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with Maya Beiser, cello (WP)
OCT 14 Compagnie Marie Chouinard
OCT 16 Punch Brothers featuring Chris Thile
OCT 25 Studio for New Music Ensemble
OCT 29/30 Mariinsky Orchestra of St. Petersburg

NOVEMBER //////////////////////////////////

NOV 2 Joshua Bell, violin
NOV 11 Pierre-Laurent Aimard, piano
NOV 12 Gilberto Gil - *For All*
NOV 14 Orchestre Révolutionnaire et Romantique
and the Monteverdi Choir
NOV 16 Brooklyn Rider with special guests
Gabriel Kahane and Shara Worden (WP)
NOV 27 Chucho Valdés

DECEMBER //////////////////////////////////

DEC 1/2 *The Nutcracker* - Carolina Ballet
DEC 7 *Jazz for the Holidays* -
NC Jazz Repertory Orchestra
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JANUARY //////////////////////////////////

JAN 19 Radu Lupu, piano
JAN 25/26 Bill T. Jones/Arnie Zane Dance Company
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FEBRUARY //////////////////////////////////

FEB 8 Carolina Chocolate Drops and Vusi Mahlasela
FEB 9 Abigail Washburn and Kai Welch
with special guest Wu Fei
FEB 10 Jazz at Lincoln Center Orchestra
with Wynton Marsalis
FEB 20 Magdalena Kožená, mezzo-soprano
and Yefim Bronfman, piano
FEB 22 Dafnis Prieto Sextet
FEB 25 KODO
FEB 26/27 Alvin Ailey American Dance Theater

MARCH //////////////////////////////////

MAR 17 The Cleveland Orchestra
MAR 20 Kurt Elling
MAR 23/24 Joffrey Ballet
MAR 26 Vijay Iyer and International
Contemporary Ensemble (WP)

APRIL //////////////////////////////////

APR 3/5 Nederlands Dans Theater I (USP)
APR 12/13 Basil Twist, puppeteer, with Orchestra
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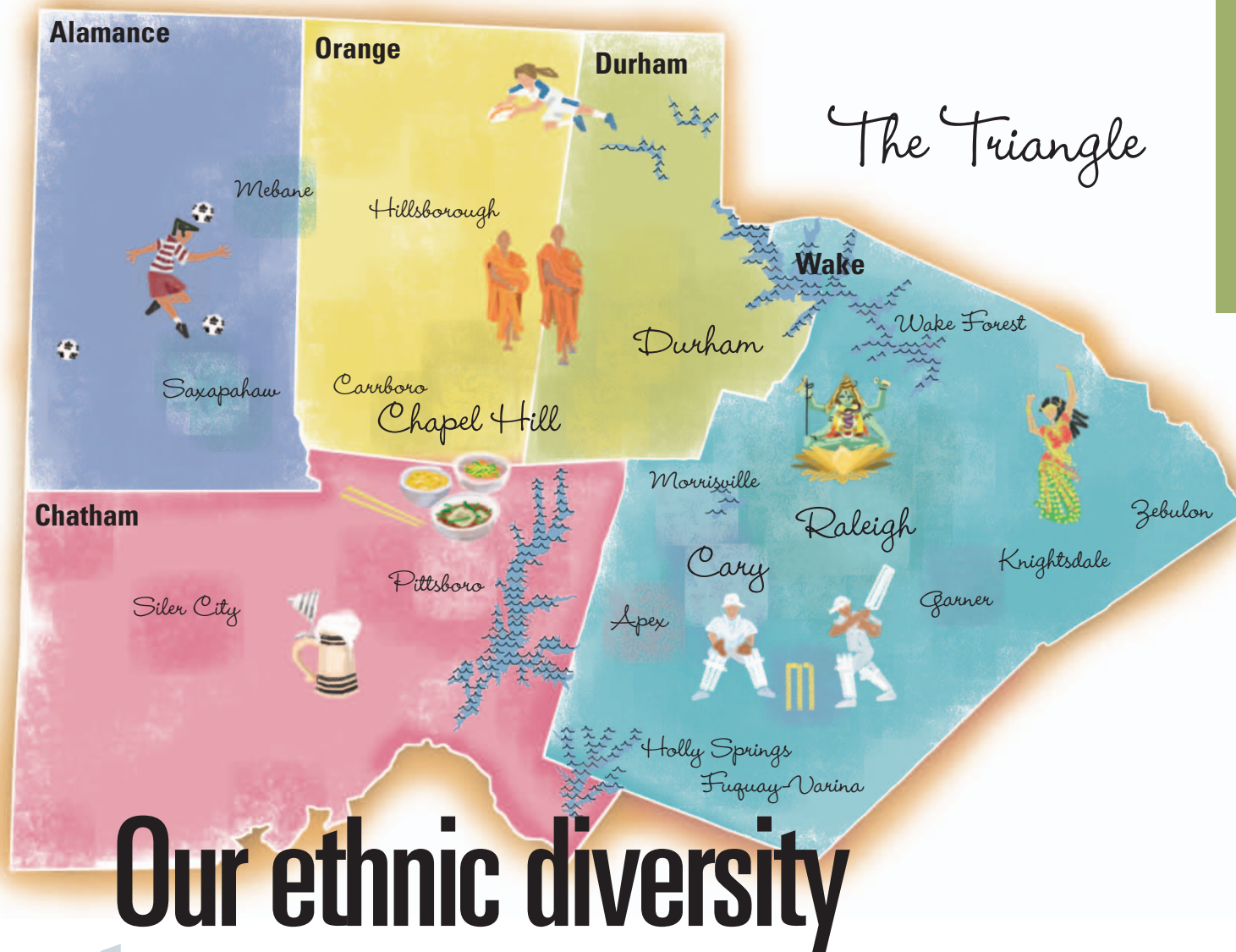
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The Triangle



Our ethnic diversity

The Olympics ended today and already I miss sprinter Usain Bolt and swimmer Ranomi Kromowidjojo, the Italian men's archery team and the Chinese women weightlifters.

Yeah, it's cliché, but the Olympics do make me feel, if only for two weeks, like we are One.

Although the world's become smaller—via technology, globalization and travel—in many ways, our world view is no larger for those advances. In the U.S., we are geographically nearly illiterate. In 2006, after being at war with Iraq for three years, 63 percent of young Americans could not identify Iraq on a map of the Middle East, according to an article by the National Geographic Society.

It was my love of geography, travel and foreign cultures that inspired this year's Annual Manual theme, "Celebrating the Triangle's Ethnic Diversity." That diversity includes the sizable Indian community in

Cary and Morrisville, the increasing Latino population Triangle-wide (ranging from 8 percent in Wake County to 13.5 percent in Durham County) and the eight—yes, eight—families from Madagascar, an island off the east coast of Africa. Diversity is hearing people speak French on the street, shopping at the Polish grocery and seeing a sign for a Burmese service at Lakewood Baptist Church.

The ethnic infusion in the Triangle has translated into vibrant arts and food scenes: Laotian dancers, Ethiopian injera, Bollywood movies. It has built Buddhist temples and cricket fields. It has formed mixed neighborhoods of immigrants and refugees with inspirational life stories. (These stories will prompt the generous use of the Twitter hashtag #firstworldproblems.)

We're lucky here in the Triangle. Even if we can't get on a plane and see the world, the world has come to us.

—Lisa Sorg



immi

"You will start at the beginning," said Eppy Kyanya, a job developer with the U.S. Committee for Refugees and Immigrants. "You may have been an engineer in Iraq, but here you may get a job in a grocery store or at a motel in housekeeping."

The workshop focused on American workplace culture. In the room sit about 25 newcomers—some have been in Raleigh only two days, not even long enough to shake their jet lag—who are starting a new life for themselves and their families. Kyanya gives tips in English: "Be on time." "You will have to travel to work, sometimes taking two buses."

The translators then relay the information in Arabic, Swahili, French and Spanish. The room fills with foreign vowel sounds and consonant blends, that, to an English-speaker, are unfamiliar yet musical.

—Lisa Sorg

The U.S. Committee on Refugees and Immigrants in Raleigh offers workshops and services year-round to newcomers to help them acclimate to American culture. Call 919-334-0072 or go to www.ncrefugees.org for information.

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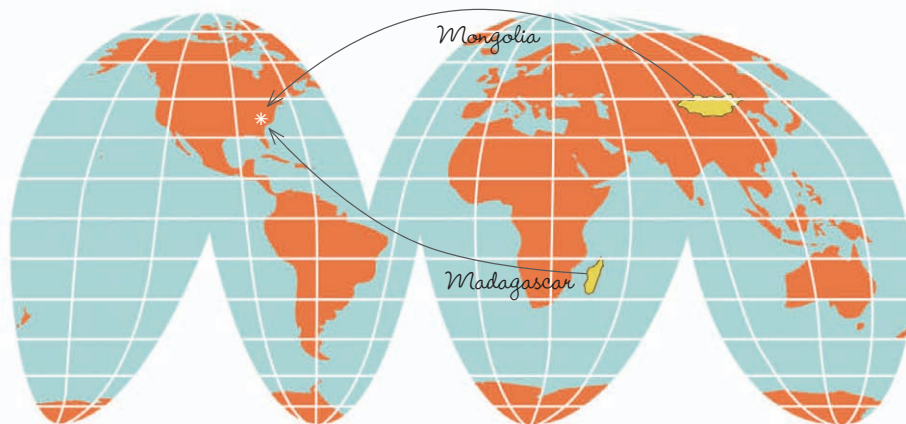


Madagascar

Population | 22.5 million
Capital | Antananarivo

Mongolia

Population | 3.1 million
Capital | Ulaanbaatar



MADAGASCAR: Nothing like the movie

By Mialy Rabe

Rabe is an assistant professor of biology at Shaw University.

A native of Madagascar and a Fulbright scholar, she has lived in Raleigh for about 20 years.

Based on what people say to me when they talk about Madagascar, they don't know people live there because in the movie [*Madagascar*], there are no people, just animals. And some of the things in the movie, the accent of King Lemur, that's not our accent. He has an Indian accent. There's nothing showing who we really are; the dance doesn't have anything to do with us. It doesn't really show or represent reality except the presence of the big baobab trees, the palm trees and the safari-like landscapes in some areas of Madagascar. In a sense, it's funny—and annoying.

Madagascar is considered one of the hot spots in the world. It's the fourth-largest island in the world, like the size of Texas. It is an isolated place with tremendously high biodiversity. In Madagascar, 80 percent of its plants are endemic, meaning you can't find them anywhere else. Three-quarters of all chameleons are from Madagascar, and all the lemurs living in the wild.

The first time I came here, in the late '90s, I

felt something is wrong or missing when I look at the landscapes. Then I finally figured out it is because all the trees are the same. It took me a while to know what is different: it is a row of few trees between pine, maples, oaks, birch.

In Madagascar, you see a lot of diversity of plants; it's like a botanical garden and you see quite different varieties everywhere. In Madagascar, your backyard can host quite a variety of plants and animals; 20 species of ants: big, small, red, black, the ones that bite, the ones that run fast, etc. You can also find many kinds of chameleons in your garden, and in the house, three to four lizards can wander around in search of small bugs. In Madagascar, you don't grow trees; they just grow naturally and permanently. Here you change the flowers in spring and fall, and you buy them from Walmart. Not there: Man has not really interfered with nature.

We are a very fascinating culture—part Africa and part Asia. You speak only one language, as opposed to 2,500 dialects in some parts of Africa, yet you look different. In one family you can have someone who looks Chinese and someone who looks Indian or Arabic or African-American. I have a very dark-skinned brother and another who is very pale. But we don't think of ourselves as mixed because this happened so long ago.

I am from the mid-highlands, which has re-

tained many of the physical features of Indonesians. Some people take me for Filipino or Thai or even Mexican, but never as an African from the African continent.

In the beginning I wasn't thinking of living here. I came here for school for a year, went back to Madagascar to work and then came back to pursue my graduate studies. I saw the opportunities, that it would improve my academic career and the aspirations I have working for my country and for conservation.

It's really tough to be able to leave Madagascar. People stay there because they can't get out. You have to have family abroad who can tell you what it's like outside. The majority of people are peasants, although there are a few educated people in the capital and in the highlands.

You have to go for strict interviews, and if you're woman and single you have less chance to leave. It's hard to get a visa to the U.S. The main two ways people come here are as students or as workers in an embassy. There are very few Malagasy here, so in the U.S. we know each other. In New York, they work at the United Nations; in Washington, D.C., there is an embassy; and in California, we have a consulate.

There are eight families from Madagascar living in North Carolina. Most are families of students; some are married to American Peace Corps members who worked in

Madagascar is considered one of the hot spots in the world. It's the fourth-largest island in the world, like the size of Texas. It is an isolated place with tremendously high biodiversity. In Madagascar, 80 percent of its plants are endemic, meaning you can't find them anywhere else. Three-quarters of all chameleons are from Madagascar, and all the lemurs living in the wild.

Madagascar. But Malagasy visitors who come here are either doing internships at UNC or at the Duke Primate Center.

I consider myself a brave and courageous person, but the first time I came here, it was hard for me to adjust to the food and the culture. For example, the body language: We read a lot from the way you smile, from your eyes, from your hands. I had to adjust to a different body language. For example, if people don't smile at you, it doesn't mean they're mad. But in Madagascar, you have to smile. You know me and I know you, and we smile; we talk a little. Here a busy life unfortunately does not give you the luxury of extending friendship to people around you.

Here there are different levels of friendship: best friend, friend and friend of friend. In Madagascar, everyone is your friend after you talk with them once. To open the friendship door here, you have to earn it. To see your classmates you've worked with on a project and then see them outside the classroom like ignoring you—that was disappointment after disappointment. You feel rejected all the time. And then you learn it's not rejection if they don't smile. They are just busy. But that realization from

Mialy Rabe immigrated from Madagascar, an island off the east coast of Africa.

PHOTO BY DL. ANDERSON



your heart to your mind takes a while and was painful.

Malagasy is my first language. I also speak French. You speak more languages in Madagascar than your native one so you can go outside the island to have a vision of the future, for jobs. For example I speak German, Spanish, French. I read Russian and can speak some. I learned British English but when I first went to class no one knew what I was saying, so I stopped raising my hand. Nobody wants to be different. So you have to blend in; you change your clothes, you adjust your attitude, you lose your smile. That is a cultural adjustment. Now when I go back to Madagascar, it's reversed.

Politically, since the president was overthrown in a coup four years ago, everything went downhill. The president before was very open and was a good businessman who managed well the economy and did wonderful work in the conservation of our environment.

Now a lot of people have lost faith. There is a lot of bribery. It's very harsh living; there is no environmental regulation. A lot of people have cancer there though they are not old, for really unclear reasons.

We are a very peaceful people; we don't like to fight. We're a submissive society, which is bad in some ways. All of that is reflected in why we accept this type of regime. We are very rich culturally, but we haven't gone beyond that. It's a closed culture, one that depends on what ancestors would say. We call Madagascar the "Land of Our Ancestors." For example, people in your family—alive and dead—are a part of you. Your dead grandparents have to be exhumed and then rewrapped every three years. The dead and the living, they live together. It's to say, 'We are still together, dead or alive.'

The culture of the elders is very hard. If you're a daughter, you may not have been out after 6 at night. Here, I can be out until 2. You learn about freedom. I know what it means in my own life. I can dance and wear shorts if I want. I express whatever I want to say. I know the difference and appreciate what I have. Who doesn't want to have real freedom in their heart?

The Triangle's diversity is so extensive, you may not imagine there'd be many ethnic groups you could squeeze into, say, a medium-sized dining room.

There is one group, though, that does gather comfortably in just such a room, in the home of Gansuvd Balgansuren (Gana for short), a cheerful hostess whose bright eyes make it hard to guess her age.

In a new-model suburban house in a small housing development near Southpoint mall, she and her friends regularly unwind and chat in their native Mongolian tongue over a generous mix of traditional foods and American dishes. There's plenty of tea, served the customary way: lots of milk and a bit of salt instead of sugar. Gana's husband, Jagaa, a stocky fellow with wide, high

cheekbones, brings in an array of meats—beef, lamb, pork—that he patiently grills on a Coleman perched on the small patio in back.

Meet the Triangle Mongolian community, population six adults by Gana's reckoning. They're a tight-knit group, owing partly to Gana's frequent hospitality and partly to their small numbers. As a group they're highly educated, so economic struggle hasn't been part of their immigrant experience. But adapting to American culture hasn't always been easy.

And while living here, they often consider the great challenges facing their home country. Like Eastern Europe, Mongolia recently emerged from the umbrella of Soviet domination. It's threatened now by the social pressures of a rapid, gold-rush globalization, as well as potential demographic

Mongolia, meet Durham

By Marc Maximov



burial under a tide of immigration from China, the colossus at its southern border.

Mongolia is the most sparsely populated country in the world, with fewer than 3 million inhabitants in an area four times the size of California. Its vast natural resources are being shoveled into China's white-hot furnace, feeding an economic boom that hasn't changed the lot of the average Mongolian: It remains a poor country where good jobs are scarce. A small army of opportunity-seeking men find blue-collar migrant work in Korea and elsewhere, leaving a demographic imbalance and separating families. A significant number of the most highly educated emigrate to Japan and the West.

Gana came to the U.S. with her husband 11 years ago, after living in Japan, where she got a doctorate in organ transplantation. She came for a job at the University of Alabama in Birmingham, and the first thing she noticed when she arrived was that "everything was very huge!" she says, laughing. "People were—big. Houses were—big."

"We went to buy mattresses for the chil-

dren. The mattresses were too big. We thought, it will actually fill the room. We want the space! Then we wanted to buy a car. We looked for some smaller one! But eventually we got used to it."

Gana was pleasantly surprised by the openness and warmheartedness of people in Birmingham: "Even strangers said 'Hi.' We liked that."

Community is especially important for the few Mongolians in the Triangle, alleviating homesickness and allowing them to speak their native language. Indeed, it becomes clear when talking to Mongolians that their tiny numbers are a source of cohesiveness. You get a sense that to be Mongolian is like being a member of one of the world's most exclusive clubs.

Gana's daughter, Undarmaa, describes identifying other Mongolians by sight in France: "Even if they're not talking, just walking down the street. You make eye contact, and you just know. You don't speak to each other. You don't ask, like, 'Are you Mongolian?' You just know each other, and you can tell the other person is guessing the same thing."

An estimated 20,000 Mongolians live in America, mostly clustered in major cities. There are extensive social networks, especially now that the Internet makes it easy to make associations online. But as yet there are very few in North Carolina, which makes chance encounters exceedingly rare.

Nevertheless, in a Sam's Club in Durham, Gana and Jagaa ran across two recent arrivals from Ulan Bator. Tsogoo Jigjidsuren and his wife, Dari, moved with their three children to Chapel Hill in 2004 so Dari could pursue a doctorate degree in social work at the University of North Carolina. Gana saw them looking for beef ribs ("We were talking about meat. We love meat," says Tsogoo), and at the same time Tsogoo noticed Gana and Jagaa. "They're Mongolian!" he whispered to his wife, pointing.

Like Gana and Jagaa, Dari and Tsogoo had help adjusting to life in the U.S., from an American social worker for whom Dari had worked as a translator in Mongolia. For their first two years here they didn't have a car, which made life harder, especially with a baby.

Dari remembers one early occasion, when she was catching a bus ("Thankfully the bus system is free in Chapel Hill," she says) on the way back from a shopping trip. "I had a stroller, I had two bags full of groceries and a child, and it was time to get on the bus," she remembers. "The wheel of the stroller fell off somehow. And nobody was helping. There were, like, thousands of students there. And no one helped."

"That was a moment of truth, when I realized how different an individualistic society is from a collectivist society. Because in Mongolia people would help, even without asking."

The Jigjidsurens also confronted racial prejudice. Dari remembers another incident on a bus, when the driver "was so rude to me. She wouldn't open the door and wouldn't stop at my bus stop. I was like, 'Why are you doing this to me?' I couldn't understand it. But then I realized it was the day after the shooting" [at Virginia Tech].

"One American citizen shot other American citizens. How am I related to that?"

Tsogoo is a slyly jovial man with a mordant sense of humor. His comic gift served him well as the star of a children's TV show in Mongolia, but when he arrived here his English wasn't strong, and he got a job as an aide at an assisted living facility.

After answering endless questions about how he came to the U.S. from coworkers and clients, many of whom apparently assumed he'd entered the country illegally, he started to spin elaborate stories about monthlong ocean crossings in rickety sailboats and stowing aboard jetliners in the cargo hold, rather than the more prosaic truth of accompanying his wife on a student visa. "And they believe me!" he says.

"The point is that people here, they just think that people are so different from them," says Dari. "When they hear 'My wife is a student at UNC,' they don't want to believe it. They don't want to think he's the same as them. They want ... more," she says. "He tells them what they want to hear."

Dari and Tsogoo plan to return to Mongolia when she finishes her Ph.D. On return visits she sees a growing incursion of negative Western values, like materialism, egotism

Gana Balgansuren's home in is a hub for area Mongolians.



PHOTO BY SAM TRULL

and self-interested careerism, replacing socialist collective values and older Buddhist and nomadic values, like compassion and reverence for nature. She hopes to use social research, particularly in child education and development, to help tackle the country's problems.

There's also the looming demographic threat from Chinese immigration. While it may sound xenophobic to hear Mongolians lament

the influx of Chinese, they have reason to fear for their country. The Chinese seized control of Tibet in the mid-20th century after a long period of autonomous rule. But aside a forcible takeover, it wouldn't take much of China's estimated population of 1.3 billion to swamp Mongolia's 2.8 million people.

Undarmaa, a brilliant and poised graduate student, feels the tug of two lands: the one that provided her high school and college

education, and the one that she left at age 5.

"I'm kind of conflicted, because career-wise, I need to stay here to pay off my student loan. So I have to pay it back where I can get earnings here. But also part of me feels like I want to assimilate to where I never really grew up," she said. "To go back and do what I can in my capacity to give back to the country, and see it grow up in a good direction."

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culture

One of the most notable exhibitions of 2012 was *El Anatsui: When I Last Wrote to You About Africa* at the N.C. Museum of Art.

The 40-year retrospective included El Anatsui's woodwork in Ghana, decorated with ideograms indigenous to that culture; his floor installation of 1,000 metal boxes decorated with contemporary food and product packaging; and "Lines That Link Humanity," large wall hangings fashioned from discarded aluminum and copper wire.

Visual art, dance, film, theater, literature: In viewing the world from different ethnic perspec-

tives, we learn more about our own. In this section, Laura Boyes digs in to the Bollywood scene at the Galaxy Cinema and introduces us to Duke University's Screen/Society series, which features some of the most important foreign films of the 20th and 21st centuries.

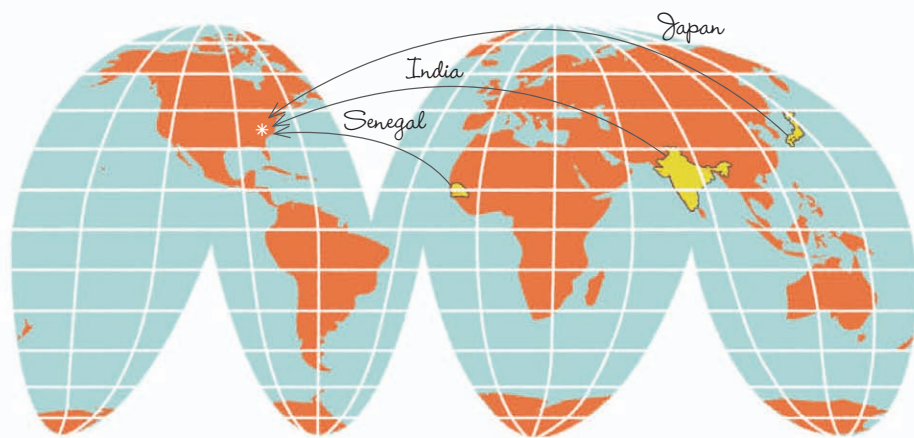
You won't need subtitles to appreciate Senegalese artist Bamba Niass and Indian dancer Dhanya Sandeep, whose work invites us to explore their native cultures. The Triangle's ethnic diversity extends to the arts: Indeed, these are the lines that link humanity.

—Lisa Sorg

The Persian Festival at the state fairgrounds in Raleigh



PHOTO BY ABBY NARDO



Senegal

Population | 12.9 million

Capital | Dakar

India

Population | 1.2 billion

Capital | New Delhi

Japan

Population | 127 million

Capital | Tokyo

By Chris Vitiello

BAMBA NIASS' Sufi influences

With both hands, the Senegalese artist Bamba Niass gestures reverently to a circular painting. Hung on the wall in his Chapel Hill living room, it depicts his namesake saint, Sheikh Ahmadou Bamba, in stylized white tunic and head wrap. Only his nose and intense eyes are visible.

"If you see his image, you're going to say, 'You know, he's looking at me,'" Niass says, on this Sunday morning. "If you lose your priorities, you can just stand here like you're talking to the picture."

Niass frequently portrays the saint in a muralistic style on canvas, panels and in a native reverse-glass form called *sous-verre*. Niass' handiwork and Bamba's visage also grace hundreds of public walls in and around Dakar, the capital of Senegal.

Niass has a lot to live up to in his first name. Bamba was a Sufi Muslim mystic who founded the Mouride Brotherhood in Senegal in 1883. He won a following for his peaceful opposition—the *jihad al-akbar* or "greater struggle"—to French colonialism, choosing study and labor over armed conflict. Shrouded within the white fabric, Bamba's eyes are fiercely determined but not angry.

"It's very rare for people to have that name in Senegal," says Niass' wife, Ali Colleen Neff. "It's a huge responsibility to have a name like his."

Niass and Neff settled in Chapel Hill last

year. He's making new work and serving on the occasional panel on West African issues; she's finishing a doctorate at UNC-Chapel Hill in communications and cultural studies with certificates in anthropology and African studies.

They don't know where they'll live when Neff hits the job market, but in the meantime, they're thankful for their Sufi community in the Triangle. During the week, Niass is very much the working artist, but Sundays are spent reading and chanting with the other members of his group of native Senegalese Sufis, called a *dahira*, in Raleigh.

"Every Sunday we read the Koran. And after that we read some poems, some chants of Ahmadou Bamba, and then we do some Baye Fall chants. We stop around midnight but then we stay there and get news from people," Niass says.

All the members of Niass' *dahira* chipped in to purchase a house in suburban Raleigh for Sunday meetings and other events. When relatives or other Senegalese come through town, they stay at the house.

About 1,000 Senegalese live in the Triangle, although Atlanta and Memphis have acquired even larger West African populations. Far-flung groups have grown into an established network of communities.

"It's kind of a thing in the New South," Niass says. "There's not a huge separation between here and Dakar."

Niass and his friends look forward to ending their daily fast. It's the middle of Ramadan, so he won't eat until sunset at a little after 8 o'clock. "8:21, actually," he corrects himself with a smile. He's set his wristwatch alarm. Niass' stomach rumbles periodically, prompting him to reflexively touch his watch. Neff fusses over him, noting that Chapel Hill days are two hours longer than those in West Africa, so it's a longer wait to eat.

Despite being poor even by the African continent's standards, Senegal is one of the most peaceful places on the African map. Neff believes that Sufism is at the heart of it all.

"Senegal kind of flies in the face of a lot of the assumptions that Westerners make about Africa in general and also about Islam," Neff says. "Women are extremely visible as participants in Senegal. They are well educated, formally. Even those who might not go to formal school always have an immense Islamic education."

"As soon as children are old enough to touch their ear with their hand, their parents send them to Islamic school," says Niass, grinning and folding his left arm over his head to touch his right ear.

Like the saint who gave him his name, Niass found his path early on. When he was just 7, his teachers in Senegal picked up on his artistic gifts. One of his teachers asked Niass to draw his portrait.

"He gave me some chalk, white and some colors," Niass remembers. "And I was trying to draw him but I didn't have the skills or technique. So I just followed my imagination, how I saw him. The form of his head,

the way he stood, things like that. His shirt, his trousers. I did that on a blackboard, and everybody was impressed.”

As a middle schooler, Niass redrew textbook images for exam forms and illustrated lectures on the classroom blackboard. His teachers encouraged him, and the constant stream of work he did for them helped him hone his craft.

As the next level of more specialized schooling approached, Niass had to decide what would be next: the math and science track he'd been pursuing toward becoming a doctor, or the murkier and more passionate art track.

“One day between classes I was sitting outside watching a lot of other students walking around. I thought, we all want to work, and we all have the same goals. But they don't have what I have,” he recalls. “And I thought, ‘I'm a good student, but I'm going to feel bad if I take the place of someone else. Because I can let them take that and I can take another path.’”

Accomplished filmmaker Ousmane Sembène helped get Niass into a very selective art school. But his big opportunity came from Senegal's hosting of the 1992 African Cup of Nations.

Just as London spruced itself up before the Olympic Games this summer, Dakar held a large-scale *set-setal* (meaning “clean-cleaning”) before the soccer tourney. But Senegal's almost nonexistent budget meant that organizers had to improvise.

“We just met somewhere and talked about which walls we had to make nice. It's not possible to buy cement or anything like that, but let's do something,” Niass laughs. “Just buy white paint and cover it and then paint something there.”

“Every neighborhood needed somebody to come in and do nice paintings for them, and that was a big deal for me. Not a lot of money, but they called me everywhere to do painting. I would do like 40 or 50 paintings a day.”

Niass walked from block to block, sketching original murals in chalk as quickly as he

could: Sufi saints, the Senegalese flag or emblem, the soccer tournament's logo of a lion. Then he'd paint them in and move to the next section of wall. The *set-setal* served as a kind of boot-camp residency. If he didn't have technique in the morning, he had it by the afternoon.

Niass didn't return to art school. “I could *japp loxo*,” he winks, which translates as “have hand,” akin to muscle memory. Now he paints the same subjects on the smaller scale of gallery walls.

Americans might find the idea of spontaneously produced public imagery with deeply meaningful religious content somewhat conflicted. But not the Senegalese.

“A lot of it has to do with Sufism, but also

with the deeply held multiethnic belief that Allah is immanent, not separate,” Neff explains. “And that's what Sufism is about: being in communion with Allah. I think that a lot of Americans think of God as distant and separate from their daily lives.”

Niass clearly aspires to code Allah's immanence into his work. His paintings amplify his beliefs and their inherent values.

“I am Senegalese but I am in the United States. If the United States has trouble, I'm going to have that trouble. But if I learn good things from Senegal being so peaceful, and I come here and don't find those things here, I have to let people know about those things,” he says, with urgency. “That you can live like those people, like the Senegalese.”



**Senegalese artist Bamba Niass
lives in Chapel Hill.**

PHOTO BY DL ANDERSON

Seeing the world on film

By Laura Boyes

Where do you go when you crave a film from Turkey, Armenia, South Korea and Taiwan? The Duke University

Screen/Society, curated by Hank Okazaki, provides a haven for the rarely seen, what he calls “the outliers in the cinema world.”

Since the early 1990s, the Screen/Society has presented some of the most unusual titles screened in the Triangle. The series was

originally affiliated with the Department of Film and Video Program (which in turn was part of the Program in Literature). The program’s former chairwoman, Jane Gaines, and her graduate students started collaborations among university departments, screening thought-provoking films that would enrich cultural dialogue within both Duke and the general community.

Okazaki’s slate of films for the fall (see box, next page) includes several titles that have played locally, like Werner Herzog’s *Cave of Forgotten Dreams*, a documentary about the oldest drawings in human history, located in the Chauvet caves of Southern France, and Bahman Ghobadi’s *Turtles Can Fly*, which chronicles the plight of refugee children on the Iraqi-Turkish border. Others, such as Aki Kaurismäki’s *Le Havre*, a comedy-drama about an African boy and an aging shoeshiner, have shown in bigger cities. And the extended, four-hour cut of Raoul Ruiz’s *Mysteries of Lisbon*, the intricate story of a wealthy businessman, a countess and an orphan, rarely play theatrically.

Tracking down 35 mm prints is a challenge. An Iranian film directed by Amir Naderi, *The Runner*, which features an orphaned boy’s quest to race, last played in Pleasantville, N.Y., several years ago. When it came time to return the print, the distributor said that all prints of the film re-entering Iran were being confiscated, and everyone showing the movie should keep it, at least for the time being. Okazaki has located this print for a rare screening in the Middle Eastern Series, “Tropes of Home.”

Screen/Society’s programming includes special events, such as a series of films directed by Wes Anderson and those shot by cinematographer Robert Yeoman, a Duke alumnus. He has been invited to speak at Duke at the end of the series.

In October, the Cine East: East Asian Cinema Series, one close to Okazaki’s heart, will include *The Memory Project*, a series of documentaries curated by Chinese filmmaker Wu Wenguang about the mid-century famines in mainland China.



Hank Okazaki curates the Screen/Society series at Duke University.

PHOTO BY D.L. ANDERSON

Inter- national local radio

WKNC 88.1 NC STATE UNIVERSITY

www.wknc.org

Geet Bazaar, Sundays 10 am–noon

Geet Bazaar is as much a radio program for South Asian music lovers as it is a place to create community. At 11:30 a.m. every Sunday is the Community Calendar, where listeners can announce events. The rest of the program features music from India, Pakistan and Bangladesh, with a special focus on music from Indian films.

WNCU 90.7 NC CENTRAL UNIVERSITY

www.wncu.org

Bonjour Africa, Sundays 4–6 pm

Senegal native Bouna Ndiaye, the president of North Carolina's Bonjour Africa Projects Inc., hosts this show featuring traditional and modern music from countries throughout Africa.

WXDU 88.7 DUKE UNIVERSITY

www.wxdu.org

Azucar y Candela, Wednesdays 6–8 pm

Azucar y Candela focuses on music from

Caribbean-influenced Latin America as well as modern Latin jazz, featuring salsa, timba and new versions of old-school genres.

Mondo Mundo, Saturdays 2–4 pm

Mondo Mundo finds and plays music from the four corners of the earth, and from the nooks and crannies yet undiscovered.

WSHA 88.9 SHAW UNIVERSITY

www.shawuniversity.edu/wsha

Forum on Africa, Saturdays 3–6 pm

Latin Jazz, Saturdays 6–9 pm

WCOM 103.5 CARRBORO COMMUNITY STATION

www.wcomfm.org

Radio Bilingue Overnight, Fridays–Sundays 2–6 am, Mondays & Thursdays 3–6 am, Wednesdays 1–6 am

Radio Bilingue is a Latino-run nonprofit public radio network and national distributor of Spanish-language programming. Its shows cover everything from modern and traditional Latino music to news of current events to call-in talk shows.

Linea Abierta, Mondays–Thursdays 3–4 pm

Radio Bilingue's call-in talk show connects Spanish-speaking audiences in the U.S., Puerto Rico and Mexico. The program covers everything you expect from public radio: news stories, interviews, round-table discussions and listener call-ins on elections, immigration, culture and other current topics.

La Onda Sonidero y Algo Mas, Mondays 1–3 pm

This Spanish program mixes all kinds of music for a diverse range of listeners, from modern English Top 40 to child-friendly sing-alongs.

Full Lotus Kirtan Show, Tuesdays 4–6 pm

Kirtan is a call-and-response chant, often accompanied by harmoniums, tablas, drums and hand cymbals, performed in the devotional traditions of India. This program features in-studio chants, interviews and contemporary kirtan.

Ritmos del Pueblo, Wednesdays 1–3 pm

The Radio Bilingue equivalent of Oldies But Goodies: traditional orchestras, ballads, boleros, rubas and danzones.

Platiquemos, Fridays 9–10 am

Platiquemos is a Spanish-language talk show covering local topics of interest. It is hosted by Jose Manuel Martinez, a nurse from Monterrey, Mexico, and Laura Wenzel, a community organizer from Carrboro.

Ameri-Kantu, Fridays 1–4 pm

Hosted by Peru native David Sovero, Ameri-Kantu plays the traditional music of the Andes Mountains featuring instruments such as the pan flute and chirrango and lyrics in both Quechua and Spanish.

Radio Latijam, Fridays 5–6 pm

Local Latino high school students discuss current events as well as issues important to youth in this Spanish/Spanglish program, a project of the School of Journalism and Mass Communication at UNC-Chapel Hill.

One of them, *Self Portrait of 3 Women*, is scheduled to include a live dance performance in front of a projection screen.

Screen/Society's free showings are not dependent on box office revenues. A popular French film may draw 150 people, but lesser known titles typically have smaller crowds. Films that should be shown are shown, regardless of popularity, a refreshing departure from the blockbuster mind-set of the multiplex.

Highlights of the Screen/Society Fall 2012 schedule

Cave of Forgotten Dreams, Oct. 1

Self Portrait of 3 Women, Oct. 25

Turtles Can Fly, Nov. 12

This is not an exhaustive list. Check the Screen/Society website at ami.duke.edu/screensociety for a full schedule and information about the films.

Films are screened in the Richard White Lecture Hall, on Duke's East Campus, and Griffith Theater, on Duke's West Campus in the Bryan Center.

For Indian films, the Galaxy is cinema heaven

By Laura Boyes

This is my Galaxy story: I went to see a movie called *Lucky* starring Salman Khan, so long ago it didn't have subtitles.

"Can you help me with my Hindi?" I joked with one of the theater owners. "No, but this lady can," she said, introducing me to Kalpana.

Kalpana, a chemistry post-doc at the University of North Carolina-Chapel Hill, was bunking work on a Monday afternoon for the movies. We sat together, she translated through my rough spots and we became friends. When she moved back to India, she invited me for a visit. I stayed in her apartment in Delhi for three weeks. I practiced my Hindi. We traveled and went to the movies in single-screen old movie palaces.

The Galaxy Cinema in Cary is about 8,000 miles from Delhi. With six screens, it is large compared to the opulent theaters I frequented. Nonetheless, there is a certain romance about seeing films here.

When it opened in 2002, rechristened the Galaxy (it was formerly known as Madstone Theater and Cary Imperial VI), it hosted a special showing of *Devdas*. Bollywood has filmed this tragic Bengali novel several times, and this sumptuous version, featuring three of India's biggest stars, was hotly anticipated. Eager South Asian filmgoers lined the lobbies and hallways and packed the theater's largest auditorium for this inaugural local screening of a Hindi blockbuster. *Devdas* received a special mention in the *Independent Weekly*, which is how my daughter and I ended up at the theater, enraptured with the spectacular setting, the dazzling music and dance, and crying buckets over the tragic love story.

Why is the Galaxy so important to the Indian community? Because India is movie crazy. The number of films released in regional languages far exceeds the number of Hollywood releases every year (although dialogue-light Hollywood action films remain

the global gold standard). When meeting people in India, it is not uncommon for small talk to include "Who is your favorite hero/ heroine?" so your host can classify you according to your movie-going loyalties, along with your religion and marital status. Attending a film in India can be a highly interactive experience, with audiences whistling and throwing change at the screen to signal approval of their favorite stars.

In India, a Hindi-language blockbuster easily sells out on opening weekend. Piracy is rampant however, and by the second week illegal DVDs are widely circulating. Only a top-grossing film stays in theaters longer than a fortnight.

Moviegoers in America attend films based on reviews in the Indian media, but also from relatives and friends back home, where the film will have opened 10 hours before. Families often attend the movies together, and a film reported to be excessively violent or sexy often lags at the box office. Some films on controversial subjects, like widows remarrying, are affected by cultural boycotts back home. Others are impacted by political controversies, although South Indians relish such conflicts more than their North Indian counterparts.

