank and president of its parent company, Temple-Inland, Inc. said the proposed fund and the thrift institutions backing it are the right combination to fulfill this need. "With operations throughout the state, we saw need for an organization that could invest in minority-owned and small businesses, and help to create jobs in low-to moderate-income areas across Texas - whether in large cities or small towns," Jastrow said. "Texas savings banks and savings associations, which traditionally have had strong roots in the communities they serve, clearly are the institutions to create this new investment tool."

The Texas Mezzanine Fund Inc. will be managed by the Southern Dallas Development Corporation, which developed the new organization's structure along with Guaranty Federal Bank. SDDC is nationally recognized for its effort to assist businesses, create jobs and stimulate economic growth in Southern Dallas.

The Texas Mezzanine Fund will make investments and loans to businesses that may not qualify for traditional bank financing. To qualify for a Texas Mezzanine loan, a business must be located in a Bank Enterprise Act census tract, a Bank CDC Investment Area or be committed to employing low - to moderate-income residents. The fund's investment will facilitate the financ-

ing of working capital for expansion, equipment acquisition, construction, or any combination of the three. The investments will generally range from \$50,000 to \$500,000, with terms running from five to 15 years.

The Texas Mezzanine Fund will be a for-profit organization, with proceeds reinvested in the Fund or used by its member institutions for their community improvement programs. The group has filed for designation as a Community Development Financial Institution and will continue to secure additional commitments from thrift organizations throughout Texas.

Reward offered in death of Schepps Dairy employee

Schepps Dairy has posted a \$10,000 reward for the information leading to the arrest and indictment of the suspect(s) responsible for the murder of Maceo Yarbough.

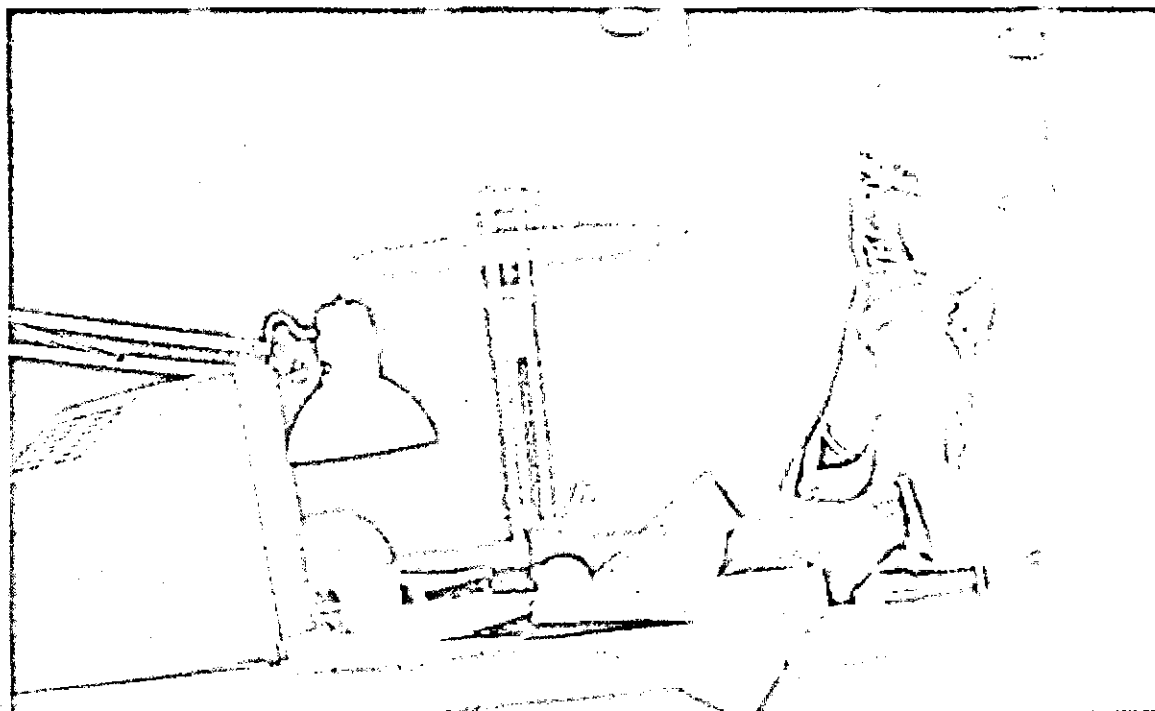
Yarbough was shot and killed while sitting in his car in the driveway of his residence at 814 Meadowheath Lane at approximately 9:15 p.m. on Nov. 10, 1998.

Anyone with information about this offense is asked to call the Homicide Unit of the Dallas Police Department at 214-670-1633.

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The Struggle Continues

Thomas Muhammad

Dr. Alfred Roberts clearly is one of the most active persons in the Dallas area. He has helped found a number of community organizations and is requested to attend hundreds of meetings here in the metropolis, the state and the nation.

Almost anybody of importance, regardless of race, has probably asked his advice at one time or another. As one of Dallas's premier educators, his hand prints can be found all over the Dallas educational system. Dr. Alfred Roberts is one of the best models of dedication and volunteerism that you would probably find in any community. Born in Austin, Texas, and a graduate of Emmett J. Scott High School in Somerville, Texas, Dr. Roberts made history in 1963 by being one of the first African Americans to attend Texas A&M University, where he earned a Ph.D. in Educational Administration and Curriculum and Instruction. During the same year, he earned a B.S. degree at Prairie View A&M University.

Education has been Dr. Roberts' lifelong work. He began his career as a teacher in the Dallas Independent School District in the early 1960s, where he taught science and physical education. From there he moved through the ranks to become an elementary school principal. He took on the task of Director of Community Relations during the early to mid '70s. He then was appointed director of Paul L. Dunbar Community Learning Center from 1976-1979. All the while he somehow found time to be a part-time instructor in the graduate program at Prairie View A&M University (in Dallas).

Then, in 1979, Dr. Roberts had the honor of being named the Deputy Assistant Superintendent, East Oak Cliff Subdistrict, under the superintendency of the late Dr. Yvonne Ewell; he then went on to become the administrator of subdistrict III from 1982-1985. He became the Dallas Independent School District's Administrator of Elementary Instruction from 1985-1988. From 1988-1989 he held the post of DISD Executive Director of Elementary Education. He moved to the powerful position of Assistant Superintendent of Personnel Services from 1989-1993 (nobody has more power than the person who hires and fires). At present, Dr. Roberts holds the position of Executive Director at DISD's Alternative Certification Department.

Even with his remarkable schedule, Dr. Roberts has found time to be a part of every organization that has anything to do with education. In addition to founding the Texas Alliance of Black School Educators, he is a member of the National Association of Elementary School Prin-

Dr. Alfred Roberts never stops giving back

cipals, Dallas School Administrators Association, Dallas Association of Bilingual Educators, Texas School Public Relations Association, Texas Alternative Certification Association and the National Alternative Certification Association.

Many have heard of NABSE



Dr. Alfred Roberts

(National Alliance of Black School Educators). But what many probably don't know is that Dr. Roberts was one of three founders of the local Dallas Regional/National Alliance of Black School Educators. But we won't stop there; it gets better as we go along. Dr. Roberts has risen to meet the challenges in the community time and time again. He was Chairman of the District 6 Land Use Committee, which was created for the purpose of finding ways to "save and improve the South Dallas/Fair Park" area. (The committee held community meetings twice a week throughout the SD/FP areas for nearly two years and Dr. Roberts did not miss many.) In 1987, after the land use plan was adopted by the Dallas City Council, Dr. Roberts was overwhelmingly chosen to become the first president of the newly created Innercity Community Development Corporation. ICDC has become the model for major community development organizations in the city of Dallas.

In the mid 1980s there seemed to be a cry in many parts of the country calling for Black men to get involved in the lives of young black boys who were dying at alarming rates in cities everywhere. In Dallas, a conference was held as a way of this city taking on that challenge. The

conference was entitled, "African American Men: An Endangered Species." Hundreds of Black men and women attended as renown local and national speakers—the noted author and lecturer Dr. Na'im Akbar gave the keynote address—called upon the Dallas community to take action. A plan was created from the information gathered from the many workshops. However, the plan would have been just that—a plan—without someone who could be trusted to move the plan to action. Dr. Roberts was chosen by the many prominent leaders to be that someone. Thus The African American Men: Endangered Species, Inc. was born and still lives on the campus of Paul Quinn College. Dr. Roberts is also founding co-chair of the Clean South Dallas/Fair Park, Inc. Clean South Dallas performs clean up campaigns twice a year and has been instrumental in pooling hundreds of volunteers in a beautification effort that has spread to many area homes, businesses, churches and schools. He is founder, past president and life member of the South Boul-

vard/Park Row Historic District. I'm pretty sure that many are familiar with these beautiful, historic homes located in South Dallas near Martin Luther King, Jr. Blvd. Dr. Roberts has lived there for many years with his highly talented and loving family. He holds memberships to many community groups: the NAACP;

Young Men's Christian Association; Dallas Black Chamber of Commerce; Fair Park Rotary Club; Dallas Historical Society; Camp Fire; Friends of Fair Park; Mayor's Child Care Task Force; Mayor's Task Force Southern Dallas; Historic Preservation Landmark Committee; Committee of 100; and many, many more.

A member of St. Luke Community United Methodist Church, Dr. Roberts is the past president of the Methodist Men and is chairperson of the administrative board. He held the position of chair of the Religion and Race Commission and is a member of the Board of Laity, pastor Zan Holmes' Sunrise Choir and the Black Methodist for Church Renewal.

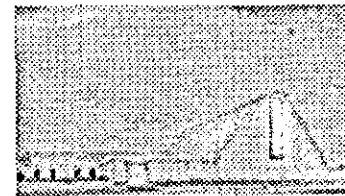
Dr. Roberts' many contributions to his community have not gone unrecognized. In 1970 he was a nominee for the Ford Foundation Urban Education Administrator Fellowship, and was named Who's Who Among Black Americans and Who's Who in American Education. He received a commendation from the Dallas County Historical Society, received special awards from Bethel AME Church, South Dallas/Park Row Historic District and the Community Organizations Joint Action Committee. Other honors Dr. Roberts has received: a special recognition award from DR/NABSE; NABSE President's Award; NABSE Hall of Fame award; South Dallas Business and Professional Women's Man of the Year award; DISD Board of Education Special Recognition award; and a host of others.

Observing the great shape he has kept his body in tells us that Dr. Roberts fully intends to be around for many more years of serving as a model of selflessness and giving back to his community. For that we proudly say, Thanks Doc.

