

THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



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Inside Today

News

--Rev. Bevel featured in Lecture Series
--NARAL Promotes Reproductive Choices cover story

Sports

--N.C. State Suffers 2nd Overtime Loss
--Starting Out Fresh page 3

Reviews

--Sigma Straight Talk
--Female Faculty at Poetry Forum
--8th Annual Quiz Bowl Held page 4-6

Health

--Condoms & Contraceptions
--Afrikan American Women: Body Weight & Image
--Why More Afrikan Americans Do Not Donate Organs page 8-9

Opinions

--Life is Too Short page 10-11

Nikki Giovanni Visits NC State Once Again

By Kevin Atkinson
Staff Writer

Despite snow and freezing temperatures, a vast number of students and faculty managed to come out and support BSB's Black History Month Lecturer, Nikki Giovanni, on February 16. The event was held in Stewart Theater and co-sponsored by Delta Sigma Theta Sorority, Inc., Student Government, and the College for Humanities and Social Sciences. Giovanni, who is one of the most esteemed Afrikan American writer/poets and teachers, is currently a professor at Virginia Tech University in Blacksburg, VA.

The lights went down and everyone was waiting for Nikki Giovanni to come out in her "Sunday Best",

however Giovanni had a different plan. She crept into the audience before the lecture began, looking very cool in her Virginia Tech sweatshirt and jeans. After a few looks, the audience recognized the great author and poet, and rushed over for autographs.

After signing a few of the autographs, Nikki Giovanni was introduced and came out on center stage to give the audience some of her ideas about American society, some of the aspects of being Afrikan American in this society, ideas about the Afrikan American race moving forward into the future.

Love and life were familiar themes throughout the lecture. Ms. Giovanni commented, "People need each other", and wanted the audi-



ence to know that it was fine to enjoy life as long as you can reach back and help someone else.

She also commented on the love of grandmothers and how their love is unconditional in that a grandmother does not mind spoiling her grandchildren because she has so much

love to give. The audience took that thought into mind a bit and realized how true the statement was in their own lives.

Giovanni went further to state how grandmothers love to brag about their grandchildren even if the grandchildren have not accomplished much of anything. It would be interesting to see what kind of world there could be if the generation of today were to output that type of love generated by grandmothers.

The audience members were very attentive to everything Giovanni had to say including her thoughts about "Generation X". In no way did Nikki Giovanni envy the youth of today, however, she said this genera-

see Giovanni page 2

Rev. James Luther Bevel featured in Lawrence M. Clark Lecture Series

By Fred Frazier
News Editor

The Lawrence M. Clark Lecture series was established in 1994, and named for the former Associate Provost for academic personnel and affirmative action at North Carolina State University, Dr. Lawrence M. Clark. This lecture was developed to annually present a highly recognized scholar who has the ability to present a historical perspective of African Heritage.

The scholar presented on February 8th was the Reverend James Luther Bevel. Reverend Bevel was a key figure in the Civil Rights Movement of the 1960's. He was the director of non-violent education for the Southern Christian Leadership

Conference (SCLC) under Dr. Martin Luther King, Jr. As the Co-founder of the Student Nonviolent Coordinating Committee (SNCC), he organized the Raleigh Chapter of SNCC in 1960. He also initiated the March on Washington in 1963, and was the director of the Spring Mobilization to End the War in Vietnam in 1967. Today, he chairs the Declaration of Independence Co-signer's Convention (DICC).

To begin the program, Dr. Iyailu Moses presented Reverend Bevel's biography and discussed the history of the Lawrence M. Clark Lecture series. He was then introduced by SAAC President, Ricky Livingston.

see Bevel page 2

NARAL Promotes Reproductive Choices

By Fred Frazier
News Editor

Wednesday, Feb. 21, Kate Michelman, president of the National Abortion and Reproductive Rights Action League (NARAL), spoke out about the opponents of pro-choice. "The same people who are working hard to deny women their reproductive rights' are the same people who are assailing Affirmative Action, environmental rights, and the arts programs," she said.

Kate Michelman was the executive director of a large planned parenthood affiliate in Philadelphia, before she became the president of NARAL.

She is devoted to the fight for personal procreation rights and

the fight for them in this country. She herself has had an abortion, one she felt was necessary at the time.

NARAL is a pro-choice organization that helps promote comprehensive birth control and family values programs, new contraceptive technology for both men and women, and proposes that parenting be held as the most important responsibility.

NARAL's main focus at present is the return of congress and many state legislatures to the pro-choice camp. Their main short term objectives are: educating America about threats to personal and religious liberties, working to restore the pro-choice mentality in the voting popula-

see NARAL page 2

CAMPUS BRIEFS

Afrikana Womanism

Sista 2 Sista and the Women's Center will be sponsoring a workshop entitled "Afrikana Womanism." The workshop will be presented by Billie Burney, Partnership Manager for Public Allies, and will examine leadership styles — offering tips on how to become a community leader. The workshop is scheduled for Thursday, Feb. 22, 1996 at 4 p.m. in the Women's Center. For more information contact 515-2012.

Musical Quiz Bowl

Sigma Gamma Rho Sorority will sponsor the third annual Afrikan American Musical Quiz Bowl on Feb. 23, 1996 at 8 p.m. in the Multipurpose Room of the Afrikan American Cultural Center. The bowl will focus on the historical attributes of Afrikan American music artist. All are welcomed to participate in teams of five or less. There will be a raffle, door prizes, free music etc. For more information call Ursula Ware at 834-4373/ 302-3933.

Mock Trial

University Student Legal Services and the Pre-Law Society of N.C. State will sponsor a mock trial on Wednesday, Feb. 28, 1996 at 7 p.m. The event will take place in the University Student Center's Walnut room. The jury will be randomly selected from the audience. Discussion will follow the trial. For more information call 515-7091 or 515-5597.

Theatrefest '96

Auditions for: "The Girls In 509," "Don't Dress for Dinner," and "Jerry's Girls" will be held March 3rd and 4th at 6 p.m. in Thompson Theatre. All interested are welcome to attend. For more information call 515-2405.

Bevel continued from page 1

Reverend Bevel came across as the powerful speaker that he is from the very beginning of the lecture. He began speaking on trying to help the community become more active.

Because the lecture was competing with an N.C. State Men's Basketball game he decided to get a little humorous by stating "Don't have a mass meeting with B.B. King across the street." The thought that it is not the number of people but understanding and agreement which changes policy came across as Bevel continued.

As the coordinator of Days of Atonement, nationally and internationally, he stated that his focus was Atonement. The Atonement Principle is acknowledging that we (Afrikan Americans) are not doing what we are supposed to be doing for ourselves and our people. He insisted that the people themselves, must make changes for the better in this country.

Reverend Bevel also worked closely with the Million Man March. He believes Farrakhan was

chosen because he is basically a Christian in principle.

"Start with Atonement in order to solve the problems of the world," he said. "The '95 March was just the first of many to come all over the world in the name of Atonement."

In order to Atonement, there are seven things one must do: Confess, Repent, Correct, Make Recompense, Forgive, Make a motion in the interest of everybody, and carry the motion out. He also talked about four fundamental problems for Black people: MURDER, MISEDUCATION, ECONOMIC EXPLOITATION, and SEXUAL PERVERSION. If a solution to these four problems arose, it would be for the greater good of everyone. He then mentioned having pure motives. In order to correct a problem a person's motives and intentions have to be right.

This lecture was informative and enjoyable. It is too bad that all the seats in the Witherspoon Student Center's Multipurpose room were not filled that evening.

Any Students Interested in Being a News Writer for The Nubian Message, please call 515-1468 and ask for Fred Frazier, News Editor.