When the Galaxy opened, not every Hindi language film was subtitled, but that quickly changed as the management realized there was a crossover audience. Cinematic curiosity worked both ways. Non-Indian audiences would take a chance on a film like *Zindagi Na Milegi Dobara*, when it was described as the Bollywood version of *The Hangover*, and Indian audiences would readily attend non-Indian art-house films, particularly from the U.K.

Buoyed by such interests, the Galaxy's six screens show an amazing diversity of films. Of the South Asian offerings, Hindi-language films are the most popular (and the most often subtitled in English), but films in Tamil, Telugu, Marathi, Punjabi, Gujarati

and Malayalam have also joined the standard art-house offerings from the U.S., Europe and the Far East. A day at the Galaxy might mean *Midnight in Paris* in the afternoon and the latest Bollywood romance in the evening.

The Galaxy also offers special screenings of opera and ballet, sporting events (soccer, cricket and tennis) premieres of local films, Oscar night and even live feeds of AMC's *The Walking Dead*.

Because few Indian films are shown between Atlanta and Washington, D.C., patrons from as far away as Richmond, Va.; Columbia, S.C.; Charlotte, Greensboro and western North Carolina regularly meet in the Galaxy lobby or parking lot, sometimes to spend a weekend vacationing in Cary, a destination for Indian families throughout the Southeast, say Galaxy Manager Brantley Sawyer and public relations representative Kim Yarman.

Yarman has learned a few words in several Indian languages to make patrons feel welcome. On opening night of popular Telugu movies, Sawyer enjoys watching from the back of the hall as the star makes his grand entrance to a chorus of whistles and a shower of confetti from the audience.

Part of the Galaxy's appeal is the staff, many of whom have been there since the theater's inception in 2002. They care about how the films are projected (a complaint always sends somebody rocketing to the booth to fix the problem) and the audience experience. They pride themselves on serving locally brewed beer, artisan chocolate from Raleigh's Escazu, organic and soy milk by request in coffee drinks, freshly baked cookies and Indian snacks and samosas, as well as what may be the best popcorn in the Triangle. The Galaxy may not be spiffy and new, but it has *dil* (heart).

More tears were being shed at the Galaxy Cinema this summer. The theater weath-



The Galaxy Theater shows Bollywood and art-house films.

ered a scare that the site would soon be razed at a developer's behest to make way for a new Harris Teeter. What would become of this community gathering place and cultural hub? For some, the Galaxy is the primary reason to drive to Cary. Combine a movie with an Indian lunch or dinner and a stop at Palika Bazaar for a CD or DVD, or Kalashri for a new *kurta*.

The Galaxy was on a month-to-month lease for years. Its owners now expect to stay in their present location indefinitely, but even if they have to move the theater, the Galaxy—the concept, the cinema, the cultural event—will endure. “The Galaxy isn’t going anywhere,” says one of the theater’s owners, Hemanth Kashinath.

The Galaxy recently screened *The Best Exotic Marigold Hotel*, which is set in Jaipur. I visited Jaipur because of my experiences at the Galaxy. Connections between cultures are thrilling and enriching, and the movies make it happen in myriad ways. The Galaxy remains, hopefully for the imaginable future, a magic carpet ride to cinema heaven.

www.mylaxycinema.com

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ORIGINAL DESIGNS
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Dhanya Purushothaman Sandeep took her first dance steps at age 2, in her hometown of Pondicherry, in southern India. Her parents had enrolled her in a class in Bharatanatyam, a classical Indian dance form known for its grace and elegant poses.

“Dance gives you the platform for freedom of expressions and creativity while transcending beyond one’s mental and physical form, leading you to a level of complete surrender to the divine force,” says Dhanya, who by day is a Raleigh city planner. “It is a prayer and ritual, a beautiful feeling beyond words. An enjoyment to eternity’s truest soul.”

Growing up, she focused on performance dance forms, including tribal, regional folk, snake and balancing pot. The snake dance is performed as a worship to the serpent deities; the dancer emulates a snake that is hypnotized by the charmer’s *pungi*, or *bin*, a wind instrument.

An ancient folk dance, the balancing pot requires the performer to keep a decorated water pot on her head while her movements offer praise to the Hindu rain goddess Mariamman.

Though Dhanya’s family encouraged her to pursue her passion, they also reminded her that she should concentrate on an academic career. She fulfilled her parents’ expectations, earning a degree in architectural design.

“There were times, especially during my college days, where I had to take continuous breaks from practicing dance. During these times I kept my quest for classical dance by watching performances of great classical dancers and studying more about regional classical dances of India,” she says.

When it came time for her to marry, Dhanya’s parents advised her to rein in her passion for dance in case her future husband did not approve. Given her traditional upbringing, she understood that in Hindu culture, the husband is considered a “lord” to his wife. He assumes a parental role, caring for her. She becomes his responsibility. She is expected to respect all his likes and dis-

likes. She can’t jeopardize the marriage by doing or choosing anything that he would disapprove of. So Dhanya quietly heeded her parents’ advice and agreed to marry the man they had chosen for her: K.P. Sandeep, a graduate from the prestigious Indian Institute of Technology. He is now a professor and associate department chairman of food, bioprocessing and nutrition sciences at N.C. State.

Their marriage proved to be a turning point for her professional career and dance pursuits.

Initially, K.P. Sandeep supported his wife’s artistic aspirations by chauffeuring her to dance sessions. He says he had always thought of classical dance to be “dragging and boring,” until one day when he stayed to watch her perform.

“I was completely mesmerized by her grace and performance, and was truly amazed at how well she could dance. From that very moment onward, I became an ardent fan of Dhanya’s dance and never missed any of her performances since then,” says Sandeep, who travels with her all over the country.

“It’s right here [in Raleigh] that I discovered my dream venue to my passion’s journey. My loving husband was a pivotal element in helping me attain my fulfillment to the core,” Dhanya says. “After settling in, I realized that the large Asian Indian community here kept alive the Indian art and culture to its true form.”

In 2003, Dhanya saw an Odissi performance in Durham and felt enchanted by the grace and elegance of classical dance style. However, she couldn’t learn it because there were no teachers in the Triangle. So she and her fellow dancers flew in India’s renowned Odissi soloist, Srimathi Sujatha Mohapatra, to conduct a workshop.

Dhanya became a disciple of Mohapatra, known as the “Queen of Odissi.” She traveled to India to take lessons from her and to master the intricacy of the dance.

Dhanya continues to study Indian classical dances, which are known for combining

The elegance of Indian dance

By Bhavani Velu

Dance form	State(s) of origin
Bharatanatyam	Tamil Nadu
Kathak	Rajasthan, Punjab, Delhi, Uttar Pradesh
Kathakali	Kerala
Kuchipudi	Andhra Pradesh
Manipuri	Manipur
Mohiniyattam	Kerala
Odissi	Orissa
Sattriya	Assam

drama and rhythmic footwork. She has mastered five—Bharatanatyam, Kathak, Mohiniyattam, Manipuri and Odissi—and plans to learn the remaining three—Kuchipudi, Kathakali and Sattriya. She has performed at several large festivals, including the American Dance Festival under the direction of Srimathi Jayanthi Balachandran of Rasa Dance Creation Ensemble.

“One single classical dance style has so much of richness and depth to its technicality that an entire lifetime is not enough to master the fullness of it,” Dhanya said. “From here onward it’s a journey to develop your personality, to distinguish yourself as your body is the language of dance, the coordination of footwork, hand gestures, facial expressions. For a dancer, beauty is dancing deep, connecting her soul and heart and bringing out the inner charm eliminating negative thoughts.”

Dhanya Sandeep performs some of her poses from the Odissi style of classical Indian dance.



Junko Fujiyama didn't have any tattoos when she moved to the Triangle 10 years ago. But when she started performing in local clubs with her four-piece J-pop band, Fujiyama Roll, in 2007, she decided it was time to get inked.

"I thought, 'I have to get a tattoo because I don't want to look weak, I want to look the same as the others,'" she says.

Her highlighted hair accessorized with flowers, Fujiyama looks like she grew up in America. But she says she's still working on perfecting her English and struggles with the stereotype Asian women are assigned in American culture.

"Usually people say Japanese [people] can't say no, but I say no and I'm not weak," she says. "I don't like that [stereotype] at all. Some Japanese women say no and have their own opinion and thoughts. I'm not just a calm and weak Asian. I'm as strong as you are."

Yoshiaki Matsumoto, Junko's drummer in Fujiyama Roll since 2008, says he's unclear about the stereotype of Asian woman, but whatever it is, Fujiyama isn't it.

"If [the stereotype] is modest and gentle it is not for Junko," he wrote in an email from Japan.

Fujiyama knows what her story looks like: a Japanese child forced to learn an instrument, who ended up rebelling against her classical music background to perform in American nightclubs, including The Pour House and Kings Barcade in Raleigh and The Cave in Chapel Hill.

While her parents did suggest that she learn piano, which she started at age 5, Fujiyama had always wanted to play an instrument. She began singing in her community choir at age 8.

She was inspired by her uncle, Shunsuke Kikuchi, who is best known for the music in the Japanese children's show *Doraemon: Gadget Cat from the Future*. He also composed music for shows that have aired in America, such as *Dragon Ball Z*.

J-pop

with Junko Fujiyama

By Mechelle Hankerson

Fujiyama's original songs blend her favorite types of Japanese music—J-pop and J-rock—with American influences, including The Killers and Joan Jett.

"J-rock is basically the Japanese trying to cover American rock," says Fujiyama, who sings songs in English and Japanese. "They add some kind of Japanese pop taste, so it sounds in between American rock and J-pop, so kind of poppy rock."

Kim Gray, a friend of Fujiyama, used to own and operate Misbehaved Records.

Gray calls Fujiyama Roll "honorary misbehavers." After seeing them perform, Gray says, "I felt like they should have been in *Kill Bill*."

Fujiyama looks like she grew up in America. But she said she's still working on perfecting her English and struggles with the stereotype Asian women are assigned in American culture.

Fujiyama has recorded about 20 songs, and is currently performing as a solo artist, usually with just a piano.

"Her project now is quieter and introspective, so it is more intriguing and less showy," Gray says. "I would love to see her rocking it out again. I think she would too. Once you have rock 'n' roll in your blood, it is hard to go back."

Find Fujiyama Roll on Facebook, Twitter and ReverbNation.



Junko Fujiyama performs at Natty Greene's Pub in Raleigh as part of the Culture Talks series that promotes international cultures in the Triangle.

PHOTO BY JEREMY M. LANGE

International Festival A World United

By Lisa Sorg



Sidewalk cafes, craft demonstrations, a world bazaar, cultural exhibits, ethnic dances, a biergarten and kids' activities: These are among the highlights of the 2012 International Festival. The event will be held Friday, Sept. 28, through Sunday, Sept. 30, in the Raleigh Convention Center, 500 S. Salisbury St.

Hours are 4:30–10 p.m. Friday, 10 a.m.–10 p.m. Saturday and 11 a.m.–7 p.m. Sunday.

Daily ticket prices range from \$5–\$8. Weekend passes are \$19 for adults, \$15 for kids 7–12 and seniors 65 and older. Kids 6 and under get in free to all events.

You can buy tickets at the door or online at www.internationalfestival.org.

Next year's festival is scheduled for Oct. 4–6.

The children's parade at the International Festival

Born in Ireland and raised in Germany, Clodagh Bastian is the executive director of International Focus, which sponsors the International Festival. The annual event, which started in 1986, features food, arts, music, dance and other cultural aspects of at least 60 international communities in the Triangle.

International Focus has expanded beyond the festival to become a clearinghouse of information, including a monthly newsletter and an online calendar of international cultural events. On its website, www.internationalfocusnc.org, the group also lists resources for immigrants navigating the basics of American life: how to apply for a visa and a driver's license, where to take language lessons, finding a school for their children, opening a bank account and more.

"We want to branch out and connect people in the community," says Bastian, an N.C. State graduate who has lived in Raleigh since 1989.

We talked about the challenges of adjusting to a new country and culture at the International Focus offices in north Raleigh.

Tell me about how you adjusted to American culture.

It's a new set of rules, and you have to learn how to interact with people. Growing up in Germany, we are very direct. No one is offended by that. But here in the South, it's not that way at all. You don't always know what things mean. And it's hard being away from people you love, especially if you don't know the language.

How does International Focus help immigrants adjust?

It is an easing of the way. An organization can provide information and bridge that gap better. For example, we had a seminar on participating in the 2010 census. People wanted to connect with them. But people may be apprehensive. How far you can trust [authorities] depends on the culture.

How has the festival changed since its inception?

Originally there were 25 groups. Because of the increasing diversity of the Triangle, now there are almost 60. There are more people from Africa, Latinos from all over, and a lot of new and established communities, such as Indian and Chinese.

This year, we're having an art competition for kids, and each community at the festival is painting a canvas to answer the questions: What's my heritage? How does that define me?

What do you think the festival has achieved?

People are learning about other people, to look at different things in different ways. That's what we're trying to do. We need to get over "the other." Kids—they interact—they're past that. We want people to discover that they may like international food or music. We want them to be aware of different expressions in the Triangle. In a way, that's liberating.



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north carolina museum of art

EDVARD MUNCH: SYMBOLISM IN PRINT

September 23, 2012–February 10, 2013

ORGANIZED BY THE MUSEUM OF MODERN ART, NEW YORK

Best known in popular culture for his painting *The Scream*, Munch explored in his innovative prints the turbulent emotional landscapes of modern life and the anguished silence of the individual. These dynamic prints are considered by many to be his most powerful works.

STILL-LIFE MASTERPIECES:

A VISUAL FEAST FROM

THE MUSEUM OF FINE ARTS, BOSTON

October 21, 2012–January 13, 2013

ORGANIZED BY THE MUSEUM OF FINE ARTS, BOSTON

A sumptuous 400-year survey of more than 70 still-life paintings and decorative arts showcasing notable works by European and American masters—including Auguste Renoir, Paul Cézanne, Henri Matisse, Georgia O'Keeffe, and more. The NCMA is the only U.S. venue for this bountiful exhibition.

PROJECT 35

Through June 2, 2013

ORGANIZED BY INDEPENDENT CURATORS INTERNATIONAL

Thirty-five international curators chose their favorite video artists from around the world for this global exhibition.

WANDERLUST:

PHOTOGRAPHS BY ALEC SOTH

December 23, 2012–June 30, 2013

ORGANIZED BY THE NCMA

There's a compelling narrative arc in these images that alternate among portraits of individuals, vernacular architecture, and spare landscapes.

DWELLING: INTERIORS BY PAGE H.

LAUGHLIN AND PAMELA PECCHIO

February 10–July 28, 2013

ORGANIZED BY THE NCMA

This exhibition of photographs and paintings by two contemporary North Carolina artists examines and compares the investigations of interior spaces in each woman's recent body of work.

OBJECT OF DEVOTION: MEDIEVAL ENGLISH

ALABASTER SCULPTURE FROM THE VICTORIA AND ALBERT MUSEUM

March 3–May 26, 2013

ORGANIZED BY ART SERVICES INTERNATIONAL

Learn about the religious culture of medieval England in this exhibition of 60 luminous, intricately carved and painted alabaster sculptures.

0 TO 60: THE EXPERIENCE OF TIME THROUGH CONTEMPORARY ART

March 24–August 11, 2013

IN PARTNERSHIP WITH PENLAND SCHOOL OF CRAFTS

Experience the passage of time in art from a new perspective in this multimedia exhibition.

BRIAN ULRICH: COPIA

September 29, 2013–January 5, 2014

ORGANIZED BY THE CLEVELAND MUSEUM OF ART

Intrigued by consumerism in American culture, Ulrich created his *Copia* series by photographing shoppers engrossed in navigating the abundance of goods in big-box stores, vast malls, and thrift stores.

PORSCHE BY DESIGN: SEDUCING SPEED

October 13, 2013–January 20, 2014

ORGANIZED BY THE NCMA; GUEST CURATOR KEN GROSS

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www.ncartmuseum.org/tickets

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Museum Hours

Tuesday–Thursday, Saturday–Sunday 10 AM–5 PM

Friday 10 AM–9 PM

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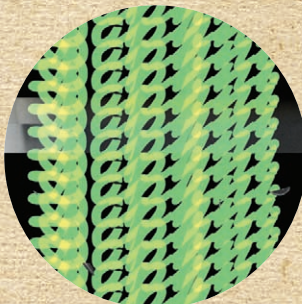
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LANGUAGES IN THE TRIANGLE

A look at languages spoken at home for the area population age 5 years and over

	Chatham	Durham	Orange	Wake
Total population	57,464	239,459	122,668	786,528
English only	50,081	194,341	103,959	661,405
Spanish/Spanish Creole	6,117	28,470	8,411	64,504
French (including Patois, Cajun)	179	1,738	631	4,902
French Creole	0	266	141	550
Italian	70	365	232	1,444
Portuguese/Portuguese Creole	66	216	119	1,134
German	196	812	566	2,533
Yiddish	0	3	6	23
Scandinavian languages	38	67	81	497
Greek	0	110	73	480
Russian	0	407	368	1,150
Polish	0	80	232	460
Serbo-Croatian	9	48	69	94
Other Slavic languages	55	180	154	1,159
Armenian	0	86	21	15
Gujarati	102	63	229	2,564
Hindi	11	747	264	3,429
Urdu	0	465	188	1,372
Chinese	122	3,318	2,213	6,794
Japanese	8	483	349	1,012
Korean	74	918	905	3,374
Mon-Khmer, Cambodian	0	0	10	322
Hmong	0	0	31	32
Thai	19	171	167	415
Laotian	0	99	15	283
Vietnamese	74	505	244	3,113
Tagalog	14	871	235	2,387
Other Pacific Island languages	0	193	64	561
Hungarian	9	17	8	260
Arabic	27	610	204	3,879
Hebrew	0	257	246	402
African languages	13	1,129	339	4,425

Source: 2006–2010 American Community Survey 5-Year Estimates

ART MUSEUMS

ACKLAND ART MUSEUM

101 S Columbia St, UNC, Chapel Hill
www.ackland.org • 919-966-5736

Housed at UNC-Chapel Hill, the Ackland offers free admission to view its 16,000-piece collection, plus a dozen special exhibitions each year and the annual *New Currents in Contemporary Art* show of works by graduating MFA students. Recent exhibits of note include *Thornton Dial: Thoughts on Paper and The Spectacular of Vernacular*.

CAM RALEIGH

409 W Martin St
www.camraleigh.org • 919-513-0946

The newest addition to the Triangle's museum scene, CAM (Contemporary Art Museum) Raleigh curates works of art and design with one eye always toward sparking new thinking and creating. Three major exhibitions in the upstairs galleries and three Emerging Artists Series in the downstairs Independent Weekly Gallery are hosted each year.

GREGG MUSEUM OF ART & DESIGN

2610 Cates Ave, Talley Student Center, NCSU, Raleigh

www.ncsu.edu/gregg • 919-515-3503

Serving as N.C. State's collecting museum, the Gregg mounts several new exhibitions each semester exploring the realms of objects and ideas while making its collection of more than 25,000 cultural treasures available for anyone to study and enjoy. Ranging from tribal artifacts and folk pottery to haute couture and fine art, all events and exhibitions are free.

NASHER MUSEUM OF ART

2001 Campus Dr, Duke, Durham
www.nasher.duke.edu • 919-684-5135

Since it opened in 2005, the Nasher has curated a provocative list of local, national and international artists, often before their names become known (see *Barkley L. Hendricks: Birth of the Cool*). A recent standout was *Alexander Calder and Contemporary Art: Form, Balance, Joy*. What's next?

NCCU ART MUSEUM

1801 Fayetteville St, NCCU, Durham
www.nccu.edu/visitors/art_museum • 919-530-6211

The art museum on N.C. Central University's campus contains one of the largest collections of African and African-American art in the state, including works by Kerry James Marshall, Minnie Evans and Romare Bearden. Five special exhibitions are hosted each year, as well as *New Horizons*, the annual juried exhibit of works by NCCU art students.

NC MUSEUM OF ART

2110 Blue Ridge Rd, Raleigh
www.ncartmuseum.org • 919-839-6262

With \$1 million in 1947, North Carolina purchased 139 works of art and became the first state to use public money to form a permanent art collection—what's grown into an expansive and stellar one at that. More than 100 new works were acquired concurrent with the recent expansion, including 30 sculptures by Auguste Rodin and Jaume Plensa's *Doors of Jerusalem I, II, & III*. Outside, the sculpture garden and 164-acre Museum Park features additional art on land managed with sustainable environmental standards.

DANCE

AFRICAN AMERICAN DANCE ENSEMBLE

www.africanamericandanceensemble.org
919-560-2729

1968 found the newly formed African American Dance Ensemble in New York under the direction of Chuck Davis. Numerous invitations to the American Dance Festival led the company to Durham, where a mutual love affair began and the group took root.

APPLE CHILL CLOGGERS

www.applechillcloggers.org • 919-484-7343

Named for a once-popular Chapel Hill street fair where it first performed, this group has taken its style of precise Southern Appalachian dance to venues around the globe.

BLANK SLATE DANCE

www.blankslatedance.com

Blank Slate Dance was formed by a group of Triangle dance teachers who found themselves missing the stage. Each member can act as choreographer or performer, meaning the works are new and contemporary and present different aesthetics and styles.

CAROLINA BALLET

www.carolinaballet.com • 919-719-0900

The Washington Post declared the Carolina Ballet and its director, Robert Weiss, premier performers of story ballets. But that shouldn't come as a surprise to anyone who's seen their take on *Swan Lake* or *Cinderella*.

CHOREO COLLECTIVE

www.choreocollective.org • 919-259-4686

Choreographers and performers talk (and dance) it out at Choreo Collective. Bimonthly laboratory sessions allow the two groups to collaborate on new movements and ideas. The collective also performs works by its members.

CODE F.A.D. COMPANY

www.codefadcompany.org

"f.a.d." stands for "film.art.dance." and this group combines the three elements into multifaceted performances. The recent *Fashion Briefs* presented 12 short dances, performed both live and in film segments, inspired by famous fashion designers and brands.

BROADWAY

S E R I E S S O U T H

For full event calendar and to purchase tickets visit
www.BroadwaySeriesSouth.com



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NC'S ONLY

**FOOTNOTES TAP ENSEMBLE**www.footnotestapensemble.org

This professional tap company was founded in 2002 and presents annual ensemble concerts, community concerts and tap workshops.

INDIAN CLASSICAL MUSIC & DANCE SOCIETYwww.icmds.org

Since 1987, ICMDS has organized concerts by eminent artists and hosted programs by local artists. Recent bills include a classical Veena performance and a Kuchipudi dance ballet as well as a concert by Anoushka Shankar presented in conjunction with Duke Performances.

NC YOUTH TAP ENSEMBLEwww.ncyte.org • 919-260-7585

"Tap dance" doesn't always bring to mind "cutting-edge, contemporary choreography," but "percussive dance" might. This youth group has collaborated with Squirrel Nut Zippers and performed at the Chicago Human Rhythm Project.

OFF THE DEEP END ENSEMBLEwww.offthedeependensemble.org

ODE's performances use interplay to create improvised story, song and dance based on audience participation.

FILM**A/V GEEKS**www.avgeeks.com • 919-247-7752

These celluloid heroes specialize in public showings of the weirdest in educational and industrial films and government PSAs. Their vault of 23,000 items covers topics as diverse as 1960s pro-nuke propaganda, graphic driver's education films, awkward sexual hygiene advice, TV commercials and more. A/V Geeks also host the Triangle Home Movie Day each October in Raleigh.

THE CAROLINA THEATRE

309 W Morgan St, Durham

www.carolinatheatre.org

In addition to being the main location of the Full Frame Documentary Film Festival and the host of the N.C. Gay & Lesbian Film Festival, the Carolina Theatre also puts on smaller festivals and series throughout the year: Escapism, in fall, brings action and adventure classics back to the big screen; Nevermore, in winter, features the best of new and classic horror; and the monthly Retrofantasma screens classic horror films with full audience participation.

CARRBORO FILM FESTIVAL

Carrboro Century Center, 100 N Greensboro St

www.carrboro.com/carrborofilmfestival

If, while filming a stellar 20-minute short, you crashed on your friend's Orange County sofa, this festival is for you. Submissions are accepted in two categories—professional and student—and from current and long-ago locals.

THE CINEMA INC

The Rialto Theatre, 1620 Glenwood Ave, Raleigh

www.cinema-inc.org • 919-787-7611

For true cinephiles, Raleigh's oldest film society offers annual subscriptions to see one classic or award-winning movie every month. The season runs from September to August.

Haiku Holiday at Bolin Brook Farm near Chapel Hill, in addition to Haiku in the Gallery events at the Ackland Art Museum, Haiku Walks and regular meetings (contact for locations).

SACRIFICIAL POETS

www.sacrificialpoets.com

Formerly known as the Chapel Hill Slam Team, this group of 13- to 19-year-olds changed its name in 2008 to commemorate a founding member who was murdered. Since its beginning, Sacrificial Poets has focused on inspiring and fostering artistic expression and personal growth by bringing attention to social justice issues through written and spoken word. In addition to participating in slam competitions, the group hosts a monthly all-ages open mic at Flyleaf Books.

THEATER

ACTORS COMEDY LAB

www.actorscomedylab.com

Actors Comedy Lab is a small comedy acting troupe based in Raleigh. Their next co-production with Raleigh Little Theatre, *The Complete Works of William Shakespeare (abridged) [revised]*, covers all 37 Shakespeare plays in 97 minutes and is London's longest-running comedy.

ARCHIPELAGO THEATER

www.archipelagotheatre.org • 919-929-7006

Archipelago operated in France until its founders moved the company to Chapel Hill in 1991. They will present a new original production, *The Narrowing*, in spring 2013.

BARE THEATRE

www.baretheatre.org • 919-322-8425

Bare Theater presents modern interpretations of classic plays as well as new works, all "without things like production value." They recently performed *Let Them Be Heard* at Historic Stagville's Juneteenth Celebration, and they'll be at SPARKcon 2012.

BURNING COAL THEATRE COMPANY

www.burningcoal.org • 919-834-4001

With main stage and second stage productions, Burning Coal often casts outside their usual company members. In addition to performances at the renovated Murphey School Auditorium in Raleigh, the company recently hosted the Triangle's first festival of political devised theater.

DEEP DISH THEATER

www.deepdishtheater.org • 919-968-1515

Through their typical schedule of four shows a year with smaller side performances like singer/songwriter showcases, Deep Dish Theater aims to challenge performers and audiences to think and confront local issues.

FIGHT OR FLIGHT

www.fightorflighttheater.com

Hailing from New York City, Fight or Flight takes theater to new heights—literally. The company performs parts of their productions on low-flying trapeze. Fans of puns should check out their website for failed company slogans ("Trapeze-y Does It") and names ("Trapeze-us Christ").

GHOST & SPICE PRODUCTIONS

www.ghostandspice.com • 888-239-9253

Ghost & Spice organizes performances with a

"small but mighty" approach, emphasizing acting and directing instead of production costs. Their latest season featured Neil Simon's *Last of the Red Hot Lovers* and the "kitchen sink" British theater piece *A Taste of Honey*.

HAYMAKER

www.gohaymaker.com • 919-912-9429

Haymaker is three writer/performer friends from Pennsylvania, Texas and Massachusetts who met in Washington, D.C., and settled in Durham. It's our gain. A prototype of original-works, process-driven theater, Haymaker is currently developing *What's That Cost: The Federal Budget and You*.

HOT SUMMER NIGHTS PRESENTED BY THEATRE RALEIGH

www.hotsummernightsatthekennedy.org
919-480-5166

Hot Summer Nights at the Kennedy is a yearly tradition in Raleigh since 2005, combining theater talents from North Carolina and New York to bring more intimate performances to the Triangle. Recent shows include David Mamet's incendiary *Race*.

THE JUSTICE THEATER PROJECT

www.thejusticetheaterproject.org • 919-264-7089

The Justice Theater Project partners with local activist and advocacy groups and uses performances to bring attention to the poor, the marginalized and the oppressed. As deep as it sounds, it's also effective. The 2012-13 season includes *Frost/Nixon* and Langston Hughes' *Black Nativity*.

LITTLE GREEN PIG THEATRICAL CONCERN

www.littlegreenpig.com • 919-452-9204

Little Green Pig pushes the limits, applying the values of Enlightenment and Reason to the "deconstruction and 'violation' of sacred texts." Their current adaptation of Shakespeare's *Richard II* is called *Richie*, features an all-female cast and is set in downtown Durham.

MANBITES DOG THEATER

www.manbitesdogtheater.org • 919-682-4974

Manbites Dog has put on more than 100 shows since their formation in December 1987. In celebration of their 25th anniversary, this season features a restaging of their first production, *Seventy Scenes of Halloween*. In addition, their Other Voices series continues to invite guest companies and artists into their Durham space.

NC THEATRE

www.nctheatre.com • 919-831-6941

N.C. Theatre specializes in bringing Broadway musicals to Raleigh. They'll begin 2013 with *Nerds*, chronicling Bill Gates' and Steve Jobs' rise to warring titans, and conclude their 30th season with *Altar Boyz*, chronicling the fictitious "Raise the Praise" tour of a foot-stomping, rafter-raising, Christian boy-band.

PAPERHAND PUPPET INTERVENTION

www.paperhand.org • 919-923-1857

Using household materials and assorted stuff to create larger-than-life puppets, masks shadow plays, Paperhand puts on performances, parades and pageants with the overarching theme of love for the Earth and its creatures. See behind the scenes while lending a hand at volunteer work/play days at their Saxapahaw studio.

PLAYMAKERS REPERTORY COMPANY

www.playmakersrep.org • 919-962-7529

Although it's the resident professional theater at UNC-Chapel Hill, PlayMakers isn't just for students. The 2012-13 main stage season features a PlayMakers-commissioned adaptation of Moliere's *Imaginary Invalid* about the health care industry, while the second-stage PRC2 features a new take on *The Rite of Spring* by musical/spoken word ensemble UNIVERSES commissioned in concert with Carolina Performing Arts.

RALEIGH LITTLE THEATRE

www.raleighlittletheatre.org • 919-821-4579

Raleigh Little Theatre is one of the country's oldest continuously operating community theaters; the main theater, amphitheater and adjoining Rose Garden were constructed by the WPA. Each season features 11 shows; 2012-13 brings *Rocky Horror Picture Show* back to the stage along with two plays based on Grimm Brothers stories.

THEATRE IN THE PARK

www.theatreinthepark.com • 919-831-6936

Using Raleigh's Pullen Park as their permanent location, Theatre in the Park has spent 60 years performing for the passers-by as well as the more dedicated theater fans. Their 2012-13 season wraps up with *Fuddy Meers*, which follows a young woman who loses her memory each time she goes to sleep through one harrowing and hilarious day.

TRANSACTORS IMPROV COMPANY

www.transactors.org • 919-824-0937

Transactors began as a children's theater company in Carrboro in 1983 but along the way morphed into the professional touring improv theater company it is today. Their tagline says it all: "If you laugh, we're doing comedy. If you don't, we're doing drama."

PERFORMING ARTS VENUES, AMPHITHEATERS & ARENAS

THE ARTSCENTER

300-G E Main St, Carrboro
www.artscenterlive.org • 919-929-2787

The ArtsCenter's offerings include concerts, theater shows, children's programs and gallery exhibits. The Triangle Jazz Orchestra's open rehearsals are held here, as are No Shame Theatre performances, Sacrificial Poets slams, A/V Geeks screenings and concerts by the likes of Janelle Monáe and Y La Bamba.

ARTS NC STATE

www.ncsu.edu/arts • 919-513-1800

Arts NC State's Center Stage series presents theater and dance ensembles, musicians from various genres and a series for children. The Capitol Steps, Ninety Miles, Kathy Mattea and Twenty Twenty are highlights of the 2012-13 season. Throughout the year, arts also find an outlet at NSCU's Gregg Museum, Crafts Center and departments of dance, theater and music.

CAROLINA PERFORMING ARTS

www.carolinaperformingarts.org • 919-843-3333

Carolina Performing Arts brings 30-plus shows to UNC's Memorial Hall annually. The 2012-13 season

features an international project to commemorate the 100th anniversary of Stravinsky's *The Rite of Spring*, with themed performances by the Joffrey Ballet, puppeteer Basil Twist and the Silk Road Ensemble featuring Yo-Yo Ma.

THE CAROLINA THEATRE

309 W Morgan St, Durham
www.carolinatheatre.org

Possibly better known for its film offerings, the Carolina Theatre also presents performing arts in its Fletcher Hall auditorium, which has been restored to its 1926 decor. The 2012-13 season includes Anjelah Johnson, Bellydance Superstars, Marc Broussard, Nnenna Freelon with John Brown, Arlo Guthrie, HAHN-BIN and Jungle Jack Hanna.

DUKE PERFORMANCES

www.dukeperformances.org • 919-660-3356

Duke Performances pulls ever-wider audiences to its exquisitely curated offerings of leading artists in blues, folk, classical, world music and dance. A few of the 2012-13 season highlights: the Mountain Goats + Anonymous 4, Meshell Ndegeocello, Meow Meow, Megafaun + Glenn Kotche, The Mighty Clouds of Joy, Mike Daisey, Meredith Monk.

DURHAM PERFORMING ARTS CENTER

123 Vivian St • www.dpacnc.com • 919-688-3722

Since opening in 2008, Durham's oft-lauded performing arts center has hosted everything from Broadway productions (*Avenue Q*, *Oprah Winfrey's The Color Purple*) to comedians (Cedric the Entertainer, Louis CK) and musicians (Morrissey, Erykah Badu). The 2012-13 season includes *Jekyll & Hyde*, David Sedaris and Fiona Apple.

KOKA BOOTH AMPHITHEATRE

8003 Regency Pkwy, Cary
www.boothamphitheatre.com • 919-462-2025
Home to the N.C. Symphony's Summerfest series, the outdoor Booth Amphitheatre also has a Movies by Moonlight film series and hosts special events (Beer, Bourbon & BBQ Festival) as well as musical and theater performances (Ben Folds Five, annual Shakespeare productions).

PNC ARENA

1400 Edwards Mill Road, Raleigh
www.thepncarena.com • 919-861-2300

Although the PNC Arena's schedule is largely dominated by Carolina Hurricanes and N.C. State Wolfpack games, its ample space is also used for special events like Cirque du Soleil, Disney on Ice, WWE and the occasional music performance.

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www.progressenergycenter.com • 919-996-8700

The Progress Energy Center has enough venues and small rooms within it to cater to almost any kind of event. Groups calling the center home include Broadway Series South, Hot Summer Nights at the Kennedy, Carolina Ballet, N.C. Theatre, N.C. Opera, N.C. Symphony and Pinecone.

RALEIGH AMPHITHEATER

500 S McDowell St
www.raleigh-amphitheater.com • 919-996-8530

Set in the middle of downtown Raleigh, the city's amphitheater allows concertgoers to continue their night with close bars and restaurants. And the view of the Shimmer Wall is lovely. Since opening in



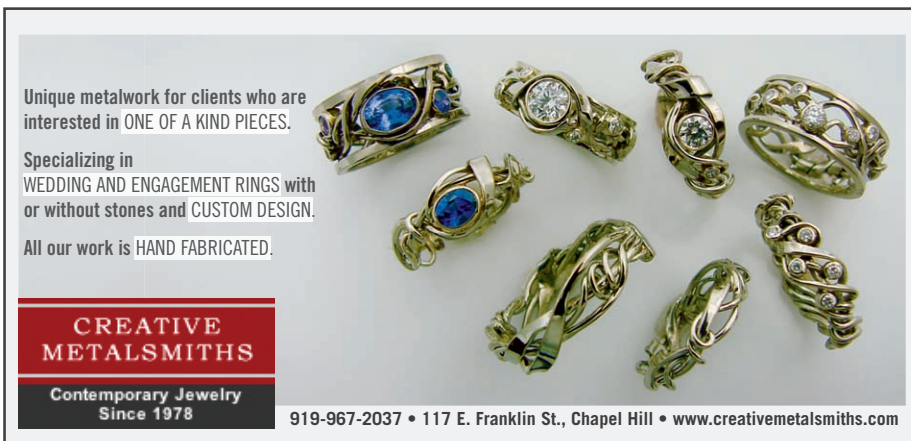
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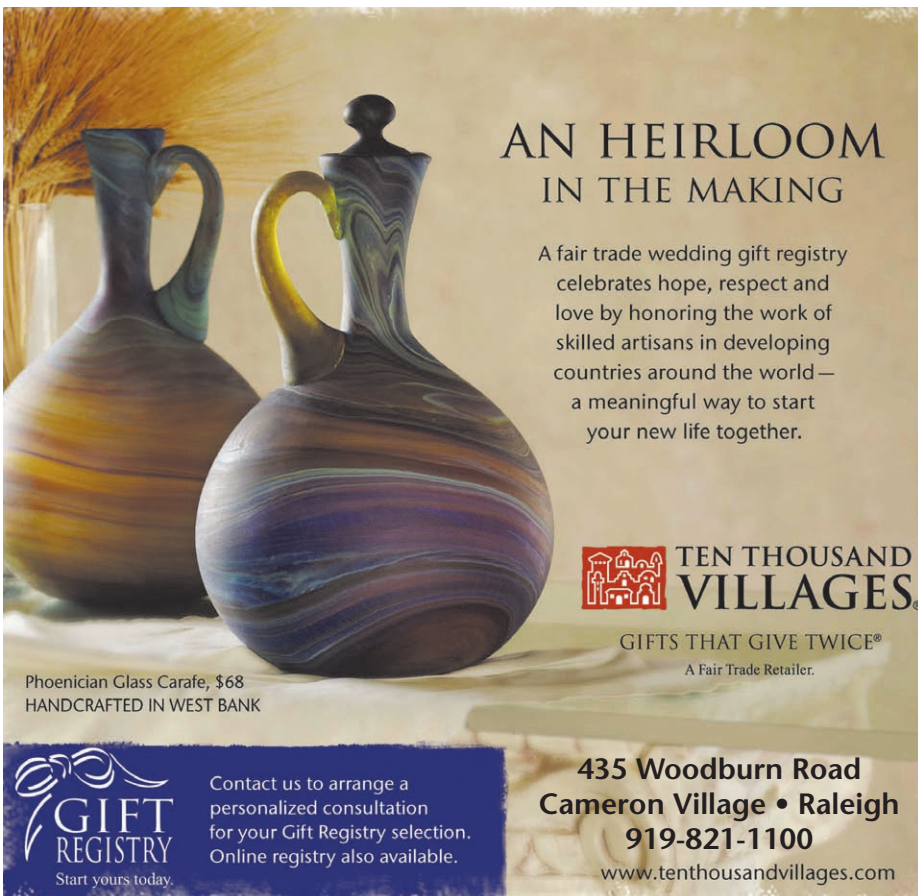
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www.tenthousandvillages.com

2010, it's hosted Kesha, Wilco, Wiz Khalifa, Maroon 5, O.A.R., Alice Cooper, Backstreet Boys and dozens of others.

TIME WARNER CABLE MUSIC PAVILION AT WALNUT CREEK

3801 Rock Quarry Rd, Raleigh
www.livenation.com • 800-745-3000

Still referred to by many as simply "Walnut Creek," this outdoor pavilion books through Live Nation.

KEY MUSIC CLUBS

CASBAH

1007 W Main St, Durham
www.casbahdurham.com • 919-687-6969

Wondering about the name? The triple arches were installed during extensive remodeling in the 1960s; the building was constructed in the 1920s and for most of its life was a flower shop. Now it arranges everything from hip-hop to metal.

