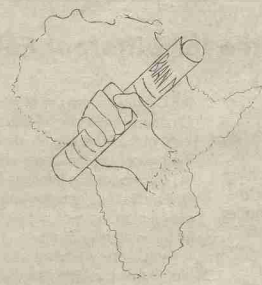


North Carolina State University's Afrikan-American Newspaper Since 1992



THE NUBIAN MESSAGE

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Sister Souljah Speaks to State!

By Tony Williamson

On February 9, N.C. State got something that it wasn't ready for - a strong and intelligent Afrikan woman who is not ashamed to tell the truth. This woman was Sister Souljah and her powerful lecture captivated, excited, shocked and even angered some of the crowd of about 200 people who came to hear her speak at Stewart Theatre. The event was sponsored by Black Students Board.



Souljah, who was born and raised in Bronx, NY, began her lecture by stating her qualifications as a lecturer and activist. She reminded everyone that she was educated at Rutgers University, has lived and worked in Zimbabwe and started the Afrikan Youth Survival Camp. She stated these facts not as a publicity stunt, but to counter the media's presentation of her as an "outrageous and irrational rapper with no experience who shoots from the hip," when she "is actually an expert."

Souljah's message was a challenge to us as an Afrikan people to realize who we really are and to conduct our lives in the Afrikan tradition. She noted that in Afrika, a woman is "someone who has 360 degrees of power and is the first teacher of everyone in her society. She is a diverse and multi-dimensional entity that is complete in a circular motion." Also, she is "taught to first evaluate the mental state and spirituality of a man before taking a relationship to physical level." The Afrikan woman's completeness allows her to command respect. However, the Afrikan woman in America has fallen into the American definition of a female as being "cute and stupid" and

the roles our elders should play. In Afrika, the elders "teach the children to manipulate society for survival." They are qualified to do this because they have "lived and experienced life." But instead of our elders in America teaching us how to survive, Souljah notes that they instruct us "to cooperate with white supremacy" and to "do as we are told." She said that in Afrika, "no true elder would teach subservience" and those here who do are "not elders, but idiots."

Souljah intelligently addressed

the charge that she's a racist. Souljah said that racism is "an institution of power and without power, you can't be a racist." Since Afrikan people have no power in America, we can't be racists. She illustrated this by noting that we can't make whites go to Afrikan schools, "but it's done to us everyday."

What about reverse racism? Souljah says that "there's no such thing." She noted that reverse racism was "put together by whites to crush the effects of Affirmative Action and other

reparation programs for Afrikans."

The most interesting and perhaps the part of the lecture that angered and shocked some of the Afrikan-Americans and probably all of the whites in the audience was when Souljah presented her "beefs with white people." Sister Souljah said that she has the following grievances with whites:

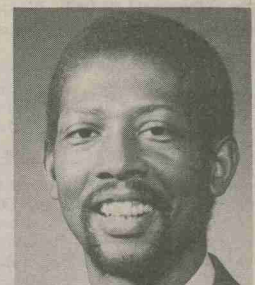
1. Whites "act like our problem with them is skin color." But in reality, Afrikan people are

See Souljah, page 7

Conway Gets Promoted

Thomas E.H. Conway Jr. has been named assistant dean for the Division of Undergraduate Studies at North Carolina State University. In this newly established position, Mr. Conway will monitor the evaluation and quality-control for undergraduate studies; oversee the recruitment of students for new scholarship programs; and seek grants for undergraduate programs. This is in addition to coordinating the First-Year Experience Program.

years. He joined in 1976 and since then, his services have been spread over many positions, some of which he has held simultaneously. He began in 1976 as a counselor in the University Counseling Center. From 1979 to 1984 he was the Special Services Project Director for the Center. Subsequently, he served as Assistant Director for the Academic Skills Program, Director of the University Transition Program (UTP), and Director of the Academic Support Program for Student Athletes. From 1990 until this promotion, he served as the Director of Recruiting and Minority Services in the NCSU College of Engineering. Mr. Conway is also an inspirational speaker and friend to many students here on campus.



learning atmosphere for students on campus. "In order to enhance the quality of undergraduate education, the faculty and the administration have to communicate across disciplines, across colleges". From his long history of working with people at the different colleges in this university, Mr. Conway can "facilitate the process of cross campus dialogue".

Mr. Conway is a native of Louisburg. He earned his bachelor's and master's degrees from North Carolina A&T and he is presently a doctoral candidate in counseling education at NCSU.

...he will work to enhance the quality of undergraduate education.

Dr. James A. Anderson, dean for the Division of Undergraduate Studies, is very excited to begin working with Mr. Conway. "He will bring his expertise to the position, as well as his knowledge of this institution".

Mr. Conway has been a member of the NCSU staff for 17

experiences a "lack of disprganization based on a lack of understanding of who she is."