With only the permission of our ancestors and our elders do we proudly print this and all editions of The Nubian Message. Always keeping in mind and spirit: Dr. Yosef ben-Yochannan, Dr. John Henrik Clarke, Dr. Leonard Jefferies, The Black Panther Party, Mumia A. Jamal, Geronimo Pratt, Hughes Suffren, Lathan Turner, Dr. Wandra Hill, Mr. Kyran Anderson, Harriet Tubman, Sojourner Truth, and all those who walk by our side as we continue to make our journey to true consciousness.

THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University

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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.

Giovanni continued from page 1

tion does have so much promise. Nevertheless, "Generation X" is not using all of their power. They do not have many people to take the initiative to make change and that is the only way to turn things around.

Giovanni was glad that her generation did what it did, but reminded the audience that it is up to the younger generations to take the race a step further. Taking a theme from the novel, SOUNDER, Nikki Giovanni explained how important it is for the generation of today to beat the life society has planned for them.

Ms. Giovanni continued in her own relaxed style and continued to talk more about the problems of the world. She also commented that she is "sick of Afrikan American males being everyone's whipping boy." She gave the example of O.J. Simpson and explained how it was

not a matter of his guilt or innocence anymore, "he has been judged by those twelve people, he needs a new life." She also said that, "It takes a great people to get beyond the stupid things," and that is why she "recommends Black Folk", when she thinks about how far they have come and how far they have to go.

Ms. Giovanni also shared with the audience some of her stirring poetry. "Nikki Rosa" (her autobiographical poem), "You Were Gone," (the break up poem), "Winter Poem," (the love poem), and "Ego Trippin'" (glorifying the Afrikan woman through time).

Giovanni entertained some questions at the end of the lecture. After the question and answer session, a small reception was held in the lobby where she chatted and signed more autographs.

NARAL continued from page 1

-tion, and protecting the pro-choice president of the United States, Bill Clinton. Over time NARAL wants to organize at a grass roots level to fight the right wing's efforts to control the governing bodies of the country.

Michelman felt that the lawmakers in general assemblies across the nation are shaping the future with the idea of "no choice" as their concept of family values. In light of the backing Pat Buchanan has received, the pro-choice camp needs to be as strong and united as the religious right.

NARAL's vision contains a pro-choice, pro-family double whammy. They want women's choices and lives to be respected, and children to be both wanted and loved. Fewer abortions, and fewer babies born too small, too soon and too quick.

Pregnancy can be life threatening and problematic. Contingency plans need to be in place in the event of a problem. Women can bear children from around the age of 12 to 50 when generally, on average, menopause occurs. This 38 years of a women's life is a considerable amount. An interesting, but displeasing disparity Michelman pointed out was that the numbers of Afrikan American women who suffer forced cesarean section births are disproportionate when compared to statistics for all women.

The Ebony Harlem Awards
Night Is Coming!! April 23,
1996, in the Multi-Purpose
Room of the Afrikan American
Cultural Center

The Message

February 23, 1996

Triangle Eid '96 will be happening from 5:30 pm - 9:30 pm at the Method Community Center on 514 Method Rd. in Raleigh. A family arts and crafts festival featuring many games and activities. This event follows the month of fasting (Ramadan) for Muslims worldwide. This is the 5th year of community celebration for the Triangle. Local artists will be on hand with hands on activities and interactive learning activities by Exploris. Free admission. Sponsored by Cultural Enrichment Services, Inc., for more information contact Naomi S. Feaste at 571-1205.

February 24, 1996

The Third Annual Global Leadership Conference takes place at the University Student Center from 10 am until 4 pm. Includes workshops on leadership and global issues, The World Game, Bafa Bafa, and debates. Lunch with a Reggae band is included. Tickets can be purchased at Ticket Central, \$3 in advance and \$5 at the door. Sponsored by Leadership Development Committee and International Student Committee, contact Janey Musgrave at 515-2451 for more information.

February 27, 1996

The 1996 Ebony Man Contest is this Tuesday night at 8:00 pm in

Stewart Theatre in the University Student Center. This program will show the positive side of the plight of the Afrikan American male that is mainly neglected by the media. Tickets can be obtained from Ticket Central; \$2 with an NCSU ID and \$3 without. Sponsored by Black Repertory Theatre, for more information contact Jewell Harrison at 512-7026 or Fred Frazier 512-9041.

February 27, 1996

Domestic Violence: Another Perspective; A Raleigh police officer will share their perspectives and the ways in which police deal with domestic violence situations. Held in the NC State Women's Center in B-19 Nelson Hall from 4 to 5:30 pm. For more information call 515-2012.

March 1, 1996

The Order of Thirty and Three was established to promote the best interests of the University through a select group of students interested in the welfare of N.C. State. From the applications that are due on the above date twenty-two new members will be chosen, eleven each from the Sophomore and Junior classes.

March 6, 1996

Black Finesse Modeling Group

will have its Spring show in Stewart Theatre at 8 pm. Tickets are \$2 in advance and \$3 at the door.

March 21-23, 27-30

Thompson Theatre will be presenting Thornton Wilder's classic drama, Our Town. The March 21-23, 27-30th performances will be at 8 pm, and the March 24th performance will be a 3 pm matinee. This production is directed by Dr. Burton Russell. The box office opens March 4th. Tickets cost \$8.50 for adults, \$7.50 for senior citizens, students, NCSU faculty and staff, and \$4 for NCSU students. The waiting list begins one hour before curtain times of sold out performances. For more information contact Diane Ocilka at 515-2405.

March 25-29, 1996

the third annual NCSU Human Rights Week is coming up! Presentation from various organizations will be given. Keep a look out for future information.

March 30, 1996

Feed Raleigh '96 will take place from 9 am to 5 pm at the NCSU Harris parking lot. This is a great opportunity to volunteer and help the Food Bank of North Carolina.

N.C. State Suffers Second Overtime Loss

By Alvin Sturdivant
Sports Editor

With eight Atlantic Coast Conferences already under their belt and just a few more conference games remaining in the season, N.C. State traveled to Cameron Indoor Stadium to face the Duke Blue Devils. But like many other games this season, the Wolfpack came up short with a 79-76 loss.

What may have been the deciding factor of this game, happened in the last thirty seconds of regulation play. Danny Strong had just hit his fourth straight three and after a Duke miss, N.C. State held possession of the ball. After unsuccessful-

ly trying to get the ball down low to Todd Fuller, Fuller was forced out-side and with one second remaining on the shot clock, forced a fade-away three-pointer which came up short.

Al Pinkins got the rebound and was fouled, but Fuller's shot was ruled a shot clock violation, and State's hopes of victory from the free throw line were destroyed. Duke then received the ball, but Jeff Capel's shot at the buzzer bounced off the rim, and pushed the Wolfpack into their second overtime of the season.

The overtime period remained close, but with only seconds remaining on both the shot clock and the game clock, and Duke leading 77-

76, State's Strong was forced to foul Duke's Chris Collins and pick up his fifth foul. Strong had been five of none from three-point range and had appeared to be the Wolfpack's only hope of winning this game.

With N.C. State holding the final possession of the game and nothing apparently going in their favor, Curtis Marshall's thirty-foot shot bounced off the front of the rim and gave the Blue Devil's their second victory over the Wolfpack.

Leading the way for State was Todd Fuller with 25 points and 11 rebounds. The Wolfpack will host Maryland tonight at 9:00 p.m. in Reynolds Coliseum.

Wolfpack Women Pick Up Win Against Clemson

By Emiko McCoy
Staff Writer

The N.C. State women's basketball team was on fire last night in Reynolds Coliseum and the ladies of Clemson did not have enough fight to stop them. As the Lady Wolfpack walked out on the court to face

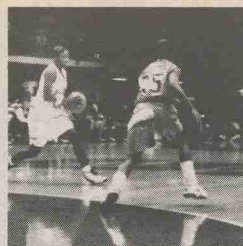
Clemson, there was an evident gleam of excitement and eagerness to win in their eyes, and no matter how hard the Tigers played, defeat was definitely in their future.

