

THE NUBIAN MESSAGE

Volume 5, Edition 22
February 20, 1997

Knowledge



What's Goin' On?

The 40 oz. Scandal

SAAC, ACAAGS, AASA, The Nubian Message, Delta Sigma Theta Sorority, Inc., and Alpha Kappa Alpha Sorority, Inc., will sponsor Alfred "Coach" Powell on February 20, 1997 in the Multi-Purpose Room of the Afrikan American Cultural Center. Powell, the Dean of Street Psychology is the author of the Message n a Bottle: the 40 ounce scandal. For more information contact 515-5210.

NCSU Bookstore

On Monday, February 24 at 4p.m. the Catalyst bookstore will host Claude Clegg, the author of An Original Man: Life and Times of Elijah Muhammad. He will be discussing his book and autograph books.

School of Design

On Monday, February 24 at 6p.m. in Stewart Theatre located in the University Student Center, the School of Design will be sponsoring educator, author and this country's premier cultural and social critics, bell hooks. Hooks is the author of such books as Ain't I a Woman, Sisters of the Yam, Bone Black: Memoirs of childhood along with a host of others. The lecture is free and open to the public.

Resident Organization

On Friday, February 21, at 3:30p.m., there will be a resident organization meeting in room 375 of the Afrikan American Cultural Center.

The Afrikan American Voice of North Carolina State University

CHASS Sponsors Public Forum on Ebonics

By Carolyn Holloway
Managing Editor

On a mission to separate fact from fallacy, the College of Humanities and Social Sciences sponsored Ebonics: The Educational, Political and Social Ramifications in the Afrikan American Community on Wednesday, February 19, 1997.

With speakers/presenters Walt Wolfram and Tracey Weldon, both of the English Department, the forum provided an aspect of the ebonics discussion that has not been presented too often: a positive aspect. Wolfram began by saying that the issue of Ebonics was centered around several issues that people in America choose not to deal with.

One of those issues that focused on Ebonics was the issue of language and ideology which brings up the "ingrained, unquestionable beliefs of Americans." These beliefs brings up the question of "how it should be, how it has to be and what we believe is to be right and proper;

however these beliefs are as strong as religious beliefs of America."

Wolfram also stated that the issue of Ebonics also makes Americans realize "that we have a severe

tional achievement of Afrikan Americans." Another issue Ebonics raises is the issue of language and race, which are two of the most controversial issues in Ameri-

the issue of language and identity. Wolfram stated that "when we learn a language, we assume an identity." This in turn says that identity is "who I am and who I want to be.

Therefore with these issues, Wolfram and Weldon gave a brief synopsis of what the annual Ebonics debate was and the resolution that came from the debate. On December 18, 1996, the Oakland Unified School District Board of Education approved a policy affirming Standard American English development for all students.

The policy mandated that effective instructional strategies must be utilized in order to ensure that every child has the opportunity to achieve English proficiency. Language development for Afrikan American students, who comprise 53% of the students in the Oakland schools, will be enhanced with the recognition and understanding of the language

see Ebonics page 2



Tracey Weldon and Walt Wolfram discuss the issue of Ebonics

Staff Photo

educational problem." This problem is centered around the fact that the whole reason Oakland's school system presented the proposal was to make people realize that Oakland's system was "lagging in the educa-

ca. These two issues, according to Wolfram, "prove the differences between Anglo-Americans and the diversity between Afrikan Americans."

The last issue Ebonics arises is

Race Rules — Author Dyson Enlightens NCSU

By LaTonya Dunn
Editor in Chief

Author, educator, and minister Michael E. Dyson, revisited NCSU on Wednesday, February 18 at 8 p.m. Dyson was part of the Catalyst Bookstore's Afrikan American history month observation.

Dyson, author of Between God and Gangsta Rap and the Making of Malcolm X spoke about his new book, Race Rules. Dyson felt race, a central problem in American society, is so misunderstood by the country as a whole that he had to write a book about it.

"Since people are unwilling to confront such a profound problem in America, my book deals with it directly," Dyson said.

