

1993 Home. 1983 Price.



Think of it. You can buy a Cimarron home at Wingbrook for what homes sold for 10 years ago.

A brand new, 4 bedroom, 2-1/2 bath home with an attached garage is selling at a cost-per-square-foot comparable to 1983.

For as little as \$119,950, you can own a new 2,003 sq. ft. home.



Driving south on University Drive from Forest Hills, left on Woodridge Drive. Right on Shoreham.

complete with fireplace, energy-efficient Apollo Hydro Heat system, hardwood entry floor, walk-in closets, GE appliances and a garden tub in the master bath.

And there are several floor plans to choose from.

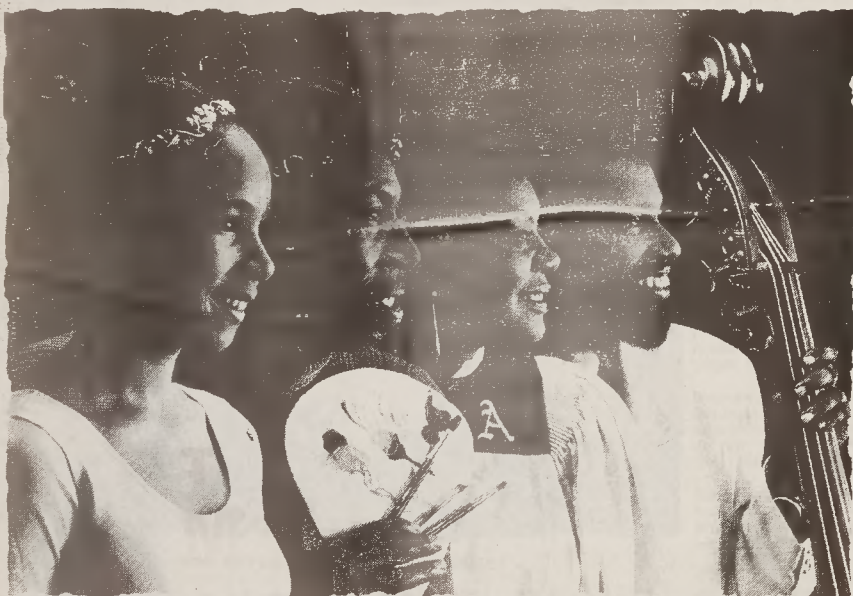
So, should we pinch you now or when you get here to see our model home?

CIMARRON
Homes
Sales by Prudential Carolinas Realty



WINGBROOK
490-1295
Model Open: Mon.-Sat. 12-5, Sun. 1-5

2,003 sq. ft. \$119,950.



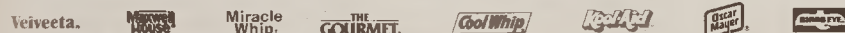
BECAUSE ONLY BY CELEBRATING CULTURE CAN WE HOPE TO INSPIRE ART.

Whether made with words, images or music, art resonates through African-American life. Recording our experience, revealing our humanity, depicting our soul. It can soothe or excite, enlighten or entertain, constantly compelling us to look and listen.

At Kraft General Foods, we're proud to help bring the visions and sounds of ethnic culture to the community. Not only helping people to experience the art of others, but inspiring the artists themselves.

Because only through the celebration of art can we begin to understand what makes us human.

KRAFT GENERAL FOODS



An Explosive Word Still Divides the Black Community

By Jesse Washington

(AP) Mothers use it to call their children, and rappers wield it like a weapon or bestow it like a title. It seems the right to call black people "nigger" is one of few privileges reserved exclusively for blacks.

The word has been used for centuries as a racist term to describe blacks as property. These days it thrives among many blacks as an expression of affection and familiarity - despite efforts to purge it from the black vocabulary.

When whites say it - emphasizing the 'er' - the effect is less than friendly. But when 17-year-old Marcus Driscoll says "That's my nigga," he's usually describing his best friend.

"There ain't really nothing wrong with slang, and that's all it is," said Driscoll, a Detroit high school student. "There's a right time and a wrong time to use it. When you're just hangin' with your friends, it's OK." The word is so ingrained in black speech that even many older blacks feel it is acceptable in the right situations.

"There are 101 situations in which I would never use the word," said Robert Steptoe, 48, a Yale University English professor.

"But I've got my friends, my home boys, and when I'm around them, I use the word. And I don't think I've sinned." Still, the word is hardly universal among blacks. For years, many have never dreamed of using it. And these days, blacks who casually drop the word in conversation are more likely than ever to get a dirty look or a rebuke.

"The use of the word (by blacks) ... has a dehumanizing effect," said the Rev. Jesse Jackson. "In a time when African-American males are seen as less than worthy, the use of the word ... only maximizes that condition." Even rappers - considered some of the worst offenders by people who dislike the word - are speaking out against it. Public Enemy, one of rap's most respected and popular groups, included a song on its third album called "I Don't Wanna Be Called Yo' Nigga." The theme: Don't call me nigger - especially if you're black.

The song hit home for rap fan Mtu Pugh, a 22-year-old chemical engineer with Procter & Gamble Co. in Cincinnati.