State won the opening tip off and from then on everything was in their favor although Clemson began the first half with a slight lead. By the end of the first half the Lady Wolfpack was leading and the crowd was definitely behind them, eventually lifting State to a 31-27 half-time lead.

The second half began with the Lady Wolfpack shooting very eagerly and consistently. Again this was another heated up half with State's name all over it. The Wolfpack led the entire second half and went on to beat Clemson 77-72.

Leading the Wolfpack in scoring was Jennifer Howard with twenty-eight points. Howard had an excellent game, leading the team in field goals, free throw percentage, and

total minutes played. Other high scores included Chasity Melvin with 12, Umeki Webb with 11, and Muriel Davis and Nicole Mitchell



Tonika Gadsen
Freshman Guard
LySchale Jones looks to pass to Jennifer Howard

both with 10.

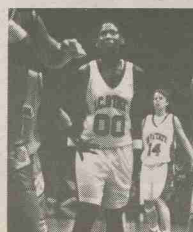
The Wolfpack has now improved their record to 18-7 overall and 10-5 in ACC action.

Starting Out Fresh

By Dalila Butler
Staff Writer

N.C. State has recruited many great freshmen in the past, but none quite like LySchale Jones. Jones, full of charisma, vibrance, and character, is laid back and has only two things on her mind: academics and basketball.

Jones, a freshman shooting



Tonika Gadsen
LySchale Jones,
Freshman basketball
player

guard, is really enjoying her experiences as a student at N. C. State. Jones was the New Jersey Player of the Year for 1995, and was rated the number seven player in the country by the Blue Star Scouting Index. Jones is a good outside shooter and relies on her quickness to make things happen.

Even though Jones is a long way away from her family, she feels as though the NCSU women's team has taken on that role. "The team is family oriented and we are very close, so I don't feel as homesick as I thought I would," Jones said.

Like regular students, athletes also have to adjust to a new environment, but LySchale feels that her transition from high school to col-

lege was made a lot easier by her coaching staff. "The coaches are serious about academics. They help keep me in line with my studies," stated Jones.

Coming out of high school as her team leader, Jones did not know what to expect from her new team. The transition from one level of playing to the next was more difficult than she thought it would be. "This year was definitely a learning experience for me," stated Jones.

Although Jones did not accomplish all the goals she set for herself, she feels that this year was a building year — A year where she learned from her weaknesses and improved her game.

LySchale Jones came to NCSU expecting to be just another social security number, but she found out otherwise. "I thought I was going to come here and just be a number in 27,000 students. I thought my classes were going to have 130 students each and the teachers wouldn't have time to focus on individual students." Instead Jones found that NCSU was a university with caring professors who, if they are asked for help, will try to help in any way possible.

Since she arrived, Jones' life has basically been centered on basketball and school work, but she would like to get more socially involved, but she realizes she must establish herself as a student and an athlete. "Now is the time when my main focus should be on academics and basketball," Jones said.

As a freshman with a bright future ahead of her, Jones feels she has much more to gain from N.C. State. "I'm going to get stronger, because I'm going to meet [my] challenges straight on."

North Carolina's Tracy Reid Rolls Past The Wolfpack

By Chanda Mason
Staff Writer

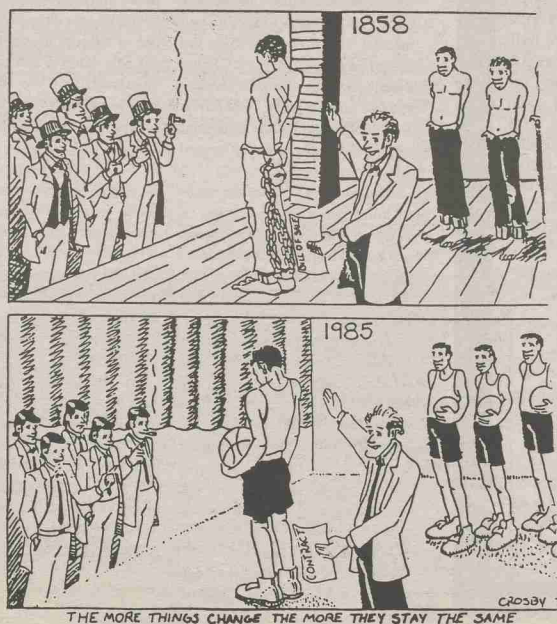
With an early season victory over the Lady Tarheels and a national ranking of sixteen, the Lady Wolfpack have played very well this season, but came up short in their second contest with North Carolina.

Tracy Reid, North Carolina's star sophomore, dished out thirty-points to lift her Tarheels over the Wolfpack in a 75-65 victory. Reid was 12 of 16 from the field and grabbed 11 rebounds. Her quickness and agility were a little too much for the Wolfpack, and with Chasity Melvin not at her best, the Pack was doomed to lose.

N.C. State left the half trailing 31-29, but after a second half 20-7 run sparked by Reid, the Tarheels never looked back. North Carolina now improves their record to 13-11 overall and 8-6 in ACC action. The Wolfpack is now 17-7 overall and 9-5 in conference play.

Leading the way for the Wolfpack was guard Jennifer Howard with 20, Umeki Webb with 15, and Muriel Davis with 11. Melvin was held to three points.

The Wolfpack will face Wake Forest on Sunday, Feb. 25 at 2:00 p.m. in Reynolds Coliseum. The game will air on WKFT-TV40.



Read The Nubian Message

Sigma Straight Talk

By Cassandra Lester
Staff Writer

On Feb. 19, 1996, an important event took place. However, due to a feeling of apathy that seems to be sweeping through the Afrikan American community on campus, this event, like several others, was sparsely attended.

On Monday, The Xi Zeta chapter of Phi Beta Sigma Fraternity, Inc. hosted a forum titled, "Plight of the Afrikan American Male: Taking a Closer Look at Ourselves." The Student Center Ballroom was filled with chairs.

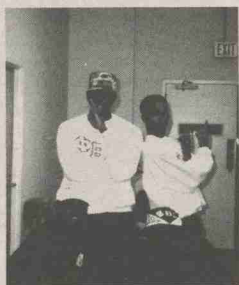
When the Sigmas realized that every seat would not be filled, they formed an intimate circle and the discussion began. The guest speakers were Larry Butler, an inmate at the Wake Correctional Center, and Vincent Gaddy, a parole officer at the Correctional Center.

Butler started the conversation by telling everyone how he became incarcerated. While a junior at Wake Forest University, he became involved with credit card fraud and burglary. He explained that he just ended up with the wrong crowd, "All it takes is a couple of wrong decisions to put you where I am," he stated.

It is obvious many people view being incarcerated as the biggest plight Afrikan American men face today. When asked by a member of the group what can be done to bring

about change and save Afrikan American men from jail, Gaddy responded "If we can't go back into our communities and talk to at least one kid, I consider us sellouts."

Gaddy proceeded to talk about an encounter he had with one twelve year old boy. When questioned about his dreams, the boy proudly answered that he wanted to be "the



Members of Phi Beta Sigma Fraternity, Incorporated

biggest drug dealer in Raleigh."

Conversation led to the comment "It takes a village to raise a child", because comments like the boy's are becoming the norm, and are not isolated. "There is a strong importance in becoming a role model for the youth in our communities," stated many of the students present.

Butler also added that he has spent three and a half years behind bars, and is now twenty four years

old. It will be another year and a half before he even becomes eligible for parole. All of his dreams for the future have been put on hold because of "a few wrong decisions". When asked if there was one thing about his life that he wished he could change, Butler wished for the "innocence of children". Instead of innocence, Larry Butler has to deal with the harsh realities of prison life.