CAT'S CRADLE

300 E Main St, Carrboro
www.catscradle.com • 919-967-9053

Everybody who was ever anybody has played Cat's Cradle—and still does. Having hosted the likes of Iggy Pop, Public Enemy and Nirvana in its four-plus decades, this club is as well known outside the Triangle as it is to locals.

THE CAVE

452-1/2 W Franklin St, Chapel Hill
www.cavernatavern.com • 919-968-9308

At the end of a small alley below street level, Chapel Hill's oldest tavern pours the drinks, books the bands and welcomes the dogs. A townie bar in

the best sense of the word, The Cave's music bookings began proliferating way back in the mid-'80s.

KINGS BARCADE

14 W Martin St, Raleigh
www.kingsbarcade.com • 919-833-1091

Opened, by musician-owners: July 1999. Building demolished, by the city: April 2007. Reopened in a new building, looking and sounding even better: August 2010. Kings' resurrection is proof that a handful of talented, driven, rock 'n' roll adults can crown a city.

LINCOLN THEATRE

126 E Cabarrus St, Raleigh
www.lincolntheatre.com • 919-821-4111

Countering the Triangle's indie rock alliances with closer-to-mainstream major attractions for just over a decade, the Lincoln Theatre also offers a blessedly multi-tiered experience, so you don't have to curse the tall dude in front of you.

LOCAL 506

506 W Franklin St, Chapel Hill
www.local506.com • 919-942-5506

Where Cherry Valence drummer Nick Whitley once broke his bones jumping offstage in a flight of rock: Few places are as deeply ingrained in the fabric of Triangle music as the small and intimate, dark and divey Local 506.

MOTORCO MUSIC HALL

723 Rigsbee Ave, Durham
www.motorcomusic.com • 919-901-0875

This former car dealership got a redesign and became Durham's largest rock club by a good margin. Motorco's two spaces, the Showroom and the Garage Bar, showcase local and touring acts.

THE PINHOOK

117 W Main St, Durham
www.thepinhook.com • 919-667-1100

The Pinhook was the first of the new Durham venues, and its successful recent "Your Venue, Your Sound" Kickstarter campaign confirmed how cherished it is in the community. Diverse local and national acts are featured alongside DJs and dance parties.

THE POUR HOUSE MUSIC HALL

224 S Blount St, Raleigh
www.the-pour-house.com • 919-821-1120

Two keys to the 14-year-old Pour House: It's a consistent winner of Best Place to Hear Bluegrass in the *Indy's* annual readers poll, and it's hosted about half of the annual Double Barrel Benefits for N.C. State's popular student-run radio station, WKNC.

MUSIC GROUPS

THE ART OF COOL PROJECT

www.theartofcoolproject.com

A jazz and jazz roots project striving to cross boundaries by bringing together a mix of people and creativity, The Art of Cool presents two monthly concert series (first Fridays in Raleigh and third Fridays in Durham) featuring local musicians playing bebop, hip-hop and more.

THE CIOMPI QUARTET

www.ciompi.org • 919-757-2309

Duke's resident string quartet travels the Triangle and the globe with its intelligent and sophisticated performances and is a regular feature of the Duke Performances season.

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Carolina Friends School

www.cfsnc.org

COMMON WOMAN CHORUS

www.commonwomanchorus.net

This feminist choir formed in 1983 to use music as a way to rejoice in all expressions of gender and identity and to call for social change.

DURHAM SAVOYARDS

www.durhamsavoyards.org

Operettas with the Durham Savoyards have undergone some changes since the group first formed, but three things remain constant: singing "God Save the Queen" (with help from the audience) before every show, a benediction of "Hail Poetry" and a production of Gilbert and Sullivan. In March 2013, that's *The Pirates of Penzance* in celebration of their 50th year.

FORTY ACRES

www.fortyacres.org

Forty Acres promotes roots music in the Triangle by sponsoring house concerts featuring local and regional up-and-coming musicians and musicians with a growing following.

INDIAN CLASSICAL MUSIC & DANCE SOCIETY

www.icmds.org

Since 1987, ICMDs has organized concerts by eminent artists and hosted programs by local artists. Recent bills include a classical Veena performance and a Kuchipudi dance ballet as well as a concert by Anoushka Shankar presented in conjunction with Duke Performances.

LITTLE GERMAN BAND & DANCERS

www.prosit.org

This group of more than 80 fully costumed musicians and dancers has made six trips to Europe and recorded nine albums in its 40-year history. Not surprisingly, most performances fall in October.

MALLARMÉ CHAMBER PLAYERS

www.mallarmemusic.org • 919-560-2788

Taking their name from French poet and philosopher Stéphane Mallarmé—who believed that true art is created through a unity of music, dance, literature and the visual arts—the Mallarmé Chamber Players are a flexible, interdisciplinary ensemble whose five annual concerts include one played on period instruments.

MUSIC MAKER RELIEF FOUNDATION

www.musicmaker.org • 919-643-2456

Ironing Board Sam, Precious Bryant, Boo Hanks, Algia Mae Hinton: Music Maker is dedicated to helping the forgotten heroes of Southern roots music by partnering with artists over the age of 55 on a yearly income of less than \$18,000 and meeting their day-to-day needs while building their careers. Concerts are scheduled throughout the year, and CDs are available online.

NC JAZZ REPERTORY ORCHESTRA

www.ncjro.org • 919-962-7560

The NCJRO repertoire includes works from Duke Ellington, Count Basie and Benny Goodman as well as music by Charles Mingus, Thelonius Monk and staff writers William Fritz and Gregg Gelb. The 18-piece orchestra has four performances scheduled for 2012–13, its 20th year, and also educates through clinics and school programs.



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NC MASTER CHORALE**www.ncmasterchorale.org • 919-856-9700**

As if the 170 voices of the N.C. Master Chorale, directed by Alfred E. Sturgis, aren't enough on their own, be on the lookout for collaborations with ensembles including the N.C. Symphony and Carolina Ballet. The smaller, 22-member Chamber Choir also performs choral pieces in the Triangle and around the state.

NC OPERA**www.ncopera.org • 919-792-3850**

Two longstanding ensembles—Capital Opera Raleigh and the Opera Company of North Carolina—merged in 2010 to create N.C. Opera. The group presents main stage shows at Progress Energy Center as well as local and emerging groups at other Triangle locations.

NC SYMPHONY**www.ncsymphony.org • 919-733-2750**

Director Grant Llewellyn leads the 65-piece N.C. Symphony for 175 annual performances at venues across the state, including the symphony's home base at Meymandi Concert Hall. In celebration of its 80th year, the 2012–13 season features “high-energy presentations of orchestral favorites, innovative multimedia programs and provocative new collaborations with artists from across the world.”

NEW MUSIC RALEIGH**www.newmusicraleigh.org**

Founded in 2009, this collective of classically trained musicians presents contemporary works by living composers. With no fixed instrumentation, each performance is an opportunity to challenge tradition, engage audiences and give voice to modern composers such as Steve Reich, Missy Mazzoli and Nico Muhly.

PINECONE**www.pinecone.org • 919-664-8302**

Since 1984, the Piedmont Council of Traditional Music has been preserving, presenting and promoting folk music by supporting artists, connecting fans and educating audiences. Their 150 annual programs showcase predominantly local and regional musicians representing cultural communities from blues to bluegrass and Moravian to Native American.

THE RALEIGH RINGERS**www.rr.org • 919-847-7574**

An internationally acclaimed community handbell choir based in Raleigh, the Ringers travel throughout the year but return home for the holidays. Their annual Christmas show at Meymandi Concert Hall should be seen in person at least once.

REALLY TERRIBLE ORCHESTRA OF THE TRIANGLE**www.rtoot.org**

It's no use, we're just going to quote the website: “The Really Terrible Orchestra of the Triangle exists to encourage those who have been prevented from playing music together with others, either through lack of talent or some other factor, to rehearse and perform in an ensemble of similarly afflicted players.”

SECOND SHIFT A CAPPELLA**www.second-shift.org**

Members of this adult a cappella group (and their

friends) arrange their songs, which include Cascadia's “Evacuate the Dancefloor,” Dolly Parton's “9 to 5,” Smashmouth's “All Star,” Stevie Wonder's “Superstition” and the Star Spangled Banner.

SHAPE NOTE SINGERS OF THE TRIANGLE**www.ncshapenote.org**

Fa-So-La, with the occasional Mi: Shape-note singing is done a cappella, exuberantly and at full volume, and this group says anyone can do it. Up to the challenge? They meet on second Sundays in

Arts/Entertainment**BROADWAY SERIES SOUTH****2 E. South St., Raleigh****919-996-8706****www.progressenergycenter.com/broadway-series-south**

Broadway Series South presents first class entertainment that includes National Broadway touring shows, concerts and comedians in the Progress Energy Center, Raleigh Amphitheater and Convention Center.

CAROLINA PERFORMING ARTS**208 E. Cameron Ave., Chapel Hill****919-843-3333****www.carolinaperformingarts.org**

Carolina Performing Arts is the presenting series at UNC-CH. Our mission is to enrich lives by creating and presenting exceptional arts experiences and connecting them with the University community and beyond.

CEDAR CREEK GALLERY**1150 Fleming Rd., Creedmoor****919-528-1041 • www.cedarcreekgallery.com**

Cedar Creek Gallery is 4,000 square feet of pottery, blown glass, jewelry, wood and more. Made by local, regional and national craftspeople. Open 10 am–6 pm, seven days a week.

DUKE UNIVERSITY CHAPEL MUSIC**Duke University Campus, Durham****919-684-3898 • chapel.duke.edu**

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GREGG MUSEUM OF ART & DESIGN**2610 Cates Ave., NCSU Talley Student Center, Raleigh****919-515-3503 • www.ncsu.edu/gregg**

Each semester the Gregg, NC State's collecting museum, mounts several exciting new exhibitions that explore the realms of objects and ideas while making its collections of 25,000+ cultural treasures available for anyone to study and enjoy. Ranging from tribal artifacts and folk pottery to haute couture and fine art, all events and exhibitions are free.

INTERNATIONAL FOCUS, INC**3700 National Dr., Suite 214, Raleigh****919-782-0552 • www.internationalfocusnc.org**

International Focus supports North Carolina's international and native communities through cross-cultural communication, education, respect, and the celebration of global culture, arts and cuisine.

Durham and fourth Sundays in Raleigh, and their annual Sacred Harp Convention is in March.

TRIANGLE BRASS BAND**www.trianglebrass.org**

Physicians, lawyers, computer programmers and carpenters compose this British-style brass band first organized in 1986. The group also supports two award-winning youth brass bands.

MERGE RECORDS**PO Box 1235, Chapel Hill, NC 27514****www.mergerecords.com**

Durham-based independent music label founded in 1989. Arcade Fire, The Love Language, M. Ward, The Mountain Goats, Polvo, She & Him, Spoon, Superchunk, Wye Oak and more.

NORTH CAROLINA MUSEUM OF ART**2110 Blue Ridge Rd., Raleigh****919-839-NCMA (6262) • www.ncartmuseum.org**

The NCMA offers art in many forms, from visual to musical and natural to architectural. Journey through 5,000 years of art beautifully displayed in two buildings and throughout the 164-acre Museum Park.

PINECONE-PIEDMONT COUNCIL OF TRADITIONAL MUSIC**PO Box 28534, Raleigh****919-644-8302 • www.pinecone.org**

Nonprofit organization dedicated to preserving, presenting and promoting traditional music, offering free & ticketed concerts, jam sessions, youth music camps, weekly radio show, and more!

PNC ARENA**1400 Edwards Mill Rd., Raleigh****www.thepncarena.com • 919-861-2300**

The PNC Arena is home to the NHL Carolina Hurricanes and NC State Men's Basketball. Annually, the PNC Arena hosts more than 150 events including major concert tours & family shows.

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THE TEMPLE THEATRE COMPANY**120 Carthage St., Sanford****919-774-4512 x. 221 • www.templeshows.com**

The Temple Theatre Company is a non-profit professional theatre whose mission is to entertain, enlighten, educate and enrich lives through the performing arts.

TRIANGLE GAY MEN'S CHORUS

www.tgmchorus.org

Since its inception in 1995, the Triangle Gay Men's Chorus has performed everything from blues to gospel and classical to popular tunes.

TRIANGLE JEWISH CHORALE

www.trianglejewishchorale.org

The Triangle Jewish Chorale sings ancient and contemporary secular and religious music in Yiddish, Hebrew, Ladino, Russian and English. You don't

have to be Jewish to join, you just have to be able to sing in tune and listen to others at the same time.

VOICES TOGETHER

www.voicestogether.net • 919-942-2714

Voices Together utilizes the therapeutic qualities of music and the structure of a chorus to bridge the gap between people with disabilities and their communities. The 13-member Voices Together Singers ensemble performs several times a year and has been featured at Durham Bulls games and prior to the N.C. Symphony at Meymandi Hall.



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MARBLES KIDS MUSEUM

201 E. Hargett St., Raleigh

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www.mchdurham.org • 919-489-9045

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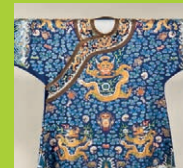
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food

If you had a mind to, you could spend a year dining in Triangle restaurants and never sit down to an American meal. Choose from tortas at La Vaquita in Durham and tabouleh at Sitti in Raleigh; curry at Udupi in Cary and com chien at Lime & Basil in Chapel Hill. At some point you'd probably hanker for barbecue or pimento cheese, but it could take a while.

In this section, Joe Schwartz and Curt Fields **fly through several time zones' worth of international cuisine**, focusing on types that are often overlooked. Victoria Bouloubasis speaks with Chef Kabui, a food activist from Kenya who settled first in Apex and later in Durham. Looking for an ethnic meal? Check out the restaurant listings and eat your way around the world.

—Lisa Sorg





PHOTO BY SAM TRULL

Chef Kabui cooks in the kitchen of Granite Springs Farm in Pittsboro for an Organics and Sound dinner that celebrates local food and culture.



Korea Population: 48.8 million (South) 24.5 million (North) • Capital: Seoul (South); Pyongyang (North) | **Greece** Population: 10.7 million • Capital: Athens | **Vietnam** Population: 91.5 million • Capital: Hanoi | **Afghanistan** Population: 30.4 million • Capital: Kabul | **Turkey** Population: 79.7 million • Capital: Ankara | **Germany** Population: 81.3 million • Capital: Berlin | **Czech Republic** Population: 10.1 million • Capital: Prague | **Poland** Population: 38.4 million • Capital: Warsaw | **Lebanon** Population: 4.1 million • Capital: Beirut

Think small.

That's a good rule to follow when seeking out the Triangle's authentic cuisines. A tiny joint in a strip mall often is a better bet than a stand-alone restaurant with the latest interior design trends.

Chinese, Mexican, Italian and Indian restaurants—both the strip-mall and white tablecloth varieties—are as common in the Triangle as sweet tea. Yet with the area's increasing ethnic diversity, there are now other exotic eats, including sophisticated takes on Eastern European classics, tender lamb with Middle Eastern spices that dance on your palate, and Asian soup with eight cuts of beef and a broth that reminds you of home. Here is a selection:

A well-traveled palate

By Curt Fields
and Joe Schwartz

and bulgogi beef; the veggies provide crunch while the beef adds a touch of spiciness.

Located down the road from Chosun Ok is **Vit Goal Korean Tofu** (2107 Allendown Drive, Durham; 919-361-9100). It too is located in a shopping center and, in case you

weren't paying attention to the name, specializes in tofu dishes. The eatery does things with tofu that will banish thoughts of flavorless chewy hunks. The tofu you find here is soft with a pleasant mouthfeel. The best way to experience it is in one of the restaurant's stews, which feature bits of tofu along with your choice of beef, vegetables or seafood. Unconvinced? Vit Goal has other options such as a tasty Korean casserole and the de rigueur bibimbap.

Cary may not be the first place you think of for Korean food, but **KoMo KoMo** (1305 N.W. Maynard Road; 919-462-3555, www.komokomonc.com) is a standout. KoMo KoMo is also in a shopping center—we told you they were prime hunting grounds for foodies—and, while small, it is a bit cuter-looking than most similar places thanks to a

KOREAN

Chosun Ok (2105 N.C. 54 East, Durham; 919-806-1213, www.chosunokkorean.com), is the perfect example. You can find it in a shopping center amid a Taco Bell, a Pizza Hut and a tire center, among other establishments. The lunch buffet is an especially good option for sampling beef or pork bulgogi (a Korean style of marinated meat), kimchi, soups and vegetable dishes. Jam pong, a mildly spicy seafood noodle soup, is popular. And if you want a lot of heat, you can request that the kitchen crank up the spice level. Chosun Ok also excels at its dol sot bibimbap, which combines veggies, rice

Kim chi and seafood pancakes at Chosun Ok in Durham



PHOTO BY JEREMY M. LANGE

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lighter color scheme and a restrained approach to decorating (whoever hung the art and shelves clearly understands the axiom that less is more). The menu departs from the typical Korean restaurant because a considerable part of it is devoted to French food. There is some fusion of the two cuisines, but generally it is an either-or proposition when ordering. The Korean smoked pork bibimbap is tender and tasty. And if you have a sweet tooth, the French influence translates to a better dessert selection than at most Korean establishments. I'm looking at you, Belgian chocolate brownie with bourbon caramel sauce.

Also in Cary is **Tangerine Café** (2422 S.W. Cary Parkway; 919-468-8688, www.tangerinecafecary.com). While the list is long and sad of restaurants that try to provide a pan-Asian menu yet fail in distinguishing the region's diverse flavors, Tangerine hits the mark more often than not. Its Korean beef is tender and marinated in a barbecue sauce that strikes a lovely balance of salty sweetness.

Sweet-potato leek soup with caramelized apple at KoMo KoMo in Cary

Sticking with Korean and nothing but Korean and doing it well is **Seoul Garden** (4701 Atlantic Ave., Raleigh; 919-850-9984, www.raleighseoulgarden.com). The menu offers authentic Seoul food (you didn't really expect that pun to go untouched, did you?) and the prices are reasonable, especially at lunch. Lunch specials average \$8.99, and a good choice is the ja jang myung, a beef and noodle dish with black bean paste. The barbecue beef short ribs draw high marks, as does the bulgogi and the japchae (sweet potato noodles). —CF

Other places for a taste of Korea:

Inter Korea House 4731 N.C. 55, Durham; 919-572-9132

Korean Gardens 748 E. Chatham St., Cary; 919-388-3615

Minga 116 Old Durham Road, Chapel Hill; 919-933-1773

Waba 2502 ½ Hillsborough St., Raleigh; 919-833-1710

Hayashi-ya Japanese Cuisine 8401 Brier Creek Parkway, Raleigh; 919-206-4333, hayashiyaraleigh.com

PHOTO BY JEREMY M. LANGE

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Bulkogi Korean BBQ (food truck) Check the truck's Twitter feed @NCBulkogi for its current location.

GREEK

For Greek food made fast (but not fast food), **Taza Grill** (6325 Falls of Neuse Road, Raleigh; 919-872-7161, www.tazagrill.com) is a solid choice. The menu is fairly simple, so much the better for cooking it fresh and fast. Gyros, tabbouleh and kabobs are the primary choices. The feta cheese gyro warms you like comfort food. Accompany it with scoops of yummy hummus on pita chips. If you have kids (or even an adult picky eater) with you, don't worry—Taza also has fries, chicken tenders and burgers.

In a similar vein is **Aladdin's Eatery** (6325 Falls of Neuse Road, Raleigh; 919-878-7690 and 8201 Brier Creek Parkway, Raleigh; 919-806-5700, www.aladdinseatery.com). Yes, it is a chain with locations in six states. Still, it is not a bad choice for a quick bowl of lentil soup or a falafel salad with a sfiha plate.

Neomonde also takes the café approach at its three Triangle locations (10235 Chapel Hill Road, Morrisville, 919-466-8100; 3817 Beryl Road, Raleigh, 919-828-1628; 9650 Strickland Road 919-847-2700 www.neomonde.com). The cafés are the outgrowth of the Neomonde Baking Co., founded in Raleigh in 1977. As you might suspect based on its origins, Neomonde takes its breads seriously. You will end up ordering extra loaves to take home, because they are delicious. But before you fill up on bread, don't forget to check out offerings such as meat pie, spinach fatayer and the vegetable moussaka.

For a more traditional dining experience, head to **Spartacus Restaurant** (4139 Durham-Chapel Hill Blvd., Durham; 919-489-

2848, www.spartacusrestaurant.com). Appetizer choices include flaming saganaki—oven-baked cheese, so satisfying that it's tempting not to share it with anyone else in your party. Spartacus also offers the option of adding tomatoes or spinach to the dish, but why you would want to tamper with such bliss is beyond me. Entrée options include Greek-style salmon and seafood shishkebob. Do they do such dishes well? Yes, but don't take our word for it. Spartacus won an *Indy* Best of the Triangle readers' poll in 2011 and won a similar survey in *The Herald-Sun*.

Also in Durham is **Papas Grille** (1821 Hill-andale Road; 919-383-8502, www.papasgrille.com), which has been serving Greek and Mediterranean cuisine since 1994. You could easily spend an evening dining from the restaurant's mezze menu of small plates with tirosalata, dolmades, saganaki cheese

flambé, baked manouri cheese and spring lamb lollichops. —CF

MEDITERRANEAN

With its high ceilings, wooden bar and natural light emanating from an expanse of front windows, **Sitti**, in downtown Raleigh (137 S. Wilmington St.; 919-239-4070, www.sitti-raleigh.com), is always packed—and for good reason. The meat and fish entrées are outstanding: Try the scallops or the kibbee mikli, fried dumplings of ground beef and lamb mixed with cracked wheat onion stuffed with the meat, onion, pine nuts and spices. And for people who prefer gluten-free, vegan and vegetarian options, the menu is stacked with salads (goat cheese and oranges with dates and walnuts in lemon vinaigrette), kabobs (you'll want to bathe in the harissa sauce) and main platters, in-



Bread-n-Kabob matriarch Hoorah Loynab with her granddaughter, Nahil, and a sampling of the buffet: sabzi rice with spinach, basmati rice, cauliflower, chicken curry, chickpeas, chicken korma and cardamom and mint tea.

PHOTO BY D.L. ANDERSON

cluding a hefty falafel and vegetable plate.

Two fun facts: “Sitti” means grandmother in Lebanese. The owners have also installed beehives on the restaurant roof in order to harvest the honey.

For authentic Turkish and Mediterranean choices, head to **Bosphorous** (329-A N. Harrison Ave., Cary; 919-460-1300, www.bosphorus-nc.com). Among the offerings you will find at this cozy restaurant are cigar bourek (feta, parsley, onions in fried filo dough, perfect for those of us raised on a Southern deep-fried diet), seafood guvec (a casserole of seafood and veggies), adana kabob (spicy grilled lamb or beef) and ali nazik (ground lamb and beef mixed with garlic and other spices, served over bread and topped with marinara and yogurt garlic sauces). —CF

Baba Ghannouj Lebanese Bistro (2200 W. Main St., Durham; 919-286-6699, www.baba-ghannoujdurhamnc.com) is located next to Duke University and serves Greek and Lebanese food. Assorted kabob platters dominate the entrée choices. Grilled halloumi cheese makes a nice appetizer. —CF

Other quality Greek and Mediterranean dining options include:

Solomon’s Mediterranean Restaurant 7333 Six Forks Road, Raleigh; 919-844-4977, www.solomons-restaurant.com

Taverna Agora 6101 Glenwood Ave., Raleigh; 919-881-8333, www.tavernaagora.com

La Shisa 908 N.E. Maynard Road, Cary; 919-388-8330, www.lashish.net

Bergama 3520 Hillsborough Road, Durham; 919-383-0300, www.bergamacafe.com

GERMAN

On the lighter side—which admittedly isn’t saying much when discussing German cuisine—there is **Guglhupf** (2706 Durham-Chapel Hill Boulevard; 919-401-2600, www.guglhupf.com). Part bakery, part café, Guglhupf serves food that is as easy on the mouth as the name is difficult and will dispel many of your preconceived notions about German food, such that it’s heavy. Try the maultaschen (pasta dough stuffed with potato, corn, onions, spinach and smoked gouda) and the traditional wiener schnitzel. The Southern German potato salad made with beef broth is especially worth trying.

There is also the **Bavarian Brathaus** (4010 Durham-Chapel Hill Blvd., Durham; 919-381-6412, www.bavarianbrathaus.info). The décor feels faux touristy, but the experience becomes more authentic once the kitchen’s work hits your table. Goulash, schnitzel of many kinds, herring and of course brats, lots of brats, will fill your plate and belly. The Brathaus has an outdoor beer garden and serves more than 60 beers on draft or in bottles. —CF

At **J. Betski’s** (10 W. Franklin St., Suite 120, Raleigh; 919-833-7999, www.jbetskis.com), chef/owner John Korzekwinski’s German-Polish cuisine is true to old world technique and flavor—all the sausages are made in house—but he adds a twist with North Carolina ingredients.

Named after his culinary influences—“J” for his grandfather, John, “Bet” for his grandmother, Elizabeth, and “ski” for the family name—J. Betski’s has been in Raleigh at Seaboard Station since 2006.

Korzekwinski’s food is inspired by his childhood meals in New York. His great-uncle was a butcher. His grandmother was Polish, his grandfather, German.

“I thought it would be interesting to showcase the cuisine but also in a way that people can see it’s not just Americanized out of the bag and into the fryer,” he says. “I wanted to show people it can also be hearty, wholesome and can be healthy, actually ... You cook what you believe.”

Sure, they serve schnitzel. Fried pork is the top seller. But J. Betski’s also features seasonal specials based on what’s at the farmers market, such as Carolina grouper served with saffron noodles with okra and zucchini. It’s light, crispy and flaky, not what you would expect from a Polish-German eatery.

He’s found crossover between North Carolina and Polish dishes in his selection of vegetables.

“It shocks people when they come in that it’s not all gravies and grease,” Korzekwinski says.

Lamb Tagine: slow braised lamb shank with apricots, prunes and toasted almond sauce, Babylon in Raleigh

To sample authentic Polish flavors, order the charcuterie plate. It’s like standing inside the refrigerator door and raiding the cold cuts drawer. You get slices of pastrami, marbled speck, liverwurst, pâté, sauerkraut, gherkin pickles, lingonberry preserves and stone and Dijon mustard.

Pierogies, overstuffed ravioli of sorts, are house-made with special fillings. I tried the cabbage and mushroom: substantial, yet delicate. —JS

CZECH

If your dining partner is the kind who sticks to a meat-and-potato diet, try **Klara’s Restaurant** (200 S. Academy St., Suite 100, Cary; 919-319-5656; www.klarasrestaurant.com). The national dish is roasted pork loin, and at Klara’s it’s served in a brown gravy with potato dumplings. It reminds me of pot roast.

Klara’s has been introducing newcomers to Czech cuisine and reminding expats of home since it opened in 2008.

“The first time people come and ask, ‘What is good?’ or ‘What kind of food is that?’ We always mention German food because they know that,” says Chef Jara Hodulak, who hails from the eastern part of the country near the Austrian border. “It’s similar, it’s not the exact same sauerkraut and sausages, but they say, ‘If it’s kind of like German food, it must be good.’”

In a dimly candlelit room with a brown earthy decor and a back wall mural of a Czech street with figures in shadow, Klara’s, like J. Betski’s, takes diners to Eastern Europe. Unlike J. Betski’s though, Klara’s doesn’t try to temper the heavy cuisine.

They have the standards: goulash (cubed



Klara Novakova with a draft of Staropramen and stuffed pork dumpling with ham, bacon, stewed sauerkraut, topped with caramelized onions and leeks at Klara's Restaurant in Cary

beef with onion and hot pepper) and kielbasa, and more inventive, time-honored favorites such as potato dumplings stuffed with ham and bacon. The latter is a 4-inch-tall snowball-like dish, fried and topped with green onions and doused in gravy. It's unapologetically salty.

The tartar, Hodulak's specialty, is worth eating again and again. Raw filet mignon is mixed delicately with white and green onion, egg yolk and mustard and served with homemade bread. The meat melts, and though the dish looks intimidating, it has a familiar taste and feel.

Other notable appetizers include the potato pancakes, which remind me of latkes, and the Devil's Toast, a homemade bread topped with bologna, spicy vegetables and cheese. What's not to love? I couldn't help but smile as I bit into the oozy dish.

Klara's plans to open a second location near N.C. State University in Raleigh. —JS

AFGHAN

A fellow culinary adventurer who accompanied me to **Bread-n-Kabob** says she always gets the same response when she tells friends she's going out for Afghani food: "Really? That sounds good. Wait, what is that?"

That is Afghan restaurant 1013 Bread-n-Kabob (1013 Main St. Durham; 919-680-8048, 1013bread-n-kabob.com).

To the lay-tongues (first-time tasters), Afghani food is similar to Indian, but without that God-help-me-my-mouth-is-ablaze feel.

The \$7.99 buffet, same price for lunch or dinner, includes lentils, potatoes, spinach and chicken korna (a spicy, sweet red sauce with cabbage), salad and chutneys.

Luckily, Bread-n-Kabob is the type of place where asking, "What are you known for?" seems redundant.

The basic buffet includes a crispy, crunchy



naan brushed in olive oil. To round out the staples, try adding an order of the lamb kabob, \$10.49, or the beef kabob, \$10.99. The sliced, boneless, lamb and the beef, chunks of tenderloin filet, are tender 6-ounce portions that have marinated for 10 hours in a special spice rub before they are finished on the grill and served in a pond of olive oil and more spices.

There are 26 tea varieties including chawa—a green tea served with fresh ginger—walnuts and other spices that float atop, and 25 hookah flavors to enjoy.

Ahmad Loynab, born in Kandahar, has run the restaurant with his family since it opened in 1998. It closed from 1998 to 2004 when renovations took longer than expected. They tried re-opening as a sports bar with American pub food, which flopped. Finally in June 2011, Loynab bought a buffet and started cooking traditional Afghani dishes again.

"This is basically the food we would cook at

home," he says. "Rice, meat and bread has to be at the table. It's a part of Afghani tradition. I could cook and serve Indian food if I wanted, but it's not my food from my country."

Back at the buffet, the meal is completed with a dish full of sweet rice pudding with almond slivers. It's a porridge that justifies asking, "Please sir, I want some more."

VIETNAMESE

Lime & Basil (200 W. Franklin St., Chapel Hill; 919-967-5055, www.limeandbasil.com) is my go-to spot for pho, a soup hailing from Hanoi that consists of beef or chicken broth, rice noodles and meat. The dish is so good I often find myself wishing I were flu-ridden, so I could further enjoy the broth's soothing nature.

Here, you can order seven cuts of beef—eye round, shank, flank, fatty brisket, tendon, tripe and meatball and any combination thereof—to put in the dark broth. I savor it

all, especially the varying textures of the cuts.

There's also a chicken version, white meat or dark, and a seafood pho featuring shrimp, fish balls and scallops.

It comes with a tray of bean sprouts, crushed chiles, peppers and, as you might imagine, lime and fresh basil to tailor the taste.

It's worth your likely wait.

Lime & Basil, owned by Tuan Le, is a snug Franklin Street eatery that holds only 46 seats. Often it's more difficult to get into the restaurant than the Dean Dome down the road. (We once had to wait 30 minutes on a midweek summer night, with no students in sight.)

In addition to the staple pho, the lime-painted eatery offers other Vietnamese street food. The menu includes spring rolls served traditional style with lettuce wraps, basil, pickled vegetable and egg, and Saigon noodles that come with a sampling of the open-flame broiler items, notably the lemongrass pork, charred and sweet.

We also sampled the lotus stem salad. The stems are tubular and snap when bitten. They resemble an onion but are milder and accept the fish sauce and lime coating them. They are joined by pork, shrimp, basil, carrots and daikon and topped with peanuts and fried shallots.

The salad is best enjoyed scooped by a shrimp cracker, a packing peanut-like shell that adds a crunch to a dish that's already spicy and sweet with bright citrus. —JS

Fresh fruit and vegetables at Green Flea Market



The Carolina roll, fried oysters and shrimp with cucumber, avocado, tobiko and wasabi remoulade at An New World Cuisine in Cary

A global bazaar at Green Flea Market

By Victoria Bouloubasis

Suggested packing items for a walk through the Green Flea Market in Durham: a fat stack of dollar bills, a smattering of conversational Spanish and a big appetite.

The market livens up a stretch of East Petigrew Street on a vacant lot and former site of a tobacco warehouse. If you call the number (919-308-7657) listed on the website (www.durhamgreenfleamarket.com), you may be greeted by a voice recording of Trans Perry, the son of owner Robert Perry, thanking you for calling the “home of the deep-fried peanut.”

“There are grandmothers that come every weekend just to get their peanuts,” Trans Perry says.

The families have a rule that anyone else can sell anything at the market. Well, almost anything.

“We won’t allow anybody to sell deep-fried peanuts,” Trans Perry says. “But as long as it’s legal, you can sell anything at the market.”

The peanuts are under the Perrys’ purview. They blister the red-skinned legumes with a suspended dunk into gurgling peanut oil before quenching them with salt. (Unsalted is also available.) All weekend, Trans Perry dunks peanuts. Keep that in mind on the way out.

Maybe, in the earlier part of the morning, a bachata rhythm, suave and slick, blasts from a boom box and you bump into a prickly heap of cactus leaves. No worries, you’ve arrived at your destination.

In the morning, produce stalls are already awash in a sea of bobbing cowboy hats and darting kids as families pluck through a wide selection of vegetables. Better get your ripe avocados now; with a little push, the give of the rind signals the edible velvet inside. Somehow, three pounds of fresh tomatoes set you back only a dollar. It is a parallel universe, you think, as a sharp turn around a box of peppers knocks you into a display of roller deodorant.

And then you meet the guy hollering some-

thing about “Nieves!” If high school Spanish serves your memory correctly, you wonder why that guy, in this sweltering Southern heat, is talking about some snow.

Juan Vasilio peddles ice cream, commonly referred to as nieves in his native Mexico. If you ask, he’ll tell you about pushing his uncle’s cart through his hometown of Quatero. Vasilio spins the treats by hand at home, bringing two cream-based and two sorbet-style nieves to the market every weekend.

You’ll tell him it’s too early for ice cream. He’ll tell you it’s never too early for ice cream. And so you toss out all logic and taste it, leading you to buy a treat that is akin to rice-based ice cream. But you’ll be damned if you don’t think that your grandma could have made a killing if she had frozen her rice pudding like that. You can’t put it down and devour the Styrofoam cup-sized dessert-for-breakfast. After all, there’s little difference between this and your usual morning yogurt, you think to yourself.

You’re surrounded by food—taco stand after taco stand—and are lured around back by the jangly, tinny tunes of 3bal (pronounced “tree-bahl”). It’s the latest music craze to hit Mexico, a mashup of pre-Hispanic rhythms mixed with digital tribal house beats.

You slip by the peanuts again and grab a bag to take home. Across the aisles, you notice another steaming cauldron, the contents of which are being stirred by a person brandishing a long pair of tongs. In front of a line of customers, Miguel Morales lifts out a flaccid piece of pigskin that has been slow-simmering for hours. He spreads the wide, fatty piece of hide onto a table and, along with slow-roasted pork meat, hacks through it with a cleaver. He drives in from Wilkesboro every weekend and starts roasting a whole hog at 3 a.m. on Saturdays for market. Curled into a double layer of warm, homemade corn tortilla with cilantro and onion, top it off with a fiery salsa. It’s \$2 well spent.

You can’t bypass the fruit cups: slices of coconut, mango, jicama, papaya, cucumber and more topped with fresh lime juice and a variety of chili powders. Maybe you’ll pick up a pair of New Balance sneakers, or a

pack of batteries or even a few Mexican herbs to toy with over your kitchen stove.

Inside, scantily clad, headless mannequins relive the midriff-baring MTV days of your ’90s youth in designs fit for a Destiny’s Child music video, not real life. Anthony Davies can pretty much sell you anything, but “no bootleg stuff,” he says.

Your eye that giant clock before leaving with an umbrella you had no idea you needed. Around the corner, his wife, Winnifred, prances you through her display of hand-crafted faux flower arrangements. You chat about the beaded necklaces she makes—turquoise is her favorite—and look through the photos of her children’s weddings, before leaving a new woman after a few hefty spritzes of the latest DKNY eau de toilette.

Outside again, a young woman rolls a tiny, soft ball of masa with her palms, her fingers splayed out like the tips of a starfish. She plops it down onto a wooden press and rolls it out into an oblong shape. It is then seared onto the grill and topped with a meat of your choice. Al pastor, chunks of pork marinated in pineapple and a red sauce, fits the huarache nicely. The dish’s name means “sandal” because of its shape. Sopas, the same masa rolled into a thick circle and fried, get a healthy spread of homemade bean paste with a meat topping, tangy crema, lettuce and grated musty cheese. It’s venerated Mexican street fare, and you can’t help but order one of each, with maybe a pulled chicken quesadilla or taco. Hey, when are you going to actually make the masa yourself? This beats the flour tortilla wedged and going dry in the corner of your fridge.

You realize, on the ride home, that you’ve stuffed yourself silly on this culinary adventure swathed in unpronounceable delicacies and bargains. Gorda is how you feel. Muy gorda. Blame it on vacation. You just scored a great oferta on a rhinestone-studded trucker hat bearing the holy image of the Virgen de Guadalupe. No one will believe you found that just down the road. In front of her, they wouldn’t dare.

A Kenyan in the kitchen

By Victoria Bouloubasis



PHOTO BY SAM TRULL

Whether he's preparing his memorable vegan millet cake or discussing political theory, Chef Njathi Wa Kabui is not one to sugarcoat matters.

In September 2011, Kabui attended a public community discussion on food policy at Vi-mala's Curryblossom Cafe in Chapel Hill. Though he was approaching a decade here in North Carolina, the Triangle food community was just beginning to learn of the Kenyan-born chef and food activist.

The talk that evening included a panel of agrarian experts and advocates, among them local farmers and chefs, documentary filmmakers working on food justice issues in Puerto Rico, and Tom Philpott, a North Carolina-based food and agriculture columnist for *Mother Jones*.

The conversation, though passionate, remained polite. Activists raised their hands to discuss concerns of a corporate-controlled food system, limited access to land and an increasing disparity in food choices between the elite and underserved.

A former coffee farmer, Kabui stood up. He introduced himself, slightly commanding yet casual, and declared: "There is a lion in front of us."

We can sugarcoat the issues, he explained. "But if there is a lion creeping up behind me, you must tell me, 'Kabui, there is a lion!' There is a huge lion coming toward us and he's getting closer and closer."

To him, the lion is the corporate greed that many local activists blame for the chemically modified, cheap food on our plates. "Someone can take millions [of dollars] out of us by giving us bad food, and we never raise a fist. Nobody gets power from you unless you cede to them. It's fear. We are driven by our fears and appetites. And we are fascinated by material gain."

At Kabui's home garden in Apex—he's since moved to Durham—hedges of lush amaranth plants grew along the side of the house, which was furnished with a backyard bounty of homegrown leafy edible greens and other seasonal vegetables. His home farm helped supply his family of four and several friends

nutritious meals of fresh, responsibly raised food.

In July 2011, Kabui, a graduate of the Natural Chef program at Central Carolina Community College in Pittsboro, launched Organics and Sound (www.organicsandsound.com), a catering business focused on nutrition and food justice issues. He invites guests to dine on a seasonal, mostly vegan, multi-course meal while listening to live local music. He primarily uses ingredients he grows.

