

# the Nubian Message

Sentinel of NC State's African American Community Since 1992

October 1, 2002

www.nubianmessage.com

Vol. X Edition 3

## TODAY

### Opinion

Dr. Floyd Hayes discusses the legacy of police brutality in inner-city communities.

### Culture&Arts

Jesse and Al are protesting "The Barbershop." They don't think you should see it. Find out why.

### News

Find out all about the African-American Science and Health Society inside, on page 2.

## WGO

### What's Goin' On?

#### Voter Awareness

NCSU's NAACP chapter is getting people informed about the candidates tonight at 7 p.m. in the Multipurpose Room of the AACC.

#### Getting to Know You

The NAACP wants you to come out and discover who they are and what they do Thursday, Oct. 3 at 7 p.m. in room 375 of the AACC.

#### SPACEbound

The Saturday Program for Academic and Cultural Excellence will be conducting a workshop this Saturday from 9 a.m. to 1 p.m. in the AACC.

#### Empowerment

IMPACT wants to empower African Americans through Jesus Christ in North Hall's Merrymonk Thursday at 7:30 p.m.

#### Read

It's fundamental.

## Zimbabwe Famine Hampers Education System

Turqueya Williams  
staff writer

Nhwali, Zimbabwe - Forty-eight percent of Zimbabweans are suffering from a food crisis. The crisis began after the government enacted its land reform program. Many believe the program has crippled the agriculture-based economy. Students of all ages are struggling to make it through school with their one meal per day diet.

Zimbabwe's worst food crisis is hindering almost 50 percent of Zimbabwe's people. The area of Nhwali has been affected the most - students, teachers and residents share their pain in light of Zimbabwe's current food shortage.

With one meal per day, if that,

students get weary and weak as they fight their hunger to make

it through a n o t h e r school day. Without any energy to charge their minds, students fall asleep in class, and the effects of this hunger are obvious in their academic performances. With some students

suffering more than others, Secondary School, said. Many students and other Zimbabweans are limited to

lapse," as 19-year-old Litsoanelo Moyo, student at Nhwali

only a portion of a meal each day. The poorest find themselves at the doors of their neighbors, begging for sympathy and the hospitality of neighbors' corn meal, the common daily nutrient in scarce times like these.

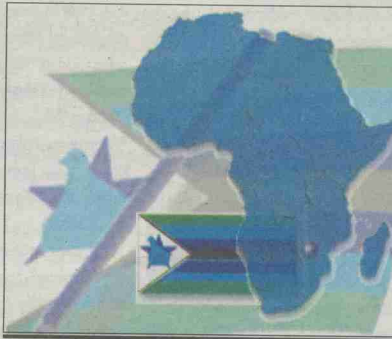
This food drought has posed several problems: child malnutrition has doubled to more than eight percent in the past decade, schools are suffering from increased absences, and families that harvest from field crops are now without a means of income. The World Food program has reported almost half of Zimbabwe's population as victims to this food crisis and places the blame on "the government's chaotic land reform program, which has badly wounded its agriculture-based economy."

James Morris, head of the World Food Program, is analyzing this food shortage case and appealed for donor nations to increase their sponsorship in this area to help eliminate its potential disaster. This appeal took place on September 6. The WFP anticipates this drought to become much worse before the region reaps harvest.

Students used to consume two full meals a day: corn mash and vegetables and a healthy lunch, which was enough energy for them to tread to school and stay attentive. Now, with the government trucks coming less frequently, students are lucky if they receive the vegetables of these hearty meals.

A human rights group has accused the government of intentionally refusing to sell grain to sponsors and decreasing the schedule of delivery, causing an even greater shortage to the already scarce supply of corn meal.

"I used to be fat," said Itumeleng Mdlongwa, a Nhwali student. While this would be a positive comment in the United States, in this case it sheds light on the serious economical crisis southern Africa is experiencing.