Sister Souljah also examined the roles of Afrikan men. She stated that in Afrika, "certain criteria must be met to distinguish men from boys. The man has to be able to protect his woman or die trying; claim and support his children; and have a spiritual connection with his Creator, which allows him to have control over his lower self and anything that will destroy him." She commented that the Afrikan male in America does not meet these criteria because he's too wrapped up in "trying too be a gangster, but he's not even doing that right because gangsters control police, own property, don't let people shoot their families and they don't sell drugs to their own kids." Because the Afrikan-American male has not developed a spiritual connection with his Creator, he has allowed himself to "be controlled by St. Ides Malt Liquor, crack and cheap sex." She said these things not to insult and degrade our brothers, but to wake us up and challenge us to conduct ourselves as true Afrikan men.

Souljah also commented on

Presenting a Unified Vote

By Christina Verleger

This past November Afrikan-Americans came to the polls like never before. For the first time since Reconstruction there has been a significant number of Afrikan-Americans elected to the House of Representatives, the Senate, Governor's House and quite a few appointed to President Clinton's cabinet. We as a race have accomplished this by not only voting, but by unified voting.

North Carolina State Student Government elections are coming up and it is time for Afrikan-American students to come together with a strong unified vote. Even though student governments are not as publicized as national and state elections nor affect as many people, these student elections are very important to the Afrikan-American student community. The elected students will decide on many key issues that will affect all students on this campus. These students will

have control over the distribution of money, policy making and the interpretation of rules and regulations. With this type of power at stake, it is very important that Afrikan-American students go the polls and elect the individuals who will help our people most in office. The only way this can happen is if we present a unified vote. We can't allow another year to fly by without Afrikan-Americans in key offices.

In March, the candidates and their platforms will be disclosed. Make an effort to learn each candidate and decide which ones will do the most for Afrikan-Americans. For those who are interested in running for offices, IT IS NOT TOO LATE!!!! If you have any questions about running for any office, you can call the Student Government office at 515-2797. We can't leave it up to anyone to make decisions for us, so get out and present a unified vote.

Remember:
 Many Of Our
 Ancestors Fought And
 Died So That We Can
 Have The Right Not
 Only To Go To College,
 But To Vote As Well.
 Are You Going To Let
 Their Fighting And
 Dying Be In Vain?
 Are You Going To Be A
 Part Of The Problem
 And Leave The
 Solutions To Others?
 WAIT!!!

Don't Answer Now.
 Go To The Polls
 During Student
 Elections And Let Your
 Actions Speak For
 You!!!

Different Strokes for Different Folks

By Joe Martin

The Clinton Administration has hinted at using military force to help resolve the Bosnian conflict. This threat of military action to resolve civil conflict in the former Yugoslavia is far more action than anyone has ever considered in resolving civil conflict in Haiti or South Africa.

Fighting for the land has broken out in the former Yugoslavia. The Serbians are fighting the ethnic Croats and Muslims in Bosnia. In Croatia, Serbs are fighting the Croatian government. The Serbs have successfully conquered about 70% of the land by driving out

the Croats and the Muslims; Croats have claimed about 25% of the land, the Muslims, the majority of the three, only 5%. To combat this injustice the United Nations has devised a peace plan that has not satisfied all three ethnic groups.

The Clinton Administration has hinted at a possible use of force before serious economic sanctions are planned and implemented. Economic sanctions and a cold shoulder have been the only healing medicines prescribed by the United States when dealing with the injustices in South Africa and Haiti.

Betrayal!

By Joe Martin

During September of 1991 a military coup disposed of Jean-Bertrand Aristide, Haiti's first democratically elected leader in 189 years of independence. Approximately eight months after Aristide's inauguration a small group of military officers defied the electoral process and seized power by brute force. The coup destroyed Haiti's attempt at democracy and brought a return of tyrannical rule. The new tyranny forced many Haitians to flee the country and seek a better way of life elsewhere. Once the United States found its borders to be the focus of the Haitian exodus, George Bush issued an Executive Order to disallow temporary asylum and legally sanctioned the refugees at sea. Governor Bill Clinton strongly criticized the Bush policy of returning Haitians to "their oppressors in Haiti". This past May, Governor Clinton said that for the Haitians who are not judged as political refugees would be granted, "temporary asylum until we restore the elected government of Haiti."

President Clinton's Administration has failed to "bring about a change" of the existing Bush policy of disallowing political asylum to Haitian refugees.

Betrayal! President Clinton has not changed the stance taken by the old Washington administration. President Clinton has chosen to concentrate his initial efforts on sexuality and military service and tax increases for the middle class. Meanwhile, Haiti's economic and social conditions continue to decline: a life expectancy of 45 years, one physician per 85,000 people, a literacy rate of 23 percent and a per capita income of \$380, or roughly \$1 per day!

As Washington becomes tired of the Haitian problem before resolution is achieved, the Haitian situation will continue to be unstable and unresolved.

Amaze your Friends!
 Give your Parents
 More Reasons to be
 Proud of You!
 Gain Leadership
 Skills and Earn
 Valuable Work
 Experience!
 Join the Staff of
 "The Nubian
 Message"
 Positions are
 available for
 Photographers,
 Writers,
 Proofreaders,
 Researchers, Ad Staff
 and Layout Staff.
 Become a Part of the
 Only Afrikan-
 American Media
 Organization at N.C.
 State, Come By Our
 Office at Room 364 of
 the African American
 Cultural Center or
 call us at 515-5210.
 We'll Be Waiting!



