

North Carolina State University's First African-American Newspaper

January 27, 1993



# THE NUBIAN MESSAGE

**A Salute to Black History**

# U.S., UN woefully neglectful on Somalia issue

By Thabiti Anyabwile

"We made a concerted effort to get the the administration to pay attention to what was happening, to the crisis that was clearly developing." These words were spoken by Tom Getman, Washington representative of World Vision, a non-governmental organization making relief efforts in Somalia. If Mr Getman's comment indicates an indifferent attitude on the behalf of the U.S. government, then, others have suggested, that the U.S. has been blatantly neglectful of the East African country. Africa News, a Durham based newspaper, reported that attempts to present the Somalia issue to the U.N. Security Council were squashed, thereby, denying any international visibility and focus on the issue. Attention was denied because the U.N. wanted to focus on real issues "like Quadaffi and the bombing of Pan Am 103," says one frustrated official.

Rakiya Omaar, a lawyer from Somalia and former director of Africa Watch, says the U.S., the only country with the political and financial power to focus relief efforts, failed to do so at a critical point in the crisis. Omaar says that U.N. agencies like the World Food Program and the Children's Fund significantly reduced their relief efforts in 1991 and refused to reinstate those efforts in early 1992 because major world powers applied no pressure to do so. Consequently, many more Somali lives were lost to starvation, while rival factions entrenched themselves in their respective territories.

Omaar and Alex de Waal, former Associate Director of Africa Watch, say that the deployment of troops in Somalia may have stifled any internal resolutions the Somalis themselves had developed. Writing in Africa News, Omaar and de Waal report that in Baidoa, the worst of the famine areas, the death rate had fallen by 90% between July and November. "The success of local negotiations enabled food to be trucked from the airstrip to the town and local villages, with very low rates of looting." Omaar and de Waal continue, saying that the local leaders,

made of elders and intellectuals from a variety of ethnic groups, found "that it was essential to isolate the warlords and to develop those structures of Somali society that have some accountability to ordinary people."

Making what appears to be a serious diplomatic error, the U.S. and U.N. peace-keeping troops have given more consideration to so-called Somali warlords than they have to community-based individuals and groups concerned with developing positive solutions to the Somali crisis. Since U.S. intervention, the local leaders of Somalia have not been consulted about the U.S. intervention plan.

Instead, the U.S. government has chosen to deal publicly with Hawiye "warlord" Gen Mohammed Farrah Aidid and self-appointed president Mohammed Ali Mahdi. Omaar and de Waal describe Aidid and Ali Mahdi as "two warlords ... detested by most Somalis as major war criminals." They add, "up until now, they (Aidid and Ali Mahdi) were denied legitimacy, paving the way for more accountable and peace-loving elements of Somali society ..." Omaar and de Waal argue that U.S. intervention has allowed time for these two warlords to strengthen their positions in the country.

The diplomatic errors of the U.S. may have caused some other far-reaching consequences inside the campaign to revive Somalia. Frustrated with delayed relief efforts, several individuals in key positions have resigned during the relief campaign. The forced

resignation of Mohamed Sahnoun, U.N. special envoy to Somalia, has stifled the community's ability to mount independent attacks against starvation. Sahnoun had been responsible for helping mobilize traditional leaders, elders and women's groups in solving Somalia's problems. Similarly, on December 2, 1992, Rakiya Omaar was dismissed as director of Africa Watch for disagreeing publicly with U.S. military intervention in Somalia. And after Africa Watch endorsed the deployment of troops, Alex de Waal resigned as the group's associate director.

Many people believe that there is a hidden U.S. agenda. Some argue that the 'Horn of Africa' is a valuable and strategic military location. Activist Dick Gregory, appearing on the Kathy Hughes Show, connected the intervention to an agreement signed between former president George Bush and ousted Somali president Siad Barre. The agreement allows the U.S. to dump its chemical, nuclear, and medical waste in Somalia over the course of the next 20 years. Interestingly, the story of the treaty, which was distributed by the Associated Press on September 8 and 9 of 1992, received very little attention from the international community.

Many questions continue to surround the crisis in Somalia. Indeed, our understanding of Somalia is now very different than the images of shoeless, machine-gun-toting gangs that parade the nightly news. Those of us who love our sisters and brothers will be watching.



## The struggle for black political power in the United States

The struggle for Black Political Power in the United States received its first thrust with the ratification of the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution in 1866. These Amendments, which abolished slavery, granted U.S. citizenship to the freedmen and provided the right to vote for all races, were catalysts for the first Black Political Revolution in the United States.

The first Black Political Revolution began during the post-civil war era of Reconstruction (1867-1877). The new Amendments to the Constitution allowed 700,000 black men to register to vote out of a total 1,363,000 registered voters in the old Confederate South by November of 1866. This mass of Black voters elected two Blacks to the United States Senate from Mississippi and 20 members to the House of Representatives from Alabama, Florida, Mississippi, Georgia, Louisiana, the Carolinas and Virginia. This form of Black power dramatically changed the face of state and local legislatures.

With the rise of Black political power came the rise of White violence and intimidation against the growing black political movement. The Ku Klux Klan used lynching to intimidate and control political activity. In 1877, southern whites began to reestablish their dominance of the black vote by adopting Jim

Crow laws. Jim Crow was very successful at disenfranchising Blacks, but it crumbled in the 1950s with the rise of the second Black Political Revolution.

The second Black Political Revolution was triggered by the necessity of the government to enforce all amendments to the Constitution. This challenge to the government was issued through many different organizations, philosophies and actions, and became known as the Civil Rights Movement. The Civil Rights Movement motivated the passage of the Twenty-fourth Amendment; the Civil Rights Acts of 1957, 1960 and 1964; and the Voting Rights Act of 1965. With these accomplishments came the registration of two million blacks and a rebirth of black political activism. In 1965, Edward Brooke became the first black senator since Reconstruction. The 1960s and early 1970s saw Thurgood Marshall become Associate Justice of the Supreme Court, Shirley Chisholm become the first black woman elected to Congress and Robert C. Weaver appointed the Presidential Cabinet. The '60s and early '70s also saw nine other black men and women elected to Congress, along with two black mayors named to major cities.

