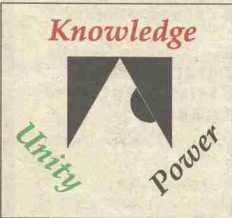


THE NUBIAN MESSAGE

Volume 5, Edition 13
November 21, 1996

[Edition 14]

The Afrikan American Voice of North Carolina State University



What's Goin' On?

Society of Afrikan American Culture

SAAC will have its bi-monthly meeting today at 7:00 p.m. in Room 375 of the Afrikan American Cultural Center.

Delta Sigma Theta Sorority

The Mu Omicron Chapter of Delta Sigma Theta invites you to a "Resume Writing and Career Planning Workshop on Thursday, November 21, 1996, in Room 126 (Multi-Purpose Room) at 7:30 p.m. of the Afrikan American Cultural Center.

New Horizons Choir

The New Horizons Choir will present their fall concert on Sunday, November 24 at 4 p.m. in Stewart Theatre. This program will feature contemporary gospel music and spirituals. Tickets are \$2 for NCSU students and faculty/staff and general public \$3. For more information call ticket central at 515-1100.

Kwanzaa Week

Kwanzaa week will be held Dec. 2-6 at 7:00 in Rooms 126 or 356 of the Afrikan American Cultural Center. Organizations participating this year are Afrikan American Heritage Society, Delta Sigma Theta, Students for the Advancement of Afrikan American Studies, Amandla, Omega Psi Phi, Society of Afrikan American Culture, Kemetic Benu Order, Alpha Kappa Alpha, Alpha Phi Alpha, Student Mentor Association, DanceVisions and Association of the Concerns of Afrikan American Graduate Students.

IRC Hopes for New Dining Hall on East Campus

Danielle Beatty
Staff Writer

Approximately one out of four students that live on East Campus, excluding Wood and Avent Ferry, are freshman required to purchase a meal plan. There are 1,151 residents living on East Campus (excluding Avent Ferry and Wood) of which 320 are freshman.

The Student Senate and the Inter-Residence Council feel that Clark Hall is an excellent location for dining facilities. There is a need for additional dining facilities on this campus to sufficiently serve the residents.

Currently, Fountain is the only dining hall on campus that serves breakfast, lunch, and dinner to all students. One problem is the distance of the Dining Hall from students who live on East campus. The walk from East Campus to Fountain on West campus is neither safe nor conventional. To solve this problem, busing was brought up as an option, but university officials decided it was not a feasible idea.

Another recurring problem is space — there may not be enough room for everyone to eat. University Dining extended Fountain's hours so that students would have more time to get to the dining hall and other



LaTonya Dunno/Staff

Harris Lot: The New Home for Clark Hall

eating locations.

Danielle Greco, Resolution Sponsor of the IRC/NRHH Liaison, said that this "still does not solve the problem."

Last year a handful of Avent Ferry residents had meal plans that allowed them to eat breakfast and lunch at Case Dining Hall. This year 219 Avent Ferry residents have meal plans even though Case only has 162 seats, and already serves 352 athletes.

"Around 5,000 students have meal plans, and 2,000 [of them] go to the Dining Hall. What happened to the other 3,000 students?" Greco said. If University Dining makes

dining more accessible to students located across campus, this number would definitely increase.

The proposed East Campus Dining Hall would seat 220 students. With the completion of the new Student Health Services building tentatively scheduled for the Fall semester of 1998, University Dining hopes to be able to move into the vacant Clark Hall space, a space that is up for grabs and whose ultimate occupants are determined by the decision of the Space Planning and Management Department.

see Dining page 2



Koren Atwater/Staff

Clark Hall: Home of East Campus Dining Hall?

Tuition Increase Continues to Help Improvements for Library

By LaTonya Dunn
Editor In Chief

In the fall semester of 1995, N.C. State students were warned about a possible tuition increase of \$400 to be instituted in the fall semester of 1996. The increase was approved by the Board of Trustees which divided funding between financial aid and NCSU libraries, although the Faculty Senate voted to have a portion of the increase go toward faculty salaries.

Funding for the libraries was split into four main areas. "A majority of the money," Dr. Jinnie Davis, Assistant Director of Planning and Research said, "went into collections." This would include buying more books, journal subscriptions, supporting new academic programs

and placing journals on an electronic database system.

Another area of improvement

147 hours weekly, where in the past, it remained opened 107.5 hours.

With the addition of extra hours,

UNC-Chapel Hill and Duke to find books, load them into a truck, so the student could receive the needed textbook within 24 hours. If it was a journal, then it could be faxed over immediately.

A third area of improvement is the switch from microforms to digital databases. With this conversion to electronic database, Dr. Davis hopes that students living in residence halls will have access to the system, hoping that more work stations can be placed on campus, while having staff to bring the system up on the network. Next year, the library is planning on an electronic reserve system through the network. This system

see Library page 2

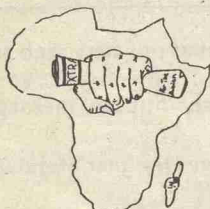


Koren Atwater/Staff

D.H. Hill Library: More renovations are in order

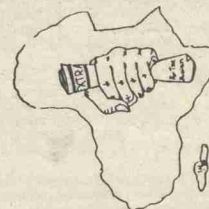
was ways to get to the library and retrieve information. Now, the library remains open twenty-four hours for N.C. State students only,

more staff was needed, as well as the addition of security officers. The service has hired a student from North Carolina Central University,



• Dr. Clifford Griffin, faculty member at NC State, speak on Haiti: A Real Perspective. See page 4 for more details.

• Read more about the status of health education on page 5.



Dining continued from page 2

If the space is given to University Dining they will start construction immediately after Student Health Services vacates the premises. In order to get a full understanding of the situation and the concerns from the students' point of view, University Dining called on a public relations firm to set up four focus

groups with students here on campus. These meetings concluded that there is a definite need for another dining hall that is closer and will take some of the load off the Fountain Dining Hall. Hopeful that they will get the space, University Dining has already contracted RGG Architects.

Library continued from page 2

would put reserve material in digital form, so this would also illuminate the hassle of waiting for another student to return the material.

The last area of improvement was to extend service desk and branch library hours. This would mean hiring additional staff to assist anyone who needed it. Most libraries that remain open twenty-four hours do not have staff available to help people out, where at NCSU, there will be staff available twenty-four hours to assist those

whom need it. The improvements to the library will bring NCSU up to speed with other university systems. Currently the library is undergoing an upgrade of the fire alarm system, major lighting improvements, improving telecommunication access, upgrading furniture and equipment, making a smoke-free building, merging reserve room and current periodicals to the main floor service and merging documents and general reference collections also to the main floor service.

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, Dr. Lawrence Clark, Dr. Augustus McIver Witherspoon, Dr. Wandra P. Hill, Mr. Kyran Anderson, "Dr" Hughes Suffren, Mr. Lathan Turner, Dr. Iyailu Moses and all those who walk by our side as we continue to make our journey to true consciousness.

