

THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



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Inside Today

News

--Contract Affects Financial Aid

--Evers-Williams Elected New President
cover story

Reviews

--Alpha Ball
--Ebony Man

--page 3

--Unity Through Diversity
--SAAC Week

page 4

Features

--Black Finesse Modeling Group

page 7

Health

--AIDS
--Stress
--TSE

Opinions

--Afrikan-American Studies versus Africology
--A Need for Slavery

page 10, 11

Contract Affects Financial Aid

By Tonya Dunn
News Writer

Recently, Congress proposed as new agenda to reduce federal spending. This new agenda is known as the "Contract on America", which contains three proposals that will strongly effect the Afrikan-American community. They include the Fiscal Responsibility Act, the Taking Back Our Streets Act and the Personal Responsibility Act.

The Fiscal Responsibilities Act would establish a balanced budget amendment and provide the president with a line-item veto. At the center of this act is the Balanced Budget Amendment, Federal reductions needed to eliminate the

national deficit would trigger a recession and massive job losses.

Taking Back Our Streets will reduce the amount of money used in the Violent Crime Control and Law Enforcement Act of 1994, which happened to be one of the better programs started. If a new crime bill is passed, this could mean new mandatory minimum federal sentences and new discriminatory death penalty provisions that would ultimately put more black men behind bars.

The Personal Responsibility Act includes welfare reforms. It would discourage teenage pregnancy and children born out of wedlock by prohibiting welfare to minors who are mothers and denying

increased aid to women who have additional children while receiving Aid for Families with Dependent Children (AFDC).

The House of Representatives subcommittee voted to cut more than \$240 million in spending on student aid and other higher education programs. Trio programs which seek to promote interest in higher education among minority and low-income youths will lose half of their \$22.4 million.

The Patricia Roberts Harris Fellowships, designed to attract minority students to graduate schools and the Javits Fellowships which supports graduate studies, would lose \$17.6 million. The plan also includes allowing affirmative action in employment

and education.

Fifty percent of the Congressional members are in support of this agenda, they are majority Republican and have been in Congress for less than four years. "Most of these Congressmen come from wealthy families and fail to realize that college was cheaper then [when they attended college] than now," states Julia Rice, Director of Financial Aid.

She believes if this contract passes, it will have significant affect on students attending NCSU. In 1993-94 alone, students received \$184,000 from the State Student Incentive Program, "which will be completely cut in the next two years due to the discouraged about coming to college

and the campus community would see a lot less diversity.

"Congress won't listen to Financial Aid officials, but they will listen to students; therefore, mobilization must start," said Rice.

On other campuses, students, professors, and other professionals have started "The Alliance to Save Student Aid", in hopes of making college campuses aware of the type of legislation

government is trying to pass. The NCSU campus has not yet initiated this move, but any students wishing to start an NCSU branch of the Alliance can call LaTonya Dunn at 515-1468.

Evers-Williams Elected New President of the NAACP

by Latonya Dunn
News Writer

News Writer From the hands of Benjamin Chavis to the newly elected Myrlie Evers-Williams, the National Association for the Advancement of Colored People has a new chairman and a new outlook. Widow of Civil Rights leader Medger Evers, Myrlie Evers-Williams, 61, has been a part of the NAACP since the age of eighteen.

Evers-Williams and her assassinated husband married and opened the first NAACP office in Mound Bayou, Mississippi and by

the 1060's, Medgar was the director of state operations. "I have said that Medgar died for the NAACP, I will live for the NAACP," state Evers-Williams.

She has also state issues of repealing affirmative action and welfare reforms are now top priority for the NAACP, one of the oldest civil rights organizations that has protected the rights of individuals and plans to continue advocating for the poor and disenfranchised with Evers-Williams' help.

At the state leve, the organization plans to push for the "motor voter" law that allows citizens to regis-

ter to vote at state offices. They plan to meet with foundations and corporations to revitalize funding and interest in the organization and its programs to re-establish trust by the public.

Evers-Williams criticized President Clinton for shying away from minority issues.

Her opponent, Dr. William Gibson, a Greenville, South Carolina dentist, was impeached due to allegations of money mismanagement. He has been accused of spending \$1.4 million of NAACP funds for personal business. Chairman since 1985,

Gibson has acquired a

debt of \$4.5 million with a decline of new membership and no support from corporate America. Just recently, three board members filed lawsuits against Gibson.

Gibson denies all charges, declaring that all transactions were for the NAACP. Reports have also implicated Kelly Alexander, Jr., North Carolina NAACP State President, as having association with some of Gibson's financial dealings.

Evers-Williams plans to "Clean House," expecting board members to work closely together in order to make the NAACP stronger than ever before. Evers-

Williams says, there is a new unity and "sense of purpose" for the NAACP and the sixty-four member board will stay unified.

She received much support after the 30-29 vote victory. "She brings a lot of tradition to the NAACP," stated Ken Spaulding, Chairman of the Durham Committee on the Affairs of Black People, "Clearly, she understands the struggles of the past and the present." The NAACP plans to become once again the mighty voice for the "little people".

CAMPUS BRIEFS

The Heritage Society

The African-American Heritage Society is issuing a call for papers to be presented at the 1995 Heritage Society Symposium. This years theme is "We Shall Not Be Moved: An African-American Perspective on Heritage" For more information contact Dr. Iyailu Moses at (919) 515-5210.

Delta Sigma Theta

Enrich Your Cultural Awareness by join Delta Sigma Theta Inc. as they present there program tonight. Learn about other cultures and sample their food in room 356 Witherspoon Cultural Center. The program begins tonight at 7:00 p.m.

Africa Area Studies

The African Area Studies Group and The African-American Heritage Society is sponsoring "Let's Talk Ghana: Statements On Heritage and Culture" in room 356 of the Witherspoon Student Center on March 26.

Ambiance Productions

Ambiance Production & Entertainment Co. presents a college fashion competition expo featuring: Shaw University, UNC Chapel Hill, North Carolina State University, St. Augustine's College and North Carolina Central University. The event will take place Thursday, April 13, 1995 from 7:00-10:00 p.m. at Enloe High School Auditorium.

Eid Mubark

by Hallema Mitchell
Staff Writer

For many students here at North Carolina State University the holidays were celebrated three months ago in December. However, the Muslim Students here on campus (and around the world) celebrated their religious holiday last Thursday. The religious holiday, Eid, marks the end of the Holy Month of Ramadan.

Ramadan is celebrated yearly by more than a billion followers of Islam around the world. (In North America alone there are 5-7 million Muslims).

It is the Muslim belief that during the month of Ramadan the Holy Qur'an (the Muslim Holy book) was revealed unto Prophet Muhammed (pbuh). The Qur'an testifies to this,

"Ramadan is the month in which we sent down the Qur'an as a guide to mankind with clear signs for guidance and judgment between right and wrong." (Holy Qur'an 2:185).

During this month, able-bodied Muslims who are not sick or traveling are required to fast. The Muslim fast starts from dawn and ends at sunset and requires abstinence from all foods, drinks, and sexual activities for the duration of the fast. During the fast Muslims are required to make a special effort to abstain from idle gossip, vain talk, and slander.

