

## Letters to the Editor:

### Child Abuse Prevention Week

The week of June 6-12, 1982 has been declared National Child Abuse Prevention Week and Governor Hunt has declared the same time North Carolina Child Abuse Prevention Week.

Fortunately, child abuse is a problem which is no longer being ignored in North Carolina. From July 1, 1980 until June 30, 1981, there were 27,518 reported cases of abuse, neglect, and sexual abuse of children. Of these, 11,421 were confirmed to have happened, and 12 deaths of children were directly attributable to abuse or neglect. This represents a 100% increase in reported and confirmed cases over the same time period five years before.

Most abusive parents do not intend to abuse or neglect their children and would prefer not to do so. However, a combination of stresses, (financial, emotional, environmental, marital) lack of adequate parenting skills, and lack of a support system leads parents to the point where they maltreat their children.

The effects of an abusive childhood influences a child's life forever. They also influence our lives. Many teenage drug addicts and prostitutes report being abused children. So do many juvenile delinquents and adult criminals. The cost in the long-run, both in emotional and financial terms, is enormous.

During Child Abuse Prevention Week, we urge all citizens of North Carolina to take the time to focus on this painful issue by doing some or all of the following:

1. Find out the extent of the problem in your area. Your local Department of Social Services or Child Advocacy group can provide information on the incidence in your community and what services are available and needed.

2. Find out what is being done to treat and prevent child abuse in your area. Many communities have Parents Anonymous groups, Child Abuse Prevention agencies, Telephone Hot-lines, Task Forces, Drop-in Child Care Programs, etc. Some family counseling agencies provide parenting classes and support groups.

3. If you find that you are mistreating your child, or fear that you might do so, get help immediately by contacting one of the groups in your community.

4. Take the time to get involved and make the difference. Your volunteer time and your contributions are needed. You can contact any of the groups directly or your local Volunteer Services Bureau to find out about the opportunities available. It is always easier not to get involved, but without your help, we cannot eradicate the problem.

The North Carolina Chapter of the National Committee for the Prevention of Child Abuse welcomes requests for information on its activities and can put you in touch with [m]any organizations in your community, or provide you with help in starting one. Write us at P.O. Box 30993, Raleigh, N.C. 27622.

(Ms.) Ann K. Cresswell, President  
Board of Directors,  
North Carolina Chapter  
National Committee For Prevention  
Of Child Abuse

### Haitian Detainees Appeal

For more than ten years, I have been studying and teaching Haitian literature and culture. I lived in Haiti for a year and have seen the material and psychological hardships that our brothers and sisters endure there. But if the situation of Haitians in Haiti seems remote, the treatment of Haitians here should be of immediate concern to us; it is something we have a right, as American citizens, to impact directly upon. The Haitians from the popular classes who have come here by boat — the "boat people" — have come here looking for a way to grow and function as full human beings. They have instead come upon these shores face to face

with deportation, discrimination and indefinite detention.

I was in Miami earlier this month, and a Haitian journalist gave me a letter he had just received from the forty-five or so Haitian women incarcerated at the Krome Avenue detention center. (There are over 600 Haitians detained in Krome, and about fifteen non-Haitians). I am enclosing my translated version (the original is in Creole). It speaks eloquently of new despair and deceptions.

A class action suit brought in March on behalf of the Haitian detainees, charging the Federal government with discrimination in its handling of their requests for asylum, is still pending in Federal court. Meanwhile, the Haitians wait behind barbed wire.

The letter from the women of Krome, addressed to no one in particular but to anyone who might come by it, is like a seed cast out a high and narrow window that may or may not find fertile soil to grow in. It is therefore addressed directly to each one of us who reads it. As black people, we have a special knowledge and a special, historical, interest in responding. As black Americans, we are perhaps in a special position to act. I am therefore urging you to write to the U.S. Immigration and Naturalization Service.

Ask them for clarification as to their policy regarding the Haitian detainees at Krome, Fort Allen (Puerto Rico) and elsewhere. Ask them when, and under what circumstances, the detainees will be released. Ask them to send you printed material regarding their policy in general on persons entering this country without papers, and why Haitians have not been released to sponsors and relatives, as have other immigrant groups, while awaiting a determination of their status. Ask them what they intend to do to ease the desperation of men and women pushed to the point of threatening suicide. Address your letters to: Joseph Howerton, District Director, Immigration and Naturalization Service, 155 So. Miami Ave., Miami, FL 33130.

Then, write to your congressman or congresswoman, asking that he or she look into the matter and act, jointly with the Congressional Black Caucus, and report back to you. Establish in your church, civic or social club a task force to oversee government treatment of the Haitian detainees, and to provide support services to them. Contact Rev. Gerard Jean-Juste, Haitian Refugee Center, Inc., 32 North East 54th St., Miami FL 33137 (800-327-7519); or Mr. Samuel Constant, Haitian Refugee Center, 7610 Biscayne Blvd., Miami 33138 (305-756-0353).