Until then, the struggle continues...

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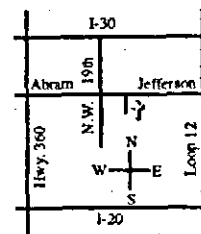
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Pen Notes

Cheryl Smith

When Magic 102 hit the airwaves, it was the talk of the town. Everyone was asking, "Have you heard the new station?" You even read about it here.

During a recent visit to University of North Texas to speak to a journalism class, journalism professor Dr. Meta Carstarphen and I went to lunch at an Italian restaurant near campus. As I told Dr. Carstarphen about the station, I beckoned for a waiter to come over and I asked him what station were we listening to. He immediately began praising Magic 102. This was Week One of the new format and the radio in the restaurant was tuned to 102.1.

Every car I got into had its radio tuned in to Magic 102. Other radio stations are paying attention. There were a number of management meetings and rumblings.

I was comparing the station to one in New York City, the one that wakes you up in the morning with Isaac Hayes, live, as an on-air personality! Then in the afternoon, you hear the melodic voice of Valerie Simpson and her talented husband Nick Ashford. You know, of Ashford and Simpson fame.

But then the comparison came to an abrupt halt as the day came to unveil Magic 102's line-up of on-air personalities.

If I were the only person disappointed, I would just keep on trucking. But there's a different type of rumbling going on. People love the music; there's a good mix, even though, as I said before, the station could play more Teena Marie, Donnie Hathaway, the Whispers, the Escorts, the Moments and James Brown.

Magic 102 on-air personalities don't reflect music; radio news "light" on Blacks

Also, George Clinton has more songs than "Flashlight" and "Atomic Dog." Donna Summer has more songs than "Last Dance" and "Bad Girls." And even though "Last Dance" is on my request list for my last dance, there's a lot more we can hear from the talented diva.

And, while I was disappointed, I wasn't totally surprised. After all, the word was out before the hiring was done that Magic 102 wanted folks who did not sound ethnic. Forget how ethnic the music sounds, the on-air personalities had to be cut from a different pattern, or at least sound like it.

While discussing the racial make-up of the on-air personalities, the Dallas-Fort Worth Association of Black Communicators has decided to examine the station even more closely. Owned by Chancellor Media, Magic 102 will join a list of radio stations that are being monitored to determine if they are equal opportunity employers, in all areas of the company.

Speaking of changes in radio, a lot of changes are going on in the metroplex. Numerous calls have been made to V100 regarding the release of long-time on-air personality and area favorite Scott West. And then, most recently, KRNB 105 dot 7 released morning show host Steve Woods. With the firing of Roland Martin from KRLD recently and the earlier firing of Joyce King of KVIL, African American reporters are noticeably absent from news radio, but people have been commenting on that situation long before the most recent firings. I guess we could get excited when there are one or two, but that just means we have to work harder to stress

the importance of diversity in the newsroom, which entails adding more than just one!!!

Congratulations to Nichele Hoskins, Fort Worth Star-Telegram staff writer and former board member of the Dallas-Fort Worth Association of Black Communicators. She has accepted a job with *Heart and Soul* magazine, as the fitness editor. Nichele will be right in the nation's capitol, sitting close by mentor George Curry, editor-in-chief of *Emerge* magazine... Gina Redmond did a wonderful job co-hosting *Good Morning Texas*. For some reason, despite rave reviews, she was not selected to replace Paula McClure. But she's doing okay, just awaiting the birth of her second child!!! Congratulations to Clarice Tinsley, celebrating 20 years at KDFW-TV. DFW/ABC will be recognizing Clarice in the near future... *Good Morning Texas*' Yvette Blair is a performing artist with the city of Dallas' Neighborhood Touring Program. Each year they have a showcase where all the artists spend about 15 minutes demonstrating their talent at an open all-day showcase. On December 5, Yvette really performed at the Majestic Theater... Looking for a job??? Calvin Carter of the *Suburban Tribune* is looking for an editorial assistant. Give him a call at 972.286.4000... *The Dallas Examiner* is looking for an editorial assistant and a full-time reporter. Call 214-651-7066... Prayers for Yvonne St. John's father, who is ill. Yvonne has been in this market for two decades, keeping the airwaves hot. She's over at V100, where she also hosts a talk show... psychologist Dr. Brenda Wall can be heard on KRLD. Tune in Saturday evenings at 7

p.m... Joyce King has been freelancing with *The Weekly*, but we're hoping to hear her on the radio in the very near future...

Now, when the National Association of Black Journalists voted to hold their annual national convention in Seattle, Wash., even after the state passed an anti-affirmative action initiative, many were troubled because they wanted to support NABJ, but they didn't want to compromise their values. Well, some are remaining true to the struggle. They realize they need to attend the convention, it being an election year, but have decided to funnel as little money as possible into the state's economy. Whenever possible, they will give that money to Black businesses. Still, there are others who are planning gatherings at Starbucks and other establishments, as though the debate never occurred. I'm still cussing and fussing. One journalist e-mailed me and told me that I talked a good talk now I needed to walk the walk and quit my job with my White boss and go to work for the Black Press. Obviously, the brother doesn't know me. Trust that I gave him a different perspective for future reference. It's a shame people want to forget that we are fighting racism. It was Dr. Martin Luther King, Jr. who said Black people have 10-day memories.

How quickly we forget.

MON

Cheryl Smith is president of the Dallas/Fort Worth Association of Black Communicators and the host of *Reporters Roundtable* on KKDA-AM (730). Tune in on Sunday morning at 8:00, immediately following Minister Louis Farrakhan's address.

Where to Pick up MION?

Dallas South

Grahams Barber Shop
2612 MLK Blvd.
Dallas Black Chamber
of Commerce
2838 MLK Blvd.
Common Ground Credit Union
3741 Atlanta @ Romine
Two Podners
1441 Robert B. Cullum

Oak Cliff

Friendship West Baptist Church
616 W. Kiest Blvd.

Nations Bank
400 Zang (Lobby)

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Cedar Valley Community College
330 N. Dallas

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St. John's Baptist Church
1701 W. Jefferson

First State Bank
2505 North Hwy. 360

Denton
Denton Public Library
502 Oakland
M. L. King, Jr. Rec. Ctr.
1300 Wilson

Lewisville
Lewisville Library
1197 W. Main

Macedonia Baptist Church

Irving
Barnes & Nobles
Irving Mall

Le Chic Salon
1433 Bellline

Carrollton
Keller Springs Baptist Church
3227 Keller Springs

Richardson
Barnes & Nobles
Richardson Square Mall

Cathy's Expert Cuts
818 S. Central Exp. #4

Arlington
Afro-Awakenings
2419 S. Collins/Arkansas Lane

Barnes & Nobles
3909 S. Cooper/I-20

Fort Worth
Bookstop
4801 Hulen

Omni American Credit Union
2330 Rosedale

Black Bookworm
605 E. Berry St #114/I-35

Black Chamber of Commerce
3607 Rosedale

Bank One - Dunbar
6040 Ramey

Garland
Big Man's Bar-B-Q
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Arnicks Barber Shop
500 Clark Street

Wing Stop opens in Dallas

The dream of returning to Oak Cliff as an entrepreneur is now a reality for Calvin Golden, owner of Wing Stop Restaurant on Camp Wisdom Road. Golden, who recently celebrated the store's grand opening, was welcomed back by many supporters from the business community, who

also challenged him to assist in the overall economic development of Southern Dallas.

"This is a special day for Wing Stop, but this is just the beginning, Golden said. "Not only is Wing Stop committed to providing quality products and exceptional customer service, we are also dedicated to the economic development of this community. I am currently looking at opening additional stores in the Enterprise Zone, and with the help of organizations such as SDDC, I believe the possibilities are tremendous."

In 1997, Golden started out as Director of Franchising for Wing Stop, Inc. with Dallas restaurateur Antonio Swad. Together Swad and Golden designed a concept for the Oak Cliff marketplace that is different from the other chains in the area.



Calvin and Shelia Golden of Wing Stop

Career Development Organization accepting 1999 internships

INROADS, Inc. a nation not-for-profit career development organization, created to prepare minority youth for professional career in business and industry, is currently accepting applications for 1999 internships. Minority high school seniors with at least a 900 SAT and/or 20 ACT scores as well as college freshmen, sophomores and juniors with a 3.0 GPA or better are encouraged to apply. Official applications can be obtained from your high school counselors or by calling 214-748-6767. The application deadline is Jan. 15, 1999. Along with the completed application, candidates must also include a resume, transcript, SAT/ACT scores (HS candidates) and a 250-400 word essay as requested on the application.

Selection preference for INROADS/Dallas-Fort Worth, Inc. goes to African American, Hispanic American and Native American youth with a "B" or better average, demonstrated leadership and communication skills, motivated to succeed, resilient and strong interpersonal skills as well as an interest in pursuing a career in business, computer science, engineering and select liberal arts.

For more information on INROADS/Dallas-Fort Worth, Inc. or to obtain an application or other literature, call Quinton Browder at 214-748-6767 ext. 204 or write to INROADS, Inc., 500 S. Ervay, Suite 470B, Dallas 75201. munity Builders around the nation.

Cuomo appoints four Community Builders

U.S. Housing and Urban Development Secretary Andrew Cuomo recently named the appointment of four Community Builders to serve in HUD's Dallas office as part of a new Urban Peace Corps that will work to revitalize America's cities.

The new Community Builders working in HUD's Dallas office are Ed Harris of Garland, Melodie Shatzer of Rockwall, Diana Lucio of Grand Prairie and Diane McGauley of Dallas.

Nationwide, HUD has appointed 217 such Community Builders this fall in an unprecedented fellowship program. The Community Builders Fellows are experienced professionals from a broad range of career who will spend the next two years working in HUD's 81 field offices around the nation.

"Our new Community Builders are talented professionals who are a mission to turn back decades of decline in urban America and bring a new prosperity to people and places in need," Cuomo said.

"they are dedicated to giving something back to communities and to helping more Americans climb the ladder of opportunity.

"These new Community Builders will help HUD, state and local governments, businesses, non-profit groups and individuals work together to bring more jobs, more housing and more home ownership to America's cities," Cuomo added. "They will bring an outsider's perspective and a wealth of experience to their jobs to help us find new and innovative solutions to the problems facing urban America." People from many professions and backgrounds - including architects, city planners, bankers, engineers, teachers, college professors, economists, housing industry professionals, consumer advocates, community activists, business executives and elected and appointed government officials make up the ranks of the new Community Builders around the nation.