"Race Rules" looks at two issues - the edification of race rela-

tions and the rules of race within Afrikan American culture. Dyson realizes that many ethnic groups exist in America, but his focus is on blacks and whites because more than any other they "must come to grips with the problems of race."

In order to show how severe the racial tensions of America are, Dyson highlights the O.J. Simpson trial, a mainstream event that unshrouded the great division between the communities, one that has always existed but for much of white America came as a great shock.

"O.J. Simpson had invested a lot in America and white America had invested a lot into Simpson. He became their 'Whitened Negro,' - their way of soothing the problem of racial superiority and negativity toward black men,"

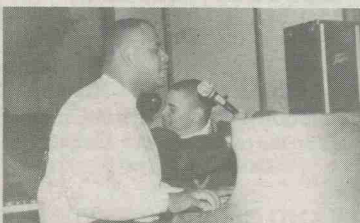


Dyson said, "but in actuality, Simpson began to descend into his racial identity. Joe Lewis, who stood in the ring and swung, was standing for black people ... O.J. didn't."

The second part of his book, deals with intraracial Afrikan

Americans issues where Dyson notes the differences between older and younger blacks. "The older generation practices a policy of nostalgia, 'back in my day.'" In response to hip-hop culture, he pointed out that older blacks label young blacks as "moral monsters," thereby assuming that because of who they are, anything negative blamed on them, regardless of how trivial, means "all young blacks are guilty." Dyson also looked at gender differences and how black men should deal with their masculinity.

His book deals with how blacks and whites should negotiate and work out their differences by combating this amnesia of racism. After the lecture, Dyson engaged in conversation with students and signed books.



• Expressions of Afrikan American talent, artistic renderings and profound thoughts. The Nubian Message gets poetic
See page 5

• N.C. State upsets number four ranked Carolina before record-setting crowd. Nubian Sports has the details.
See page 3



Ebonics continued from page 1

structures unique to Afrikan American students. This language of has been studied for several decades and is variously referred to as Ebonics (literally "Black sounds"), or "Pan-Afrikan Communication Behaviors," or Afrikan Language Systems.* (Oakland Unified School District's "Synopsis of the Adopted Policy on Standard American English Development")

Tracey Weldon, a member of the English Department, also participated in the forum on Ebonics. Weldon spoke on the myths surrounding the controversial media event, Ebonics. She stated that there were five issues that caused the Ebonics issue to become as controversial as it is.

One of these issues is the separate language issue. Weldon stated that the popular interpretation is that Ebonics is a separate language. The resolution statement by the Oakland School District stated that at "Afrikan Language Systems have origins in West and Niger-Congo [Afrikan] languages and are not merely dialects of English." Linguistically, language varieties may be comprised of components from different languages and dialects of English and languages and dialects exist on a continuum. She also stated that "Ebonics is not a dialect of English."

The second misconception about Ebonics was based on the Afrikan Base Issue. Weldon stated that the popular interpretation is that "Ebonics is an Afrikan language and it is not." The Oakland resolution "recognize[d] the existence and the cultural and historic bases of West and Niger-Congo Afrikan Language Systems, and these are the language patters that many Afrikan American students bring to school."

Linguists state that "language varieties may fuse different language donor sources in the formation of a distinct variety; this is natural and widespread. One hypothesis on the origin of Afrikan American English posits a link with Creoles found in the Afrikan diaspora (e.g. Sierra Leone Krio, Jamaican Creole, Gullah).

Genetic Issues was the third misconception about Ebonics. Popular Beliefs says that Afrikan Americans are biologically predisposed towards

a particular language. The resolution stated that "Afrikan Language Systems are genetically based and not a dialect of English" (only in the December 18 resolution only).

Linguists state that "Genetics" in the study of historical linguists refers to linguistic origins, not biological predisposition. For example, one might say that German and English are genetically related because they come from the same historical source, or "language family."

The fourth misconception is the bilingual issue. Popular information states that "speakers of Ebonics should qualify for federally funded programs restricted to bilingual populations, for example, Spanish-English bilingual programs.