Your concern, and your action, are important. They are urgently needed.

Caroy Fowler  
Associate Professor of Black Literature  
Atlanta University  
Atlanta, Georgia

### From the Women Detained at Krome

We want to tell you the hardships we are facing at Krome. Everyday we are given a different story. We feel weary. There is only one thing we know: we are not criminals, we are refugees and we can only sigh. We read, we see all that our brothers and sisters are doing for us. We understand, but there are certain things happening that we cannot take any more. We are asking for freedom. We have asked that someone high up in the government come to see us. The Immigration sent us representatives. We were told about Washington. We see that it is a lie. We are not criminals, we are not thieves, we have not fought with any representatives of the law. Why are we in jail for so long? We fled from the brutality of the "tonton macoutes" (militiamen); we have found here some more tonton macoutes. I am telling you this, brothers and sisters, if it were not for you, the Haitians would have died in Krome due to the rough way they treated us. Fortunately, some good people spoke on our behalf to find out what is happening. We realize that we were told so many lies that we were obliged to go on a hunger strike.

We had made the decision not to sleep inside the building but rather spend the night in the yard. Unfortunately, the director, who is the meanest of men, ordered the guards to take away the pillows and the blankets from us at one o'clock in the morning. God protected us. We had accepted to die. Then we came in, took our old clothes and slept. The next morning the director said if we were not going to sleep inside to sleep on the grass. This was an insult to us. We slept for six days in the dew; they took away our covers and that did not matter. We are used to suffering because we ran away from Haiti. We hid under bushes, in the dew, in the rain in order to catch the boat despite the clubbings of Duvalier's henchmen. While at sea, we had a lot of suffering; we were without food, without water. We ate Colgate toothpaste and drank sea water to keep our throats fresh. O my friends, Immigration saw in what condition we came here. . . . So why is Immigration saying they will release married and pregnant women and little children when all of us came under the same conditions? We, those who are left here, want to know what they are going to do with us. We want to know if the government gave this order. Isn't the government made up of people? It is the Good Lord who created them just as He created all colors — white, black, red or yellow. And we, blacks, feel very proud of our color. We cannot erase our color. The Good Lord created all the languages, all the people in the word from generation to generation. We know that the government speaks of human rights. For our part, we are looking for our right — freedom. We realize very well that it is only to black people they give such a hard time, although there are some, who are not black, who stand with us. Dear sisters, every time a big shot comes to talk to us, we never have any conversation. There was one who came and we felt that it was a must to talk to him by any possible means. The director was angry, but we did not pay him any mind. He realized that it was a representative of the Immigration.

When the Mayor of Miami came, he did not allow us to see him. Now we have some black Americans who come to give us strength. That is why we eat. And there is Father Jean-Juste, Immigration wants to eat him alive. All day long, the big "heads" come with the cameras to take our pictures saying that they are Father Jean-Juste's people. They are lying. Now we take a great decision. If they do not free us, we will kill ourselves by any means we can. This decision is as a solemn oath to us. They have told us about judgment, but the judgment was over and done in March. We were told recently as a result that it is up to the president then, now it is up to the lawyers. The director is killing us with his lies. We are weary.

Freedom! Our freedom! Do not send us back to Haiti!

Thank you. Thank you.

The Women of Krome

### Jesus Should Be In History Books

I would like to comment on something that's so obvious to me, I'm surprised others haven't seen it! What I fail to see and will never understand is why this man — Jesus of Nazareth — has not been given due recognition in our school history books? Its historical fact that He lived here on earth for 33 years back during the days of the Roman Empire. He was just as much alive as George Washington, Abe Lincoln, Plato, or any of the important men we learn about in school. We even measure history by His birth (B.C. and A.D.) and yet He isn't taught as reality until college level. (No wonder we're living in an age of religious illiteracy). This one man, put forth the best philosophy for living that this world will ever hear and if a child never learned anything else, he would do well to learn of this great man and what He stood for.

Miss Rosemary Lister  
Durham

## Coping The Psychology of Mate Selection

By Dr. Charles W. Faulkner

Selecting and keeping a compatible mate tend to be two of the most difficult capabilities to acquire. The divorce rate supports this. Only one out of every four people who have ever married still is. Of that group, only half are together because they are in love or even maintain affection toward each other. Successful marriages are few. Nearly everyone knows at least two couples that are unhappily married or happily separated.

It is common knowledge that most people tend to emulate their parents. "If it worked for mom or pop, it will work for me" tends to be the thinking of most people and this thinking is not surprising inasmuch as people are more familiar with their parent's personalities than they are with any other personalities. Also, using familiar criteria to select a mate eliminates the problem of research and selection.