Kiapo: Afrikan American Pledge of Allegiance

Our unity in sisterhood, brotherhood and struggle is profound, principled and forever. Our struggle is constantly and continually against the oppressor, and against all in us which is in contradiction to our values and the choice we have made. We choose the liberation of our people as our life goal, and struggle as the method to achieve it. Our choice is conscious, full and free, and we accept all risks and welcome all rewards it brings. We have nothing better, more revolutionary or rewarding to do with our lives than to bring into being a new world, a world in which we, our people and our children can live, love and create fully, and stand and walk in a warmer sun.

THE NUBIAN MESSAGE

The Afrikan American Voice of North Carolina State University

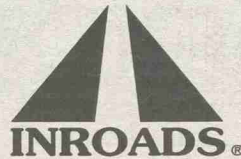
Editor in Chief: LaTonya Dunn
 Managing Editor: Carolyn Holloway

Editorial Staff
 Sports Editor: Akiya Suddiman
 Opinions Editor: Kimberley Peltaway
 Health Editor: Randall Maddock

Production Staff	Business Staff
Circulation Director: Doug Edwards	Business Manager: Carolyn Holloway
Copy/Desk Chief: Jerry L. Blackmon II	Sales Director: Toby Hunter
Chief Photographer: Koren Atwater	Sales Manager: Radiah Gooding
Ads Production: Rodney Williamson	Account Executives: Anthony Norman, Leon Marshall

Mailing Address:
 Room 372 Witherspoon Student Center/AACC
 Box 7318, NCSU Mail Center,
 Raleigh, NC 27695-7318
 (919) 515-1468

As we are very committed to accuracy in our reporting and writing, we appreciate reports of any errors you may spot. To serve the community accurately and effectively, your feedback would be greatly appreciated. Please use the above address to do so.



CHALLENGING CAREER OPPORTUNITIES AND LEADERSHIP TRAINING FOR AFRICAN AMERICAN, HISPANIC AND NATIVE AMERICAN TALENTED YOUTH

INROADS is seeking qualified applicants now for paid summer internships with major Triangle corporations:

- * High School Seniors or College Freshmen - Juniors (with at least 2 summers available before graduation)
- * Business, Computer Science, Engineering, Science Interest
- * 3.0 Cumulative Grade Point Average

INROADS ANNUAL RECRUITMENT FAIR

SATURDAY, NOVEMBER 23, 1996
 NORTH CAROLINA STATE UNIVERSITY
 POE HALL
 RALEIGH, NORTH CAROLINA
 1:00 - 3:00 P.M.

INROADS develops and places talented minority youth in business and industry and prepares them for corporate and community leadership.

For additional information call (919) 782-8839.

Conversations

Having Our Say

"In The Company of Ourselves"

Conversation Leaders: Denise Wimberley, Dr. Paul Bitting, and Janet Howard

(3rd in a 4-part Lecture Series)

Monday, November 25, 1996, in Room 356;
 Afrikan American Cultural Center

How do Afrikan American single women cope? Peacefully? Joyously? Lonely?

*Sponsored by Center Stage and the Afrikan American Cultural Center

"Having Our Say" is supported by grants from the North Carolina Arts Council, a state agency. Center Stage is supported by the United Arts Council of Raleigh and Wake County with funds from the National Endowment for the Art's Local Arts Agencies Program (a federal agency), Wake County, and the United Arts Campaign.

GRADUATE STUDENTS ARE URGENTLY NEEDED

to assist in the Afrikan American Cultural Center Library. Two Graduate Assistanships are available for qualified graduate students. To apply, interested graduate students should contact Dr. M. I. Moses at 515-5210 or in Room 363 of the Afrikan American Cultural Center.

Sigma, Zeta, Alpha Sleepout

The brothers of Phi Beta Sigma Fraternity, Inc., Alpha Phi Alpha Fraternity, Inc., and the sisters of Zeta Phi Beta Sorority, Inc., will have its annual Sleep Out for the Homeless on Dec. 28 p.m.- 8 a.m. in the Tucker Beach area (between Owen and Tucker Halls). Interested volunteers should contact Tyrone Hughes at 512-6992 or Daniel Squirewell at 512-6083.

UNITED STUDENT FELLOWSHIP

Invites YOU to come Worship With Us!
 Worship Service is held every Sunday Morning @ 11:00 a.m. in the Afrikan American Cultural Center. Come Worship With Us.

Check **THE NUBIAN MESSAGE** out at our new web site:

http://www2.ncsu.edu/ncsu/stud_pubs/nubian_message

Courtesy of John Dawkins. Our Web Page Designer/Maintainer.

SPORTS

Wolfpack Faces Wake Forest in Last ACC Game

By Alvin Sturdivant
Sports Editor

Despite only two victories this season, the Wolfpack has a lot to look forward to as Wake Forest enters Carter-Finley Stadium on Saturday. The Wolfpack has faced off with the Deacons for the past 86 consecutive seasons and hold a 54-29-6 lead in the series overall.

In their past eight meetings, the Pack has defeated Wake Forest by very large margins with the smallest coming in 1993, 34-16. Last season the Wolfpack defeated Wake 52-23. Wake picked up their last win over the Wolfpack in 1987 (21-3) in Winston-Salem.

The Deacons have not come out victorious in Raleigh since 1984, when they defeated State 24-15. The Deacons closed out last season with a 1-10 record and come into Saturday's match-up with an impressive come from behind victory over Duke last weekend, and a seven game losing streak prior to that.

In last season's game Demon Quarterback Rusty LaRue put a

record breaking air attack on the Wolfpack, but Wake was unable to constrain the Wolfpack offense as they exploded for a 52-23 win to end the season.

Despite LaRue's record breaking 545 yards, State's Terry Harvey threw for five touchdowns, all in the first half, with three of those coming in the last 5:26 of the first half. The Pack intercepted two LaRue passes and played one of its best games of the season.

Wake Forest rushed for only 13 yards on 10 attempts with seven of those by LaRue himself. The Wolfpack and the Deacons combined for 1,144 yards of total offense last season. 586 of those yards accumulated by N.C. State.

"State has an explosive offense that has put points on the board against a number of very good defensive teams. They have a great deal of speed at the receiver spots and in the backfield, and their quarterback seems to be settling into his role and playing with a lot of confidence. Our defense will have to play one of its finest games in order to contain them

[NC State]. Hopefully, we can build on our win over Duke as we prepare this week. We'll need to have an excellent week of practice and not allow ourselves to enjoy last week's win too much. To close out our season with back-to-back wins would give us a real lift as we head into our off season program and start building toward 1997." Wake Forest's Jim Caldwell said.

Wake Forest had an impressive victory over Northwestern early in the season and will have to play in the same fashion in order to defeat the Wolfpack on Saturday. A win over the Wolfpack will put Wake at 4-7 on the season.

The Deacons have not won more than three games since 1992 and the Pack hopes to help them continue that streak. Wake Forest is coming off a victory over Duke and the momentum may be flowing in their favor, but the Wolfpack hopes to bounce back from their loss to Clemson and close their ACC play on a victorious note. Kickoff is at 1:00 p.m. in Carter-Finley Stadium.

