

*Greeting Card****Happy Holidays*****Lucia (December 13<sup>th</sup>)**

Lucia is celebrated on the 13<sup>th</sup> of December. Originally the day was dedicated to St. Lucia of Syracuse, but the Swedish holiday seems to have little to do with her person. According to folk tradition, this date marked the longest night of the year -- an artifact of the medieval calendar. It was thus a time when Man and beast needed extra nourishment. Originally, only men celebrated this festival, with much food and drink. Documents from the late eighteenth century, however, tell of young girls, dressed in white with crowns of candles in their hair, serving the master and mistress. This ceremony has since spread, not least through the activities of clubs and mass voluntary organizations. When, in the 1920s, a Stockholm newspaper arranged a contest to choose a Lucia-girl to represent the city, the custom spread like wildfire.

Lucia morning is celebrated in practically every Swedish home, and every community, office, school or club chooses a Lucia, who, dressed in a white gown and with a crown of candles in her hair, brings a tray of coffee, traditionally-shaped saffron rolls, and ginger biscuits. Lucia sometimes serves *glögg*, a mulled wine. She is generally accompanied by a train of white-clad attendants, the girls wearing glitter in their hair and the boys wearing tall paper cone hats with stars on them. All sing the traditional Lucia carols.

**Christmas**

Christmas is the biggest and longest holiday of the year. Schoolchildren are on holiday for a couple of weeks. The height of the celebration is Christmas Day and Boxing Day. Christmas festivities involve numerous traditional activities and attributes, the most important of which are the Christmas tree, the Christmas meal, and

**2003/04 Calendar**

- 1/12 UN AIDS Day**
- 5/12 "Sinter Klaas"**
- 10/12 Nobel Day/Human Rights Day**
- 13/12 Lucia**
- 24/12 Christmas Eve**
- 25/12 Christmas Day**
- 27/12 Hanukka**
- 31/12 New Years Eve**
- 1/1 New Years Day**
- 4/1 10th of Tevet**
- 7/1 12th night (Knut)**

**In this issue ...**

**Poetry by Betsay Goitom**  
**Opinions in Sweden on the UN**  
**Our Shoppers and Buyers Guide**  
**International News**  
**Celebrating KWANZAA**  
**Articles by Interns (in Swedish)**  
**Passings On ...**  
**And Lots More**

## Interns Write...

### The Krognos House

The Krognos house is one of the oldest buildings in Lund. Dating from the 14th century. Recent researches have proved that the building originally formed part of an estate belonging to the wealthy, noble and at that time Danish family, Krognos, whose name means hooked nose.

Since 1905 it has been the property of the municipality of Lund. In 1928 a group of artists and art lovers in Lund founded the art association "Konstföreningen AURA". One of the principal aims of this association was to find a place in which to arrange exhibitions.

In 1929 the local government placed the Krognos House at the disposal of AURA for exhibitions. Today AURA is an association consisting of 400 supporting members and the AURA group. Nowadays AURA's main purpose is to create interest in contemporary art and to this eight exhibitions a year are arranged in the Krognos House.

By Samrawit Mussie

*Swedish Article No.1 of 2 in this issue.*

### Min tid på The Lundian

Under min tid som praktikant på The Lundian fick jag göra lite olika saker, mest fick jag hjälpa Charlotte med de uppgifter hon fick. Bl.a. fick vi göra några intervjuer, med Sami och med vice ordförande i Lunds Studentkår. Vi fick också skriva av några texter som skulle in på datorn vilket var rätt roligt eftersom man fick lära sig lite nya engelska ord.

Sista dagarna fick jag göra en undersökning om FN, vilket gjorde att man fick kontakt med lite andra människor och det blev en omväxling till att bara sitta på kontoret. Vilket också var väldigt trevligt eftersom det kändes som hemma och inte direkt som en arbetsplats och det gjorde att man trivdes väldigt bra där, och jag kommer sakna att gå dit.

Av:Lena, Vipeholmskolan, Lund



### Coffee Anyone?

There are many many stories about the origins of coffee. The one that I will tell you is about a young man in Ethiopia many years ago.

He was a goatherd from province of Kefa in Ethiopia, and one day when he, as usual, was tending his goats, he noticed that his goats became excited and danced around. He also noticed that the goats had been eating on a bush with red berries.