His dinners offer foreign dishes to Carolina palates, and earned him a spot cooking for the Kenyan embassy in Washington, D.C. In North Carolina, his dinners, which are often held at people's homes but sometimes at small cafés or farms, combine Kenyan traditions with local Southern ingredients, such as kuriama—lentils and eggplant spiced with fresh herbs, served over millet and sauced in a purple beet and purple Cherokee tomato sauce.

Kabui grew up in Murang'a, Kenya, a small town settled among the volcanic slopes of Mt. Kenya and near the capital, Nairobi. His self-sufficiency is rooted in his upbringing, as is his sense of community and fair food access.

The youngest of seven siblings, Kabui re-tells stories of his youth as if they were fables. "Like all kids, we want to do what we want to do. Growing up to me is just a form of adaptation. You're socialized to adapt into a life you have to live," he says. "If you're herding cattle, you always have things you can pick, here and there, and eat raw. The unique part of growing up on the farm is that you're relatively connected to the cycle of the seasons. We knew that every season, there were fruits that were ripe—whether it's sugarcane, whether it's pineapples, whether it's bananas, lemons, gooseberries, guavas, avocados, macadamia nuts."

His relationship with food is deeply rooted in tradition.

"I hear people say 'comfort food' here. I had never heard that before," he explains, laughing. "What is 'comfort food'? All food is comforting."

Maybe he found comfort in those foods, or one of his herbal drinks he calls elixirs, tangy and soothing.

Organics and Sound dinners emphasize local food.



"As young boys, we would take empty cans that maybe our parents had leftover from marmalade or oil that they bought, and we'd pierce them in a certain way to create a stove that you could swing."

He begins rubbing his palms together as if holding twigs to demonstrate the fire.

"You'd light it up and put in a whole corn and swing it in your hands, maybe a minute, then you swing it another minute the other way, and we'd have something to eat. Or you can put in a sweet potato or yucca. Oh man, I have very fond memories of how we used to cook food.

"This was food that was a lot of fun and very specific to our age set. My dad wouldn't eat this food, nor would my mothers or sisters," he explains. "That's only something that was only done to young boys that were going through their rites of passage."

Kabui's resourcefulness and determination to be the first in his family to go to college led him to the United States. He came in 1989, at age 20, to study philosophy and political theory at the University of Memphis. It literally took a village to get him here. His father, a businessman, sold everything he could. Women and girls made garments and sold vegetables. Men slaughtered their goats, a practice usually done during a rite of passage for his Agikuyu community. "Blood was never shed for fun," he says. "It was always for a purpose. Blood has a lot of energy."

At college, Kabui was a voracious reader, consuming novels by Leo Tolstoy and essays by W.E.B. Du Bois. He developed theories on society, politics and economics. And like most college students, he developed addictions to late-night American junk food, including Cocoa Puffs and ice cream. When he began to feel tired and heavy, he realized it was one of the first times in his life when he wasn't eating something natural.

"That was part of the culture shock," he says. "Why are you eating canned fish when you've got fish right here?" That sense of awkwardness, that people didn't have any connection to their food."

As Kabui frequently visited his Kenyan home, he began to understand food issues

in his two countries. He decided he wanted to do something to unite people in controlling their food, but he wasn't sure how.

His home garden in Apex produced a lot of food, but it wasn't accessible. He moved to Durham in 2012 after starting an Organics and Sound community garden on less than a quarter-acre plot owned by the city at the corner of Geer and Mangum streets. He says he negotiated the space with reinvestment partners and is looking for ways to develop the garden through the community, not grants, which he says are unsustainable.

The unseasonable heat beat him to initial planning, but he and a team of volunteers planted corn, beans, peppers, onions and herbs. "The diversity of Durham is attractive to me, but even just the attitude and the approach that Durham has toward the concept of community," he says. "I'm looking at a theory or a practice that could merge the local and the international without losing or sacrificing the best of both worlds." Kabui envisions his work in both countries—a franchise of sorts for Organics and Sound, as an educational tool.

"Globalization has decimated their food-eating habits in Kenya. It's another form of violence. I want food to be placed in their concept of power," he says. "The reason I'm doing this is because I'm interested in justice. [As immigrants,] we can't run away from the problems, whether it's Kenya or Mexico. I understand how much potential we have to be empowered through working together as community. We have to be so careful not to create a concept that will divide us further. Or else we are digging our graves with our teeth."

Maya Cornielle, a psychology professor at North Carolina A&T University, lives in Durham and, intrigued by Kabui's vision, joined the Organics and Sound board. She organizes the garden's volunteers.

Cornielle focuses her research on health promotion and brought Kabui to speak to some of her students. Initially, they reluctantly gave up their usual Chick-fil-A sandwich for quinoa and cabbage. After the presentation, though, she says, "They had clean plates."

"I like the idea of improving health in a very community-oriented way," she says. "I think Kabui's vision is rather grandiose, but with

the larger vision of empowering all of us to have the skills where we aren't as dependent on other means of food. A lot of times we don't even realize this isn't food and isn't going to provide the nutrients that we need."

She says Kabui's skills in gardening and cooking, combined with his politics based on years of studying history, makes the idea more appealing and practical to the community in which he works.

"I'm coming at it from psychology, understanding the ways that our mind has been impacted by how we think about health and food. That is very much a political thing," she says. "There are companies spending a lot of money so that our food is not labeled. All that affects how we think about what we're consuming, how we're putting foods into our bodies and the food systems that we are helping reinforce."

In addition to Organics and Sound, Kabui operates the RSVP Transportation service. "You know why I named it RSVP? It stands for Right Size and Value of your Plate," he says, laughing. "I just used that to keep my ideas, keep my mind on a plate."



Farmer Stanley Hughes sells his wares at the Carrboro Farmers Market.

FARMERS MARKETS

WAKE COUNTY

APEX FARMERS MARKET

220 N Salem St, Apex
www.apexfarmersmarket.com
apexfarmersmarket@gmail.com
 • Saturdays 9 am-2 pm April-November
 • Saturdays 10 am-3 pm twice/month December-March (inside Beaver Creek Townhomes Clubhouse, 201 Fantail Ln)

CAMPUS FARMERS' MARKET AT NCSU

2205 Hillsborough St, The Brickyard, Raleigh
www.campusfarmersmkt.wordpress.com
 919-513-0085
 • Wednesdays 10 am-3 pm February-April

CARY DOWNTOWN FARMERS' MARKET

301 S Academy St, Cary
www.caryfarmersmarket.com
caryfarm@caryfarmersmarket.com
 • Saturdays 8 am-12:30 pm & Tuesdays 3-6 pm April-November

GROWERS MARKET OF FUQUAY-VARINA

N Main & E Academy sts, Fuquay-Varina
www.growers-market.org
director@Fuquay-VarinaDowntown.com
 • Saturdays 9 am-2 pm & Wednesdays 3-6 pm May-October

HOLLY SPRINGS FARMERS MARKET

128 N Main St, Holly Springs
www.hsfarmersmarket.com
HSFarmersMarket@hollyspringsnc.us
 919-567-4010
 • Saturdays 8:30 am-12:30 pm May-October

MIDTOWN FARMERS' MARKET

4160 Main at North Hills St, Raleigh
www.midtownraleighfarmersmarket.com
midtownmarketmanager@gmail.com
 • Saturdays 8 am-noon April-November

NORTH RALEIGH FARMER'S MARKET

Falls River Town Center, 1145 Falls River Ave, Raleigh
www.northraleighfarmersmarket.com
northraleighfarmersmarket@gmail.com
 919-322-8166
 • Saturdays 8 am-noon & Wednesdays 3-6 pm April-September
 • Saturdays 9 am-noon October-March

RALEIGH DOWNTOWN FARMERS MARKET

City Plaza, Raleigh
www.godowntownraleigh.com/farmers-market
halliemittleman@downtownraleigh.org
 919-821-6979
 • Wednesdays 10 am-2 pm April-October

STATE FARMERS MARKET

1201 Agriculture St, Raleigh
www.is.gd/ncfarmersmarket • 919-733-7417
 • Mondays-Saturdays 5 am-6 pm & Sundays 8 am-6 pm year-round

WAKE FOREST FARMERS MARKET

150 N White St, Wake Forest
www.wakeforestfarmersmarket.org • 919-671-9269
 • Saturdays 8 am-noon April-November
 • 1st & 3rd Saturdays 10 am-noon January-March

WENDELL FARMERS MARKET

Third & Cypress sts, Wendell
www.wendellchamber.com/events/farmers-market • wccinfo@ncrrbiz.com
 919-365-6318
 • Saturdays 9 am-1 pm May-October

WESTERN WAKE FARMERS' MARKET

1225 Morrisville Carpenter Rd, Cary
www.westernwakefarmersmarket.org
 • Saturdays 8 am-noon April-November
 • Saturdays 10 am-noon December-March

ORANGE COUNTY

CARRBORO FARMERS MARKET

301 W Main St, Carrboro
www.carrborofarmersmarket.com • info@carrborofarmersmarket.com • 919-280-3326
 • Saturdays 7 am-noon & Wednesdays 3:30-6:30 pm April-October
 • Saturdays 9 am-noon November-March

CHAPEL HILL FARMERS MARKET

201 S Estes Dr, Chapel Hill
www.thechapelhillfarmersmarket.com
farmersoforange@gmail.com • 919-533-9496
 • Saturdays 8 am-noon April-November
 • Tuesdays 3-6 pm May-November
 • Saturdays 10 am-noon December-March

ENO RIVER FARMERS MARKET

E Margaret Ln, Hillsborough
www.enoriverfarmersmarket.com
enoriverfarmersmarket@gmail.com
 • Saturdays 8 am-noon April-October
 • Saturdays 10 am-noon November-March

HILLSBOROUGH FARMERS MARKET

Home Depot parking lot, I-85 & NC 86, Hillsborough
www.hillsboroughfarmersmarket.org
teamhfm@yahoo.com
 • Saturdays 8 am-noon April-October
 • Wednesdays 4-7 pm May-October
 • Saturdays 10 am-noon November-March

SOUTHERN VILLAGE FARMERS MARKET

Market St & Aberdeen Dr, Chapel Hill
www.southernvillage.com/farmers-market
bcarr@mc.carolina.com
 • Thursdays 3:30-6:30 pm May-October

DURHAM COUNTY**DURHAM FARMERS' MARKET**

501 Foster St, Durham
www.durhamfarmersmarket.com • info@durhamfarmersmarket.com • 919-667-3099
 • Saturdays 8 am-noon April-November
 • Wednesdays 3:30-6:30 pm April-September
 • Saturdays 10 am-noon December-March

SOUTH DURHAM FARMERS' MARKET

5410 NC Highway 55, Durham
www.southdurhamfarmersmarket.org
info@southdurhamfarmersmarket.org
 • Saturdays 8 am-noon year-round

CHATHAM COUNTY**CHATHAM MILLS FARMERS MARKET**

480 Hillsboro St, Pittsboro
www.chathamhills.com • 919-418-2488
 • Saturdays 8 am-1 pm mid-April to mid-November

FEARRINGTON VILLAGE FARMERS' MARKET

Grassy lot beside Fitch Creations Administration Building, Pittsboro
www.fearrington.com/village/farmersmarket.asp
 919-542-2121
 • Tuesdays 4-6 pm April-Thanksgiving

PITTSBORO FARMERS' MARKET

Chatham County Fairgrounds, Pittsboro
www.pittsborofarmersmarket.org
pittsborofarmersmarket@embarqmail.com
 • Thursdays 3:30-6:30 pm April-November

ALAMANCE COUNTY**SAXAPAHAW FARMERS MARKET**

downtown at the River Mill, Saxapahaw-Bethlehem Church Rd, Saxapahaw
www.rivermillvillage.com/farmers.html
 336-376-5694
 • Saturdays 5-8 pm May-August

FOOD TRUCKS & CARTS

AMERICAN MELTDOWN | @americanmldwn | Gourmet melt & grilled cheese sandwiches

BAGUETTABOUTIT | @baguettaboutit | European-style sausage sandwiches

BIG CITY SANDWICHES | @BigCityNC | Artisan breads, local produce, homemade condiments

BIG DEEZ DOGS | @bigdeezdogs | Southern-style Sabrett's dogs, sausages, chili

BIG MIKE'S BBQ | @bigmikesbbqnc | Smoked meats, homemade sides, dessert

BIKECOFFEE | @bikecoffeedrm | Coffee. On a bike.

BLUE SKY DINING | @blueskydiningnc | Specializing in family meals

BULKOGI KOREAN BBQ | @ncbulkogi | Korean taco truck

CAFE PROST | @cafeprost | German soft pretzels

CAPTAIN PONCHO'S TACOS | @captainponchos | Authentic tacos; find on Facebook

CHICK-N-QUE | @chick_n_que | Eastern N.C.-style chopped chicken BBQ, & N.C. ostrich

CHIRBA CHIRBA DUMPLING | @chirbachirba | Chinese-style dumplings, eat eat!

CROSSROADS KETTLE CORN | @xrdskettlecorn | A kettle corn connoisseur popped this up

DAISYCAKES | @daisycakesnc | Cupcakes, breakfast treats & specialty cakes

DANG GOOD DOGS | @danggooddogs | Steamed, boiled & grilled dogs

DEEZ HOT DIGGITY DOGS | @dhddogs | Dogs, seasoned cheeseburgers, salmon burgers

DON'S CLASSIC ICES | @donsclassices | Scratch Italian ice/ sorbet/ granita

FARMHAND FOODS' SAUSAGE WAGON | @farmhandfoods | Pasture-raised N.C. meat

GUSSY'S GREEK TRUCK | @greekgussys | Traditional fare from Duke's Greek Devil

HONEY OF A HANDCAKE | @honeyhandcake | Cupcakes, bundt cakes, whoopie pies

THE HUMBLE PIG | @thehumblepig | Local pasture-raised smoked BBQ

JOEY D'S NY HOT DOGS | @joeydsnydogs | Sahlen's dogs & footlongs, local sausages

KLAUSIE'S PIZZA | @klausiespizza | Original square pan pizza by the slice

KOKYU | @kokyubbbq | BBQ, tacos, sliders, duckfat tots, quesadillas

KONA CHAMELEON | @konachameleon | Organic, fair trade, biofuel coffee shop

KONA ICE OF RALEIGH | @konaraleigh | You apply the flavors!

LOCAL IN MOTION | @boxcarrfarms | Dishes made by Boxcarr Farms

LOCOPOPS | @locopops | Hand-crafted gourmet frozen pops

LOMOMARKET | @lomomarket | A farmers market on wheels

LOYO ON THE GO | @loyoonthego | Local Yogurt plus toppings

MAMA DUKE'S | @mamadukesllc | Mediterranean fare with Southern flair

MAMA JEAN'S BAR-B-Q | @mamajeansbarbq | Slow-cooked ribs, chicken, pork, more

MARTIN'S CURRY RICE | @MartinCurryRice | Curries, samosas, vindaloo, tandoori

MONUTS DONUTS | @monutsdonuts | Handcrafted donuts on a bike

OLDE NORTH STATE BBQ | @onsbbq | Chapel Hill-based truck, BBQ

ONLY BURGER | @onlyburger | Antibiotic- & BHG-free beef, veggie burgers, fresh fries

PARLEZ-VOUS CREPE | @parlezvouscrepe | Sweet & savory French crepes

THE PARLOUR | @parlourdurham | Ice cream handmade in Durham

PIE PUSHERS | @piepushers | Local pizza for the people

PORCHETTA | @porchettardu | Slow-roasted Italian-style pork tastiness

THE SARGE | @sargeschef | Chop soul down-home cooking

SMASH HIT HOT DOGS | @smashhithotdogs | American classic done right

SWEET STACEY CAKES | @sweetstaceycake | "Smiles" the Cupcake Truck

SYMPATHY FOR THE DELI | @sympathy4deli | Sandwiches with cured, local organic meat

TRIANGLE RAW FOODS | @trianglerawfood | Dishes made by Triangle Raw Foods

VALENTINOS FOODTRUCK | @valentinotruck | "Made wit Love" meatballs, pizza breads, subs

WILL & POP'S | @willandpops | Modern comfort food in locally sourced sandwich form



Downing the hot dog special at the Bulkogi Korean BBQ truck on Ninth Street in Durham

AFGHAN

BREAD-N-KABOB

1013 W Main St, Durham

www.1013bread-n-kabob.com • 919-680-8048

Locally owned by the Loynab family and serving authentic Afghan cuisine: bolanie, kabobs, vegetarian platters and traditional dishes, plus lunch and dinner buffets.

AFRICAN

ABYSSINIA ETHIOPIAN RESTAURANT

2109-146 Avent Ferry Rd, Mission Valley, Raleigh

www.abyssiniarestaurant.net • 919-664-8151

Stews of lentils, lamb and beef spiked with spices come with tender, springy injera to scoop them up in. Collard greens and cabbage and dabo colo wheat nuts, too.

MAWA'S TASTE OF AFRICA

152 Morrisville Square Way, Morrisville

www.mawa-nc.com • 919-321-8360

Senegalese with a touch of French and Asian; Kenyan with Indian spices; Ethiopian mild or extra hot vegetable entrees. Dine in a booth or on mats without chairs and utensils.

THE PALACE INTERNATIONAL

1104 Broad St, Durham

www.thepalaceinternational.com • 919-416-4922

Curries, beans cooked in coconut, fish, collard greens and vegetarian dishes offer a broad picture of African cuisine. Nairobi punch and Tusker beer.

QUEEN OF SHEBA ETHIOPIAN RESTAURANT

1129 Weaver Dairy Rd, Timberlyne, Chapel Hill

www.queenofshebachapelhill.com

919-932-4986

Owner and Chef Friesngenet Dabei serves all-natural, organic and local meats as well as vegetarian and vegan dishes. Injera (traditional flat bread), watt (stew), tibbs (pan-fried meat), more.

AMERICAN

ACME FOOD & BEVERAGE CO

110 E Main St, Carrboro

www.acmecarrboro.com • 919-929-2263

Damn good Southern food served every night of the week in the heart of Carrboro. Full bar with patio dining and Sunday brunch. Eat like you mean it.

BLEND CAFE AT GOLDEN BELT

807 E Main St, Durham

www.blendthecafe.com • 919-294-9465

Breakfast, lunch, coffee. Yogen Fruz frozen yogurt, custom made frozen yogurt. Local fresh ingredients, bread by LOAF.

BRIXX WOOD FIRED PIZZA

501 Meadowmont Village Cir, Chapel Hill

919-929-1942

8511 Brier Creek Pkwy, Raleigh • 919-246-0640

www.brixxpizza.com

Brick oven pizza, plus fresh salads, wraps and pastas, as well as a kids menu and vegan and gluten-free options. Hungry yet? Also open late-night, with 24 craft beers on tap and 14 wines by the glass.

BUSY BEE CAFE / THE HIVE

225 S Wilmington St, Raleigh

www.busybeeraleigh.com • 919-424-7817

Serving up local food and craft beers,

rooftop brunch to late-night. 100-beer bar three years running.

CAMERON BAR & GRILL

2018 Clark Ave, Raleigh

www.cameronbarandgrill.com, 919-755-2231

Nestled in the heart of historic Cameron Village, Cameron Bar & Grill offers straight-forward American cuisine and provides an inviting, nostalgic atmosphere.

CAPTAIN JOHN'S DOCKSIDE

15-501 S, Cole Park Plaza, Chapel Hill

919-968-7955

Fish and crab house since 1992. Always fresh!

Broiled, blackened, grilled. Mediterranean flair.

Early bird special 4-5 p.m. Large selection of paintings by Bynum's Clyde Jones.

CAROLINA COFFEE SHOP

138 E Franklin St, Chapel Hill

www.thecarolinacoffeeshop.com • 919-942-6875

An institution for more than 90 years and the oldest original restaurant in Chapel Hill. Breakfast, lunch, dinner, late-night. Next to UNC campus, a favorite gathering spot with students, alumni and locals.

THE FLYING BISCUIT CAFE

2016 Clark Ave, Raleigh

www.flyingbiscuit.com • 919-833-6924

Serving breakfast all day, with lunch and dinner too. Full bar with \$3 martini menu. Open 7 a.m.-10 p.m. daily.

LILLY'S PIZZA

1813 Glenwood Ave, Raleigh • 919-833-0226

810 W Peabody St, Durham • 919-797-2554

www.lillypizza.com

Voted Best Pizza in the *Independent's* 1997-2012 readers' polls. A locally sourced and organic menu, with vegetarian options and a large beer and wine selection. Takeout and delivery available. Located in historic Five Points and downtown Durham.

RESPIRE CAFE

115 N Duke St #1A, Durham

www.respitecafe.com • 919-294-9737

A specialty coffee shop featuring a large selection of fine loose-leaf teas in downtown Durham. Small food items from local vendors and a variety of seating options make for unique and comfortable studying, meeting or hanging out.

TYLER'S RESTAURANT & TAPROOM

102 E Main St, Carrboro • 919-929-6881

324 Blackwell St, Durham • 919-433-0345

1483 Beaver Creek Commons Dr, Apex

919-355-1380

18 Seaboard Ave #150, Raleigh • 919-322-0906

www.tylerstaproom.com

Changing menu of comfort foods and pub fare with seasonal twists. Large selection of craft and imported beers on tap, plus a carefully selected wine list. The Speakeasy bar and pool room open daily until 2 a.m. Patio dining room in Durham, Apex and Raleigh. Catering.

VENABLE ROTISSERIE BISTRO

200 N Greensboro St, Historic Carr Mill, Carrboro

www.venablebistro.com • 919-904-7160

Elevated comfort food with big, bold flavors using fresh, local ingredients. Open for lunch, dinner, weekend brunch and late-night. Located in historic Carr Mill in downtown Carrboro.

VINNIE'S STEAK HOUSE & TAVERN

7440 Six Forks Rd, Raleigh

www.vinniessteakhouse.com • 919-847-7319

Classic steak house with Southern inspiration featuring Certified Angus Beef, local seafood, farmers market vegetables and house-made desserts. Display wine cellar, full bar, private dining, reservations welcome. Dinner Monday-Saturday.

WEAVER STREET MARKET

101 E Weaver St, Carrboro

www.weaverstreetmarket.coop • 919-929-0010

The best place to find hand-crafted, locally produced, organic and all-natural products. Your money stays local, supporting local farms and small businesses.

ASIAN

AN

2800 Renaissance Park Place, Cary

www.ancuisines.com • 919-677-9229

Gourmet Southeast Asian fare starring Vietnamese cooking influenced by French techniques. Viet Bar, raw and sushi bars.

BIDA MANDA LAOTIAN RESTAURANT & BAR

222 S Blount St, Raleigh

www.bidamanda.com, 919-829-9999

Bida Manda is a thoughtful and sharp gathering place celebrating the diverse food traditions of Laos.

CHAI'S NOODLE BAR & BISTRO

2816 Erwin Rd #207, Erwin Terrace, Durham

Find on Facebook • 919-309-4864

Quick-service Asian bistro with dishes encompassing Thai, Japanese, Vietnamese and Chinese cuisines.

DAVID'S DUMPLING & NOODLE BAR

1900 Hillsborough St, Raleigh

www.ddandnb.com • 919-239-4536

Chef David Mao, previously of the beloved Duck & Dumpling in downtown, serves up a Pan-Asian menu featuring touches of Chinese, Vietnamese and Malaysian cuisine.

FIVE STAR

511 W Hargett St, Raleigh

www.heatseekershrimp.com • 919-833-3311

Sophisticated Asian fusion and Chinese cuisine. Signature favorites include Heat Seeker Shrimp and Five Star General's Chicken. MSG-free, most entrees can be vegetarian.

GRAND ASIA MARKET

1253 Buck Jones Rd, South Hills Mall, Raleigh

www.grandasiamarket.com • 919-468-2988

Grand Asia Market is home to the Hong Kong-style Channele Cake bakery and the Joy Luck Club restaurant serving home-style Chinese cuisine.

JADE PALACE

103 E Main St, Carrboro

www.jadepalacerestaurant.com • 919-942-0006

Serving the community since 1982. A local favorite for 30 years. Specializing in Asian cuisine.

JUJUBE

1201-L Raleigh Rd, Glen Lennox, Chapel Hill

www.jujuberestaurant.com • 919-960-0555

Seasonal cuisine inspired by the foods of China and Vietnam, such as Jujube Bolognese: ginger-braised pork and hoisin served over rice noodles.

LANTERN

423 W Franklin St, Chapel Hill
www.lanternrestaurant.com • 919-969-8846

Chef Andrea Reusing's local, seasonal take on pan-Asian cooking in a chic, urban setting. Smart wine list, original cocktails and late-night dining at the hidden bar in the back.

LI MING'S GLOBAL MART

3400 Westgate Dr, Durham • 919-401-5212

Restaurant buffet, bakery and fish market. 50,000 square feet of global produce, with a mix of Asian specialties and Western products. Great prices and customer service.

MERLION

410 Market St #320, Southern Village, Chapel Hill
www.merlionfood.com • 919-933-1188

Showcasing uniquely Singaporean street food, plus cuisine that shares ground with Chinese, Thai, Indian and Malaysian flavors.

MOUNT FUJI

905 W Main St #21B, Brightleaf Square, Durham
www.mtfujinc.com • 919-680-4968

Sushi bar and Asian restaurant with Thai, Japanese and Chinese dishes along with a private tatami room, a large sake selection and late-night on weekends.

PEONY ASIAN BISTRO

3515 Witherspoon Blvd #108, Patterson Place, Durham
www.peonyasianbistro.com • 919-419-8800
Serving Szechuan, Hunan and Cantonese dishes

with seafood, chicken, steak and sushi, plus beer, wine and sake.

RED BOWL ASIAN BISTRO

2020 Boulderstone Way, Cary
www.redbowlcary.com • 919-388-9977

Extensive menu ranges from Thai curry to Mongolian beef, with Szechwan, Hunan, Japanese and Vietnamese fare as well. Also sushi and stir-fry.

RED LOTUS ASIAN KITCHEN

239 S Elliot Rd, Chapel Hill
www.redlotusasiankitchen.com • 919-968-7778

Wide variety of standard Asian favorites plus a Shanghai menu, beer, wine and bubble tea. All dishes can be made with tofu or soy chicken.

TANGERINE CAFE

2422 SW Cary Pkwy, Parkway Pointe, Cary
www.tangerinecafecary.com • 919-468-8688

Vietnamese, Thai, Korean and Indonesian cuisines, including lemongrass tofu or pork chop, honey walnut shrimp, green chicken curry, rice and noodle dishes, soups and salads.

WILD GINGER SUSHI & ASIAN BISTRO

180 E Davie St, Progress II Plaza, Raleigh
www.wildgingersushi.com • 919-277-1999

Contemporary pan-Asian cuisine including Japanese, Thai and Chinese items, a cozy sushi bar, plus beer, wine and sake.

ZINDA NEW ASIAN

301 Fayetteville St #120, Raleigh
www.zindaraleigh.com

Zinda, meaning "alive" in Hindi, fuses a variety of flavors from China, Malaysia, India, Thailand, Vietnam and more.

CARIBBEAN

CARIBBEAN CAFE

2645 E Millbrook Rd #D, Raleigh
www.caribbeancafenc.com • 919-872-4858

Dominican cuisine dominates the menu but other islands, Central and South America are represented as well. Rice, plantains and yuca abound with many meat choices.

CARMEN'S CUBAN CAFE

108-D Factory Shops Rd, Morrisville
www.carmenscubancafe.com • 919-467-8080

Cuban-born chef Alfonso Sama's menu goes beyond the sandwich to include specialties such as arroz con pollo, ropa vieja and spiced oxtail, as well as delicious signature mojitos.

GREGORIA'S KITCHEN

2818 Chapel Hill Rd, Durham
www.gregoriaskitchen.com • 919-797-2747

Chef Dania Gonzalez creates the diverse flavors of authentic Cuban cuisine using her mother's traditional recipes and the freshest ingredients.

HAVANA GRILL

404 W Chatham St, Cary
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JAMAICA JAMAICA

4857 Hwy 55, Durham
919-544-1532

Jamaican specialties including beef oxtail stew, yellow fried plantain, beef patties, jerk chicken and Caribbean shrimp, washed down with a cold Red Stripe beer. Vegetarian plates, too.

LEE'S KITCHEN

4638 Capital Blvd, North Boulevard Plaza, Raleigh
www.leeskitchenjamaican.com • 919-872-7422

A taste of Jamaica with a touch of Southern soul: oxtail, jerk chicken, curry shrimp and plantains next to BBQ pork chops, candied yams and collard greens.

OLD HAVANA SANDWICH SHOP

310 E Main St, Durham
www.oldhavanaeats.com • 919-667-9525

Traditional Cuban coffee and no kitschy Che Guevara photos—that's how you know this place is legit. Local pasture-raised pork and all-natural ingredients.

VIRGIL'S JAMAICA

1813 Garner Rd, Raleigh
www.virgilsjamaica.com • 919-539-4528

Chef Virgil's specialties include jerk chicken and pork, curried and brown stew chicken, oxtail stew, curry goat, Caribbean shrimp and coco bread.

CHINESE

35 CHINESE

1135 Kildaire Farm Rd, Cary • 919-467-4262
143 W Franklin St, Chapel Hill • 919-968-3488

Buffet features 70 items. Menu includes soups and appetizers; chicken, shrimp, pork and beef dishes; lo mein and rice; vegetarian dishes; chef specialties such as beef with spicy ta sauce.

BAMBOO HOUSE

3600 N Duke St, North Duke Crossing, Durham
919-477-0078

Hunan and Szechuan cuisine. Vegetarian dishes include happy family tofu and curry gluten. Owner/head chef Nam Tom has earned the Confrerie de la Chaine des Rotisseurs.

CHINA EXPRESS

2223 Hwy 54, Park Terrace, Durham
www.rtp-chinaexpress.com • 919-544-7013

Chinese and Korean cuisine, dine-in or takeout. Homemade noodles and daily specials. Beer and wine. MSG/salt/oil-free orders.

CHINA PEARL

2841 Jones Franklin Rd, Cary
www.chinapearl.chinesemenu.com • 919-851-0358

Offering a menu for American tastes as well as a true Chinese menu. Hunan, Szechuan, Mandarin and Cantonese dishes.

CRYSTAL PALACE

4011 Capital Blvd #161, Tarrymore Square, Raleigh
www.crystalpalacebuffet.com • 919-878-9699

American and Chinese favorites, including crab legs and prime ribs on the dinner buffet and dessert and salad bars. No MSG added. A la carte menu for dine-in and takeout.

GOURMET KINGDOM

301 E Main St, Carrboro
www.thegourmetkingdom.com • 919-932-7222
Traditional Szechuan cuisine. Selected by CNN as one of the 50 best Chinese restaurants in the U.S.

HONG KONG

3003 Guess Rd, Durham
www.hongkongdimsumindurham.com
919-479-8339

Thirty varieties of dim sum, including steamed, deep-fried and fire shrimp ball. Daily dinner specials and an assortment of Hong Kong-style dishes.

IMPERIAL GARDEN

7713-15 Lead Mine Rd #15, Greystone Village, Raleigh
www.imperialgardenrestaurant.com
919-846-1988

Owned by a Chinese and Filipina couple. Menu includes Philippine specialties, fried dumplings, hot-and-sour soup and Szechuan mustard-green soup. Sunday lunch buffet.

JADE GARDEN

1207 Hillsborough St, Raleigh
www.thejadegarden.us • 919-833-7798

Family-owned restaurant specializing in Beijing, Hunan and Szechuan cuisine. Numerous meat and vegetarian dishes.

JADE PALACE

103-A E Main St, Carrboro
www.jadepalacerestaurant.com • 919-942-0006

A Carrboro fixture for 30 years. Serving traditional cuisine. Special dietary needs accommodated.

PANDA INN

4600 Durham-Chapel Hill Blvd, Durham
www.pandainn.ypguides.net • 919-419-0603

Mandarin, Szechuan and Cantonese dishes and a daily buffet of more than 45 items, as well as a la carte specialties and dim sum on weekends.

PEKING GARDEN

126 E Millbrook Rd, Raleigh
www.pekinggardenraleigh.com • 919-848-4663

Owner Cody Tseng founded the restaurant 25 years ago. Freshly prepared Chinese dishes such as ginger lamb and Peking duck.

SHANGHAI

3433 Hillsborough Rd, Durham
www.shanghai.ypguides.net • 919-383-7581

Authentic cuisine such as salt and pepper squid, house specialties including steamed whole fish and stir-fried lean lamb, and vegetarian and tofu dishes.

SUPER WOK

1401-L SE Maynard Rd, Chatham Square, Cary
www.superwok.wikidot.com • 919-388-8338

Chef Zengming Chen was born in Fuzhou, southern China, and apprenticed in his grandfather's restaurant and his father's fish balls shop. Chinese and American menus.

CZECH

KLARA'S RESTAURANT

200 S Academy St #100, Cary
www.klarasrestaurant.com • 919-319-5656

Upscale yet comfortable Czech and European restaurant featuring traditional dishes such as chicken schnitzel, pork goulash and beef kielbasa, plus Czech and Slovak beers.



Peruse Peru

The ceviche sampler at MachuPicchu Peruvian Cuisine consists of aji amarillo (with yellow peppers), nikkei (tuna and soy sauce) and rocoto (shrimp, scallops and fish with red pepper).

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www.oxfordraleigh.com • 919-832-6622

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FRENCH

COQUETTE BRASSERIE

4351 The Circle at North Hills, Raleigh
www.coquetteraleigh.com • 919-789-0606

Casual French menu for dinner, lunch, brunch and dessert. Bruins, all kinds of ales and even a lambic, as well as an exclusively French wine list and classic French cocktails.

LA FARM BAKERY

4248 Cary Pkwy, Preston Corners, Cary
www.lafarmbakery.com • 919-657-0657

Authentic French bakery offering a huge selection of artisan breads, pastries and tarts by owner and master baker Lionel Vatinet. Also serving Sunday brunch and cafe fare.

PROVENCE

203 W Weaver St, Carrboro
www.provenceofcarrboro.com • 919-967-5008

Born and raised in Provence, Chef Felix Roux crafts the freshest local ingredients into a fine-tuned menu featuring regional French and Mediterranean cuisine.

RUE CLER

401 E Chapel Hill St, Durham
www.ruecler-durham.com • 919-682-8844

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6112 Falls of Neuse Rd, North Ridge, Raleigh
www.saintjacquesfrenchcuisine.com
919-862-2770

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2010 Hillsborough Rd, Durham
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www.spartacusrestaurant.com • 919-489-2848
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TAVERNA AGORA

6101 Glenwood Ave, Raleigh
www.tavernaagora.com • 919-881-8333
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AROUND THE WORLD MARKET

6715 Hillsborough St #100, Raleigh
www.aroundtheworldmkt.com • 919-859-5403
The Triangle's largest Indian grocery (and British, African, Thai, Mexican, etc. market) also features a small buffet.

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744-A E Chatham St, Cary
www.biryani-house.com • 919-469-0006
This IndoPak kitchen and grill specializes in biryani (a layered meat and rice dish), plus tandoori, vegetarian dishes and desserts. All meats are zabiha halal.

BOMBAY GRILLE

2223 Hwy 54 E, Park Terrace, Durham
www.bombaygrille.com • 919-544-6967
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www.coolbreeze-cary.com • 919-463-9130
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Find on Facebook • 919-836-9742
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www.lubranosnc.com • 919-678-9030
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www.pazzo-restaurant.com, pizzeria
 919-929-9991 • restaurant 919-929-9984
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While the husband-and-wife owners are from Colombia, the sweets hail from Mexico to Peru.

BRASA BRAZILIAN STEAKHOUSE

8551 Brier Creek Pkwy, Brier Creek Commons, Raleigh

www.brasasteakhouse.com • 919-544-3344

Traditional Brazilian steakhouse featuring the Rodizio method of fire-roasting meat. Signature Caipirinha and extensive wine list.

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905 W Main St #115, Brightleaf Square, Durham

www.chamas.us • 919-682-1309

Rodizio-style Brazilian steakhouse featuring all-you-can-eat Brazilian grilled meats, salad and appetizer buffet.

EL CUSCATLECO

4212 Garrett Rd, Durham

www.elcuscatleco.com • 919-401-5245

Serving Salvadoran and Mexican cuisine, including beef, seafood, chicken and vegetarian dishes, plus desserts and beer.

MACHUPICCHU PERUVIAN CUISINE

4500 Falls of Neuse Rd #100, Raleigh

www.machupicchuperuviancuisine.com

919-526-7378

Owners Victor and (chef) Gloria Orhuela hail from the Inca-influenced city of Cusco and the capital city of Lima, respectively. This authentic Peruvian restaurant is unique in the Triangle.

MAMI NORA'S ROTISSERIE

302 Davidson Ave, Durham • 919-220-9028

2401 Wake Forest Rd, Raleigh • 919-834-8572

www.maminoras.com

Peruvian-style rotisserie chicken cooked in a special marinade then roasted in a wood-charcoal oven and paired with South American sides.

MAR Y SOL

4020 Capital Blvd #108, Ashton Square, Raleigh

919-431-0505

Salvadoran restaurant with plenty of seafood choices, including shrimp with tomatoes and mariscada seafood stew.

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300 E Edenton St, Raleigh

www.oakwoodcaferaleigh.com • 919-828-5994

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919-833-4005
www.shishkabobnc.com

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919-872-7161
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919-845-7772
www.tazagrill.com

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2549 S Saunders St, Raleigh • 919-836-0807
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SAGE CAFE

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www.lemongrassthairestaurant.net 919-954-0377
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5410-F Hwy 55 E, Durham
www.thailannarestaurant.com • 919-484-0808
 This family-owned restaurant serves standard curries and noodle dishes as well as some specialties like crispy duck, Thai-style barbecue chicken and fried whole fish with hot garlic sauce.

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1206 Raleigh Rd, Glenwood Square, Chapel Hill
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3310 Capital Blvd, Starmount, Raleigh
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919-355-1380

18 Seaboard Ave., Suite 150, Raleigh
919-322-0906

www.tylerstaproom.com

Changing menu of comfort foods and pub fare with seasonal twists. Large selection of craft and imported beers on tap. Carefully selected wine list. The Speakeasy, a bar and pool room in the back, is open daily until 2 am. Catering. Patio dining room in Durham, Apex and Raleigh.

VENABLE ROTISSERIE BISTRO

Historic Carr Mill, 200 N. Greensboro St., Carrboro
919-904-7160 • www.venablebistro.com

Elevated comfort food with big, bold flavors using fresh, local ingredients. Open for lunch, dinner, weekend brunch and late night. Located in historic Carr Mill, downtown Carrboro.

VINNIE'S STEAK HOUSE & TAVERN

7440 Six Forks Rd., Raleigh
919-847-7319 • www.vinniessteakhouse.com

Classic steak house with Southern inspiration featuring Certified Angus Beef, local seafood, farmer's market vegetables and house-made desserts. Display wine cellar, full bar, private dining, reservations welcome. Dinner Monday - Saturday.

WEAVER STREET MARKET

101 East Weaver St., Carrboro • 919-929-0010
716 Market St., Southern Village, Chapel Hill
919-929-2009
228 S. Churton St., Hillsborough • 919-245-5050
www.weaverstreetmarket.coop

Weaver Street Market is the best place to find hand-crafted, locally-produced, organic and all-natural products. Your money stays LOCAL, supporting local farms and small businesses.

WINE AUTHORITIES

2501 University Dr., Durham
919-489-2884 • www.wineauthorities.com

Voted Independent Weekly's "Best Wine Shop" in the Triangle 2009, 2010, 2011, 2012! Fun, friendly staff with exceptional, non-snobby customer service. Value, artisan-focused international selection. High tech!

