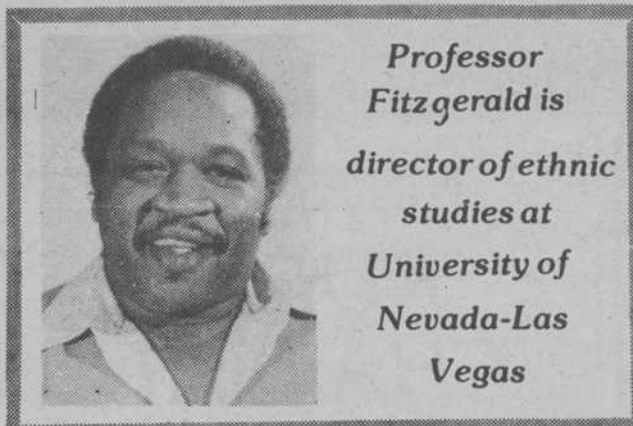


AFRICAN RELIGIONS

not a Holy Day. To the plantation owner it was also a holiday but not necessarily from work. No gifts were offered to Christ. It was just a handy day to end their "fiscal" year. The crops were all in - the cotton was picked, ginned and baled, the cane was cut, pressed and sorghum molasses made, the corn was picked and shucked, the hogs were

Rise up, shepherds, and foller
It'll lead to the place where the savior's born.
Rise up shepherds and foller"
Not because of the reality of Christmas day but because of their understanding of the meaning of the Birth, they were certain that eventually they would get their freedom. Some had even been promised



Professor Fitzgerald is director of ethnic studies at University of Nevada-Las Vegas



herded, slaughtered and cured with hams and bacon hanging in smoke houses while the tripe, butts, lungs and brains were generously given to the slaves. That was plantation reality. It was not pretty and the slaves did not like it but - such was life up to a point.
Slaves would hunt and trap in the woods for additional food. What was Christmas without a coon or a 'possum? Wild duck, sweet potatoes, persimmon beer and peach and plum brandy were acquired during their free time. Night hunting was necessary since they worked from sunrise to sunset. The songs which they sang also were meaningful to them as they understood Christ had been born so that all men might be free. "Wasn't that a mighty day when Jesus Christ was born." and "Go tell it on the mountain that Jesus Christ is born" were sung and understood throughout the entire area of slavery. All festivities usually ended with:
There's a star in the East on Christmas morn

freedom but they had learned, the hard way, not to "pay no tenshun to what the quinea hen say, cause the quinea hen cackle before she lay." Others waited, but to no avail.
My old marster 'clared to me
That when he died, he'd set me free
He lived so long and got so bald
He give out the notion of dyina at all.
Yet they waited
Freedom was elusive and they could not talk about it except in hushed tones but the word filtered down

because slaves were thought to be so ignorant that they would not possibly understand the meaning of the word "EMANCIPATION." Emancipation came, in a formal sense, on New Year's Day of 1863. Slaves "stayed up" all night and watched for freedom to come on New Year's eve of 1862 and they welcomed it by singing: "In that great gitting-up morning, fare you well, fare you well."
Christmas day and New Year's day are both closely united in Black

American culture. Although not intended to be, they were Holy Days which created and brought a joyful noise into the hearts of the weary throughout the South on that cold December night and especially at a little place on the Stowers plantation which was not too far from Natchez, Mississippi.
This year, be very selfish. Make a resolution to be a better person and keep it for yourself

TeleStudies Program

Nevadans will be able to turn on and learn via television, beginning January 6 when Clark County Community College and KVVU TV 5 begin a completely new concept in higher education for this area called Telestudies.
The program is designed for those who wish to work towards an associate degree through independent study. The class will run from 6 to 7 a.m. on Tuesday mornings.
Registration is now open for the first course entitled "Project: Universe," a basic, comprehensive introduction to astronomy as a fascinating, evolving

science. The combined text and video present and interpret the historic milestones accomplished by astronomers in the past.
The course gives an in-depth perspective of the future of astronomical research and presents the latest theories and speculations. The Telestudies course includes animation, special effects and interviews with scientists. Study guides and tests will be provided for students.
For information and registration, contact the Registrar at Clark County Community College, 643-6060, extension 229.

PRISON

from page 20

place in life, where education is concerned. Education should always be the paramount program in prison, from remedial education to, and including, college level opportunities. It is my firm belief that an enlightened and educated human being is far less likely to become involved in criminal activities than the uneducated person.

Religion - This, of course, is an area where the individual inmate must make up his own mind. Religion must be afforded and in such a manner that it is attractive to the inmate. It is always hoped that, once inside the sphere of religion, some of it will rub off, and that the inmate, just like a person on the "outside," will benefit from the association he has made.

Conclusion - For any person to even attempt, in one single, or even in hundreds of papers, to philosophize on this immense subject, would be presumptuous. However, it is my firm belief that, in order for us, the

prison administrators, to be in any measure successful in our attempts to make "law-abiding members of society" out of the people with whom we are intrusted, we must always bear in mind that each of them is an individual. Each of them, regardless of whatever his crime, regardless of whatever his personality, has a certain human dignity that must not only be protected, but, if we are to return them to society as better people than they were when they entered our facility, must also be enlarged upon.

This, I honestly believe, is the area wherein our prisons fall the farthest from their mark. Personnel are all too ready to let the inmate know that they are convicts. Distrust is rampant within the prisons and an inmate's word is never taken.

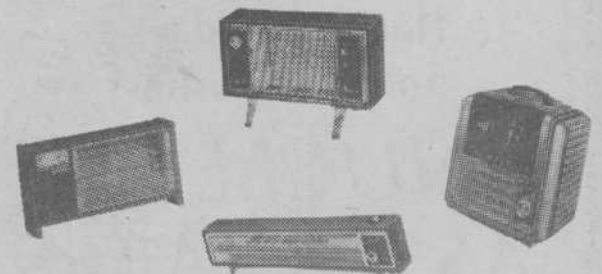
This trend must be reversed if we are to have any measure of success. How can that inmate return to society thinking he is to be accepted, if, during his tenure, he has been subjected to the negative relationship that is his cross?



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