Black History Makers of Tomorrow essay contest

McDonald's of Greater North Texas is looking for high school seniors who demonstrate leadership, character, community service for the 1999 McDonald's Black History Makers of Tomorrow program presented in conjunction with the Dallas Urban League. Now entering its 12th year, the program recognizes college bound high school seniors who exemplify exceptional work in their classrooms and communities.

Interested students can enter the Black History Makers of Tomorrow program by submitting an application and a 500-word essay titled "How I Plan to Make an Impact on Black History." Ten \$1,000 scholarships will be awarded. Winning essayists will

also receive special recognition at the Dallas Urban League's annual banquet in February.

"McDonald's strives for unique programming that recognizes teens who are role models at school and in their community," said McDonald's Owner/Operator and Public Relations Chairman Ruben Flores. "The McDonald's Black History Makers of Tomorrow program is designed to help those who intend to make positive contributions in the future."

The deadline for entering the scholarship essay contest is Jan. 8, 1999. To receive an application, contact your local high school counselor or call Michael Ross at 214-528-8038.

Gholston named Minority Achiever

OmniAmerican Federal Credit Union's LaRonda Gholston, assistant vice president in the Polytechnic Heights office, has been recognized as one of the 1998 YMCA Minority Achievers. The YMCA of Metropolitan Fort Worth honors minority professionals each year who have made a commitment to work with disadvantaged, minority youth.

Gholston was recognized specifically for her participation in the Mitchell Boulevard Elementary School banking program, which OmniAmerican introduced at the school in 1997. She was also

recognized for her involvement in Fort Worth's Renaissance Cultural Center and the Fort Worth Heritage Committee.

Actor and director Edward James Olmos, ad advocate for children around the world, was present to introduce the 1998 YMCA Minority Achievers at a banquet held Nov. 16.

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A voice that really counts

Kimberly Godwin-Webb is new news director at NBC 5

By Sherelyn Roberts

As the media struggles with accusations of being unethical, trivial and out of control in its coverage of news stories, Kimberly Godwin-Webb, the newly arrived Vice President of News at KXAS-TV (Channel 5) in Fort Worth feels the role of journalists is pretty simple: They must be thorough, accurate and fair.

Godwin-Webb, a native of New York City by way of Panama City, Fla., is no stranger to the television news profession. Armed with a Bachelor of Science degree in Broadcast Journalism from her father's alma mater, Florida A & M University, Godwin Webb set out on a television news career path that groomed her for her present position. She did reporting, producing and anchoring for WTAE in Pittsburgh, Pa., WPTV in West Palm Beach, and WTXL in Tallahassee. She worked as an executive news producer at WNBC in New York, assistant news director at WCAU in Philadelphia and, until recently, news director at WOIO in Cleveland.

MON talked with Godwin-Webb about her new job, its challenges and the changes she feels must be made in the news industry in general.

What made you decide to come to the NBC affiliate in Fort Worth?

I think the timing was just right. KXAS is a great station and it was a great opportunity to come into a market on the move. A station that is a strong No. 2 and in a position to make a strong run for No. 1. It was a challenge that I liked and said 'this is great.' Also, to come back to NBC. KXAS is now an NBC-owned and operated station, so to come back and work for NBC network with all the exciting things that they have going on—CNBC, MSNBC—the career opportunities could be endless. The Dallas-Fort Worth area is a great area right now. People are moving here, construction is everywhere...it's a happening town. I just said, 'Why not?' We have two young daughters, but they are resilient, so it was easy for us to make the move. The economic growth here is great. Just looking at the housing values...boy, you get a lot for your money compared to the northern states.

How do you compare the markets here with other markets you have worked in?

I have only been here about a month, but there are great news stations here entrenched in news tradition. KXAS has been here 50 years. Then you have WFAA, which is a Belo station with the Belo news-

paper, and Fox, which is strongly entrenched in news. Anyone in the competitive aspects of the news business would see this as a great opportunity to come in and really make a difference.

Has the news business changed, especially in the way news is presented, since you first started?

When I first started as a journalist, we made the mistake of thinking we were high and mighty and could do what we



thought was right, and tell people what we thought they should know, and we decided what would go on television. Now we have to answer to the people more. I think that is very good. People keep us honest. It is no more mighty journalist. You have to be fair, thorough and accurate in your reporting. You have to tell stories about people. I think that is the difference now. We are more in touch with our audiences, and listening to our audiences. That's the way I manage. I'm a very people-oriented manager. I think all our stories should be stories about people. That it should not be officialdom telling us what to do and [that] this is the way it should be. We have to take stories and ask people how they affect their lives. The entire [field] of journalism is going in that [direction]. You look at even bigger shows like *Dateline* and *60 Minutes*...those are all people stories.

Critics view journalists as having a lack of ethics. What is your opinion about journalists, especially their coverage of high-profile stories?

The line has been grayed a little bit with

all the magazine shows and paid journalism shows. We have all been lumped in together and it's hard to differentiate yourself, and that is our challenge, as journalists, to stand up and say we are going to be different and here's why we are going to be different. We are not *Inside Edition* or *Jerry Springer*. [Our] challenge is to tell people who we are and make the difference. At some point our heads got big and we thought we could do what we wanted to do and now we have to listen to our audiences...our viewers, and really try to toe the line. We still have to make stories interesting and that is a line that has to be walked everyday. The critics are right in that some of us may have gone a little over that line in the past, but we are being held accountable for it. But working in the newsroom, I don't see an overall effort to make people really mad, or do things unethical. I think the majority of journalists are still ethical and moral and want to do fair, accurate and thorough reporting. It's just a matter of being accountable.

What do you tell students, minority students in particular, about getting into the broadcast news industry?

The first thing we have to realize is no one is going to give us anything. The main concern I have about journalism students in general but it is something we definitely have to pay attention to as minorities is a good command of the English language and strong writing skills. A lot of us think because we look good—we get our hair done and we have a great presence—we are going to fake our way through it, and you just can't. You have to perfect the skills of the trade...writing, and [having] a good command of the English language. That's what you should start with no matter what you want to do in journalism.

The second thing [is]...we have a lot of anchors and reporters, African Americans, Hispanics and Asians...It is important that we be more open to management...to be behind-the-scenes decision makers because that is where...your voice really counts. When you come in as a reporter you do have a voice but you can be assigned to any story. When you are a manager, you help make decisions...what kinds of stories we are going to cover. It's important that we stay open minded to that. Not just that "I want to be on TV" but "I want to affect what goes on TV." I feel I have been put in this position for a reason...and one of the main reasons is for me to help lift someone else up. Booker T. Washington once said, "The best way to lift oneself up is to help lift someone else." I really believe that. Everywhere I go, it is my duty to mentor somebody and help

them in their career. I tell that to all my people all the time. Half of my job is helping you get to where you are trying to go.

What is the most difficult part of your job and what do you like most?

Balancing family and work. What I do requires a lot of time. It is a 24-hour job. I have a husband and two little girls. It gets hard sometimes but I have been blessed to love my job...you never quite reach a balance. Life is like a river: it flows and sometimes you have to give more time to this, and you make more quality time for that, and right now that's where I am. I really spend 12-13 hours a day in the office. In the mornings I spend time with my daughters and I try to make that quality time. At night when I go home, I give them their baths before they go to bed and I make that quality time and then on the weekends you really have to say Sunday is family day. We go to church and I just take that time. This is our day. When I look at all the hours in the week, I realize I spend more hours here at work but I spend more quality time at home. Just this morning I was thinking about children and what is going on with them these days...what's wrong. My parents divorced when I was young but I remember when my Mom came home, I really wanted to please her and have things straight for her so she didn't have to worry about things like that when she got home. I cooked and we tried to clean the house for her. We were just like that. I think about children today and they just don't have that kind of respect for their parents. We have to get back to the old way of doing things. We have allowed children to have too many choices. What I like most about my job is that it changes everyday and I don't know what those changes are. You come in and news just happens and that is exciting. It gives you a certain kind of energy. You just have to be flexible, and it taps into your creativity because you have to react to situations and it's never a dull moment.

What changes would you like to see in the news format at KXAS?

Right now, I am looking at our research and looking at our audience. It all gets back to my platform, which is we need to give people what they want to see, so we need to know who our audience is and we need to program to that audience. We need to tell interesting stories...be great storytellers, and that will be the backbone of our shows. On a personal level, I will get involved in the community. I need to know the movers and shakers of the community. Just get to know people...you cannot serve a community if you are not a part of it.

MON

The Harlem Renaissance

Part 2

By Russell D. Shockley, BS.Ed.

The Harlem Renaissance was driven not only by the artists and writers, but also by the economic and sociological forces of the early 20th century. It was no coincidence that the Harlem Renaissance began in the wake of World War II, thrived through Prohibition and died with the onset of the Depression. Harlem was shaped by urbanization, emigration and the employment trends of the 1920s. The section of Manhattan known as Harlem was originally settled by the Dutch and, in succeeding eras, was inhabited by the Germans, the Irish and the Jews.

The first uptown Negro settlement can be pinpointed to an apartment at 31 W. 133rd St., in 1905. The combination of economic depression, a housing glut and a murder within the apartment house left many rooms available for rent. The owners then turned to a Black realtor name

Phillip Payton, who filled the building with reliable Negro tenants willing to pay \$5 more than any white renter (a common practice).

Street by street, the indigent Harlem residents organized to fight the influx of Blacks. The *Harlem Home News*, in 1911, warned the homeowners that they must "wake up and get busy before it is too late to repel the Black hordes that stand ready to destroy homes and scatter the fortunes of the [w]hites living and doing business in the heart of Harlem." The Harlem Property Owners Protective Association even urged residents to take their stand by building a 24-foot-high fence at 136th Street in hopes of repelling the increasing number of Blacks moving to the area.

The "Black Belt," as it later became known, ran along the urban corridor between Fifth and Seventh Avenues in the low 130s-numbered blocks. By 1914 Black residents lived within a 23-block area and the numbers continued to grow

throughout the decade. This directly reflected a migration from the South, where the lynching of Blacks, a boll weevil infestation (in the cotton crop) and a depressed job market conspired to make the Southern region very inhospitable.

During this decade, Harlem was not only colonized by Black residents, but also by their social, political and professional organizations, including the Masons, the Elks, the churches, the National Urban League, Black nationalists, Black newspapers and the YMCA.

Harlem's Black cabaret culture had its beginnings in 1910 with the afternoon tea and cocoa, accompanied by Ragtime music. Barron Wilkins, a pioneering businessman, transformed these sober affairs into Tango Teas where one could not only watch professionals dance the Tango, but could also enter the dance floor or purchase alcohol nearby.