Although it is impossible to return Butler's innocence, it is possible for him to help children maintain theirs. One message taken from the Forum is that everyone has the responsibility to give a child something more to dream about than becoming a big drug dealer.

It is the responsibility of the whole community to raise a child. Another important factor is the need for role models in a child's life does not end after that child has grown into adulthood. There is no magic number that makes one safe from peer pressure and negative influences.

"The idea of the program was to show how college students are not even free from all of this, and that Afrikan American male college students are far from free from this. Larry is trying to help one of the biggest plights of the day from befalling someone else," stated Michael Charlton, a member of Phi Beta Sigma.

*Any Student Interested in Being a Cultural Writer
for The Nubian Message, please call
515-1468 and ask for Shawna Daniels.*

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Blaxploitation Film Fest Reviews

By Shawna Daniels
Cultural Editor

We all know Shaft is the man and Superfly is, well, super fly, but did you know that Pam Grier could team up with the Black Panthers to stomp out the biggest drug dealers in California?

What about Black Caesar and his desire to own all of Harlem, and Sweetback's only talent could save his life, and that Too Sweet could ever win his match to get out of prison?

Unless you attended the 1996



Blaxploitation Film Festival, you could not have known all about the super heroes of the late sixties and early seventies.

"Sweet Sweetback's Baadasssss Song", written, produced and directed (not to mention starring) Melvin Van Peebles, was the first blaxploitation film to arise on the scene and its originality is very evident. The story of a young ghetto kid that lives his life "doin' the do" and barely surviving, "Sweet Sweetback" expertly shows the struggle of a man who at one point was very egotistical and changes into a man of the people.

After being falsely arrested and witnessing the assault of another black man, Sweetback takes it upon himself to kill the arresting and assaulting officers. Thus, Sweetback flees south, to Mexico, to avoid another arrest. His travels are full of danger, but he saves himself with the one talent he gained growing up.

You have got to watch the movie to know what his specialty is, though. The plot is thick enough and even though Sweetback doesn't drop more than ten lines, anyone can get the message that he is fighting to win.

It is most definitely a movie you have to see to fully understand, but on the Nubian scale, it gets TWO POUNDS. Not bad for a man that wears the same hip suit and runs with the same background music.

Pam Grier pulled in a lot of men for the showing of "Foxy Brown", where she plays Foxy, the sister of a corrupt drug dealer and fiancée to an FBI informant. The death of her fiancée forces Foxy to become an "escort" for the overbearing, drug-

dealing madame who ordered the murder of her only true love.

Brown becomes the ultimate vigilante as she takes on everyone from some country bumpkin dealers to the head lady herself. You can't seem to forget that "for an ace, she keeps a cool .38 in a nice, warm place." Teaming up with the Black Panthers in her neighborhood, Foxy hijacks a plane carrying drugs that were headed for the black communities, and gets her sweet revenge.

She even saves a fellow escort in a barroom brawl, full of women. Anyone watching the movie couldn't help but to one day want to be like Foxy Brown, she has to be the baddest woman in town. Pam Grier definitely gets my vote for queen of the Blaxploitation Film Festival, she showed out! "Foxy Brown" gets FOUR POUNDS on the Nubian scale, and I suggested an extra vote just for keeping it real with her hair, you can't keep the afro up all the time!

Out of the eight movies shown throughout the week, my favorite had to be Black Caesar. Besides having one of the finest lead men in the entire festival (Fred Williamson), the movie had a somewhat "nowadays" flavor.

Tommy Gibbs, played by Williamson, has always been in the "racket", running numbers and errands to pay off dirty cops. With his street knowledge and New York Mafia connections, Gibbs starts a large movement to own the streets of Harlem.

Always taking out the right men, he becomes the only Black man everybody is afraid of. His only problems start when he falls in love and tries to help out an old school friend. His lady and best friend end up scandalizing his name, falling in love with each other, and he loses respect.

Even that can't stop him, though, he apparently has a ball of revenge in his throat he's got to get out. When he was younger, about 12, one of the cops he was helping pay off beat him for allegedly short-changing him. We all know the hero in the story can't be that kind of kid, so Gibbs has to even the score.

So, he works matters out so that he is paying the cop and gets the moral victory. I refuse to tell you the end, but I can't think of anyone who might be mad at the credits. The plot is a lot thicker than I have run down. Fred Williamson is great looking and the story is great, Black Caesar gets a whopping FIVE POUNDS.

As with any of these movies, you can most likely go to the nearest movie rental store and get one. Nothing can beat the theatre, thinking about popcorn aromas and the dollar fifty price. Maybe next year you won't miss them again. Like they say in the reviews business, "SEE YA AT THE MOVIES!"

This Day in Afrikan American History

February 9, 1906 Paul Laurence Dunbar (1872-1906), First poet to use Black dialect in his verse, dies.

--1971 Leroy "Satchel" Paige elected to the Baseball Hall of Fame.

February 10, 1957 Southern Christian Leadership Conference founded

--1966 Andrew Brimmer, the first Afrikan American to serve on the Federal Reserve Board, is born.

--1927 Leotyne Price, world renowned soprano, is born.

February 11, 1990 Nelson Mandela, leader of the movement toward democracy in South Afrika, released from prison after 27 years.

--1977 Clifford Alexander, Jr., First Afrikan American Secretary of State, confirmed.

February 12, 1909 National Association for the Advancement of Colored People, NAACP, founded after a riot in Springfield, Illinois

February 13, 1923 First Afrikan American professional basketball team, "The Renaissance", is organized.

February 14, 1817 Frederick Douglass (1817-1895), Afrikan American Abolitionist is born.

--1867 Morehouse College, is founded in Atlanta.

February 19, 1919 First Annual Pan-Afrikan Congress is organized by WEB DuBois in Paris, France.

February 21, 1965 Malcolm X (1925-1965) Nation of Islam leader, known also as El Haj Malik El Shabazz.

You go through so many changes as a child, then you grow up and discover that none of that stuff mattered, except for the impression it made on your mind.

--Joan Walton Collaso

Female Faculty Speak at Poetry Forum

By Randall Haddock
Staff Writer

Three of the universities most influential female educators, Ajuba Joy, Toni Thorpe, and Dr. Patricia Caple, Professor of Communications, presented well-known and original works of poetry at a recital recently.



Staff Photo
Ajuba Joy

The event, which was co-sponsored by Sistuh 2 Sistuh and the N.C. State Women's Center, was entitled "Words of Wisdom from Afrikan American Women."

Joy, who is the director of the Center for Health Directions' sub-

stance abuse prevention program, recited works she had written herself, stating she began writing upon her trip to Ghana, Afrika. Her poetry topics range from the insufferable conditions Afrikans endured, to the



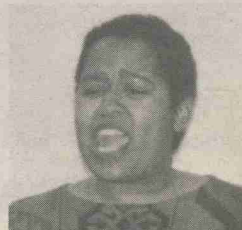
Staff Photo
Dr. Patricia Caple

contemporary relationships of '90s couples.

Thorpe, who is the arts educator at Stewart Theater, recited her own works as well. Her poetry is filled with energy, focusing on experiences she had throughout her childhood. She stated at the end of the program, "I dedicated most of my writings to my daughter because I

wanted to leave her something tangible behind."

Caple, who is also the artistic director of Thompson Theater enjoys dialect poetry. She recited works from well-known poets Margaret Lee and Sterling Brown. With every syllable that came from her mouth, she transformed those simple words into something mirac-



Staff Photo
Toni Thorpe

ulous.

Joy has placed a collection of works on display for all to enjoy. For more details about her exhibit, please call: Sistuh 2 Sistuh at 515-2012.

