

# Winston-Salem Chronicle

Founded 1974

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## We told you so ...

HERE we go again! We hate to say we told you so, but...we told you so. What are we talking about? Need you ask?

We're talking about last year's bond package and this year's controversy over what was, or was not, promised to the Afro-American voters who overwhelmingly supported it.

Most Afro-American voters believed at the time the referendum was passed that a new county health department would be built in very close proximity to the Reynolds Health Center.

Now that is not to say that anyone gave Afro-American voters written guarantees. But the implication was there and no attempt was made to clarify just what the plans for the health department were.

At the time, we strongly suggested that our citizens ask questions about the bond package and make those supporting the bonds give detailed information (see *Chronicle* editorial, Oct. 8, 1987).

So, where are we now?

We're in a situation where the County Board of Health is proposing a site for the Health Department which is about six miles from the current location, in an area that's not called East Winston.

Some county health officials are even admitting that they knew before the referendum was passed that there was no space in East Winston for the building. Others are suggesting that the site for the new building was never a part of the package.

Last year every effort was made to solicit Afro-American support of the bond package. Many so-called community leaders were engaged to solicit support for the package. And, as has been the case with previous bond referendums, they all have egg on their face.

Those of us who are familiar with the "Peanuts" cartoon strip are reminded of how Lucy manages every fall season to convince Charlie Brown to go for the football one more time. And every time she yanks it before he kicks it and he lands on his rear.

When will we learn to demand specific commitments from public officials when they are spending our money and asking for our support in doing so? We seem to be unable to hold our public officials accountable to our community interests.

Our public officials seem to pay only lip service to our needs. In the midst of major discussions about redevelopment in East Winston, we see instead efforts to remove the few facilities that are there.

Just last week the mayor named a task force to coordinate the economic development of East Winston. A good start would be to construct a new health department building in the vicinity of the Reynolds Health Center.

At this point it is easy to rationalize a new site. It's easy to say that no promises were made. But it cannot be disputed that the perception was definitely created that the new building would be in East Winston.

If Afro-American voters allow county officials to get away with this direct slap-in-the-face, then we deserve all the slaps-in-the-face that will surely come our way in the future.

And, if public officials persist with this charade, then they will deserve all the racial backlash that will surely develop as a result of it.

# The Braddy case: What manner of justice is this?

"Such laws do rightly resemble the spider's cob-webs: because they take hold of little flies and gnats which fall into them, but the rich and mighty will break and run through them at will."

-- author unknown

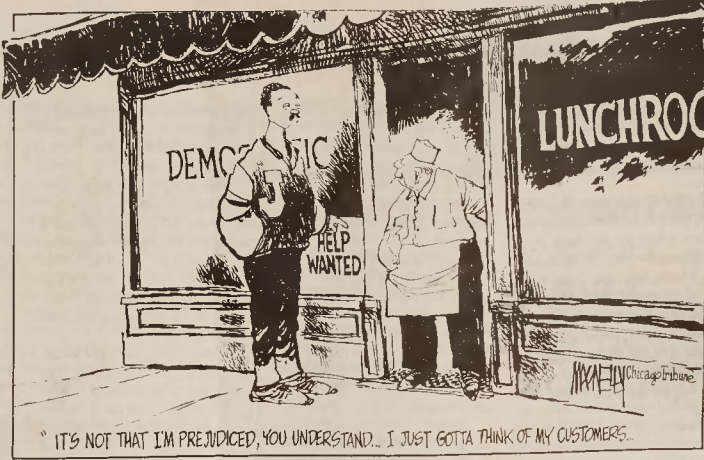
Thomas M. Braddy Jr., of 4210 Morningside Drive, has been in jail for several months now, charged with breaking and entering and larceny. However, several members of the Wake Forest University football team and some WFU coaches who allegedly bought the stolen goods from Braddy remain free.

It has been reported that stolen items were recovered from the players and at least one coach. Yet, they have not been prosecuted.

What manner of justice is this?

Braddy has written the *Chronicle*, admitting to his crimes and alleging the complicity of the city's Police Department and the county's Sheriff's Department. He says that after he was caught buying and selling stolen goods, the police offered him a deal in return for his cooperation in an undercover operation.