Dating in the '90s

By Anthony Dozier

So you think you know everything there is to know about dating in the 90s. Let's take a look at the scenario. You meet that special someone, that man or woman "of your dreams," and the two of you begin dating. You date for several weeks and you really enjoy each other's company. The dating leads to the talk of sex. Being two mature, responsible, young adults with a sincere attraction for each other, you pursue a safe way of starting a sexual relationship.

Now, being the well-educated, conscientious young people that you are, you immediately go to the free clinic together and get tested for the HIV virus. To your mutual relief, the tests come back negative. Since the young lady is currently on birth control, you are now free to explore monogamy, correct? The answer is a resounding "no!"

In this day and age, it is easy

to forget about sexually transmitted diseases (STD) other than AIDS. Let us refresh your memory. One of the most common diseases on our campus is Chlamydia. In the past two school years, there have been 332 positive Chlamydiazyme tests reported by Student Health Services. The symptoms include: a burning sensation during urination and a white, watery drip or discharge from the penis or vagina. The symptoms of Chlamydia usually show up 7 to 21 days after having sex with an infected partner, but a person with the infection must notify all partners they have had within the past 90 days.

Two other preventable diseases which are far too prevalent on our campus are gonorrhea and herpes. Gonorrhea, also known as the "clap," is recognizable by a burning sensation or pain upon urination or have a bowel movement. It is usually

accompanied by a thick yellow or white discharge from the vagina or penis. Symptoms of gonorrhea show up quickly, from 2 to 21 days after having sex with an infected partner. The symptoms of many STDs appear to be the same, but a doctor is able to distinguish between them by testing the discharge. However, it is important to note that some women and most men have no symptoms.

Herpes symptoms usually show up 2 to 30 days after having sex with an infected partner. The symptoms are marked by small, painful or itching blisters on the sex organs or mouth, and/or rash about the genitals or mouth. These symptoms may go away, but you still have herpes.

There are many other STDs, and new ones are being discovered. So if you really have to be sexually active in the nineties, WEAR A CONDOM!

By Tawanna Rena Benson

Do you know anyone who is at risk of or has had a heart attack? Do you know someone that is overweight, a diabetic, has had a stroke, cancer, or a family with a history of early heart disease? Could you be in any of these categories? If you answered NO to any of these questions, then you are fooling yourself. Do you know why? You are probably at risk. A good healthy diet will help reduce your risk. This diet would need to be nutritionally balanced, calorie-controlled, high in fiber and low in fat and sodium. If one of these guidelines for a good healthy diet is not followed, you may fall in one of the above categories. It is important to stress the proper practices of health and nutrition to enhance lives. Learn to control your risk factors now before it is too late. Start by reading labels on packaged food. Here are a few important tips to follow:

- Eat less fats and replace saturated fats with unsaturated fats. Some examples of saturated fats are red meats, butter and whole milk products. Unsaturated fats are usually found in oils such as corn, sunflower, soybean and peanut.

Skinless chicken, turkey and fish are lower in fat than other meats.

- Control your intake of cholesterol. Organ meats and egg yolks are especially high in cholesterol. Shrimp and lobster are moderately high in cholesterol, even though they are low in total fat.
- Eat foods that are high in fiber. Fresh fruits and vegetables are good sources of fiber as well as cereals, corn bread, whole wheat, peas and beans. Be aware that a lack in fiber increases the risk of colon cancer.
- Limit consumption of salty foods such as pickles, cured meats, snacks and canned soups. Reduce the amount of high sodium seasonings you use. This may include soy sauce, steak sauce, and garlic and onion salts.

Start now! Take charge of your eating habits. Gradually make the changes needed for a healthy diet because health is life and you deserve a great one!

No One Does it Like the Bull!

By Curtis Green

What attracts people to alcohol? When the weekend comes, why do we go out and drink? Then again, Why Ask Why?

Alcohol is the biggest drug and social problem in our community. But instead of trying to help correct the problem, the alcohol industry spends a disproportionate amount of money trying to sell their products to our people.

Of all the television ads, malt liquor commercials are directed almost exclusively towards African-Americans. A regional executive estimated that in his area, African-Americans consume 75 percent of the company's leading brand, Colt 45.

Malt liquors generally contain 20 percent more alcohol than regular beers. Anheuser-Busch's King Cobra malt liquor contains 5.9 percent alcohol by volume compared to its flagship Budweiser brand, which has 4.9 percent. Five cans of King Cobra provide as much alcohol as six cans of Budweiser.

The image of these companies are often misconstrued. We often

see these companies as sponsors of our organizations such as the United Negro College Fund and the NAACP. Also, alcohol advertising routinely makes up 30 percent of the advertising found in magazines such as "Jet", "Ebony" and "Black Enterprise".

The ads themselves exploit the alcohol content of malt liquors with the slogans like, "No one does it like the bull" and "Don't let the smooth taste fool you." Also, many of these ads lead men to believe that drinking their product will increase their chances of scoring with women. One ad shows a popular movie star surrounded by many women.

African-American athletes make up many of the employees of television commercials that promote alcohol consumption. These ads are aired during professional basketball, football and baseball games where a large percentage of the viewing audience is underage.