Simultaneously, with the establishment of Harlem as the Black Mecca, political organizations proposed their strategies for "race building." Chief amongst them was Marcus Garvey and his African nationalist movement. The Universal

Negro Improvement Association, the National Association for the Advancement of Colored People and the Socialist African Blood Brotherhood were also functioning organizations in existence at the time.

By the 1920s, Harlem's borders extended from 130th to 145th Streets and from Madison Avenue to Eighth Avenue. There was even the meagerest beginnings of Black ownership (about 80 percent of 135th Street between Lennox and Seventh Avenue).

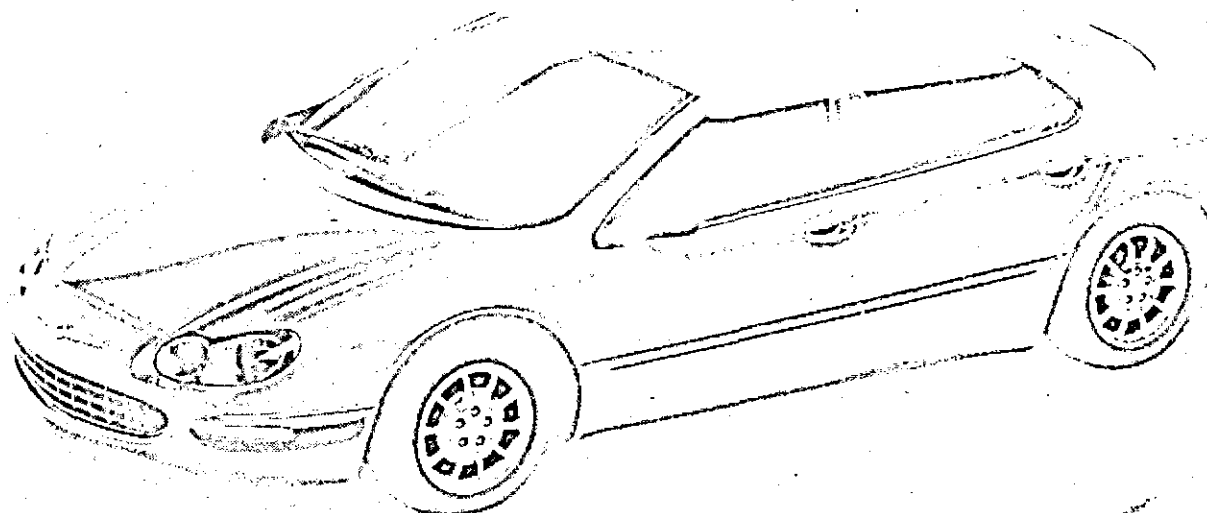
Business ownership and management ran along ethnic lines: the salons were run by the Irish, the restaurants by the Greeks, ice and fruit stands by the Italians and the grocery stores and haberdasheries by the Jews. To all of this the poet Claude McKay remarked, "The only Negro business, excepting barber shops, were the churches."

MON

Russell D. Shockley is the director of Ethnic Notes. For lecture or presentation information, call or write Ethnic Notes, c/o MON.

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The 'Net never forgets

Everything you've ever posted online could come back to haunt you someday

By J.D. Lasica

This is a partial reprint of an article that first appeared in the online magazine Salon.

Our past now follows us as never before. For centuries, refugees sailed the Atlantic to start new lives; Easterners pulled up stakes and moved west. Today, reinvention and second chances come less easily: You may leave town, but your electronic shadow stays behind.

We often view the Internet as a communications medium or an information-retrieval tool, but it's also a powerful archiving technology that takes snapshots of our digital lives—and can store those fleeting images forever.

Not only are official documents and consumer profiles accumulating, but the very essence of our daily online existence—our political opinions, prejudices, religious beliefs, sexual tastes and personal quirks—are all becoming part of an immense, organic media soup that is congealing into a permanent public record. What is different about the digital archiving phenomenon is that our beliefs, habits and indiscretions are being preserved for anyone to see—friends, relatives, rivals, lovers, neighbors, bosses, landlords, even obsessed stalkers.

Take all those homespun Web pages out there. People assume that their home pages disappear once they pull the plug. Not necessarily: While your browser may report a "404: File Not Found" when you call up an offline Web page, those pages live on in other electronic nooks and crannies. Since 1996, the Internet Archive, a kind of digital warehouse, has been trolling the Web and hoarding everything it comes across—text, images, sound clips. Every two months, it scoops up the entire Web and stores the results on its virtual shelves. It has preserved my expired site, and it may well have yours.

Bulletin board messages live on far after the threads peter out. The messages we send to the Internet's 33,000 newsgroups often fall off the edge of Usenet after a week or so, but the postings live on in databases like Deja News and the Internet Archive.

Mailing lists, where people toss off casual correspondences as if writing to a close-knit group of friends, are often archived for all the world to see. Marie Coady, a freelance writer in Woburn, Mass., was appalled to discover that her messages to online-news, a small, cozy listserv of 1,350 news professionals, had been posted on the Web and summarily stored by dozens of search engines—and made available to tens of millions of readers.

"When I typed my name into a search engine and found everything I've ever written online, I felt violated and helpless," she says. "It was like coming home and finding someone had gone through my personal belongings. I consider it an invasion of privacy to have words typed in response to a query chiseled in stone. In light of our litigious society, it could be dangerous to post any message at all." Although the moderator posts occasional notices that mention the list's public archiving policy, not all listserv hosts do so, and few users bother to read the fine print.

"The odd thing is, we perceive the Net as a conversation and not as public record, and it turns out to be public record to a larger extent than people are aware of," says Bruce Schneier, a cryp-

tography consultant and co-editor of the 1997 book "The Electronic Privacy Papers." "You can easily imagine in 20 years a candidate being asked about a conversation he had in a chat room while he was in college. We're becoming a world where everything is recorded."

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Around Town

December 15

Stage West Theatre's production of "The Mysteries: Part 1" is continuing through Dec. 27 at 3053-33 S. University Drive in Fort Worth. Single price tickets are \$14-18. The Mysteries are a collection of biblical tales that were originally produced for theatrical performance in medieval times. Through song, dance, magic and farce they tell of the Creation, Adam and Eve, Cain, Abel, Lucifer's fall from grace, the birth of Christ and much more. For more information, call 817-784-9378.

• • • •

The New Car Dealers Association of Metropolitan Dallas "Christmas is for Kids" toy drive is currently taking place across the metroplex. Participating dealerships are requesting that citizens donate a new-unwrapped toy. Four area organizations will receive the gifts that NCDA collects: the Child Guidance Center, Girls Incorporated, Jeffries Street Learning Center and the YWCA. For a list of those dealerships, call 214-637-0531.

• • • •

The Undermain Theatre presents "A Por Quinly Christmas" at The Basement Space, 3200 Main St. in Dallas. The story centers around a boy's disillusionment with the holiday season and his hilarious friendship with a talking Christmas tree. It runs Wednesday-Sunday through Dec. 20. All tickets are \$12. For reservations, call 214-747-5515.

• • • •

The Dallas Children's Theater will present its production of the perennial favorite "The Best Christmas Pageant Ever," through Dec. 20 at El Center College, Main and Market streets in downtown Dallas near the West End. The play is about the Herdman family, known as "the worst kids in the whole history of the world," who are rehearsing for a local church's Christmas pageant and the havoc they create as they and the congregation discover the true meaning of Christmas.

• • • •

The Corner Theater in the DeSoto Town Center, 211 E. Pleasant Run, presents two holiday plays, "The Children's Christmas

Carol" and "The Best Christmas Ever!" Show times are through Dec. 20, Fridays and Saturdays at 7:30 p.m. and Sundays at 3 p.m. General admission tickets are \$10, teens, KERA members, senior citizens and stage members are \$8 and children 12 and under are \$5. For reservations, call 972-680-4466 or metro 817-784-6671.

• • • •

Casa Mañana's Theater on the Square, 109 E. 3rd St. and Main, Sundance Square, has announced the extension of "The Complete History of America (Unabridged)," a humorous new comedy, now playing through Feb. 14. History is the "politically incorrect" play that pokes fun at the founding of this country. Performances are at 8 p.m. Thursday and Fridays, 5 and 9 p.m. Saturdays and 2 p.m. Sundays. Tickets range from \$16 to \$24. Call 817-332-CASA, metro 972-647-5700 or any TicketMaster outlet for tickets and information.

December 16

New Image Business Associates invites the public to its

small business luncheon every Wednesday at the Bill J. Priest Institute of Economic Development, 1402 Corinth, room 202 A&B, in Dallas, from noon-1 p.m. Lunch is \$5 per person. For more information, call 214-350-9590.

December 18

Casa Mañana Children's Playhouse presents the holiday classic "Rudolph the Red Nosed Reindeer," Dec. 18-19. Performances are Friday evening at 7:30 p.m., a Saturday matinee at 2 p.m. and a special added performance latter at 6 p.m. All tickets are \$8 and are available by calling 972-647-5700, any TicketMaster outlet or the Casa Mañana box office.

• • • •

The Creative Arts Theatre and School, 1100 W. Randol Mill Road in Arlington, presents the holiday favorite "Frosty the Snowman" through Dec. 19. For tickets and additional information, call 817-861-CATS or metro 817-265-8512.

Around Town cont'd

December 19

The Steering Committee of the I.M. Terrell High School Class of 1955 in Fort Worth plans to celebrate their 45th year class reunion, January 2000, in Fort Worth. All class members are asked to attend a mass planning meeting on Dec. 19 from 3-6 p.m. at the Ben E. Keith Hospitality Room, 7701 Will Rogers Blvd. in Fort Worth. For additional information, call Margarette Brown Lewis at 972-596-7431 or Marshall Batts at 817-332-3697. The e-mail address is: imterrell@aol.com.

• • • •

The Dixon Avenue Group of Alcoholics Anonymous meets every Saturday from noon-1 p.m. at the Larry Johnson Recreation Center, 3700 Dixon Avenue, in Dallas. Presently the only AA meeting in South Dallas, the Dixon Avenue Group encourages those who might need help to attend. For more information or directions, call 214-670-8495.

December 20

Etta's Dance Expression presents the "Ebony Nutcracker"

Dec. 20 at the Dallas Convention Center Theater, 650 S. Griffin St., in Dallas at 3 p.m. The *Ebony Nutcracker*, adapted from the traditional Nutcracker, will feature African, ballet, tap and other modern Black American dance forms. Tickets are \$12 for adults, \$6 for students (17 and under) and \$10 for seniors. Tickets can be purchased at Etta's Dance Expression, 3127 Martin Luther King Blvd., Black Images Bookstore, 230 Wynnewood Village (214-943-0142), and Jokae's, 3917 W. Camp Wisdom (972-283-0558). For more information, call Etta's Dance Expression at 214-428-ETTA.