According to Braddy, once the operation was exposed by



## Act of justice: Free the Robeson 3

NEW YORK -- The absence of justice for the majority of people who live in Robeson County has become commonplace and life-threatening. It is as if this rural county in southeastern North Carolina were actually located in racist South Africa. The county of 105,000 is predominantly Native American and Afro-American, yet the power structure is totally in the hands of the white community.

The case of the Robeson 3 -- Eddie Hatcher, Timothy Jacobs and John Hunt -- exemplifies the extent to which the powers-that-be in Robeson County will go to prevent, in particular, the empowerment of the Native American community. The county has one of the largest concentrations of Native Americans in the United States who are not on Indian reservations.

It was here, on Feb. 1, 1988, that Hatcher, age 30, and Jacobs, age 19, decided to focus national attention on the oppression of their people by occupying the offices of the local newspaper. Their demands included the release of John Hunt, an American Indian who was then a prisoner in the county jail. Hunt's life was in serious danger because he is said to have detailed information about the involvement of the local sheriff's office and the district attorney in drug trafficking. One of

the things that has come to light across the nation is the revelation that some law enforcement officers have long been involved in the ille-

gal drug trade. After negotiating with the North Carolina Governor's Office for an end to the takeover of the newspaper office, the employees were released unharmed. Yet Hatcher and Jacobs were later charged under a federal anti-terrorism law which allows the government to hold the two defendants without bond. The personal safety of Hatcher and Jacobs is in serious jeopardy because they are now under the custody of some of the same law enforcement officials whom they have accused of corruption.



### CIVIL RIGHTS JOURNAL

By BENJAMIN CHAVIS JR.

murders of Native Americans and Afro-Americans in Robeson County, Hatcher and Jacobs felt compelled to do something that would bring attention to their demands for justice and freedom. They said: "We American Indians of Robeson County and all minorities of Robeson County have

been held hostage under the great hands of repression such as (District Attorney) Joe Freeman Britt and (Sheriff) Hubert Stone who, through the auspices

of fear, intimidation and unconstitutional tactics, have suppressed the pride and hope of a once proud people."

Hatcher and Jacobs are both members of the Robeson Indian Movement and members of the Tuscarora Indian Nation. They have declared themselves to be "freedom fighters" for the cause of Indians. Jacobs said, after the incident, "I just hope people will understand why we did what we did."

Both Eddie Hatcher's mother, Thelma Clark, and Timothy Jacobs' mother, Eleanor Jacobs, have raised their voices in defense of their sons, for they know what could happen to their sons if the case of the Robeson 3 does not gain national exposure and support.

I participated in a recent community meeting with Mrs. Clark and Mrs. Jacobs where we held

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## Black failure to use megamarketing tools

NEW YORK -- The *Harvard Business Review* recently reprinted "Megamarketing," an article by Philip Kotler, a professor of marketing at Northwestern University. Kotler's most recent book, "The New Competition," deals with the strategies of "entering, penetrating and dominating global markets."

The reason Kotler is so hot with the in-corporate crowd is that he has formalized and codified a strategy for the underdog, or the excluded marketer. His two innovative "Ps" are public relations and power.

When they are added to the traditional four Ps of marketing strategy -- product, price, place and promotion -- you get what Kotler calls "megamarketing."

After reading an article on March 23 in *The Wall Street Journal* by Laurie P. Cohen, I was sure that the remarks attributed to the president of the National Association of Black Owned Broadcasters

and representatives of several Afro-American advertising agencies did not reflect an understanding of megamarketing.

Let's begin with the basics of marketing: "Marketing is the task

of arranging need-satisfying and profitable offers to target buyers." Kotler has amended that traditional definition with this strategic thinking: "Sometimes, however, it is necessary to create additional incentives and pressures at the right times and in the right amounts ... inducements and sanctions to gain the desired responses from gatekeepers."



### TONY BROWN

Syndicated Columnist

"I define megamarketing as the strategically coordinated application of economic, psychological, political and public relations skills to gain the cooperation of a number of parties in order to enter and/or operate in a given market."