Eighth Annual Quiz Bowl Held

By Shawna Daniels
Cultural Editor

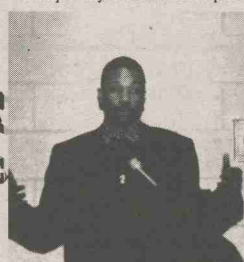
Who was the first Afrikan American to gain a Ph.D. from Harvard University? At what age did Martin Luther King, Jr. die? Who was the first Afrikan American multimillionaire? Who was the first Afrikan American to play Othello on Broadway?

On Feb. 20, members of Black Students Board (BSB), Society of Afrikan American Culture (SAAC), The Nubian Message (Nubian), Black Repertory Theatre (BRT) and Imhotep Academy came together to answer such questions in the eighth annual Quiz Bowl — sponsored by the Society of Afrikan Americans in Physical and Mathematical Sciences (SAAPAMS).

Kyran Anderson, Director of the Imhotep Academy, was mediator. The judges were Dean Daniel Solomon from Physical and Mathematical Sciences and Dr. Iyailu Moses, director of the Afrikan

American Cultural Center.

Competition didn't seem as bad as most expected, and the rounds went quickly as BRT triumphed



Koren Atwater/Staff
Kyran Anderson, the emcee for the quiz bowl

over BSB in the first round. The second round, with SAAC competing against staff members from the Nubian was fought to the end. SAAC claimed victory over the Nubian and advanced to the third round of competition against Black

Repertory Theatre.

The Imhotep Academy, a program for middle and high school students sponsored by the college of Physical and Mathematical Sciences, was also present to test their Afrikan American knowledge. The Imhotep-One Team out-answered the second team and waited to challenge the winner of SAAC versus BRT.

By twenty points, BRT lost to SAAC, who continued on against the Imhotep-One Team in the final round of competition. It was thought that this would be the most interesting match-up, but the SAAC team easily handled the Imhotep-One team. The high schoolers played well, but the team SAAC fielded just proved to be a little stronger on this evening.

Even though it started slowly, once the teams relaxed, the rounds seemed to gain a little rhythm. Everyone present at the Quiz Bowl competition learned something they did not know beforehand. Afterwards, the participants and the

UNIVERSITY TOWERS

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& SUMMER '96 755-1943

DWI MOCK TRIAL

presented by University Student Legal Services
and The Pre - Law Society
Wednesday, February 28th at 7:00 pm
in the Walnut Room located in the
Student Center on the 4th Floor.

Everyone is invited to attend a DWI Mock Trial which will be presented by local attorneys and presided over by a Wake County District Court Judge. Find out what could happen if you are charged with driving under the influence of alcohol. The Mock Trial is FREE, but the lesson you could learn is priceless. If you want further information please call University Student Legal Services at 515 - 7091.

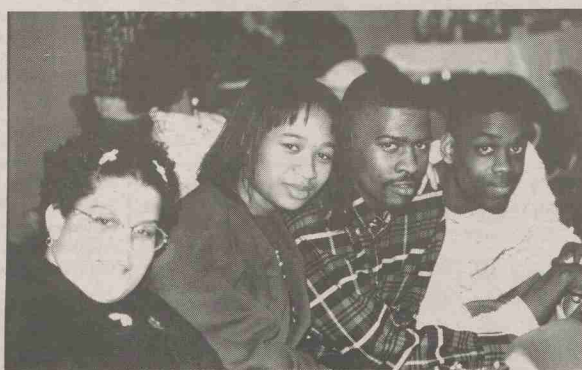
And God said:
Adam,
What hast thou
done?
and Adam
With his head
hung down,
Blamed it on
the woman

--James Weldon
Johnson

8th Annual SAA-PAMS Quiz Bowl



(Above) **The Black Students'
Board Team**



(Above) **The Nubian
Message Team**



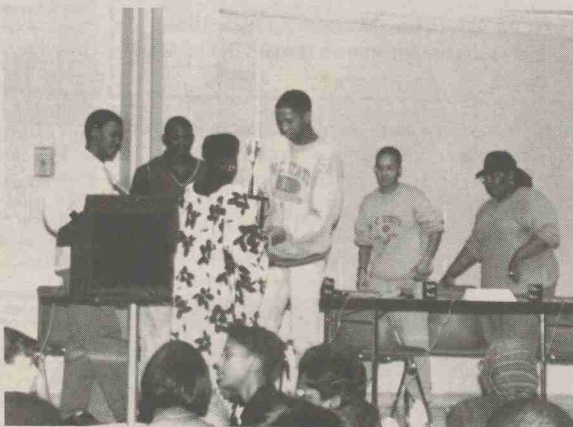
(To the Right)
**The Imhotep
Academy Team**



(Above) **The SAAC
Team**



(Above) **The Black
Repertory Theatre's
Team**



(Above) **The First Place
Trophy Being
Presented to SAAC**

Apathy is Easy

Apathy - 1. Absence or suppression of passion, emotion, or excitement.

2. Lack of interest in or concern for things that others find moving or exciting.

Apathetic - 1. Having or showing a little or no emotion.

2. Not interested or concerned; indifferent; unresponsive.

Sitting back watching life
pass me by
not active, uninvolved, don't really care.

The world is my oyster
the world is what you make of it
when letting life master you
and not mastering your life
your destiny is not yours to decide
while sitting on your rusty butt
the few do not become many
and it is those few,

Struggling, who make your road
easier.

So pick up the shovel and pike,
Pencil or pen, and let your voice
Be heard.

One voice can get their attention
One hundred thousand voices can
Cause action to be taken.

This is our time,
We must be a united front
And make our stand together.

CARPE DIEM

Frederick Ellis Frazier, Jr.

Do you have creative talents?

Do you draw or sketch?

Do you write poetry?

Well, if you answered yes to any one the above, then we want your work. The Nubian Message would like freelance contributions to add to the diversity of the publication (and besides, we would love to showcase the talents of fellow Nubians.) Send your appropriate contributions to The Nubian Message or come by the office in Rm. 372 of the AfrikanAmerican Cultural Center.

*All contributions will become property of
The Nubian Message*

I Only Want

I only want to please you, Lord.

I only want to place a smile upon
your face.

I only want to send sweet sounds to
your ears.

I only want to please your taste.

I only want to see your glory.

I only want to feel your grace.

I only want to go to Heaven.

I only want to stand in your presence;
in my place.

I only want to send you praises.

I only want to know and shout your
name.

I only want to feel the spirit.

I only want to dance up a holy flame.

I only want to spread your word.

I only want to be saved.

I only want to be in your blessed
family.

I only want your name to be praised.

Casper!

We realize that our future lies chiefly in our own hands. We know that neither institution nor friends can make a race stand unless it has strength in its own foundation; that races, like individuals, must stand or fall by their own merit; that to fully succeed they must practice the virtues of self-reliance, self-respect, industry, perseverance, and economy.

Paul Robeson

It is critical that we take charge of our own destiny and stop waiting for some unknown mythical being to come along and wipe racism from the face of this earth.

David C. Wilson

When you're a black woman, you seldom get to do what you just want to do; you always do what you have to do.

Dorothy I. Height

Condoms and Contraceptives

By Randall Haddock
Staff Writer

Contraceptives, which are used in the prevention of fetus conception, are a means of fertility control. Students who have already thought hard about the consequences and decisions involved with unwanted pregnancy understand how crucial choosing the right contraception can be.

Every day, babies are born to mothers who are too young or too emotionally immature to raise them. Many pregnant teenagers and their sexual partners never finish their high school career or pursue a college education because they need to support and care for their children.

Perhaps the most popular contraceptive used among high school and college students is the condom. When used correctly, condoms can be quite effective in the prevention of unwanted pregnancy and the transmittance of sexually transmitted diseases.

The main advantage to condom usage is it takes some of the burden off of women to provide birth control before intimacy. However, there has been several objections to con-

dom usage such as interruption of foreplay and decreased sensitivity of the male genitals.