He tried one of the berries and he also began to dance around. The rumor about the goatherd and his goat's spread to a monastery where the monks boiled the beans and drank the liquid to be able to stay awake for night prayers. Not knowing what to call this drink they decided to call it "Kafe" (we think). They also used the coffee as medication.

The first time that Swedish people were able to drink coffee was when the Swedish King Karl XII imported the coffee-percolator to Lund in 1718.

*Article by Martina Gebert, with assistance on the research by Samrawit Mussie (in photo).*



We are very grateful to all board and committee members, interns and volunteers who helped us at English International's office and with publishing The Lundian this year.

A special "Thank you and Happy Holidays" to:  
Agneta, Amir, Anja, Betsay, Ed, Elaine, Eileen, Eric, Gary, Hilmi, James B., James H., Jason, Johan, Karen, Lucie, Monique, Nancy, Rustan, Samrawit and the interns from Vipeholmskol's Media Programme.  
M. A. Diakit , Publisher

## Un-named Poem

© 2003 by Betsai Goitom, Lund

CHILDREN AND ELDERS (as well as me) alike come to an anticipated new world with barricades of inexperience of how it works because of their alien status while they are strangers to the language. We find comfort in welfare until that luxury becomes chains as mental dependence and money loaned as allowance for enrolling in school has to be paid back. Sadly the abundance of opportunity stays un-captured and many are forced to settle for lesser accountability of their abilities due to the hindrances mentioned above among others. Education is the answer but political conscience of the way the government works is the way and it is of great importance.

The respect we have for the Swedish people that helped us with acceptance into their land will stay throughout our lives but appreciation is one thing and competition is another. Survival is a trade. We have to show and prove that we can survive to persuade society that no matter how our immediate background may be Third World, our minds are first class. Sweden is a democracy and in such a state we can only make our way to the better part of the system through knowledge of the system. Basics are of essence, so we have to proceed to constantly notice and read about the constitution, the law and what is currently going on. Information is power. Oppression is after all a succession of, simply put, not knowing, ignorance, and arrogance all wrapped up in one. Sometimes looking out for one's self is the best way to look out for others. And this is one of those times. Culture should be our pride, our way of preserving our history. It should be ours, it is us. But in this foreign land, it somehow comes to consume us and we treat it as a fragile child, tending to it, instead of it being our standing ground. We need to stop putting it to shame, and instead, pay tribute. We are in that foreign land so we have to expand our understanding of where we are and build bridges with the inhabitants of the country we reside in. It would be wrong to view this transaction as a loss of self while it is a transition, a part of growth. If their acceptance of us is what we doubt, is it not better to have tried to build that bridge instead of regretting that we never did? It is certain that we cannot be representatives of our countries while we are still there mentally.

Individuality is the best way to be who you are, become who you can be and be a representative of your country. Each of us must support individuality. "Sticking to your own kind" only puts pinch to that dream and makes one go backwards instead of forwards. By educating yourself of where you are from and where you are now, you are making quite a good future for yourself and for future generations as well. Stereotyping a group of people or race is human nature, but what does that "nature" have to say about individuality? Does it have anything to say at all? I am willing to find out. Are you?