In addition to these tactics, popular malt liquor vendors have gone so far as to use rap groups, namely the Geto Boys and Cypress Hill, in their advertisements. The company obviously realizes

rap music is listened to by young African-American males. These commercials air during many of the music shows, like Soul Train and Rap City.

The bottom line of this is clear: Our biggest problem did not arise by mistake. The companies that produce alcohol spend a substantial amount of money courting our people. We must decide if their "good works" are worth the problems they cause.

—Be on the lookout for surveys regarding alcohol and more about the targeting of alcohol towards African-Americans in the next issue.

Four Reasons for Using K in Afrika

- Most vernacular or traditional languages on the continent spell Afrika with a K; therefore the use of K is germane to us.
- Europeans, particularly the Portuguese and British, polluted our languages by substituting C whenever they saw K or heard the K sound—as in Kongo and Congo, Akkra and Accra, Konakri and Conakry—and by substituting Q wherever they saw KW. No European language outside of Dutch and German have the hard C sound. Thus we see the Dutch in Azania calling and spelling themselves Afrikaaners. We are not certain of the origin of the name Afrika, but we are sure the name spelled with the C came into use when Afrikans were dispersed over the world. Therefore the K symbolizes our coming back together again.
- The K symbolizes us to a kind of Lingua Afrikana, coming into use along with such words and phrases as Habari Gani, Osagyfo, Uhuru, Asante, together constituting one political language, although coming from more than one Afrikan language.
- As long as Afrikan languages are translated (written) into English, etc., the European alphabet will be used. This is the problem. The letter K as with the letter C, is part of that alphabet, and at some point must be totally discontinued and the original name of Afrika be used. The fact that Boers (peasants) in Azania also use the K, as in Afrikaan (to represent the hard C sound) demonstrates one of the confinements of the alphabet.

Source: From Plan to Planet by Haki R. Madhubuti, February 1992. Reprinted with the author's permission.

Mr. Versatility Marcus Wilson: New Kid on the Block

By Kim Williams

Who is Terry Reese? In 1988, Terry set the school record at State in the 110 and the 55 meter high hurdles. After ending his college career in 1989, he began to volunteer his coaching skills to the track team. Last semester, his time and dedication to the track team paid off. Terry is now the Assistant Track and Field Coach specializing in sprints; consequently, he is the only Afrikan-American coach in Track and Field. "I feel like the translator for the Head Coach, it is hard for him to communicate with some of the Afrikan-American athletes," Reese comments. Not only is Terry a coach, he still runs in competitive track meets and he is a Resident Adviser in the "C.I.", the residence hall which houses most of State's athletes. Coach



Reese does so much he says "Just call me Mr. Versatility." Now that there is a women's track team, Terry hopes to be offered a permanent position on NCSU's coaching staff. "Coaching is very fulfilling to me. Helping the athletes to achieve is my accomplishment as well as theirs."

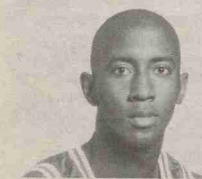
By Stephanie Freeman

Hard Work. That seems to be the motto of this 6 foot eight-inch freshman from Monroe, NC. If all this hard work pays off, then Wilson will become a very talented basketball player in coming years.

Marcus started this season coming off the bench and playing sparingly, averaging seven minutes per game in the Wolfpack's first three games. By the fourth game of the season, Wilson started getting more quality time on the court. Ever since, he has been in and out of the starting lineup. Even though his scoring is sporadic, Wilson is carving a place for himself on this Wolfpack team.

In the Beginning, Wilson could only think about becoming part of the team and contributing whatever he could when he could along with his hard work

and dedication. But now, Wilson is getting plenty of opportunities to contribute. Due to the hardships which have bombarded the season, Wilson had to step up. "They gave me a chance to play early in the season, and I'm just trying to keep up," he said. "I think I have



a long way to go."

Wilson's hard work is just a carryover from high school, where he averaged 24.5 points per game and 6.5 rebounds. Basketball Times even ranked him as the number three small forward in the country last year.

Wilson's athleticism is apparent, and his shooting range and defensive capabilities are developing.

Off the court, Wilson seems to be a very quiet person and has no problem giving his undivided attention. Wilson plans to pursue a career in psychology. He chose to come to State because of its closeness to his home and because of the coaching staff. As a high school senior, Wilson had offers from Kansas, Wake Forest and Villanova. Right now, he is happy to be a part of the team. He hopes the season will improve, but even if it does not, that will not stop him from continuing to work hard and strive for the best.

Continue to look for Wilson's contributions to the Wolfpack team this year and for years to come.



A Jack of All Trades

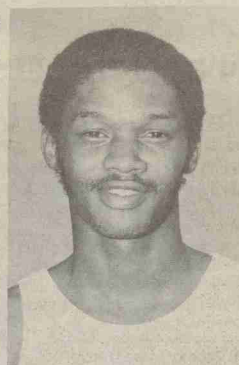
By Kim Williams

Ron Foreman-Program Adviser, Music Director...track star?!? Ron is known for directing the New Horizons Choir, advising the Black Students Board and helping with many other functions under the title of Program Adviser, which allows him to do just about anything.