The presence of the AIDS virus and its enormous growth rate in recent years has lead to increased condom sales.

Many schools have taken action to encourage their sexually active students to use condoms. For example, North Carolina State University and the University of Virginia have placed machines in rest rooms of residence halls to make sure their students are aware that using condoms is an alternative to having unprotected sex.

It is wise to have a thorough knowledge on the proper use of condoms and other contraceptives. However, if one is unsure about which contraceptive device to use, there are several questions that should be addressed:

1. Is it safe?
2. Are there any side effects?
3. Is it affordable?

If there are any questions about the information mentioned above, please consult a physician or Student Health Services at 515-2563.

Blackness is not a hairstyle. It is not a dashiki. Judge my blackness by the jobs that we have, by the money we are able to generate in the community.

Bertha Knox Gilkey

Why More Afrikan Americans Do Not Donate Organs?

By Randall Haddock
Staff Writer

In recent years, the number of Afrikan American organ donors has increased, but the number of Afrikan Americans who need vital organs outweigh the small number of Afrikan American who are willing to donate.

According to the United Network for Organ Sharing in Richmond, Virginia, there were only 388 Afrikan Americans who donated their organs to science-compared with 1950 Whites in 1993.

There are currently 11,481 Afrikan Americans waiting for organs compared to 25, 056 White patients.

There is a critical need for organ

donors. Why is it that Afrikan Americans do not want to donate organs?

Many physicians and researchers feel the reasons why Afrikan Americans are not organ donors include being afraid of the whole idea due to lack of information, racism, religious myths and misconceptions, and a distrust of those in the medical community.

When this question was brought to the attention of NCSU students, many cited the same reasons as the researchers. They also suggested that many Afrikan American people do not want to talk about the issue because of its relation to death. Senior Verna Wilkes replied, "There are many Afrikan Americans who are very superstitious about death.

They are afraid of the whole idea of talking about things that make them uncomfortable. Many of them do not want to sit and talk about it because it will somehow increase the possibility of dying before their time."

Many medical professionals stress that Afrikan Americans should become more educated about organ transplants and work together to save each other lives. Physicians believe that Afrikan Americans must realize the importance of donating organs to give those who will otherwise die, a second chance at life.

If you have any questions about organ donation, contact the United Network for Organ Sharing at 1-800-622-7434.

Breast Cancer and Early Detection

By Tamera Griffin
Health Writer

It is estimated that at this very moment, more than half a million American women have undetected breast cancer, a disease that is one of the leading cancer killers of women. This year alone, more than 46,000 women will die and one in nine women will become infected.

An overwhelming number of younger women believe that breast cancer only affects the population of older women, however, this is a huge misconception. Women between the ages of 20 and 40 should examine their own breasts monthly, and should have a doctor's examination at least once every

three months.

What is a mammogram?

A mammogram is a picture of the breast produced by an X-ray technique called mammography. It is performed in an upright position with each breast placed between two shields adjusted to chest level. The breast tissue is firmly compressed between the two shields for a complete view of the whole breast. There are usually two or three views taken of each breast. A more dense, irregular area than the surrounding breast tissue is an indication of cancer.

What about the radiation risk?

There were many questions raised during the mid-1970's con-

cerning the radiation doses used in screening mammography. Studies show that there are no recorded cases of breast cancer linking to the screening mammography process. According to experts, in women age 40 and over, a two view examination of each breast has a dose of 1 rad or less.

Although breast cancer has proven to be quite fatal when left undetected, the good news is 9 out of 10 women can survive. The key to prevention is early detection, either through mammography or self-examination. Staying alert to changes of any kind in the breast, such as the discovery of lumps, can lead to a much healthier and longer life for women of all ages.

Breaking Free ...

From The Chains of Weight Obsession (3 Program Times)

Each session consists of a speaker followed by an opportunity to talk with a Professional if so desired.
(Screening opportunities, etc.)

DATE: Tuesday, February 20th
TIME: 7:00 To 9:00 Pm
PLACE: Carroll Study Lounge (Open To Campus)
PRESENTER: Marjorie Howe, CCSW
(Certified Clinical Social Worker)

SCREENING ASSISTANCE: NCSU Counseling Center
OTHER ASSISTANCE: Center for Health Directions, Dietitian from University Dining

DATE: Thursday, February 22nd
TIME: 7:00 To 9:00 Pm
PLACE: Women's Center - Nelson Hall
PRESENTER: Dr. Molly Hays Glander, Ed D, CSAC
(Certified Eating Disorders Specialist)

SCREENING ASSISTANCE: NCSU Counseling Center
OTHER ASSISTANCE: Center for Health Directions, Dietitian from University Dining

DATE: Friday, February 23rd
TIME: 12:00noon to 2:00pm (Bring Lunch)
PLACE: Student Health Service - Room 408
PRESENTER: Dr. Lee Salter
NCSU Counseling Center

SCREENING ASSISTANCE: NCSU Counseling Center
OTHER ASSISTANCE: Center for Health Directions, Dietitian from University Dining

Co-sponsored by: NCSU Counseling Center, Center for Health Directions(Student Health Service), Housing and Residence Life, University Dining and the Women's Center
Presented in conjunction with the National Eating Disorder Screening Program.

No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.

Booker T. Washington

"YOU ARE NOT ALONE"

Have You or a Friend ever had Sex Against Your Will?

If so it may lead to:

- difficulties with your sexual partner
- feelings of shame, guilt, fear, powerlessness, depression
- difficulty in school or at work

If you need help healing from a recent or past sexual assault or relationship violence ...

INTERACT has office hours on NC State Campus at the Student Health Service

Just call for an appointment
Ask for Marianne Turnbull
515-9355

Or you may call INTERACT directly and ask for the NC STATE Crisis Counselor
828-7501

Afrikan American Women: Body Weight and Image

By **Tawana N. Myles**
Health Editor

Although women come in all shapes and sizes, there is an abundance of large Afrikan American women in our society. Being heavy may be traced all the way back to our ancestors in Afrika. Unfortunately, it also causes many women both physical and emotional grief.

Every day, the media has a major impact on the way Afrikan American women view themselves. From commercials, to TV shows, to videos, the epitome of a Afrikan American woman is not portrayed as strongly as it should be. The media is constantly contradicting her by either making her sexy but unintelligent, or sophisticated and smart but unattractive. This can have a detrimental effect on the physical and mental well-being of many Afrikan American females. It can also lead to eating disorders such as anorexia bulimia.

It is important for women to take a long look at their bodies. To be large and physically and emotionally healthy is acceptable. However, if being overweight causes health

problems or emotional and mental distress, it is time to seek help and lose weight.

The National Center for Health Statistics reports that over thirty percent of the Afrikan American popu-

the ideal body weight for their height, age, and frame. Surprisingly enough, sixty percent of Afrikan American women between the ages of forty-five and seventy-five weigh more than they should.

physicians calculated ideal body weight by using white males. In 1990, the Dietary Guidelines for Americans was updated. For example, a person that is five-foot-four should weigh between 111 and 146 pounds if he/she is between the ages of nineteen and thirty-four, and 122 to 157 if he/she is over the age of thirty-five. These tables are controversial because "ideal body weight" is impossible to determine. Thus, the original table did not even distinguish between men and women's bodies! The table ignored the fact that women naturally have more fat on their bodies than men do. Therefore, it is better to rely on individual judgment as to whether being overweight should be addressed or not.

The Afrikan American community has always been more acceptable to large women than White America. Traditional Afrikan societies actually celebrated and glorified largeness. It was seen as having health, prosperity, and wealth. In contrast, White America sees largeness as being disgusting and large people are generally looked down upon. White women are encouraged to be thin and even waife-looking. Although largeness is accepted more

in the Afrikan American society, there are negative consequences to being overweight that cannot be ignored. Excess weight puts Afrikan Americans at higher risk of diabetes, strokes, heart disease, hypertension, and other life-threatening health problems.