**i AM an Ethiopian**

**i AM an Eritrean**

**i AM African**

**i AM Swedish**

**Most of all**

**i AM Betsay Goitom.**

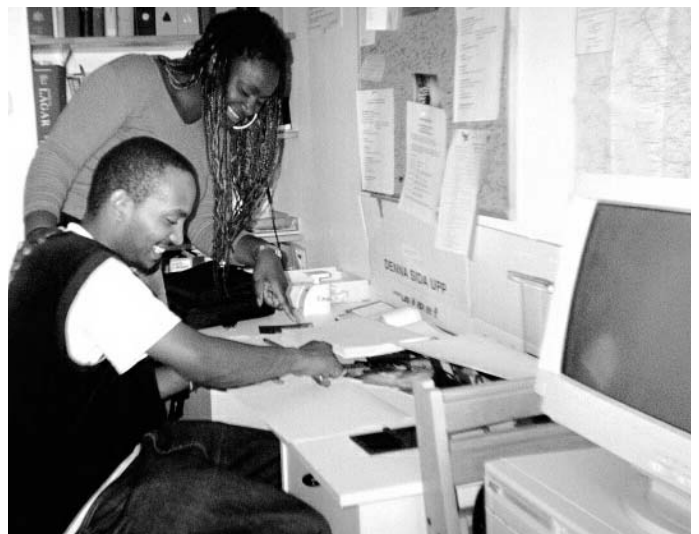
**Where are you from?**

**Even more importantly, who are you?**



**The Lundian's Poet of the Year...**

**Betsay Goitom**



*Editors note: Mr. Betsay Goitom (see photos above) is a poet living in Lund, Sweden. Betsay recently won a prize for his poetry at his school in Lund, and asked that we retain the format, grammar and spelling of this poem. MD.*

## UN GA DEBATES THE FUTURE

New York, September. Opening the annual UN General Assembly general debate on 23 September, Secretary-general Kofi Annan said that recent events had called into question the shared vision of global solidarity and collective security agreed to by 189 Heads of State only three years ago at the Millennium Summit. With the backdrop of the war in Iraq and the recent bombing of UN headquarters in Baghdad, this year's general debate was an opportunity to consider the fundamental principle of multilateralism and the role of the UN in upholding its application.

While some consider the threats of terrorism and the proliferation of weapons of mass destruction as the main challenges to world peace and security, Mr. Annan said, others had to deal more immediately with the effects of small arms employed in civil conflict, extreme poverty, the disparity of income between and within societies, the spread of infectious diseases, climate change and environmental degradation. It was the responsibility of the UN to deal with all of these threats and challenges in a collective fashion, he said and to understand that they were interlinked. Mr. Annan said, however, that some were challenging the fundamental principle of collective security and the strategies of containment and deterrence. The UN had come to a "fork in the road" he said and it must decide whether it is possible to continue on the basis agreed on in 1945 at its founding or whether radical changes are needed.

To that end, Mr. Annan said he was planning to establish a High-Level Panel of eminent persons who could take a "hard look at fundamental policy issues and at the structural changes that may be needed in order to strengthen them" The Panel will be assigned four tasks: to examine the current challenges to peace and security; to consider the contribution that collective action can make in addressing these challenges; to review the functioning of the major organs of the United Nations and the relationships between them; and to recommend ways of strengthening the UN, through reform of its institutions and processes.

Source: Go-Between, UNDPI September, 2003.

### The Ambassador for Peace Initiative

The Ambassador for Peace initiative was formally launched during an international symposium in New York City at the Hilton Hotel, May 25-27, 2001 titled:

"Serving the Nation, Serving the World: Establishing Peace by Renewing Families, Communities and Nations" Consistent with its mission to establish world peace, the Interreligious and International Federation for World Peace acknowledges as Ambassador for Peace those individuals whose lives exemplify the ideal of living for the sake of others, and who dedicated themselves to practices which promote the founding ideals of the IIFWP: universal moral values, strong family life, interreligious cooperation, international harmony, renewal of the United Nations, a responsible public media, and the establishment of a culture of peace.

As of July 2003, there were 20,000 Ambassadors for Peace worldwide.

By James Houston, Malmö

## PUBLIC OPINION IN SWEDEN....

### ABOUT THE UNITED NATIONS

*In 1990 the UN Department of Public Information commissioned a public opinion poll in Sweden to assess the awareness, knowledge and image of the UN. In November 2003, interns at The Lundian did an independant follow-up survey amongst students at Lund University and the public library. The results of both in brief:*

Virtually everybody in Sweden has heard of the UN. UNICEF is also well known. The majority of Swedes believe that the UN is doing a good job. Teaching about the UN is extensive and takes place mainly at primary school. Human rights and the environment are the leading international issues in Sweden.

Ninety-nine per cent of those asked had heard of the UN. No socio-demographic group registered less than 95 per cent awareness in this respect. Even people with minimum education in Sweden recorded an awareness level of 98 per cent. Forty-six per cent of Swedes were also able to name a UN-related institution. Thirty per cent named UNICEF, 16 per cent WHO and 13 per cent UNESCO. FAO, ILO and the Security Council were each named by one per cent. Eighteen per cent knew enough about the UN to name more than one institution. The following organisations were erroneously identified as UN institutions: the Red Cross (4 per cent); the World Wildlife Fund (3 per cent); the Swedish International Development Agency (2 per cent) and Save the Children Fund (1 per cent). Swedes with higher education and white-collar workers were twice as likely to name a UN institution as blue-collar workers or low income earners.