When Ron was a student athlete at State (1978-81), he set a number of school records with his "hurdle expertise" that have yet to be broken. Over the years,

the only one he kept up with was the 110m individual hurdles, an ACC record that he held until two years ago. Ron holds eight school records at State, ranging from individual and relay hurdles to the 400 and 500 meter dashes.

After graduating, he ran for Nike and the Atlantic Coast Track Club. He was also on the Track coaching staff for three and a half years. "I was a good coach because believed that I knew what I was doing, and I did because I was a hurdle expert."



Breaking Racial Barriers

By Stephanie Freeman

Jackie Roosevelt Robinson was born near Cairo, GA on January 31, 1919. Growing up in Jackie was a natural athlete. So it was no surprise when he was given the opportunity to become the first Afrikan-American man to play in the major leagues. Before breaking into professional baseball, Jackie was a three-sports star, excellent in football, baseball and track.

Robinson amassed numerous outstanding achievements during

his professional career: lifetime batting average of .311; a stolen base record of; six World Series in a ten-year career; six All-Star selections; abd election to the Hall of Fame in his first year of eligibility. Jackie played with a flair that set him high above other players. After his career was over, he applied his energies to business, politics and the struggle for civil rights. Just two weeks before his death, Jackie was honored at the 1972 World Series. In his remarks to the sell-out crowd, the man who

had integrated baseball 25 years earlier thanked the sport for the opportunities it gave him, yet decried the fact that there had never been an Afrikan-American manager in the game.

Jackie was a symbol of hope for Afrikan-Americans everywhere. Brothers and sisters jammed the ball parks wherever Jackie played. When he died on October 24, 1972, the entire nation mourned. Jackie will always be remembered as a hard player who never backed away from any challenge. He challenged the system and won - although he considered his victory a hollow one. Full victory would not come, he believed,

until everyone could live equally in the United States.

Want an Ad in "The Nubian Message?"

Ad Rates are as Follows:

Single ad \$5.50*
Half Page \$125.00
Full Page \$250.00

To Place an Ad, call Karress Motley at (919)515-5210

*All ads are placed by the column inch

Boys to Men to Excellence

By Yolanda Young

The lights were dimmed low and the bongos beat strong as nine Afrikan-American males walked across the Stewart Theater stage February 8. Their purpose was to project some of the many overlooked positive attributes of the Afrikan-American male. Brian Hamilton, winner of this year's Ebony Man Contest, stated, "The contest presented Afrikan-American males in a different light. It showed them as creative beings, not drug dealers and addicts." Brian, a junior majoring in Computer Engineering, took the show with his dramatic monologue, as he dressed like a clown to illustrate how the world views Afrikan-American men.

Black Repertory Theater sponsored the fifth Annual Ebony Man Contest. The nine contestants that competed for the Ebony Man title had different reasons for participating in the contest. Their modifications

ranged from having a chance to highlight their own personal qualities to instilling self-esteem within themselves. The only entry criteria were to have a sincere desire to perpetuate a positive image, rehearsal once a week and a community service

...all the contestants proved beyond a shadow of a doubt, they were Ebony Men

project. The volunteer services ranged from working with the homeless to tutoring learning disabled children. The contestants had four categories in which to demonstrate to the judges that they had grown from "Boys to Men to Excellence," the

theme of this year's contest. The categories were: Express Yourself, Business Wear, Talent and Formal Wear.

The participants received many intangible benefits from the contest. graduate student Dwight Williams, first runner-up, said "The chance to bond and create new friendships with a group of Afrikan-American men with positive attitudes was the greatest thing [I] received from the contest."

And how could we forget about freshman James McNair? He captivated the audience with his presentation of Maya Angelou's "And Still I Rise" and placed as second runner-up.

The evening was filled with excitement as these brothers exemplified what it took to be an Ebony Man. As Brian Hamilton said, "It's a shame that there could only be one winner. But all the contestants proved, beyond a shadow of a doubt, they were Ebony Men."

TRIBUTE TO A MUSICAL LEGEND

By Jamille Robbins

Dizzy Gillespie was born John Birks in Cheraw, SC. The youngest of ten children, he started to play trumpet in 1927 when his father, a bricklayer and weekend bandleader, died.

Dizzy taught himself to play the trumpet and cornet. After establishing his skills with the horn, he brought his family to Philadelphia. He played with many bands while in Philly, but he eventually left to seek more fame and fortune in New York.

In the Big Apple, he joined Cab Calloway's Big Band. This was a very successful band and one of the highest paid in New York at the time. The group experimented with different styles of jazz and came up with the style called "Bop." The "Big Band" made good music, but after a dispute with Calloway, Dizzy was dismissed from the band. After his dismissal, he began working with jazz legends like Ella Fitzgerald and Duke Ellington.

Gillespie put together his own band in 1945, but this attempt proved unsuccessful. He tried again several years later with a six-man band. This group included jazz greats John Coltrane, Kenny Clarke and John Louis. Because of financial problems, this group also failed.

One of Dizzy's trademarks was his unique trumpet. In 1953, someone accidentally knocked his trumpet off its stand at a party. The trumpet bent at an angle, but Gillespie played it anyway and decided that he liked it. From that point on, he ordered his trumpets to be made that way.