Despite all the negative aspects that seem to go with being overweight, Afrikan American women need to make a healthy choice between loving themselves for who they are, or losing weight. It cannot be denied that there are many full-figured Afrikan American women who are healthy, both physically and emotionally; and are equally comfortable with their appearance and their self-esteem. Size and shape do not dominate their lives. Yet, it is important to realize that if a poor health is a factor, ignoring it can only increase the chances of mental trauma and physical illness.

No matter what size an Afrikan American woman is, being happy with herself and the overall image she portrays is important in maintaining a healthy and productive life.

*Information from Body & Soul . copyright 1994.

Black	Stats
	• Over 30% of the Black population is overweight
	• 45% of Black women are obese
	• 20% of Black Women have the ideal body weight for their height, age and frame
	• 60% of Black women between the ages of 45 and 75 weigh more than they should.

lation is overweight. Forty-five percent of Afrikan American women are obese, while twenty percent have

The calculation of "ideal body weight" should be questioned as to how valid it really is. In the past,

Any Student Interested in Being a Health Writer for The Nubian Message, please call 515-1468 and ask for Tawana Myles, Health Editor.

HE CAN'T THINK WHEN YOU DRINK

DRUNKENNESS IS NO EXCUSE

By the NC State Center for Health Directions and the Department of Housing and Community Life.
A grant from the Office for the Improvement of Post Secondary Education.

**When I Know The Power
of My Black Hand**

I do not know the power of my hand,
I do not know the power of my black hand.

I sit slumped in the conviction that I am power-
less,
tolerate ceilings that make me bend.
My godly mind stoops, my ambition is crippled;
I do not know the power of my black hand.

I see my children stunted,
my young men slaughtered,
I do not know the power of my black hand.

I see the power over my life and death in
another man's hands, and sometimes
I shake my woolly head and wonder:

Lord have mercy! What would it be like..to be
free?

But when I know the mighty power of my black
hand
I will snatch my freedom from the tyrant's mouth,
know the first taste of freedom with all the force
of my lungs,
christen my black land with exuberant creation,
stand independent in the hall of nations,
root submission and dependence from the soil of
my soul
and pitch the monument of slavery from my back
when I know the mighty power of my hand!

Lance Jeffers

****Know the mighty power of your black hand**

**When Our Institutions of Higher
Education Decide Not to Educate**

Anonymous

At what period of time does an institution of higher education decide not to educate students? When their set quota is reached? When the student is seen as a financial burden? Or when it is decided that the student has too much education?

The reason for these questions is that I have been trying to get admissions into an institution of higher education, namely North Carolina State University. I have not been successful. Either I have not convinced this institution that I am admissible, or this institution does not think I am a financial gain. I really cannot answer these questions.

To clarify my situation, let me give you some facts: I applied to the graduate program here at NC State, (I will not name the program) I submitted everything by the appointed deadline. Since that time I have gotten the "run around". The sad part of this story is this particular program is not what you would expect.

There is no curriculum, only one course is required, the rest of your courses are to be found on your own. You, as the reader is probably asking, "why would you want to be in a program like that." I thought it would be a great program considering the locale of the university.

The program director is not in touch with the students as most of them are here at NC State. He cannot answer any of the student's questions, let alone address any of their concerns, and I have had the pleasure of seeking his advice, none was given. The sensible thing you as the reader may think is to leave.

That, my fellow reader is what this program director would like to see you do, especially if you are a minority student. This particular program has a poor history of accepting and graduating minority students.

So far the total for both categories is none. It gets better, this program

has been successful in keeping its record.

Now back to my situation, I have been told that I did not have the qualifications to be admitted. When I asked what those qualifications were, I could not get a response. I have also been told I could not do the course work, when I was successful in completing the courses with high grades, there was no acknowledgement.

I was told by one professor in this program to go to another institution, (an Afrikan American institution I will not name), because that institution was where I was best suited. I was best suited because I was Afrikan American. She told me with all sincerity and frankness there was no faculty member in this department that could work with me.

The program director himself told me, "If I intended to get a Master's degree here at N.C. State, it would not be in that particular program. It would have to be in another program or I could leave the university. I was also asked, "is it necessary that I get a Master's degree and what was I going to do with it?"

Each semester is just another added chapter to what I call the "thrilllogy". I have completed enough hours to receive my Master's degree, except for submitting my thesis. I have been forewarned that my thesis would not be accepted because it is considered by the "powers that be" that I cannot write.

To satisfy my critics I decided to take a few English classes and at the same time work towards a degree in that subject. I did not get accepted, part of the reason is that I already have two degrees. Can you believe it? I already have two degrees, so the other "powers that be" decided that I did not need another one.

So this is the topic of this commentary, when does an institution of higher education decide that students are not worth educating. I

believe it is when that student is seen as financial burden or they pose as a threat to the system. What does that mean? It is a practice at this great institution not to allow a student who has an outstanding debt to register for classes.

If that student cannot register for classes, he or she cannot receive financial aid, if they cannot receive financial aid, they cannot attend school. There is no exception to the rule.

This is the decision not to educate a student. In my case, I am a threat to the system, I already have two degrees. Meaning as an Afrikan American male, I am not supposed to have too much education.

In other words, I have reached that accepted level of education an Afrikan American male is "supposed" to have. This idea is wrong, but it is an accepted idea here at NC State. I am sure that the administration would argue this point I have raised. The administration would probably use the color-blind, and equality theory to prove their case.

From where I stand and from what I have encountered, I argue not true. Each student is aware that money is a big issue here at NC State, they recently increased the tuition and many students will not be able to return. Believe me when I say that when a decision is made to educate those students who cannot afford the tuition, that decision will not be favorable to them.

In closing, do not allow yourself to fall into the category of being a student with too much education posing a threat or a student that is a financial burden to this institution of higher education. There are rules within the rules to keep you out and no one in an administrative position will take the time to explain the rules, because they are made up from one semester to the next.

**more opinions on
page 11**

Published by the Student Media Authority of
North Carolina State University

Editorial Policy

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.

The Nubian Message is published on the 2nd and 4th Thursday of each month during the Fall and Spring Semester, except during holidays and exam periods.

Letters to the Editor

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.

The Nubian Message will consider fairly all "Letters to the Editor" submissions, but does not guarantee publication of any. All letters become property of *The Nubian Message* and are subject to editing for space and style.

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

Life is Too Short

By Nikki Hird
Guest Writer

Loosing someone close to you is a devastating experience. On Monday Jan. 15, I lost my dear aunt who was both my idle and inspiration.

To say her death was a shock to me is an understatement. I held the phone in disbelief as the details of her death left my sister's mouth and went in one ear and out the other. When I realized what my sister was saying was true, all kinds of questions ran through my mind.

What do I say to my mother who has just lost her sister with whom she talked on the phone for hours each and every day? What could bring about such a sudden and unexpected death? And most of all, why?

You see, born February 29, 1948 Aunt Doris was only forty-seven years old when she died. 1948 was a leap year, so we constantly teased

her about being just eleven years old. February 29 brings in what would have been her twelfth, but she won't be opening any gifts this year.

Most of all, I feel like a professional athlete who has just lost my most faithful fan. No matter what I did, no matter how big or small, she was there to cheer me on. She was the one who found the numerous scholarship possibilities, and cried tears of pride when I got them. She was the one who baked my birthday cakes ever since I was a little girl. But she won't be baking me one this March 20.

Four days passed, before I left for Maryland to attend her funeral. In those four days, I had convinced myself I was fine and I had to be strong for my mother's sake. But as I got closer and closer to home, the straw fort I had built around my feelings was falling like a strong windstorm was coming through. Luckily, a very special friend had volunteered to accompany me on

my long trip home. I thank you.