Also during this Holy Month, Muslims increase the intense and vigor of their worship and spend more time in prayers and the recitation of the Holy Qur'an. The Muslims are normally required to reflect on God's creation, pray daily, and study intensely the religion.

The main purpose behind fasting for Muslims is to attain piety and self-control. As Allah (God) says in the Qur'an, "O you who believe! Fasting is prescribed to you as it was prescribed to those before you (Jews and Christians), that you may attain piety." (Holy Qur'an 2:183).

There are nearly over five hundred Muslims on campus and approximately one hundred and fifty a belonging to the Muslim Students Association (MSA). The Muslim Student Association is an organization serving the needs of the international Muslim Student community here at state. The Muslims here are from various different backgrounds including Bangladeshis, Indonesians, Serians, Caucasians, Pakistanians, Indians, African-Americans, Egyptians, and many others.



Kabul, Afghanistan- One day after the muslim holy month of Ramadan, Afghan government launched an assault against the rival Islamic factions in southwest Kabul. This was a direct violation of the United Nation ceasefire agreement. According to government officials, this offensive was initiated by Afghan President Burhanuddin Rabbani to strengthen Afghan government and to control the entire capitol. This attack was necessary to speed up the unification process and unite all of Afghanistan.

Kinshasa, Zaire- In an attempt to cut government spending and eliminate unnecessary programs, the government of Zaire laid off 300,000 civil servants Monday. The action was taken after a review of the government programs showed that of the 600,000 civil servants, only fifty-percent were useful and essential to the eleven provinces of Zaire.

Rio De Janeiro, Brazil- Eleven police officers will be charged as being accomplices to a murder in a crowded mall last Saturday. One officer will be charged with murder. These charges stem over the killing of an unarmed robbery suspect. Local television stations filmed the unarmed man being held down by police officials while one officer shot the man three times in the back. Witnesses at the scene stated that there was no reason to even shoot the man because he was under the restraint of many officers even though there was a struggle.

Kigali, Rwanda- Pierre-Claver Rwangabo, governor of the southern province of Rwanda was violently killed in an ambush Saturday, near the town of Butare. During the ambush, Rwangabo's son and driver were also killed. Rwandan government blames the radical ethnic group, the Hutus for this incident. According to Rwandan officials, there are at least 40,000 military and civilian Hutus in Rwandan refugee camps. Government officials feel this was an act of aggression and dislike for Rwangabo's policies in southern Rwanda. United States human rights officials believe it is the work of the Tutsis clan who opposed Rwangabo's position of impartiality during the massacre of almost 500,000 civilians between the month of April and June of 1994. Most of the victims of the massacre were Tutsis and many feel that this was an act of vengeance. There are at least 40,000 military and civilian Hutus in Rwanda.

**Any person interested in being a
News Writer for The Nubian
Message, call 515-1468 and ask for
Shawna Daniels, News Editor**

**Read The
Nubian
Message Today.**

THE NUBIAN MESSAGE

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Please call or write to let us know of any errors we need to correct, as we are very committed to accuracy in our reporting and writing.

THE MESSAGE

-The Black Student Board is having a meeting today at 5:30p.m. in the University Student Center, room 3118.

--March 27-31

Human Rights Week, to enhance the knowledge appreciation, and understanding of human rights as elaborated in such documents as the Universal Declaration of Human Rights to the United States Constitution. The occasion is supported by the university administration as well as the faculty senate and student government as a means of enlightening the NCSU community about social responsibility and respect for human diversity. Programs will be held all week, stop by the African-American Cultural Center for a program.

March 27 -Ethnic Identity: Implications for Intervention with African-American Youth. Sponsored by the Department of Psychology, Dr. Emilie Smith from the University of South Carolina, will address issues of ethnic identity

in adolescent behavior.

March 28 -The African-American Cultural Center presents "The Sit-Ins: Portrait of Protest. A visual arts slide presentation and discussion with artist Francis Baird on the historically important issue of the sit ins.

March 29-Black Repertory Theatre: Re-Enactment of a Civil Rights Demonstration. BRT presents a small demonstration with songs of the 1960's Civil Rights activities.

March 30-The Film "FBI's War on Black America", by Dennis Mueller and Deb Ellis. Takes an informative look at the FBI's Counterintelligence Program and rare footage of influential black leaders of the 60's and 70's. Sponsored by the African-American Heritage Society.

-Stewart Theatre presents "Big-Butt Girls, Hard-Headed Women", the stories of women in prison. Call 515-1100 for ticket prices and times.

April 11-The Leadership

Development Committee will honor Madeline Cartwright, acclaimed educator and child advocate at the 1995 Role Model Leaders' Forum, at 7:30 pm in the Witherspoon Student Center Campus Cinema.

April 12-Ambiance Productions & Entertainment Company will hold

April 13-Ambiance Production & Entertainment Co. presents a college fashion competition expo featuring: Shaw University, UNC Chapel Hill, North Carolina State University, St. Augustine's College and North Carolina Central University. The event will take place Thursday, April 13, 1995 from 7:00-10:00 p.m. at Enloe High School Auditorium. College Fashion Competition Expo. Featuring models from: Shaw University, UNC Chapel Hill, North Carolina State University, St. Augustine's College, and North Carolina Central University.

The Alpha Ball

by **Anthony Lindsay**
Staff Writer

The North Raleigh Holiday Inn was the site of the Second Annual Ball presented by the Kappa Omicron chapter of Alpha Kappa Alpha Sorority, Inc. and the Eta Omicron chapter of Alpha Phi Alpha Fraternity, Inc. on Saturday, February 25, 1995. The theme of this year's ball was "Images of Excellence, Embracing Our Culture".

The night was full of great entertainment and surprises. Even though there was no microphone, comedian Tone X, who will be showcased on HBO in the near future, had no problem making the audience laugh.

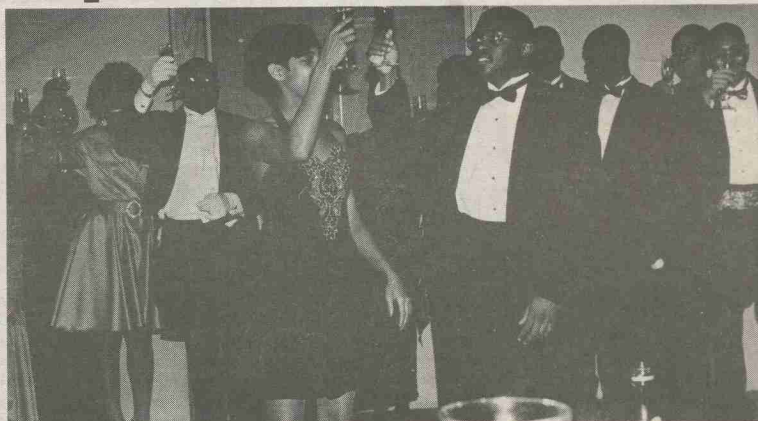
From his jokes about the characteristics of a Afrikan-American event to his jokes on relationships everyone's funny bone was tickled. Miss Black and Gold, Shannon Graham performed a Whitney

Houston song.