Identification of the UN secretary-general

Asked to identify the current secretary-general, two thirds correctly identified him. The profile of those who could identify him was similar to those who were most able to name a UN body. Older people were more likely to identify him than younger people (75 per cent of people over 45 years of age compared with 55 per cent of 18-29 year olds).

Sixty-three per cent of Swedes said that the United Nations was doing a good job compared to 12 per cent who said that it was doing a poor job. A quarter of all Swedes said they did not know. All population groups in Sweden were more positive than negative about UN performance. Those most positive were Government white-collar workers (71 per cent); students (71 per cent) and those with higher education (70 per cent).

Sources: UNDPI Publication, The Lundian Research Division.

### Know Your Human Rights

Whether you are a citizen or not, in Sweden you have a number of civil and political rights. You may not be aware of all of them, but if you want to learn about your human rights in Sweden call and make an appointment to speak to one of our volunteers.

**Telephone: 046-211 28 25.**

**Christmas** the visit of the *tomte* or Christmas gnome.

Introduced into Sweden from Germany, the Christmas tree has been a part of Christmas in Sweden since the 1700s. It was not until well into the present century that the custom became general, however. Nearly every Swedish household now brings in a tree one or two days before Christmas and decorates it with sparkling objects, gaily wrapped candies, glass bulbs and other small trinkets, many made of straw. The tree is also adorned with lights-usually electric these days, although some still use stearin candles. The tree is kept watered, and many households keep their tree until the very end of the holiday, which falls on the twentieth day after Christmas- Knut's day in the Swedish calendar (more about this day later). Lighted trees outdoors have become increasingly common, and every town and village decorates a community tree.

Christmas Eve is the height of the festivities. Traditionally it is a day when no work should be done other than seeing to one's livestock. This is the day of the Christmas feast, which comprises a *smörgåsbord* including a few traditional dishes such as ham, jellied pig's feet, *lutfisk* and rice porridge. *Lutfisk* (literally "lye-fish") is most likely a throwback to a period of fasting from pre-Reformation times. It is a dish prepared of *vört bröd* that is dried and then boiled. The Christmas feast also includes a tradition called "dipping in the kettle", in which the assembled family guests dip bits of bread in the broth left over after boiling the ham. Both *lutfisk* and "dipping in the kettle" are actually poor man's fare from olden days, but they live on thanks to their role in holiday festivities.

After the meal, it is time for a visit from the *tomte* or Christmas gnome. He was believed to live under the floorboards of the house or barn. The *tomte* was credited with looking after the family and their livestock. Toward the turn of the past century a Swedish artist began producing greeting cards illustrated with gnomes. Her figures were a tremendous success, and soon the *tomte* had assumed a role comparable to that of the various Santa Claus figures in other countries. He is believed to come with presents. In many households nowadays someone disguised as a *tomte*, a big sack of presents over his or her shoulder, appears on the doorstep sometime toward the evening of Christmas Eve.

By tradition Swedes attend church in the small hours of Christmas morning. In olden days it was customary to race in sleds or house-drawn wagons home from the services. The winner was believed to have the best harvest the coming year. Otherwise, the day is spent quietly within the family circle, with Christmas parties and get-togethers the following day and on through the holidays until Knut's day a week after Twelfth Night.

#### **New Year's Eve**

New Year's Eve in Sweden is not the carnival-like occasion it is in many countries. Swedes are apt to celebrate the New Year by inviting a few friends home, and many greet the coming year in front of their television sets.

Since the turn of the century Stockholmers have gathered at Skansen at midnight to hear a reading of Tennyson's "Ring out the old, ring in the new". When radio arrived on the scene in the 1920s, this reading was broadcast throughout the country, a tradition now carried on by television. Perhaps this is part of the reason why

Swedes tend to stay at home on New Year's Eve. Restaurants are, of course, fully booked, and many people set off fireworks, but very often New Year's Eve in Sweden is spent quietly at home.