The resolution stated that "the English language acquisition and improvement skills of Afrikan American students are as fundamental as is application of bilingual or second language learner principles for others whose primary languages are other than English."

The popular interpretation is that "speakers of Ebonics should qualify for federally funded programs restricted to bilingual populations, for example, Spanish-English bilingual programs. Linguists say that "speakers of varieties other than standard English should have access to programs where they can learn standard English; it is advantageous for such programs to take into account the systematic differences of the native language variety."

The teaching issue is the fifth misconception. Popular interpretation states that "students will be taught in Ebonics and teachers will be taught to use Ebonics in instruction."

The Oakland Unified School District Board of Education stated that they issued the resolution to "...implement the best possible academic program for the combined purposes of facilitating the acquisition of and mastery of English language skills, while respecting and embracing the legitimacy and richness of the language patterns whether they are known as 'Ebonics', 'Afrikan Language Systems', 'Pan Afrikan Communication Behaviors', or other description."

The linguistic understanding

states that "students' community dialects will be respected and affirmed in the teaching process, and standard English will be used as the medium of instruction for schools.

These misconceptions have led people to misunderstand the whole purpose of Ebonics or Afrikan American Vernacular English as so stated by Weldon and Wolfram. Wolfram also stated that people think that "only Afrikan Americans speak Ebonics" when in fact "the majority of Americans speak English."

The media controversy over Ebonics has tried to have been explained by Black Issues in Higher Education's January 23, 1997, which stated that "perhaps the controversy has received so much media attention because it emerged during the month of December, a traditionally slow news period. Or, perhaps, it is symptomatic of one of the nation's quintessential issues, which is how to handle race and linguistic diversity in a multicultural society."

Also, Black Issues in Higher Education stated that "some of the controversy was probably triggered by the language used within the resolution itself. To its credit, the Oakland School board has since clarified its goals and intentions on the Internet (<http://ousd.k12.ca.us/oakland.standard.html>).

As predicted by Dr. Orlando L. Taylor, Professor of Communication, Dean of the Graduate School of Arts and Sciences, Howard University (serves as a consultant to the Oakland Unified School District's Standard English Proficiency program in the 1980s, Black Issues in Higher Education, "the current Ebonics debate will likely continue, in one form or another, into the future.

In the meantime, our nation's leaders, institutions of higher learning and media organizations should perhaps pay more attention to a much larger issue, namely the fact that too many Afrikan American children do not acquire sufficient competence in standard English to facilitate academic success."

Paul Robeson Centennial Celebration U.S. Postage Stamp Campaign

Staff Report

The Nubian Message

A U.S. postage stamp featuring the late Paul Robeson (1898-1976) is the goal of a committee of artists and educators formed in Chicago,



Paul Robeson

III.

Robeson was an Afrikan American scholar, actor, singer and athlete who blazed a trail of accomplishment across American arts, letters and sports in the first half of the 20th century. April 9, 1998 will mark the 100th anniversary of the birth of our great artist, actor and fighter for peace and freedom.

During the anti-Communist witch-hunts of the 1950s, Robeson was hounded by the House Un-American Activities Committee, and driven into virtual exile and silence for his outspoken stand against racism and for peace.

Spearheaded by Dr. Margaret Burroughs, founder of the DuSable Museum of Afrikan American History in Chicago, the committee has targeted Robeson's centennial birthday on April 9, 1998 for publication of the commemorative stamp by the U.S. Postal Service. The committee was inspired, in part, by the circulation of a letter from folk

singer Pete Seeger proposing the stamp last March.

Committee initiators also include Timuel Black, professor emeritus Malcom X College; Ramon Price, chief curator, DuSable Museum of Afrikan American History; Mark Rogovin, artist and founder of The Peace Museum; and Nancy Mikelsons, educator.

Robeson was renowned for his scholarship and skill in every field he touched. He was a "10-letter" man at Rutgers University and was the first Afrikan American to graduate from Columbia University's Law School. He is most widely known however, for his rendition of "Old Man River" in the original production of Showboat on Broadway in New York, and his portrayal of Othello on the Shakespearean stage.