Opposition to the second Black Political Revolution continued to implement violent measures, but it could no longer



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## African-American business in the 1800s

By Donald Davis

With the success of black-owned businesses like Johnson Publishing Co., Johnson Products Co., North Carolina Mutual Capital Inc. and Solo Joint Inc. (the producers of Cross Colours and Karl Kani clothing), African-Americans are reaching a new level of confidence, independence and economic prosperity. However, many people do not realize that African-American entrepreneurs are nothing new. In fact, African-Americans have enjoyed the benefits and responsibilities of owning and operating their own businesses well before the Civil War. Many of these businesses existed below the Mason-Dixon line. In addition to the businesses that were owned by free African-Americans, some businesses were owned by slaves. African-Americans worked as artisans, manufacturers, retailers and agriculturalists. In some cases, African-Americans even enjoyed greater levels of success than their white counterparts. Even though these entrepreneurs had to fight against racism,

discrimination segregation and even violence, they just as determined as the African-American entrepreneur of today to enjoy economic prosperity and financial independence.

In Craven County, NC, there was a very shrewd and wealthy businessman named John Carruthers Stanly. Mr. Stanly was a barber who used his money to invest in real estate. He was so successful that by 1828, Stanly was one of the wealthiest citizens of Craven County. What is so unusual about that? John Stanly was African-American. His total net worth by 1828 exceeded \$68,000, which included three cotton and turpentine plantations and several rental houses in New Bern, NC.

In pre-Civil War New Orleans, there were some 855 African-American entrepreneurs. These businesspeople were so successful in their respective trades that by 1836 they owned a combined \$2,462,470 worth of property. These businessmen and women were grocery store

owners, tailors, landlords, brokers and real estate speculators. In New Orleans, there is the story of Eulalie d'Mandeville, an African-American mercantile and grocery store owner, whose businesses gave her the net worth of \$155,000...before the Civil War!

James Pendarvin was an African-American planter during the mid-1780's in Charleston, SC. By 1786, Pendarvin owned 3,000 acres of land. His wealth was equaled only by Horace King, a slave from Georgia. King's master used to "rent" out the slave's services to people who needed a skilled designer/builder. After receiving his freedom, King moved to Alabama, where he opened a construction company that specialized in bridge-building. King's construction company was so successful that his former slavemaster came from Georgia to work with him.

African-Americans also enjoyed economic prosperity here in North Carolina. In fact, 139 known African-Americans owned businesses in NC

between 1841 and 1880 (non-inclusive of Civil War years, due to lost records). In Smithfield, there was an African-American grocer who, by 1877, could boast of a net worth of \$3,450. In Warrenton, an African-American janitor named John A. Hyman opened a general store in 1868. By 1870, his business was worth \$3,500; however, Hyman closed his business in 1872 for political pursuits. These pursuits culminated in 1874, when Hyman was elected to a seat in the U.S. House of Representatives. In Fayetteville, a saddler named Matthew Leary, Jr. obtained \$5,000 in real estate and another \$1,000 in personal assets. This prosperity was due to success of his saddlery business from 1860-70. John Hargraves, a slave in Wilmington, became a blacksmith and upon receiving his freedom, opened his own business in 1859. Because John's sons took over the business after his death, it remained in operation until 1938.

Although the African-American entrepreneur in the pre

and post-Civil War south is the exception and not the rule, it is important to realize that the concept of African-Americans owning and operating their own businesses is not new. Pioneers like John Stanly, James Pendarvin and Eulalie d'Mandeville helped pave the way for people like John Johnson, Reginald Lewis and Oprah Winfrey. African-American entrepreneurs of the Civil War era knew that the key to their freedom was in economic prosperity and financial independence, as well as in education. So, don't go to college just to learn the skills to work for the IBM's or the G.E.'s of the world; go to school to learn the skills to build your own IBM. Only by doing this can we truly be a strong, independent, self-sufficient people.

### political struggle, continued

depend on Jim Crow legislation to control the Black vote. A more sophisticated system of fighting the Black revolution evolved out of the Federal Bureau of Investigation. The FBI instituted the Counter Intelligence Program (COINTELPRO) to control the political activity of the Southern Christian Leadership Council, the National Association for the Advancement of Colored People, the Black Panthers Party, the Nation of Islam and the Organization of African-American Unity. The second Black Political Revolution was slowly destroyed by the murders of its most effective grassroots leaders. COINTELPRO played a significant role in the murders of these leaders. Black political activity began a decline in 1972 and continued until the elections of 1992.

The elections of 1992 marked the beginning of the third Black Political Revolution in America. The third Black Political Revolution boasts of having 40 black members in the U.S. House of Representatives, the

first black female Senator in Carol Moseley Braun, many Presidential Cabinet members and countless African-Americans in state and local legislatures. The elections of 1992 represent the most powerful era of Black political power; more powerful than the Civil Rights Movement because there are now African-Americans in numerous legislative positions who actually have more input in the law-making processes than did the African-American political leaders of the past.

This powerful era of Black political power will see a stronger era of opposition. The opposing forces have successfully defeated the movement twice in the past. This generation and future generations must continue to fight in this new Revolution until victory is won.

### Reginald Lewis, businessman, dies at age 50

Reginald Lewis, who became one of the USA's wealthiest people when he directed the 1987 takeover of Beatrice International for over \$900 million, died January 19 of brain cancer. He was 50.

Born in 1942, Lewis' life was a model of success for all people. Lewis, whose parents divorced when he was 6, took his first job at the age of 9, selling copies of "The Afro-American" newspaper in Baltimore. He received degrees from Virginia State University and Harvard Law School.

After taking control of Beatrice and renaming it TLC Beatrice International (TLC, by the way, stands for The Lewis Company), Lewis amassed a personal wealth that was estimated to be over \$400 million by Forbes magazine. Although he obviously was very wealthy, Lewis did not forget his background. He contributed millions of dollars a year to African-American charities and institutions, including Virginia State University.

Although Lewis was proud of his heritage, he fought hard against being tagged as a "black" businessman. He felt being tagged as such hurt not only himself, but any African-American entrepreneur who was trying to succeed in an international community. Lewis wanted to be dealt with as simply a businessman, and he wanted no special favors because of his race.