Zimbabwe, located in Southeast Africa  
Composite Graphic

## Chancellor Declares Harrassment and Discrimination Unlawful

Marye Anne Fox

chancellor

Over the past several weeks, we have commemorated the one-year anniversary of September 11 and have reflected on the impact this tragedy has had upon our nation and the world. It is important and appropriate for our university community to also reflect upon the laws that guide our interactions within the working and learning environments at North Carolina State University. As Chancellor, I reaffirm our University's commitment to creating and maintaining an environment free of harassment where people can work and learn. This commitment is outlined in The Unlawful Harassment Policy Statement that states that harassment based on race, color, religion, creed, sex, national origin, age, disability or sexual orientation is a form of discrimination that will not be tolerated. Copies of this policy are available in the offices of your Dean, Department Head, the Offices for Equal Opportunity, Human Resources, Legal Affairs, and Student Conduct. This policy can also be found on the web at <[www.fis.ncsu.edu/ncsulegal/areg-harassment.html](http://www.fis.ncsu.edu/ncsulegal/areg-harassment.html)>.

The University will promptly investigate any concerns or complaints of harassment and, when necessary, will institute disciplinary action against the offending individual or groups. Disciplinary measures may involve a range of action up to and including termination of employment or expulsion from the University.

At this institution, we have a goal of fostering tolerance, sensitivity, understanding and respect among members of our university community while encouraging all individuals to reach their potential. We are dedicated to serving a diverse community that recognizes the inherent worth

and dignity of each person. Therefore, no acts of harassment or discrimination will be tolerated among any of the faculty, staff or students who comprise this community. It is imperative that each of us respects others and treats our peers, colleagues, and fellow human beings with the utmost respect and kindness.

Individuals with questions or concerns regarding unlawful harassment should seek assistance from their supervisor, advisor, department head, a Harassment Resolution Officer, or a representative from any of the offices listed below.

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<[www.ncsu.edu/eequal\\_op](http://www.ncsu.edu/eequal_op)>  
513-1234

#### Human Resources

<[www2.acs.ncsu.edu/hr/](http://www2.acs.ncsu.edu/hr/)>  
515-6575

#### Office of Legal Affairs

<[www.fis.ncsu.edu/ncsulegal](http://www.fis.ncsu.edu/ncsulegal)>  
515-3071

#### Office of Student Conduct

<[www2.ncsu.edu/8010/student\\_affairs/osc/](http://www2.ncsu.edu/8010/student_affairs/osc/)>  
515-2963

#### Harassment Resolution Officers

<[www.ncsu.edu/provost/offices/affirm\\_action/harassment/resolution/HRO/](http://www.ncsu.edu/provost/offices/affirm_action/harassment/resolution/HRO/)>

Peace is costly, but it is worth the expense. • African Proverb



Hayes

from page 4

be violently anti-black. Public officials often seek to legitimize or rationalize police misconduct. Public spokespersons quickly step forward and suggest that the offending cops represent a few bad apples in a barrel of good ones. Even former LAPD czar Daryl Gates — whose regime largely, but unofficially, encouraged lawless and racist police behavior — has sought to rationalize police terrorism of black communities as an aberration. But how should we really view the dramatically increasing numbers of savage attacks on urban black residents and the cops who perpetrate them — in isolation or in context?

The effort to construct big city police violence against blacks as an aberration or as the behavior of rogue cops masks the culture of racism and tyranny that historically has characterized the policing of black and poor communities in America. Los Angeles is a prime example. Under a political regime established by LA's good government reform movement at the turn of the twentieth century, the mayor does not appoint the police chief. Rather, a mayor-appointed police commission selects the chief of police. Over the years, the police chief appropriated mounting managerial, political, and coercive power, which came to rival the mayor's authority in the 1980s, when Thomas Bradley was mayor and Daryl Gates was police chief.

Police power and its concomitant order of violence reached their zenith under one of Daryl Gates'

predecessors, Bill Parker, who in the 1960s established LA's system of police tyranny that became the model for urban police departments throughout America. As Joe Domanick reveals in his book "To Protect and Serve: The LAPD's Century of War in the City of Dreams," it was the iron-fisted police chief Bill Parker who built the LAPD into a white, Anglo-Saxon, Protestant apparatus of organized male chauvinism that, in judgment-call situations, had a license to kill. Significantly, the introduction of Special Weapons and Tactics (SWAT) teams in 1966 set in motion the increasing militarization of the L.A. police force, as Christian Parenti details in "Lockdown America: Police and Prisons in the Age of Crisis."

Taking over as police commissar in 1978, Gates continued and expanded the essential Parker philosophy and practice of policing Los Angeles: Give no slack and take no shit from anyone. Confront and command. Control the streets at all times. Always be aggressive. Stop crimes before they happen. Seek them out. Shake them down. Make that arrest. And never, never admit that the department has done anything wrong. As L.A.'s cultural, racial, and class transformation occurred after the 1960s, the LAPD's philosophy and practice took on an increasingly militaristic, racist, and repressive character.