Although public schools, libraries and university buildings have been named in his honor in many U.S. cities, and a mountain has been named for him in the Kirghiz Republic in Russia, he is largely unknown to younger generations of Americans.

This is due to the virtual purge of references to him in high school and college texts following the communism "witch-hunts" of Senator Joseph McCarthy in the 1950s and his subsequent exile and silencing. Groups all over the country are coming together to find ways to right this deliberate and unacceptable historical wrong.

For more information on the petition, please call or stop by

• The Nubian Message
372 Witherspoon Student Center/AACC
Box 7318
Raleigh, NC 27695 or call (919) 515-1468
*More information about Paul Robeson on page 5

Poetry Reading

The readings "We Loved in Azure Blue," the poems about the love between Betty Shabazz and Malcolm X has been postponed. A later date will be announced.

Black Students Board Presents

Ruby Dee

Legendary Actress and Community Activist

February 26, 1997
7:30 p.m.

NORTH CAROLINA STATE UNIVERSITY
Witherspoon Student Center Cinema
(located on the corner of Cates Avenue and Dan Allen Drive)

FREE AND OPEN TO THE PUBLIC

THE NUBIAN MESSAGE

The Afrikan American Voice of North Carolina State University

Editor in Chief
Managing Editor

LaTonya Dunn
Carolyn Holloway

Editorial Staff

Sports Editor Alvin Sturdivant
Opinions Editor Kimberley Pettaway
Health Editor Randall Haddock

Production Staff

Circulation Director Doug Edwards
Copy/Desk Chief Jerry L. Blackmon II
Chief Photographer Karen Atwater
Ads Production Rodney Williamson
Webmaster John Dawkins

Business Staff

Business Manager Carolyn Holloway
Sales Director Toby Hunter
Sales Manager Radiah Gooding
Account Executives Anthony Norman

Mailing Address:

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

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

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.

Graduate Student Needed

A graduate student is needed to assist in the Afrikan American Cultural Center Library. One Assistantship is available for a qualified graduate student. To apply, an interested graduate student should contact Dr. Moses at 515-5210 or in Room 363 of the Afrikan American Cultural Center.

SPORTS

Wolfpack Stapled by Virginia

By Alvin Sturdivant

Sports Editor

After Sunday's defeat of Wake Forest, 12,400 fans filled Reynolds Coliseum to watch the Wolfpack take on the unranked Virginia Cavaliers, who defeated State earlier in the season behind the outstanding shooting of Curtis Staples. Once again Staples was a primary contributor to the Wolfpack's downfall. Staples had an outstanding performance in Reynolds Coliseum, ending the first half on 7-of-8 shooting and 21 points.

As a team in the first half, the Cavaliers shot 57 percent from the field, 73 percent from three-point range, and 44 percent from the free throw line to go into halftime with a 36-17 lead. Staples ended the game with 26 points after going silent in the second half, hitting his first field goal with just under nine minutes remaining in the game. Staples lifted the Cavaliers over the Wolfpack not only with his shooting, but his leadership on the court as well.

Although, the Cavaliers struggled

early on in the second half, allowing the Pack to go on a 10-0 run in the first three minutes, Virginia stayed poised and maintained their lead, to go on and defeat State 55-46. State began the second half with a perfect 4-of-4 from the field and even managed to break within five in the closing minutes of the game, but once again the Pack offense fell apart, and the Wolfpack suffered their twelfth ACC loss of the season.

The Wolfpack came into the second half heated up and ready to play, but they were plagued by missed free throws and unforced errors, as has been the case in several of the losses this season.

The Wolfpack was led by C.C. Harrison with 13 points. After coming back from an early season injury, Harrison has led the Wolfpack in each game since his return. It was Harrison who kept the game close, hitting several key free throws down the wire, however misses by Strong and Thornton iced the cake for the Cavaliers.