Wolfpack Falls Short in Textile Bowl

Staff Report

The Nubian Message

Four key turnovers and failure to execute on several possessions by the Wolfpack escalated into a 40-17 loss to Clemson in the Textile Bowl. Leading the Wolfpack was Senior split-end Jimmy Grisset, who caught seven passes for 146 yards. Quarterback Jamie Barnette was 13-of-36 for 271 yards. N.C. State totaled 348 yards on the day, but mistakes led to yet another defeat.

State only trailed 10-9 in the third

quarter, but the Tigers exploded on offense to defeat the Wolfpack. Punt returner Tony Scott fumbled two punts that led to two Clemson touchdowns but, on the other hand, Senior kicker Marc Primanti hit three field goals to extend his ACC record to 20 consecutive field goals. Primanti is now one of five finalists for the Lou Groza Collegiate Place-Kicker Award to be given at the end of this season.

Wolfpack Women Advance to Second Round of NIT

Staff Report

The Nubian Message

Despite 16 second half turnovers and 26 for the game, N.C. State's women's basketball team dominated Appalachian State behind the efforts of freshman Katie Smrka-Duffy. Duffy lead the Wolfpack with 28 points and 13 rebounds in the Pack's season opener, and her college debut game. Duffy played very impressively, driving straight through the Mountaineer defense, scoring easily from beyond the perimeter, as well as inside the paint. The Wolfpack dominated the game from start to finish, taking a 17-point lead within the opening minutes of the game, and eventually defeating Appalachian 79-50.

Wolfpack Senior Co-Captain, Jennifer Howard, who has been a serious threat to Pack opponents in the past, was held to six-points and accumulated an unprecedented four turnovers for the game. Despite Howard's low scoring, she played with an intensity that led to one of her better defensive games, holding Appalachian's Cara Simms to one shot attempt from the field, and one point.

Adding to the success of the Wolfpack was also starting center Chasity Melvin and bench player Peace Shepard. Melvin, who scored the closing seven points for the Wolfpack, scored 11 points on the night and achieved the 1,000th point of her college career. Shepard came off the bench to add a little size for the Wolfpack inside. Shepard played very aggressively for the Pack, scoring nine points and helping to hold the Mountaineers to 5 rebounds and a 29% shooting percentage from the field. The Wolfpack out-rebounded Appalachian 35-5 and opened the season well advancing to the second round of the women's National Invitational Tournament. All eleven of the Wolfpack players saw action on the night, and nine of those eleven scored.

The Wolfpack will face George Mason in Reynolds Coliseum at 7 p.m. on Saturday, November 23.

Soccer Team Defeated in First Round of NCAA's

Staff Report

The Nubian Message

The N.C. State Women's Soccer Team ended their season in a First Round NCAA Tournament loss to number one Florida, 7-3. Scoring for the Wolfpack were Monica Hall and Jane Walton, who both received assists from Stephanie Sanders. The final score for the Wolfpack came from Monica Holliday from 22-yards out. Holliday opened up the game for the Wolfpack, bringing them closer to the Gators', making the score 5-3. However, the Gators went on a quick scoring spree and ended the Wolfpack's hopes of a National Championship. State ends the season with an 11-9-1 record.

1996-1997 N.C. State's Wrestling Schedule

Date	Opponent	Time
Nov 23	Navy Invitational	10 a.m.
30	Lock Haven Tournament	9 a.m.
Dec 07	LeHigh Tournament	9 a.m.
Jan 02	Reno Duals	10 a.m.
06	Navy	7:30 p.m.
11	East Stroudsburg	12:00 p.m.
11	Bucknell	7:30 p.m.
14	UNC	7:30 p.m.
17	UT-CHATTANOOGA	10 a.m.
18	N.C. STATE DUALS	10 a.m.
25	Maryland	2 p.m.
Feb 01	Virginia	1 p.m.
02	Virginia	1 p.m.
09	Iowa State	5:30 p.m.
09	Boston University	5:30 p.m.
16	UNC-Greensboro	1 p.m.
22	DUKE	7:30 a.m.
22	UNC	7:30 p.m.
Mar 08	ACC CHAMPIONSHIPS	TBA
Mar 20-22	NCAA Tournament at Cedar Falls, Iowa	

Any Student Interested in Being a Sports Writer for The Nubian Message, please call 515-1468 and ask for Alvin Sturdivant, Sports Editor, or stop by Room 372 of the Afrikan American Cultural Center for an application.

CULTURE

Haiti: A Real Perspective

By **Kevin D. Atkinson**
Staff Writer

On Nov. 18, at 7 p.m. in the Afrikan American Cultural Center, the Afrikan American Heritage Society's speaker Dr. Clifford Griffin spoke about "Haiti in an American and Afrikan American context."

The central theme of the discussion was, of course, Haiti; however, other themes were also examined. The theme of a "common heritage" amongst all people of Afrikan descent. "In order to redefine ourselves, it is important to understand who we are and from whence we came," said Dr. Griffin.

If history was taken into consideration we would find that we are the same. Often enslaved Afrikaners were shipped to the Caribbean as well as the United States depending on the time of year. It was pointed out that our location now was dependent on the placement of the enslaved Afrikaners in history. Even though we are spread all over, "we come from the

same mother," Griffin said.

"Haiti is misunderstood. As many people know, Haiti is a destitute country in the Caribbean, however many people don't know about the richness of Haiti's history," Griffin said.

In the early 1700s, Haiti was responsible for two-thirds of French and American trade. During Napoleon's reign, Haiti was considered a "stepping stone" for the conquest of the Americas. In fact, if not for unfortunate events — namely the French Revolution in 1789 and the Haitian Revolution in 1791 — Haiti would have been the first black republic.

Haiti, if it had succeeded, would have brought many repercussions on the institution of slavery. In fact, the Haitian Republic ideal did have many ripple effects, namely many of the slave rebellions, including the Nat Turner Rebellion was caused due to this ideal. The idea that blacks were unable to govern themselves and were "sub-human" was dissipated.

The decline of Haiti was, howev-

er, a very ironic one. After Haiti ousted its French government, the main source of Haiti's economy, the question arose "what do we do now? How do we maintain a country under the constant threat of invasion?" Griffin said.

Haiti, faced with the fear of invasion along with the lack of support from other countries and depending mainly on agriculture began to take its toll on the makeup of Haiti. Consequently, the country broke up into many separate, hostile regions.

Despite the many traumatic events in Haiti's history, it still remains a very important piece of history in general. "Haiti is blessed with a very rich history filled with tradition, culture, revolutionary aspects and yes turbulence," Griffin said.

"The Haitian culture is an enigmatic, intriguing culture. The people of Haiti are a welcoming, warm and captivating people. Haiti offers a rich mosaic and a window into the past."