It is against this background that we need to view the present and mounting incidents of police brutality and murder of urban Black residents. Significantly, the order of police violence is neither an aberration

nor the commission by rogue cops. As recent videotapes demonstrate, these cops do not operate alone and in isolation. Rather, they work in a largely autonomous institution that sanctions, and even encourages, racialized injustice and terrorism. Many cops in large urban centers across America are representative of the kind of cynicism that often characterizes vicious police behavior; these cops literally hate and fear the blacks and Latinos inhabiting the communities they seek to control. As the videotaped incidents of vicious police assaults on blacks demonstrate, these cops are willing to do anything in their twisted conception of power to dehumanize Blacks and people of color, and to deny them the equal protection of the law.

William Muir observes in "Police: Streetcorner Politicians" that the use of coercive power often corrupts urban cops. Big city police forces — for example, in Los Angeles, New York, and Cincinnati — are infected with a culture of racism and violence that historically has sanctioned the savage and brutal treatment of black people, other people of color, and the poor. In short, the increasing incidents of wanton police brutality and murder of blacks are by no stretch of the imagination "isolated incidents." Rather, in contemporary urban America, excessive cop violence is taking place with increasing regularity!

The colonial mentality, rooted in chattel slavery and imperialism, that has structured the entire history of policing in urban America needs to be overturned. An assortment of policy reforms has been advanced, including community-based polic-

## African-American Science and Health Society

ORGANIZATION SPOTLIGHT

Rose McMillian

staff writer

The African American Science and Health Society is a great way for students majoring or interested in science and health to gain more exposure in their fields. The organization has been on NC State's campus for almost 16 years and is the only one that specifically targets African Americans who aspire to be in science and health fields.

This year AASHS is planning many activities, including guest speakers from experienced professionals who are willing to share their knowledge with members. President Brian Pressley believes that the group's activities will be more beneficial if they are interactive.

In March, members will also have the chance to attend a convention in Atlanta with hundreds of other students and professionals with related interests.

Membership is free and meetings are held on alternating Tuesdays, so be sure to watch out for flyers with times and locations. Help make AASHS great this year by joining. For more information contact Brian at: [brp92@unity.ncsu.edu](mailto:brp92@unity.ncsu.edu).

ing, racially balanced police forces, and more educated cops. In my judgment, these reforms, even if implemented, are pipe dreams. For a number of reasons, I am not optimistic about positive alternatives to an increasing order of police violence in urban America and a growing prison-garrison complex. First, the so-called war on drugs during the 1980s and 1990s resulted in the incarceration of massive numbers of young black and Latino men and women. Second, the attack of Sept. 11, 2001, forced the American polity to realize its vulnerability to international attack, leading governmental elites to set in motion the militarization of American society. Third, the public exposure of corporate elite greed, corruption, and fraud is resulting in a crisis of confidence in America's managerial capitalist politi-

cal economy. Finally, under increasing media scrutiny of past corporate activities and present leadership deficits, George W. Bush and his presidency are being plagued by a deepening public crisis of credibility. Clearly, these dynamics do not constitute a political framework necessary for overturning the structure and practice of urban police violence.

How will the American people respond to these developments? Cultural nihilism and social anarchy may continue to mount as the exploited and disenfranchised masses of American workers turn their anger and resentment on the managers of corporate and governmental power. In the final analysis, the convergence of increasingly complex and conflicting social forces may challenge the future stability of American society.

## The Nubian Message

Sentinel of NC State's African American Community Since 1992.

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Only with the permission of our elders do we proudly produce each edition of The Nubian Message.

Dr. Yosef ben-Yochannan • Dr. John Henrik Clark • Dr. Leonard Jeffries • The Black Panther Party • Mumia A. Jamal • Geronimo Pratt • Tony Williamson • Dr. Lawrence Clark • Dr. Augustus Melver Witherspoon • Dr. Wandra P. Hill • Mr. Kyran Anderson • Dr. Lathan Turner • Dr. M. Iyailu Moses • Dokta Toni Thorpe and all those who walk by our side as we continue to make our journey to true consciousness.

## U.S. News Briefs

Items you might not see on the local news.

### • Dreadlocked Student Jailed

Whitefish, Mont. — A 15-year-old student at Whitefish High School was recently expelled from school for having dreadlocks.