Therefore, when a market is

closed, you kick down the door with the marketing tools of power and public relations -- the power to pay off gatekeepers and to retaliate with trade barriers. "Public relations. Whereas power is a push strategy, public relations is a pull strategy. Public opinion takes longer to cultivate, but when energized, it can help pull the company into the market."

In other words, power is no

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WXII, the police dropped the ball and hung him out to dry. Does this sound plausible? Of course it does.

The *Chronicle* has been trying for several weeks now to talk with Braddy, but Sheriff Preston Oldham will not allow it. Several officers of the jail have called the *Chronicle's* managing editor on several different occasions to say she was cleared to talk with Braddy. Permission had been granted by Braddy's attorney and by Braddy himself.

Apparently those jail officers did not realize that the Sheriff had something to say about the Braddy case. Does Oldham have a vested interest in this matter? Why won't he let us talk to Braddy?

What does Oldham have to hide? Is it possible that Braddy is telling the truth -- that they used him and then let him take the fall?

And why won't District Attorney Warren Sparrow prosecute those involved from Wake Forest University? The last time we checked, receiving stolen goods was a crime.

Perhaps the players and coaches did not know that the items they were purchasing (quite likely from the trunk of Braddy's car) were stolen. How does anyone not know they are

purchasing stolen goods?

If you are buying a VCR (for...let's say \$50) and it is the manufacturer's box and you are not at Circuit City, chances are pretty good that you are buying stolen property.

This is obviously a case of the privileged being favored over the underprivileged.

What calibre of men are we dealing with -- in the Sheriff's Department, the Police Department and at WFU? What is this incident say about the character of the football players who allegedly bought the goods from Braddy and laughed at his trial as if he were less than human and his life less than theirs?

What is at issue here is not whether Braddy is guilty or innocent. He has admitted his guilt. This issue is about the application of the law.

It seems that for a privileged few, the law looks the other way. We do not debate the fact that Braddy should serve for his crimes. But, his accomplices in those crimes should be allowed to remain free because they wear the shield of WFU and because law enforcement officials are afraid to prosecute anyone so "protected."

## BSUs have changed roles

### ALONG THE COLOR LINE

By DR. MANNING MARABLE

COLUMBUS, Ohio -- Twenty years ago, in the wake of Dr. Martin Luther King's assassination, thousands of outraged Afro-American students protested white racism at their college campuses. They established new militant organizations called Black Student Unions, or BSUs. I was more than an observer in this political process. At Ball State College in Indiana, I was the man of our BSU in 1969. I explore the factors behind the white colleges today, we should examine the changing role and definition of BSUs.

As originally conceived, BSUs wanted to create a grass-roots social and political awareness among African-American students and a desire to confront and to challenge white administrators on matters of educational policy. They called for the creation of the Black Student Departments, Minority Student Programs, Cultural Centers and other institutions. The BSUs advanced the cause of affirmative action, demanding the recruitment and appointment of Afro-American faculty members and administrators. BSUs represented a vital force in the struggles being waged in urban streets and our communities with the politics of higher education which existed at white academic institutions.

The politicized character of BSUs always depended upon a number of basic factors: the relative strength or weakness of the national and local Afro-American protest movement at any given time, and the specific type of Afro-American students which were being represented by particular colleges in any area.

As the struggle markedly shifted in the mid-to-late 1970s, it became increasingly difficult to find many Afro-American students being personally involved in protests, demonstrations or community-oriented programs. Many colleges also ceased being Afro-American and high-income neighborhoods and inner-city areas, deliberately focused their efforts on minority youth at private elite schools or mid- to upper-income school districts. The Reagan administration reinforced this strategic shift in student recruitment by drastically cutting state loan and aid programs, which meant that low-income Afro-American families could no longer afford to accumulate modest amounts of money to send their sons and daughters to college. It should be surprising, therefore, that BSUs became more conservative in the 1980s. On some campuses, BSU became the functional equivalent of a sorority or fraternity. They became heavily involved in social activities, and disengaged from local and academic institutions. Many schools, the BSU disappeared entirely; its records and archives were lost forever. At other institutions, there was a renaissance of Afro-American fraternities and sororities as traditional agencies of student interest and collective activity.

In this environment of political retrenchment and reaction, BSUs

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