Afrikan History: Queen Mother Audley Moore

Queen Mother Moore was born July 27, 1898 in New Iberia, Louisiana. Queen Mother has dedicated her life to active struggle on behalf of all people of Afrikan heritage. She has organized on many fronts, from the great influenza epidemic of 1918 in Muscle Shoals, Alabama, where she worked as a volunteer nurse, to the United Nations, where she presented petitions in the late 1950s charging genocide and demanding reparations to descendants of former slaves.

The founder and president of the Universal Association of Ethiopian Women, she is a life member of both the Universal Negro Improvement Association and the National Council of Negro Women. She makes her home in Harlem.

I was about nineteen or twenty when Marcus Garvey came to New Orleans and the mayor wouldn't allow him to speak. Although the hall was full of people, we all had to go home. We were so incensed, we decided to demand that he speak. So the next night, everybody came to the hall again, and we were told to bring our piece with us. Everybody went with a gun. I had two, one in my bosom and one in my pocketbook.

The hall was packed with people but it was also packed with police offers, all white. When Garvey came in we were so happy. Garvey said, "My friends, I want to apologize for not being able to speak to you last night, but the mayor of New Orleans was used as a stooge by the police department to prevent me from speaking." The police jumped up and said, "I'll run you in for that." And when he said that, everybody took their piece out, held it up in the air, stood on the benches, and said, "Speak Garvey, speak."

Garvey said, "As I was saying ..." And the police turned red as crawfish and filed out of there like little wounded puppy dogs.

Marcus Garvey was a great man. He made us understand about Afrikan, what it meant and the great heritage we had.

I went to Los Angeles in the twenties because they said that everybody was free there. But the people there said, "We got it bad here. If you're looking for freedom, you should go to Chicago." I went to Chicago and found out that people were living worse than they were living in New Orleans. Then they said, "Oh no, you should go to Harlem." So I came to Harlem and found conditions just as bad. In Harlem, they had For Whites Only signs in the windows. Big signs, child in Harlem.

So there wasn't nothing to do but get in the struggle.

I tried to organize the domestic workers. The white women would

go up to the place in the Bronx where the black women gathered. They'd look up their dresses and look at their knees. If they had crust on their knees, they'd hire them. If they didn't have crust on their knees, they wouldn't hire them. For fifteen cents an hour. It was just like slavery time.

About 1931 I signed up for the International Labor Defense and then I became a Communist. The party called for separation of the states. They wanted us to have a black republic and that sounded good. Some years later it changed; then the Communist said that we wanted integration and they put down the black republic. I left the party. I thought we were on our own and we'd get ourselves together. I don't see any other way.

Negro is a terrible word. I am responsible for our people putting down that word. I'm opposed to black, too. Neither one indicates where you come from and both of them are used derogatorily.

They not only called us Negroes, they made us Negroes, things don't know where they came from and don't even care that they don't know. Negro is a state of mind and they have massacred our minds.

When they decided to use black in the Black Power Conference, I fought that because it didn't indicate that we came from any place at all. It was always used to indicate things that were bad.

I thought that we should use Afrikan. We're Afrikan people. I met Malcolm X during an open-air meeting. We became friends. Malcolm told me he couldn't talk about Afrikan because [the leader of the Nation of Islam] Elijah Muhammad wasn't talking about Afrikan. Elijah didn't want to hear nothing about Afrikan. "What did the Afrikan ever do for us?" he said to me. Those were his exact words.

I went to Dr. Kwame Nkrumah's funeral. That was the first time I had been to Afrikan. When the ship landed, I cried. I cried, I cried. I felt the lash on the backs of my people. Just looking at the land, it looked like it had been there forever. I thought, "Lord, look what they've robbed us of. I don't even know my people. They're talking but I don't understand them." Everything just came down on me. I never cried so much in my life. They wanted me to stay, gave me a house and everything. But my struggle is right here.

Ever since 1950, I've been on the trail fighting for reparations. They owe us more than they could ever pay. They stole our language, they stole our culture. They stole us from our mothers and fathers and took our names away from us. They worked us free of charge eighteen

see *Queen* page 5

Babylon

*Majestic in beauty,
proudly spreading her embracing arms,
young and old,
wise and foolish,
short and tall,
Big and small,*

flock unto her loving embrace.

*Her sweet fragrance from a sun flower's nectar
flows through the air
enticing many dreams and promises.*

*A wink of her seductive eyes,
eyes calling for a favor
making knees bend and
breaking hearts of the stubborn.*

*Oh, when you hear the sweet mistress whispering,
honey-dipped thoughts enter a mind,
changing what is bad into something which is good...*

*If only,
you could see in the mirror
reflecting from heavenly above
and know of the woman cast..*

*A woman wrapped in a majesty of vanity,
corrupting all that step to her side.*

*Over powering with perfumes
that choke the innocence from a child's eyes,
till not a glimmer of that precious gift
of light is left.*

*Oh, woman of majesty
fort being lost in iniquity,
you shall be desolate in the end all time.*

*Without aid or care.
Even the winds will not heed your call
for refresh,*

*Left sadly alone, abandoned to reap
the fruits of rot.*

Any Students
Interested in
Being a
Culture Writer
for The
Nubian
Message,
please call
515-1468 and
ask for
Carolyn
Holloway,
Managing
Editor, or stop
by Room 372
of the Afrikan
American
Cultural
Center to pick
up an
application.

We wish to plead our
own cause. Too long
have others spoken for
us...Our vices and
degradation are ever
arrayed against us, but
our virtues are passed
by unnoticed.

John Russwurm,
Samuel Cornish, 1827.

HEALTH

The Status of Health Education

By Randall Haddock
Health Editor

Health education over the past twenty years has focused primarily on increasing the public's knowledge on health matters. This approach assumes that adequate knowledge will lead to effective behavioral change. Unfortunately, that change has not occurred.

To explore some of the reasons for this failure, it would take a review of some key issue in health education. Hopefully, this article addresses aspects of health education particularly relevant to the young adult population. These include the definition of health education — the relationship between knowledge, attitudes, and behaviors in health-related activities, and evaluation of health education.

First, health education can be defined as the inclusion of all those experiences of an individual, group, or community that influence beliefs, attitudes, and behavior with respect to health as well as the process and efforts of producing change when it is necessary for maximum health and wellness.

This definition of health education emphasizes the overlapping of the concepts of knowledge, attitudes and behavior. Influencing behavior

is the goal of health education, and is dependent upon several factors. Ultimately, health education is concerned with the process of social change.

For this change to occur, human behavior has to be influenced by psychological, sociological and cultural factors, however, it is hard to change the patterns in which people live their lives.

For many people, particularly young adults, individual health and medical experiences are associated with pain and anxiety. This is one concept as to why it is difficult to stimulate positive health behavior.

Most evaluation of studies of health education programs have been related to the improvement in health knowledge. In a high school and university setting, numerous studies have shown a significant improvement in what the students know about health.

However, as with other health education programs, there has been little improvement in the health behavior of young individuals. It seems as though the students know more than they are putting into practice. For example, one need only to observe teenagers who refuse to wear condoms, yet are fully aware of the risk of acquiring sexually transmitted diseases.