We mourn the loss of this incredible man, whose life should certainly serve as a model to any aspiring entrepreneur, and our hearts go out to his wife and two daughters and the rest of the Lewis family.

—Tony Williamson

By Joseph Martin, III, Politics Editor



## Don't Forget the Women!

By Nicole White

The other night, I ran up and down my hall asking people how many women could they name who participated in the Civil Rights Movement. Initially, the question went only to African-American students until a thought struck me—ignorance knows no color.

Rosa Park's name leaped out of half the participants' mouths, and only three people could name more than two women. Others named Harriet Tubman and Sojourner Truth. The other most common response was, of course, none. This survey was not to embarrass the people I questioned, but to say that we cannot forget about the women!

In the late 50s and early 60s, women comprised much of the population at mass meetings. It was also women who attempted more often than men to register to vote. Contrary to popular belief, it was not Dr. Martin Luther King, Jr. and other ministers who initiated the Montgomery Bus Boycott. Instead, the Women's Political Council, headed by Jo Ann

Robinson and Mary Fair Burk, planned a boycott almost two years prior to Rosa Park's arrest. As activists in the movement, women suffered the same types of abuse as men. They lost their jobs and had personal property destroyed. Despite it all, they kept on fighting.

Women were also credited for refusing to accept halfway measures eradicating Jim Crow laws. Here are some names that should have been mentioned:

Ella Baker helped to organize the Student Nonviolent Coordinating Committee (SNCC) and was instrumental in the works of the Southern Christian Leadership Conference (SCLC). She was considered the most important person of the Civil Rights Movement. Baker believed the power of the movement lay at the grass roots level of the people.

Fannie Lou Hamer transformed the civil rights struggle from social and political theorizing to political applicability by establishing the Mississippi Freedom Democratic Party

(MFDP). In 1964, women members of MFDP won positions as delegates to the National Democratic Convention.

Septima Clark, referred to as the "Mother of the Movement" by Dr. King, was instrumental in achieving equal pay for black teachers in South Carolina. Clark was also the first woman elected to the executive board of SCLC.

Modjeska Simkins was a central figure in the South Carolina Conference of the NAACP when it presented a lawsuit against segregation in public schools. She also was the director of Negro Work for the South Carolina Tuberculosis Association.

Doris Derby was the founding member of the New York office of SNCC. In 1963, she organized an experimental adult literary program at Tougaloo College. Derby also co-founded the Free Southern Theater (FST). The FST attempted to use the theater as an instrument to educate African-Americans in the

south about their heritage and the civil rights movement.

Anne Moody; Angela Davis; Gloria Richardson; Betty Shabazz...the list goes on to include countless aunts, mothers, and grandmothers. As February draws near let us not

only remember the great men in black history but also the great women who worked alongside them. How many women in the movement can you name? Shirley Chisholm; Daisy Bates; Ruby Hurley; Jane Pittman...

Ella Baker



## African Presence in America Before 1492

By Nakia Rouse

American civilization was born in 1492 when Columbus discovered America. He found new lands and new riches. But is this history or his story? As African-Americans, we are used to not receiving credit where credit is due. Before 1492, Africans had made great contributions to America and to the world. Yes, brothers and sisters, there is scientific data that proves that we came to America without locks and chains. We started civilizations and began a new way of life. In our past, White America has destroyed the frame of mind of the Black man with the perception that our history started with slavery. We have corrected this history with the fact that our presence came before 1492, and before the presence of this country's great explorer Christopher Columbus. Our visitation cannot be refuted and must be reviewed.

Columbus proved in his own records that Africans were here before him. During his first voyage, he received "guanines" from the Indians. "Guanin" was the African name for a gold alloy. Columbus wanted to know where they found it so that he could take more of it back to the king. Columbus stated in his report that the Indians said they had gotten it from "black merchants...from the southeast." Columbus had the gold alloy analyzed in Spain, and the gold was proven to be of African origin.

Some scientists believe that the Aztec and Mayan civilizations were really of African origin. It has been dated that their beginning was between 1150 and 1200. African features appeared time and time again in the relics of Aztec and Mayan civilizations. "Toltec" is an African name for a great leader. It was found that this word was used in these civilizations to refer to their leaders. The Africans came not only with their bodies, but also

with great wisdom and knowledge.

The Africans influenced the Native Americans also. It is believed that the mounds of the "Mound Builders" were built similar to African forts. There is evidence of African customs in Native American religious worship. It also influenced the Native Americans' customs of trade. This evidence helps to prove that Africans were present in America.

Columbus viewed the big picture of the newly found land. His perception of personal historical fame and glory perpetuated him to "put it over" on the world that he discovered America. Columbus not only deceived his sovereigns, but "sold his idea to the world." Yet, what Columbus really discovered was modern commerce. "He captured the attention of mankind, and he's held it ever since."

Historically, Columbus is not alone in self-glorification. His story, as well as other great historians, has deceived mankind with the perception that Whites have the precedent culture. Sociologists have proven that these ideologies have deeply

scarred the Black man's mentality. Blacks in America carry the degrading idea that White history is the birth of civilization. In our grade school classes, we are being taught these stories that are genocidal to our children. Their young minds perceive these false deceptions of history as facts, when it has been proven that Africans reached America before 1492. Yet, why have we not been recognized for our contributions to the world? Although these facts have been published, why are they not easy to find?

It would seem that many works on the African presence in America would be visibly located in our public libraries. The books *They Came Before Columbus* and *The African Presence in Ancient America* written and edited by Ivan Van Sertima are not located in N.C. State's D. H. Hill Library. Books of this importance should be located at a university as prominent as N.C. State. The reviews on these two sources reflect the deception of what roles Blacks are supposed to play in America. The first work received numerous negative reviews. The latter was published without a single criticism. It is

very unusual for a book on this topic not to have one review when Van Sertima's first book had over fifteen. It seems as if these facts that Van Sertima has found are being ignored and perceived as being outlandish. Please ask yourself why it is so hard to find out about the contributions of Blacks in America?