NCSU's Black Finesse Modeling Group dazzled the audience with their "Afrikan Attire". Also, Jancil Robinson and Thomas Barfield of DanceVisions showed off their talent in a dance piece.

Not only was there entertainment at the ball there was also a little bit of education. Three members of the sorority and four members of the fraternity, along with director of the Afrikan-American Cultural Center, Dr. Iyailu Moses, shared their fond memories of the recent trip to Ghana. Dori Williams commented that the trip made her "appreciate the strong sense of family more."

After the dinner and entertainment, the ball goers were encouraged to buy from the vendors who were there, take pictures and dance. Tyrone Hughes, Vice-President of the Eta Omicron chapter believes that this year's ball was a success, but he also thinks it will be even better in the years to come.



The members of Alpha Phi Alpha Fraternity Incorporated and Alpha Kappa Alpha Sorority Incorporated enjoy the festivities of the Alpha Ball.

Nerissa Adams/Staff

Those who attended the ball thought of it as being "like a prom" or a very formal post-Valentine's

dance. Generally, everyone enjoyed the ball because everyone looked nice and people had a good time

interacted with each other nice surroundings outside of campus.

BSB Presents Ebony Man

by **Anthony Lindsay**
Staff Writer

During the "Celebration of the Afrikan-American Male Week (Feb. 26-March 3, 1995)" Black Students Board hosted the 7th Annual Ebony Man Contest. The contest was held on Tuesday, February 28 at 8:00pm in Stewart Theatre. 1994 True Essence winner, Detria Stowe and K97.5's Thomas "The Thrill" Hill commented the event.

This year's contest was titled "For the Cool in You" and the five contestants, Demond McKenzie, Brock Akheem Sampson, Dwain Thomas, Wayne Williams, and Reginald Barnes demonstrated to the coolness they had to offer. Contestants were sponsored by various organizations.

Demond McKenzie was sponsored by United Student Fellowship. The Mu Omicron Chapter of Delta Sigma Theta Sorority, Inc. sponsored Brock Akheem Sampson. The Kappa Omega Chapter of Sigma Gamma Rho Sorority, Inc. sponsored Dwain Thomas. Wayne Williams was sponsored by Black Students Board. The Sinai Glorious Church of God was the sponsor of Reginald Barnes.

The contest was divided into three events: business wear, talent,

and formal wear/impromptu. Each contestant displayed a wide range of



Reginald Barnes is escorted by his mother.

Nerissa Adams/Staff

skill in each category, especially in the talent portion ranging from singing to dramatic monologues.

During the breaks of the contest the audience was also entertained with a original poem "From the Black Woman to the Black Man" by Miss Ursula Ware and two songs by Miss Wanda Spell. Also the Brothers United of NCSU treated

the audience to a spectacular rendition of "You Will Know".

This choir was composed of 30 NCSU male students whose desired is to see, "that the Afrikan-American male be seen in a positive light, therefore proving that we are capable of working together as one."

The contestants definitely proved through their talent and intellect that there are "Afrikan-American males doing something positive on NCSU's campus", according to commentator Detria Stowe.

With such talent represented in this year's contest, one can see that the judges had a difficult task of choosing a winner. Reginald Barnes was crowned 1995 Ebony Man, Demond McKenzie was 1st runner-up, and Wayne Williams was 2nd runner-up.

The Ebony Man Contest truly celebrated the positive contributions of Afrikan-American males on NCSU's campus. Along with providing entertainment for the audience, the contest reminded us that wonderful things can and do come from men whom society tends label with negative stereotypes without giving them a chance to prove their greatness.



Reginald Barnes being hugged by his mother

IF YOU WANT TO
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Unity Through Diversity

by **Rochelle Carlton**
Staff Writer

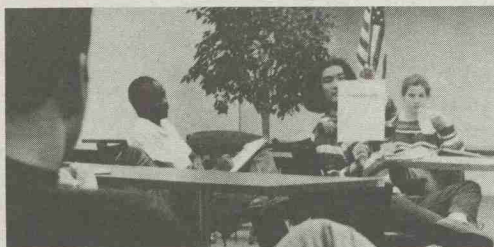
Racism. Sexism. Nationalism. Elitism. Separatism. These are just a few of the "isms" currently plaguing the campus of North Carolina State University. Wednesday, March 1, the Student Senate's Diversity Committee met with representatives from various other campus organizations on the second floor of the Witherspoon Student Center to discuss plans for "Erasism: Unity Through Diversity," a campus wide celebration to be held in April aimed at encouraging diversity at all levels.

This event is a collaboration of the Diversity Committee, the International Student Council, and a host of other campus organizations who promote unity and diversity. A variety of activities are currently being planned to take place during

the week of April 10-13.

Throughout the week there will be

bringing together NCSU's Greek fraternities and sororities.



Students Converse at the Diversity Forum

Nerissa Adams/Staff

booths set up in the brickyard providing information on various campus organizations. Other events include a cultural forum, a presentation by various religious organizations on campus, and a program

To end the week, there will be a diversity fair held on Thursday, April 13 on Harris field with entertainment, information booths, and tentatively an on site radio station.

"Erasism: Unity Through

Diversity" is not simply a week long celebration. The diversity Committee also plans to aid in promoting and advertising any activities planned by other campus organizations during the month of April that provide exposure to the multiplicity of different cultures, religions, lifestyles, and traditions presented on campus.

Currently, a calendar is being compiled which lists all the various activities scheduled for April. Any campus organizations that help to foster a sense of diversity on campus are encouraged to get involved. For more information contact:

Erick Ness

Student Senate Diversity Committee Chairman, Box 7318, Witherspoon Student Center.

Call
515-
1468
and join
The
Nubian
today.

NUBIAN

SAAC WEEK: Strengthening the Bond

by **Rochelle Carlton**
Staff Writer

On Tuesday, February 28, the Society of African-American Culture sponsored a program entitled "Strengthening the Bonds Between Africans and African-Americans," in the Multipurpose Room of the Witherspoon Student Center.

The program provided the opportunity for African-Americans to participate in a group discussion with a panel of African students from Nigeria, Ghana, Ethiopia, and Kenya. The informal discussion touched upon various aspects of relations and interactions between African and African-American students.

A substantial portion of the discussion focused upon the movement away from the term Black toward the usage of the term African-American. Both African and African-American students felt the usage of the term African-American was a positive step because it served as a way of reclaiming lost roots.

Referring to ourselves as African-American should be an expression

of pride in our heritage and a recognition of our roots, but if you don't know anything about Afrika then what do you have to be proud of? Some African students questioned whether many African-American really consider themselves to be African or if the phrase was merely a fad or a part of the trend toward the use of the so-called "politically correct" terminology.

A Nigerian student who grew up in America related his experiences of being teased and not accepted by African-Americans because he was from Afrika. Yet, today some of these same individuals proudly refer to themselves as African-Americans.

The majority of the African students agreed that any friction existing between African and African-American students resulted from a lack of patience, and a lack of tolerance for differences. African students also pointed out what seemed to them to be lack of closeness or community amongst African-Americans compared to the atmosphere of their home countries.