December 21

A theater production commemorating the birth of Jesus Christ, "A Black Nativity," will be on stage at the Corner Theater in DeSoto, 211 E. Pleasant Run, beginning Dec. 21-23. This special theater story was written by famed poet and author Langston Hughes. Hughes tells the story of the nativity scene incorporating music and dance by children and adults alike. Curtain times are 8 p.m. For more information, call 972-224-0513 or 214-941-9388.

December 26

Join Stephanie's Collection, 6955 Greenville Ave., for its Cyber Auction Dec. 26-Jan. 6. Come browse the gallery, Find an item you like and fax Stephanie's a bid on it. Winner will be notified by phone on Jan. 9 by phone or e-mail. Fax bids to 214-368-2024 or e-mail at sward94547@aol.com. For more information, call 214-369-4438.

• • • •

Volunteers are needed to prevent child abuse for the EXCAP Center (Exchange Club Center for the Prevention of Child Abuse of DFW, Inc.). These volunteers are called Parent Aides and are a proven solution in preventing child abuse. Parent Aides are provided 10 hours of training and ongoing supervision by a professional EXCAP staff member. Parent Aides will work with families referred to EXCAP by the Dept. of Protective and Regulatory Services (CPS) for alleged abuse and neglect. Volunteers will be required to have a criminal records check and to attend 10 hours of training. Bilingual volunteers are especially needed. An orientation to EXCAP's Parent Aide program will be held

Jan. 11 from 6:30 -8 p.m. For additional information on becoming a Parent Aide, call EXCAP at 972-644-2098.

December 31

Stage West and Shakespeare in the Park will present an evening of music, dancing and entertainment New Years Eve at Stage West, 3055 S. University in Fort Worth at 8 p.m. The evening will begin with a meal catered by Tray Chic, include a presentation of a hilarious show, dancing with the live music of The Hankshaws, and culminate with a champagne toast at midnight with the traditional cornbread and black-eyed peas. Tickets for the dinner, show and party are \$70 per person; tickets for the show and party only are \$40 per person. Reservations are required. To order tickets, call Metro 817-784-9378 or 817 STG-WEST.

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Kwanzaa

What is it?

By Charlene Crowell

Since 1966, Kwanzaa has been observed as an African-American spiritual holiday by more than 13 million people worldwide. Focusing on the traditional African values of family, community responsibility, commerce and self-improvement, Kwanzaa's language, symbols and rituals are a colorful celebration of a heritage and culture that hearken to motherland Africa. In the African language Kiswahili, Kwanzaa means "first fruits of the harvest." The weeklong celebration reaffirms African-American people, their ancestors and culture.

Origins

Pan-Africanism, the idea of uniting all people of African origin, first emerged in the early 20th century. Its re-emergence in the mid 1960s, however, stemmed from frustrations borne by the civil rights struggle.

Despite victories in desegregating public accommodations, public education and the legal assurances provided by civil rights legislation, the lives of the vast majority of African-Americans in the 1960s had not changed. At Howard University's 1965 commencement, President Lyndon Johnson conceded that . . . "for the great majority of Negro Americans — the poor, the unemployed, the uprooted and the dispossessed — they are still another nation.

Despite the court orders and laws, despite the legislative victories and the speeches, for them the walls are rising and the gulf is widening."

Less than a year later, in the summer of 1966, a failed assassination attempt on the man who integrated the University of Mississippi, James Meredith, signaled just how wide the separation President Johnson spoke of really was.

On the second day of what was to be a 225-mile march from Memphis, Tenn., to Jackson, Miss., Meredith was shot. As civil rights leaders discussed with him how best to resume the march, sharp ideological differences became apparent. Dr. Martin Luther King, Jr., the NAACP's Roy Wilkins and the Urban League's Whitney Young all continued to support nonviolent protest. However, two other leaders — Floyd McKissick of the Congress of Racial Equality (CORE) and Stokely Carmichael of the Student Nonviolent Coordinating Committee (SNCC) — questioned the effectiveness of nonviolence, as well as the strategic value of an all-Black march.

When the march resumed, large and

enthusiastic crowds greeted King, Carmichael and McKissick. King's anthem, "We Shall Overcome" was drowned out by SNCC's version of the song, "We Shall Over-run." And near Greenwood, Miss. Carmichael's cry of "Black Power" was returned with enthusiastic approval. The call of "What do you want?" was answered by "Black Power!"

McKissick noted, "1966 shall be remembered as the year we left our imposed status as Negroes and became Black Men. . . 1966 is the year and the concept of Black Power." News of Carmichael's chant made national headlines and gave rise to a new era.

On Dec. 26, 1966, Dr. Maulana Ron Karenga, a professor at California State University's Long Beach campus, formulated the first African American spiritual holiday. The seven-day celebration encouraged people to think about their African roots as well as their present day American life. Based on a theory called

Kawaida, the holiday's premise was that social revolutionary change for Black America can be achieved by the act of revealing and disclosing individuals to their cultural heritage.

The Kawaida theory espoused a trio of concerns that would enhance revolutionary social change for the masses of Black Americans.

The first to be addressed was the major exploitation of Black America during the months of October, November and December. As consumers, Blacks all too often bought others' images and ideas. Kawaida's second concern was that Black Americans needed their own holiday. As traditionally observed, America's major holidays did not relate to the growth or essence of Black Americans. The third area of concern was largely contemplative. According to Prof. Karenga, reassessment, reclaiming, remembrance, resurrection and rejuvenation were all principles embraced by Black Americans' ancestors. Moreover, their adherence to these principles enabled them to endure slavery, racism and oppression.

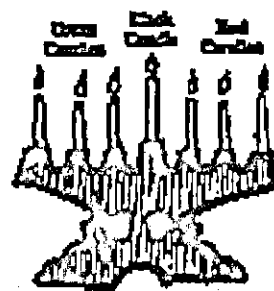
Karenga's Kawaida theory parallels an earlier 20th century freedom movement. Marcus Garvey's Universal Negro Improvement Association (UNIA) espoused Black nationalism, self-help and a spiritual, if not physical return to



Dr. Maulana Karenga, the father of Kwanzaa.

Africa. Founded in 1914 in Garvey's native Jamaica, the UNIA grew to several hundred thousand members, most of whom were American citizens. While only Black men and women could join UNIA, Garvey insisted that the organization existed not to "hate other men, but to lift ourselves, and to demand respect from all humanity. In its day, UNIA was the largest-ever Black-American organization.

During its 15-year existence, UNIA and Garvey believed that black economic development was at the core of all meaningful strides. UNIA's international voice was a weekly newspaper, the Negro World. In 1919, two other economic developments occurred. The Black Star Line, a commercial steamship line was formed to foster trade between Africa, the West Indies and the United States. The line served Black businesses



and was crewed by Black sailors. This same year, the Negro Factories Corporation was formed to manage UNIA laundries, restaurants, tailoring and millinery establishments, a printing press, and a factory that manufactured Black dolls.

By 1920, UNIA's convention attracted 25,000 people to New York's Madison Square Garden. During the month-long convention, a Declaration of the Rights of the Negro Peoples of the World was drafted and approved. Among its items of concern, the declaration called for: Africa to belong to the Black race instead

of continuing as a series of European colonies; the teaching of Black history in public schools; the use of a capital N in "Negro," and the end of lynching.

The 1920 convention also unveiled a new flag of red, black and green. Red, the first of the three horizontal stripes, stood for the blood lost in the pursuit of liberty. Black, the middle color, symbolized and honored Black people. The third and bottom stripe, green, represented the expansive, green lands of Africa.

The flag introduced in 1920 by Marcus Garvey's UNIA is the same flag used in today's Kwanzaa celebrations. These same colors are also found in the national flags of Libya, Kenya and Afghanistan. Many other African flags use the red and black in combination with either yellow or white.

Preparing for Kwanzaa

More than anything else, Kwanzaa is a family celebration. Reinforcing the bonds between parents and children, views and values shared are designed to foster self-consciousness and support for African American people. To fully enjoy the seven-day celebration that begins on Dec. 26, plans and assignments are encouraged.

From early to mid December, assign tasks for the celebration. As each family member is assigned a specific task, the family unit is strengthened by cooperation and shared experiences. Family members can share in gathering or making the celebration's symbols:

Bendera Ya Taifa — flag of the Black Nation.

Muhindi — ears of corn: one for each child in the family; or one, single ear if there are no children.

Kikombe Cha Umoja — Communal Unity Cup.

Kinara — candleholder for seven candles (The Kinara is not to be confused with the Jewish menorah, a religious symbol holding eight candles.) A Kinara may also be made from a 2x4 piece of wood or driftwood with screw-in candleholders (carried in most hardware stores).

Mishumaa Saba — seven candles in any creative match using the colors of red, black and green. (Examples: three red, three green and one black; or two red, two green and three black.

Mazao — crops; i.e., fruits and vegetables, placed in a plain straw basket or a bowl; however, never a cornucopia, which is a Western symbol.

Continued on next page

Continued from previous page

Mkeka — a placemat, preferably one made of straw; an African print cloth is an acceptable substitute.

Tambiko — water and soil.

Zawadi — gifts shared during Kwanzaa. Begin making and/or selecting gifts that are enriching, affordable and of an educational or artistic nature. Traditionally, gifts should also reflect the seventh Kwanzaa principle, Kuumba, or creativity. Gifts are most often exchanged between parents and children on Kwanzaa's last day, Jan. 1; however, gift giving may also be shared throughout the seven-day celebration.

On Dec. 19, arrange and display Kwanzaa symbols on a low table or on the floor as follows:

- Spread the Mkeka (straw mat).
- Place the Kinara (candle holder) in



Dallas KwanzaaFest celebration, 1992

the center of the Mkeka.

- Place the Muhindi (ears of corn) on either side of the Mkeka.
- Creatively arrange on the Mekeka the Zawadi (gifts), Kikombe Cha Umoja (unity cup), Tambiko (water and soil), and a basket of Mazao fruit and/or vegetables.
- Facing the east, hang the Bendera Ya Taifa (flag of the Black Nation).
- Place the Mushumaa Saba (seven candles) in the Kinara.

Practice greeting people by using the phrase, "Habari Gani" and its response, "Nzuri Kwanzaa, Nguzo." (On the first day of Kwanzaa, Dec. 26, the response changes to the principle for that day.)