To many, Black culture takes away the protective blankets White America have been hiding under for years. Exposing Black contributions in America will destroy the deceptive White ideologies in believing his story. No longer will they be responsible for inventing the cotton gin, the potato chip, ice cream, or even the golf tee. Who's to blame for this worldly game of evidence hide-and-seek? Was Christopher Columbus the father of these fabrications which have continued to oppress Blacks? Or is it our fault for not demanding equality for the ancestral fruits of our African spirit? So, "what's to happen to Columbus now? Simply nothing." But can you accept that?



## African-American Pioneers in Sports

By Donnie Charleston

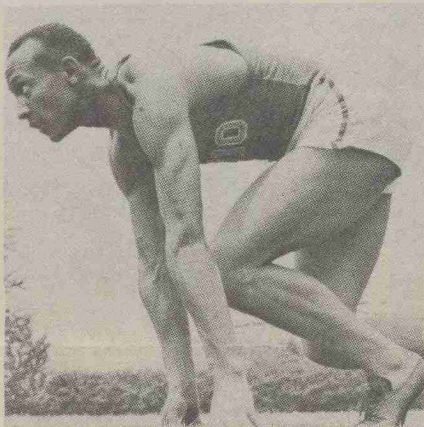
Time should be taken to recognize two African-Americans who made great strides in sports. These individuals not only broke records, but the walls of racism and prejudice as well. These athletes embody the hope, faith and dreams of people of all nationalities. They also serve as an example of what gifted African-Americans can accomplish.

Jesse Owens racked up four gold medals in the 1936 Olympics, breaking three world records and matching one. Owens was the first African-American to accomplish this feat. He was competing not only against other athletes but against politics, inadequate equipment and little support from the U.S. public.

In the 1936 Berlin Olympics, Owens stunned the competition and discounted Adolph Hitler's notions of Aryan superiority. Without starting blocks and on a cinder track

which soaked up the rain that plagued the '36 Olympics, Owens ran the 100-meter dash in 10.3 seconds, tying the world record. He later set a new world of 20.7 seconds in the 200m dash. Wearing heavy leather shoes as opposed to the lightweight shoes used by today's

**Jesse Owens**



track stars, Owens leaped 26'5 1/4" in the long jump, setting another world record.

Due to politics and institutionalized racism, Owens later was banned from amateur athletics by the Amateur Athletic

Union and never competed again as an amateur athlete. He lived out the rest of his years in jobs ranging from a janitor to a personnel director for Ford Motor Co. Owens saw many of his records broken before dying of cancer on March 31, 1980.

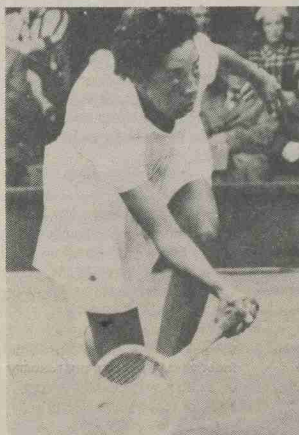
Hailing from Silver, South Carolina, Althea Gibson reigns as one of the greatest female tennis players in history. Not long after her birth Althea found herself in Harlem, New York, where she learned quickly how to survive. Growing up as a tomboy, Althea constantly could be found on the basketball court or in the street playing stickball. Her father reared her as if she

was a boy, helping to mold her into the strong individual she would later need to be.

Gibson's first athletic accomplishment came in table tennis. She won several medals by representing her

neighborhood in competitions. Buddy Walker, Harlem's "Society Orchestra Leader," can be considered as Althea's angel in disguise. Walker introduced Gibson to tennis after playing her in table tennis. She soon found herself under the tutelage of Mr. Fred Johnson. Sharpening

**Althea Gibson**



her skills quickly, Althea soon was entered in her first competition, which she won easily. Gibson then moved on to her first national competition, the A.T.A. National Girls Championship at Lincoln

University, Pennsylvania. In a courageous performance, she lost to Nina Davis in the finals. Undaunted by the loss, Althea pressed on. However, athletic stardom would not come overnight, as Althea would experience lots of ups and downs in her climb to the tops of the

world rankings. Her first major win came in 1956, when she won the Championship of France. A year later, ranked no. 1 in the world, Gibson won the Wimbledon title and became the first African-American international tennis champion. 1957 proved to be Althea's year as she went on to win not only the women's singles at Forest Hills, but every major match in the world. Because of these amazing

accomplishments, Althea Gibson will always be remembered as an African-American hero, as well as one of the best tennis players ever to play the game.

### Would you like an ad in "The Nubian Message?"

Our ad rates are as follows:

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To place an ad call: Karress Motley at 515-5210 or write to:

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Would you like to develop writing, editing, research and layout skills?

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If you answered "yes" to any of these questions, then "The Nubian Message" is the place for you!

For more information on how to get involved with the "Nubian," call us at 515-5210, or come by our office in room 364 of the African-American Cultural Center.

Anyone who wants to contribute to our "Letters to the Editor" section should submit a letter of no more than 300 words to:

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African-American Cultural Center  
Box 7318, NCSU  
Raleigh, NC 27695-7318  
or

Bring the letter to room 364 of the AACC



## African-American Faces in Sports at NCSU

With three N.C. State basketball players ineligible due to academic suspension and another on injured reserve, the team has been reduced to only eight players, each man having to give that much more of himself. Having taken the lead role for the Wolfpack, Kevin Thompson has been the center of attention for most opposing teams thus far. At 6'11", this talented senior has developed into one of the fine offensive low post players in the ACC. Thompson is majoring in communications and one of his short term goals is to graduate during the 1993 first summer session. A native from Winston Salem, Kevin expressed that atmosphere was one reason why he came to N.C. State: "I've always liked State when I was young and when I came to visit. I liked the school, staff, people, etc. I also liked playing for Coach V."

When asked how he felt

playing college ball differed from playing high school ball, he responded, "In college you're playing hard all the time. In high school you really didn't have to play that hard because the teams weren't as good as the ones in college. Plus you really have to concentrate when playing college ball."

As a senior, Kevin has had many memorable moments playing for the Wolfpack.

"In my freshman year it was beating Carolina. As a sophomore it was going to the NCAA tournament, and last year I guess it was beating Carolina twice."