If you know the right tricks, you can predict the fortunes of the coming year. You might, for example, melt lead and cast the molten metal into a bowl of cold water. The shape of the resulting lead clump bears a clue about the coming year. This custom is widespread in Germany and most probably came to Sweden from that country. It was also customary in olden days to go out into the frozen fields or roads in the dark of the long midwinter night and stand and listen. If you thought you heard, say, the sound of a scythe cutting grass, it meant a good harvest for the coming year, but if you heard, say, the clang of sword against sword, there might be rattling of arms and war afoot.

#### **Twelfth Night and Knut**

Twelfth Night and Epiphany, the 6<sup>th</sup>-7<sup>th</sup> of January, is celebrated in many homes as an extension of the Christmas festivities, in terms of food at any rate. Children are still on holiday from school, and many parents take a holiday up until this day, too. In olden days it was customary to put on a Twelfth Night pageant, telling the Christmas story, or for groups of white-clad boys (as described under "Lucia") to go rounds of the village. These traditions live on in only a very few communities today.

One week after Twelfth Night the Swedish calendar celebrates the name Knut. Prior to a seventeenth century calendar reform Knut was celebrated on Twelfth Night and marked the end of the holiday season. As a result of the reform Knut was moved forward one week, and since Swedes were accustomed to ending their Christmas holidays on Knut's day, they simply continued celebrating an extra week.

This is the day people finally part with their Christmas tree, if they haven't already done so. All the decorations are first removed, and the act is often the occasion for a final party-this one especially for the children. Friends and classmates are invited over to eat cakes and candies, play games and "plunder" the tree. All the small trinkets are carefully removed and stored away, while edible ornaments-ginger biscuits, caramels, and the like-are gobbled up. Finally, the group pick up the tree and literally toss it out of the house or flat, singing a song that calls for meeting again next Christmas.

In the past Knut was also an occasion for masquerading. Men and boys dressed up as "Old Knut" would prowl about, playing practical jokes and doing mischief. In some parts of the country, particularly where immigrant Walloons settled in the seventeenth century, Knut is the occasion for regular carnivals, especially in the province of Uppland just north of Stockholm.

Author: Ingemar Liman. Translation: Charly Hultén. Swedish Institute, Stockholm



## Sudan: Oil Companies Complicit in Rights Abuses

(HRW, London, November 25, 2003) The Sudanese government's efforts to control oilfields in the war-torn south have resulted in the displacement of hundreds of thousands of civilians, Human Rights Watch said in a report released today. Foreign oil companies operating in Sudan have been complicit in this displacement, and the death and destruction that have accompanied it.

The report, "Sudan, Oil, and Human Rights," investigates the role that oil has played in Sudan's civil war. This 754-page report is the most comprehensive examination yet published of the links between natural-resource exploitation and human rights abuses.

"Oil development in southern Sudan should have been a cause of rejoicing for Sudan's people," said Jemera Rone, Sudan researcher for Human Rights Watch. "Instead, it has brought them nothing but woe."

The report documents how the government has used the roads, bridges and airfields built by the oil companies as a means to launch attacks on civilians in the southern oil region of Western Upper Nile (also known as Unity State). In addition to its regular army, the government has deployed militant Islamist militias to fight the war, and has armed southern factions in a policy of ethnic manipulation and destabilization.

Human Rights Watch urged that the current peace negotiations deal comprehensively with the legacy of Sudan's oil war, particularly the ethnic divisions that persist in oilfields of the south and threaten long-term peace.

The report provides evidence of the complicity of oil companies in the human rights abuses. Oil company executives turned a blind eye to well-reported government attacks on civilian targets, including aerial bombing of hospitals, churches, relief operations and schools.

"Oil companies operating in Sudan were aware of the killing, bombing, and looting that took place in the south, all in the name of opening up the oilfields," said Rone. "These facts were repeatedly brought to their attention in public and private meetings, but they continued to operate and make a profit as the devastation went on."