The evaluation of health educa-

tion programs are essential if schools are to succeed. Such evaluations must be conducted with respect to immediate, intermediate and ultimate goals. To be most effective it must be directly related to its subjects. Also the concerns of health providers, teachers, school administrators must be included so that the continuity of the program will be further enhanced.

For health education to be most effective for people, more specifically people that range in the ages of 14 to 20, it needs to take a more individualistic approach. Health education for young people must be comprehensive in scope. It must address issues of education, gender, and ethnicity as well as health status.

The strategies must focus on broader psychological issues such as positive self-worth, self-concept, and human values. It has been stated that there is a correlation that exists between lack of positive self-images and poor responsiveness to the messages related in health education programs. Health education must emphasize the value of life before addressing issues that improve the quality or quantity of that life. The value of our health must evolve out of that value for life.

Tooth Whiteners

By Randall Haddock
Health Editor

Tooth whiteners remove stains by abrasion or bleaching. Their safety and effectiveness varies according to the type used.

Abrasive agents might make teeth look whiter initially, but they can do more harm than good over the long run. In essence they prolong the natural aging process in which enamel of our teeth is slowly worn away to reveal the yellowish dentin behind it. Abrasive whiteners add to the yellowing effect by further eroding the enamel.

Bleaching is a more effective and safer way to remove stains caused by coffee, tobacco, or normal aging. There are a variety of bleaching systems on the market, most of which feature hydrogen peroxide as an active ingredient. In 1991, the Food and Drug Administration reclassified these preparations from "cosmetics" to "drugs" because they are potentially harmful if used without a dentist's supervision. If applied incorrectly, these bleaches can irritate the gums and make teeth more sensitive; swallowing the bleach can cause diarrhea, nausea, and sore throat. It can also have unacceptable cosmetic results—etching or streaking of the enamel.

However, if the bleaching

process is supervised by your dentist, it is relatively safe. He or she will take an impression of your mouth, which will serve as a mold for a soft plastic appliance called a nightguard. You will be instructed to add a bleaching solution to the nightguard and to wear it for 6-8 hours while asleep or for a few hours during the day. The device serve two purposes: it delivers the bleach to your teeth and protects your gums and the soft tissues of the mouth, enabling the use of bleaching solutions that contain high concentrations of peroxide.

The home-use bleaching treatments take a 6-week period to complete. During that period you will have to schedule several visits to your dentist to allow them to monitor the effects.

While bleaching can be done on living teeth or those that have had a root canal treatment, the preparations may alter the color for porcelain crown and fillings.

The bleaching treatments do not prevent future stains from appearing. Some people find that they need a touch-up treatment every few years.

Whitening toothpastes usually contain baking soda rather than peroxide or acids. They are safe and easy to use, but are often much less effective.

Knowing There is Help

By Randall Haddock
Health Editor

In conjunction with the Take Back the Night march that was recently held on the NCSU campus, rape and relationship violence has become a major concern for many students and faculty on college campuses.

Rape, or sexual assault, can be defined as forced sexual intercourse against the will or without the consent of another person. Sexual assault is a crime that is not discriminatory; its victims vary in gender, age, and ethnic background. More importantly sexual assault is a crime that has grown rapidly, particularly in the young adult population.

Here are some startling statistics on rape:

—an estimated 683,000 adult American women

—women of the ages of 16 to 24 are four times as likely to become assaulted than any other age group of women

—it is estimated that one in eleven men are sexually assaulted

Rape is a crime that carries with it a stigma that makes its victims reluctant to report it. "The data on rape is sometimes hard to gather because of the time that has elapsed between the initial attack and the time it is reported, if it is reported at all," said Marianne Turnbull, Coordinator of Programming with the Center for Health Directions.

Rape is a violent crime that often stems from violent relationships that the victims maybe involved in. The abuse may be physical, emotional, or sexual.

As a result of the abuse the victims may feel as if they have less self-control, becomes more isolated from family members and feels suffocated by the relationship.

There are several reasons why the abusers behave in the way in which they do.

One obvious reason is that they came from a violent and abusive background. This abuse that many violent adults endured during their childhood usually manifests itself in the form of the abuser acting out in a way in which they could not of at an earlier age. The person who becomes the victim in the relationship with usually takes the place of the individual who abused them.

Other reasons include that people use their violence to assert power, and their lack of respect that one partner may have for the other. While anger is a normal emotion we all have, it justifies no reason to react violently against another individual.

If an individual needs more information or would like to talk to someone further about these issues, please call the Women's Center at 515-2012 or the Center for Health Directions, Sexual Assault Prevention Education Office at 515-9355.

Any Students Interested in Being a Health Writer for The Nubian Message, please call 515-1468 and ask to speak to Randall Haddock, Health Editor, or stop by Room 372 of the Afrikan American Cultural Center to pick up an application.

Mother continued from page 4

hours a day, seven days a week, under the lash, for centuries. We lost over 100 million in the traffic of slavery.

It's past due. The United States will never be able to pay us all they owe us. They don't have the money. But they'll owe it. They've got to do it, to save white America, they've got to do it. I'll be able to rest when we get reparations.

Do you know the Afri[k]ans have European names? It's a big job teaching Afri[k]ans to put down those names and take up their own name. I'm Queen Mother Moore. The Moors were a great Afri[k]an nation, you know, so I kept my name.

--If you can't hold (children) in your arms, please hold them in your heart.--Clara McBride Hale

--We have attempted to separate the spiritual and erotic, thereby reducing the spiritual to a world of flattened affect, a world of the ascetic who aspires to feel nothing.--Audre Lorde

--We wanted something for ourselves and for our children, so we took a chance with our lives. --Unita Blackwell

--The mere imparting of information is not education. Above all things, the effort must result in making a man think and do for himself.--Carter G. Woodson, 1933.

--A child cannot be taught by someone who despises him.--James Baldwin

--It would be against all nature for all the Negroes to be either at the bottom, top, or in between...We will go where the internal drive carries us like everybody else. It is up to the individual. --Zora Neale Hurston, 1942.

OPINIONS

The Daily Actualization of the Principles of Kwanzaa

By Kimberly Pettaway
Opinions Editor

Finally, this semester is almost over. In two weeks exams will begin and following exams a well deserved break will be ours.

However, before we begin the usual hustle and bustle of preparations that accompany exams we must be aware of other important events prior to the onset of exams — Kwanzaa Week, which will be celebrated Dec. 2-6, 1996.

During this week insightful, enjoyable and intellectual programs will be put on in regards to the seven principles — NGUZU SABA — of Kwanzaa by various Afrikan American organizations on campus. It will serve beneficial to you to be in attendance.

Dr. Maulana Karenga, founder of Kwanzaa, believes the seven principles celebrated during Kwanzaa are representative of the "minimum set of principles by which Black people must live in order to begin to receive and reconstruct our history and lives ... they are social principles, dealing with ways for us to relate to each other and rebuild our lives in our own image."