Last spring, school officials told Kisteasha Lanegan she would have to change her hairstyle over the summer to conform to a new policy that bans dreadlocks and Mohawks.

"We're not here as a fashion store or fashion occasion," said Superintendent Jerry House. "If you want to dress in an outlandish way in your own time, that's your business. That's not our business."

Lanegan hasn't been back to school since she was sent home the first day of classes. She commented, "They're trying to mold me into a person that I'm not. My hair is totally irrelevant to education at the school."

### • Black Woman Wins Miss America

Washington, D.C. — President Bush recently met with a newly appointed executive board that includes leaders from a host of Historically Black Colleges and Universities. The group makes recommendations on academic progress, technology use, and financial development of HBCUs. Bush named Sept. 15-21 "National Historically Black Colleges and Universities Week."

### • 600 Protestors Arrested in D.C.

Washington, D.C. — Police in the District of Columbia recently arrested 600 protestors who aimed to shut down the nation's capital. Demonstrators were protesting against a number of things, including the impending war on Iraq, corporate corruption, and the Bush administration's environmental policies.

A few blocks from the White House police surrounded a block-long park that held 200 protestors and wouldn't allow anyone in the vicinity to leave. They then pushed the protestors into a corner and arrested them. Most of the demonstrators were arrested for blocking streets and sidewalks and parading without a permit.

### • Bush Meets With HBCU Panel

Atlantic City, N.J. — Erika Harold, 22, recently won the Miss America pageant along with a \$50,000 scholarship. She plans to promote anti-violence and anti-bullying programs during her reign as Miss America.





## "Sistahood" Breakdown

Crystal Stallings

opinion editor

My sista! Sista gurl! I missed you. I missed the long hours on the telephone, sipping on Kool-Aid and Mystics, gossiping about who has hooked up with who. Gurl! Did you see what he had on? Screams of accomplishment when we achieve together. You go gurl! When we fight, oh, we go to it tooth and nail. A sista's passion for her family, her livelihood, her dream. Her strength lies in her definition of herself first and foremost. Emotions of a sista run on a deeper level than any other race or gender on this earth. Oh gurl, I'm sorry! Our constant reconciliatory nature is our glue through our dangerous, unfair and hurtful situations. We reconcile ourselves to ourselves, our sistas, our brothers, and our children almost daily. Our other side is our equally passionate jealous side. Oh no she didn't try to run up on my man! Lawd, if she touch him one more time, I declare...it's on. Anger, jealousy, and hurt all our true defining moments are based on what we do with these feelings.

Generations of sistas living through the situations to obtain the power in a dream and in a desire to help her people as a whole. Our stories range from the deaths of mothers and loved friends to the births of daughters and sons and the marriages to our black brothers. Each personal story pulled together with the single strand of understanding what a sista goes through. Loving our men like no other woman. Passionately, stubbornly, unforgiving, but our love is always present. A

force to be reckoned with always. But baby, she doesn't mean anything to me. Then why do you continue to hurt me. Oh my, I don't know how it happened; I just wanted him to love me forever. I can't have this baby by myself. Looking for validation and acceptance always. Oh gurl, I'm here for you, don't you even worry about him. He'll get his. Confrontational to anyone who opposes our reasons, disrespects our families, talks about our relationships. I heard you were messing with my man? Gurl he told me didn't have a girlfriend. Birthing a nation of sons and daughters with the world already holding them with their stereotypes and statistics of dishonor and disappointment. Mama, how did you do it? Babygirl, I raised you all the best I could and with the help of God. I prayed that y'all would find dreams and live in them. I constantly prayed for your protection. We are sistas of an ancestry of strong women and a rich tapestry of struggles and successes, defeats and victories, and life and death. Eloquent, classy, realistic, stylish sistas causing the world to constantly redefine its sense of style with the simple poise and walk of one of us. True individuality at its best. The phenomenal women Maya was talking about. Preach on, sista! Honey-colored, amber eyes, cinnamon skin, chocolate mystery, and all brown sugar head to toe. That's who we are. Sista go head with yo bad self and strut your stuff. Nikki told me it was alright to ego-trip sometimes. Hi-fives and more you go girls! Still waters run deep but true sistahood keeps flowing forever.