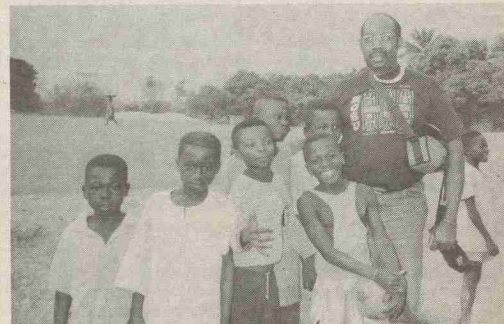
For instance, several found that displays of affection between close

friends of the same sex were common in Afrika whereas here, these displays are regarded suspiciously.

Another factor which African students felt distanced them African-Americans was being unfamiliar with the idea of racism. Thus, when they did not recognize hostile actions as acts of racism, but instead interpreted them on a personal level, African-Americans were quick to refer to them as blind or "brain-washed" when in actuality they had simply never experienced the realities of racism in America.

Unfortunately there were a larger number of African students in attendance than African-Americans. The program could have been much more effective if a larger number of African-American students had been there to provide their perspective.

Nevertheless, everyone seemed to benefit from the discussion. One participant in the discussion suggested that some type of social event be organized in the future aimed at strengthening African-Americans ties with our African brothers and sisters.



Children with Lathan Turner in Afrika.

CALLING ALL POSITIVE ROLE MODELS!

Sista to Sistuh & Brotha to Brothuh are looking for Big Sisters and Big Brothers for S2S - B2B Day '95 on April 10, 1995.

Interest meeting April 3, 1995
For additional information contact Angela at 512-6107 or Jermaine at 512-1668.

"Bridging the Gap between the African-American Community and NCSU"

I'm Every Woman

By Nicole White
Reflections Editor

On March 8, 1995, Alpha Kappa Alpha Sorority Incorporated sponsored A Tribute to Afrikan-American Females. The focus of the program was to highlight Afrikan-American women of N.C. State. The keynote speaker was Rhonda Rainey.

Rainey is a graduate of William & Mary College and is now a local businesswoman here in Raleigh. Rainey was flattered to be honored at this occasion, but felt that she was undeserving of the award because there is so much more she can accomplish.

She spoke of working with battered women and homeless people. These experiences helped her to a new perspective on life, which is everyone should give back to the community and help those less fortunate.



Tonya Lilly, 1994-1995 Alpha Kappa Alpha Sorority, Incorporated President; Tamisha Holland, college winner of the essay contest "I'm Every Woman", high school student winners: Emily Dickinson and Shauni Lowrance; Rhonda Rainey, lecturer for the program; and members of N.C. State's Faculty and Staff.

Staff photo

nate. She stressed that it is too easy to take for granted the simple things in life and hoped everyone would fulfill theirs by performing community service.

The latter part of the program was dedicated to the winner of the AKA sponsored essay: I'm Every Woman. The winners of the event was Tamisha Holland, a sophomore majoring in Mechanical Engineering here at NCSU and Emily Brickham and Shauni Lowrance, high school students.

The following is Tamisha's essay: Let Us Begin.

Let Us Begin

by Tamisha Holland

"Remember me?"

I am the girl with the dark skin
whose shoes are thin
I am the rotted tooth girl
with the wounded eye
and the melted ear."

-Alice Walker

Born the child of a single parent, it seemed as if society had pre-determined my ability to succeed. The media has predicted my future as "just another fatal statistic. But, behold! From the shadow of my mother, the Nubian queen emerges.

From the intricate roots of my coiled hair to the luminous tip of my ebony toes, I am woman! At a high school dominated by the Caucasian race, I became the first Afrikan-American female Student Body President. This past summer, I competed for the opportunity of a four-year internship with Abbott Laboratories, resulting in my being their first, and only, choice.

Now, I anticipate receiving my degree in Mechanical Engineering from North Carolina State University and becoming one of few Afrikan-American female commercial pilots. I am woman!

Being an Afrikan-American female in 1995 means having the opportunity to beat the odds, the essence to change the thinking of a nation. We can no longer dwell on the iniquities of our past, but must concentrate on the achievements we

will make in our future. A minority in two ways, we have had to develop our own sense of being.

When I see one of my fellow sisters walking across the brickyard, I see promise, I see pride, I see a woman. We don't hold our heads high so that we may look down on others, but so that others may look up to us.

The reverence that we are given is earned. Everyday we are faced with not only racism, but sexism, in our communities, in our classrooms, in our offices. It is the potency of our voices and the intelligence of our responses to these "-isms" that enables us to be not only heard, but understood and respected.

We as Afrikan-American females have a responsibility to convey this level of respect to the young girls who will one day supersede us. Teaching them to have morals, to treat their bodies as the temples that God intended them to be, to treat their brains like the utopia of knowledge that they are.

Nineteen-ninety five is all about setting an example for the younger generations. Instead of letting them see us selling drugs on the corner, we must show them how we sell stock in our executive offices.

Instead of showing them how to make babies, instruct them on making airplanes. Let us obstruct their paths to jail and lift the barriers along their paths to college. We will make a difference in not only our lives but assure that these little girls will replace us on the brickyard, heads

held higher.

The Afrikan-American female of 1995 paints a portrait of power. An anonymous person once wrote, "On this day, I will take five minutes to remember a time when someone told me I couldn't do something-and I proved them wrong." Centuries ago, we were told that we were not even considered a whole person, and today, we are every woman.

Alice Walker concludes:

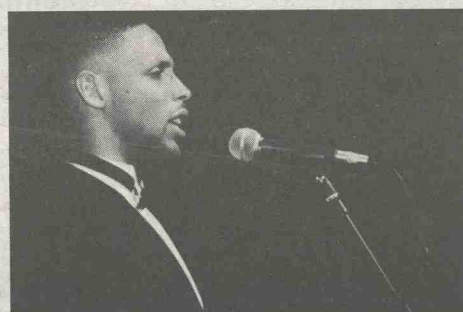
"I am the woman
with the blessed
dark skin
I am the woman
with teeth repaired
I am the woman
with the healing eye
the ear that hears.

I am the woman: Dark,
repaired, healed
Listening to you.

I would give
to the human race
only hope.
I am the woman
offering two flowers
whose roots
are twin.

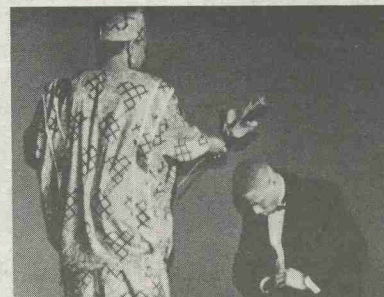
Justice and Hope

Let Us Begin."



Reginald Barnes: Winner of the Ebony Man Contest

Nerissa Adams/Staff



Reginald Barnes Bowing to the Afrikan-American Woman.

Nerissa Adams/Staff

If you are interested in being a Reflections Writer for The Nubian Message, call 515-1468 and ask for Nicole White, Reflections Editor.