The seven principles of Kwanzaa — Umoja (Unity), Kujichagulia (Self-Determination), Ujima (Collective Work and Responsibility), Ujamaa (Co-operative Economics), Nia (Purpose), Kuumba (Creativity), and Imani (Faith).

In keeping with the seven principles of Kwanzaa, I have decided to make available quotes from Afrikan Americans that deal with several of the seven principles of Kwanzaa. It is important to understand that all of the principles rely on the success of each other. Therefore, they all must be daily cultivated to ascend to the top of the pyramid of self-actualization.

The first principle of Kwanzaa is UMOJA (UNITY) This principle is defined — to strive for and maintain unity in the family, community, nation and race. Marian Wright Edelman once said "What unites us is far greater than what divides us as families and friends and Americans and spiritual sojourners on this Earth."

As Afrikan Americans we share a strength — the ability to persevere and survive any challenge placed in our path. We get strength from our community. Currently N.C. State is our immediate community.

We must take advantage of any and all opportunities our community makes available to us. It is essential

that we realize that our strengths are multiplied if we choose to be unified instead of always adhering to a personal agenda. There is indeed strength in true, voluntary unification.

We must be aware that others thrive when there is chaos among us. This is the prime opportunity for them to widen (with the hope of breaking) the elastic of the band of unification among Afrikan Americans. In the words of Eldridge Cleaver, "The enemies of Black people have learned something from history and they're discovering new ways to divide us faster than we are discovering new ways to unite."

It is stated as the ability to "define ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by ourselves."

James Baldwin once said "the power of the white world is threatened whenever a black man refuses to accept the white world's definition." Baldwin's statement stresses the importance of self-determination. To be self determined is to understand and accept the fact that you control your destiny. Regardless of one's wealth or abundance of material belongings if he/she look toward others to define themselves they are internally poor.

In October of 1966 the Black Panther Party stated in the Black Panther-Ten-Point Platform that: "We believe that black people will not be free until we are able to determine our destiny..."

As Afrikan American students pursuing degrees of higher education, regardless of the education institute you choose to attend, we may unfortunately be brought to our demise if we choose to rely on external foes for definition or approval. We must set our own standards and surpass those.

Although college at times is tremendously stressful, nothing can or should arouse more depression than the choke-hold we unconsciously place upon our mental growth as we constantly look to others for approval. In doing so, we are totally disregarding our own intellectual prowess.

The seventh principle of Kwanzaa, IMANI, is the principle by which we "believe with all our hearts in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle."

"Your power is in your faith. Keep it and pass it on to other bloods," Molefi Kete Asante said. Whether we initially realize it or not, as an Afrikan American student

attending NCSU everyday we are stepping out on faith.

We have faith in the belief that one day, although it may be years from now, we will leave this institute with a degree and move on to conquer new challenges. This is not to say that the four, five, or six years we spend in route to our degree will be easy. But if we keep the faith, we shall persevere.

Even though it may be a struggle to prioritize class and work we somehow manage to handle them both. We must keep the faith when it seems there is no hope. We must look at the accomplishments our ancestors achieved through the struggles they faced. Their unrelenting strength should continually renew our spirit. They kept the faith and so must we.

The last principle of Kwanzaa is Ujamaa — to build and maintain our own stores, shops, and other businesses and to profit from them together.

"[The] economic foundations of this country must be shaken if black people are to control our lives...The society we seek to build among black people, then, is not a capitalist one. It is a society in which the spirit of community and humanistic love prevail," Stokely Carmichael said.

Granted money is not everything, but it does make certain situations a little better. The detriment of money occurs when money is perceived as the beginning and end to all situations.

As Afrikan Americans we must be economically astute in areas concerning financial matters. We must be visionaries and behold the rewards that can be ours through financial independence.

We must patronize businesses owned by Afrikan Americans. In return these entrepreneurs must give back to the community. They should realize that they are tremendously reimbursed by contributing some of their success back to the ones who made it possible.

These are just three of the seven principles of Kwanzaa for you to mediate on. All of the principles will be covered during Kwanzaa Week. I sincerely encourage you to attend as many programs as possible. Enjoy them and grow a little from them.

Everyday we learn something new. Mental and spiritual growth are immeasurable. In the words of Muhammad Ali: "The man who views the world at fifty the same as he did at twenty has wasted thirty years of his life."

AIDS IN AFRIKA

**Information taken from the Internet

BODY, THE POSTER is seen in Kenya. Below a lurid picture of a worm wriggling through a human heart, the caption reads: "Careless sex is a fruit with a worm in it. AIDS."

At the 10th International AIDS Conference in Yokohama in August, Dr. Yuichi Shiokawa put the sentiment in a different way. The Afrikan AIDS epidemic, he said, could be brought under control only if Afrikans restrained their sexual cravings. But Professor Nathan Clumeck of the Universite Libre in Brussels is skeptical that Afrikans will ever do so. In a recent interview with Le Monde, Clumeck claimed that "sex, love and disease do not mean the same thing to Afrikans as they do to West Europeans because the notion of guilt doesn't exist in the same way as it does in the Judeo-Christian culture of the West." Such myths about the sexual excesses of Afrikans are old ones. Early European travelers returned from Afrika bringing tales of black men allegedly performing carnal athletic feat with black women who were themselves sexually insatiable. The affront to Victorian sensibilities was cited alongside tribal conflicts and other "uncivilized" behavior to justify the need for colonial social control.

Today, AIDS researchers have added new, undocumented twists to an old repertoire: stories of Zairians who rub monkey's blood into cuts as an aphrodisiac; claims that ulcerated genitals are becoming widespread; and urban folklore about philandering East Afrikan truck drivers who get HIV from prostitutes and then infect their wives.

The World Health Organization claims that 10 million HIV-positive Afrikans are responsible for 300,000 cases of AIDS reported since 1981. On the face of it this seems to be catastrophe. Unlike in developed countries, where over 90 percent of AIDS cases are homosexual males, intravenous drug users and blood transfusion recipients, Afrikan AIDS is supposedly suffered by men and women in equal numbers who contract it, presumably from heterosexual intercourse. The Afrikan figures are often cited by the AIDS establishment and safe sex activists in Europe and the United States to prove that "everyone" is at risk.

BUT INCREASINGLY, discrepancies about the dynamics of HIV transmission, skepticism about what really causes AIDS and mounting evidence of imprecise medical diagnoses are stirring up a backlash among Afrikan scientists. They argue that in Afrika AIDS is not a contagious epidemic linked to sexual habits but is the new name for old diseases that result from inadequate health care, widespread malnutrition, endemic infections and unsanitary water supplies. Dr. Richard Chimuruma of Zimbabwe notes sarcastically that in order to have one-third of the sexually active adults in some central and east Afrikan countries infected with AIDS, "life in these countries must be one endless orgy."