Despite struggling throughout the game, Danny Strong added 13 points

and Hyatt added an additional 10. While the Pack played more aggressively in the second half, nothing they could do, could possibly make up for the 19 point halftime deficit attained by the Cavaliers.

Damon Thornton dished in 10 points for the Pack, while Ishua Benjamin added three. The Wolfpack bench remained silent throughout the night. Team depth has been a problem all season, and continues to hurt the Pack. The Pack shot a low 39 percent from the field, 31 percent from three point range, and 50 percent from the free throw line. After turning the ball over 7 times in the first half, the Wolfpack only lost the ball three times in the second half.

State has the tendency to play well in games, but in the presence of the Wolfpack opponents also have the tendency to go on shooting sprees, and this was the case in State's loss last night.

The Wolfpack will face Georgia Tech on Saturday, in Reynolds Coliseum at 12 p.m.

Record Setting Crowd Witnesses Wolfpack Victory

By Alvin Sturdivant

Sports Editor

Monday night's UNC-Wolfpack matchup brought a record breaking 7,239 fans to Reynolds Coliseum, the most this season, to watch the unranked Wolfpack women defeat the number 4 ranked tarheels, who had not lost since losing to Alabama on December 20.

The Pack began their strike early, beginning the game with a 9-0 run, sparked by senior guard Umeki Webb with a driving two and fellow senior guard Jennifer Howard with a wide open three. The Pack's win put an end to Carolina's 15-game winning streak and denied the Heels an 8-0 league road record.



Jerry Blackmon/Staff

Chasity Melvin goes for 2 of her 18 points in Monday night's victory over #4 UNC.

After such an aggressive beginning by the Pack, the tarheels were stunned, and would only get as close as six, only to have the Pack pull away with an 84-77 victory.

The tarheels shot very poorly throughout the first half and went into half-time down 47-33 to a Wolfpack team they defeated by 11 earlier in the season.

While the Tarheels struggled offensively and defensively, the Pack capitalized on the Tarheels weaknesses and proved why a 17-10 team should be ranked. UNC head coach, Sylvia Hatchell expressed that the loss may be viewed as an upset by many, but that NC State could and should be viewed as a contender despite falling out of the rankings earlier in the season.

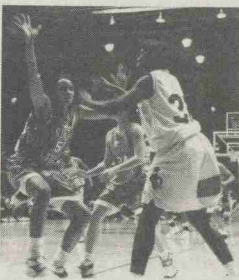
The Wolfpack starters combined for 69 points, led by the efforts of Umeki Webb. Webb, the only starter to play the entire 40 minutes, scored an impressive 18 points, grabbed 12 boards, and dished out 7 assists. Webb was also an impressive 12-of-13 from the free throw line. This was perhaps one of Webb's better overall performances of the season.

Chasity Melvin equalled Webb with 18 points, while adding 10 rebounds. Melvin who remained without a field goal for the majority of the first half, scored her first bucket with just under 4:50 remaining in the first half. Melvin went on to score in the next two possessions for the Pack, and ended the first half with 10 points and two personal fouls. Melvin has played excellently for the Wolfpack in its last few games, easily dominating the inside and making life hard for her opponents.

Jennifer Howard and Katie Smrcka-Duffy combined for 5 three-pointers in the first ten minutes of play. Howard ended the game with 10 points, hitting her first three attempts from beyond the arc. Smrcka-Duffy finished the night with 13 points and an impressive 4 steals, playing a most stringent defensive game, forcing the Tarheels to turnover the ball on several occasions.

LySchale Jones added 10 points for the Pack, before fouling out with 4:19 remaining in play. Despite her early exit, Jones played very well and added to the successful efforts of the Wolfpack.

The Wolfpack bench only added 5 points, but they played very hard, keeping the intensity of the game alive. Nailah Wallace added 2 points



Jerry Blackmon/Staff

Constance Potent looks for the inbounds pass from LySchale Jones.

and Peace Shepard added three.

The win marks the first win over a top ten team for the Wolfpack since defeating number 7 ranked Old Dominion University and number 4 ranked Alabama earlier this season.