ZINDA NEW ASIAN

301 Fayetteville St., Suite 120, Raleigh
www.zindaraleigh.com

Zinda, meaning "alive" in Hindi, fuses a variety of flavors from China, Malaysia, India, Thailand, Vietnam and more.



Parents and their kids
at Italian Fest in Lafayette
Village, Raleigh



For my money, the Chinese New Year celebration, held each February, is better than the U.S. version: brighter fireworks, warmer weather and tastier food.

Whether you prefer beer, movies or the arts, you could attend a party or celebration nearly every week. Roam through this section and mark your iCal with a year's worth of ethnic festivals and long-standing Triangle traditions. . —Lisa Sorg

festivities

calendar



Gary Brunotte plays the accordion at Italian Fest.

SHAKORI HILLS GRASSROOTS FESTIVAL OF MUSIC & DANCE

1439 Henderson Tanyard Rd, Pittsboro
www.shakorihillsgrassroots.org • 919-542-8142
 Sponsored by the Shakori Hills Community Arts Center, a Chatham County nonprofit focused on community-building through arts and education, this biannual event (the spring festival happens in April) features 50-plus local and national bands as well as advocacy booths; dance, music and movement workshops; Native American crafters; and a Sustainability Pavilion. (Oct. 4-7)

TRIANGLE HOME MOVIE DAY

NC State Archives Auditorium
 109 E Jones St, Raleigh
www.avgeeks.com • 919-247-7752
 Dig out your grainy Super 8 footage of your toddler self running around without a diaper on or your aunt's VHS recollections of Christmas 1985 with you loudly voicing your demand for a Teddy Ruxpin and watch it on the big screen with complete strangers by your side. Just please, for the love of God, make sure you know what's on the film before bringing it; this is a *public* screening. You're welcome to just come watch, too. (Oct. 20)

WEST END POETRY FESTIVAL

Carrboro Century Center, 100 N Greensboro St
www.westendpoetsweekend.com
 This festival brings together poetry writers and enthusiasts of all ages and all styles. Sessions include readings and workshops as well as performances by poets laureate, members of the NC Poetry Society, and local emerging poets and spoken word artists. (Oct. 20)

WORLD BEER FESTIVAL

Durham Bulls Athletic Park, 409 Blackwell St
www.allaboutbeer.com/wbf • 800-977-2337
 Keep an eye out for flyers announcing this biannual fest (the April session happens at Moore Square in Raleigh) in your favorite microbrew six-packs, because before you finish that IPA, tickets could be gone. *All About Beer* magazine sponsors this day of craft and specialty beer sampling. (Oct. 6)

NOVEMBER

CARRBORO FILM FESTIVAL

Carrboro Century Center, 100 N Greensboro St
www.carrboro.com/carrborofilmfestival
 Now in its seventh year, this festival of 20-minute films accepts entries from anyone who has "breathed in the good air of North Carolina sometime in their life." The day of screenings culminates in jury prizes in several categories. (Nov. 18)

TRIANGLE VEGETARIAN SOCIETY THANKSGIVING FEAST

Cafe Parizade, 2200 W Main St, Durham
www.trianglevegssociety.org • 919-489-3340
 If you want to go to the country's largest vegan Thanksgiving feast, reserve early. Although a second seating at another restaurant is usually added, both sell out well in advance. Also check out TVS's website for a local vegetarian resources guide. (Nov. 22)

OCTOBER 2012

CARY DIWALI FESTIVAL

Koka Booth Amphitheatre
 8003 Regency Pkwy, Cary
www.humsub.net • 919-371-4470

This year's theme is Maitri: Celebrating Friendships (*maitri* is the Sanskrit word for "loving kindness" or "unconditional friendship"). Hundreds of performers and dozens of vendors provide a daylong glimpse of Indian culture, performing arts and cuisine to thousands of attendees. (Oct. 20)

FESTIFALL

W Franklin St, Chapel Hill
www.ci.chapel-hill.nc.us

Chapel Hill closes part of its main drag for this arts festival. Meet and support more than 100 local artists, plus take part in hands-on activities and entertainment for all ages. (Oct. 6)

NC LATIN AMERICAN FILM FESTIVAL

Venues in Durham & Chapel Hill
latinfilmfestivalnc.com • 919-681-3883

Since its debut with three films in 1986, this fest has shown productions in at least 13 languages and expanded to screen upward of 35 international reels. Organized by the Consortium in Latin American and Caribbean Studies at UNC-Chapel Hill and Duke University, this year's festival includes a special series on Haitian films. (Oct. 4-12)

NC STATE FAIR

NC State Fairgrounds, 1025 Blue Ridge Rd, Raleigh
www.ncstatefair.org • 919-821-7400

This year's theme is "Bumper Crop of Fun"—you know you can't miss that. Exhibits (Got to Be NC Agriculture, State Fair Ark Animals), concerts (two nights of Scotty McCreery), death-defying midway rides, fireworks and more fried food than you can shake a stick at (especially if it's on that stick). (Oct. 11-21)

DECEMBER

CHATHAM STUDIO TOUR

Chatham County

www.chathamartistsguild.org • 919-542-6418

See nearly 60 artists and crafters in their natural habitats when they open their studios for this tour, celebrating its 20th year. (Dec. 1-2, 8-9)

FIRST NIGHT RALEIGH

Fayetteville St & downtown

www.firstnightraleigh.com • 919-832-8699

According to @fnraleigh, "We're more than an acorn and fireworks." Six dozen performances of music, dance, comedy, a people's procession, a children's celebration and more complete the day. (Dec. 31)

JEWISH CULTURAL FESTIVAL

Cary Arts Center, 101 Dry Ave

www.townofcary.org • 919-469-4061

Celebrate the first night of Hanukkah at Cary's second Jewish Cultural Festival with foods, crafts, activities, educational displays, entertainment and the lighting of a nine-foot menorah. (Dec. 9)

KWANZAA CELEBRATION

Cary Arts Center, 101 Dry Ave

www.townofcary.org • 919-469-4061

Cary's 18th Kwanzaa Celebration invites attendees to reflect upon the past year, celebrate achievements and get renewed for the new year through contem-

plation of the Nguzu Saba, or the seven principles of African heritage. (Dec. 27)

SCANDINAVIAN CHRISTMAS FAIR

NC State Fairgrounds, 1025 Blue Ridge Rd, Raleigh
www.scanfair.org

You don't know Staffan the Farmhand. The Lucia Procession—featuring adults and children costumed as Staffan, Saint Lucia and gnomes—celebrates the return of daylight to sun-starved Scandinavia. Try the homemade foods—salmon and pea soup, glögg spiced wine, salty candy—and stick around for the folk music and dances, imported goods and children's activities. (Dec. 1)

THEATRE IN THE PARK'S A CHRISTMAS CAROL

Memorial Auditorium, 2 E South St, Raleigh
Durham Performing Arts Center, 123 Vivian St
www.theatreinthepark.com • 919-831-6936

It's just not Christmas in the Triangle without Ira David Wood III's Scrooge. TIP's original musical comedy adaptation first premiered in 1974. (Dec. 6-12 in Raleigh; Dec. 15-16 in Durham)

JANUARY 2013

DIA DE LOS REYES PARADE

Bond Metro Park, 801 High House Rd, Cary
www.diamanteinc.org • 919-852-0075

The culmination of Diamante's Estrella de la

Esperanza (Star of Hope) campaign features participants from various Spanish-speaking countries parading in traditional dress; at the conclusion, the Three Kings present gifts to children and groceries to their families. (Jan. 5)

MARTIN LUTHER KING JR DAY OF SERVICE

Triangle-wide • www.unitedwaytriangle.org/mlk

Taking to heart King's "Everybody can be great, because everybody can serve," thousands of people across the Triangle spend the third Monday in January volunteering. In 2013, the signature project will be assembling kits for the homeless and those in need. Other opportunities are available as well. (Jan. 21)

STRANGE BEAUTY FILM FESTIVAL

Manbites Dog Theater, 703 Foster St, Durham
www.strangebeauty.org

This three-day film festival features "wholly unclassifiable works that lie somewhere between terrifying normality and sublime fever dreams." If

Internationally acclaimed choreographer Shen Wei works with his dance troupe at Page Auditorium at Duke University during a one-week artist residency.



PHOTO BY JEREMY M. LANGE



The Costa Rican Association of North Carolina holds its annual Fiesta de la Paz in Holly Springs each August with food, dance and music.

PHOTO COURTESY OF JOHN HERRERA



PHOTO BY D.L. ANDERSON

(Left) Enloe High School student Adrian Bullock, 14, delivered Martin Luther King's "I Have A Dream" speech at the annual MLK Triangle Interfaith Prayer Breakfast. (Right) East Wake student Mlysia Myers, 12, watches marchers rounding the corner onto Fayetteville Street during the annual Martin Luther King Holiday Memorial March in Raleigh.

your film fits that and is 30 minutes or less, submit. Otherwise, attend. (Jan. 24-26)

FEBRUARY

BULL CITY METAL FEST

Casbah, 1007 W Main St, Durham
www.casbahdurham.com • 919-687-6969

This loud, respectably booked weekend of local and national heavy metal bands aims for its third edition in 2013.

CHINESE NEW YEAR

NC State Fairgrounds, 1025 Blue Ridge Rd, Raleigh
www.nctacas.org

Hosted by the Triangle Area Chinese American Society for eight years running, this festival celebrates not just Chinese New Year but also the pantheon of Asian culture, with food, dancing, music and more.

CREATIVE FIRE: AN AFRICAN-AMERICAN CELEBRATION OF THE ARTS

Cary Arts Center, 101 Dry Ave
www.townofcary.org • 919-469-4061

This happening highlights African-American arts and history with workshops, entertainment, films, kids' activities and African food.

FEARRINGTON FOLK ART SHOW

Fearrington Village Barn, Pittsboro
www.fearrington.com/village/folkart.asp
919-542-2121

Find paintings, sculpture, pottery and more at this show drawing self-taught artists from across the Southeast. And don't miss NC native Vollis Simpson's whirligigs on your way in. (Feb. 16-17)

HAYTI HERITAGE FILM FESTIVAL

804 Old Fayetteville St, Durham
www.hayti.org • 919-683-1709

Films by and about African-Americans take center stage at this multiday festival, which aims to give a boost to up-and-coming artists.

NC COMEDY ARTS FESTIVAL

DSI Comedy Theater, 200 N Greensboro St, Carrboro & venues in Carrboro, Chapel Hill, Durham
www.nccomedyarts.com • 919-338-8150

Spend February laughing to local and national improv, stand-up and sketch comedy.

MARCH

INDIA FEST

NC State Fairgrounds, 1025 Blue Ridge Rd, Raleigh
www.indiafestnc.org • 919-228-9867

2013 will be the 10th year of this volunteer-run, two-day Gateway to India festival, featuring more than 1,000 local and national stage performers (including *Indian Idol* winners) presenting dance and music, traditional crafts vendors and cuisine from the Triangle's top Indian restaurants.

APRIL

ART2WEAR

Reynolds Coliseum, NC State University, Raleigh
www.ncsuarttowear.com

Students from the NCSU colleges of design and textiles exhibit their wearable art in a juried runway show and competition that draws thousands of spectators.



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Tuesday-Sunday 9-5pm

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museum 919.834.4040 • 919.882.IMAX

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InternationalFocusNC.org



**2012 International Festival
September 28-30**

**2013 International Festival
October 4-6**

InternationalFestival.org



EAST COAST GAME CONFERENCE

Raleigh Convention Center, 500 S Salisbury St
www.ecgconf.com

If you dream in code, find your soulmate here. Video game developers, professionals and those who love them gather for one of the industry's main events this side of the Mississippi.

FULL FRAME DOCUMENTARY FILM FESTIVAL

Carolina Theatre, 309 W Morgan St, Durham & other downtown locations

www.fullframefest.org • 919-687-4100

You can't see them all, but that doesn't mean you shouldn't try at this four-day international festival featuring more than 100 groundbreaking documentaries, plus discussions, panels and parties. The festival, a program of Duke's Center for

Documentary Studies, also sponsors events throughout the year. (April 4-7)

LEBANESE FESTIVAL

Kerr Scott Building, NC State Fairgrounds

1025 Blue Ridge Rd, Raleigh • www.tlanc.org
 Now in its second decade, the Triangle Lebanese Association's celebration features dabke and belly dancing, music and entertainment, vendors with Middle Eastern goods, and full Lebanese lunches, coffees and desserts.

NCCU JAZZ FESTIVAL

BN Duke Auditorium, NC Central University, Durham • web.nccu.edu/jazzfestival

This multi-night festival features nationally renowned jazz artists playing solo and sharing the spotlight with ensembles from the NCCU Jazz Studies program.

PIEDMONT FARM TOUR

Farms in the western counties
www.carolinafarmstewards.org • 919-542-2402

The spring version of the Carolina Farm Stewardship Association tour features small farms in Alamance, Chatham, Durham, Orange and Person counties.

REDRESS RALEIGH ECO-FASHION SHOW

www.redressraleigh.com

Local fashion designers unveil innovative concepts that consider the environmental and social impact of the retail clothing industry.

MAY**ANIMAZEMENT**

Raleigh Convention Center, 500 S Salisbury St
www.animazement.org

Lovers of anime and J-pop culture gather for a weekend of films, concerts, star appearances and cosplay at this all-volunteer, fan-run and family-friendly convention.

ARTSPLOURE

Moore Square & City Market, Raleigh
www.artsplosure.org • 919-832-8699

On the third full weekend in May, nearly 200 artists and craftspeople from across the state and country gather in downtown Raleigh for this juried fine art market. Over its four decades, the festival has added Kidsploure and musical performances.

BIMBÉ CULTURAL ARTS FESTIVAL

Downtown Durham
www.durhamnc.gov

For more than 40 years, this mainstay of Durham in the spring has celebrated African-American culture with music, dance, spoken word, food, crafts, kids' entertainment and nonprofit groups.

GOT TO BE NC FESTIVAL

NC State Fairgrounds, 1025 Blue Ridge Rd, Raleigh
www.gottobenfestival.com

It's like a mini State Fair in one spring weekend: food, music, carnival rides and games, antique farm equipment and grandstand entertainment. But the State Fair doesn't have the FiberFest: hundreds of felters, spinners and weavers come unraveled at events such as the Embellished Sock Fashion Show; the Fiber Olympics; the All Men, All Fiber meetup; hands-on weaving demos; and classes from Tunisian crocheting to lace spinning.

HILLSBOROUGH HOG DAY

River Park, 106 E Margaret Ln
www.hogdays.com • 919-732-8156

On the third Saturday in May at Orange County's largest festival, hams and pork shoulders roast on the cookers as tall tales are exchanged. A barbecue contest is the highlight of the family-friendly festivities, which also include music, vendors, games, rides and the Triangle Thunder Cruisers' auto show. (May 18)

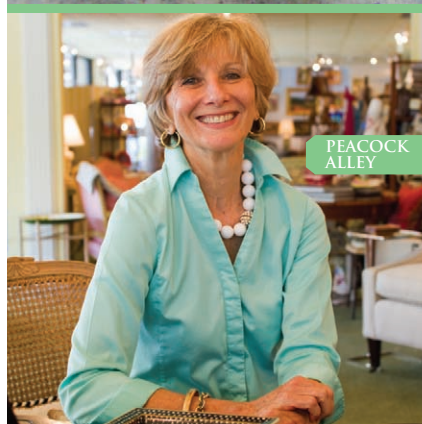
OUTRALEIGH

City Plaza • www.outraleigh.com

Homophobia, begone! Drawing 6,000 attendees in 2011 and 10,000 in 2012, this festival celebrates the Triangle's diverse LGBTQ folk as well as their families, friends and supporters. You'll find music, performers, speakers, food and a dedicated Kids Zone.



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FINE
FEATHERS





A TASTE OF PERSIA

The Iranian Cultural Society of NC presents performances of traditional, folkloric, contemporary and pop music and dance; food, film clips and animations exploring the history, geography of Iran.

83

• Festivities

PHOTO BY ABEY NARDO



SACRED MUSIC

Tibetan monks from the Drupung Gomang Monastery visited Chapel Hill in June 2012 as part of the annual Tibetan Cultural Pageant. The event included a mandala—a sacred sand painting—and performances.

PHOTO BY SAM TRULL

TEMPLE THEATRE
Central Carolina's Center for the Performing Arts
2012-2013 SEASON

	Sweet Charity Sept. 13-30	
	The 39 Steps Oct. 18-Nov. 4	
	A Christmas Carol Nov. 29-Dec. 16	
	The Swingin' Cowboys Jan. 24-Feb. 10	
	Forever Plaid Feb. 28-Mar. 17	
	The Smell of the Kill Mar. 28-Apr. 14	
	Joseph... Dreamcoat May 2-May 19	

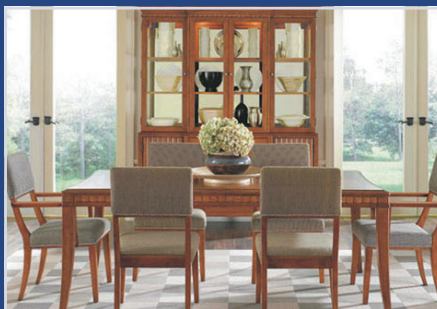
120 Carthage Street, Sanford, NC 27330
www.templeshows.com 919.774.4155

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circulation over 10,000

Each year, newspapers from around the state compete for honors in the North Carolina Press Association's News, Editorial and Photojournalism contest.

The *Independent Weekly* is proud to announce we won 12 awards for work we published in 2011. Congratulations to the following staff members and contributors:

FIRST PLACE

Lisa Sorg, general news reporting, "Light my faucet"

Emily Wallace, feature writing, "A sweet story"; special section, "The Triangle's vibrant drinking culture"

Byron Woods, arts criticism, "Yes and Noh," "Welcome to the machine," "Plugging in"

Staff, niche publication, Annual Manual 2011-2012

SECOND PLACE

Bob Geary, education reporting, "Tata's blah-blah," "An open letter to Anthony Tata," "Color scheme"

Bob Geary, Samiha Khanna, Chris Kromm and Joe Schwartz, investigative reporting, "The Art Pope empire"

Jeremy M. Lange, photo page, "On the road with Spiderbags"

Adam Sobsey, arts criticism, "The wild east," "Jungle fatigue," "Angels in America"

Lisa Sorg, news feature writing, "Chew on this"

John Valentine, lighter columns, "Explosions in the garden," "Good eggs," "The reason I stopped you"

Staff, appearance and design, Feb. 2 and Feb. 9 issues

See the winning selections at is.gd/indyweekawards

INDEPENDENT

PERSIAN FESTIVAL

Kerr Scott Building, NC State Fairgrounds,
1025 Blue Ridge Rd, Raleigh
www.ncpersianfestival.com

The Iranian Cultural Society of NC presents performances of traditional, folkloric, contemporary and pop music and dance; film clips and animations exploring the history, geography and cities of Iran; as well as a fashion show, calligraphy and cuisine from local restaurants.

RITMO LATINO FESTIVAL

Cary Arts Center, 101 Dry Ave
www.diamanteinc.org • 919-852-0075

This family festival showcases Latino music, dance and arts with performances, food, vendors, dance lessons for adults and kids' activities. (May 4)

TOUR D'COOP

Private homes, Raleigh • www.tourdcoop.com

Whether you're thinking about taking the backyard chicken plunge or just looking for low-key landscaping ideas, this tour offers clucky inspiration and benefits Urban Ministries of Wake County. (May 18)

JUNE

AMERICAN DANCE FESTIVAL

Duke University & Durham Performing Arts Center
www.americandancefestival.org • 919-684-6402

More than two dozen modern dance companies and choreographers make their way to Durham each summer for the internationally acclaimed, six-week-long ADF. Repeat visitors include Pilobolus, Shen Wei, Paul Taylor Dance Company and Durham's own African American Dance Ensemble.

BEAVER QUEEN PAGEANT

Duke Park, Durham
www.beaverlodgelocal1504.org

Full of fun and double entendres (don't worry, they'll go over your kid's head), the Beaver Queen Pageant raises funds for the continued cleanup and restoration of Ellerbe Creek. Contestants are judged on the quality of their tail, eveningwear, stage presence and talent.

BEST OF THE TRIANGLE

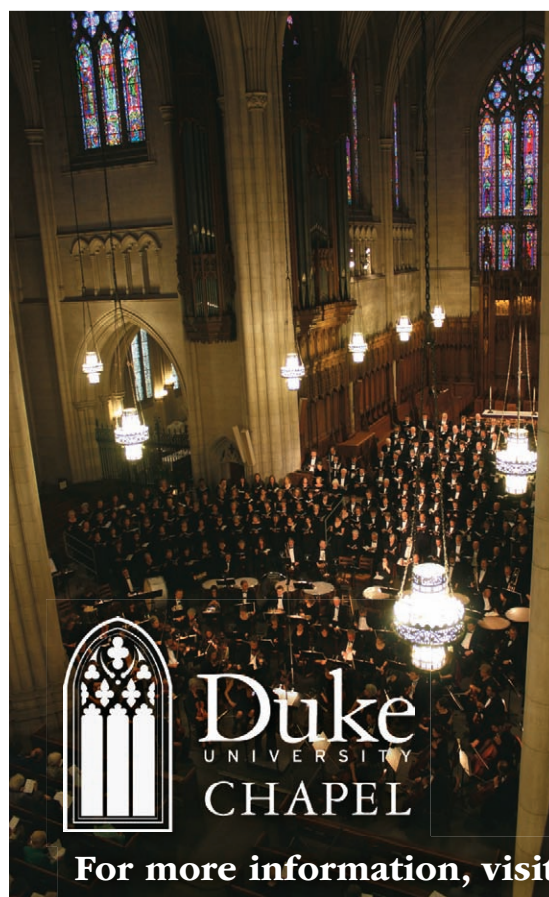
Downtown Durham
www.indyweek.com • 919-286-1972

Winners of the *Independent Weekly's* Best of the Triangle readers' poll are featured at this community party, which includes food, drink, music and fun stuff for the tykes.

WORLD REFUGEE DAY

NC State Fairgrounds, 1025 Blue Ridge Rd, Raleigh
www.refugeesnc.org

The 2012 event recognized the 100,000 refugees living in NC and celebrated their contributions to our communities through local refugee entertainers, artisan booths and cultural exhibits from countries including Bhutan, Burma, Congo, Cuba, Ethiopia, Laos, Sudan, Vietnam and Zimbabwe.




*Music
at Duke
Chapel*
2012-13

Handel - *Messiah*
Nov 30 - Dec 2

Brahms -
Ein deutsches Requiem
Sat, April 13, 4:00 PM

Choral Music in
weekly worship:
Chapel Choir
Sun, 11:00 a.m.
Vespers Ensemble
(early and modern
sacred music)
Thu, 5:15 p.m.

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CHAPEL

For more information, visit chapel.duke.edu

JULY

10 BY 10 IN THE TRIANGLE

The ArtsCenter, 300-G E Main St, Carrboro
www.artscenterlive.org • 919-929-2787

Hundreds submit but only 10 playwrights are chosen to have their 10-minute plays presented by 10 actors at this festival celebrating the beauty of brevity.

FESTIVAL FOR THE ENO

West Point on the Eno City Park
5101 N Roxboro Rd, Durham
www.enoriver.org/festival • 919-620-9099 ext. 207

Wade into the Eno River and the local music scene at this three-day Fourth of July tradition benefiting the Eno River Association. Also on the docket: river activities, international food, craft artists, kids' activities, dance workshops, storytellers and more.

HERITAGE INDIA FESTIVAL

Hindu Society of NC Cultural Hall
309 Aviation Pkwy, Morrisville
www.heritageindianc.org

This celebration showcases folk and classical dances, local musicians, arts including mehndi, a goods bazaar and an award ceremony recognizing community champions. (Although the festival has historically been held in April, it shifted to July in 2012.)

AUGUST

FIESTA DE LA PAZ

Womble Park, 1201 Grigsby Ave., Holly Springs
www.ticosnc.net • 919-795-1154

Food, soccer and music herald the Costa Rican Independence Day. Sponsored by the N.C. Costan Rican Association.

LAZY DAZE ARTS & CRAFTS FESTIVAL

Academy & Chatham streets, Cary
www.townofcary.org • 919-469-4061

Artists and craftspeople take over the streets of downtown Cary.

NC GAY & LESBIAN FILM FESTIVAL

Carolina Theatre, 309 W Morgan St, Durham
www.ncglff.org • 919-560-3030

Now in its 16th year, this four-day festival draws more than 10,000 folks and includes national and international features, shorts and documentaries exploring LGBTQ culture.

SEPTEMBER

AFRICAN AMERICAN CULTURAL FESTIVAL

City Plaza, Fayetteville St & Charter Square, Raleigh
www.aacfralwake.org • 919-832-8699 ext 807

In its third year, this family-friendly festival kicked off Labor Day weekend 2012 with food, music, arts, crafts and other cultural highlights.

BUGFEST

NC Museum of Natural Sciences
11 W Jones St, Raleigh
www.bugfest.org • 919-733-7450

Butterflies, moths, honeybees, spiders, ticks, scorpions, beetles, cockroaches, horseshoe crabs, pillbugs: Get your fill of insects (literally, at Cafe Insecta) during BugFest.

BULL DURHAM BLUES FESTIVAL

Durham Athletic Park, 500 W Corporation St
www.hayti.org • 919-683-1709

Electric, acoustic, black, white: This 25-year-old festival highlights blues newcomers and old favorites.



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CARRBORO MUSIC FESTIVAL

Venues in Carrboro

www.carrboromusicfestival.com • 919-918-7367

Carrboro throws open the doors at 25 venues showcasing 180 acts playing everything from bluegrass to jazz to classical, all in one day.

CENTERFEST ARTS FESTIVAL

Across from Durham Central Park, 401 Foster St
www.centerfest.durhamarts.org • 919-560-2722

Sponsored by the Durham Arts Council and nearing its 40th year, CenterFest features a juried group of 100-plus artists and craftspeople selling their works while musicians provide the live soundtrack.

EASTERN TRIANGLE FARM TOUR

Farms in the eastern counties

www.carolinafarmstewards.org • 919-542-2402

The fall version of the Carolina Farm Stewardship Association tour features small farms in Chatham, Durham, Franklin, Granville and Wake counties.

GREEK FESTIVAL

Exposition Center, NC State Fairgrounds

1025 Blue Ridge Rd, Raleigh

www.holytrinityraleigh.org • 919-781-4548

Listen to live music while sampling handmade food and watching traditional dances at the 32nd edition of this event, sponsored by Holy Trinity Greek Orthodox Church.

HOPSCOTCH MUSIC FESTIVAL

Venues in downtown Raleigh

www.hopscotchmusicfest.com

Presented by the *Independent Weekly*, Hopscotch brings together musicians from across the Triangle and around the globe. In its third year in 2012, the festival featured 175 bands at 15 venues. In addition to the nightly shows, check out the day parties, artist talks, charity activities, poster exhibition and more.

INTERNATIONAL FESTIVAL OF RALEIGH

Raleigh Convention Center, 500 S Salisbury St
www.internationalfestival.org • 919-782-0552

This three-day celebration of multiculturalism brings together more than 50 international groups through ethnic dance performances, cultural exhibits, bazaars, demonstrations of traditional arts and crafts, cafes featuring assorted cuisines, a beer garden and a naturalization ceremony for new American citizens.

INTERNATIONAL FOOD FESTIVAL

St Ann Catholic Church

4057 US 70 Bus Hwy W, Clayton

www.internationalfoodfestival.net • 919-934-2084

In its fifth year in 2012, the largest ethnic food festival in the Johnston County area featured cuisine from (deep breath) El Salvador, France, Greece, Honduras, Hungary, India, Ireland, Italy, Jamaica, Mexico, Nigeria, Peru, the Philippines, Poland, Puerto Rico, Thailand and Vietnam. Musical performances ranged from mariachi to Irish step and traditional Celtic to steel drum.

LA FIESTA DEL PUEBLO

Moore Square, 200 S Blount St, Raleigh
www.elpueblo.org • 919-835-1525

La Fiesta del Pueblo is a celebration of the cuisine, arts, dance, music and folklore of Latin America and the Caribbean. The 20-year-old festival also features a health fair, educational resources and voter registration. It moved from the Fairgrounds to Moore Square last year.



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www.gcka.com

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event features young musicians from across the nation performing the classical music of Southern India.

OCTOBER AFRICAN DIASPORA FILM FESTIVAL

NC State University, Raleigh
www.ncsu.edu/aacc • 919-515-5210

Although historically held in spring, the African Diaspora Film Festival is switching to October for 2013 and running five successive Mondays. Cosponsored by NCSU's Africana Studies Program and African American Cultural Center, it features films dealing with the black experience throughout the world.

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*Basketball and
football still rule*

the sporting life in the Triangle, but metal rims and goal posts are gradually giving way to wickets and soccer nets.

David Fellerath surveys the extensive **Latino soccer scene**, while Neil Morris demystifies the **game of cricket** and its pitches, wickets and creases.

Rugby, long considered a game for pugnacious British men, as Maggie Spini explains, has crossed over to become a game for American women. **Tough American women.**

sports

Card games also require gear, usually alcohol and pretzels.

My husband and I play a spirited round of **scopa**, which originated in Italy. He used to reside in the province of Brindisi, and he regaled me with tales of living in the area known as the Heel of the Boot. Who won? Read and find out.

Now if we could find a rowdy **bocce** game. —*Lisa Sorg*

**Latino League Soccer at Durham
Central Park**

England

Population | 51.4 million
Capital | London

Italy

Population | 61.2 million
Capital | Rome

Mexico

Population | 114 million
Capital | Mexico City

Guatemala

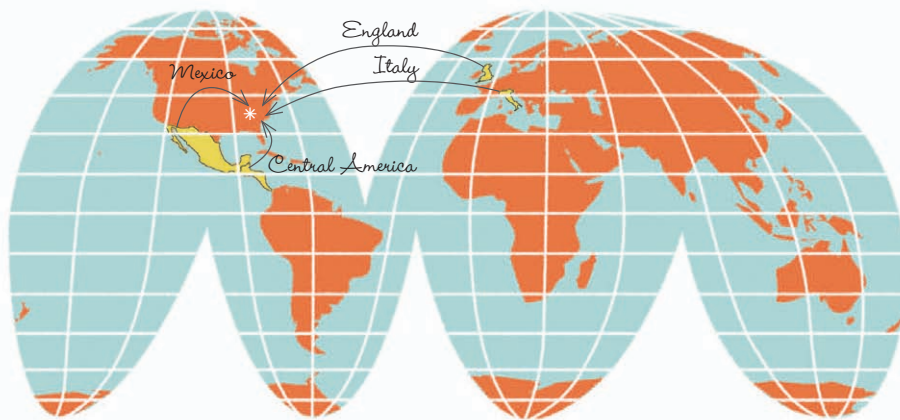
Population | 14 million
Capital | Guatemala City

El Salvador

Population | 6.8 million
Capital | San Salvador

Honduras

Population | 8.2 million
Capital | Tegucigalpa



Eno River Rage, a Durham-based women's rugby team, practices at Forest Hills Park

with other students for Duke basketball tickets, a woman noticed her college rugby jacket and told her about Eno River Rage. Initially Trama was hesitant to return to the sport, not wanting to risk injury, but agreed to watch a practice. When she arrived, members told her they were short players for their upcoming Saturday game and asked if she would consider filling in. "I haven't left since," Trama says.

Trama's switch from soccer to rugby isn't unique, says team president Julie Neubauer—she did the same thing. Although rugby's popularity is increasing and the sport will be included in the 2016 Olympics, most high schools do not have teams. Instead, people often begin rugby when they are older, as a fun stress reliever with a more flexible schedule than varsity sports. "It's really easy to transition if you have any athletic ability whatsoever, because you already understand the teamwork aspect," Neubauer says.

Another draw to rugby is its "incredible camaraderie," she adds. After playing hard for 80 minutes, teammates always socialize—often with their opponents. "You might have wanted to kill that girl on the field, but then you go and have a beer with her afterward. Socials are a rugby tradition, like all of the dirty slang for all of the different positions."

That ritual leads to strong bonds between teammates and intra-team friendships, in addition to a network that can be tapped in to almost anywhere. Neubauer even knows

Rugby's rugged women

By Maggie Spini

Every Thursday and Sunday evening in Forest Hills Park in Durham, you may see women tackling one another. Members of Eno River Rage, Durham's women's rugby team and the oldest such club in North Carolina, practice there, and on a recent summer evening, the warm-up included field sprints and weight lifting. Then the rushing and tackling began, as players from one team coordinate their movements, trying to carry the ball to safety as their opponents pursue them.

"It's a little bit crazy for people to see who aren't too familiar with it," Ashley Trama, the team's vice president of fundraising, tells me. "My little brother saw me play it and said, 'You actually tackled somebody!' And I was like, 'That was my job, yeah.'"

Trama took up the rough-and-tumble game after she realized a future in college soccer wouldn't pan out.

"I have a fairly intense personality sometimes," she says. "My friends were like, 'You probably got called for a lot of fouls in basketball and got your cards in soccer. You should try rugby.' I showed up and couldn't really stop going."

Trama thought her rugby career would be over after graduating from College of the Holy Cross and moving to Durham for graduate school. But while camping out

players who seek out members of the local rugby team while on short-term business trips to make friends in a new city.

Although men's rugby can be traced to the Middle Ages, the form of rugby played today likely started in 1823, when an English soccer player disregarded the rules and ran with the ball in his hands instead of kicking it.

Yet women's rugby has a short tradition; until fairly recently, the sport was considered too violent for women. It wasn't until the 1960s that women's teams were officially organized in Western European universities. Women's rugby in the U.S. began in 1972 with the founding of teams at four universities.

Rugby is unique among women's sports because rules for men and women are identical. "It's awesome and liberating to have the freedom to play the sport the way it's meant to be played," Neubauer says.

In summer rugby—known as "sevens season"—teams field only seven players instead of the 15 who participate in the fall and spring. During last year's sevens season, the team only won one game all summer, coach Tonya Van Deinse says. Yet they won three of five games in a recent tournament.

"There's a lot of talent out here now," Van Deinse says. "Some strong leaders showed up. We may kind of get more competitive and serious."

Turnover is common due to the large number of student players from Duke and the University of North Carolina who leave after graduation, Van Deinse says. "I've been playing since 1997, and every team I play on you're always finding and recruiting new players," she says. "There's a lot of player-to-player coaching."

That turnover can create problems because

strategy is key to rugby. It's not uncommon for the "old girls" team, with members ranging from their mid-30s to mid-50s, to beat younger, fitter teams because the seasoned players know the game so well. But frequent membership changes also contribute to the sport's identity as something almost anyone can learn to play on the go, Neubauer says.

"There's a position for everybody," she says. "I can look at anyone and think, 'You are a prop. Come with me, we need you.'"

Regardless of future success or setbacks, Trama says she's confident that the laid-back nature of the team will stay intact. "We're not forgetting about the social element," she says. "We've got a lot of crazy girls and everyone's a little fun in their own way and a little weird in their own way. I think that's what makes the team as much fun as it is."



TABLE TENNIS

The US Olympic Table Tennis trials were held at Bond Park in Cary.

PHOTO BY JEREMY M LANGE

Cricket

It's like a drug

By Neil Morris

Asking natives of India why they love the sport of cricket is like asking Americans why they love baseball. Still, curiosity compels me to pose the question to Rajesh Uppalapati, who graciously greets my inquiry with a smile and sidelong gaze.

"It's like a drug," he explains. "You get hooked on it, same thing as baseball, actually."

Since arriving in North Carolina in the mid-1990s, Rajesh has been feeding his addiction to cricket. The 38-year-old native of Hyderabad, India, lives in Morrisville, like many South Asians who work at the myriad technology companies in Research Triangle Park. According to the 2010 U.S. Census, 20 percent of Morrisville's population is Asian Indian, compared to 6.5 percent in Cary, 1.2 percent in Raleigh and 0.6 percent in all of North Carolina.

Notwithstanding his professional and family obligations, cricket monopolizes so much of Rajesh's free time that he avoids calculating the number of hours he dedicates to it every week.

"I'd probably feel very bad if I did," he says.

By most assessments, cricket is the second most popular sport in the world behind soccer, in terms of the number of people who both play and watch it. This is largely due to its esteem in the Indian subcontinent (including Pakistan), Australia, New Zealand, the West Indies, South Africa and England, where the sport originated and later spread via British colonialism. According to Harry Altham's 1964 book *A History of Cricket*, the first recorded references to cricket in England date to the 16th century with professional matches common throughout the 1700s.

Cricket spread to the United States during this time and remained a mainstay in New England until the early 20th century. In 1844, the first international cricket match was played in New York City between the

U.S. and Canada. However, the proliferation of another bat-and-ball game—baseball—following the Civil War precipitated cricket's decline in America.

Recently, a measured resurgence has arrived with the increasing number of immigrants coming to America from cricket-crazed countries. Rajesh, among others, verifies that on match days, a city of millions in India can grind to a standstill as residents retreat into homes and caées to watch the game on television, and the only sound you hear is the crowd noise echoing from the local cricket ground.

In contrast, cricket devotees in Morrisville and other surrounding areas compete in enthusiastic obscurity. Beginning in 1999, organized Triangle-based cricket clubs played under the auspices of the Mid-Atlantic Cricket Conference, a multistate confederation in Virginia. In 2009, however, those clubs left the MACC and formed the Triangle Cricket League, which has adult leagues competing in several formats (see box, next page).

Regardless of the format, Rajesh has an answer for those who claim that cricket matches are boring because they last longer than baseball games and move more slowly than soccer.

"How many goals happen in a whole soccer match?" he retorts. "What do you like in baseball—the home run, right? How many home runs do you have in a baseball game? Two or three maybe? In cricket, in a three-hour period, you can have 10 to 15."

These adult leagues play most of their games at Shiloh Park in Morrisville, as well as sites at Bethesda Park in Durham, Winterville (near Greenville) and the UNC and N.C. State campuses. In July 2012, the T20 league (see

sidebar) also began playing at Womble Park in Holly Springs. Moreover, according to Rajesh and Morrisville's website, the town's planned 25-acre RTP Park, due to be completed in 2014, is slated to include a multipurpose area large enough to serve as the Triangle's first full-size cricket field.

The most significant emphasis in recent years for TCL, which was recently accredited by the United States of America Cricket Association, is the development of its burgeoning youth program. Indeed, according to Rajesh, who has served as TCL's president since its formation, the driving factor behind the decision to leave the MACC was a lack of enthusiasm and support for a proper youth program.

Five years ago, the Town of Morrisville Parks and Recreation department launched a youth cricket league. Two years ago, TCL launched its own youth program to fill the months when Morrisville's leagues are on hiatus.

Rajesh estimates that 65 kids participated in Morrisville's debut cricket league. Today, more than 150 youths ages 7–16 take part in TCL's summer league, which runs from June through August and ends just before the beginning of Morrisville's fall youth cricket season. Youth cricket matches take place Saturday mornings at Shiloh Park and Crabtree Creek Nature Park in Morrisville.

Support for the youth program will also increase the TCL's operating budget from about \$30,000 this fiscal year to double that amount next year, because of the increased cost of leasing facilities and equipment costs. TCL supplies all the uniforms and playing equipment for their youth players.

Rajesh says that, in contrast to most of TCL's adult league players, roughly 95 percent of youth cricket participants were born in the U.S. Perhaps that contributes to one similarity he concedes between youth cricket and its American counterparts: "Yes, we do have cricket moms."