Gillespie performed until his death. He was known for his good nature and playfulness, which earned him his nickname.

Although he is no longer with us, he has left a legendary mark on the music industry and will always be remembered as one of the world's famous jazz musicians.

Brothers On the Rise On WKNC's MAGIC88

One of the issues that we pushed for last semester was the situation at WKNC. We wanted more Afrikan-American disc jockeys playing our music. Slowly, but surely, this change is taking place. Not only does the MAGIC88 have a new Afrikan-American music director, Tannon Hardy, we have three new disc jockeys also on the rise. Freshmen Jason Cornish (J Kool), Calvin Coates (The Man with the Voice), and Glenn French (Phloe Original) bring a

new, refreshing flavor to the station's format. We also have two upper-class students who will soon join the ranks in Wendell Griffin and Dawn Gordon.

They still have us rocking the "I'm in bed sleep" hours, but this is slowly changing too. You can check out some of the phat shows at these times during the week:

Phloe Original
Sunday: 11:59 pm - 2am

Wednesday: 11:59 pm - 2am
Thursday: 11:59 pm - 2am

The Man with the Voice
Monday: 11:59 pm - 2am
Friday: 2am - 4am

J Kool
Monday: 2am - 4am
Wednesday: 2am - 4am

It's wack that they have us on so late, but if you're up, it's worth checking out. Hope you'll give us a listen!

from "I Am a Black Woman"

I
am a black woman
tall as a cypress
strong
beyond all definition still
defying place
and time
and circumstance
assailed
impervious
indestructible
Look
on me and be
renewed
-Mari Evans



Destruction of Afrikan Culture

By Tonya Scott

The destruction of Afrikan-American culture occurred through the Atlantic slave trade, colonization, and the miseducation of Afrikan history. This is why Afrikan-American have such a hard time relating to Afrika and adjusting to American society. Our cultural heritage is lost to us, which makes us lost unto ourselves. When we recapture our heritage, we can be as great as our ancestors.

The deterioration of Afrikan culture in America began with the most tragic rape of Afrika—the murder and enslavement of its people. The systematic trafficking of slaves in West Africa by European invaders was the result of the Spanish conquests of Mexico and Peru. The natives died at

such a high rate that European masters were forced to look elsewhere for slave labor. The kidnapers of their fellow human beings sought the approval of the Church to justify the slave trade. The horrific fact about slavery is that it was perpetuated by so-called "Christians."

The Europeans justified colonization as a "moral duty" to control and govern the "hopelessly backward" Afrikan societies. To provide a ground for the need to control, the Europeans used God's pronounced curse on the children of Ham. His offspring were to be servants to his brothers because Ham looked upon the nakedness of his father [Gen. 9:19-27]. Who is to say that the children of Ham were people of color? Since it is usually "the minority or the weak" who are enslaved, it is

conceivable that Europeans could have just as easily been the children of Ham, since the majority of the world's population are people of color. This so-called "moral duty" to guide the "hopelessly backward" Afrikans is an unfounded claim. As found in history books, it is not possible for the world to have waited in darkness for Europeans to bring the light of civilization because Europe itself was in darkness for most of the early history of man. Colonization introduced the inferiority prevalent among Afrikan-Americans today.

The culture of slaves was taken away by slave masters. Upon reaching the auction blocks and plantations, families were separated. Children were reared with no knowledge of their heritage. Children were taught that their people were savages who lived in jungles and raised to

hate anything Afrikan. History was used to glorify the Europeans at the expense of other peoples. Afrikans had griots, oral historians. When the people were separated from the historian, who taught and passed on the history? It became vulnerable to outside influences and views. This was why Afrikan history was so easily taught wrong. It was someone else's jaded view of what happened, his-story. It is no wonder that Afrikan-Americans have a hard time relating positively to Afrika.

Every invader of Afrika did more harm than good, because they masked a culture that they would later say never existed. Today it continues on a much higher, but subtle level. Experts are attempting to contribute aspects of Afrikan culture to Europeans or other ethnic groups. The forces, especially

slavery, that deteriorated Afrikan culture had far reaching repercussions, which are prevalent in Afrikan-American's attitudes such as unwillingness to work; property as a means of status; disrespect of Afrikan-American leadership; self-hatred and low self-esteem; acceptance of division rather than unity in communities; a view that "the lighter the skin, the better"; and the destruction of the sanctity of marriage and parenthood. Afrikan-Americans today need to work together to solve individual differences. We need to realize that only together can we be a great people. Our basic nature is to rely on each other, but somewhere this instinct was replaced with "look out for self." We must rebuild our culture, because a culture is a foundation to grow on. With this foundation, nothing is impossible!

NCM Capital: An Afrikan-American Business

By Donald Davis

"I know an Afrikan-American under 35 years of age and who makes over \$50,000 a year. What's his profession? Athlete, drug dealer, or entertainer? No. Try money manager.