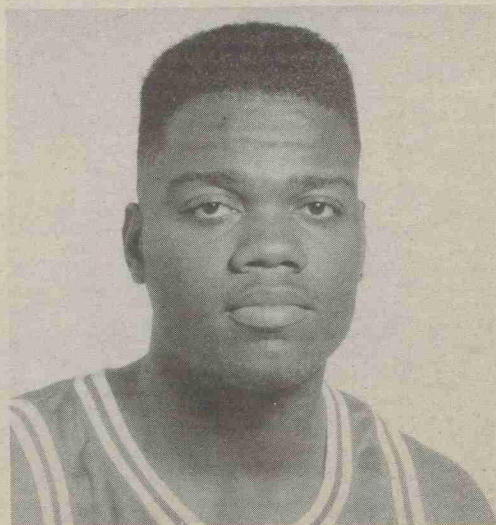
As the season progresses, Kevin, as well as the rest of the team hopes that they can pull together and win some more games despite the setbacks they have had thus far. "It's been a rough start and I just hope we'll win more games," said Kevin.

Even though this may not be the

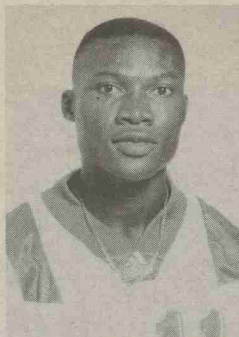
best way for a senior to end his college career, I don't think this is the last any of us will hear from the 6'11" Kevin Thompson.

**Men's Basketball Games  
in February**  
**4 Wake Forest 8:00**  
**6 at North Carolina 1:30**  
**11 at Virginia 7:30**  
**13 Tennessee 7:30**  
**15 UNC-G 7:30**  
**17 Florida State 7:30**  
**21 Duke 3:45**  
**24 at Maryland 8:00**  
**28 Georgia Tech...1:00**

Kevin Thompson



Gabriel Okonkwo



Karen Chester



## Did You Know...?

### By Nikki Williams

As African-American sports fans, we often find ourselves supporting only African-American athletes in the well publicized sports. However, there are African-American athletes who participate in other sports that do not make the big headlines or receive their fair share of air time. Nevertheless, these athletes should be supported and recognized for their accomplishments.

Did you know that there are four African-Americans who participate in soccer? Two seniors on the men's team, Marlow Campbell and Gabriel Okonkwo, have provided a lot of leadership to the N.C. State soccer team. They are accompanied by freshman Mark Jonas, who was named the Gatorade Player of the Year and has been predicted to have a promising future here at N.C. State. The women's soccer team also has a freshman this year named Thori Staples. She has already proven herself to be a valuable asset to the women's soccer team.

You can also find our strong African-American women

on the volleyball courts and in gymnastics. Tennekah Williams has displayed her quickness and her expertise in blocking for the past three years on the N.C. State volleyball team. Joining Williams this year is freshman Rhonda Surratt, an outside hitter. In gymnastics, one can find Karen Chester tumbling her way into the record books. Chester holds the school record in the vault with a score of 9.80 at the Hearts Invitational in 1992.

These are only a few of the African-American athletes that do not get the media recognition they rightfully deserve. It is our responsibility to search out and support these athletes. It is time for us as sports fans to broaden our horizons. We are missing out on the entertainment and excitement that our fellow African-American athletes have to offer. They need the support of the African-American students and faculty. So let us go out and support these few but well deserving athletes.



## Is Discrimination Really Everywhere?

By Monica Headen

Do you think discrimination is everywhere?

If so, you're wrong. Dead wrong! There is no discrimination with AIDS! Even though Blacks make up about 12% of the United States population, 25% of all persons with AIDS is Black. One out of every two women with AIDS is Black, as is six out of every ten children and half the number of people in North Carolina with AIDS. Blacks are dying in disproportionate numbers from AIDS and deaths among Black women are increasing fastest. As of June 1992, the number of Black women with AIDS was 12,835 as compared to 6,192 White women; 5,067 Hispanic women; 117 Asian/Pacific Islander women; and 54 American Indian/Alaskan women. Black men numbered at 53,037, drastically less than white men at 114,760, but significantly more than Hispanic men at 32,095. Asian/Pacific Islander men made up 1,290 cases, while American Indian/Alaskan men numbered at 325. Unfortunately, the situation is not getting any better. Three significant things happened in 1992 that had an impact on AIDS: 1) former president George Bush was blasted for his inability to lead forces against the disease, 2) Congress approved \$20 million for human trials of an experimental AIDS drug without approval from researchers at the National Institute of Health or the Food and Drug Administration and 3) The Federal Centers for Disease Control redefined the symptoms of AIDS to include pulmonary tuberculosis (TB), invasive cancer of the cervix and recurrent bacterial pneumonia, all of which will cause federal funds to be boosted, but will also double the number of AIDS cases. So, have you been convinced that AIDS does not discriminate? Am I scaring you with the facts? Yes? No? Just a little? Well, wait, there's more. A big problem with combating AIDS is proper funding. Minority communities have really been hit by the budget cuts. In the 1991 fiscal year, \$15 million had been cut from prevention

programs targeted at Blacks. There was an increase the funds for 1993, but it is not known yet how much will go to the Black community.

It has been said that most Black lawmakers are not active in trying to provide some response to AIDS, but an important person to keep an eye on is Louis Stokes. Stokes is a member of the Congressional Black Caucus (CBC) the House Appropriations Subcommittee that allocates AIDS funding and other health programs. He is seen as "the most powerful Black legislator on AIDS because...he is the sole Black legislator with the direct power to impact AIDS funding." So, if we got the proper funding and the active participation of big legislators, AIDS could be stopped, right? Wrong.