Begin a week of fasting daily, from sunrise to sunset, to cleanse the body, discipline the mind and uplift the spirit.

Other home decorations should reflect an African motif, repeating the main colors of red, black and green. Streamers, balloons, cloths, flowers and prints can be tastefully displayed. African art and sculpture may be displayed as well.

The Seven Principles

On Kwanzaa's first day, the Mtume (leader or minister) calls the family together. When everyone is present, the Mtume offers the greeting, "Habari Gani;" the family responds with "Umoja." Each day, through January 1st, the celebration continues, with the principle for that day serving as the response to the Mtume.

The seven social and spiritual principles are known as the Nguzo Saba. These principles are shared during Kwanzaa to help us relate to each other and rebuild our lives in our own images. They are:

Dec 26, Umoja (unity) — to strive for and maintain unity in the family, community, nation and race.

Dec. 27, Kujichaguli (self-determination) — to define ourselves, name ourselves, create for ourselves and speak for ourselves.

Dec. 28, Ujima (collective work and responsibility) — to build and maintain our community together;

secondly, to make our brothers' and sisters' problems our problems; and thirdly, to solve them together.

Dec. 29, Ujamaa (cooperative economics) — to build and maintain our own stores, shops and other businesses; and to profit together from them.

Dec. 30, Nia (purpose) — to make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

Dec. 31, Kuumba (creativity) — to do always as much as we can, in the way that we can, in order to leave our community more beautiful and a symbol of the devotion of all African people to the liberation of the African continent, and the establishment of a nation of Africa ruled by descendants of slaves from the Western World.

Jan. 1, 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.

Following the daily greeting, the celebration continues as follows:

Prayer — With everyone standing, a prayer is offered by a family member.

Harambee (Let's Pull Together) — This call for unity and collective work is done in unison and in sets of seven in honor and re-enforcement of the Nguzo Saba: Each member raises up the right arm with open hand; while pulling down the arm, the hand closes into a fist.

The Kwanzaa Song — can be used at this time. The Mtume then briefly talks about the concept of Kwanzaa, using the theme or focus as a topic.

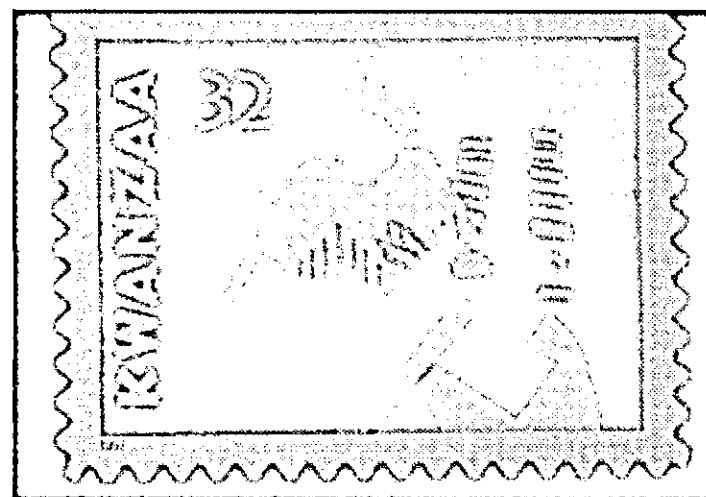
The Tambiko (libation) — performed by an elder. The elder should pour the libation using juice or water from the Tambiko set up in honor of our ancestors.

Harambee Symbol — Greeting should be done by the family member (preferably a youth) assigned the lighting of the Mushumaa (candle).

Lighting Ceremony — The youth lights the Mshumaa (candle) for that day's principle. After the lighting, the principle of the day is discussed by every member participating in the ceremony. The discussion should focus on each member's understanding of the principle, as well as their commitment and responsibility to practice that principle for the betterment of self, family and Black people.

Harambee — A story, song or object reflective of the day's principle and a scripture reading related to the principle is shared. The selected item must reinforce the day's meaning.

Share Zawadi (gifts) — Gifts can be shared in one of two ways. One gift can be given each day to reinforce the



In October of 1997, the U.S. Postal Service issued the Kwanzaa stamp.

principle for that day

On Dec. 31, during the Karamu (feast), all gifts can be given.

Karamu: The Kwanzaa Feast

The Karamu, a communal and cooperative effort, is held in the evening. Whether the Karamu is held in a home, community center or church, it is important that its room be decorated. A large

Mekeka should be placed in the center of the floor where the food is to be placed creatively and made accessible to all for self-service. Prior to

and during the feast, an informative and entertaining program should be presented. Traditionally, the program includes:

Kukaribisha (Welcoming) — Introductory remarks and recognition of distinguished guests and all elders. Some form of cultural expression is also offered during this portion of the program. Songs, music, group dancing, and poetry readings are examples of the commonly used expressions.

Kuumba (Remembering) — Offers a reflection by a man, woman or child of their culture.

Kuchunguza Tena Na Kutoa Ahadi Tena (Reassessment & Recommitment) — An introduction of a distinguished guest lecturer or family member, followed by a short talk.

Kushangilla (Rejoicing).

Tamshi la Tambiko (Libation Statement) — It is a tradition to pour libation in remembrance of the ancestors on all special occasions. Water is suggested, as it holds the essence of life. Placed in a communal cup or Tambiko, the beverage is poured in the direction of the four winds: north, south, east and west. The Tambiko is

then passed among family members and guests, who may either sip from the cup or make a sipping gesture.

Libation Statement

For the Motherland, cradle of civilization.
For the ancestors and their indomitable spirit
For the elders, from whom we can learn much.
For our youth, who represent the promise for tomorrow.
For our people, the original people.
For our struggle and in remembrance of those who have struggled on our behalf.
For Umoja, the principle of unity which should guide us in all that we do.
For the Creator, who provides all things great and small.

The Pan-African Pledge

We pledge allegiance to the Red, Black and Green, our flag, the symbol of our eternal

struggle, and to the Land we must obtain; one nation of Black People, with One God of us all, totally united in the struggle for Black Love, Black Freedom, and Black Self-Determination.

The Karamu always concludes with "Tamshi la Tutaonan," (a farewell statement) and a call for greater unity.

Regardless of decorations, selection of gifts, Karamu location or other Kwanzaa items, celebrants must keep in mind the goals of this uniquely African American celebration — to develop self and facilitate a positive Black self-esteem. At its best, Kwanzaa helps to establish a culturally-oriented lifestyle that unites all generations of Black families.

Happy Kwanzaa!

MON

A Karamu feast befitting Kwanzaa

By Charlene Crowell

The actual time of a Karamu is far less important than the spirit with which the feast is shared. Whether as brunch or dinner, a celebration that unifies family and friends is the goal. As with any special meal, a menu befitting the occasion is in order. The following menus represent suggestions for Karamu feasts.

Brunch

Fried Chicken
Salmon Croquettes
Fried Green Tomatoes
Grits
Candied Yams
Broiled Peaches
Avacado & Cabbage Salad
Biscuits
Corn Fritters
Banana Nut Bread
Pound Cake
Chilled Coconut Milk & Pineapple Drink

Dinner

Deviled Crabmeat
Smoked Turkey
Baked Ham
Corn Pudding
Mixed Greens
Stewed Okra
Corn Bread Oyster Dressing
Macaroni & Cheese
Sweet Potato Pie
Peach Cobbler
Ginger Beer
Lemonade

Recipes

Deviled Crabmeat
Serves: 6-8
Preparation time: 1 hour to chill

This quick and easy to make appetizer can be made ahead and refrigerated. As a serving suggestion, offer this tasty item with crackers and/or vegetables.

1 lb. fresh lump crabmeat
1/2 cup each of: red bell pepper, finely minced; mayonnaise; onion, finely minced
1 teaspoon each of prepared mustard and fresh lemon juice; hot sauce to taste

Mix all the ingredients except hot sauce in a bowl. Cover and chill for one hour. Serve chilled on crackers, vegetable sticks. Offer hot sauce as a condiment

Avacado & Cabbage Salad
Serves: 8-10
Preparation time: 20 minutes

This simple salad is a cook's friend. Black-skinned Hass avacados are recommended.

4 cups finely shredded green or red cabbage
1/2 cup of finely chopped onion
2 apples, cored and chopped; or 2 carrots scraped and grated
2 ripe avacados, peeled, stoned and diced
2/3 cup roasted peanuts, coarsely chopped
favorite salad dressing
fresh mint

Mix the cabbage, onion, apples or carrots and avacado with the salad dressing. Place in a serving dish. Chop the

Kwanzaa Books:

The Perfect Children's Gift

In selecting gifts for children, books on Kwanzaa are an interesting, as well as educational, choice. The following books are just a partial listing of those available:

The African American Celebration of Kwanzaa by Maulana Karenga

The Complete Kwanzaa: Celebrating Our Cultural Harvest by Dorothy Winbush Riley

Crafts for Kwanzaa by Katherine Reynolds Ross

The Gifts of Kwanzaa by Synthia Saint James

Imani's Gift at Kwanzaa by Denise Burden Paton

Jambo Means Hello by Mariel Feelings

Kwanzaa: An Everyday Resource & Instructional Guide by David A. Anderson

Kwanzaa: An African American Celebration of Culture and Cooking by Eric Copage

"Kwanzaa: Everything You Always Wanted to Know but Didn't Know Where to Ask" by Cedric McClester

Let's Celebrate Kwanzaa: An Activity Book for Young Readers by Helen Davis Thompson

My First Kwanzaa Book by Deborah M. Newton Chocolate

Seven Candles for Kwanzaa by Andrea Davis Pinkney

C.C.

fresh mint and sprinkle over the salad.
Sprinkle roasted peanuts over the salad.

Corn Pudding

Serves: 10

Cooking time: 35 minutes or until mixture turns a golden brown

This custard-like pudding is a colorful compliment to a Karamu feast or any special occasion.

4 cups corn, fresh cut from the cob
1/2 cup of sugar
1 teaspoon salt
Ground black pepper to taste
4 eggs, lightly beaten
2 cups of milk
1/2 teaspoon baking powder
8 tablespoons butter

Preheat the oven to 350 degrees. Combine the corn, sugar, salt and pepper in a large mixing bowl. Stir in the eggs, milk, and baking powder; mix well. Pour into an 8x8-inch baking dish; dot the top with butter. Bake 30 minutes or until golden brown.

Oyster & Corn Bread Dressing

Serves 12

Cooking Time: 30-40 minutes

Whether it's called stuffing or dressing, African-Americans overwhelmingly prefer a corn bread base. The addition of fresh oysters can add a special taste.