ALL ABOUT CRICKET

Beginning in 1999, organized Triangle-based cricket clubs played under the auspices of the Mid-Atlantic Cricket Conference, a multistate confederation in Virginia. In 2009, however, those clubs left the MACC and formed the Triangle Cricket League.

TCL sponsors adult leagues competing in three cricket formats: 35-Over, Twenty20 (or T20) and Hard Tennis Ball (or HTBall). “Over” refers not to age but to a set of six balls bowled (or legally thrown) by a single bowler.

According to the TCL website (www.trianglecricketleague.org), the league currently consists of 12 full member clubs, including intramural clubs affiliated with UNC-Chapel and N.C. State University. Together, these clubs sponsor 14 teams in the league’s 35-Over “Premier League,” each team comprising roughly 16 players playing games usually lasting more than six hours.

Meanwhile, 19 teams compete in TCL’s T20 league, a modern form of cricket introduced in 2003. T20 cricket is limited to a maximum of 20 overs per each side’s innings, creating a faster, more spectator- and television-friendly game designed to be completed in about three and a half hours.

The only time cricket was an Olympic sport was in 1900 in Paris, and that competition comprised only a single match between Great Britain and France. But the rise in popularity of T20 cricket has placed it into consideration for inclusion in the 2020 Summer Olympics.

Thirteen teams also compete in the league’s new HTBall variant, which uses a firm type of tennis ball instead of the hard, leather-covered regulation orb. HTBall, which is also limited in its number of overs, encourages a wider age-range of competitors and a lesser need for protective gear and other expensive equipment.



Twins in the Youth Cricket League are coached by members of the Triangle Cricket League. The teams play in Morrisville.

Soccer *after* midnight

By Victoria Bouloubasis

As a waiter at La Cocina Mexican restaurant in Mebane, Cesar Arturo Flores Valadez has got a tough set of feet. His nine-hour days include the tedium of wiping sticky food scraps off dining tables and repeatedly hauling bus bins back to the kitchen sink. He says he loves it. On weekdays, he's out by 10 o'clock at night. By 10:30 p.m., Flores Valadez, captain of recreational soccer team Equipo La Piedad F.C., has kicked off his slip-resistant work shoes and laced up a pair of cleats.

The tournament and league include eight teams primarily composed of Hispanic immigrant restaurant workers in the Piedmont region. It is hosted by community organization LUPE (Latinos Unidos Promoviendo la Esperanza, or Latinos United to Promoting Hope). The opening ceremony will include live music and an introduction to all players.

Blanca Zendejas-Nienhaus, LUPE community director, helped launch the tournament to provide a space for restaurant workers to unwind and develop a community. Most teams are formed at work, and games will be played on weekdays at 10:45 p.m. and 1 a.m., when the players are off the clock. The majority of the players are from Mexico, Guatemala, El Salvador and countries in South America, with one from the U.S.

"The players are so excited. For them, it's a new experience to see their faces all over Facebook and our website," Zendejas-Nienhaus says. "It gives the players a feeling of the importance they possess as a community."

Flores Valadez, who plays central defense, says his love for soccer was something he was "born with." On the occasion that a midday lull at La Cocina affords him a break, he rallies his team over to a grassy patch outside the restaurant.

"I love soccer. I want to motivate my co-workers and friends to do this. It's healthy—when you run, when you play, it's a stress relief," he says. "At work breaks, sometimes we rest. But a lot of the time I take my teammates outside and we shoot the ball around

for a little bit. Even if it's just five or ten minutes, it's practice."

Zendejas-Nienhaus says that the Burlington Recreation & Parks Department has been very cooperative and helpful in providing a space for the tournament, which is free and will run through October.

Burlington, Mebane and 11 other towns are located in Alamance County, an area notorious for harsh immigration laws. "Now, as immigrants, the restaurant workers and soccer players can be participants in a community event that embraces them," says Zendejas-Nienhaus. "It's also to show that the image of ourselves as a community is not always the image given to us here in Alamance County. We're seen as people who do drugs or don't work. We are people that work, people with families, people that live—and we're involved in our community."

"You coexist with people that may not understand you," says Flores Valadez. But on a day of a soccer game, he adds, "nothing bothers you. You wake up in the morning at ease, like nothing can bother you."



The legacy of Latino SOCCER

The history of soccer is a sad voyage from beauty to duty. When the sport became an industry, the beauty that blossomed from the joy of play got torn out by its very roots. In this fin-de-siècle world, professional soccer condemns all that is useless, and useless means not profitable. Nobody earns a thing from that crazy feeling that for a moment turns a man from a child playing with a balloon, like a cat with a ball of yarn; a ballet dancer who romps with a ball as light as a balloon or a ball of yarn, playing without even knowing he's playing, with no purpose or clock or referee.

—Eduardo Galeano,
Soccer in Sun and Shadow

By David Fellerath

It's a brutally hot afternoon in Raleigh, and most humans with any sense are indoors. But we're talking about soccer

players. It's hot for them, too, but the alternative to playing in 105-degree heat is worse: not playing.

Two teams are battling it out on a rutted pitch, part of a large but poorly maintained tract of land located between the historic Dorothea Dix Hospital and the entrance to Central Prison. Twenty-two men are trading attacks and showing a good bit of skill on the ball despite the field's moon-like surface.

The blue team is Deportivo Sessori; their opponents, the Tigres, are winning 4-2. A Tigre winger crosses a beautiful ball in from the left, finding a teammate barreling into the box. But the player wastes his opportunity, smashing his header high over the goal.

I inadvertently groan, just as I would at a similar play by Liverpool's chronically un-

derachieving Andy Carroll. I hear a chuckle from the only other person sitting with me on the bleachers. He's José Hernandez, a short fellow in his 40s, and he's shaking his head at the miss, too.

He tells me he comes virtually every Sunday, year-round, to take in the games. Normally the games draw a significant number of spectators. "Lots of people, yes. Cars parked all back there," he says, motioning to an empty lot. But it's just too hot today, he concedes. Only the players and a few self-sacrificing girlfriends are here, plus a couple of vendors working a line of pupusas.

On the field, the game is getting late, and tempers are frayed. The three referees, part-timers who work for about \$40-\$80 a game, are getting the brunt of the abuse. During a stoppage, a hothead from Sessori sneaks a spiteful kick at an opponent's leg. In a time-honored fashion, the injured player goes down with a howl while appealing to a sideline referee. Up goes the flag, and the head *árbitro* runs over to confer with the witnessing official. Out comes the red card, off goes the player, who heads straight for the sideline official, shoving him in the chest. In an

instant, spectators and teammates I hadn't noticed materialize, surrounding the official who wearily, warily backs away and brandishes his flag in self-defense.

Order is quickly restored, but the losing team is still smarting from the loss as the whistle blows, signaling the game's end. It's understandable: In the following days, players will return to their jobs, which generally are grueling ones. The weekend soccer is something to look forward to all week, and something to mourn when it's over.

According to statistics reported by FIFA, the sport's international governing body, 24.4 million people play soccer in America (second only to China), and tens of thousands of them are in the Triangle. There are 20,000 participating through the Capital Area Soccer League (CASL), the largest of a half-dozen or so highly structured youth and adult associations that cater to the native English-speaking population.

And then there are the Latino leagues, a loose-knit network across the Triangle that provides playing opportunities for women and children as well as men. How many

Latino soccer leagues play throughout the Triangle, including Old North Durham Park.



PHOTO BY D.L. ANDERSON

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leagues are there? It depends on whom you ask, and how hard you look. Walter Gómez, who reports on the soccer scene every weekend for *La Conexión*, one of the area's several Spanish-language publications, estimates that there are 15 or 20 leagues in the Triangle.

The largest Raleigh-based leagues, he says, are the Interclub Soccer League, at Dix; Raleigh Soccer Club, which plays at Brier Creek Community Center and Williams Park; and the Villa Latina Soccer Club on Chapanoke Road between Raleigh and Garner. As for women and children, Gómez cites Liga Maya as an established option.

Ignacio van Gelderen, a 10-year veteran of leagues in Durham and Raleigh, estimates that there are 200 to 300 Latino teams, sometimes competing in more than one league at once. But compared with the Anglo leagues, Latino leagues tend to be unstable. The biggest hurdle, van Gelderen says, is adequate field space. "We've played on fields with [huge] rocks that were sticking up, but were so big we couldn't pull them out of the ground."

I ask van Gelderen, an Argentine of Dutch extraction who studied at N.C. State, if there's a centralized website where I can trace the ebb and flow of these leagues. He smiles and shakes his head.

"These leagues are run on the backs of napkins," he says, although the local papers are another place to track the action.

But that's not to say these leagues are disorganized. The teams find sponsors and pony up money that, after expenses, goes toward championship prizes of \$1,000 or \$2,000. Games have paid referees (although their competence is widely derided), and the better leagues offer insurance to players and provide police presence during games.

Van Gelderen, who was formerly employed by *Qué Pasa*, a local newspaper, and who now works as a publicist and Spanish-language liaison for the Carolina RailHawks professional soccer team, admits that he prefers to play in leagues where cops are present, citing a couple of games that degenerated into full-scale brawls involving players and spectators.

Van Gelderen has been playing with the same group of guys for seven years. They're

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called the Leones Negros (Black Lions), after a team in Guadalajara, Mexico, the hometown of his team's captain. The Leones Negros have been around long enough that they've aged out of the open division and are playing in the over-30 division of the Liga Deportivo de Durham.

Van Gelderen describes his team's organization as fairly typical: His team's "owner" is a successful contractor who splits his time between North Carolina and Guadalajara. As the boss, it falls to him to make sure the team's financial obligations are met, from paying season player registration fees to paying referees and more.

Because the Latino leagues are off the official radar, the social structures they represent tend to be undertaken with extraordinary individual initiative. In the case of van Gelderen's team captain and sponsor, it's as a businessman-patriarch. In flush years, the teams can be semiprofessional.

"Some [sponsors] go so far as to pay some of the players, buy shoes, cellphones, whatever," van Gelderen says. Even professional players would be lured up from Latin America with the promise of steady work on a construction crew in addition to some game-day perks, an arrangement that could be an improvement over their careers in a country like Honduras or El Salvador. But the faltering economy of the past few years has taken its toll.

"For the most part, that has gone away," van Gelderen says. "There are just a handful of teams that are still doing that." A decade ago, however, the Liga de Raleigh was locally famous, van Gelderen says. "In their prime, they had 40 to 48 teams. They had partnerships with WRAL, with McDonald's," he says. "At one time, people would pay \$5,000 to \$10,000 for the right to have a team in the first division of the league."

While the men's division of La Liga is dormant at the moment, the league is still active—as a women's league, says president Mark Petermann. An eight-team league of women players—Latinas and non-Latinas alike—commenced a 14-game schedule that ends in October. Games are on Sunday, with most taking place at Middle Creek School Park in Cary.

Petermann plans a second women's season for the late fall and hopes to revive the



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men's division in 2013. Petermann notes the structural advantage La Liga has over other local Latino leagues: It is alone in being sanctioned by the North Carolina Adult Soccer Association and, in turn, the United States Soccer Federation. This makes insurance easier to acquire and enables local champions to compete in state and regional tournaments.

Van Gelderen notes that the Latino leagues are reshaping American soccer. Now that an entire generation of Latino kids has grown up in this country, they have brought their culture's soccer values—juggling, possession, creative flair—to the more physical, workmanlike game traditionally (and disastrously, some would say) played by native-born Americans. Van Gelderen cites a home-grown player he believes is worth keeping an eye on, the Los Angeles-born, Raleigh-raised Ramon Gallardo, whom he calls one of the best young players in the area.

Gallardo is a hybrid, someone who learned his moves from the Latino leagues while competing in the well-funded, highly physical suburban leagues around Raleigh. Or at least until the considerable costs of American club soccer caught up with his family. His father, a former player, stepped in by forming a youth team, Del Sol ("From the Sun"), which was something of an innovation in this area. But first he had to find a place to play, an issue that troubles loosely organized soccer teams all over the Triangle, Latino and Anglo alike. But the senior Gallardo, also named Ramon, was undeterred.

"He got the Raleigh diocese to let us use some land next to the WRAL TV station in exchange for maintaining it," Gallardo tells me. "He wanted to create something for Hispanic kids to do if they couldn't afford club soccer, to get them away from their video games, to keep them out of trouble, to better themselves. He got an 18-passenger van for us, too."

But Del Sol wasn't designed to play in a conventional league. Instead, the elder Gallardo's goal was to nurture promising young talent with regular training and then expose his charges to local clubs in a series of one-off scrimmages. By the time the younger Gallardo was in his late teens, he was back with CASL, but on its elite team. This summer, Gallardo played with the Carolina Rail-Hawks' Under-23 team, which won a major

title in Tennessee. In the fall, he returns for his senior season at Mount Olive College.

In the meantime, Gallardo is playing Friday and Saturday nights at Durham's Twin Lakes Park in the Liga Deportiva de Durham ("everybody just calls it 'the Durham league'"). With teams populated by varsity college players, ex-pros, aspiring pros and perhaps a few semipro pros, Gallardo agrees that it's quite possibly the most competitive league in the Triangle.

Back at Dix, I decide to watch a bit of the day's last game before leaving. I take a good look at the team that showed up on time, suited up and ready to play. They look brawny and confident, well-fed and well-drilled. They have a couple of Anglos on their team. They drill themselves smartly with a game of rondo (essentially, keep-away), and to complete the effect of superiority, they are decked out in the uniform of Bayern Munich, the German superpower.

At the other end of the field, a diffident and scrawny gaggle of teens congregate. They kick a worn ball aimlessly at the goal and laugh among themselves, ignoring the referee's petulant whistle bleats. No one seems to have a uniform, certainly not one that matches anyone else's. Frankly, I'm impressed their coach managed to get them to show up at all, especially on a scorcher like today.

Soccer demands teamwork, coordination and creativity, and these slack-looking guys seem like the last who would have it. But somehow, when the whistle blows and the game starts, the kids straighten up. They've managed to coordinate their colors, and they've arranged themselves into a coherent formation. One of them turns out to be quite a good winger, and another takes charge of the defense in the archaic position of *libero*, which has disappeared from the top-level game.

I watch for a while, admiring the dynamic flow of the game, long balls and through balls, out to the wings and over the top. Soccer is a force that gives people meaning. As long as there are empty patches of grass, dirt or concrete, and as long as there are people looking for a means of creative, competitive expression, they will be playing the marvelously simple yet endlessly fascinating sport we call "the beautiful game."



CURLING

The sport, created sometime in the 15th century, is ancient compared to such popular team sports as basketball and hockey, and it also requires a certain skill not utilized in more familiar pastimes: the strength and poise to accurately sling a granite rock weighing about the same as a 5-year-old child down an ice rink in hopes it will land on a bull's-eye.

And those rocks aren't made of just any granite. Olympic curling stones all come from quarries in Scotland and weight between 38 and 44 pounds.

—Ty Johnson



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Who's the bocce?

The bocce court at Ferrington Village in Pittsboro

Throw a ball at a target. That's the aim of basketball, baseball, football—and bocce, a 7,000-year-old game that traces its origins to ancient Egyptians, who played with polished rocks, according to www.bocce.org. The game traveled to Greece and then to Rome, where it got its name: Bocce is derived from the Latin word *bottia*, which means boss.

There are at least two public bocce courts in the Triangle:

LAKE LYNN PARK AND COMMUNITY CENTER, 7921 Ray Road, Raleigh

CHAPEL HILL COMMUNITY CENTER, 120 S. Estes Drive

Duke University's Italian language program sponsors a bocce tournament on campus each spring.

Also in the spring, the Chapel Hill Chamber of Commerce's Partnership for a Sustainable Community hosts a bocce tournament.

Here are the basic rules, excerpted from www.bocce.org.

Equipment

Eight large bocce balls, half of which are of a different color or pattern, and a smaller "object ball," sometimes called a "pallina" or a "jack"

Playing Surface

The playing surface should be reasonably flat and level and can consist of packed dirt, fine gravel or short grass. A gravel driveway or backyard also work.

Players

The game is played with two teams; each team can have one, two or four players

Four-player team: each player throws one ball

Two-player team: each player throws two balls

One-player team: player throws all four balls

Object

The object of the game of bocce is for one team to get as many of their balls closer to the pallina than the opposing team's closest ball.

Play

The toss of a coin determines which team will start. The starting team chooses which color (or pattern) ball they will play with. The first team member throws the pallina and then rolls the first ball as close to the pallina as possible. It is now up to the opposing team to roll a ball closer to the pallina than the starting team.

If the opposing team uses all four balls and

fails to get closer to pallina than the starting ball, the starting team rolls each of their remaining balls, trying to place them closer than the opponent's closest ball.

However, if the opposing team succeeds in placing one of their balls closer to the pallina, the starting team must then roll again to attempt to get closer or "better the point." Each team continues to roll until it beats the point of the opposite team.

While the object is to get close to the pallina, it is permissible for a player to roll the ball as to knock an opponent's ball away from the pallina. Likewise, a player may knock or move the pallina toward his/ her own team's balls. The pallina is playable anywhere on the playing surface.

Scoring

When all balls have been played, this concludes the frame and one team is awarded one point for each of its balls that is closer to the pallina than the closest opposing team's ball. Thus, a team may score up to four points per frame. If the closest ball of each team is equal in distance from the pallina, no points are awarded. The team that scores in a frame starts the next frame by throwing out the pallina and playing their first ball. Play continues until a team wins by reaching a score of 16 points.



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Food for thought

Congratulations to the Indy's award-winning food writers

EMILY WALLACE, "A sweet story," a portrait of the man who designed the Oreo cookie
North Carolina Press Association
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"A brief history of pimento cheese"
Association of Alternative Newsmedia

"The Triangle's vibrant drinking culture," a survey of the area's best bars and drinks
North Carolina Press Association

LISA SORG, "Chew on this," an analysis of national food safety policy and its effect on local farmers
NCPA; Association of Food Journalists

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PNC Arena, 1400 Edwards Mill Rd, Raleigh
www.carolinahurricanes.com • 919-861-2323
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CAROLINA MUDCATS

Five County Stadium, 1501 NC 39, Zebulon
www.gomudcats.com • 919-269-2287
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CAROLINA RAILHAWKS

WakeMed Soccer Park, 101 Soccer Park Dr, Cary
www.carolinarailhawks.com • 919-459-8144
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CAROLINA ROLLERGIRLS

Dorton Arena, 1025 Blue Ridge Rd, Raleigh
www.carolinaroller girls.com
With teams like the Debutante Brawlers, Carolina Bootleggers and Trauma Queens, how could this not be fun? You don't mess with skaters brassy enough to use the monikers Erna Beatin, Ballista Blockheart and Katie Clysmic.

DURHAM BULLS

Durham Bulls Athletic Park, 409 Blackwell St
www.durhambulls.com • 919-956-2855
With great skyline views and the Bull sign, the downtown stadium suits Durham perfectly. The Bulls have won the World Series of Triple-A baseball several times, and many of their players have become stars of the team's MLB affiliate, the Tampa Bay Rays.

AMATEUR & RECREATIONAL

BOCCE

COMMUNITY BOCCE TOURNAMENT

www.carolinachamber.org • 919-967-7075
The Chapel Hill-Carrboro Chamber of Commerce's Foundation for a Sustainable Community holds an annual Bocce tournament to raise funds for future projects. Bocce, which originated in Italy and belongs to the heavy-balls sport family, is played in teams, but individuals can purchase tickets to spectate.

CRICKET

TRIANGLE CRICKET LEAGUE

www.trianglecricketleague.org
The Triangle Cricket League includes more than a dozen clubs based out of Raleigh, Durham, Cary, Morrisville, NCSU and UNC-CH passionate about this English import, baseball's persnickety older cousin. Most league players are from South Asia, although English, South African, Australian, New Zealander and West Indian players represent too. The TCL also coaches a Youth Cricket League.

CURLING

TRIANGLE CURLING CLUB

www.trianglecurling.com
Brooms, stones and a house: No, it's not a rustic mountain cabin, but tools of the curling sport. This nonprofit curling club plays in bonspiels, or curling tournaments, around the state, country and even the world, although most often its players can be found in Wake Forest at the Polar Ice House. Members range in age and skill level; anyone interested in curling can join.

DISC GOLF

KENTWOOD PARK

4531 Kaplan Dr, Raleigh
www.raleighnc.gov • 919-831-6836
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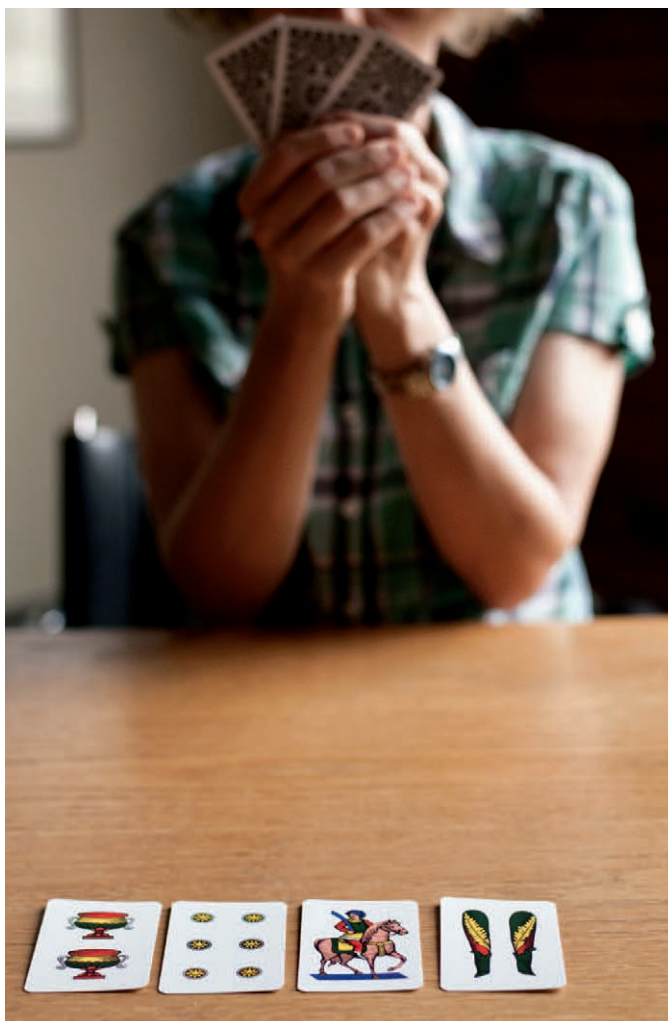
Scopa!

By Lisa Sorg

Scopa, which, in Italian, means sweep, is one of the most popular card games in Italy. The 40-card deck is divided into four suits—clubs, swords, cups and coins. The object is to score most points by taking the most cards, the most coins, the seven of coins and in a bastardized version, the most sevens. Players also get a point for each scopa—picking up the last card or cards on the table. There are other ways to accumulate points, but scoring can get esoteric. Google “scopa rules,” which will take you to Dante Alighieri Society of Washington for a complete explanation.

Play in teams of two or four. Each player gets three cards, and four cards are placed on the table, face up. Each player picks up a card or cards from the table by matching the value of a card in his hand. (A three picks up a three; a seven picks up a seven—or if there is no seven, a four and a three, or a three, three and a one, etc.) If a player can't pick up a card, he adds one to the table, face up. Once no one has any cards in his hand, the dealer deals again and play resumes until the deck is finished. You can play to 16, 21 or whatever the players agree upon.

I played scopa back in the '80s in Indiana, of all places. My husband, Dennis Scoville, watched the Italians play it when was stationed at an Air Force base in Italy in the 1970s, during the Cold War. He lived in the old part of Mesagne, in the province of Brindisi, on the Adriatic Sea. One night we broke out the scopa deck—the game is also played in Brazil, so we put on some Brazilian jazz by Vinícius Cantuária—and Dennis told me a story while we played.



My deal

Dennis: I see you dealing off the bottom of the deck.

Lisa: I am not.

Dennis: You cheat like the Italians.

The story begins: As we turned out of our piazza to go outside the castle walls, you looked left about 100 feet there was the local Communist party headquarters. There were a lot of old guys hanging around there. Everybody knew we were there. We'd be wearing our uniforms coming back or going to work, and we'd just wave to one other. We didn't really know what to make of it, but things seemed to be going all right.

Play commences

Table cards are 7, 4, 5, 2

Dennis takes a trick.

Me: Piss! This is just dreadful.

Dennis: Does it bother you when I take cards? Scopa.

Story continues: One morning we were either leaving or coming home, and someone had painted on the door of our apartment a hammer and sickle, and in English, “We want your death.”

We were pretty scared about it, actually because in general, the Italians were very nice. It was extremely common if somebody saw us in our uniform, especially old people and old men, they would come and talk to you about the war. And they meant the Big One.

This was an extremely serious matter because of what we were doing. We had to report it to the Office of Special Investigations at the Air Force base. They told us they'd look into it. Our landlord was one of the local dons, and owned a lot of property and had a lot of power. I don't know what happened but our door was immediately painted by our landlord.

We never spoke to him about it.

We don't know if the Air Force or our neighbors did. The door was painted when we came back home. He assured us it had been taken care of and wouldn't happen again. It was kind of weird. We never found out who did it. But we continued to wave at the Communists who were down there playing chess and checkers.

My luck improves.

Me: Scopa!

Next hand

Me: Scopa!

Scoring and play gets fuzzy at this point, as beer and Scotch are consumed.

Estimated score: Me: 21, Dennis: 9

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www.facebook.com/RaleighDiscGolf

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www.durhamnc.gov, 919-560-4355

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GENERAL

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KICKBALL

TRIANGLE KICKBALL GROUP

www.meetup.com/Triangle-Kickball

A friendly yet competitive group that stresses fun, friends and even family (teens 15 and older are welcome with an adult). The group organizes games from March through October, every Sunday at Powell Drive Park in Raleigh as well as the occasional after-work game.

WORLD ADULT KICKBALL ASSOCIATION

www.kickball.com/kickball#NC

WAKA hosts six Triangle-area leagues for eight regular season games and a single-elimination tournament.

PAINTBALL

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2422-D US 70, Durham

www.verticaledgeclimbing.com • 919-596-6910

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RUGBY

ENO RIVER WOMEN'S RUGBY

www.enoriverwomensrugby.wordpress.com

Founded in 1991, Eno River Rage is the oldest women's rugby club in the state. The team is always seeking new members; no experience necessary (check out a Thursday or Sunday practice in Durham). The event schedule ramps up in the fall.

RALEIGH RUGBY FOOTBALL CLUB

www.raleighrugby.org

This organization fields teams for men's, women's, under-19 and quad-wheelchair divisions. RRFC is hardcore, so make sure you know a good chiropractor before you enter their scrum.

SKATEBOARDING

CHAPEL HILL SKATE PARK

Homestead Park, 100 Northern Park Dr

www.chapelhillskatepark.com • 919-932-7399

Vertical Urge, the Raleigh skate and snowboard shop, manages this spot. Get some serious air, but like most spots, you need a waiver first if under 18.

DURHAM SKATE PARK

524 Rigsbee Ave, Durham Central Park

www.durhamskatepark.com

This venue has a street clam and trog bowl. If you know what that means, grab your gear and head out. It's free and open dawn-to-dusk.

MARSH CREEK SKATE PARK

3016 New Hope Rd, Raleigh

www.raleighnc.gov • 919-996-4920

This North Raleigh skating haven adds to the appeal of expansive Marsh Creek Park. But the city is serious about safety: Bring helmet, pads and ID, plus parent if under 18.

SK8-CARY SKATE PARK

2040 NW Maynard Rd, Godbold Park

www.townofcary.org • 919-380-2970

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Award-Winning Journalism

Each year, we compete with other papers like ours in the national AltWeekly Awards of the Association of Alternative Newsmedia. The *Independent Weekly* won five AAN awards for work we produced in 2011. Congratulations to the following staff members and contributors:

music editor / hopscotch co-director

Grayson Currin

music reporting / criticism:

"The trend of reissues,"

"Why indie rock continues to ignore the Drive-By Truckers,"

"The Triangle's Top 10 albums of 2011"

graphic designer

J.P. Trostle and
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editorial layout:

"A monster of a cookie"

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Emily Wallace

food writing: "The man who designed the Oreo cookie,"

"A brief history of pimento cheese"

production manager

Nathan Golub

illustration: "Enemy exposed"

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arts criticism: film reviews for

Melancholia,

White Material and *Somewhere*

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www.indyweek.com/indyweek/Awards/Page

INDEPENDENT

SOCCER

CAROLINA SOCCER CLUB

www.crsnc.com • 919-720-4641

This Raleigh-based youth club plays on fields throughout Wake County.

LIGAS LOCALES

Local Latino leagues for children and adults form and collapse depending on the number of interested players. At press time, the main men's leagues are Interclub Soccer League, Raleigh Soccer Club, Villa Latina Soccer Club and Liga Deportiva de Durham. Liga Maya, a league for women and children, plays mostly in eastern Wake County. La Liga de Raleigh, traditionally a men's league, is trying to revive as a women's league. Check out who *Qué Pasa* (www.raleigh.quepasanoticias.com) and *La Conexión* (www.laconexionusa.com) are currently following in their *deportes: ligas locales* sections.

RAINBOW SOCCER

www.rainbowsoccer.org • 919-967-8797

Started in 1972, this Chapel Hill-based youth and adult club gathers members from the western side of the Triangle. Players are a rainbow of nationalities, and the organization emphasizes the multicultural experience of soccer.

TRIANGLE ADULT SOCCER LEAGUE

www.tasl.us • 919-341-4554

Based in Raleigh, the adult spinoff of Capital Area Soccer League (www.caslnc.com) has 124 teams.

TRIANGLE FUTBOL CLUB

www.trianglefc.org • 919-640-6034

This Hillsborough-based youth club, formed by the merger of clubs from Raleigh, Durham and Chapel Hill, plays on fields throughout the Triangle.

TRIANGLE UNITED SOCCER ASSOCIATION

www.triangleunited.org • 919-942-1995

This Chapel Hill-based youth club plays on fields throughout the Triangle.

TRIANGLE SOCCER FANATICS PICKUP SOCCER

www.meetup.com/TriSoccerFanPickup

Regular lunchtime games in Morrisville and Sunday evening family games in Cary.

SOFTBALL

TRIANGLE AREA SOFTBALL ASSOCIATION

www.trianglesoftball.com • 919-794-5223

Division A and B teams with names like \$3 Bills, Hey Girl Heyyy and Beavers. Don't you know it: a slow-pitch softball league with emphasis on the participation of LGBTQ members.

TRIANGLE SOFTBALL MEETUP GROUP

www.meetup.com/trianglesoftball

The TSMG offers casual pickup games for softball lovers year-round. It's uncertain if kegs of beer serve as bases.

TABLE TENNIS

CARY TABLE TENNIS ASSOCIATION

www.carytta.net

The CTTA holds weekly practice sessions for participants of all ages and skill levels and monthly tournaments open to everyone. But if you plan to

play at the upper skill levels, bring your A game; it's not for wimps.

TENNIS

CARY TENNIS PARK

2727 Louis Stephens Dr
www.townofcary.org • 919-462-2061

With 29 regulation courts, this complex can host big events like the ACC championships and still have room for the public. Pristine site includes four QuickStart courts for beginners.

MILLBROOK EXCHANGE TENNIS CENTER

1905-B Spring Forest Rd, Raleigh
www.raleighnc.gov, 919-872-4129

The centerpiece of the City of Raleigh's massive tennis program, Millbrook Exchange has 23 lighted hard courts and four backboards plus lessons and competitions for all ages and abilities.

TRIANGLE TENNIS CLUB

www.triangletennisclub.com

The Triangle's first LGBTQ tennis club meets Friday evenings at the Millbrook Exchange Tennis Center in Raleigh. Members also participate in tournaments and host the Crape Myrtle Tennis Classic every October.

ULTIMATE

TRIANGLE FLYING DISC ASSOCIATION

www.tfda.org

The sport you knew as Ultimate Frisbee has changed its handle (corporate naming involved). It's still fun, combining basketball, soccer and football with flying discs. TFDA, the largest flying disc association in the state, has adult leagues for ages 16 up; for youth leagues, check out Triangle Youth Ultimate League (www.tyul.org).

PUBLIC PARKS

AMERICAN TOBACCO TRAIL

www.triangletrails.org

Part of the nonprofit Triangle Rails to Trails Conservancy, the ATT winds through urban and rural landscapes in Durham, Wake and Chatham counties. It's great for biking or hiking and has convenient mile markers to let you know how far you've gone—or have to go. When completed, it'll stretch 22 miles; while construction continues, check the maps before you head out. (We would be remiss not to mention that there have been safety concerns on the Durham city sections; please be mindful.)

CITY OF DURHAM

www.durhamnc.gov/ich/op/prd, 919-560-4355

The City of Durham Parks and Recreation Department maintains its section of the American Tobacco Trail as well as more than 60 public parks covering nearly 1,800 acres, 14 miles of trails and greenways, 11 recreation centers, two indoor pools, three outdoor pools (open seasonally) and two lakes. The website's park locator helps narrow the choices by amenity (athletic facilities, dog park, camping, etc.).

ENO RIVER STATE PARK

6101 Cole Mill Rd, Durham
www.ncparks.gov • 919-383-1686

Five access areas lead into 3,900 acres of secluded forest trails, historic mill sites, chimney falls and early settler river fords, all following the serene, shallow Eno River over its rocky bed. Don't miss the ruins of the Durham Pump Station, which supplied drinking water for Durham from 1887 to 1927. (For more about the nature, culture and history of the Eno River basin, check out the Eno River Association's website at enoriver.org.)

FALLS LAKE STATE RECREATION AREA

13304 Creedmoor Rd, Wake Forest
www.ncparks.gov • 919-676-1027

Seven recreation areas dot the 12,000-acre lake and 26,000-acre woodland area. Many a Triangle child has caught that first fish here, but there's more than baiting a hook at Falls Lake: camp, swim and bike, too, as well as hike a portion of the Mountains-to-Sea Trail.

JORDAN LAKE STATE RECREATION AREA

280 State Park Rd, Apex
www.ncparks.gov • 919-362-0586

What you know about Jordan Lake: It's big (14,000 acres of water) and beautiful. It has boat ramps and beaches. It's not named for Michael. What you don't know: Jordan Lake supports the largest concentration of bald eagles in the eastern U.S. Early morning or late in the day is the best time to spy our national symbol, especially during their spring migration (April through June).

OCCONEECHEE MOUNTAIN STATE NATURAL AREA

Virginia Cates Rd, Hillsborough
www.ncparks.gov • 919-383-1686

This mini-mountain (at 867 feet, the highest point in Orange County) supports rare habitats and species and on its 190 acres, including the brown elfin butterfly, whose nearest kin live in the mountains proper. A longer trail loops the base, and the climb to the top is a pulse-raising eight-tenths of a mile.

ORANGE COUNTY

www.co.orange.nc.us/deapr • 919-245-2660

Orange County maintains Cedar Grove Park (5800 Hwy 86 N, Hillsborough), Central Recreation Center (300 W Tryon St, Hillsborough), Efland-Cheeks Park & Community Center (117 Richmond Rd, Efland), Eurosport Soccer Center (4710 W Ten Rd, Efland), Fairview Park (195 Torain St, Hillsborough), Little River Regional Park & Natural Area (301 Little River Park Way, Rougemont) and River Park & Farmers Market Pavilion (140 E Margaret Ln, Hillsborough) and is developing Hollow Rock Access Area at New Hope Creek, Blackwood Farm Park and Moniese Nomp Park (pronounced mo-nee-ay-say nom-p, which is Tupelo-Saponi for "Twin Creeks," in honor of the Occaneechee Native Americans who lived here before European settlement). Find any county or city park plus any amenity (I challenge you to a game of horseshoes!) on the website's handy Google Maps-powered park locator. Visit the Town of Chapel Hill website (www.townofchapelhill.org) and the Town of Carrboro's website (www.carrbororec.org) for many parks.

WAKE COUNTY

www.wakegov.com/parks • 919-856-2667

Wake County maintains its section of the American Tobacco Trail (1309 New Hill-Olive Chapel Rd, Apex; 6.5 miles currently open) as well as Blue Jay Point County Park (3200 Pleasant Union Church Rd, Raleigh; 236 acres), Crowder District Park (4709 Ten Ten Rd, Apex; 33 acres), Harris Lake County Park (2112 County Park Dr, New Hill; 680 acres), Historic Oak View County Park (4028 Carya Dr, Raleigh; 19th-century farmstead), Historic Yates Mill County Park (4620 Lake Wheeler Rd, Raleigh; wildlife refuge & environmental research center), Lake Crabtree County Park (1400 Aviation Pkwy, Morrisville; 520-acre flood control lake) and North Wake Landfill District Park (9300 Deponie Dr, Raleigh; check out the gas flare!) and is developing Lake Myra County Park (Poole Rd & Lake Myra Rd, Marks Creek; 220 acres). The website also features a useful greenways and trails guide (downloadable) and a natural resources inventory database (in case you're looking to lay eyes on a particular plant or animal). Visit the City of Raleigh website (www.raleighnc.gov) and the Town of Cary website (www.townofcary.org) for many additional parks.

WILLIAM B UMSTEAD STATE PARK

8801 Glenwood Ave, Raleigh
www.ncparks.gov • 919-571-4170

Ever notice runners or bikers traversing the so-called Bridge to Nowhere between the Aviation and Harrison exits on I-40? It's a Bridge to Somewhere—somewhere amazing. That's the back way to the trails of the Umstead oasis. The Civilian Conservation Corps and the Works Progress Administration began conversion of this once overworked land into a recreation area in 1934. The two sections of the 5,579-acre park are accessible from I-40 and U.S. 70.

COLLEGIATE CLUBS

If you're an area college student, take advantage of these university sports clubs.

DUKE UNIVERSITY

recreation.duke.edu • 919-684-8111

Badminton, baseball, basketball, cycling, dancing, equestrian, field hockey, figure skating, golf, ice hockey, lacrosse, martial arts, men's crew, outrig, raas, racquetball, rugby, running, sailing, ski, soccer, softball, squash, swimming, table tennis, tennis, triathlon, ultimate, volleyball, water polo

NORTH CAROLINA STATE UNIVERSITY

recreation.ncsu.edu • 919-515-7529

Aikido, all-girl cheerleading, badminton, ballroom dance, baseball, basketball, bass fishing, bowling, clogging, cricket, cross-country & track, cycling, dance, equestrian, fencing, field hockey, forestry & timbersports, golf, gymnastics, handball, ice hockey, lacrosse, martial arts, outrig, paintball, racquetball, rodeo, roller hockey, rowing, rugby, sailing, skateboarding, ski & snowboard, soccer, softball, swimming, table tennis, tennis, triathlon, ultimate, volleyball, water polo, water ski & wakeboarding, wrestling

UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL

campusrec.unc.edu • 919-843-7529

Aikido, all-girl cheerleading, ballroom dance, baseball, basketball, crew, cricket, cycling, dance, equestrian, field hockey, football, golf, gymnastics, handball, ice hockey, jiu-jitsu, judo, lacrosse, marathon, monkey kung fu, racquetball, rugby, sailing, ski & snowboard, soccer, softball, swimming, tae kwon do, tennis, track & field, triathlon, ultimate, underwater hockey, volleyball, water polo, water ski, wrestling

Health & Fitness**BIKRAM YOGA DURHAM**

807 E. Main St., Durham
919-251-8763 • www.bikramdurham.com

Bikram Yoga Durham is a hot yoga studio located in downtown Durham. All classes are 90 minute beginner classes.