Black Finesse Modeling Group

by Nicole White
Reflection Editor

In 1993, the Heritage Society was looking for models for their annual Heritage Day Celebration. Member, Stacey Lettsome, volunteered to form a modeling troupe. The group had so much fun and success that they decide to form a permanent organization. Thus was the birth of Black Finesse on May 25, 1994.

Black Finesse is currently comprised of thirty-five members. Auditions are held once a semester. Lettsome stated the type of people they are looking for are well rounded and confident. Stage experience is helpful but not necessary. Lettsome went on to say that members should see themselves as role models. It is important for members to present themselves in a positive way on and off the stage.

The clothing used in the fashion shows are usually donated by stores. They target stores in Crabtree Valley Mall and in the downtown area. In return for sponsoring the events, the businesses receive free advertising.

Black Finesse performs shows once a semester. The next program will be held March 28 at 8:00 p.m. in the Student Center Ballroom. The title of the show is "Whatever is



Members of the Black Finesse Modeling Group

Nerissa Adams/Staff

Cleaver". Lettsome would not go into details about the program but said "Its going to be action packed with lots of surprises."

On April 13, Ambiance Production & Entertainment Co. is

presenting a College Fashion Competition and Expo. Black Finesse along with modeling troupes from Shaw University, St. Augustine College, North Carolina Central University, and UNC

Chapel Hill will be competing. The event will take place at Enloe High School Auditorium. Lettsome went on to say, "We need a cheering crew from North Carolina State because I know the other schools will have

theirs."

Tickets are \$3.00 in advance for college students and \$5.00 for the general public. For more information call (919) 231-9234.



The Peer Mentor Program congratulates the Afrikan-American Symposium Counselors for the summer of 1995. They are from left to right: Alvin Sturdivant, Catina Jackson, Danyale Davis, Carolyn Holloway, Priscilla McNeil, Deirdra Clemmons and Jay Cornish.

Congratulations

Join The Nubian Message today!

**AMBIANCE PRODUCTIONS & ENTERTAINMENT CO.
PRESENTS A COLLEGE FASHION COMPETITION EXPO**

FEATURING:

Shaw University
Raw Essence Fashion Entourage
UNC Chapel Hill
Concept (of colours) Modeling Troupe
North Carolina State University
Black Finesse Modeling Troupe
St. Augustine's College
Nubiance Modeling Troupe
North Carolina Central University
Bon Vivant Fashion Society

THURSDAY, APRIL 13, 1995

7:00PM - 10:00PM

ENLOE HIGH SCHOOL AUDITORIUM, RALEIGH, NC

IN ADVANCE

\$3.00 - For College Students \$4.00 General Admission

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I'm Thankful

Here I am
down and out.
Looking up
to receive your grace.
With tears in my eyes
and pain deep in my heart
Wondering how I might
win this race.

When I m down
and so, so lonely.
And the world seems
to be coming down on me.
The sun looks gloomy
and the moon is dim.
but I know that
you re always with me.

Oh, dear lord
please hear my cry.
Please don t leave me here
to surely die.
For I need you
more now than ever
to bring me out to that place
where I may survive.

You lift me up
and turn me around.
Then you show me
that all is good.
You take me by the hand
and lead me onward
then you d mention that place
where I ll be understood

So I m thankful
that you re always
by my side.
Giving me
the kind of guidance
that ll help me by and by.

Yes I m thankful
that I have someone
like you.
For you re the one
that keeps me going
when baring life is hard to do.

Casper!

You can't invent events, but you can be prepared when they happen.

Constance Baker Motley

Whether you believe like W.E.B. Du Bois that we need a Talented Tenth," or whether you swing to the opposite side of the spectrum and feel those occupations that ensure our survival as a people are most important, one thing remains constant; we do not have the luxury of living for ourselves alone.

In an effort to become successful, we have lost the sensitivity that was instilled in us early on. If we have no other legacy, we do have the knowledge of community. And, though all around us seems to be crumbling with decadence, if we search hard enough, we can still find evidence of "the Afrikan American community." Remember the saying, "Don't forget where you can from? Somewhere along the line, whether old or young, we've all heard it. But what does it mean for us who are trying like mad to just make it from day to day.

To me it means don't get discouraged. As Constance Baker Motley implied, you don't know what's going to happen in the future, but by arming yourselves with tools, you will be ready for whatever comes. Remember that when you're tired and disgusted.

Don't forget you're not in the struggle alone. Though often it might seem that way, as a community many are depending on you. You might feel invisible at times, but be assured that whatever your studies are leading you to, they are of vital importance to our community.

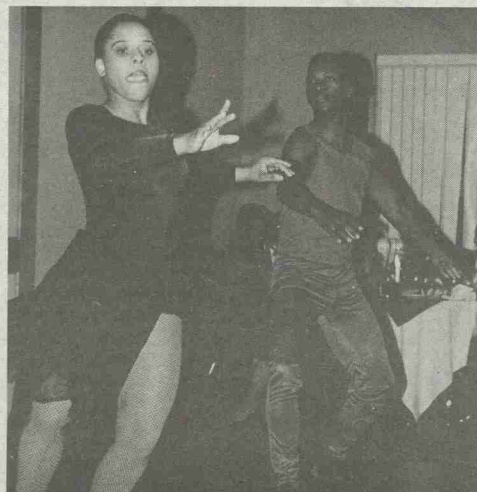
Conversely, because you are endowing our community (even now) with strength and dignity in your pursuit of high goals, right now they will cherish you. If you're far away from home, seek an Afrikan American community here that can nurture you. If you allow them to, they can truly be your home away from home. For deep down within they know that not only are you forging new trails, but by caring for you they are ensuring the life of our community.

Lucille Benton

Widsom is like a baobab tree, a single's man's hand cannot embrace it.
-Afrikan proverb



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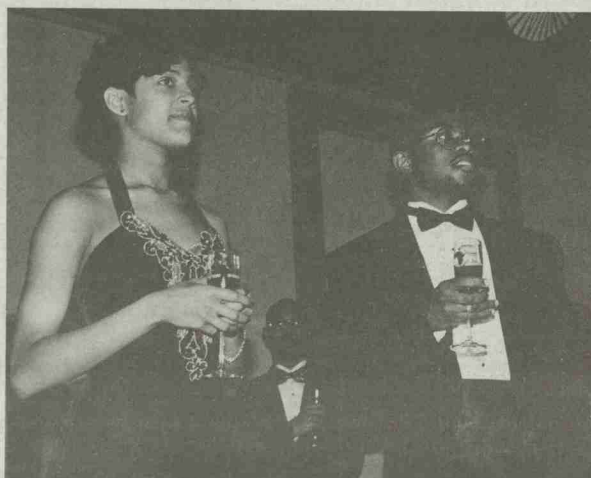