A growing number of Afrikan physicians including Dr. Mark Mattah (Midland Center for Neurology in England), Dr. Sam Okware (former director of AIDS research in Uganda) and Dr. P.A.K. Addy (director of clinical microbiology in Kumasi, Ghana) say they think the panic over the heterosexual transmission of AIDS may be a hoax. Dr. Felix Konotey-Ahulu, a Ghanaian physician at London's Cromwell Hospital, toured Africa countries a few years ago to assess the "epidemic." In a scathing report for Lancet, Dr. Konotey-Ahulu asked, "If ten of thousands are dying from AIDS (and Afrikans do not cremated their dead), where are the graves?"

Some Western scientists, including Dr. Luc Montagnier, the French virologist who discovered HIV, claim that the practice of female circumcision facilitates the spread of AIDS. How do they explain the fact that Somalia, Ethiopia, Djibouti and Sudan, where female circumcision is the most widespread, are among the countries with the lowest incidence of AIDS?

In fact, there is little evidence to support Western perceptions of Afrikan sexual promiscuity. Widespread modesty codes for women, whose sexuality is considered a gift to be used for procreation, make many Afrikan societies seem chaste compared to the West. The Somalis, Afars, Oromos and Amharas of northeast Afrika think that public displays of sexual feelings demean a woman's "gift," so that sexual contacts are restricted to ceremonial touching or dancing. Initial sexual relationships are geared to the beginnings of making a family. The notion of "boyfriends" and "girlfriends," virtually universal in the West, has no parallel in most traditional Afrikan cultures.

No one has ever shown that people in Rwanda, Uganda, Zaire and Kenya — the so-called "AIDS belt" — are more active sexually than people in Nigeria, which has reported only 722 AIDS cases out of a population of 100 million, or Cameroon, which reported 2,870 cases in 20 million. Scientists dismiss the notion that males from any continent or region are more addicted to sex than those from another because testosterone levels, the measure of sexual vigor in men, never vary more than a tiny fraction of percent anywhere in the world.

In 1991, researchers from the French group Medecins Sans Frontieres and the Harvard School of Public Health conducted a survey of sexual behavior

see AIDS page 7

Any Students Interested in Being an Opinions Writer for The Nubian Message, please call 515-1468 and speak to Kim Pettaway, Opinions Editor, or stop by Room 372 of the Afrikan American Cultural Center to pick up an application.

AIDS continued from page 6

in the Moyo district of north-west Uganda. Their findings revealed behavior that was not very different from that of the West. On average, women had their first sex at age 17, men at 19.

Eighteen percent of women and 50 percent of men reported premarital sex; 1.6 percent of the women and 4.1 percent of the men had casual sex in the month preceding the study, while 2 percent of women and 15 percent of men did so in the preceding year.

No national sex surveys have ever been carried out in Afrika, yet AIDS researchers blithely assume that heterosexual HIV transmission in Afrika parallels the dynamic for HIV among homosexual men in the West. There is no scientific basis for this.

Because female-to-male transmission of HIV is extremely difficult, AIDS has never "exploded" into the heterosexual populations of the U.S. and Europe, even though condomless sex remains the norm.

From 1985 to 1991, Dr. Nancy Padian and her associates studied 72 HIV-negative male partners of HIV-infected women. As reported in the *Journal of the American Medical Association* (1991), they found only "one probable instance" of female-to-male transmission.

As for sexual transmission in general, a definitive study in the *British Medical Journal* (1989) by the European Study Group on AIDS concluded that the only sexual practice leading to an increased risk of

HIV infection for men or women was receptive anal intercourse.

Even the definition of AIDS differs from one continent to another. In Europe and America, AIDS-defining diseases include 29 unrelated maladies ranging from pneumocystis carinii pneumonia and pulmonary tuberculosis to cervical cancer. In addition, an HIV-positive test and a T-cell count below 200 are necessary for a confirmed diagnosis.

But in Afrika, the term "AIDS" is used to describe symptoms associated with a number of previously known diseases. In the mid-1980s, those common diseases were suddenly reclassified as "special opportunistic AIDS-related infections" and Afrikans were warned to change their sexual practices through abstinence, monogamy and condoms — or they would die.

Hilarie Standing, a British medical anthropologist and AIDS researcher, concedes that Afrikan "risk populations are assumed rather than revealed." So why are AIDS cases in Afrika nearly evenly divided between men and women? The answer lies in the World Health Organization's definition of "AIDS" in Afrika which differs decisively from AIDS in the West.

The WHO's clinical-case definition for AIDS in Afrika (adopted in 1985) is not based on an HIV test or T-cell counts but on the combined symptoms of chronic diarrhea, prolonged fever, 10 percent body weight loss in two months and a persistent cough, none of which are

new or uncommon on the Afrikan continent.

HIV TESTS are notoriously unreliable in Afrika. A 1994 study in the *Journal of Infectious Diseases* concluded that HIV tests were useless in central Afrika, where the microbes responsible for tuberculosis, malaria and leprosy were so prevalent that they registered over 70 percent false positive results.

Furthermore, everything we know about viruses tells us that they are equal opportunity microbes. They will attack men and women weakened by malnutrition, the most effective cause of immune suppression.

Veneral diseases left untreated can also impair one's immunity, rendering any victim susceptible to other infections. Afrikans are often assumed to die from "AIDS-like" symptoms after their immune systems have been weakened by malaria, tuberculosis, cholera or parasitic diseases.

By calling these deaths "AIDS" and claiming there is a new epidemic in Afrika, are health officials from the West, perhaps unwittingly, helping to provide opportunities for development agencies, biomedical researchers and pharmaceutical companies who clamor for more money and markets?

Certainly, promulgating the idea that AIDS is an epidemic caused by sexual promiscuity will deepen Afrika's dependency on Western aid for diagnostic tests, high-tech sterilization equipment and medical per-

sonnel.

Another consequence of having millions of Afrikans threatened by AIDS may be to make it politically acceptable to use the continent as a laboratory for vaccine trials and the distributions of toxic, anti-HIV drugs like AZT.

Vaccine experiments in the United States have been curtailed due to government regulations and fear of lawsuits from research-related injuries. However, according to a 1994 Rockefeller Foundation report, "Accelerating Preventive HIV Vaccines for the World," risky HIV vaccine trials would be tolerated — even welcome — in Afrikan countries.

Because of the extraordinary time lag between HIV infection and onset of "AIDS" — now set at six to 12 years — AIDS activists warn that their awareness campaign will require many years of active government intervention and funding to overcome resistance to behavioral changes.

These new missionaries with their messages of safe sex seem especially preoccupied with changing men's behavior. They want to turn Afrikan women into "gatekeepers" who negotiate sexual relations and risk-reduction strategies.

At the Yokohama AIDS conference and the recent U.N. Conference on Population and Development in Cairo, feminists insisted that AIDS would be halted only when women were empowered to reduce inequalities by creating "networks" that

enhanced gender sensitivity and prevented sexual victimization.

It is the political economy of underdevelopment, not sexual intercourse, that is killing Afrikans. Poor harvests, rural poverty, migratory labor systems, urban crowding, ecological degradation and the sadistic violence of civil wars imperil and destroy far more Afrikan lives. When essential services for water, power and transport break down, public sanitation deteriorates and the risks of cholera and dysentery increase. Afrikan poverty, not some extraordinary sexual behavior, is the best predictor of AIDS-defining diseases.