Conditions for civilians in the oilfields actually worsened when the Canadian company Talisman Energy Inc. and the Swedish company Lundin Oil AB were lead partners in two concessions in southern Sudan. Amid mounting pressure from rights groups, Talisman sold its interest in its Sudanese concessions in late 2002, and Lundin followed in June. These Western-based corporations were replaced by the state-owned oil companies of China and Malaysia- CNPC, or China National Petroleum Corp., and Petronas, or Petroleum Nasional Berhad-which had already been partners with Talisman and Lundin. Following CNPC and Petronas, a third state-owned Asian oil company, India's ONGC Videsh Ltd., began operations in Sudan. Statistics from the Sudanese government and the oil companies show how the major share (60 percent) of US\$580 million received in oil revenue by this poverty-stricken country in 2001 was absorbed by its military, both for foreign weapons purchases and for the development of a domestic arms industry. "The Sudanese government has used the oil money in conducting scorched-earth campaigns to drive hundreds of thousands of farmers and pastoralists from their homes atop the oil fields," said

Rone. "These civilians have not been compensated nor relocated peacefully -- far from it. Instead, government forces have looted their cattle and grain, and destroyed their homes and villages, killed and injured their relatives, and even prevented emergency relief agencies from bringing any assistance to them." The 20-year civil war in Sudan has been fought between the Islamist, northern-based Arab-speaking government and the vast marginalized African populations of southern Sudan, where the Sudan People's Liberation Movement/Army (SPLM/A) has been the largest rebel group. The war spread to eastern and central Sudan, and while the parties signed a cease-fire agreement in October 2002 western Sudan remains engulfed in war. The report also covers the SPLM/A's role in the struggle over oilfields. The regular SPLM/A forces have carried out serious human rights abuses, including summary execution of captured combatants. Commanding officers of the SPLM/A have taken no steps to investigate or punish these crimes. Peace talks promoted by a troika of the United States, Britain and Norway have been underway in Kenya since June 2002. However, the Sudanese government and the SPLM/A, the only parties to the talks, have yet to agree on how to share revenue from the oil reserves, most of which lie in the south. The northern-based government has agreed to a self-determination referendum for the south, but not until 6 1/2 years after the peace agreement is signed. "The hundreds of thousands of persons displaced from the oilfields should be allowed to return, with guarantees of safety and compensation for their losses," Rone said. "This needs to be a central part of the peace agreement."

*Related Material at Human RightsWatch website.*



*Foreign Students having fun in Lund*



## Celebrating Kwanzaa

*Kwanzaa, The African/American cultural holiday conceived and developed by Dr. Maulana Ron Karenga, was first celebrated on Dec. 26, 1966. Kwanzaa is traditionally celebrated from Dec. 26 through Jan. 1, with each day focused on Nguzo Saba, or the seven principles. Derived from the Swahili phrase "matunda ya kwanza" (which means "first fruits"), Kwanzaa is rooted in the first-harvest celebrations practiced in various cultures in Africa. Kwanzaa seeks to enforce a connectedness to African cultural identity, to provide a focal point for the gathering of African people and to reflect upon the seven principles that have sustained Africans. Africans and African-Americans of all religious faiths and backgrounds practise Kwanzaa.*

### Symbols of Kwanzaa

The symbols of Kwanzaa serve as instructive and inspirational objects that represent and reinforce desirable principles, concepts and practices reflective of both traditional and modern concepts that evolved out of the lives and struggles of African-American people.

#### 1.Mkeka

The mkeka is a straw mat on which all the other items are placed. It is a traditional item and therefore symbolizes tradition as the foundation on which all else rests.

#### 2.Kinara

The kinara is a candleholder that holds seven candles and represents the original stalk, from which we all sprang. For it is traditionally said that the firstborn is like a stalk of corn, which, in turn, becomes stalk, which reproduces in the same manner so that there is no ending to us.

#### 3.Mshumaa

The seven candles represent the seven principles on which the firstborn set up our society in order that our people would get the maximum from it.