In the era of Wall Street deals, high-profit investment markets and the increasing number of entrepreneurs making their mark in corporate America, it is extremely pleasing to see an Afrikan-American money management group getting a piece of the pie. Durham-based North Carolina Mutual Capital (NCMC) has an excess of 50 clients. Some of its well-known clients include K Mart, Pacific Gas and Electric and the City of Dallas. It is an Afrikan-American owned and operated business that boasts of having more than one billion dollars in assets.

Corporations devote money toward minority businesses use, and NCMC has found a niche in the marketplace for the minority investment consulting firm. When accused of riding on and getting rich off white guilt, NCM's Capital's Director of Research said, "If America really felt guilty, it would cut black folks a check for the 300 years we worked for them and didn't get paid." However, if

Afrikan-Americans would put their money in Afrikan-American businesses, our own entrepreneurs would do very well without having to "get rich off white guilt." Ethnic minorities in America have roughly \$400 billion in pension funds, yet hardly any of it is in Afrikan-American owned investment consulting firms.

NCMC is a branch of North Carolina Mutual (NCM), which was founded in 1898 by Dr. Aaron McDuffie Moore and John Merrick. Recognizing that

The color of power in America is green.

Afrikan-Americans paid unusually high insurance premiums, the two founded NCM. The company made mortgage loans and sold health, life and fire insurance.

The financial independence that NCM helped develop in Afrikan-Americans enabled them to be more politically active and outspoken.

Maceo K. Sloan, President and CEO, founded NCMC after climbing the corporate ladder at its parent company. Sloan, a Morehouse graduate in Business and Economics and a NC Central

Law School alumnus, believes in the power of hard work. "Being Black did not keep me from doing anything... You grew believing opportunities would come along, and what you needed to do was concentrate on being sure you were prepared to take advantage of them when they came along," he said. He exemplified his beliefs by getting an M.B.A. from Georgia State in only one year and graduating with honors. He started working for NC Mutual in 1973 and has not slowed down since. He earned his law degree in 1979 and worked as a financial analyst and even taught all while working at NCM.

Sloan said that when NCMC was started it was one of only three minority-owned investment managers; Now, there are more than 100 in existence.

NCMC is ready to break new ground again. From real estate to personal portfolios and mutual funds, NCMC is on the road to becoming an economic elite.

"The color of power in America is green," the NCCU graduate said. "If this thing works, I can make an impact on this country. We have the opportunity to make the same type of impact that NC Mutual made when it started ... and that's a rare opportunity."

Join the Society of African-American Culture
In Celebrating

SAAC Week March 15-19

Activities Include:

March 16: Program: Have African-Americans Fallen Away From The Church?

17: Pioneers On Parade Contest

18: SAAC's 25th Anniversary Banquet (live Jazz band and a Speaker)

19: Party at Kamikaze's

March Meetings: 11th and 25th Meetings Start Promptly at 5:30 in the African-American Cultural Center's Multi-Purpose Room

Excellence Through Research Collaboration

"If I have a legacy to leave my people, it is my philosophy of living and serving...I leave you a responsibility to our young people. The world around us really belongs to youth, for youth will take over its future management."

Last Will and Testament
Mary McLeod Bethune

The month of February is a time for Afrikan-Americans, as well as other ethnic groups, to celebrate and reaffirm the presence and persistence of our people in this country. Afrikan-American Women have contributed much to this persistence. Modern American medicine, for example, was built on the remedies from Afrika used by female house slaves in childbirth and illnesses. The themes of race uplifted through "self help" programs in the community were pioneered by Afrikan-American women during the turn of this century. Such programs are typical of how Afrikan-Americans historically have banded together to both reaffirm and sustain themselves.

As Afrikan-American leaders of the future, we must continue the "Talented Tenth" philosophy of W.E.B. DuBois and utilize our knowledge in our own communities. We must be willing to acknowledge the leadership and knowledge present among our people that is not necessarily knowledge from books. It is through collaboration with "community elders" that our persistence into the future must continue.

Black History Month is a legacy of recognizing Afrikan-American contributions throughout the calendar year, not just in the month of February. As we continue to pursue our academic and career goals, we must not leave our future to chance. We must continue to speak out against the injustices in this society. We must educate the ignorant without being consumed by them.

Felicia Harris
President
Association for the Concerns of
Afrikan-American Graduate
Students

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angered with whites "because of their actions. 'White' is just an adjective we use to identify the criminal" who wronged us.

2. "We are taught that whites are more intelligent than blacks naturally...But white people know that Afrikans started life...They refuse to grow to the next level of intelligence by including truthful information in their texts."

3. "Whites want peace, love and harmony without giving us justice." This means, Souljah says, that whites see us as "animals, not humans."

4. "White people portray young Afrikans as thieves and criminals who cannot be controlled. This perpetuates a fear of black men and masquerades the fact of who the real criminals are." Souljah says that "whites are legal thieves...who take you out to lunch and give you a contract when they want to rob you. Afterwards, they own your soul and you own 1% of whatever the deal was."

5. White liberals claim to be committed to supporting an Afrikan movement for equality. But if they were, Souljah says, "they'd be active in uprooting

white racism, which exists in the homes of their mothers and fathers, instead of invading our communities." She used President Clinton, who is constantly seen in Afrikan-American communities, as an example. Souljah said the fact that Clinton did not change Bush's policy on the Haitian refugees proves that he's "a racist, who wants to maintain the massa-slave relationship in America." She also said that the New World Order has nothing to do with Afrikan people, but with the total consolidation of White Power."