Wolfpack starter LySchale Jones stated "I think this was a great win for us. We felt really good coming into this game. We played a good game at Carolina, but we just could not pull the win off. I believe that this will be our catalyst for the rest of the season."

N.C. State Signs 24 Football Players for Class of 2001

Staff Report

The Nubian Message

N.C. State's head football coach Mike O'Cain and his staff have announced the signing of 24 student athletes, led by two junior college linemen, to binding national letters of intent. The recruiting class is O'Cain's fourth.

"I think we've signed an outstanding class that is going to be a great benefit to N.C. State," O'Cain said. "Every year our recruiting has improved and we hope this will prove to be our best class, but that won't be known until several years down the road. They are a good

group of student athletes and I'm very pleased and excited to introduce these quality young men to our team, campus and community."

Linemen, both offensive and defensive, dominate the group with 13 signees. The coaching staff is especially pleased with the signing of JUCO lineman Greg Derrick and Andre Wray. "Once again, the staff placed an emphasis on recruiting linemen," O'Cain said. "We were able to sign two top junior-college players and I feel that these athletes should make an immediate impact to the program in 1997."

Along with the eight defensive linemen and the five offensive linemen, the group also includes three

wide receivers, two defensive backs, two linebackers and one each at tight end, tailback, place-kicker and punter.

The coaching staff covered the country, garnering commitments from 10 different states. Six of the signees are from North Carolina, five from Virginia, three each from Georgia and Pennsylvania, two from Florida and one each from South Carolina, Tennessee, Maryland, New Jersey and Washington.

A 25th signee was added to the list after the first signing date. Below is a listing of the signees and the schools they're coming from.

Football Signees for 1997-1998

Name	Pos	Ht	Wt	Hometown/High School/Jr. College
Derek Allen	DL	6-2	270	Duluth, Ga./Duluth
Matt Broel	OL	6-5	280	Charlotte, N.C./N. Mecklenburg
Anthony Cason	DB	5-9	175	Indian River, Va./Milford Acad.
Keith Cartwright	OL	6-3	310	Roxboro, N.C./Person
Ricky Collins	WR	6-4	195	Danielsville, Ga./Madison County
Greg Derrick	DE	6-5	265	Lexington, S.C./Heathwood Hall/Carden City
Nathaniel Goodson	LB	6-3	240	Roxboro, N.C./Person
Harold Jackson	FB	6-1	245	Wilkes-Barre, Penn./G.A.R. Memorial
William Pannell	TE	6-4	228	Cordele County, Ga./Cordele County Crisp
Kent Passingham	PK	5-10	170	Holly Ridge, N.C./Dixon
Corey Smith	LB	6-3	225	Richmond, Va./John Marshall
David Stringer	WR	6-0	200	North Brunswick, N.J./Township
Lafton Thompson	DB	6-1	190	Norristown Pa./Norristown
Tim Turner	OL	6-7	295	Coatesville, Pa./Coatesville Area
Andy VanDerVeer	DE	6-4	245	Charlotte, N.C./Charlotte Country Day
Jesse Wade	P	6-2	210	Martinsville, Va./Martinsville
Keegan Weir	OL	6-6	270	Stuart, Fla./Stuart Florida
Paul Whittaker	DE	6-8	235	Franklin, N.C./Franklin, N.C.
Andre Wray	DL	6-7	272	Miami, Fla./Southridge High/Garden City C.C.
Willie Wright	WR	6-5	195	Greensboro, N.C./Greensboro Page High School

*Courtesy of Sports Information

The Wolfpack Baseball team picked up their third consecutive victory of the season last night with a 9-2 win over UNC-Greensboro. Their next game will be Friday, February 24, 1997 at New Orleans University. The Wolfpack Baseball team is now 3-3 on the season.