## The Legacy of Police Brutality in Urban Minority Communities

Dr. Floyd W. Hayes  
special to Nubian

Growing to manhood in Los Angeles during the 1950s, I learned to fear and hate the Los Angeles Police Department.

This resulted from a combination of experiences, most notably the constant stories that my father, a Los Angeles County probation officer, told me about how L.A. cops savagely and brutally beat black men brought into custody on charges of violating the law. Since he worked in adult investigations, my father saw first-hand the results of police assaults and interviewed their victims in his capacity as probation officer. He heard countless stories of racialized and excessive police violence.

One reason my father recounted these events was to keep me from loitering on Los Angeles streets and corners with my friends late at night after the curfew. Another reason was his sense of outrage and resentment that city officials tolerated, and indeed encouraged, such local/state violence against black men. So it was that I, like so many other black and Latino Angelenos, developed a long-standing antagonism toward the LAPD.

At least since the 1960s, black and Latino communities in big cities across America have complained constantly and publicly about police brutality and repression. The 1965 Watts uprising, as well as many other urban revolts during the turbulent 1960s, resulted from the abuse of coercive police power. Yet, wealthy and middle-class white Americans ignored these charges of racialized police terrorism and tyranny until the 1991 videotaped beating of Rodney King by LA's "gang in blue" revealed to the world how racial injustice actually is practiced in the "City of Angels." The American tradition of cultural domination gives currency mainly to white perspectives of social reality while largely silencing black points of view. However, the American culture of white supremacy notwithstanding, there is no essential relationship between whiteness and rightness.

The order of police violence, ter-

rorism, and murder directed at Black Americans today takes place with a systematic viciousness and savagery comparable to the dehumanizing sadism of white slaveowners, lynchers, and anti-black rioters during the periods of chattel slavery and Jim Crow segregation. This is because the criminalized image of the black man as violent and threatening (along with that of his Latino and Native American brothers) is so fixed in the white American imagination — the black man is always already guilty of something — that the most degrading and unwarranted police violence on his body is accepted as justifiable. To be sure, elite white

media and policy

The only way to police a ghetto is to be oppressive. The badge, the gun in the holster, and the swinging club make vivid what will happen should his rebellion become overt.

managers also demonize black females (and their Latina and Native American sisters), framing them as prostitutes, welfare queens, or morally reprehensible single mothers. Historically, whites have used negative representations of blacks to rationalize the most heinous crimes against black humanity. In his book "Police in Urban America — 1860-1920" UCLA urban historian Eric Monkkonen demonstrates that as American cities emerged and as chattel slavery declined in the nineteenth century, blacks made the transition from chattel slaves to being characterized by white elites as members of the "dangerous classes," who were subjected to the coercive power of a developing urban police force. Since an anti-black society places little or no value on the black body, cries of racialized injustice go largely unheard. Therefore, in the face of societal indifference, the incidents of police brutality and murder of Black men and women continue to occur with increasing frequency.

The most recent videotaped incidents of excessive police violence in Inglewood, Calif., and Oklahoma City, Okla., demonstrate the growing

regularity of anti-black police terrorism in contemporary American society. Because of Inglewood's close proximity to Los Angeles, the legal battle surrounding the police assault on sixteen year old Donovan Jackson is likely to command national attention similar to the Rodney King case.

What makes the Inglewood situation additionally significant is the demographic shift over the past two or three decades, as South Central Los Angeles' black population has moved farther west. Hence, formerly middle and working class white areas, like Westchester and Inglewood, now contain predominantly middle and working class black populations. As with Los Angeles during the years of Mayor Thomas Bradley's regime, Inglewood's political managers are Black, but the police force remains largely white. Similar to inner-city residents throughout America, large numbers of blacks in Los Angeles and Inglewood regard cops as a violent and repressive occupying army. In "Nobody Knows My Name," James Baldwin comments on the New York Police Department's structure of domination:

"The only way to police a ghetto is to be oppressive. They represent the force of the white world, and that world's criminal profit and ease, to keep the black man corralled up here, in his place. The badge, the gun in the holster, and the swinging club make vivid what will happen should his rebellion become overt. He moves through Harlem, therefore, like an occupying soldier in a bitterly hostile country, which is precisely what, and where he is, and is the reason he walks in twos and threes."