I arrived late that night. By the time I got there the entire family had assembled at Aunt Doris' home after the wake. I walked into the house, fell into the first arms I could find, and burst into tears.

Being in her home and realizing I had just seen her there a week before her death, but would never see her there again was unbearable. But the hardest part was searching the house for my mother, finding her watching Aunt Doris on a video tape of our last Christmas dinner, and not knowing what to say.

It finally hit me that the aunt who saw so many of her dreams through me was gone. I had to accept the fact that her dream to see me graduate from college had been shattered (at least physically). I would never be able to hear her call me "Niecey" again.

From all this, I have learned that just because she is gone that does not mean she can not continue to be

an inspiration in my life. The numerous deeds she performed here on earth are unforgettable. Of all the things I've learned from her death one stands out clearly in my mind—life is too short.

Death only promised one thing as it knocked on Aunt Doris' door—that it would be back. It may be for you or even for me. Will you be ready?

Though tearful eyes, I challenge all of you to take a look at your lives and realize tomorrow is not certain. Live each day like it is your last because it just might be. Learn the importance of family and who your true friends are. They will always be there. Treasure those who love you for who you are and not who they wish you were. Always do your best because that's all you can do. Finally, remember that "God has not called us to see through each other, but to see each other through" (anonymous).

Life is too short.

Go Ask Mama

We found Mama out on Hillsborough Street a day or so after the Carolina victory and we asked Mama what she thought about the way NC State students chose to celebrate victories.

MAMA:

Well, in my day, young people got just as excited about winning games and things as they do now. The only difference is the way we expressed our joy. Nowadays, too many students think that just because they are students they have the right to destroy other people's property or make general nuisances of themselves just to celebrate or try to show their team spirit. They make the campus look like a big mess and annoy our neighbors in the community. Is this what a college education teaches? I don't see any groups of students going around cleaning up after themselves when they drape toilet paper from all the trees. This behavior could be considered savage and barbaric, but NCSU students think its "all in the name of fun." Tell that to the people who have to clean up after you. Ya'll ought to grow up. And that's the truth.

Individual Want Versus Community Need

By Ricky Livingston
Guest Writer

Sweet communion; Linell Cady in her essay, "A Feminist Christian Vision" gave one of what the best definitions of relational love is. Of which I use to think all Afrikan sisters and brothers knew about and had been raised by.

"Love is a mode of relating that seeks to establish bonds between the self and the other, creating a unity out of formerly detached individuals. It is a process of integration where the isolation of individuals is overcome through the forging of connections between persons.

These connections constitute the emergence of a wider life including yet transcending the separate individuals. This wider life that emerges through the loving relationship between selves does not swallow up individuals, blurring their identities and concerns. It is not an undifferentiated whole that obliterates individuality.

On the contrary, the wider life created by love constitutes a community of persons. In a community, persons retain their identity, and they also share a commitment to the continued well-being of the relational life uniting them."

How many of us have experienced this form of love(read the excerpt again and think.) This form of love is the seed of life most of us desire. But too many of us have a tendency to find remnants of this seed and instead of planting it to allow it to grow and blossom and spread, we selfishly keep it. We watch as it withers and dies in our possession never giving it the light of communion or the waters of life.

This is the state of being many have been relegated to: vain, greed, sarcasm, apathy, nihilism. These have become the seeds we plant.

We go into groups, organizations or orders not seeking to shape them with our ideas or energies but to become puppets of the routine, slaves to the structure they represent. Regardless of the group identity: Alpha, BSB, Delta, KBO, SAAC, or USF the individuals remain the same, unattached and socially unconscious.

Even if the group contains an outstanding program for direction and growth, the people who represent this program are either self-absorbed, power hungry, puffed up or truly at a loss of knowing how to relate to others. Their ideas of love and connections are rooted in images of authoritarians rule nurtured by the praise of white supremacy.

They have set themselves up as monarchs in a kingdom of the dead and dying. They do not set out to build cooperative communal constitutions but only negro dictatorships. Have we not learned from our ancestors' accomplishments and failures? Do most of us not respect or understand history enough not to repeat it?

Brainwashed negroes, illiterate gangsters, bourgeois black anglosaxons, pseudo-nationalists, want-to-be afrocentrists and religious fools have to many examples in our past. Why must they be so persistent in our present.

Nostalgic for a sense of place and belonging and togetherness I want Black folks to know again as I learn anew the meaning of struggle. I

would want us to understand that even in this setting as college students, we are still a part of Charlotte, Fayetteville, Zion, or Asheville. When we go home, these communities we were raised in are still there; changing, shaping, and pushing out the reality that the people of today have to deal with.

I do not care how high you reach your shoes will still be rooted in your beginnings. This becomes clearer to me every time I go home. I was home for less than 29 hours last week and I became aware of drive-bys, drug killings, gang violence, poverty, death, sickness, single parenting, widowships, teen pregnancy, shacking, attention deficit disorder (ADD), loneliness, pain and grief and this was all in my family alone.

So why is it that most of us come here and try to pretend our homes do not exist? And if you acknowledge your family and community and what is going on in those war zones, what are you doing to prepare yourself to be able to go back and deal with it? I am getting my degree in engineering ... and? I am studying to be a doctor ... and? I am a member of this or that ministry or fraternity or sorority or organization or honor society ... and? What are you doing to prepare to deal with your family and/or your community?

We no longer have segregated communities imposed on us. (We just happen to live in the same neighborhoods). We no longer have to be worried about lynchings (just drive-by shootings or imprisonment). We no longer suffer from a dilapidated segregated school sys-

tem (just an integrated, for those who can't afford private schooling, system that dilapidated for all economically impoverished people). The more things change the more they remain the same.

Different mask, different names, it still is the same game. People say we were united back then because of the overt oppression we experienced. If only those people would wake up to the postmodern world and stop looking for dogs and hoses and jelly roll red-neck cops and look at the glass ceilings, crime bills and red-neck politicians (Dole=Buchanan), then maybe more would come around and wake up.

The intellectual Cornel West, an influential Afrikan scholar committed to liberation struggle, calls attention to the crisis we are facing in his discussions on postmodernism; commenting on the nihilism that is so pervasive in our communities:

"Aside from the changes in society as a whole, developments like hedonistic consumerism and the constant need of stimulation of the body which make any qualitative human relationships hard to maintain, it is a question of a breakdown in resources, what Raymond Williams call structures of meaning. Except for the church, there is no longer any potent tradition on which one can fall back in dealing with hopelessness and meaninglessness.

We can begin to re-build Afrikan communal feelings and Afrikan community by returning to the practice of acknowledging one another in daily life. The phrase, "don't look down, look at me when I'm talking to you," is a part of a gesture

of resistance undoing years of racist teachings that had denied us the power of recognition, the power of the gaze.

These looks opposed the internalized racism or alienated individualism that would have us turn away from each other, mimicking the dehumanizing practice of the whites. Another important practice we need to reconstruct is the sharing of stories that taught history, family genealogy, and facts about the Afrikan American past.

We need to call attention to those Afrikan American artist who successfully attract diverse audiences without pandering to a racist white capitalist consumer market while simultaneously creating a value system where wealth and fame are not the measure of success. One of the most important struggles is to challenge materialistic thinking in Afrikan life. Money is not life.

It is not our roots or our blood. We need to stop being so preoccupied with what career will make money and redirect our thinking to what will sustain a wholistic and healthy life. Greed will never be enough.

It is always the right time to begin anew in thinking and in practice. Become aware of the community's needs and take action. Do not be a bystander or the cause of our grief. We need to sing again the battle songs and the spirituals that remind us how to get back into the struggle for one another and for love.

Contact SAAC (Society of Afrikan American Culture) if you are serious. Come by Room 366 of the Afrikan American Cultural Center.

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