4 stalks celery, chopped
2 medium green bell peppers, cored, seeded, sliced and diced
8 cups of corn bread, crumbled
3 cloves garlic, minced
2 onions, chopped or diced
1 8-ounce package of onion soup mix

2 cans cream of mushroom soup
Drippings from the roast turkey
Salt (to taste)
Ground black pepper (to taste)
Oysters (optional)

Mix celery, bell pepper, cooked corn bread, garlic and onions in a large mixing bowl. Add the onion soup mix, mushroom soup, turkey drippings, salt, pepper and optional oysters; mix until ingredients are evenly distributed. Place the dressing in the neck and interior of the turkey; or pour mixture into a greased or non-stick pan for 30-40 minutes.

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Book Review
Angela
Washington-Blair,
Ph.D.

Perhaps the Oprah Reading Club has prompted you to want to start your own reading group. How do you begin? I suggest starting with *Circles of Sisterhood* (Harlem River Press, \$14) written by Pat Neblett. This very practical guide covers topics including starting a discussion group, finding new members, getting men involved, locations and frequency of meetings, refreshments, leading the meetings and setting up author appearances. The author gives readers a historical look at book discussion groups, some formed among free Blacks over 100 years ago. A glossary of literary terms, a list of literary awards to people of color, and recommended reading lists for African-Americans, Asians, West Indians, Latinos, and Native Americans are included. Finally, Neblett provides a brief list of bookstores and book resources to aid in locating books and gives a sample format for a literary diary worksheet.

If you have young children or teenagers who have a desire to become entrepreneurs, or you desire for them to think along those lines, then Abner McWhorter's book entitled *An Introduction to Business for African-American Youth* (Xpression Publishing, \$10.95) is a must read for youth ages 8-18. It offers positive choices for our children. This gem is considered to be a "road map for young people to travel toward success on their own." Some of the business opportunities suggested are: abstract jewelry making, aquarium cleaning and maintenance, baby-sitting, garage cleaning and sales, calligraphy, carwashing, custom framing, ethnic Christmas ornaments, landscaping, lettering T-shirts and hats, painted and air-brushed T-shirts, personalized gift baskets and more! McWhorter not only provides the what, but provides the how. Such as how to get started with each business, what supplies are needed, and how to market the product or service. A great resource, I plan to buy several of these easy-to-implement books.

For the more adult reader looking for business opportunities, consult George C. Fraser's *Race for Success: The Ten Best Business Opportunities for Blacks in America* (William Morrow, \$26). This would also be a good resource for high school and college students who are contemplating career choices. Fraser pro-

Books about holiday celebrations and food go hand in hand

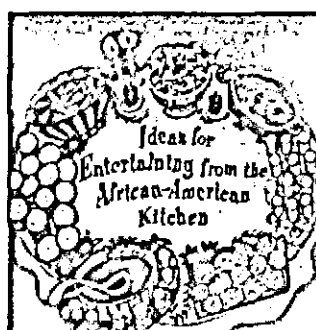
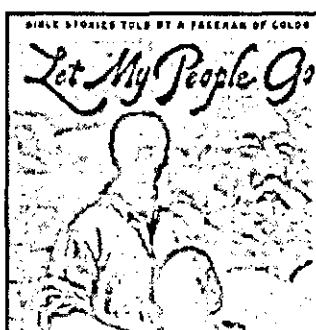
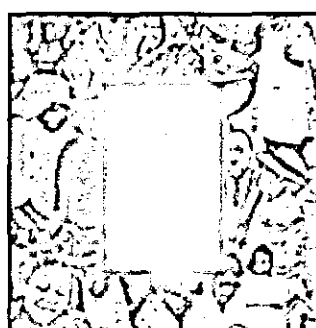
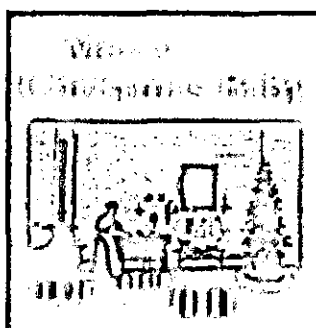
vides success stories and other get-you-going inspirational information. An extensive resource guide of contacts,

valuable reference source. Interested? Want to know just what are those 10 opportunities? The list includes health

care, technology, global commerce and education and training. Read this book to see what other opportunities await you.

Finally, for those of you romantics (that is, married couples), begin the new year off with *Seasons of Love: A Daily Devotional for Couples* by Tony and Lois Evans (Word, \$19.99). Because discontentment and divorce is on the rise, while marital contentment and joy are on the decline, the authors (who have been married for 28 years) felt this book was their way of sharing what truths God has revealed to them in the course of their marriage. There are 312 short reflections "designed to help couples deepen their love for each other

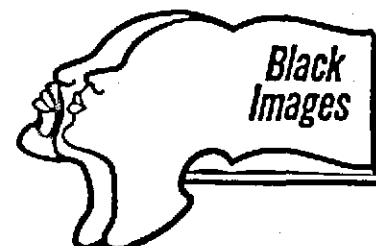
and to recapture the passion they experienced early in their marriage." Saturdays and Sundays are joined as one devotion-



organizations, web sites, books and journals to read, regional job opportunities, and an index make this extensive book a

al thought. The Evanses give us biblical references and something to pray or think about each day as we work to restore marital intimacy, resolve conflicts, spend money and time wisely, live consistently Christ-centered lives and to raise our children to love God and respect authority.

MON



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DECEMBER 1998 FORECASTS

Sunday, December 6 • 3-5 pm
The Black Dallas Remembered historical organization presents holiday tasting party with the reissue of the BDR Heritage Cookbook (\$15.00). The second edition of the cookbook has been revised and expanded.

Tuesday, December 8 • 6-8 pm
Jewel E. Dearman reviews *Unyielding Bronze* (\$26.95 Darklove Publishing). Victor becomes a lover, mend, companion to four women. Friends, Helen and Carolyn agree to share him for convenience without his knowledge. UB is a story of who's playing who.

Sunday, December 13 • 3-5 pm
Tiny Hawkins presents *Strong Family Ties: The Tiny Hawkins Story* as told to Debra L. Winegarten and Ruth Winegarten (\$18.95 SocioSights Press). Mrs. Hawkins has a distinguished career in the health care industry as the owner and administrator of the South Dallas Nursing Home. She has received innumerable awards for community service.

Saturday, December 13 • 2-4 pm
Poetry by Texas authors Nosa Eke, Marilyn Donahue, Kwin Cecellia, Jake Rousseau, Shia Shabazz Barnett and guest Nichole Shields of Chicago.

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Electronic Urban Report Newsbits

This is a partial reprint of the Electronic Urban Report, free, factual, online infotainment on the hottest celebrities, events and issues in urban/Black entertainment. Visit their web site at <http://www.eurweb.com>.

Samuel L. Jackson is negotiating to star alongside Tommy Lee Jones in *Rules of Engagement*, the Paramount drama to be directed by William Friedkin early next year. The film is based on a script originated by James Webb, the former Navy secretary. The story is about a soldier whose career aspirations are dashed when he's wounded in Vietnam combat. He then becomes a disillusioned lawyer, who goes up against the service to defend a soldier accused of inciting an incident that leaves many demonstrators dead.



Samuel L. Jackson

We guess the code of the streets has been rewritten. Vibe/Spin Ventures says that it is pursuing criminal action on

behalf of *Blaze* magazine editor-in-chief Jesse Washington who was allegedly physically assaulted. Washington claims that he was kicked and beaten by rap producer Deric "D-Dot" Angelettie, Anthony Hubbard of Buystorm Enterprises, and two unidentified men in a Nov. 18 incident that took place at the New York

offices of *Vibe* magazine, *Blaze*'s sister publication.

The editor, who allegedly suffered cuts and wounds to his face, believes he was attacked because *Blaze* revealed that Angelettie was the entertainer known as the Madd Rapper. No criminal charges were immediately filed in the incident.

Yo, Tibet's civil liberties and religious freedoms are being destroyed by communist China. If you want to help, or even if you don't care and want to hear some good music, here's what you can do. Watch Wyclef Jean, the Beastie Boys, Radiohead, and a mob of politically-active artist during MTV's rebroadcast of the Tibetan Freedom Concert '98. Thursday, December 10, at 6pm ET, 9pm PT.

A Bob Marley theme park (yeah, you read right) is in the works in Florida. The park is set to open in Orlando on the late reggae singer's birthday in February of next year. The park, a Universal Studios project, will showcase the life and work of Marley and is modeled after his home in Kingston, Jamaica.

Also in Florida, The Magic Johnson Foundation is preparing for Magic Bowl '99. What has been dubbed as the biggest Super Bowl weekend event promises to be star-studded. For example, NFL players and celebrities like Naomi Campbell, Terrel Davis, John Elway, Jerome Bettis, Kordell Stewart attended last year's event. Magic Bowl '99 will be Thursday, January 28th in Coral Gables, Fla. The event is a fund-raiser for the Hope House Children's Village for youth suffering from AIDS and other complex medical conditions.

The *Wall Street Journal* reports that of all things, Fox-TV rejected a Super Bowl spot by HotJobs.com. The network said it was in poor taste. It seems the ad shows a man cleaning an elephant cage in a zoo. An elephant, apparently unaware of the man, sits down. When he gets up, the man is gone! (Thanks Fox for sparing us. Yuk!)

Shaquille O'Neal has been named in a Florida incident in which he allegedly

grabbed a woman by the neck outside a Disney World nightclub. Orange County officials have decided to pursue a battery charge against the Lakers star / rap artist after re-interviewing the alleged victim, a Disney World employee.

An O'Neal spokesman said, "It is unfortunate that Shaquille has to endure these malicious attacks to his character by individuals simply looking for personal gain or to get their name in the news," adding that the complaint is "completely false and without factual support."

Earlier, the case was put on hold because the Orange County sheriff's office was unable to locate the Shaq's accuser. We guess they found her.

As if Shaq wasn't in enough trouble already, he went and jumped his big, goofy, 325 pound ass off the stage and into a crowd of horrified / drunk A Tribe Called Quest fans at the House of Blues in West Hollywood.

O! Shaq Daddy took to the House of Blues stage and at first proceeded to douse the audience with numerous bottles of water, and then performed the track "Hot Sex" with Tribe. Shaq wrapped up his appearance by leaping into the crowd, where he was barely caught by concert-goers, and then began bouncing in the pit.

MON

THE STARS COME OUT AT NIGHT...