BLUE LOTUS YOGA & MOVEMENT ARTS

401 N. West Street, #105, Raleigh
919-831-2583 • www.bluelotusnc.com

Ready to meet you just as you are, the blue lotus yoga community provides a place to be inspired while you discover the physical, mental, emotional and spiritual benefits of the practice.

CAROLINA CORE

Carr Mill Mall
200 N. Greensboro St., Suite D1, Carrboro
919-942-1414 • www.carolinacorepilates.com
Carolina Core specializes in Pilates instruction tailored to your individual needs. We maintain an intimate atmosphere and top quality teaching. We are eager to help you meet your fitness goals.

DURHAM YOGA COMPANY

502 Rigsbee Rd., 2nd Floor, Durham
919-502-0108 • www.durhamyoga.com

We promote and support a conscious, healthy lifestyle through yoga classes, workshops, speakers and other community events. We specialize in alignment focused yoga.

GENERATIONS FAMILY PRACTICE

110 Preston Executive Dr., Suite 100, Cary
919-852-3999
www.generationsfamilypractice.com
Generations Family Practice, in Preston. Generations Family Practice is growing! We've added

new providers, new services and doubled our offices. And, we're accepting new patients.

HILLSBOROUGH YOGA & HEALING ARTS

1812 Becketts Ridge Dr., Hillsborough
www.hillsboroughyoga.com • 919-732-3051

Yoga, Pilates, Nia, Tai Chi/Qi Gong, Belly Dance, Classes for Families and Children. Acupuncture, Chiropractic, Massage Therapy, Prepared Childbirth Classes

MODERN GENTLE DENTISTRY | DR. EFRAIN ZAMBRANA

308-B Crutchfield St., Durham
919-479-5757 • www.ezambanadds.com

We understand the importance of good oral health and are committed to providing you with the best care in a pleasant, relaxing environment.

NC PILATES

1415 Hwy 54 West, Durham
919-419-1400 • www.ncpilates.com

The NC Pilates studio is convenient and comfortable. Providing affordable options to learn from knowledgeable, creative instructors. Traditional and integrative techniques. Exercise to feel good!

THE NEUROPSYCHIATRIC CLINIC AT CAROLINA PARTNERS

1011 Dresser Ct. Raleigh
919-929-9610 or 877-876-3783
www.carolinapartners.com

DIRECTOR, DR. SANDEEP VAISHNAVI, MD, PHD. Private Neuropsychiatric practice at our Wellness Center offering treatment and evaluation of brain-based physical, psychiatric and neurological disorders.

NINTH STREET DANCE

1920 1/2 Perry St., Durham
919-286-6011 • www.ninthstreetdance.com

Dance and movement classes for people of all shapes and sizes, including ballet, hip-hop, Zumba, salsa, swing, lyrical and more. For adults, teens and children.

WAKE RADIOLOGY

Various locations
919-232-4700 • www.wakerad.com

Wake Radiology serves the Triangle at 19 locations with 54 board-certified radiologists who are dedicated to the highest level of imaging standards and customer service.

YMCA OF THE TRIANGLE

801 Corporate Center Dr., Ste. 200, Raleigh
919-719-9622 • www.ymcatriangle.org

The Y is much more than a gym. With locations throughout the Triangle, the Y is focused on youth development, healthy living and social responsibility.

Recreation**GLAZED EXPECTATIONS**

205 W. Main St., Suite 104, Carrboro
919-933-9700 • www.glazedexpectations.com

Glazed Expectations is a paint-it-yourself ceramic studio and clay sculpture workshop. Sign up for summer camp, afterschool classes, or come in to create your ceramic masterpiece! Reservations accepted but not expected.

refugees

Refugees are people who have been forced to flee their countries

because of political, religious or ethnic persecution. Immigrants often come here voluntarily seeking better educational and job opportunities; however, they may have faced similar hardships in their native countries.

Both groups face challenges upon landing in America. **Routine activities we take for granted—getting a driver's license, buying furniture, riding public transit, enrolling children in school, finding an apartment—can be strange and mystifying.** Fortunately, several groups in the Triangle assist refugees, in particular, in navigating American culture.

In this section, we hear from people from Burma, Bhutan, Tibet and Laos—in their own words. The interviews were recorded and transcribed, then condensed and edited for continuity. —Lisa Sorg

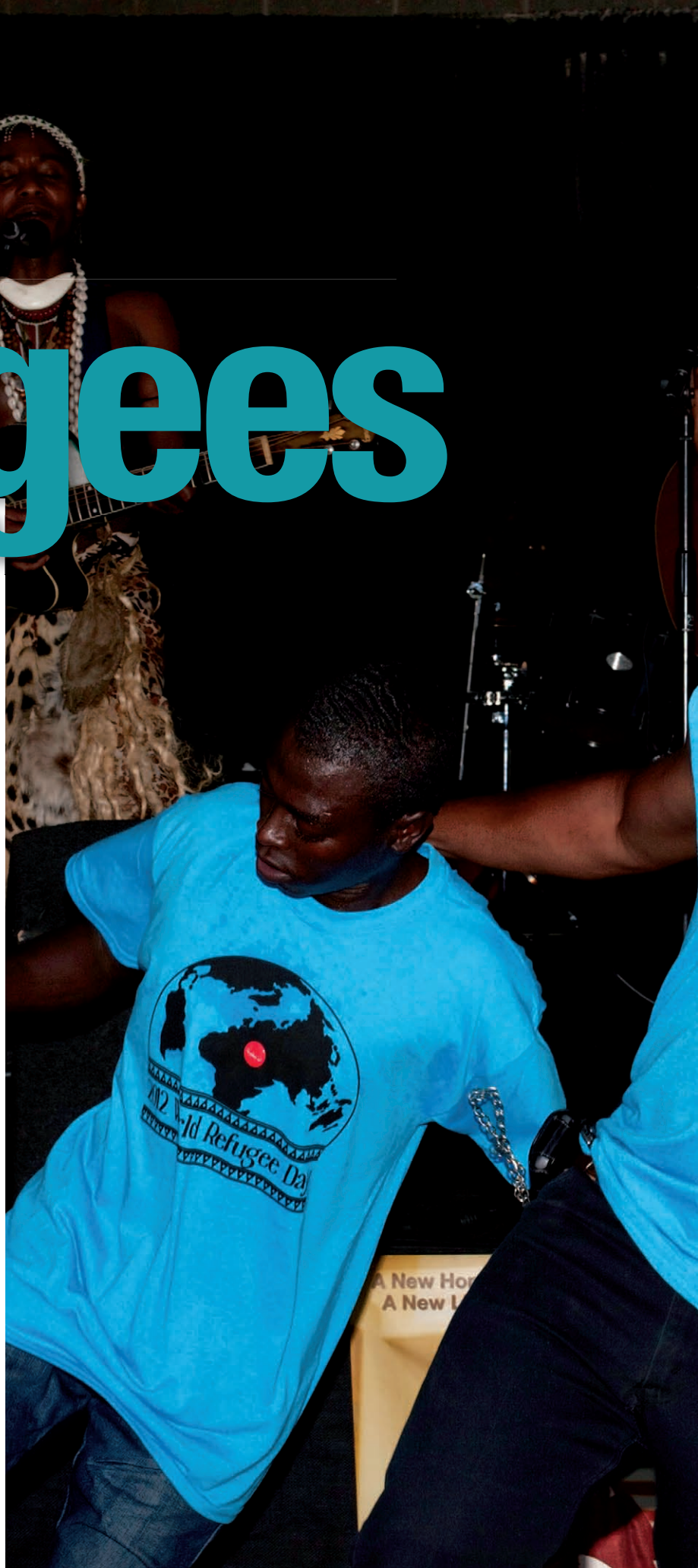
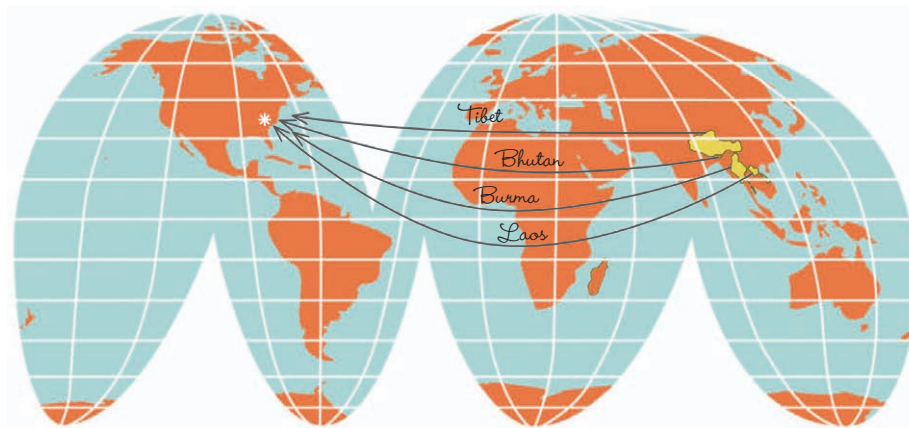




PHOTO BY JEREMY M. LANGE

Dancers perform to the sounds of Ware Ware at World Refugee Day festivities at the State Fairgrounds in Raleigh.



Burma

Population | 54.5 million

Capital | Rangoon

Laos

Population | 6.5 million

Capital | Vientiane

Bhutan

Population | 716,896

Capital | Thimphu

Tibet Autonomous Region*

Population | 3 million

Capital | Lhasa

*China invaded Tibet in 1950 and has occupied it since.

Kids, their stories and dreams

Hser Ku: I don't remember Burma, because my parents took me to a refugee camp when I was 4 months old. But I remember the life in the refugee camp. We had a little, secure place to live—it was better than Burma, because there was a war in Burma. It was hard for some families to escape from Burma because you have a military surrounding the border—the Burmese military. Also, you have Thai soldiers surrounding the camp. Also, you cannot go out of the camp, because you are only a temporary people—it's not a permanent place. Even if you live there, you don't have the right as a citizen—as people.

It was so beautiful, but it wasn't a permanent place.

What do you miss most about the camp?

Hser Nay Htoo Day: My mango tree. My mangos looked like apples. They were so sweet! One time, my mom had to hide my big mango so no one would take it. I also miss my friends from the camp—our friendships. Some of our friends came to the U.S., but some go to Australia and some stay in the camps.

Tay Nay Sar: I miss the mountains and the trees. I used to go up the mountains. One of

Sisters Tay Nay Sar and Hser Ku attend Carrboro High School. Their siblings, Hser Nay Htoo Day, July Twenty-two and Sunday Oo, are in elementary school. They are from the Mae La refugee camp on the border of Thailand and Burma. The stories in this section were told to Hillary Rubesin of the Art Therapy Institute.

my uncles had a garden on the hill. I would go up and pick a lot of fruit—it was really good. I was picking up cucumber and pumpkin. But I had to yell out "Help me!" because I couldn't carry it. I was too little, and the stuff was too big. I also miss the cave. I used to go there every day in the summer. It was cold and dark, and it was good because we didn't have electricity—no A.C.

Hser Ku: I miss my house the most. You cover the roof with leaves. The side is bamboo. The legs were wood. In two years, we had to rebuild it. When the wind blow, it went crooked. But our house was strong. Our neighbor's house fell over! People helped us build it. Our cousins, our uncles, our grandparents. People in our neighborhood. It was so good. Everyone helped. We had dinner with our neighbors once a year. It was part of our culture, our tradition.

All: We had a garden in the backyard. We had guava, mango, tamarind, banana trees, sugarcane, sweet potato. We had a river by the backyard and bamboo. And ginger. You eat the root, the leaf and the flower. The five

of us had our own trees. We had five mango trees, five of everything. We had flowers. My mom loves flowers. She plants lots there.

The United Nations gave us food for one month. A little oil, rice, yellow beans and chili pepper, and some fish paste. We did not have enough food for everyone. There were so many refugee people. There was a limit of food you could get. It matters how old you are. If you are 7 you get more food. But it was much better than being in Burma.

What else would you like people to know about the refugee camp?

Hser Ku: The education is not really good. School was not really good. It was built by trees and leaves and wood, and no electricity. It was hard for us to study. We had to use candles to study, and in most of the places, the Burmese soldiers might come and you had to run away. In Thailand, we just have high school, not college. You need to have a lot of money to go to Bangkok for school.

In the camp, we had different groups of people. The first group said, no matter what they will come to this country—the U.S.—to have a better life. The second type of people—they want to stay in the camp. And the third group—they want to go back to Burma to be in the place where they were born. They were born there—they want to die there. It was hard for us to make a decision. Some of the old people especially want to stay where they were born.

Tay Nay Sar: We are in America because of the U.N. plan to let us come here. They let



us go to a lot of countries, like Canada, Norway, Australia and England. Before we came here, we had to do an application form, interviews and checkups. Other people needed to have interpreters. At that time, I was in third grade, and I knew a little bit of English, and I looked at the U.N. people who needed interpreters, and I knew I wanted to be an interpreter, so I could talk to people in all languages. It would be easier if you knew all languages while you interviewed people.

All: We have family in Burma. They cannot come to the refugee camp, because there is a limit of people entering the camp—just like the U.S. has a limit on people to get

here. We still have one aunt in Thailand, with two boys, our cousins. Sometimes we talk to them on the phone. But it's hard for them to get electricity. They have to go high up to get a signal.

Living in the camp, you may not reach all of your goals and your dreams. You may not be able to go to college. Some of the kids were orphans. They don't have parents. They have to work. They cannot go to school. And if you want to work outside of the camp, you have to sneak out and risk your life. If the military caught you, they would send you back to Burma or kill you.

What are your hopes and dreams?

Sunday Oo: I want to be a soccer player.

Hser Nay Htoo Day: I want to be a mechanic and build cars and jets.

July Twenty-two: I really want to be a teacher, but there's too much stuff to do. You have to teach math every day and read to the kids. It's like you're a parent or something.

Tay Nay Sar: Having a good education. I see my parents. They have to work hard. When they have a meeting at school, my parents cannot come. For people who have a good education and a good job, they can help their children do homework. For our



parents, the homework is not in our language, so they can't help us. It seems like if you don't understand English, people are not going to respect you.

Hser Ku: I want to be a nurse and take care of patients. It's a hard life for my parents. They have to take care of five kids. They don't know the language. They feel like they are helpless for us. If something at school comes, a letter for the parents, our parents have to read and understand. But it's hard for them, because they don't know how to read. But they're trying to be a citizen. They go to citizen school and take ESL classes at nighttime, because they work during the daytime. It's really challenging.

In the first year, they were confused. It was difficult for them. After four or five months, our dad got a job, and we had to pay our bills. The first month, we didn't know we had to pay a rent, so they put a post on our door and we had to pay a fee. We didn't know we had to pay. No one helped us when we got here. We had a translator, but the translator wasn't able to come every day, because there are so many people, and the

translator also have a job and have to work. The best thing was when a social worker show us where is the Food Lion and the Southpoint mall.

What other things have been hard for your family?

Hser Nay Htoo Day: It was hard to get used to America. In the airport, we didn't know how to use everything. Like the bathroom. I was stuck in the airplane bathroom!

Tay Nay Sar: It is not hard to make Karen friends here. But native Americans—we cannot communicate, so they think you don't understand. And it might make you embarrassed if they don't talk to you. Elementary school is easier. Middle school and high school—it is really hard to make friends. You worry about your identity. You feel more like an outsider—not mainstream.

I have a lot of friends from other countries who speak other languages. I like learning their traditions, so if I ever visit them, I would know how to get along with them. For some people, they don't like people from other countries, but I just think people

are the same as me. For me, I like everyone.

In the refugee camp, I started to become interested in the UNHCR [a United Nations refugee agency]. Even at that time, I had so much hope for what I was going to do in the future. Now I want to work for UNHCR and be a doctor and travel all over the world. I like to be a doctor, because in our country, they need our help, but not only our country—but people around the world—they need our help. Especially I would like to be doctor, because when I look at the poor people, it's so sad for them. Some of them didn't get enough help. For rich people, when they are old and going to die, there are doctors all around them. But if you are poor and a little kid and you have a sickness, they will not take care of them. So I want to help poor people.

Would you ever want to go back to Burma or Thailand?

Tay Nay Sar: If Burma gets freedom, they will send the people back. But I'm not gonna dream about Burma getting freedom. We have a civil war for 60 years

already, and we never get our freedom.

Hser Ku: I want to go back to visit. But it might not be fun. It is so crowded and there are gangs. In the camps, it is just a waste of time, because you do not have the rights to do what you want to do. Some of the kids want to be a doctor, nurse, teacher, and have a nice life, but they will not be able to reach it.

Tay Nay Sar: Here in the U.S., you can reach your dreams. You don't have to hide from the military. You have your own independence. You have your own life.

By Ta De

Ta De is from Burma, and attends Chapel Hill High School.

In the morning, the Burma soldiers came and burned our stuff and my mom and dad had to run. When you run, you have to move on. You cannot stop. You have to keep going forever. There is no time to eat or drink. My dad went back to Burma to go get my sister. That was the time when it was raining a lot. We were in the jungle.

My house was made of wood and bamboo. We didn't have TVs or laptops. We didn't use electricity—no Internet. If we used cell phones, we had to run up into the hills, out of the camp. If people caught you, then you would be killed.

I don't like school in the camp. I want to go hunt with my mom or go fishing. Sometimes we swim in the river and waterfalls. Sometimes me and my friend look for mushroom, but we couldn't find it. We drink water in the bamboo when we are thirsty.

When I came here, I was 9. I felt sad because you don't want to go to another country. When you are born there, you live there. When you go to the U.S., it's hard. If you want to go to your friend's house, you have to go in a car. You cannot walk. I didn't speak English. That is hard, too. When I first go to school, I didn't speak anything.

When I came here, my teacher, Ms. Casey, helped me out. I didn't know how to speak English, but she helped me say "I need to drink water" and other things. Also, there is no food here at all. The trees do not have food. In Thailand, you can go to a tree to



get food. Here, I don't know what happened. The trees are different in Thailand. In Thailand, they have big trees that we climbed.

I came here in second grade. Sometimes the students were nice; sometimes they were not nice. I guess it's better now. Sometimes when you speak, people do not understand well. It's hard to learn how to read. When I came at first, I did not know how to read well. But when I moved on to new grades, things were changing. I got better.

When I was in fifth grade, I got a mentor program. They help you get to camp, meet other students, talk about life, about college stuff, how to tie a tie.

When I started drawing, the paper was not plain white paper, it was just writing paper. I tried to learn drawing skills. Nobody teach

me. I just draw by myself. When I was in Thailand, I watched a movie in someone's house about fighting stuff, and I tried to draw the people kicking. It was a Tony Chung movie. We watched it a lot. Now I like to draw faces—sometimes real people, or sometimes people from movies, or cartoons.

One day, I want to go back to Thailand and help people. People live there and they don't have much money. It's hard to find a job. If you go to work, you have to be careful. If the police catch you, they take your money away. My brother is still in Thailand. He works on a fish boat. I don't know where he is.

When I am in the U.S., I want to do something with my artwork. Sell it, or do tattoos. If you make money, you can save it. You try to save more and more, and then go visit people in Thailand. I want to stay there. All of my family thinks about going back. My dad is going back to Thailand in December to see a medicine man. Sometimes the medicine here is different than Thailand. Sometimes they use medicine from trees in Thailand. They cover themselves with ants. The ants bite them and they got hot and the sickness goes away. Or they use smoke from the fire, hot air on their skin, and they change.

Sometimes someone doesn't like you because you are different. It hurts. You have to think about how they feel. If you like a person, and they don't like you, you feel sad. You have to give people a chance.

I think a lot about working now. I want to sell stuff at a store. I want to work and go to high school. I am scared and shy of going to high school. There will be lots of older kids. But I'm going to take art. I feel good and happy about that. I hope one day I will be a famous artist.

By Kahdohmoo Juelah

Kahdohmoo is from the Karen state in Burma. He attends Chapel Hill High School.

I don't remember when I lived in Burma. We had to move to Thailand to the Tham Hin refugee camp. It has different laws than in the United States. Wherever you go, you have to be careful. To get to another city out of the

camp, you had to walk two hours. If you see a motorcycle or a car came, you had to hide in a bush. They might take you to jail to make money.

I went to school in Thailand—just to fourth grade. School over there and here is not the same. For example, some teachers give you vocabulary words—like one page—and you have to remember all of them. In the morning, you have to read for them. If you can't read for them, they hit you with sticks. I always skipped school when I don't know how to do something.

When I skipped school, I would go watch movies, or have fun with friends, and go fishing, too, in the river close to our house, close to everywhere.

After 10 years, some U.N. people came to the camp and said we could go to the U.S. My mom tried to plan to get to the United States. We were called to come to the United States. I thought it was going to be great.

We never been to a big city. It feel different. In Bangkok, we see something different. I thought it would be the same thing in the U.S., but it's not. The second plane went to Japan. It felt cold. All the people on the airplane felt cold. We didn't know in the United States there would be cold. We thought it would be the same as the Tham Hin camp. Then the people who were on the airplane with us had to split up. One family went to one city. Other family went to other city. People felt sick because they don't see each other anymore.

When we came to the United States, we thought they wouldn't have rice. But then people bring us food and it was rice and meat. We thought there was no rice, and that we would only eat American food. When I saw the rice, I feel a little bit better. We made it to Virginia, and came into our apartment in the night. We couldn't sleep because the weather was not the same. We played all night—me and my sister. I was 13 or 14 or something.

In the morning, I told my mom to ask our sponsor where my aunt and uncle live. I went outside and it was cold. I saw some people play outside and I went and looked for their house, and I saw my aunt come out on the step so I called to her and she brought us rice and spicy food—

the same thing that we eat in Thailand.

Then I went to school in Charlottesville, Va. I went to seventh grade, but I was too small. I had to look up to the people—all of them. So I went down to the sixth grade. One of the other students in sixth grade was half Burmese, half Karen, so he had to translate for me. The first day he saw me, he spoke only in Burmese, but I told him I only speak Karen, so he spoke with me in Karen.

Whatever I had to do, he had to show me. He had to show me where to go. My teacher helped me a lot. She get permission for me to play on the soccer team, and I made it, and I get to play. The next day, I need to pee, but I didn't know how to say it, so I just held it all day. The next day, my teacher told me to go to the bathroom, so I go.

Then after one month or two months, we had a fire drill and I was in the bathroom. When I came out, I went back to my class, but it was locked. I didn't see my class, but one of the security people saw me and told me to go to the office. He guessed I had the ESL teacher, and they let me go back to the class. I didn't know what was going on.

When I moved to Chapel Hill, I went to Smith Middle School. When I came to North Carolina, I still did not speak a lot of English. I know how to say "Good morning," "Good afternoon," "school," "bathroom." Only 20 percent English, I think. Now I think about 50 percent. Not 100 percent yet. Later on, I will get there. In one or two years, I will get there. All 100 percent!

Sometimes when you got nothing to do, you stay home, you got no friends, you can draw. The first time I draw, I draw people—looking at faces on magazines. I'm bad with painting and color! In Virginia, they didn't teach me that much art. In Chapel Hill, they showed me color and how to draw eyes and nose and mouth. They said to start with a circle for the face, but that's not how I do it. I start with the eyes.

When I make art, I feel good. I feel happy when someone look at my picture and they like it, and I feel proud of myself.

I take ceramics class, too. I really like my teacher. This year I am taking Ceramics 4. The first year, I followed what she told me. Last year I did people's faces a lot—masks. I watched how to do it on YouTube, and I

watched my friend do it. I watched it over and over.

Next year, I have to do a lot of hard work. I can't skip school anymore. I want to, but I can't. I have to work hard this year to graduate. When I graduate, I want to be a Marine.

This morning, I went to give fingerprints for citizenship. My mom already has it. I'm 18, so I have to study for the test. When I took the driver's test, I had to go eight times to pass. I drive to Virginia and back two times, and then to South Carolina and back and Rockingham, too. I love to drive.

I hope people can be like me—not the skipping school, the other things—like being strong. In everything that you do, believe in yourself.

By Ser Ro Paw

Ser Ro is a student at Carrboro High School.

I was born in Burma, but when I was a little kid, I moved to Thailand. I don't remember anything about Burma. My parents told me that they had to run from Burma, because they couldn't live there. The soldiers tried to kick them out. So many people died. There were bombs and guns shooting. We came with our grandparents. We had to run all day and night, and we couldn't find food. We would make a fire with a rock, and we ate bamboo shoots and other vegetables we found on the mountain by the village. We made little tents with leaves and bamboo. We lived there for a while, and then we escaped and moved to Thailand. I remember a little bit about all of this.

My father had to work a lot, because I only had my older brother and my mom. My dad was a farmer. He planted rice and vegetables in a garden, so we had food. He did this in the jungle. We tried to come into Thailand, but sometimes it was raining too hard. We had to cross a big river to get there. My mom told me that I was crying all the time, and I was scared when the soldiers came. They told me to be quiet. We saw the soldiers, but we were far away and they didn't see us. We were lucky.

We got into Thailand around 1995. Refugee people were not allowed outside of the



camps. In the camp, only people who had education could work. People who didn't have education had to work outside. If the Thai soldiers saw you outside the camp, they would take you away to jail. My dad worked outside, but the soldiers never saw him. Women weren't strong enough to work outside the camp, so they stayed home and took care of the children. One time, my mom said to my dad that she wanted to work with him too, but she only went to work a few days and then she came back. My dad didn't want her to work, because she was a woman and not strong enough. If the soldiers came, she wouldn't be able to run away.

When I was a little kid, I wanted to be a nurse. I wanted to help other people. In Thailand and Burma, they don't have a lot of medicine to help you when you are sick. We didn't have many nurses, and it was hard to find medicine. So many people were sick. The flu was terrible, and you could die from it. One of my aunts had the flu, and she died from it. Before she got the flu, she was pregnant. Then she had her babies, and something bad happened. She got sick, and the doctors gave her a shot, but it wasn't right.

It was just an accident, but she died from it.

When I was 5 years old, my parents sent me to school. My mom drove me to school, but I escaped from school and followed her back home. When she asked me why I came back, I said, "I don't want to go to school" and I cried. The next day, I followed the school rules, and I liked school. I didn't skip anymore.

After school, I came home, and helped my parents. We had to clean and cook. Then when I finished everything, I would take a shower, eat dinner with my family, then start doing homework.

If we didn't have money, we couldn't go to school or get food. School cost money, from elementary to high school. Every year it cost 180 baht [about \$5]. My parents tried the best they could, and my brothers and sister and I always went to school. We didn't always have enough food. We only ate spices, chili, rice and vegetables. Sometimes we ate fish, if we had enough money.

Other countries helped to give us food and clothes and blankets, floor mats and mos-

quito nets. They would give us these things each month.

I was interested in going to Australia. I heard a lot of people talk about Australia, Norway, Sweden and other countries. But also they talked about U.S., but I wasn't interested in the U.S. I didn't know any people who had gone there yet and talked about it. Then my aunt, uncle and my parents all sat together and talked about plans to choose the right place, and I guess they chose the U.S. because my neighbors went there already. I was happy when I heard I was moving to the U.S., because I knew all of my family was going to come to the U.S., except one of my aunts who didn't want to leave Thailand.

Then when we were still in Thailand, we got interviewed by an American, with a translator, because we didn't know English. We had to get checkups and shots. We had to go step by step. If we passed those steps, then we could all go to the U.S. Then an American flight attendant and a translator taught children what to do on the airplane—how to ask for food and use the life-vest if something happened. I was so scared. We

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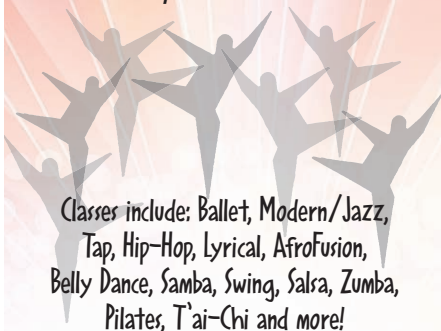
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drove to Bangkok airport, and we had to wait for a while, and then we got to fly to Japan and the U.S. I thought the airport was an amazing place, because I had never been to an airport. We didn't use steps to get into the airplane. We just walked into the plane. I had no idea how I got there. I wasn't scared when it went into the air. It didn't feel like anything. But when the airplane went up and down, my heart went up and down.

First we went to Japan, and then we got to New York City. It was 2007. We slept at a hotel for one day. We took a shower—my first shower. Ev-

everything was amazing for me. Then someone brought us food—rice, vegetables and a big chicken. It kind of tasted good. Then we went to bed. We woke up so early, because the people knocked on our door, and then we were on a big bus to the airport. Then we flew to Raleigh airport. Then our sponsors picked us up. They were Thai and American. We talked a little English and Thai. They brought me Thai food.

When we came into our apartment, something smelled bad. The neighbors said that something smelled in the airport, and when you came into the house, it smelled like

Art Therapy Institute: Helping to heal

By Lisa Sorg

The boy had been born in a jungle near a river with soldiers lurking nearby. He was younger than 10 when, as a Karen refugee from Burma, he arrived in the U.S. and enrolled in an Orange County elementary school. There he felt like an outsider. He didn't speak much English.

Then Hillary Rubesin, an expressive arts therapist with the Carrboro-based Art Therapy Institute, bought him a canvas. "His eyes lit up, and he said 'paint,'" Rubesin says.

The boy spent four months on this piece, and when he finished, it showed a man with a sword across his neck, a swath of red breaching an expanse of blue sky. "This was the first image that the client was able to really describe in detail. After a year of art therapy services, this client felt comfortable enough to verbalize some of the atrocities he had witnessed in his homeland. Painting this image, speaking about it, and then displaying it at the end-of-year art show really helped this client explain his past experiences to his peers and his teachers," Rubesin recalls.

Trauma, political strife, language barriers, adjustment to a new culture: These are only a few of the challenges refugees face when they arrive in the U.S. About 2,000 Burmese

and Karen refugees live in the Triangle. Many of them receive mental health services through the Burma Art Therapy Project, a part of the Art Therapy Institute in Carrboro (200 N. Greensboro St., Carr Mill Mall, Suite D-6, 919-381-6068 www.ncati.org).

ATI is the primary mental health care provider for Burmese and Karen refugees, both adults and children. The institute is funded through grants, including some from the Triangle Community Foundation. Kids are seen during the school day, and are referred by school social workers, guidance counselors, teachers and school nurses; adults by doctors and community health centers. The initial sessions are normally paid for through Medicaid, which most refugees are eligible to receive for six months.

Forty percent of refugees have psychological issues, says Ilene Sperling, ATI's clinical director, and "100 percent have seen atrocities."

"There is no word in Karen for 'depression,'" she adds. "They don't understand the word 'stressors.' And there is a strong stigma against mental illness."

Art therapy transcends language and provides a safe space for refugees to work through their life events.

that. So we didn't want to eat anything, because everything smelled bad. We only wanted to eat Karen food. After one week or two weeks, we wanted to eat everything—the American food—it all smelled good then!

Then we just got into school. Our sponsor helped us to get into school and get shots. When I got into school, I had no idea how to speak, but my other friends helped me. They all translated for me, because they had been here for three or four years or something like that. I can translate for other Karen people. They feel like I did when I first came. I feel good right now, because I know

how to read and write—but not 100 percent yet! Maybe 60 percent!

I'm thankful that I've been in the U.S. with my family. Everything is safe here, and we have a lot of food. We're still alive. Thank you for reading my story. I wish that you like it.

This story has been condensed for space; read the longer version at www.indyweek.com.

**Drawings by children enrolled in the Art Therapy Institute.
Courtesy of Kahdohmoo Juelah**



"When language doesn't do it, there is another layer of sharing stories," says Eva Miller, ATI's director of communications and development.

For adults, a community-based creative arts group helps women who are experiencing post-traumatic stress disorder. They may be feeling depressed, avoiding work and isolating themselves. At ATI, they can bond with other refugee women, which helps them build a sense of community.

Men, though, rarely seek mental health treatment. "There is still a cultural stigma among men," Sperling says.

A man who was the family's breadwinner and the head of household in his native country is often unemployed or underemployed in the U.S. "The financial stressors are huge," Sperling says. "At home, he may have been a physicist. Now he's a taxi driver."

For kids, their teachers receive a checklist to monitor their behavior and academic performance throughout the year. With that feedback, therapists can measure progress not only in improvement in their grades but

also in how the kids are adapting to American culture, participating in class and making friends.

ATI begins with a nonverbal art assessment, called the Diagnostic Drawing series, a three-picture art interview where students use pastels on white paper. In most of the other art therapy sessions, kids are given a choice of materials to work with. Some may choose to fold origami; others could opt for paint. Those choices are clues to a student's interior world. "If we see a kid that is rigid, materials can loosen him or her up," Sperling explains. "The art itself is treatment."

Merely handing them pencils and paper allows the kids to express their feelings and experiences. "One group began drawing immediately," says Kristin Linton, ATI's executive director. "Planes, refugee camps, their homes. It was really amazing."

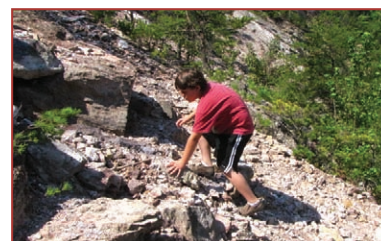
The boy who painted the image of the man with the knife at his neck is headed to high school next year. He continues to express himself—visually and verbally—throughout his art therapy sessions. His paintings now, three years later, are more detailed. He is able to take his time on the artwork, just as he is better at taking his time on his academics. His teachers have high hopes for him now.



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A bright future

By Khem Khadka

Khem Khadka, 29, is from Bhutan. Because of ethnic cleansing and government suppression by Bhutanese security forces, he and his family fled the country for in a refugee camp in Nepal. Khem lived there for 18 years, arriving in U.S. in 2009. He now resides in Raleigh with his wife and daughter.

I lived in the camp from age 8 until I was 26. Half of my family is still there. Before resettlement began, there were seven camps with 100,000 people living in them. When I left, there were more than 85,000. Now about 50,000 refugees are still in the camps.

Life in the Bhutanese refugee camps is very hard. You have no authorization to work in Nepal, and you had to hide your identity to work. The employer knows that and takes advantage of it.

People live in small bamboo huts that have mud floors. There are small beds for sleeping. Four people live in a very small room. Privacy is rare because the houses are very close to each other. When there is a drought, the camps can catch on fire. And sometimes people get angry and set the fires. I remember 40 to 100 huts burning down. Five days before I left the camp, the school burned to ash.

In the beginning if someone from the family was living in the U.S., we could choose to go there. The U.N. High Commissioner for Refugees suggests the country that could fit a particular family. For some countries, quotas are limited, and if they've been filled, refugees can't go there.



The night before I left the camp was a sentimental moment for me. I was the only person in my family who was leaving, so I came alone. There are 13 people in my family who were in the camp. I was leaving my mother and father behind, and my brother was not here yet. I chose not to stay because there is no future in the camps.

My parents have a deep love for their country. They keep hoping they will be repatriated. I have four brothers who are interested in coming. But for now, only one of my brothers and his family are here.

I could speak English when I got here. In the camp, there were schools run by CARITAS Nepal, so I had a chance to go to school until the 10th grade.

When I came here, it was a totally new experience. Transportation, food, getting a learner's permit for a driver's license, finding a job—everything was different.

Slowly I adapted. Right now it's OK.

I had to struggle a lot, but I have been able

Khem Khada: "When I came here, it was a totally new experience. Everything was different."

to improve step by step. I came here in July 2009 when the economic recession was at its peak. I found a job by the help of God at Fresh Market. My wife was a great help to me.

I'm trying to pursue my education, but I had to take a break from it for my daughter. I went to Wake Tech to study social services. In my country I had a science background and I was very good in science and math.

My wife and I have been able to balance the cultural aspects of our traditional culture and American culture. We adapt some and keep others. I choose the best of both. For example, my wife and I chose our daughter's name—Rubina. I love the name Ruby and Rubina is a common name in Nepalese communities. She is six months old. I'm very happy my daughter was born here. I see a really bright future for my family.

PHOTO BY D.L. ANDERSON

Nang has lived in Raleigh with her husband for 20 years. They worked in informational technology and the pharmaceutical industry before switching to careers in finance. They have two children.

Editor's note: To protect her privacy, we are not using the author's real name. Some identifying details have also been omitted.

Gratitude from Laos

By Nang

I came here in June 1979 when I was 16. I came here as a refugee because of the Vietnam War. I came with just my mom, my sister and my brother.

This is one story I want to share: When the communists took over in 1975 they rounded up a lot of government employees—my father was a photographer for the government—and told them they were going to a seminar for a week; just pack an overnight bag. My dad was transported to another part of the country and was kept in a concentration camp for 13 years; he was one of thousands of men who were shipped off. A lot of families were separated that way. A lot of people died.

What drove us from Laos were the actions of the communist regime. Wives and children were rounded up and shipped away to concentration camps in order for the communists to take control over houses. So my dad sent a letter from the camp to my mom—it was in code—that said ‘Go ahead and leave Laos.’ We were waiting for him and did not want to abandon him. My mom had sent my brother away earlier because there was no future for him there and because of his last name. My mom and my sister and I tried to leave twice.

The first time we went to a house. My mom paid somebody to help us across the Mekong River but our transporter never appeared. So we returned home the next day. And my mom was scared to death because we also had spies in the neighborhood watching the house.

The second time we tried, we pretended to be merchants. We got into a boat and we

cruised along the Laos border, and when we thought it was pretty safe, the guide just crossed over to Thailand. When the border patrol saw us, they shot at us. I can see the bullet bouncing off the engine of the boat.

And that's how we escaped into Thailand. We got processed into a refugee camp and got sponsored through the Lutheran church. We lived in just little shacks; the camp was overpopulated. We knew we would come to the U.S. eventually. My mom's sister had come before and she started the paperwork.

Most families I know who come here had a church sponsor who helped us with furniture, helped us go to the hospital, sign up for classes and things like that: The generosity of people who opened their heart and prayed for us and sponsored us.

In 1989 my family was reunited. The government figured my father wasn't a threat to the regime anymore. I think what got us through is that we weren't the only ones; we had each other. My mother is a strong woman. She worked as a supervisor, ran a taxi-cab, sold stuff from home and raised chickens and sold eggs to make ends meet. Because when you lose one income, it's a lot to raise three kids.

That is the story we bring with us: survival.

I did not speak English when I came to the United States. I knew French because in Laos I attended a French school from kindergarten to sixth

grade, and that foundation of French helped me learn the English language. I was in a refugee camp in Thailand for seven months and took English classes while in the camp.

I attended high school in San Francisco. I was fortunate in San Francisco because there were a lot of ESL classes. I received A's in geometry and math because those are universal principles. There are a lot of immigrants in San Francisco, and with the great number of immigrants; there are a lot of resources. My senior year of high school, we had two Japanese American students from San Francisco State University visit. They said if you want to go to college we'll help you fill out the application and financial aid. So I did that blindly and I got accepted.

I went to San Francisco State University and studied computer science and numerical analysis.

I met my husband during my last year in college. He is also from Laos and came here as a refugee. He was in the U.S. Air Force. We came here after the budget cuts in the Bush and Clinton administrations [and bases were closing.] We were debating between California and North Carolina; the economy in North Carolina is much better so we came here. A lot of my husband's side of the family is here.

I don't think people are very aware of Laos unless they've been there or know someone from there. There's such a small number of us, not like Vietnamese, Filipinos, Koreans, which have a larger population.