Dance Visions

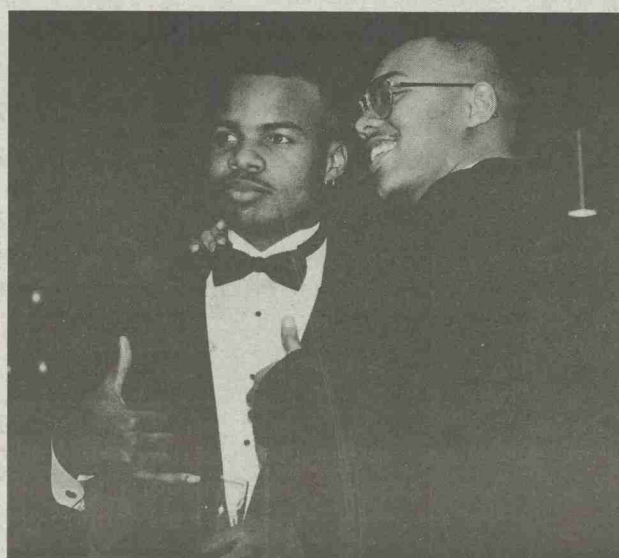


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AIDS- The Leading Killer Amongst Young Adults

By: Tawana Myles
Health Editor

Aids has surpassed accidents as the leading killer of young adults today, experts say. Recent figures show that in 1993, HIV became the leading cause of death for Americans between the ages of 25 and 44. Dr. Harold Jaffe, of the US Center for Disease Control and

Prevention in Atlanta, informed researchers at an AIDS meeting sponsored by the American Society for Microbiology that HIV has infected more than 441,000 Americans since 1981, and over 250,000 have died from the disease.

Jaffe also reported that AIDS was now the leading killer of young adults in about 79 cities including places such as Springfield, Ill.; Omaha, Nebraska; Tulsa,

Oklahoma; and Raleigh, N.C. and that "because AIDS is predominantly a disease of young adults, the impact of AIDS deaths on our society goes far beyond their absolute numbers."

Studies show that the impact of AIDS is greatest in large cities such as New York, Miami, and Atlanta. Places such as these account for one to two-thirds of AIDS related deaths among young men. Thus it has

become a major health problem among people in smaller communities as well. Researchers usually overlook these places, making information about the spread of the disease inaccurate.

The Center for Disease Control is now receiving over 20,000 new AIDS cases every three months. Interestingly enough, Jaffe has observed how AIDS is spreading according to geographic loca-

tions. In the South, most cases of AIDS occur in gay men. However in the Northeast, AIDS is continuing to spread amongst intravenous drug users, while it has stabilized in gay men. AIDS in the northeast is spreading gradually amongst heterosexuals. In the West, incidents among gay men are slowly decreasing.

Stress: Ways to Relieve It

by: Tawana Myles
Health Editor

Stress, at one time or another, is a part of everyone's life. With midterms approaching, almost everybody will experience feelings of anxiety and nervousness that come with stress. Fortunately, there are ways of coping with these symptoms, and battling the world when it has you in a headlock.

The most important tip on how to battle stress is to control your attitude. "I think the single most important point you can make about stress is that in most cases it's not what's out there that's the problem, it's how you react to it," says president of the American Institute of Stress, Paul J. Rosch,

M.D. "Change the way you view stressful situations. Look at them more as an opportunity to practice your healthy ways of dealing with stress."

Think positively. Thinking about past or future achievements in your life is an excellent way to relieve the uncertainty and anxiety that comes with stress. By thinking about these achievements, you give yourself the mentality that you have made an achievement or accomplished a goal before there is no reason why you cannot do it again. Another helpful hint on how to handle stress is to yell or cry. That's right; yelling or crying is a form of emotion that allows you to express your stress safely. Dr. Miller, a medical director of the

Cancer Support and Education Center and president of Source Cassette Learning Systems, believes that yelling or crying is very healthy emotion for relieving stress. "Screaming or crying can provide a release for the emotions generating the stress you are feeling," Dr. Miller says.

If stress gets to the point that it gives you health problems, you should consult a doctor right away. Symptoms such as dizzy spells or blackouts, rectal bleeding, sweaty palms, trembling, hives, or insomnia can cause a threat to your health. If any of these symptoms are present or persist, seek medical help immediately.

Testicular Self Examination

by: Tawana Myles
Health Editor

Testicular cancer is the most common malignancy in men between the ages of 20 and 35. Most of its symptoms, such as a dull achiness in the groin and an enlargement of the testes, go unnoticed. As a result, more than a third of all cases are left undiagnosed. James Madison, M.D., a clinical instructor of medicine at the University of Rochester School of Medicine in New York, suggests that all men perform a testicular self examination (TSE) monthly.

The best time to perform a TSE successfully is immediately following a shower, when the scrotal skin is most relaxed. Feeling of tension or anxiety can cause this skin to retract, resulting in the testes drawing up into the body. When the testes are palpated, look for lumps, swelling of the skin, or changes in shape or size. If any of these formations develop, consult a physician immediately. Early detection of tes-

ticular cancer makes chances of its spreading less likely. Below is a chart that can aid in successful testicular examinations. Remember, cancer of the testes can be cured in cases of early detection.

TSE Examination

1. Check testicles once a month.
2. Roll each testicle between the index finger and thumb, feeling for lumps or irregular shape of testicle.
3. If achiness or pain is experienced, consult a physician immediately so it can be treated.

A hang card is provided by the American Cancer Society as a reminder to perform TSE's monthly. To receive one, call 1-800-ACS-2345.

*Information provided by Glamour magazine, Dec. 1994.

Granny's Corner

Here are a few helpful tibits to soothe athlete's feet:

1. Use something cool to compress the sores
2. Soak the foot in a mixture saline solution. Two tea spoons per pint of warm water should do the trick.
3. Go to the drug store. Over-the-counter treatments work just fine.
4. Apply a baking soda paste
5. Carefully remove dead skin. They can cause rein-

fection.

6. Change your shoes often. Don't wear the same shoes two days in a row. It takes 24hrs for shoes to dry out.

Information taken from *The Doctor's Book of Home Remedies*

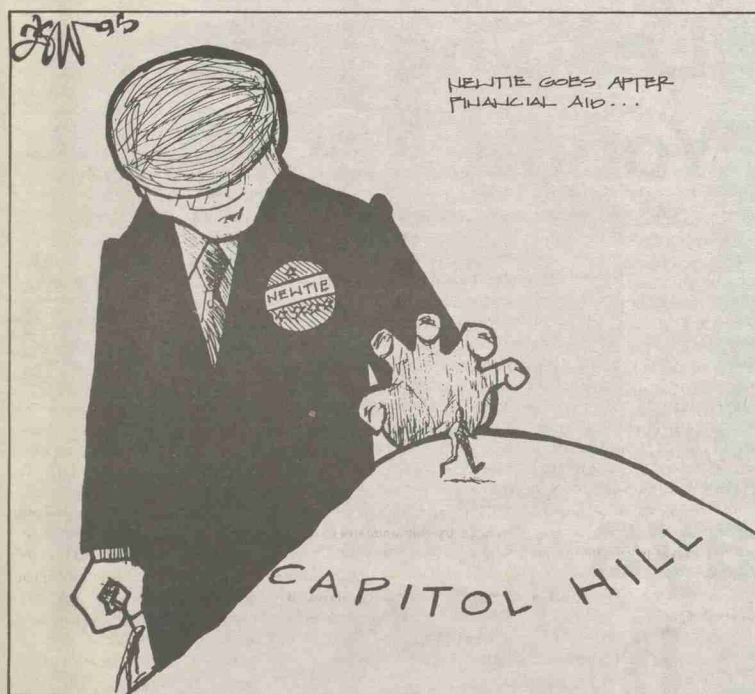
Join the Nubian Message Health Section. Its good for the mind, body, and soul. Contact Health Editor Tawana Myles at 515-1468.