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You and Your Money

John Dudley

Women and retirement: Some new insights

According to the Bureau of the Census, nine out of 10 women will be solely responsible for their own finances at sometime in their lives. In addition, another survey shows that 68 percent of women don't know how much income they will need in retirement to supplement Social Security and/or pension benefits. These statistics are important, because women, even more than men, can expect to live many years after they leave the work force and must prepare carefully in order to remain self-supporting.

Many women do an excellent job managing their investments or finding the right person to help them. Others are apprehensive about investment planning or find it hard to put significant amounts aside for the distant future when there are so many pressing expenses today. But ensuring a financially secure life after you retire often depends on decisions made decades in advance. Even a slight difference in the amount you put aside each year, or a subtle shift in investments be they stocks, bonds, CDs, or any of the wide variety of mutual funds can make a

huge difference in the size of your eventual nest egg.

A Women's Cents sheds light on many aspects of women's attitudes toward retirement planning. Conducted by the National Center for Women and Retirement Research of Southampton, NY, and funded by Prudential Securities, the study finds that women today usually have the right ideas about money and investing, but that they vary enormously in their success at putting those ideas to work. Moreover, it finds that what separates successful investors from unsuccessful ones is largely personality — a force that matters far more than factors such as age, marital status, or even income.

Assertiveness, openness to change, and an optimistic outlook are the qualities that tend to lead to sound investment decisions, according to the study's findings. Conversely, the study identifies fear of failure and fear of the unknown as the main obstacles to prudent planning and action.

What can individuals do to develop the positive mental attitudes that corre-

late so strongly with successful investing? Here are a few tips.

Fight fear of the unknown with knowledge. Most women who educate themselves on investing are comfortable with the decisions they have made. Good information on investing can be obtained from such sources as classes held at community colleges, nonprofit groups such as the American Association of Individual Investors, local investment clubs and seminars. For example, Prudential Securities offers an educational seminar for women entitled Investment Planning for Women.

Don't hesitate, automate. Above all, successful retirement planning requires investing regularly, month after month. To maintain this discipline, it helps to make the practice as effortless as possible for instance, by arranging for a certain sum from one's bank savings to be automatically transferred to a dollar cost averaging account each month. Dollar cost averaging does not assure a profit or protect against loss in declining markets. Because such a strategy involves periodic investment, you should consider your

financial ability and willingness to continue purchases through periods of low price levels. Likewise, many employees can arrange to have their employers deposit part of their pay each month into a retirement account such as a 401(k) plan.

Start slow, start small. Many women shy away from investments with some inherent risk, like stocks. Novice investors prefer bonds as less risky than stocks, though stocks show superior long-term potential. To get comfortable with stock ownership, new investors should begin by investing small amounts so they do not feel unduly anxious about short-term setbacks.

Stay in touch with the winners. Self-confidence can be contagious. Women should remain on watch for friends and colleagues who have been particularly successful in managing their investments. They can be an invaluable source of inspiration and advice.

MON

John Dudley is a financial advisor with Prudential Securities. He can be contacted at 214-761-5142. Prudential Securities is not a legal or tax advisor. However, its Financial Advisors will be glad to work with you, your accountant, tax advisor and/or attorney to help you meet your financial goals.

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Health & Fitness

Tyrone Caldwell

Watch your back!

Over 80 percent of the United States population suffers from lower back pain. If you do not suffer from lower back pain, then you are in the small minority—so give yourself a pat on the back.

The majority of lower back discomfort is due to soft tissue (muscles, tendons, and ligaments) inflammation, walking or simply neglecting your body. Weak muscles are the primary factor in back pain.

Most lower back pain can be prevented, and actually treated, through strength training. You see, most back injuries happen during so called "unguarded moments." An unguarded moment is one that occurs when you twist, turn, or bend suddenly. Again, this happens because of the physical neglect of one's body. By increasing your level of strength, you will increase your structural foundation and the ability to handle unguarded moments.

The following are ways to counteract the chronic occurrence of lower back pain:

- Increase strength in the hip and buttocks. Exercises that are good for these area are body-weight squats and lunges.
- Increase strength in the abdominals. Doing exercises like crunches, reverse crunches, and oblique crunches work to strengthen the abdominal muscles.
- Be flexible. Flexibility in the hamstrings are important to the lower back because the hamstrings are attached to the hip area. A tight hamstring will restrict the range of motion of the trunk (back and hip region), thereby placing greater stress on the lower back.
- Exercise the upper and lower back.

Check with your doctor or a qualified fitness professional on the proper way to perform these and other exercises. And, as always, **STAY FIT AND DON'T QUIT!**

MON

Tyrone Caldwell is a certified personal trainer and founder of Bodies in Motion. Call him at 817-457-1537 or e-mail him at T-cwell@juno.com.

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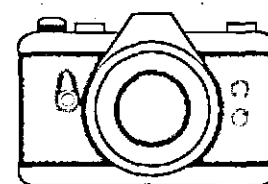
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Internet Access:

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To compete in today's growing global economy, we have to be well educated. Increasingly, as the saying goes, how much you earn depends on how much you learn.

That's as true for those of us in the African American community as it is for anyone... perhaps more so. A crucial element of education is technology — specifically, access to the Internet.

Despite decreasing costs, home computers can still be very expensive, especially for low-income families. By the time monitors, software, printers, modems and phone lines are included, the cost can put home computers out of reach for many people.

That's why it's crucial that members of the African American community have access to the Internet through programs at public places such as schools and libraries. The Federal Communications Commission realized this when it issued the Universal Service Fund Order in May 1997.

The FCC adopted rules whereby the universal service fund, collected from all phone customers, would provide affordable telecommunications services to low-income consumers, those in rural and other high-cost areas. It would also help provide affordable

Internet access to eligible schools, libraries and rural health care providers.

In addition to government programs, non-profit organizations have attempted to help Texans in the African American community gain access to the Internet. The private sector has gotten involved as well. Telecommunications companies have been in the forefront of this effort.

For example, companies in the private sector have contributed to a program called Youth Wired. Youth Wired helps students improve their technology skills at 657 main, branch and regional libraries across the country. In San Antonio, the one-year-old program has about 30 students who attend regularly, as well as other students between 13 and 18 years old who drop in to learn about the Internet.

Similarly, AT&T has contributed \$1.5 million to the Center for Occupational Research and Development in Waco. The Center helps teachers create curriculum that incorporates the Internet.

While much has been done to improve Internet access for the African American community, much more needs to be done. We must do our part by learning about the opportunities currently available — and taking advantage of them.

Darrick Eugene
AT&T Government Relations - Texas



This column is part of an ongoing series sponsored by AT&T to educate Texans on telecommunications issues.



You and God

Ron Shaw

Vessels (Part 1)

1 Samuel 17

Last month I was talking to a very popular local sports figure about various subjects of interest: children, parenting, and a number of other subjects. Eventually, the subject about the church and Christian life in the '90s surfaced. This local sports celebrity, who is an unabashed Christian, asked me, "Ron, what do you see as the churches greatest challenge of this present age?" Without giving it a second thought, I said, "Changing the way Christians think."

As I travel and talk to the affluent and the not so affluent, to the highly notable and the totally obscure, I am constantly surprised by how average we've become. Mediocrity is the terminal illness of the soon-to-be "has been." Our thinking is average and, as a result, our actions are average. Our schools produce average students who, in turn, work for average companies which, in turn, produce average goods and services. Very few of us desire to be excellent. Most of us are content with being what is considered normal. A "that's good enough" attitude has saturated this society. Why? Because it has saturated the agent that is supposed to be the trend-setter for any society—the church. Jesus said the church (and the Christians who are its members) is to be to the world what salt is to food. And like salt, if the church loses its effectiveness, it's useless. The so-called Christian business person is average. In far too many instances, the so-called Christian professional is average; the Christian homemaker is average. And what's really scary

is, we're talking about INSIDE the church, not outside the church.

Consider our text. What catches my attention is the verse that starts off with "in a great house..." We are immediately given the context of the subject. We are not dealing with the world or what's in it; rather, we are dealing with the great house (the church, or God's family). A variety of vessels are described as being in the house. Some gold and silver, some wood and clay. Some of them honorable, some not. Then the apostle Paul, author of the book, says that only those who are honorable (gold or silver) can be used by the Master to do every good work. It's plain to see that Paul is describing the Christian family and is saying that there are some Christians that God can't use because they have become—excuse the expression—an average Christian.

Consider what an "average" Christian does. They attend church only 2.5 times per month. They give \$10 each of those 2.5 times—they don't tithe. Less than 20 percent of every church congregation supports the work of their church through financial giving and/or volunteering their services. (That's why there is usually a huge Sunday morning crowd and a small daily, weekly, or even monthly, ministry work force.) Most average Christians are frustrated in life. Most average Christians are chronic complainers. Most average Christians testify of their belief in God and His ability to solve their problems but still experience doubt, fear and worry about them anyway.

Think about where you work. I'll bet there are average Christians who are late for work just as often, and who perform their job just as poorly, as any non-saved person. Most average Christian business people do not supply quality goods or services, even though they claim Christ as the Lord of their business. Most average Christian businesses do not financially support any ministry; yet they thank God for blessing their business. These are just a

few examples of how Christians are average.

Our text says God desires vessel of gold and silver so that He can use them to do every good work; however, there are far too many Christians who merely are content with making it to heaven and are not going for the gold. Getting to heaven should not be your objective as a Christian. Serving God should be. This scripture, however, suggest that many of us will never do anything more than what it takes to get by. Stop and think about the average church! What comes to mind? Then ask yourself, "Am I just an average Christian?" "Is there a difference between my service to God and the norm?"

Average Christians persist in being poor managers of what God has put in their hands; they live above their means. As a result, they stay in financial bondage, believing they cannot give to the work of the Lord. The average Christian is as hooked on this world and its enticements

as a crack head is to crack. Again, ask yourself whether you are living like an average Christian, or are you pressing to excel and become a vessel of gold and silver, able to be used by God to do every good work.

Whether we are golden vessels is not left up to God, but left up to us. He tells us what to do to become a vessel of honor fit for the Master's every good use. He says everyone who purges himself from these—the wood and clay and dishonorable vessels—will be a vessel of honor.

In short, average begets average. If you want to become a golden vessel, stop hanging with wooden ones. If you want to be excellent, hang with excellence. You'll never get the blessing that golden vessels get by hanging with wooden ones. (We will explore the issue of vessels more next time.)

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Ron Shaw is the pastor of LightChurch and can be reached at 214-320-5744.

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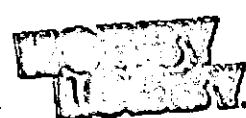
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