CULTURE

Let My Talent Shine

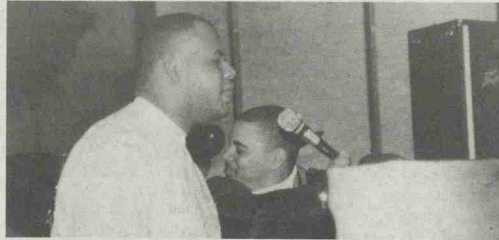
By LaTonya Dunn

Editor in Chief

On last Thursday night at 7p.m., United Student Fellowship sponsored its annual Talent Show, which was held in the University Student Center Ballroom. The program began with a prayer by George Gatling, who is President of United Student Fellowship. The theme of this year's talent show was "Acts of Faith."

The joyful sounds of the Praise and Worship Team filled all corners of the room along with the gifted music rendered by the band, Spirit. The mistress of ceremony for the evening was Angela Coley, alumni of NCSU. She felt as if the talent show represented a time for students to expose the gifts and talents God had given them and encouraged the audience to participate.

The judges for the evening included, Milton Coley, Regina Willis, Eleania Ward, Dr. Iyailu Moses and Mike Mehaffie. The first act of the evening was a melodious selection, "Still in Love"



Jerry Blackmon/Staff

Marquentin Williams plays the piano at the United Student Fellowship Talent Show

sung by Christopher Neal. Kim Stephens showed her talent with a dance ensemble. Detria Stowe performed an original monologue with exerts from Sojourner Truth and Frederick Douglass. Other acts of the evening included songs, guitar and piano playing along with a poem recital.

The United Student Fellowship drama team performed a skit entitled, "Spring Break." The play portrayed how a young man went off to college, became saved but was faced with the difficulty of confronting his friends who didn't prac-

tice religious beliefs as he did. The play illustrated the conflict between the secular world and the sacrilegious world.

Throughout the evening, door prizes were given out to audience members. Prizes included cassette tapes and compact discs of popular gospel artists. The first place winner of the evening was Detria Stowe. The second place winner was Kim Stephens and the third place winner was Christopher Neal. Proceeds for the evening benefited the Afrikan American Cultural Center library.

"There are no men here!"

this morning, I overheard a young lady say "there are no men here!"

I thought on that statement:

I am no man
I must be a beast
or I must be a boy
or a girl
but I am no black man
I must be white, yellow or green
but I am no eligible black man
I must be happily married
going steady
asexual
or gay
but I am no intelligent eligible man.
I must be a ruffian
a criminal
a fiend
a lazy
without a good trade
but I am no healthy intelligent black man
I must be withered
dying of aids
8 oz., soaking wet
but I am no young healthy intelligent eligible black man
I must be old, lowdown and dirty
a filthy, greasy, drunken ol' n****h
not worthy to cower
in the shadow of woman

I guess I ain't sh*t.

Marc M. M. G.-Peters

Dear GOD

JEHOVAH, LORD, GOD
i write to say
thank YOU for your blessings
from miles away.

i know without YOU
my life would be gray
Which is why with YOU,
i gladly stay.

YOU were there
when times were rough.
YOU softened obstacles
that were once tough.

YOU were ONE
that provided for me.
Which is why, GOD
i write to thee.

YOUR gift of love
is too great to be weighed.
i stop and wonder why
from YOU i often stray away.

So with my voice
lifted way above
i send YOU praises
with so much love.

i thank YOU, GOD
for all YOU've done,
by sending down
YOUR only SON.

Without YOU, LORD
the sun would not shine,
there would be no happiness,
nor any peace of mind.

So i write YOU praises
within this letter;
for with YOUR love
life couldn't get any better.

enclosing Dear GOD
Casper!

YOU'RE INVITED

Please join the School of Design in
welcoming
one of the country's premier cultural and social
critics to

North Carolina State University

bell hooks

will deliver our Harwell Hamilton Harris
Memorial Lecture on

Monday, February 24, 1997
6:00 PM—Stewart Theatre
University Student Center

bell hooks is the author of several
powerful books such as

Teaching to Transgress: Education as the Practice
of Freedom

Yearning: Race, Gender and Cultural Politics

Art on My Mind: Visual Arts

Killing Range: Ending Racism
Sisters of the Yam

Bone Black: Memoirs of childhood
Ain't I a Woman

(This lecture is free and open to the public)

Students, take note!!