Another problem is getting AIDS patients to see a doctor for treatment. Some people think AIDS is a form a genocide created by "The White Man," others think that HIV is a manmade weapon of racial warfare. Whatever the reason, the Black race has been alienated from the health care system and is skeptical of new ideas and cures. The Tuskegee Syphilis Study of 1932 could be the reason why some people won't see the doctor. This study was conducted by the U.S. Public Health Service and a host of other agencies and organizations. In this study, black males were intentionally denied treatment for syphilis because researchers wanted to see how syphilis affected the body until autopsy. This study lasted for 40 years and is the longest nontherapeutic experiment on human beings in medical history. "A project originally intended to meet real health needs ended in a mere attempt to salvage scientific data." According to the November 1991 issue of the American Journal of Public Health, the Public Health Service also used incentives that included "free physical examinations, food and transportation." Bill stipends, provided by the Memorial Fund, were used to gain permission from family members for autopsies to be

performed on study participants who reached the "end point." Happenings such as this adds to the distrust that Blacks tend to have towards Whites. It is a distrust that results from "failed promises and the pervasive perception of persistent inadequacies in social benefits, health care and other opportunities." So now that you've heard the truth, where do you go from here? Do you stop having sex?!?!? Most people will not. If and when you do have sex, be responsible and realize that condoms are never 100% effective. Here are some tips to follow:

- 1) Limit your number of sexual partners and use condoms.
- 2) Don't use drugs! If you do, seek help and don't share needles.
- 3) If you're homosexual or bisexual, never allow semen to

enter you or your partner.


Heed the warning signs:

- 1) Always feeling tired, light-headed and headachey—and this tiredness is not due to physical activity.
- 2) An unexplained weight loss of more than ten pounds which lasts more than a month.
- 3) Unexplainable diarrhea for long periods of time.
- 4) Fever or night sweats for several weeks.
- 5) Lumps in the neck, armpits, or groin.
- 6) A whitish coating on the tongue.
- 7) New or slowly enlarging purplish lumps or blotches, on top or beneath the skin or inside the mouth, anus, nose, or underneath the eyelids.
- 8) A persistent heavy or dry cough.

Helpful facts:

- 1) You cannot get AIDS from sitting on toilet seat.
- 2) You cannot get AIDS by eating food prepared by someone who has AIDS.
- 3) You cannot get AIDS from holding, hugging, or touching a person who has AIDS.
- 4) You cannot get AIDS from working with, or attending school with someone who has AIDS.


**YOU DO GET AIDS BY EXCHANGING BODY FLUIDS LIKE BLOOD, SEMEN AND VAGINAL FLUIDS WITH SOMEONE WHO HAS AIDS.** For more information, contact the National AIDS Hotline at 800-342-AIDS



**URBAN BUSH WOMEN**

### IN RESIDENCE AT NCSU

"Urban Bush Women takes womens' bodies, racist myths, sexist stereotypes, postmodern dance and the 'science' of hip-hop, and catapults them over the rainbow so they come tumbling out of the grin of the man in the moon." *Ntozake Shange, The New York Times*



**PERFORMANCE**  
**Wednesday, February 3 at 8:00 pm**  
**NCSU Center Stage at Stewart Theatre**  
 \$16 Limited Reserved Seating (advance only) \$12 General Public  
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 Stewart Theatre Box Office 515-3104 (V/TDD)

Join local dance expert Linda Belane for a **PRE-CURTAIN DISCUSSION**, beginning at 6:45 the night of the show. Call Stewart Theatre for free reservations.

**LECTURE/DEMONSTRATION WITH THE COMPANY**  
**"Raw Energy: Dances of the Human Spirit"** Join Urban Bush Women for an inside look at the history, context and influences of their vivid, expressive work.  
**Monday, February 1 at 2:35 pm**  
**NCSU Center Stage at Stewart Theatre**

This performance is funded in part by Dance On Tour, a special initiative of the NEA, in partnership with NSF and NCSU.



## Knowledge of Self is the Key to Self-Empowerment

By Njeri Frazier

Carter G. Woodson is regarded as the "Father of Black History." Woodson devoted his life to uplifting the achievements of African-Americans. In the 1900's, when racial discrimination and prejudice reached unprecedented heights, Woodson was responsible for stimulating a new growth of scholarly publications through the Association of Negro Life and History, which he founded in 1915.

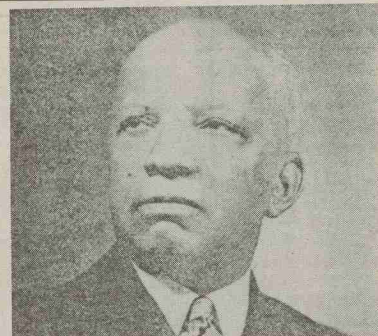
Born in 1875, Woodson, the son of former slaves, was

unable to attend the local school. However, through hard work and determination, he still earned his diploma and began teaching. After receiving his Ph.D. from Harvard, Woodson was convinced that it was of dire necessity to research African-Americans and their history.

In 1916, the "Journal of Negro History" appeared. As editor, Woodson was responsible for stimulating the quest for knowledge. Largely due to Woodson's efforts, the "Journal" became invaluable during the

1960's when the struggle for "Black Power" became increasingly popular. Woodson's "The Negro in our History," according to Alan Locke, "bore the brunt of the movement for the popularization of Negro history..."

Clearly, because of his tenacity in producing works acclaiming the African-American presence in America, Carter G. Woodson has proven to be one of our most prolific and valuable historians.



Carter G. Woodson

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## The Nubian Message...

"We're  
Black  
Like  
That"





## Hip-Hop: A Music and a Culture

By Glenn French

As I sat in my dorm room, I looked around for inspiration to write an article on the history of rap. Finally, after much thought, there it was...Run-DMC's Greatest Hits: '83-'91. Old school jams like "It's Like That" summarize the Hip-Hop flavor from that era, but did rap start here? Hell no, my man! Old school lyricists such as Afrika Bambaataa, Kurtis Blow and The Sugar Hill Gang were doing work long before Darryl and Joe were "Tougher than Leather." Many people even trace rap's chants over beats to the Motherland.

Any Hip-Hop Junkie worth his salt would know that you can't cover rap's history without covering the ancient art of street warfare, i.e. "Breakin'." As the wack commercialized movie put it, rap went with Break Dancing like Luther goes to

romancing, like ash goes to lotion, and so on. Around my way, you could find us chillin' in ski hats; goggles; Lee jeans; bomber jackets; and shell-toe Adidas or suede Puma's. Of course, we would paint our street names and icons of ourselves on walls in the neighborhood.

Run-D.M.C.



In retrospect, it was wack, but it part of the culture behind the music. I can still go to places back home where I painted the word "Fresh!" in 1984.

