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## A tribute to Marley

SHAWNA K. THOMPSON  
Staff Writer

This year marks the 20th anniversary of the death of a national hero whose songs of faith, devotion and revolution have created an unforgettable legacy.

Nesta Robert Marley was born in 1945 to an African-American mother and a Caucasian father he never knew. He grew up in a ghetto in Trenchtown, Jamaica. There he was exposed to Rastafari, a blend of the purest forms of both Judaism and Christianity. The roots, core beliefs and practices of Rastafari lie close to Marley's music and philosophies.

Bob Marley's hit reggae song 'War' was written many years ago and conveys a powerful message about the inequality among people. Until that issue is resolved through faith and determination from the people, world peace will never be achieved.

The following lyrics were taken from a human rights speech presented to the United Nations by Emperor Haile Selassie in 1976:

"Until the philosophy which holds one race superior And another inferior Is finally and permanently discredited and abandoned Everywhere is war, me say war That until there is no longer first class And second class citizens of any nation Until the color of a man's skin Is of no more significance than the color of his eyes Me say war That until the basic human rights are equally Guaranteed to all, without regard to race Dis a war"

The song's international success reinforced Marley's political importance in Jamaica where his firm Rastafarian beliefs connected him with ghetto youth.

Marley had a strong desire to free the people with music and began his mission with

prophetic musical messages using a ghetto guitar constructed from bamboo staff, electric cable wire and a large sardine can.

He explored mortality, militance and revolutionary fervor that drove his music. As a freedom fighter, he was constantly fighting a war and his guitar was his automatic weapon.

His growing style encompassed every aspect in the rise of Jamaican music, from ska to contemporary reggae. Every one of Marley's songs draws inspiration from the Third World and in turn inspires the rest of the world.

From his motivational theme of 'Get Up Stand Up' that transcends all religious and political boundaries to 'Stir It Up', a love song written for his wife, Rita, his message is clear. World peace, love and equality among the people are worth fighting and dying for.

We lost Marley in 1981 after an eight-month struggle with a curable cancer. Standing firm behind his Rastafarian beliefs, Marley refused medical treatment.

The previous month he had been awarded Jamaica's Order Of Merit, the nation's third highest honor in recognition of his outstanding contribution to the country's culture.

Still, as we approach this important anniversary, his legend lives on. He will continue to touch many people's lives just as he did mine. To be introduced to his visualization of world peace and love is an enlightening experience. He has the power to change your outlook on racism, religion and politics, the ultimate goals that motivated his music.

"You can't show aggression all the while. To make music is a life that I have to live. Sometimes, you have to fight with music. So it's not just someone who studies and chats, it's a whole development. Right now is a more militant time on earth, because it's Jah Jah time." - Bob Marley

JENNIFER WEBB  
News Editor

St. Patrick, the patron saint of Ireland, is one of Christianity's most widely known figures. But for all his celebrity, his life remains somewhat of a mystery. Many of the stories traditionally associated with St. Patrick, including the famous account of his banishing all the snakes from Ireland, are false, the products of hundreds of years of exaggerated storytelling.

It is known that St. Patrick was born in Britain to wealthy parents near the end of the fourth century. He is believed to have died on March 17, around 460 A.D. Although his father was a Christian deacon, it has been suggested that he probably took on the role because of tax incentives and there is no evidence that Patrick came from a particularly religious family. At the age of sixteen, Patrick was taken prisoner by a group of Irish raiders who were attacking his family's estate.

They transported him to Ireland where he spent six years in captivity. (*There is some dispute over where this captivity took place. Although many believe he was taken to live in Mount Slemish in County Antrim, it is more likely that he was held in County Mayo near Killala.*) During this time, he worked as a shepherd, outdoors and away from people. Lonely and afraid, he turned to his religion for solace, becoming a devout Christian. (*It is also believed that Patrick first began to dream of converting the Irish people to Christianity during his captivity.*)

After more than six years

as a prisoner, Patrick escaped. According to his writing, a voice—which he believed to be God's—spoke to him in a dream, telling him it was time to leave Ireland. To do so, Patrick walked nearly 200 miles from County Mayo, where it is believed he was held, to the Irish coast. After escaping to Britain, Patrick reported that he experienced a second revelation—an angel in a dream tells him to return to Ireland as a missionary. Soon after, Patrick began religious training, a course of study that lasted more than fifteen years. After his ordination as a priest, he was sent to Ireland with a dual mission—to minister to Christians already living in Ireland and to begin to convert the Irish. (*Interestingly, this mission contradicts the widely held notion that Patrick introduced Christianity to Ireland.*)

Familiar with the Irish language and culture, Patrick chose to incorporate traditional ritual into his lessons of Christianity instead of attempting to eradicate native Irish beliefs. For instance, he used bonfires to celebrate Easter since the Irish were used to honoring their gods with fire. He also superimposed a sun, a powerful Irish symbol, onto the Christian cross to create what is now called a Celtic cross, so that veneration of the symbol would seem more natural to the Irish.

Although there were a small number of Christians on the island when Patrick arrived, most Irish practiced a nature-based pagan religion. The Irish culture centered around a rich tradition of oral legend and myth. When this is considered, it is no surprise that the story of Patrick's life became exaggerated over the centuries—spinning exciting tales to remember history has always been a part of the Irish way of life.