They are umoja (unity); kujichagulia (self-determination); ujima (collective work and responsibility); ujamaa

### Passings On...

*September 8th: Herbert Gentry, well known expressionist African American Artist living in Europe since the end of WWII. A protege of Romar Beardon, Herbert was famous for his circular masked images and made many world-wide tours. In 1999 he became a Professor Emeritus at Columbia University, New York. In Stockholm, aged 84.*

*October 9th: Chief M.C.K. Ajuluchuku, Nigerian elder statesman and journalist with an impeccable reputation for promoting the self-determination and unity of the country. During his lifetime, MCK had been the chief editor of the West African Pilot, the founder of the Zikist movement, an emissary of Birafrá during the civil war, and the director of Research and Publicity for the Unity Party of Nigeria. Part of his vast education was earned at Brooklyn College, New York. In Abakaliki, (Nigeria), aged 83.*

*October 19th. Paula Henry Watson, famed husky-voiced night-club pianist and singer from Mobile Alabama and Los Angeles. Paula played the piano since she was three, and moved to Europe in the 1960s, settling first in London, then in Malmö, Sweden. Paula had a hidden talent as an artist and painter, much of which has never been seen by the public. In Malmo, aged 70.*



(cooperative economics); nia (purpose); kuumba (creativity) and imani (faith).

#### 4.Muhindi

The ear of corn represents the offspring or product (the children) of the stalk (the father of the house. It signifies the ability or potential of the offspring themselves to become stalks (parents) and thus produce their own offspring – a process that goes on indefinitely and ensures the immortality of the nation. To illustrate this, we use as many ears of corn as we have children, which again, signify the number of potential parents. Every house has at least one ear of corn, for there is always the potential, even if it has not yet been realized.

#### 5. Kikombe cha umoja

The unity cup symbolizes the first principle of Kwanzaa. It is used to pour the libation for our ancestors, and each member of the immediate family or extended family drinks from it in a reinforcing gesture of honor, praise, collective work and commitment to continue the struggle begun by our ancestors.

#### 6.Ziwadi

The presents (gifts) represent (1) the fruits of the labor of the parents and (2) the rewards of the seeds sown by the children. Parents must commit their children to goodness, which to us, is beauty. We must commit them to good acts, good thoughts, good grades etc. for the coming year and reward them according to how well they live up to their commitments. Goodness, again, is beauty, and beauty is that which promises happiness to the family and community; for all acts, thoughts and values are invalid if they do not in some way benefit the community.

#### 7.Karamu

The feast symbolizes the high festive celebration that brings the community together to exchange and to give thanks to the creator for their accomplishments during the year. It is held on the night of Dec. 13 and includes food, drink, music, dance, conversation, laughter and ceremony.

*HAPPY KWANZAA!*

Från: The English International  
Association of Lund  
Box 722  
22007 Lund  
Sweden

## B Föreningsbrev



### SIGHTSEEING IN LUND

Sightseeing in Lund can be arranged for you at the **Tourist Office, Kyrkogatan 11, Lund** (opposite the Cathedral). **Phone: 046-35 50 40**

### Five Things to Do While in Lund

1. **Subscribe to The Lundian.** This assures you a sounding board for the questions you have about where to go to, who to turn to in Lund. It also gets The Lundian sent to your home.
2. **Visit our Web-site: [www.thelundian.com](http://www.thelundian.com)**  
Lots more information and articles in English about current events in Lund and Sweden on the whole.
3. Write to us at: **[thelundian@hotmail.com](mailto:thelundian@hotmail.com)**
4. Visit our sponsors, as they are to accomodate you.
5. **Remember all of the above!** (Welcome to Lund)

### Who needs a flu shot?

Anyone who: is age 50 or over, has chronic disease of the heart, lungs, kidneys or immune system; lives with or regularly cares for a persons with theses conditions; works in a health care facility.

**When should you get it?** Individuals most at risk-those who are ages 65 or over, have chronic disease. Or are health workers-should get their shots in October; others can safely wait until after mid-November.

**What about side effects?** They are infrequent, usually soreness at the injector site or fever and achiness for a day or two. Severe allergic reactions, such as hives or difficulty breathing, are rare. People who are allergic to eggs should not get flu shots.

**Do the shots cause the flu?** No, because of the virus used in the vaccine.

**Where can you learn more?** The medical clinics here in Lund or Lund University Hospital. Also go to the website of The American Lung Association, [www.lungusa.org/disease](http://www.lungusa.org/disease).

XXXXXXX

Till:



***Happy Holidays ...***

**From the  
Volunteers and Interns at the office  
of  
The Lundian and The English  
International Association of Lund.**