Land of our birth, we pledge to thee

Our love and toil in the years to be;

When we are grown and take our place,
As men and women with our race

-Rudyard Kipling



Republican's Contract on Black America

Afrikan-American Studies Versus Africology

To the Ancestors in whose path I walk and the Elders to whom I belong, I give honor and praise to first and foremost. My intention in this paper is to discuss the existing and future development of Afrikan-American Studies into a synthesis of contemporary intellectual ideas on this campus.

To have a course in Afrikan-American Studies on a campus is one of the necessary tools to crack the mahogany floor under which our consciousness, if not our true selves, are buried. But, when that tool is given to you dulled and rusted because it has been hewed down by paternalistic tendencies and hegemonic, egotistical parameters and then dipped in the cyst-pool of Eurocentricity, it is of little use, if any, to you at all.

The present minor of Afrikan-American Studies at North Carolina State reflects a decent beginning with a broad mixture of various courses and exceptional personalities teaching such courses. In this lies a strong foundation for establishing an integrated discipline of study.

Unfortunately, there are a few innate problems in these courses as a whole; one is that there is no discernible order to them. The courses are disjointed and isolated sets of material that does not represent a systematically organized program of study.

There are those who believe that a curriculum should be flexible enough to suit different personal

needs, allowing a variety of courses for choice. This is true to an extent but that's the role of electives in any course major or minor. There is first a strong set of core curriculum courses, which reflect the needed organization, and attached to the core is electives to pursue other interests. The core courses required now are not focused into the study of Africology to show a true representation of Afrocentricity.

The term Africology--- Africology [is the] normative and empirical inquiry into the life histories and prospects of peoples of primary Afrikan origin and their descent transgenerationally, transmillennally and universally---is the next problem noted in the current curriculum of Afrikan-American Studies at N.C. State.

Are the courses tied into the essential philosophy of Afrikan-American Studies, Afrocentricity? For if the courses are only a Eurocentric way of telling an Afrikan story then something is wrong.

Afrocentricity is a simple idea. At its base it is concerned with Afrikan people being subjects of history and social experiences rather than objects in the margins of European experiences.

Looking at phenomena from the perspective of Afrikans as central rather than peripheral means that you secure a better vantage point on the facts. The principle calling cards of Afrocentric theoretical positioning are dislocation, location

and relocation. This is what makes this philosophy such a threat to the status quo.

It exposes the dislocation of Afrikan people in America in a Eurocentric world view. It locates the true roots and consciousness back in the mother-land and then it asks you to relocate yourself into that reality, not because it is the popular or fashionable thing to do but "for the reason of it being essential for you and your family's survival."

The opposition to racism in our community is not abstract, it is concrete. In our present day society the resistance to white supremacy is not black supremacy but pluralism without hierarchy. Afrocentricity is not a black version of Eurocentricity, which is an arrogant imposition of a particular view as if it is a universal view.

The tenets of Afrocentricity, one being biological determination, shows that the diversity of thought, and behavior is not a color issue. It is reflected in various individuals. "A high percentage of Afrikan-American teachers are centered in Eurocentricity (White perspectives and philosophy)." some Afrikans teach from a white perspective, so Afrocentricity is not limited by the lie of the imposed color barrier.

"It is universal in its grasp and practice, without imposing egotistical concepts as does Eurocentricity."

see Studies, page 11

The Contract on Black America

When the Republican took over Congress earlier this year, fear swept across the hearts and minds of Afrikan-Americans everywhere. What would be the changes that would occur as a result of this new takeover. Well, it is all too apparent now as Afrikan-American college students are hearing the rumors about the extermination of race-biased scholarships, having to pay back interest on loans instead of the government while attending school and in general, financial aid.

What effect will this have on Afrikan-Americans. It is already hard enough to pay for college now, but if \$240 million is cut here, \$22.4 million cut there and \$17.6 million cut from over there, what shape will Afrikan-Americans be in.

Most out-of-state students depend greatly on financial aid and it will virtually be impossible for most out-of-state students to return to school if this contract is accepted by the Congress and the House. What kind of message is the government sending to its higher learning students. Get your education the best way you know how.

The U.S. Government and its institutions needs to invest in their students and the way they have done that over the years is through supplying loans and paying interest on those loans until the student was able to pay for them after graduation.

Now is the time for Afrikan-Americans to stand up and be counted. We elected these officials into their office and their are supposed to be supporting their constituents. Julia Rice stated so herself that Congressmen would not listen to the financial aid directors; therefore, it is time that they listened to us. We have the power in money and in numbers. Stand up and fight.

Evers-Williams elected President of NAACP

With the election of Evers-Williams as president of the NAACP, the NAACP is trying to destroy their image of wrongdoing within the Afrikan-American community. But, how easy will this be?

Every since W.E.B. DuBois was ousted from his reign as President of the NAACP, the NAACP is no longer "our" institution. In his writing, The Immediate Program of the Negro, DuBois said that he prayed to God that the NAACP had only Black investors in their institution. That is the problem with the NAACP today. Not until the NAACP becomes an institution totally controlled by Afrikan-Americans can it become an institution for, by and about Black people.

Afrikan-Americans are truly cleaning house and they no longer want the organizations that are controlled internally by members outside of their race. We see through the organizations that are for black people until their hands are about to get dirty or organizations that arrive as soon as the media arrives. We all know about those organizations and this public demands that someone really cleans house, starting with the NAACP.

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The Nubian Message is written by and for the students of N.C. State University, primarily for the Afrikan-American community. All unsigned editorials are the expressed opinion of the Editorial Staff and do not represent the University in any way.

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The Nubian Message encourages "Letters to the Editor", however, some basic guidelines must be followed. Letters of campus, community or public interest are given first priority. Letters must be limited to 350 words and legibly written, typed or properly formatted (in the case of e-mail.)

Letters must have the writer's signature, his/her major, year in school (if a student) and telephone for verification. Faculty and staff should include title and department. No unsigned letters will be published.

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Submit all correspondence to: Letters to the Editor, *The Nubian Message*, Rm. 372 AACC, Box 7318, NCSU, Raleigh, NC 27695-7318

The Need For Slavery

By George Gaitland
Guest Writer

The history of the Afrikan and Afrikan-American is an endless list of achievements; from Royalty and excellence, to slavery and freedom, to the struggle for redemption. However, in our whole history, there is no greater success story than American slavery. Considered the worst form of slavery known in history, slavery in America transformed people into animals and exploited for life.

The Negro slave is a powerful story of perseverance through slavery, freedom and eventually becoming men and women of value to this country. In spite of slavery's intention to reduce people for financial increase, it ironically inspired Afrikan-Americans to want to learn because they were forbidden to try new concepts because they were discouraged to, and to think like human beings because they were said to be beasts.