AIDS skeptics should scrutinize ethnocentric stereotypes about Afrikan sexuality and thoroughly reappraise the entire HIV=AIDS orthodoxy. The purported link between HIV and AIDS was only hypothesized 10 years ago but it has subsequently acquired a life of its own, especially among fund raisers and sex educators who, like the theory, remain immune to criticism.

Of course, people everywhere should be encouraged to behave more thoughtfully in their sexual lives. They should be provided with reliable counseling about condom use, contraception, family planning and venereal diseases. But whether in Cameroon or California, sex education must no longer be distorted by terrifying, dubious misinformation that equates sex with death.

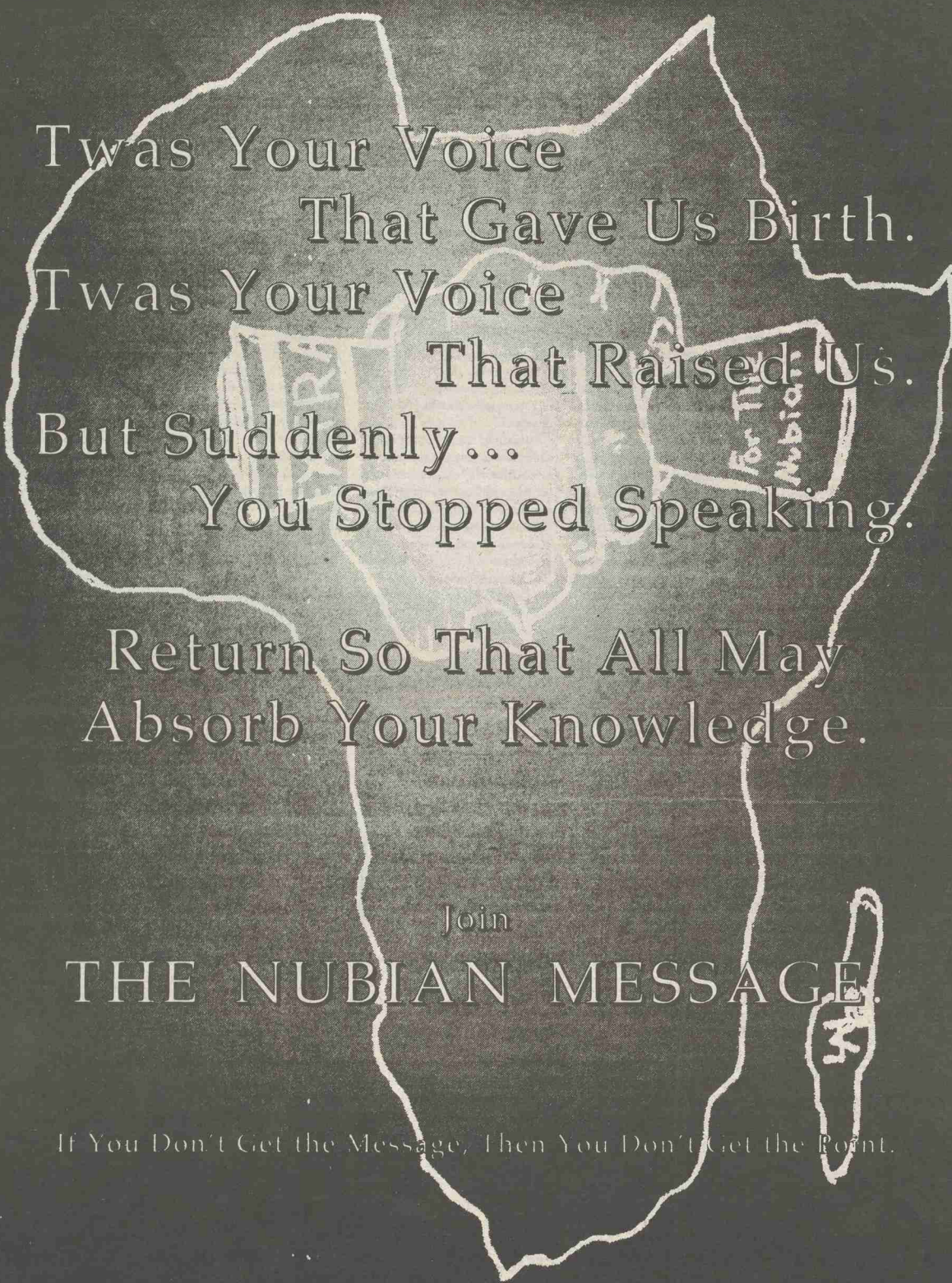
Kwanzaa Week December 2-6, 1996

- | | |
|---|--|
| December 2, 1996 | Afrikan American Heritage Society
Delta Sigma Theta Sorority, Inc. |
| <i>Umoja: "Unity in the Community" and Kujichagulia: "Self Determined and Proud"</i> | |
| December 3, 1996 | Students for the Advancement of Afrikan American Studies (SAAS)
Omega Psi Phi Fraternity, Inc.
AMANDLA |
| <i>Ujima: Collective Work and Responsibility and Ujamaa: Co-operative Economics</i> | |
| December 4, 1996 | Society of Afrikan American Culture (SAAC)
Kemetic Benu Order (KBO) |
| <i>Nia and Kuumba: "A Paradigm of Purpose for the Afrikan Mind: Creative Opportunity"</i> | |
| December 5, 1996 | Alpha Kappa Alpha Sorority, Inc.
Alpha Phi Alpha Fraternity, Inc. |
| <i>Imani: "Faith in the History of the Afrikan American Community"</i> | |
| December 6, 1996 | Student Mentor Association
Association for the Concerns of Afrikan American Graduate Students (ACAAGS)
Dance Visions |

"Kwanzaa Karamu (The Feast)"

THE NUBIAN MESSAGE CAN BE FOUND AT THE FOLLOWING ON-CAMPUS LOCATIONS BY 12:00 P.M. ON EVERY THURSDAY, EXCEPT IN THE CASE OF HOLIDAYS AND SCHOOL CLOSINGS (THE NUBIAN MESSAGE WILL NOT BE PRINTED NEXT WEEK—THE WEEK OF THANKSGIVING)

Afrikan American Cultural Center
Avent Ferry Complex
Caldwell Hall
Dan Allen Drive
Daniels Hall
D.H. Hill Library
Dining Hall
Free Expression Tunnel
Harrelson Hall
North Hall
Poe Hall
Reynolds Coliseum
Student Development
Student Health Service
The Quad
University Student Center
Witherspoon Student Center



Twas Your Voice
That Gave Us Birth.
Twas Your Voice
That Raised Us.
But Suddenly...
You Stopped Speaking.

Return So That All May
Absorb Your Knowledge.

Join
THE NUBIAN MESSAGE.

If You Don't Get the Message, Then You Don't Get the Point.