"Using that word is like oppressing myself. Why do I need to do that?" Pugh said.

"White folks have done a good enough job of oppressing my people. The last thing I'm going to do is help them. I'm sure they love it when they hear black people using that word. Then, they think they've got us trained to denigrate ourselves." The most common argument against black use of the word is that whites who hear it may think they too can use it the way blacks do.

That's apparently what happened at Central Michigan University, where a white basketball coach was fired in April after telling his mostly black team, "We need some more niggers on this team." The coach, Keith Dambrot, said he used the word to describe toughness and tenacity and that his players gave him permission to use the word as they did.

All the players agreed Dambrot isn't a racist, and most weren't offended by the incident. In fact, nine of the 11 black players on last season's team joined Dambrot's lawsuit against the school, although four later dropped out. A federal judge dismissed the suit last month.

Dambrot's lawyer, Robert Sedlcr, said the coach's use of the word in that situation was acceptable.

"The language of black America is not the language of America.

The word has a number of meanings for blacks," said Sedlcr, who is white.

"We're not going to apologize for what happened." Tell that to Tommy Williams, a 23-year-old part-time supermarket worker.

"There ain't a white person alive that thinks we don't care if they call us nigger," Williams said while waiting for a pickup game at Detroit basketball court.

"The way we say it, it's clear it's a black thing," he said.

"As much as we say it down here, if a white boy was down here and said it, he'd leave with a couple less teeth." For years, the word has sparked debate in the black community.

When northern blacks began to forge a new cultural identity during the Harlem Renaissance of the 1920s, many black intellectuals were horrified by the celebration of words and images that had never been available to a white audience.

In 1965, activist-comedian Dick Gregory titled his autobiography "Nigger." It ends with the word "When we're through, Momma, there won't be any niggers anymore." In the 1970s, comedian Richard Pryor's liberal use of the word provoked outrage along with laughter. Yet even the raucous Pryor denounced the word after returning from a trip to Africa. "There ain't no niggers in Africa. The use of the word 'nigger' is entirely opposite what people are trying to do in perpetuating the heritage of Africa," said Vivian Buffington, director of relations for the civic organization New Detroit Inc.

But even as Afrocentric awareness increases, images and products of black ghetto life are moving into mainstream America. Rap groups like the now-disbanded N.W.A., short for Niggas Wit' Attitude, top the pop music charts. Black urban clothing styles appear in suburbia and high-fashion magazines. Quality movies about black ghetto dwellers rack up dollars and garner critical praise from whites.

The culture of being poor and black is becoming a grudgingly accepted, even celebrated, part of America. And although using "nigger" is by no means confined to the lower classes, that's where it thrives.

"It's just part of the language of the culture of being black," said Williams, the supermarket worker.

"There's lots of things that white people took from blacks and made their own - just look at Elvis. It was copying black people.

So why can't I take this word that's used to keep me down and use it in a positive way?" Some younger blacks wouldn't be so quick to use the word if they had ever heard it used in a rap fashion.

"White folks used to figure it was an honor if they called you 'nigger' or 'boy.' They thought at least they were talking to you," said La Jackson, a 67-year-old Arkansas native who lives in Detroit. "Black folks who use that word don't respect what their people have gone through." "For people in the sub-generation, a lot of them have never been called 'nigger' by a white person. It doesn't have the same context for them as it has for a lot of older blacks," said author Nelson George, who has written eight books on black culture.

And George said the word has carved a permanent niche in black English.

"It's here for good," he said. "If it is to disappear, it would have to be rejected by the people who are saying it. Not by the ones who don't say it."

William Pitt, otherwise known as "Pitt the Younger," became prime minister of Britain in 1783 at the tender age of 24.

THE CAROLINA TIMES
L. E. AUSTIN
Editor-Publisher 1927-1971

(USPS 057-380)

(Mrs.) Vivian Austin Edmonds
Editor-Publisher

Kenneth W. Edmonds
General Manager

Published every Thursday (dated Saturday) (except the week following Christmas) in Durham, N.C., by United Press, Inc. Mailing address: P.O. Box 3825, Durham, N.C. 27702-3825. Office located at 923 Old Fayetteville Street, Durham, N.C. 27701. Second Class Postage paid at Durham, N.C. Postmaster: Send address changes to THE CAROLINA TIMES, P.O. Box 3825, Durham, N.C. 27702-3825.

Subscription Rates: One year, Durham County, \$18.00 (plus \$1.08 sales tax); one year, outside Durham County, \$21.00 (plus \$1.32 sales tax); one year, out of state, \$22.00. Single copy \$3.00. Postal regulations REQUIRE advance payment on subscriptions. Address all communications and make all checks payable to THE CAROLINA TIMES.

NATIONAL ADVERTISING REPRESENTATIVE: Amalgamated Publishers, Inc., 45 West 45th Street, New York, New York 10036.

Member: United Press International Photo Service, North Carolina Business Publishers Association, Associated Press.

Opinions expressed by columnists in this newspaper do not necessarily represent the policy of this newspaper.

This newspaper WILL NOT BE RESPONSIBLE for the return of pictures and manuscripts.