Souljah appealed to us as students to provide solutions to our problems by being "self-sufficient." Also, "Afrikan men and women must love one another exclusively. If you love yourself, you will love the reflection and personification of yourself."

Sister Souljah said that we should practice the traditional Afrikan methods of cooperative economics. We can do this by "organizing our talents...to control our money and resources." Because we have not done this, Souljah says, "our leaders are being bought because we can't

pay them."

Souljah also stated that we "have been delinquent in our spiritual responsibilities." She noted that the word "Christian" means "like Christ." She said "Christ was an Afrikan warrior for justice." If Christians really want to be like Christ, then they will commit themselves to fighting injustice wherever they see it.

Muslims must also be involved in the fight for justice. Sister Souljah pointed to the Nation of 5%'s Tenant of Show and Prove in noting "you have to show and prove that you are Gods, because Gods don't get kicked around all over the world without doing anything about it."

It was good to see a real sister at State for once. She angered some people, but that's what happens when someone speaks the truth. However, if we just take her message home and sit on it, then we will miss the opportunity to better ourselves and to make positive, effective changes in our society. As Sister Souljah said, we must "be involved in the fight for justice even when it is unpopular and painful to do so."

From The Nubian Message Staff:

Have a happy and safe Spring Break

The Nubian Message

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Is Your Religion Really Yours?

By Dexter Smith

Traditionally, Afrikan Americans have had a rich past filled with "Spiritual" bliss. The church (temple, mosque, cathedral-the choice is yours) has reigned as the center and sovereign guide of many Afrikan-American households. We have a religion or spiritual following to fit the types and tastes of any and every man. Though these multitudes of spiritual sects differ like night and day, everyone can agree that if you FAITHFULLY believe in your religion, salvation is YOURS! Strange isn't it? Each group having it's own Supreme Being, Code of Conduct and guidelines for salvation, yet we are all going to be saved! And of course that's true, it's only fair.

Don't you find it curious that the consortium of the deepest people who we follow (Pastors, Ministers, Elders, Deacons, etc...) determine which is fair for the ALMIGHTY to do? They are human, subject to

human error. Right? Why is it that we are not allowed to ask ourselves and our church leaders simple, yet, intelligent questions? Please fill free to discontinue reading if I have asked you too many questions. And of course that would be the response of the spiritual elite.

If Timothy 2:15 says "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This charge or a similar one has been given to all "Christians" and "Spiritual" folk, yet how many of us seriously adhere to it? Watch out! Don't mess in HIS "business" or "HE" will get you! By the way, is that in anyone's bible? Forgive me, I can't help but ask simple, yet, intelligent questions.

For those who have not burned, ripped, or simply thrown out this article I would like to ask a few more quick questions. (1) Why is your choice of religion your choice of religion? (2) What is your saviour's name? BONUS for my Christian brothers and

sisters: If there is not and never has been any letter "J" in the Hebrew, Greek, or Latin alphabet, and "J" only appeared in the English alphabet 400 years after Jesus's death, how is your Saviour's name Jesus? (HINT, investigate the origin of the name Jesus at the library.) BONUS for my Muslim brothers: Investigate the origin of your Supreme Being's name. (3) Do I believe in one God, one Bible, and one Gospel? If so, why are there so many different religions that I find acceptable? (4) Does the Almighty decide how He is to be worshipped, what He is to be named, and how He should save, or do I decide?

Well questions have been posed, tempers probably have been risen; however, genuine thoughts have been provoked. Yes! And why not? The charge has been given to us "to study" and "All things must be fulfilled."

coming up in March at

**CENTER
STAGE**
N C S U
STEWART THEATRE

Four young African-American women taking the jazz world by storm!

The Uptown String Quartet



Saturday, March 20 at 8 pm
Stewart Theatre, NCSU Student Center
Only \$5 for NCSU Students!
Stewart Theatre Box Office 515-3104
Co-sponsored by 88.9 FM, WSHA

The Quartet will speak on "African-American Women in Music" Thursday 3/18 at 3:00 pm in the Annex Cinema. A free discussion at 6:45 pm on the night of the show is led by jazz writer Dean Olsher. Call the Box Office for details.

Arnie Zane Dance Co.

In Residence March 20-26
Performance Friday, March 26 at 8 pm
Stewart Theatre, NCSU Student Center
NCSU Students only \$5!
Stewart Theatre Box Office 515-3104

Bill T. Jones' company is internationally acclaimed for their in-your-face modern dance, touching on topics such as race, religion and gender. This residency and performance are not-to-be-missed opportunities for interacting with one of the most powerful African-American artists alive.

Bill T. Jones/



Bill T. Jones will speak on "Tolerance" in Stewart Theatre Monday 3/22 at 2:35 pm. He will also read from his poetry at City Gallery of Contemporary Art on Wednesday 3/24 at 7 pm. Other residency activities may be open to the public. On the night of the show, join dance expert Linda Belans for a free pre-show discussion at 6:45 pm. Call the Box Office for details.

all cultures celebrating people of all cultures