I don't want to return to Laos, not at this moment. I can return, but after the new regime my family members moved to other parts of the world. I'd rather go to California to see my relatives. A lot of them are also in France and Australia. We have distant relatives in Laos. We gave the house to our cousins.

I've built a community here in Raleigh. I love it. It's been good. I'm excited about the Lao community here: the Home Lao Association. There were just four or five families 30 years ago, but now there are at least 200 households.

The Association was started to help immigrants find jobs, to go to the hospital, which is hard if you don't speak the language. That's how we take care of each other. We get together at least once a year for a picnic. In April we also have a New Year's celebration and we have an end-of-the-year celebration.

Most of the people came early as refugees, the older generation, but some came as students. We take care of each other: We have neighborhood leaders in Wake Forest, Knightdale, Cary, Holly Springs and Raleigh. You call each other if someone is in the hospital or somebody dies, we collect money for them, or if a child graduates from high school or gradate we give them a gift.

My children understand basic Lao so they aren't immersed in it. They went to American schools. It's easier for them to express themselves in English. But they know about their history. In school they had to write papers about asylum and welfare and refugees; they asked me and my parents about our experience.

Hospitality is a very big thing. Food is part

Lutheran Family Services: A soft landing for refugees

of social life as well. Dancing is part of our heritage. It has a lot hand movements and beautiful outfits.

We are exposed to a lot of good things in the United States. We have been rewarded for working hard and studying hard. There is also faith in God. That is individual belief. I became a Christian. That's my personal journey. When you know that you want to serve other people, to be a good example of hope and faith. I am very thankful to be living in the United States.

Lutheran Family Services in the Carolinas provides refuge to people who were persecuted in their home countries. Founded in 1979, the organization has helped more than 10,000 individuals and their families with job skills, English language training, youth services and immigration programs. The group also assists refugees with simple tasks, such as finding furniture, navigating public transit and grocery shopping.

You can meet members of the Lao community at the International Festival, Sept. 28–30, 2012, at the Raleigh Convention Center (see related story, page 27). Community members will host a dance performance.

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This year, the Raleigh chapter will serve 150 refugees.

LFS works with refugees from several countries, commonly Vietnam, Iraq, Burma, Somalia and Bhutan. Many of the refugees LFS provides asylum to were persecuted

due to a connection to the U.S., like Vietnamese ethnic groups who cooperated with Americans during the Vietnam War.

The organization offers services to families—it expects a family of 11 this fall—and to individuals. Often, families have been separated. "When your house is blown up, you scatter, maybe mom will grab a kid and dad will run the other direction," Payne says.

Volunteers are key to LFS. Former clients also often volunteer to help new refugees.

"A volunteer is a link to our culture in the U.S. and a connection to an existing community that's here," Payne says.

—Maggie Spini

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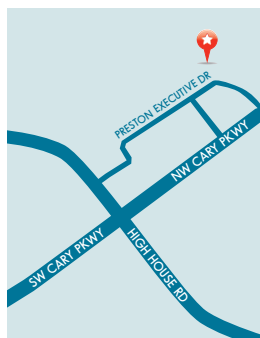
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By Karma Tashi

The son of Tibetan nomads, Karma left his country in 1959 at age 10, after the Chinese occupied Lhasa, the capital of Tibet, and the Dalai Lama went into exile to India.

Karma lived in Nepal for 40 years. He started as a carpet weaver, then became a worker on a poultry farm, and was selected to attend an administrative training school. From there, he was chosen to be the executive director of the Snow Lion Foundation, which looks after the health, education and social welfare of Tibetan refugees throughout Nepal. He worked for the Foundation for 25 years.

Karma, his wife and three children moved from Nepal to Princeton, Ill., in 1998 and to Raleigh in 1999. Since arriving in North Carolina, Karma has worked for the Department of Health and Human Services, for H&R

and hotter. So many Tibetans died of heat, dysentery, skin problems, stomach problems; everybody had a fever. My parents took us up to the border area to the mountains in summer. Because if they stayed farther down in summer, they feared they would die of fever.

Around spring 1963 we came to Katmandu, because my parents thought it wasn't viable to keep going up and down from the mountains. In Katmandu there was a Tibetan refugee camp set up with the help of the Swiss. The first year or two, we got the food rations, and then slowly everyone was given work to do and the ration was reduced. Any children over 15 couldn't get food rations and had to go to work. Under 15, you could get the rations and go to school.

We never had birth registration; everybody is born at home and parents forget the month or day. In the way Tibetans count

school and want to go to college, you can't unless you're a citizen. Without citizenship you cannot own land and a house. That's why moving to the U.S. was a big incentive.

Before coming to the United States, we knew what it meant to move to the West. While I was working in Nepal, I came into contact with many Americans, some who had finished high school or college and many Peace Corps volunteers. I was in many countries: Europe, Canada—I visited my friends in the U.S.—Thailand, Malaysia, Japan. But when you move to a country with your family, the burden is very different. So that was an experience. My daughters adjusted much faster than we did. They adjusted very well.

When you first come to the United States, it's not easy. For example, if you want to rent a house, they look for your credit report. If you want to buy health insurance, you need

From Tibet, finding a way

Block as a tax professional and most recently, as a medical interpreter over the phone for Tibetan and Nepali languages. His wife owns Dechen Collections, a gift shop that features Tibetan jewelry and Buddhist items of many kinds, in City Market.

In March 1959, when China was bombarding the Potala Palace and occupying Lhasa, there were no Chinese in the village where we lived; it was very far away. So when the Tibetans in my village heard the Dalai Lama had left for India, they went into Nepal.

At that time, '59, '60 until 1962, the borders were not difficult to cross. But the Tibetans were either nomads, looking after animals, or farmers cultivating land. You can't take animals or land with you, so when you leave, you have nothing. When we came into Nepal, we had to leave everything behind.

We walked to Nepal. We don't use kilometers or miles; we count days. My village was three days from the border; it is a very short distance. The part where we came into Nepal was mountainous. There is no way you can stay very long, so a lot of Tibetans went down into the country where it gets hotter

their age, you have 12 animals and then you have four elements. I was born in the earth-mouse year. Earth is the element and mouse is the animal. Then it is counted from the Tibetan new year, which usually falls between February and March. I was told that I was born about two weeks before the Tibetan new year, which becomes one year in my age. When they were asked 'How old is your son?' my parents said 15. But I was younger than that. So I missed a year of school.

There are a lot of Tibetans still living in Nepal. In general, there was never a clash between Nepalese and Tibetans; the Tibetans are very much at home. However as refugees, there are many problems: It is one thing for us as the older generation; it is a different thing for our children. All three of our children were born in Nepal but they never qualified for Nepali citizenship. The Nepalese Constitution says one can be a Nepali citizen only if their father is a Nepali citizen. I am not Nepali so my children could never get Nepali citizenship.

Without citizenship you can't set up a business, because to register a business you have to have citizenship. If you finish high

a health history. We've now been in this country 14 years and we don't have health insurance. However, we've never had to go to see a doctor or have taken a pill.

We came to Illinois because when we were living in Nepal we had an American family from Princeton who lived in our house. They suggested that it would be good to go to a small town and that way we could get our driver's license and Social Security cards faster. It is a very nice place, no doubt, but the population is 7,000, so there is a limited opportunity for setting up a business or finding employment, so we moved to Raleigh. The main reason we chose Raleigh was the weather. Even though we came from a cold country, we like milder weather. Raleigh gets quite hot in summer but the winter is mild and hardly any snow falls.

There are so many obstructions to moving here. In the early 1990s, the U.S. government took 1,000 Tibetans in from Nepal and India under a special visa program. Tibetans who went from Nepal didn't have a problem getting an exit visa then. But in 2005, the George W. Bush administration

Karma and Dechen Tashi



accepted 5,000 Tibetans from Nepal under a refugee resettlement program. However, China immediately objected, and not a single Tibetan was able to come under that program, because the Nepalese governments refused to give the exit permits because of China's pressure. That pressure continues; no Tibetans have come to the

U.S. under that program since then.

In 2004, with the help of some friends in Raleigh, I set up a Tibet Support group called Association Cognizance Tibet, North Carolina (www.tibetawareness.com).

We have been sending emails to update the current situation of Tibet and Tibetans on a

regular basis. We celebrate the Dalai Lama's birthday every year. We also participate in the International Festival of Raleigh. As the organization is a member of the International Tibet Network, we participate in the regional and international conferences. The main objective of this organization is to raise awareness of the Tibet issue.





THE TRANSPLANTING TRADITIONS COMMUNITY FARM

is run by ethnic Karen refugees, all former farmers in their native Burma. It is partially funded through a federal refugee resettlement grant. The farmers earn some of their income through CSAs, offering traditional North Carolina produce as well as a diversity of crops such as bitter gourds and even loofah plants.

—Victoria Bouloubasis



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NEWCOMER SERVICES

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The Immigration and Refugee Program of Church World Service connects newcomers with resources that meet their immediate needs and promote self-sufficiency. The RDU group provides case management services, immigration legal services and assistance with education and employment opportunities.

LUTHERAN FAMILY SERVICES IN THE CAROLINAS

616 Hutton St, Raleigh
www.lfscarolinas.org • 919-832-2620

To help refugees become acclimated in their first 90 days, Lutheran Family Services assists them in arranging housing, health care, social services and school enrollment as well as English-language classes or tutoring and job placement and support.

NC JUSTICE CENTER

224 S Dawson St, Raleigh
www.ncjustice.org • 919-856-2570

Through its Immigrant and Refugee Rights Project, the N.C. Justice Center provides free legal advice and representation to individuals. It also partners with immigrant and refugee organizations to provide legislative advocacy and community engagement.

NC REFUGEE ASSISTANCE PROGRAM

Albemarle Bldg, 325 N Salisbury St, Raleigh
www.ncdhs.gov/dss/refugee • 919-733-4650

The N.C. Refugee Assistance Program provides public assistance and social services with the goal of swift economic self-sufficiency. Other programs may include support for refugee children through public schools, employment assistance, health screenings and targeted services for older refugees and certain populations.

US COMMITTEE FOR REFUGEES & IMMIGRANTS - NC

3801 Lake Boone Trl #200, Raleigh
www.refugeesnc.org • 919-334-0072

In North Carolina, the private nonprofit U.S. Committee for Refugees and Immigrants supplies assistance both short-term (housing, employment) and long-term (acculturation, citizenship). It also provides interpreters and translators to businesses and organizations as well as community outreach.

WORLD RELIEF - DURHAM

801 Gilbert St #209, Durham
www.worldreliefdurham.org • 919-286-3496

Working through local churches, World Relief serves our vulnerable foreign-born neighbors: refugees, immigrants and victims of human trafficking. In the Triangle, World Relief helps resettle refugees, encourages the community to support immigrants and fights against sex and labor trafficking in our state.

ADDITIONAL SUPPORT & ADVOCACY

ADELANTE EDUCATION COALITION

1317 W Pettigrew St, Durham
www.adelantenc.org • 919-660-9274

Adelante is a coalition of nonprofit organizations



TAMMY LYNN CENTER

for developmental disabilities

www.tammylynncenter.org 919-832-3909 739 Chappell Dr, Raleigh 27606

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- Residential Services



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focused on education issues affecting Latino and migrant students. The coalition works to ensure that N.C.'s K-12 and post-secondary public education systems are open to and supportive of all students.

EL CENTRO HISPANO

600 E Main St, Durham • 919-687-4635
104 Hwy 54 Unit FFF, Carrboro • 919-945-0132
www.elcentronc.org

El Centro Hispano is dedicated to strengthening and improving the quality of life in the Hispanic/Latino community through support services, education, community organizing and a health program.

EL KILOMBO INTERGALATICO

324B W Geer St, Durham
www.elkilombo.org • 919-688-8768

El Kilombo brings together students, migrants, low-income folks and people of color to tackle challenges in the Durham community. The group's social center provides a library (the website also offers a searchable information database) and computer lab and serves as a meeting place for speakers and seminars as well as language and literacy classes for adults and children.

KIRAN

1012 Oberlin Rd, Raleigh
www.kiraninc.org • 1-877-625-4726

Kiran ("ray of light" in Hindi) is a non-religious crisis support organization for South Asian women and men dealing with domestic violence and sexual assault. It offers outreach, peer support and confidential referrals.

LATINO COMMUNITY CREDIT UNION

100 W Morgan St, Durham
www.latinoccu.org • 919-688-9270

The Latino Community Credit Union was formed in 2000 after an outbreak of robberies and muggings of Latino immigrants. Community-based, member-owned and nonprofit, it offers affordable financial services and financial education to Hispanic immigrants as well as all low-income, unbanked people, with branches in Durham, Raleigh, Carrboro and Garner.

MARIAM CLINIC

3126 Blue Ridge Rd, Raleigh
www.mariamclinic.org • 919-824-4672

The Mariam Clinic provides free quality healthcare to uninsured patients ages 18 and older living in Wake and Durham counties with income less than 200 percent of the poverty level. It is interfaith and provides interpreters for Arabic, Hindi, Urdu, Bengali, Serbo-Croatian and Spanish.

NC ART THERAPY INSTITUTE

200 N Greensboro St, Carrboro
www.ncati.org • 919-381-6068

A significant portion of the U.S.'s Burmese refugee population settles in the Triangle; most are women and children. The Art Therapy Institute developed its Refugee Art Therapy Project to help Burmese students work through past experiences and adapt to life in America.

NC DREAM TEAM

www.ncdreamteam.org

The NC DREAM Team is a direct action organization of undocumented immigrant youth



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and their allies dedicated to building a movement that puts the voice of the immigrant at the forefront.

NC JAPAN CENTER

NC State University, Spring Hill House,
705 Barbour Dr, Raleigh
www.ncsu.edu/ncjapancenter • 919-515-3450

The Japan Center was founded to foster North Carolina's economic relationship with Japan, and exports and investment remain the focus of the center's activities. However, it also offers non-credit language and culture classes and sponsors artist gallery talks and children's events in conjunction with NCSU.

NC LATINO COALITION

4907 Garrett Rd, Durham
www.latinocoalitionnc.org

The N.C. Latino Coalition seeks to strengthen the voice, participation and leadership of immigrants in local and national issues. Among other projects, it has worked with N.C. government to revise the state's community college system admission policy for undocumented students.

EL PUEBLO INC

700 Blue Ridge Rd #101, Raleigh
www.elpueblo.org • 919-835-1525

Dedicated to creating positive social change, El Pueblo uses community collaboration and advocacy to develop greater cultural understanding, encourage leadership and promote health. It also organizes La Fiesta del Pueblo annually.

SOUTHEAST IMMIGRANT RIGHTS NETWORK

www.seirn.squarespace.com

The Southeast Immigrant Rights Network is an association of organizations and groups that advocate for immigrant rights and causes. It hosts an annual conference in Raleigh.

STUDENT ACTION WITH FARMWORKERS

1317 W Pettigrew St, Durham
www.saf-unite.org • 919-660-3652

Student Action with Farmworkers brings together college students, migrant farmworkers and community members to raise awareness of injustices in the agricultural system while sharing resources and skills, learning about each other and improving conditions for farmworkers.

TRANSPLANTING TRADITIONS COMMUNITY FARM

Elinor Irvin Nature Preserve, Jones Ferry Rd, Chapel Hill
www.ocpyc.wordpress.com • 919-967-9091 ext 6

This community-supported agriculture project provides training in sustainable agriculture to 25 Karen refugee families who were farmers in their native Burma. It's run through the Orange County Partnership for Young Children, supported by the federal Refugee Agricultural Partnership Program, on land managed by the Triangle Land Conservancy.

CULTURAL ORGANIZATIONS

AFRICA ETHIOPIAN COMMUNITY ORGANIZATION OF NC

www.ethiopian-community-nc.org

The Ethiopian Community Organization offers social, cultural, sports and educational programs; an online list of resources to help new immigrants settle in the area; and one-on-one mentors for local university students.

THE AMERICAS

ASOCIACION COSTARRICENSE DE CAROLINA DEL NORTE

www.ticosnc.net

Through their annual Fiesta de la Paz, this group helps to maintain ties and share information about Costa Rican cultural identity. The association is also home to the Pura Vida Folk Ensemble, a performing group composed of kids and adults with a passion for music, dance and theater.

ASOCIACION DE PUERTORRIQUEÑOS UNIDOS DE CAROLINA DEL NORTE

www.apunc.com • 919-244-2762

APUNC is an association of U.S.-born Puerto Ricans with the goal of celebrating their culture and history and educating non-Puerto Ricans about their Latin heritage.

ASSOCIAÇÃO BRASILEIRA DO TRIÂNGULO

www.abtusa.org/nc • 919-244-2006

ABT was formed by five Brazilian students at N.C. State in 1991. The group works to promote the integration of Brazilian immigrants into the community, discuss issues emanating from Brazil and share Brazilian culture.

LA CONEXIÓN USA - RALEIGH

211 S Wilmington St, Raleigh
www.laconexionusa.com • 919-832-1225

A newspaper and website operated by Hispanic professionals to inform, educate and connect the Hispanic community. La Conexión's coverage includes local and international news, sports, finances, and a focus on immigration and legal topics.

DIAMANTE INC

315 N Academy St #256, Cary
www.diamanteinc.org • 919-852-0075

In addition to preserving and promoting Latino/Hispanic culture, Diamante recognizes the contributions of outstanding residents and organizations in N.C. with the Latino Diamante Awards. The group also organizes the Ritmo Latino Festival and Estrella de la Esperanza Campaign.

QUÉ PASA RALEIGH-DURHAM

4600 New Bern Ave #101, Raleigh
www.raleigh.quepasanoticias.com
919-645-1680

The Qué Pasa Media Network operates a print and online news publication in the Triangle, reporting on everything from local and international news to entertainment, sports, lifestyle and issues particularly pertinent to the Hispanic community.

RALEIGH DURHAM AFRO-CARIBBEAN ASSOCIATION

8311 Brier Creek Pkwy #105, Raleigh
www.rdaca.org • 919-714-9884

This association works to educate the community on Caribbean, Puerto Rican and African-American cultures; encourage Afro-Caribbean entrepreneurs; and create greater educational opportunities for children of the Diaspora. In 2012, the group hosted Raleigh's first Caribbean carnival festival, CaribMask.

TRIANGLE NATIVE AMERICAN SOCIETY

www.tnasweb.org

This urban tribal organization seeks to unite the estimated 20 tribal entities represented in the Triangle as well as preserve Native American culture and cultivate understanding in the surrounding community. It collaborates with government to create policies and programs highlighting American Indian culture as well as health and well-being.

ASIA

AMERICAN TURKISH ASSOCIATION OF NC

www.ata-nc.org

The American Turkish Association brings together Turkish communities across the state while also educating the wider community about the culture, through language, cooking and dance classes at the Turkish House in Cary as well as programs at the Turkish School for children.

BENGALI ASSOCIATION OF NC

www.banc-online.org

The Bengali Association connects Bengali-speaking people in North Carolina through social events, health camps and volunteer activities throughout the year and partners with other nonprofits and local universities to present cultural programs.

CHINESE-AMERICAN FRIENDSHIP ASSOCIATION OF NC

www.cafanc.org

The Chinese-American Friendship Association aims to foster friendship in the community and help members succeed in America as well as promote Sino-American science and technology exchanges.

HERITAGE INDIA ASSOCIATION OF NC

www.heritageindianc.org

The goal of Heritage India is to preserve, protect and promote appreciation of Indian cultural heritage among Indian Americans and their children as well as the wider community. It hosts three major annual events: the Heritage India Festival, a Children's Day Celebration and Gandhi Jayanti, a celebration of Mahatma Gandhi's birthday.

HUM SUB INC

www.humsub.net • 919-371-4470

Hum Sub, a Hindi phrase meaning "all of us," aims to share India's social and cultural traditions with Triangle residents. It organizes the annual Cary Diwali Festival that draws thousands of attendees in addition to smaller events such as movie nights.

IRANIAN CULTURAL SOCIETY OF NC

www.icsnc.org

The Iranian Cultural Society works to preserve Persian art, language, history and other cultural markers. It offers events throughout the year as well as Farsi classes for children and adults.

NUV YUG CULTURAL ORGANIZATION

www.nuvyug.net • 919-228-9867

Nuv Yug, a Hindi phrase meaning "new era" or "new generation," has been organizing the annual India Fest cultural celebration at the State Fairgrounds since 2003.

PAKISTANI-AMERICAN ANJUMAN

www.ncpaa.org

The Pakistani-American Anjuman provides social and cultural interaction through traditional holiday celebrations as well as social events throughout the year. It also offers an extensive resource list on its website.

PHILIPPINE AMERICAN ASSOCIATION OF NC

www.paanc.org

The Philippine American Association brings together Filipinos living throughout the state with cultural and social events, choir and dance troupes and Tagalog language instruction. Additionally, it provides humanitarian assistance locally and in the Philippines.

SAATHEE MAGAZINE

www.saathee.com • 704-527-7570

Saathee serves as a connection point for South Asian individuals and businesses in the Carolinas. Its monthly print magazine and daily website provide articles and videos on news and entertainment as well as classifieds and community resource listings.

TAMIL CULTURAL ASSOCIATION OF NC

www.tcanc.org

With special emphases on the younger generation and the Tamil language and culture, this association collaborates with local groups to participate in community events and claims more than 750 members.

TRIANGLE AREA CHINESE AMERICAN SOCIETY OF NC

www.nctacas.org

The Chinese American Society presents the annual Chinese New Year Festival at the State Fairgrounds and co-organizes other events such as health fairs, immigration seminars and charity activities. The group also includes a book club, a dance club, a youth group and the Peking Opera Association.

EUROPE

POLISH-AMERICAN CLUB OF THE TRIANGLE

www.polantrtp.com

Formed in 1981 by immigrants, the Polish-American Club organizes cultural events throughout the year and offers Polish language classes for children.



The Chapel Hill Zen Center holds daily meditation and healing sessions. It is located on N.C. 86 between Chapel Hill and Hillsborough.

religion

"The easy confidence with which

I know another man's religion is folly teaches me to suspect that my own is also." —Mark Twain

I was one of five Catholic kids in a rural high school of 400. We were viewed by many as an exotic people who ate the flesh and drank the blood of Christ, venerated statues and adhered to the edicts of some dude in a weird hat in Vatican City.

There was a lot that didn't make sense to me, either, so I left the church. In my adult life I've known Jews, Muslims, Buddhists, Christians of all flavors, pagans, Wiccans and atheists. We are all just searching for meaning in this life, and we find it in different places.

In this section, we introduce you to Sikhism, Buddhism and Hinduism. The latter two, along with Islam, are the largest non-Judeo-Christian religious faiths in the Triangle.

If your soul is searching, you can browse our list of temples, meditation centers, mosques and other houses of worship. And if your soul is at rest wherever it is, that's fine, too. —Lisa Sorg



Non-Judeo-Christian faiths in the Triangle

Muslim | 12,611 members

Buddhism (all sects) | 6,972

Hindu (all sects) | 8,386

Source: State data center



Sri Venkateswara Temple in Cary
Photos by Mithun Oorath

Hinduism

a search for truth

By Bhavani Velu

I'm Singaporean and I grew up in a multiracial society in which interfaith marriages and religious conversions and tolerance are common. Both my maternal and paternal great-grandparents hailed from India, where more than 80 percent of the population embraces Hinduism.

I remember as a child in Singapore visiting the Hindu temple with my grandma. Tuesdays and Fridays were very exciting; they were set aside as special fasting days, with exclusive prayers and offerings performed at home.

Delicious vegetarian meals were prepared on these days, offered to God first, and then enjoyed by the family as a meal. I grew up with the staunch belief that a true Hindu does not consume beef, because the cow is considered to be a scared animal and a companion of Lord Krishna.

Our grandparents used to share stories about Hindu gods reincarnating as humans to help people. Almost all of the stories had a moral to it, inspiring us to make wise decisions between right and wrong.

Though I do not recollect my parents talking in depth about Hinduism or Vedas—known as Vedic scriptures, they are spiritual books from ancient Indian cultures written in Sanskrit—I enjoyed the freedom this ancient religion offered.

Hinduism is often regarded as a way of life, a dharma—the word comes from the Sanskrit root *dhri*, meaning to “uphold or to sustain”—that governs all action. The best interpretation of that term is, “that which upholds or sustains the positive order of things: the

nation, the community, the family and ultimately even the universe.”

Hinduism is very tolerant of other religious faiths and beliefs, which allows a Hindu to worship in a church, mosque or anywhere else as freely as he does in a temple.

My grandma was a very devotional person who always believed that God is one and can be worshipped in any form. The walls of her small prayer room were decorated with pictures of Christ, a beautiful statue of Virgin Mary, framed artwork of Mecca, along with Hindu idols.

She was such a unique soul who encouraged my brothers and me to explore God’s teachings by attending Sunday classes in church and gatherings at a mosque. Saturdays were our Novena church day, where we enjoyed attending our morning mass.

Our Diwali celebrations, the Hindu festival of lights, were special. Our Muslim, Christian and Chinese neighbors spent the entire day—from breakfast to supper—with our family and meeting our friends. The menu for that day featured our neighbors’ dishes. To me, Diwali was a Hindu festival celebrated uniquely for our non-Hindu friends.

My independence complemented the freedom of my faith. My family was able to embrace Catholic, Portuguese, Chinese and Malay daughters-in-law without losing the foothold of their faith and beliefs.

I didn’t fully understand the depth of my bond with Hinduism until a handsome friend of mine asked me to marry him. “I will treat you like a queen, but all I ask is for you to become a Muslim and marry me,” he said.

I paused and replied, “Well, if I marry you, I will need to give up my faith and beliefs, but if you marry me, you do not need to do any of those, you can remain as a Muslim and I can remain as a Hindu.” That was the last I heard of him.

My husband, a South-Indian from Mumbai, is pious. Unlike me, he reads his Sanskrit mantras every morning, visits the temple without fail, as he was taught to do as a child. My visits to the temple and participation in

special fasting decreased tremendously after I moved to the U.S. I started believing that our life’s challenges and consequences are based on our choices. My religion is a way of living; I should learn to live right, which is another aspect of Hinduism. Though I have chosen a slightly different path within the parameters of my faith, I remain or attempt to be a 100 percent, proud Hindu.

As for my 15-year-old, he is enjoying his religion the way I did at his age. For now, it’s about accompanying Dad to temple, enjoying his visits to places of worship of other religions, hearing and reading about Hindu mythology and celebrating the Hindu festivals with and for his friends, with regular updates on his Facebook.

I made it a point to “Like” two of my son’s recent posts on Facebook:

“I am proud to belong to a religion which has taught the world both tolerance and universal acceptance.” —*Swami Vivekananda*

“If I were asked to define the Hindu creed, I should simply say: Search after truth through non-violent means. A man may not believe in God and still call himself a Hindu. Hinduism is a relentless pursuit after truth h... Hinduism is the religion of truth. Truth is God. Denial of God we have known. Denial of truth we have not known. And yes I am a Hindu, also a Muslim, a Christian, a Buddhist and a Jew.”—*Mohandas K. Gandhi*







PHOTO BY SAM TRULL

Durham Mayor Bill Bell attended a candlelight vigil at the Sikh Gurudwara of North Carolina to honor the victims of a temple shooting in Wisconsin.

SIKHS: acceptance and equality

A s Wade Michael Page shot and killed six people at a Sikh gurdwara in Wisconsin on Aug. 5, 2012, Sikhs in Durham, unaware of what was happening, read scriptures for a local child's birthday celebration.

Less than a week later, members of the Sikh Gurudwara of North Carolina again read scriptures, this time for 48 consecutive hours, to remember the shooting victims.

"Anything that needs to be celebrated or honored, we do a reading," says Parminder Kaul Dhillon, a board member of the temple.

Hidden behind the Braggstown Baptist Church in North Durham, the Sikh Gurudwara of N.C. is decorated with a tall orange banner. Traditionally called the Nishaan Sahib, the banner signifies the presence of the gurdwara, the central place of worship for practicing Sikhs.

With an estimated 500,000 members, Sikhism is the fifth most-practiced religion in the world, although it's relatively new to the United States and the Triangle.

The first Sikh families came to North Carolina in the late 1960s, most of them looking for jobs in the medical and teaching professions. Dhillon arrived in Smithfield in 1975. She and her husband were instrumental in overseeing the construction of the gurdwara in the 1980s.

A fundamental tenet of Sikhism is an acceptance and equal treatment of all people, including Page. "As a Sikh, first and foremost, the most important thing is to pray for every human being," said Paramjeet Singh, also a member. "Yes, Mr. Page killed a few of the community members, but as a Sikh, it's my fundamental responsibility to pray for him too, and I have been praying for him and his family."

Dhillon agreed.

"We have no hatred for him," she said. "Hatred is not going to solve the problem." — *Mechelle Hankerson*



Buddhism
where East meets West



ur love affair with Eastern traditions has been around since Thoreau and Whitman, made fashionable by Allen Ginsberg and Jack Kerouac and later by Richard Gere and Goldie Hawn.

While some aspects of Buddhism have become mainstream—meditation courses are offered at YMCAs and in hospitals and to veterans suffering from PTSD—the South has been slow to embrace the faith. As UNC alum Jeff Wilson writes in his new book, *Di-xie Dharma: Inside a Buddhist Temple in the American South*, “What we think of as ‘American Buddhism’ is largely the Buddhism of California, the urban Northeast, Hawaii, or, less often, the Chicago area.”

He told an interviewer from *The Journal of Southern Religion* that “Buddhists are still numerically underrepresented in the South compared to both its geographic size and to its population size. In terms of the ratio, there are about 50 percent fewer Buddhists in the southern population compared to the rest of the United States . . . at the same time, there are a lot more of them than there ever used to be.”

While the South lags behind the curve, the Triangle distinguishes itself with a variety and number of Buddhist centers and temples, many of which are led by women.

One such woman is Sumi Kim, the Buddhist chaplain at Duke University. When she and her husband, a native of Korea and professor of Korean Buddhism and culture at Duke, moved here a few years ago, a dharma teacher friend told her, “The Triangle has the best dharma scene south of the Mason-Dixon Line.”

David Need, who teaches Buddhism in Duke’s religion department, explains that the wide variety is typical of modern practice. Buddhism is by no means a monolithic culture, he said. “It’s extremely decentral-

ized. Teachers are often on their own and the communities that form around them are a bit like franchises.”

What if you want to meditate but not become a vegetarian? What if you, as a Southerner, have been bossed around quite enough by religion? On the other hand, what if you’re eager to experiment with chanting but secretly worry it’s offensive to cherry-pick the aspects of Buddhism that make you feel better about yourself and ignore the rest?



The Triangle has many Buddhist centers and temples, many of which are led by women.

In the Triangle’s Buddhist communities, as elsewhere in the country, you have a choice between what could be called “secular meditation” and “traditional meditation.” Rather than focusing on spiritual growth, secular meditation emphasizes stress reduction, relaxation and self-improvement. Your mind is racing. You worry. You’re quick to anger. You’ll be asked to relax, close your eyes and notice how thoughts come and go. All you’re trying to do is notice, with a little distance, that there’s a very exciting movie playing in your mind and that you don’t always have to react to it.

In addition to meditation, if you’re interest-

By Lauren Spohrer

ed in *learning* about Buddhist tradition, including any of its myriad ethical components—don’t hurt living beings, don’t steal, don’t cause harm with your sexuality, don’t lie, and don’t drink/ take anything that will cloud your thinking—then you will have to decide how Buddhist you’d like your Buddhism to be.

Kim at Duke explains that there is even confusion within communities themselves: “There’s a lot of debate in the community about ‘How Buddhist should we be? How secular should we be?’ Some people are comfortable with a simple bow or Buddha statue, and some people really aren’t.”

She’s been having this conversation her entire life. She was born into it—literally. She was born in a Zen center in New Hampshire in 1975. “It was pretty disciplined and kind of monastic,” she says. “In the ‘60s and ‘70s, there was all of this counterculture stuff. and some people had kids in the ashrams and communes and Zen centers. There’s a small group of us who are now adults who were raised in that environment.”

Some people call these adults “chippies” (children-of-hippies), which Kim thinks is a nicer term than the more common “dharma brats” because, she laughs, “We’re anything but brats.”

“The great thing about having hippie parents is that they don’t push you,” Kim says. “They don’t say you have to be Buddhist, so of course you’re like, ‘OK, I’ll be Buddhist.’ What’s your rebellion if your parents are accepting of everything?”

She studied Buddhism and Sanskrit at the Harvard Divinity School. In addition to her duties at Duke, she is the minister of Buddhist Families of Durham. The group meets on Sunday mornings. Parents can practice meditation and study Buddhist teachings while the kids have Sunday school, or what Kim calls “Bodhi school.”

She suggests that people looking for a practice more steeped in the Buddhist tradition but with some worship, could try the Chapel Hill Zen Center.

Very popular and modest-looking, the Cha-

Monks from Drepung Gomang Monastery, a Tibetan refugee monastery in Southern India, create a sand mandala at Unity Center of Peace in Chapel Hill.

pel Hill Zen Center is tucked in the woods close to the famed barbecue place Allen & Son on N.C. 86. It began as an informal group in 1981, meeting in the living rooms of its early members. Today, it's affiliated with the San Francisco Zen Center, one of the most prominent Buddhist centers in the United States, and has a full-time abbot, Josho Pat Phelan, who was ordained at the San Francisco center by the successor of Suzuki Roshi, the monk who brought Zen to America.

One man who's been attending "zazen," or

zen meditation, at the Chapel Hill Zen Center since December recalls that on his first day, he walked in and saw people milling around, "mostly white, a few Asian people." (The man asked not to be named.)

The abbot approached him and asked if it was his first time. She directed him to a back room, where he was to take an introductory lesson to become acquainted with the rituals. He says it is impossible to remember everything you're told during that lesson.

"It's so complicated. You bow to the pillow

"If you're interested in learning about Buddhist tradition, including any of its myriad ethical components, then you will have to decide how Buddhist you'd like your Buddhism to be."

then do a 180-degree turn to the right and bow to the room, sit down and cross your legs, and spin to the right toward the wall. There is no talking during zazen, so you're trying to watch other people to know what to do, and you kind of learn that no one can keep it all straight.

"To me, the rituals have become less stressful. They're not so much about getting it right, but more about repeating certain specific movements as a way of paying attention to how you move. I eventually took a class they offered, so I got to know many of the gestures, which there are a lot of. They're kind of the most important thing about zazen. It's useful to have something to pay attention to. You wonder, *Shouldn't I be thinking about something deep or spiritual?* No, I just have to turn clockwise and bow."

Despite all of its rituals, the Chapel Hill Zen Center is still considered an Americanized Buddhist center. That seems to be the norm here in the Triangle. Professor Need suggests that Americans like ritual, but not too much. "Buddhism tends to initially be popular among intellectual and cultural elites, and, in America, the intellectual elite prefer to downplay the devotional aspect. In addition, ritual discipline is equated with more rigid norms of conduct and belief, and we like to feel we have some freedom to pick and choose."

That said, there are a couple of Buddhist temples established by and catering to the area's immigrant population, with services in other languages. For example, The Won-Buddhism Meditation Temple in Chapel Hill is a hybrid between ethnically Korean Asians and Westerners. Raleigh's FoGuang



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Shan Temple is an American branch of the Chinese Buddhist order Fo Guang Shan (Buddha's Light Mountain). This temple is the Triangle's largest and most breathtaking space. It looks how you might imagine a traditional Buddhist temple to be, complete with a 12-ton jade Buddha. The temple caters to Asian followers, most of them coming from Taiwan and China.

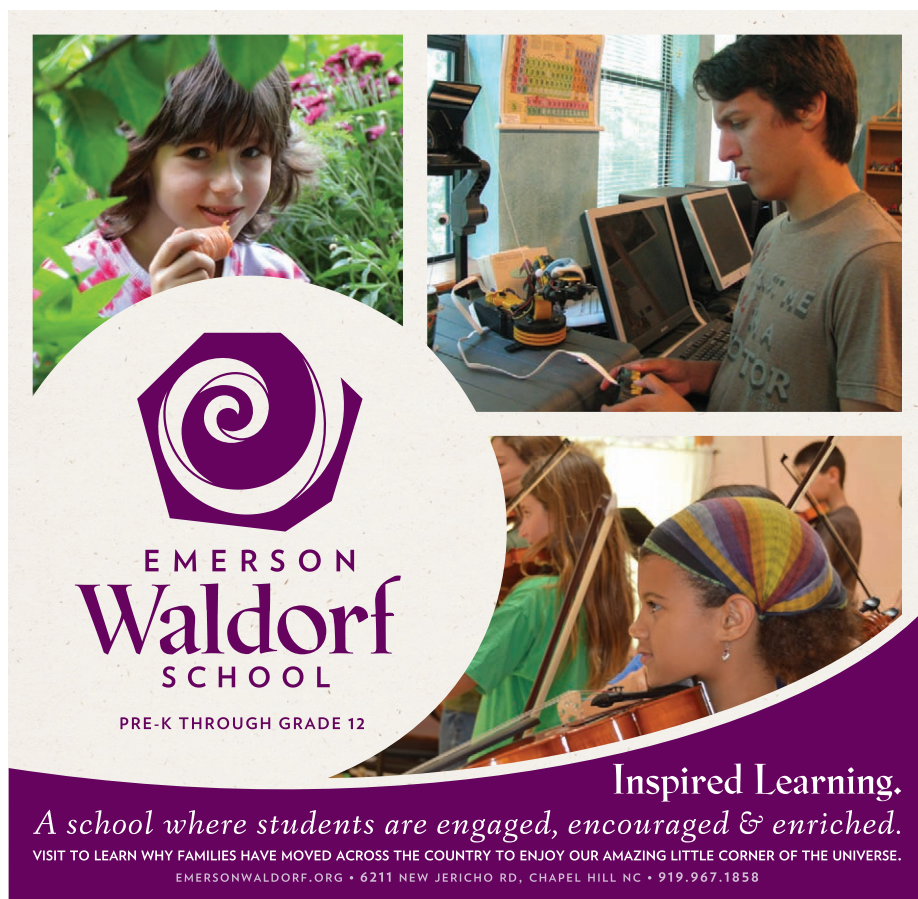
There's a marked contrast between ethnic Buddhist temples and Americanized Buddhist centers. American Buddhism is anchored by meditation, whereas meditation isn't central to Buddhism in Asian countries, where temples have traditionally focused on prayer, bowing and chanting.

But Kim says these distinctions are changing as younger, more modern Koreans, Chinese and Malaysians, for example, no longer seek the traditional style.

"They want to be happy. They want to know how this tradition can help their family life or help them become a mature person, so there is a lot of reform going on in Asia and it's looking more and more like the kind of pared down, meditation-oriented style that you see here."

Kim has a friend who is an abbot in Korea. He recently told her that he's begun to offer meditation because that is what Koreans want now. "They want to find ways to know themselves, to be happy, to have better relationships, to find meaning in their lives, to feel connected, to grapple with this onslaught of technology and the insanity of our modern schedules, the stress of our lives, how overwhelmed we feel—exactly the same needs we have as Westerners. They are starting to turn to meditation for that."

This process of importing Buddhism to the West, adapting it and sending it back East is an example of what academics call "the pizza effect," so named because Americans imported traditional Italian pizza, reshaped it and exported it back to Italy. What we think of as good Italian pizza is in fact an American adaptation that hardly resembles the original, simple bread dish. These adaptations make our world feel smaller, or for better or for worse, more American. As Thoreau, an early American adopter of Eastern thought, wrote, "the farthest West is but the farthest East."



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