Unfortunately, brothers eventually got to the point where dancing in the streets no longer settled beefs. Along with a rising number of neck injuries, this led to Break Dancing's downfall, but the music was still def. This was

the period of rap when Mick started chillin' and Eric B. ran for president. This also was when a "Criminal Minded" crew called BDP came on the scene.

It was 1986, high top fads were finally coming into style and one of the first Hip-Hop dance crazes with a song to match was arrived on the scene... "The Wop." A new type of shoe was the move, Reebok, and I was chillin' in my '86 Lee suit

with some British Knights to match. It was at this time when Doug E. Fresh was going "All The Way To Heaven" and a new soloist, James Todd Smith, a.k.a. LL Cool J, began to "Rock the Bells."

Although Hip-Hop culture is definitely alive in today's music, it reached high point for me in '88, when a MC

by the name of Big Daddy Kane told everybody there "Ain't No Half-Steppin'." This was also the year when two boys from Long Island dropped out of college and decided to go "Strictly Business." EPMD has been dope ever since. "GO-Go," D.C.'s unique musical sound, also went nationwide with E.U.'s "Da Butt" in '88.

When charting rap's progression, you could mention groups like De La Soul and Kid 'N Play. New artists like Redman and Das EFX have taken the industry by storm., but longevity is the key. To achieve longevity,

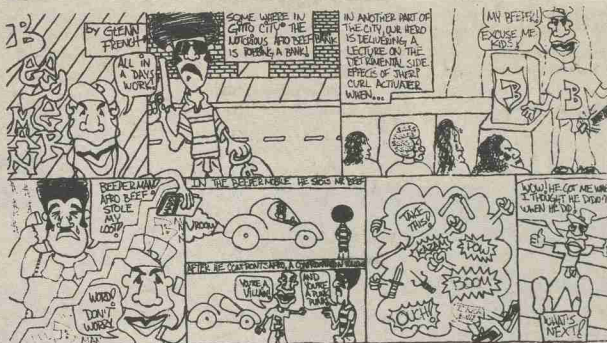
rappers must be able to adapt their music to changing times. Hip-Hoppers like Public Enemy and Ice Cube, who use their music to make bold political

DAS EFX



statements, have achieved longevity in the music industry by successfully combining a message with music that can pump any party or any jeep. A Tribe Called Quest, by blending rap lyrics over jazz tracks, has gained respect for introducing a concept that

recognizes how Hip-Hop is influenced by jazz music. But me, I'll stick to the old school funk flow, there's a party in the parking lot...don't forget your cardboard.



## BRT: A Theatrical Outlet

By Jamille Robbins

In 1986, due to the lack of African-American student involvement in Thompson Theatre activities, Dr. Patricia Caple came up with the idea to create Black Repertory Theatre (BRT). The purposes of BRT are to encourage the production of black plays; to provide a forum for discussion of the black experience in and contributions to the theatre; to strengthen and influence the field of theatrical arts, especially through interaction with the

University Players and other theatrical organizations; to provide theatrical works of the black experience that will involve all students; and to provide and promote positive theatrical experience.

BRT is affiliated with the National Association of Dramatic and Speech Arts (NADSA), Thompson Theatre, Black Theatre Network, North Carolina Theatre Conference and the Southeastern Theatre Conference. BRT has competed in NADSA conferences in the

past and has won high honors and awards.

BRT president Demond McKenzie says that excellence is very important to BRT and the group works very hard to achieve it.

All anyone interested in joining BRT has to do is attend meetings and pay a \$2 membership fee. BRT is open to all NCSU students. BRT needs people to work in all aspects of theatrical production. Upcoming events include the Ebony Man Contest on Feb. 8 and a panel discussion on the play "Purlie" on Feb. 18.

The Students for Health Awareness and the Center for Health Direction are sponsoring the 2nd Annual African-American Health Forum on February 25th at 7pm in the Student Center Annex Theater. African-American student groups are being asked to be a part of this event. Topics to be covered are: Obesity and Nutrition; Hypertension and Stress; Sickle-Cell Anemia; Eating Right; and Marketing of Alcohol towards Blacks. For more information contact:

Mr. Curtis Green  
President of Students for Health Awareness  
515-2563 or 821-1856



## Reparations for African-Americans

By Karress Motley

With racial tension on the rise, a fallen economy, a debt totalling more than 4 trillion dollars and a costly attempt to "keep up with the Jones" (Japan and other technologically advanced nations.), America is now in a state of duress and the American economy is suffering. With a new presidential administration, many African-Americans anticipate a change in their current conditions, hoping that President Clinton will be more sensitive to their needs on the bases of politics, education and economics. These fields should be a major concern for this administration and the need for reparations for the servitude our ancestors have given to this country should be a major issue.

In recent years, there have been many questions of what America actually owes African-Americans as a result of slavery, but there have been no answers, only promises and many mistakes. To begin with, the first mistake was the institutionalization of slavery, which in the long run has had major effects on the future of this country.

When we as a nation of people begin to understand the purpose of slavery in America and the conditions in which our people suffered and lived on a daily basis due to the European's greed, and their attempts to colonize and christianize the world through propaganda and tools of war in order for these nations to have a more stable economy, then we can understand our current and future conditions in this country.

To call the system which induced suffering and death upon the heads of our ancestors slavery may leave vague images in the minds of many people. When we begin to define slavery as a form of economic imprisonment the purpose begins to reveal itself. Our people as economic prisoners literally built this country on their hands and knees. Today, many of the descendants of slave owners reap the rewards of the sweat of our ancestors' labor. While we as African-Americans receive nothing for the servitude of our ancestors, who were paid nothing. Still there has not been one whisper of the words "thank you" from anyone for the

servitude our people gave to this country. Now there is a new generation prepared to collect on the broken promises of this country.

We as a nation must remember, out of all of the vast ethnic groups in this country, we are the ones who migrated here. We were taken by force, not by choice, and brought here to labor like dogs. Therefore, the criminal acts we hold America responsible for are only the reactions to these actions. We must also remember that when you have a country that has to implement laws to protect certain groups of people based on their ethnicity, you have a country that is entrenched in racism, a country where racism is deeply rooted in there cultural values and traditions. In this county we were not asked if we would like to vote, nor if we would like to be freed from slavery. Our ancestors sacrificed, struggled and died so that our future in this country would be secured for advancement and opportunities they were denied.