For Afrikan-Americans today, opportunities in education, employment, and equality have improved drastically, yet we do not know utilize it as our ancestors would have. In his narrative, *The Life of Frederick Douglass*, and *American Slave*, Mr. Douglass wrote in detail the restrictions of a slave and what they were willing to suffer just to read a book, be self-employed and be counted as men and women. The

testimony of Mr. Douglass as a slave (and as a representative of the many testimonials of slaves) puts to shame the apathetic Afrikan-American who enjoys freedom today. Our decline in school, workplace and community involvement exist because the restrictions and prohibitions of slavery are no longer a direct threat.

In chapter 10 of *Narrative of the Life of Frederick Douglass*, Mr. Douglass paints an elaborate picture of slavery at its worst. On January 1, 1833 Douglass, age 16, went to live as a fieldhand with Mr. Covey, known for his slave-breaking techniques. There are not many people who are still alive that can tell the story of slavery. Having never been slaves before, most Afrikan Americans today cannot truly relate to the concept of having nothing, being a nobody, continuous whippings and non-stop working to stay alive a little longer. After living in a free society all our lives, having equal opportunities and options as everyone else, losing all this is hard to visualize.

Our loss begins when appreciation for freedom is taken for granted. For Mr. Douglass slavery's boundaries turned into a greater appreciation for the freedom we neglect.

Mr. Douglass makes the fact known that regardless of slaves behavior, all were whipped as a constant reminder to the slave who was master.

Behave well or Behave ill, it is the duty of

a master occasionally to whip a slave, to remind him of his master's authority (Douglass 118).

Today this would be considered assault and battery. The same law that in 1833 made flogging an Afrikan American legal now protects us under due process of law. Slavery's absence has given us few reasons to take advantage of freedom. As generation proceeds generation, we move further away from the awareness of what slavery would not allow us to do.

Mr. Covey was well experienced in slave-breaking and being a hard worker himself knew how much work the average person could handle. Douglass says Mr. Covey would spy on his slaves to make sure no one was slacking up.

...it was never safe to stop a single minute.

His comings were like a thief in the night

...he would turn short and crawl into a fence

corner or behind some tree and there watch us

till the going down of the sun (103-4).

We presently live our lives for ourselves and do what we want, when we want. With no one bearing over us, laziness and lack of initiative seems to develop. It is as if we need master watching over us cracking the whip to motivate us to produce success.

I made mention of our laws, none

of which protected Mr. Douglass. He wrote of an instance when he fell sick in the middle of work. Covey kicked Douglass repeatedly and finally struck him in the head with a log demanding he return to work. After gaining consciousness, Douglass staggered to St. Michael's, where he would plead his case before Master Thomas. Master Thomas refused to believe Douglass, even in his condition, and threatened to whip him if he persisted. Being a negro slave, Frederick Douglass was denied any kind of trial or investigation. It was not even considered. If slavery were still instituted we would have a greater desire to contend for rights we should automatically receive anyway.

Reading of the hold-backs experienced by our ancestors, in our minds, would be a threat to us because of all that we possess as citizens. On the contrary, slaves like Mr. Douglass viewed it as something to conquer because they had nothing to lose. Douglass says,

"It may be that misery in slavery will only increase

my happiness when I get free. There is a better day coming" (107).

Being an Afrikan American myself, it is an unfortunate truth to admit, it seems that the threat of slavery or discrimination are the only sources of inspiration we have to prove our value. It is ignorant to believe racism does not exist. But just because it is not as obvious as it

once was does not give any reason for Afrikan-Americans to slow the pace of progress.

With slavery still in their minds, our ancestors' purpose was clear: take advantage of freedom in every way we can.

No longer do I have to work for someone else. Now I can work just as hard for myself. There is no longer anyone watching my every move with the whip ready to encourage me to work. I can make up my own mind to do the work I want to do. Since I no longer have to hide my books and read them in secret, I will read them as much as I want, and I will even learn how to read. This attitude has died down in America, specifically with people of color. We are so free to do what we want, we have enslaved ourselves.

While still a slave, Douglass spoke of slavery as a cruel thing but a constant reminder of why we had to be free. Experiencing slavery over again seems necessary for the Afrikan-American race, as a whole, in order to realize the freedom that is slipping through our hands.

Works Cited

Douglass, Frederick. *Narrative of the Life of Frederick Douglass, an American Slave*. New York: Penguin publishers, 1986.

When I Know the power of my black hand.

Studies con't

So without Afrocentricity being at the core philosophy in Afrikan-American Studies, you only have the hunters once again telling the story as the lions are being kept silent.

Even the term Afrikan-American Studies does not illicit a true view of the purpose of Afrikan-American Studies; which is not to focus on Afrikans in the Americas but to focus on Afrika and the Diaspora, the Americas being one of those places.

Africology is the better word; for in its definition we are not limited to one land mass even though we all originated from one. The idea of an Afrikan-American Studies Department versus a Africology Department is one of the ideas in the many revisions needed to the department and the curriculum.

There also is the fact that most of

the courses "are not under any joint direction or focus with the Afrikan-American Studies Department and for a good bit of the students involved, a question of the make up of the department which has a direct reflection on the teacher-student relationship is expressed."

These other problems or issues are important. But for the Afrikan students on this campus, the main problem that needs our undivided attention, first, is the curriculum and its direction. A true course of Afrocentric Studies will out last the professors and us.

It will be in place when we are gone. It will not be in question of change or failure when and if certain figures on this campus are taken from us. This is the main concern of those of us who want to see an intellectual and concrete study of

Afrikan phenomena on this campus.

Instead of the floating and isolated set of courses which are currently offered as Afrikan-American Studies, the solution we propose is an integrated program of study. If this is a university which claims excellence in its intellectual pursuits the component of this curriculum should not be such a problem. North Carolina State University should show nothing but the best presented and updated material.

We have fallen behind the state of knowledge and research in the disciplines of Afrikan-American Studies as any of the leading mentors or educators like Molefi Asante, Maulana Karenga, Asa Hilliard, Wade Nobles and Yosef ben-Jochannan will profess.

If more and more students are graduating with this minor then they

should not be allowed into the world with outdated materials in theory or practice. This is not intellectual education in the field of Afrikan-American Studies, "it is intellectual racism pure and simple."

There are hundreds of Afrikan-American Studies departments all over the U.S. with the same problems. Only a handful or more exhibit true research and advancement in these studies while all others are mostly token programs provided to strengthen the psychological shackles on Afrikan minds.

Even George Orwell in his 1994 novel, 1984, understood the process, "Who ever Controls the Past, Controls the Future. Whoever Controls the Present Controls the Past

If we are to be serious about Afrikan Studies on this campus then

we must stop reflecting the ideas of our existence beginning in the bowels of slave ships and plantations. Stop looking for justification from Whites for our rights to learn our history from our people.

The problem of this curriculum will not be solved by them, but by us and those willing to walk with us. We do not have time to wait for our oppressors or those among us who we are too confused to know the difference of what we need. We have to take action and take action now. The best time to take any action is the present and the present is now, so move. For if we as a people can share a vision and conceptualize it, we can accomplish it.

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Call Nubian Message classifieds.

BASSIST WANTED

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Please leave message

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