Alternatively, when police savagely attack or murder black people — for example, the well-known 1997 torture of Abner Louima and 1999 murder of Amadou Diallo by the NYPD — cops and their defenders immediately deny any racist motivation and cynically characterize each event as an "isolated incident." When Black cops are involved, as in the most recent Inglewood assault, the denial of racism's existence is even louder, as if these cops could not also

Hayes



## October Suite

NUBIAN BOOK REVIEW

LaToya Eaves

c&amp;a editor

There is a story in the Bible in the first book of Kings about two women, said to be harlots, who came before King Solomon in a dispute over the mother of a living child. The women lived together, and each gave birth to a child three days apart. One of the children died. Both women claimed the living child was her own.

A similar scenario is presented in Maxine Clair's novel *October Suite*. Clair opens the first chapter with a beautifully written description of the Midwest at the peak of autumn. The main character did not like her birth name of Lillian. So she took it upon herself to change her identity and go by the name of October Brown. The story is set in the 1950s in Wyandotte County, Kansas. October is about 23 years old and is starting her first year as a schoolteacher in Kansas City, Kan. at an all-Negro school. She rents a room from a boardinghouse that only caters to Negro women teachers and begins her adventures. While enjoying her first year teaching, she meets and falls for James Wilson. James is handyman around the boardinghouse. Right when their relationship was on the verge of deepening, he breaks the news that he is actually married and his daughter is one of October's classmates. She is of course angry and saddened. But he comes to her again several months later to announce that he is leaving his wife and has moved out of the house. They immediately become lovers and each of them goes out of the way to please the other.

Everything is fine until the inevitable happens — October

becomes pregnant. James is in complete denial, and when the pregnancy is confirmed, he saves up money for her to see a "doctor." He returns to his wife and severs all connections with October. She is evicted from the boardinghouse because of her soiled reputation and not holding up to the values of the house. She ends up returning to her hometown of Chillicothe, Ohio, and living with her sister Vergie, her brother-in-law, and her two aunts. She gives birth to her child in Ohio, and calls him David. While at their home, she has an idea. She wants to leave David with Vergie while she goes out to Missouri to find a job and get back on her feet. However, the deal they agreed upon consisted of giving full custody of David to Vergie and her husband. She later regrets this decision. When October returns home from Missouri for the Christmas holiday, she begins to realize what she has given up. She watches her son and longs to have him returned to her.

*October Suite* is a well-written testament of Midwestern African-American life at the turn of the 20th century. In it, Maxine Clair discusses what it is like to be a Black female through the demonstration of October's search for living space, her employment, and her day-to-day life. Clair also explores the relationships between people and the things that are bound to go wrong when you make mistakes. *October Suite* is fairly easy to follow, save a few flashbacks that October has that come out of nowhere. There are more surprises in this novel than I could have ever written about. Overall, the novel is a joy to read and greatly recommended.

## Jesse, Al Dislike Barbers

Keymia Sharpe

entertainment editor

When most of us watched the movie "Barber Shop," we laughed at the humor that we saw behind it and went home content with what we had just seen. Reverend Jesse Jackson and Al Sharpton, on the other hand, saw things in a different light. The two made a personal phone call to MGM Studios and demanded an apology along with a demand for them to remove certain scenes for future releases.

In the film, which has been the number one film in America for the past two weeks, Cedric the Entertainer's character says some things that don't settle too well with Jackson and Sharpton. The character, who somewhat resembles one of Eddie Murphy's characters in "Coming to America," makes jokes about Dr. Martin Luther King's alleged promiscuity and about Rosa Parks' bus incident that ignited the Civil Rights Movement. The character stated that the only reason Parks gained so much recognition was because she was the secretary for the NAACP.

"To take two people that are victims of the Civil Rights Movement, Dr. King was killed, Rosa Parks arrested, and mock them is something that is offensive and something that is insulting," Sharpton said. Both Sharpton and Jackson have plans to boycott the movie, but the action has not been finalized.

MGM and Kweisi Mfume, president of the NAACP, both made statements that only one character made the comments. MGM does not plan to alter the movie for future releases. Most feel that the two only found the movie offensive because the two "targeted" were of their generation and wish that they had discussed the matter with the producers privately. "It's hard enough to keep black productions on the air. The Steve Harvey Show and A Different World were both positive shows which touched sensitive subjects and depicted African-Americans in a positive light," commented Natoya Gorham, a sophomore. "Why would [Jackson and Sharpton] want to cause controversy over something that is doing so well?"

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If you really love something, your fate is in its hands. • Tupuri Proverb