This country owes African-Americans for our

servitude to this land, whether it is based on a monetary value or not. If America paid the Japanese-American \$20,000 dollars in reparations to each of the 60,000 survivors for World War II.

America should pay the African-

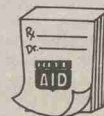
Americans for the worst form of war or holocaust any nation of people has ever suffered - Slavery.

### The Nubian Message Editors

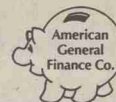
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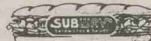
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## Peace, justice and equality: can America provide any of it?

By Tony Williamson

Ever since I can remember, concepts such as equality, justice and peace have been sought after by people who share a common interest in obtaining racial harmony in America. But since this fight for equality has been going on ever since our ancestors came to this country as slaves, I think it is necessary that we ask ourselves whether or not racial harmony can ever be achieved in a country which is governed by a system of racism and oppression.

One of this country's biggest deceptions has been what is called "The American Dream." Generations of people from all over the world have immigrated to the United States with hopes of finding better ways of life. These immigrants, hoping to find the door to opportunity wide open, have found that door to be slammed shut, thus ending their chase for the American Dream of happiness through material wealth. Immigrant groups have learned the same lesson that many African-Americans need to realize—that the success models which define the American Dream are not equally available to African-Americans or any other minority group. Once African-Americans realize that we were never a part of the American Dream and resolve to stop chasing it, we can undertake the more sensible and fulfilling task of defining our own success models. In creating our own models, we should look beyond the material objects that characterize the American Dream. Instead, we should look within ourselves for fulfillment and seek to uplift and obtain equality for our entire race, rather than trying to gain success as separate individuals. In other words, in order for African-Americans to survive in this society, the "I got mine" attitude that dominates the minds of so many of our brothers and sisters must give must give way to a new "We're getting ours" philosophy.

In developing our own models of success, we as African-Americans should be guided by the examples set by our ancestors, who should serve as our heroes. However, finding positive African-American role models is not an easy task, since

our heroes are constantly discredited by the media and in history books that are used as textbooks in schools all over the country. Historically, we are portrayed as savages who were civilized through slavery. Our achievements in mathematics, science and the arts are discounted and overlooked, with the credit for achievements in these fields going to Europeans who simply stole information from Africans and called it their own. Think about it. Pyramids were built in Africa centuries ago. Do you think those ingenious structures could have been built without Africans knowing what a right triangle is? Yet and still, the credit for formulating the right triangle goes to some guy named Pythagoras, a European who came along a pretty good while after the pyramids had been built. It's ridiculous.

In addition to the historical brainwashing that takes place in America, the few African-Americans who are given credit for their accomplishments are not given as much publicity as their White counterparts. For example, Thomas Edison is given credit for inventing the light bulb while Dr. Louis Lattimer, who developed the filament for the bulb, is rarely mentioned. Furthermore, few African-Americans who were pioneers in the Civil Rights Movement are recognized as true heroes by the media. People like Marcus Garvey, H. Rap Brown, Huey P. Newton and Malcolm X are often regarded as irrational troublemakers, instead of being recognized as the crusaders for justice that they were. Dr. M.L. King, Jr. and Thurgood Marshall are always presented as positive role models, which is fine, but it's a shame that other great leaders are discounted simply because they articulated more controversial views.

Unfortunately, the media still plays a large role in choosing our leaders. What has happened is that civil rights leaders, educators and parents have been stripped of their role model status by the press. According to the media, young African-Americans should pattern themselves after athletes and entertainers. In essence, society dictates to our youth that they should seek material wealth and

follow the examples of those who are affluent. Although there are many athletes and entertainers who are capable of serving as positive role models, idolizing someone solely because of their status in society is especially dangerous to African-Americans for two reasons. First of all, people like teachers and parents, who usually aren't rich, are not given the respect they deserve by the children they teach and raise. Kids develop the attitude that someone who isn't driving a new BMW can't teach them anything. Moreover, a son stops admiring his 40-year-old father who lacks the wealth of the 20-year-old rapper on TV. Secondly, since the African-American youth has developed the mindset that material wealth should be his only concern, he makes school a secondary concern in order to concentrate on getting rich quick. Consequently, our brothers and sisters are killing one another over gold chains and sneakers; and there are more African-American males in jails than there are in colleges.

Many people, African-Americans included, are surprised once they become aware of the things that occur in America which jeopardize the survival of African-Americans. However, nothing should come as a surprise once we realize that since its inception, America has been a country that has continuously contradicted itself. The so-called "Founding Fathers" of America started this country because they felt oppressed by the British government. The American Revolution allegedly was fought to gain independence for a group of oppressed people. I use the word "allegedly" because after these people gained their independence, they took freedom away from Africans by making them slaves and subjecting them to a level of oppression that the Founding Fathers never experienced in England.

The conceptual contradiction that resulted from America's use of slaves is not an isolated event. America has always been a country that prides itself in providing "Justice for All." But where was justice when Rodney King was being beaten by police officers? America contradicts itself by

telling kids to "Just Say No" to drugs; but at the same time Elvis Presley, who was a stoned drug abuser, is depicted as a hero and is given a commemorative stamp. The lies continue today in Somalia, where U.S. troops are supposed to be bringing justice to an African country; but in actuality, the soldiers are being used to gain control of Arabian oil wells. Doesn't it seem ironic that at the same time the U.S. is fighting in Somalia, it revives its efforts to overthrow Saddam Hussein? The irony becomes duplicity once one realizes that Somalia is located on Africa's eastern border, directly facing Saudi Arabia. If the U.S. was sincerely interested in bringing

justice to any part of Africa, it would send its troops to South Africa. But I guess it would be quite hypocritical of the U.S. to raise its hand against South Africa, since the apartheid system practiced there is merely a copy of America's old system of segregation.

In conclusion, if African-Americans want to live in a just and peaceful society, we have to make it happen ourselves by changing the way the system works. If we wait for society to cure itself of racism and discrimination, we may find ourselves worse off than we ever thought we'd be.

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