St. Patrick's Day is celebrated on March 17, his religious feast

day and the anniversary of his death in the fifth century. The Irish have observed this day as a religious holiday for thousands of years. On St. Patrick's Day, which falls during the Christian season of Lent, Irish families would traditionally attend church in the morning and celebrate in the afternoon. Lenten prohibitions against the consumption of meat were waived and people would dance, drink, and feast—on the traditional meal of Irish bacon and cabbage.

The first St. Patrick's Day parade took place not in Ireland, but in the United States. Irish soldiers serving in the English military marched through New York City on March 17, 1762. Along with their music, the parade helped the soldiers to reconnect with their Irish roots, as well as fellow Irishmen serving in the English army. Over the next thirty-five years, Irish patriotism among American immigrants flourished, prompting the rise of so-called "Irish Aid" societies, like the Friendly Sons of Saint Patrick and the Hibernian Society. Each group would hold annual parades featuring bagpipes (which actually first became popular in the Scottish and British armies) and drums.

Up until the mid-nineteenth century, most Irish immigrants in America were members of the Protestant middle class. When the Great Potato Famine hit Ireland in 1845, close to a million poor, uneducated, Catholic Irish began to pour into America to escape starvation.

Despised for their religious beliefs and funny accents by the American Protestant majority, the immigrants had trouble finding even menial jobs. When Irish Americans in the country's cities took to the streets on St. Patrick's Day to celebrate their heritage, newspapers portrayed

them in cartoons as drunk, violent monkeys.

However, the Irish soon began to realize that their great numbers endowed them with a political power that had yet to be exploited. They started to organize, and their voting block, known as the "green machine," became an important swing vote for political hopefuls. Suddenly, annual St. Patrick's Day parades became a show of strength for Irish Americans, as well as a must-attend event for a slew of political candidates. In 1948, President Truman attended New York City's St. Patrick's Day parade, a proud moment for the many Irish whose ancestors had to fight stereotypes and racial prejudice to find acceptance in America.

Today, St. Patrick's Day is celebrated by people of all backgrounds in the United States, Canada, and Australia. Although North America is home to the largest productions, St. Patrick's Day has been celebrated in other locations far from Ireland, including Japan, Singapore, and Russia.

In modern-day Ireland, St. Patrick's Day has traditionally been a religious occasion. In fact, up until the 1970s, Irish laws mandated that pubs be closed on March 17. Beginning in 1995, however, the Irish government began a national campaign to use St. Patrick's Day as an opportunity to drive tourism and showcase Ireland to the rest of the world. Last year, close to one million people took part in Ireland's St. Patrick's Festival in Dublin, a multi-day celebration featuring parades, concerts, outdoor theater productions, and fireworks shows.



## Creativity blooms at East Campus

ANGELA KIRSCHNER  
Staff Writer

ACC's art department is often unrecognized but it is a vital part of our college. Many classes are offered this semester including drawing, painting, ceramics, sculpture, design, and photography. These classes help students develop skills in their chosen area. These classes lead up to the big art show on Friday, April 27, at 7 p.m. An Evening with the Arts features students' work from all classes, hors d'oeuvres and a dance show. Sandy Allmond, one of the ceramics instructors, has been doing ceramics for about 7 years and teaching it at ACC for 4 years. She thinks art is important to ACC because it has a universal theme.

"Through all languages, through all barriers. I think it's the path that helps round a person out. Because they have to think in a different mode of thought... and I think that makes people better people," Sandy said.

She has been doing ceramics for 7 years and

teaching it at ACC for 4 years. Her favorite part is seeing the students' excitement, surprise, successes, and thrills.

I asked her why she enjoys art. "Oh my God it refreshes my soul! It releases me from the everyday, Oh God, aggravations... It's a way that I can leave those behind without leaving home."

The college is planning to move the art department to the graphic arts building closer to main campus. Sandy feels it's unfortunate that they have to move.

"The Graphic Arts building is small. I don't want to limit our capacity to 6 students because of space," she said, "We're already crowded. The square footage is not even close."

Where will they host the big art show? The east campus location is warm and has windows.

Sandy thinks the college and the community recognize the art department. The only area she feels doesn't get enough is recognizing staff coming to the art show. "Other than that, the community is very supportive."

Maria Standen, an elementary education major, took the painting class with Joy Skiba in Spring 99.

"I've always had an interest in art, and this was a chance to cultivate that interest," she said.

It made her a more well rounded person. One thing she liked about it was the small class size. With such a "close-knit group," students could comfortably share techniques and good deals on supplies. Also, the teacher was very helpful if anyone had a question.

If Maria could change one thing about the course, she'd want to know ahead of time specifically what supplies she would need and how much it costs. However, she still paints and is glad to have her own supplies now.

What did she learn from this experience? "To paint beyond the lines and fill up my space. To let loose and let it go. Don't be so minute and meticulous. Be free with it."

She would like to take another art class, and adds, "It's not a bad idea for everyone sometime to take a class in art. Someone may have a talent and not realize it. It's also a good outlet for expression."

Sarah Goad, another student, is pursuing photography as a hobby. She's learning a lot about

how to develop film and print pictures, and more about the camera. Right now the class is learning about f-stops and shutter speeds, and how those affect your pictures.

The best part of the class, according to Sarah, is "just getting the practical instructions on taking better pictures."

Before the class, she felt too many of her photos were turning out poorly, and she wants to improve her picture taking techniques.

Lori Wade, head of the art department, was unavailable for questioning at this time.

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