Sometimes, a person may select a mate who obviously has the wrong characteristics and is incompatible. This selection may be conscious, subconscious or even deliberate. Such people may have a tendency to fall in love with people who humiliate them, exploit them or abuse them in any of several ways. They might be too weak to end the relationship even when it is obvious to them that the relationship is destructive. Often, these people mount a conscious effort to find and develop an obviously destructive relationship with someone who is rude, inconsiderate or negative toward them. This might be caused by the potential challenge of the relationship, the need to satisfy their own ego, to fulfill their pride or to punish themselves. They seem to be unable to accept the fact that someone else dislikes them.

Sometimes a person who has a negative self-image is compulsively driven to "win" in spite of the personal cost. There is a need to prove to one's self that a particular person can be made to like him or her. This can become such an obsession that it is a life or death matter to make that one person show affection or courtesy. Life can never be quite normal until this task is accomplished.

This is one of the major reasons for people devoting their lives to establishing relationship with the very person who will, obviously, ruin their lives. The only alternative for such a person is to participate in the trial and error search for a mate in the mysterious jungle of society. "I would rather be with someone who I know will reject me rather than endure the stress of not knowing whether a stranger will accept or reject me." This seems to be the life long motto of the unhappy, inexperienced person who has a negative self-image.

This person might also be an idealist seeking to perfect a relationship, in spite of the odds against it, in a society that is less than perfect and which has no perfect relationships. The idealist is doomed to unhappiness.

Your suggestions are welcomed. Suggestions for  
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## By the way..

By Joe Black

The National Administration has slashed the budgets of several domestic programs. There is a resurgence of activity that divides the various ethnic groups in this nation. Unemployment is still high in the Black Community. These are only a few of the events which have affected Black people and their lifestyles.

Yes, my friends, these are difficult times for Black people and the elderly. But the problems are not insurmountable. We, Black Americans, can and will overcome. We can gain some consolation from yesterday's quote: "Trouble don't last always," but we must still exert more positive action if we are to overcome these obstacles and improve our socio-economic condition.

Dr. Martin Luther King, Jr. once said: "We must learn to live together as brothers, or perish as fools," and I echo his sentiments when I urge that we use non-violent methods to improve conditions.

Our economy can be improved through jobs and/or entrepreneurship. The development of new business is never an easy task and the probable reduction of funds for minority business development won't make the situation any easier. So let's take the path that requires nothing but desire, discipline, dedication, and initiative. I am talking about educational and job preparation. Our young people have to stay in school and not only do their best, but they must select courses of study that relate to the jobs that they want. And Black adults, with dead-end jobs, must give up some party-time and enroll in some evening classes that will make them more competitive in today's labor market.

Joe Black  
Vice President  
The Greyhound Corporation

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### NCR-26 REDEVELOPMENT PLAN PUBLIC HEARING

WHEN: Monday, June 7, 1982  
TIME: 7:30 p.m.  
PLACE: City Council Chamber, City Hall

The Durham City Council, will hold a public hearing to receive comments on the proposed amendments to the Redevelopment Plan for N.C.R.-26, also known as the Durham Central Business District Project. The project area is bounded by Morgan and Seminary Streets on the north, Dillard Street on the east, Ramseur Street on the south, and Great Jones Street on the west.

The proposed amendments will be presented at the public hearing by city staff, and citizens will have the opportunity to comment on the amendments.

Interested citizens are urged to attend this public hearing.

Copies of the proposed amendments to the Redevelopment Plan are available for public inspection in the Planning and Community Development Department, 2nd floor, City Hall. Also, the Planning and Community Development staff are available to explain the proposal to anyone who may be interested.

For more information, call the Planning and Community Development Department at 683-4137.

Carolina Times: May 28 & June 4, 1982

### NCR-54 REDEVELOPMENT PLAN PUBLIC HEARING

WHEN: Monday, June 7, 1982  
TIME: 7:30 P. M.  
WHERE: City Council Chamber, City Hall

The Durham City Council, will hold a public hearing to receive comments on the proposed amendments to the Redevelopment Plan for N.C.R.-54, also known as Project Three of the Hayti-Elizabeth Street General Renewal Area. The project area is bounded by Pettigrew Street on the north, Fayetteville Street Housing Project on the east, Piedmont Street on the south, and Roxboro Street on the west.

The proposed amendments will be presented at the public hearing by city staff, and citizens will have the opportunity to comment on the amendments.

Interested citizens are urged to attend this public hearing.

Copies of the proposed amendments to the Redevelopment Plan are available for public inspection in the Planning and Community Development Department, 2nd floor, City Hall. Also, the Planning and Community Development staff are available to explain the proposal to anyone who may be interested.

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