Your people need you

The Nubian Message is in need of:

- Copyeditors
- News Writers
- Culture Writers
- Opinion Writers
- Sports Writers
- Photographers

Is there any money involved? Depends on your qualifications. What can you get from it? Experience, Flexible Hours, Great Résumé items, Computer Access and training, Connections.

Life here at N.C. State can be difficult. You can make things much easier on yourself by knowing the right people, and what better place to establish connections than *The Nubian Message*? Based in the African-American Cultural Center, through the Nubian you have access to some of the most powerful, influential African-American movers and shakers on campus. Be a part of history in the making. Come help the Nubian Message become the pre-eminent African-American Voice of North Carolina. Call 515-1468 or e-mail admiral@sma.sca.ncsu.edu. You'll be glad you did.

Paul Robeson: Multi-Genius

Staff Report

The Nubian Message

Robeson was a famous Afrikan American athlete, singer, actor, and activist. He lived during a time when opportunities for Afrikan Americans were severely limited. Segregation was legal in America and lynchings of Afrikan Americans were widespread across the southern United States.

While Robeson was well-known for his many talents, he was famous for always utilizing his considerable abilities to fight for the civil rights of all oppressed people.

Born on April 9, 1898, in Princeton, N.J., Paul Robeson was the youngest of five children. His father was a runaway slave who went on to graduate from Lincoln University, and his mother was a Quaker. He came from a family familiar with hardship and the determination to rise above it.

His own lifetime was no less challenging. The political and social climate, and indeed the laws of the land, restricted Afrikan Americans from benefiting from the freedom and opportunities promised to all Americans.

In 1919 Robeson won a four-year academic scholarship to Rutgers University. In spite of open violence and racism expressed by teammates, Robeson won 15 varsity letters in baseball, basketball and track, and was twice named to the All-

American Football Team.

He received the Phi Beta Kappa key in his junior year, belonged to the Cap & Skull Honor Society, and was the Valedictorian of his graduating class in 1919. It was not until 1995, 19 years after his death, that Paul Robeson was inducted into the college football Hall of Fame.

At Columbia Law School, Robeson met and married Eslanda Cordoza Goode who was to become the first black woman to head a pathology laboratory. He graduated from Columbia in 1923.

He took a job with a law firm, but when a white secretary refused to take dictation from him, he left and never looked back. By this time he was involved in theater and music and used his talents as a way to share Afrikan and Afrikan American history and culture with the public.

As a gifted actor, Robeson accepted roles based on the way that Afrikan Americans were represented. He often changed or added to roles in order to portray Afrikan Americans in a dignified manner. He earned international critical acclaim for his lead role in "Othello," for which he won the Donaldson Award for Best Acting Performance (1944), performed in Eugene O'Neill's *Emperor Jones* and *All God's Chillun Got Wings*, and the musical *Showboat*.

He is known for changing the lines of the song "Old Man River" from "...I'm tired of livin' and

'feared of dyin'..." to "...I must keep fightin' until I'm dying..." His films included "Sanders of the River" (1934), "King Solomons' Mine" (1937), and "Proud Valley" (1939).

Paul Robeson used his deep baritone voice to promote black spiritu-



Paul Robeson

als, to share the cultures of other countries, and to benefit the social movements of his time. He sang for peace and justice in 25 languages, performing musical concerts throughout the United States, Europe, the Soviet Union, and Afrikan nations.

Robeson became known as a citizen of the world, as comfortable with the people of the Soviet Union and Afrika as with the people of Harlem. He openly noted that his

travels had taught him that racism was not as virulent in Europe as it was in the U.S.

At home, it was difficult to find restaurants that would serve him - theaters in New York would only seat blacks in the upper balconies, and his concerts and performances were often surrounded with threats or outright harassment. In London, on the other hand, his opening night performance of "Emperor Jones" brought the audience to its feet with cheers for twelve encores.

During the Spanish Civil War, he performed in Spain for the International Brigades fighting for democracy. He is famous for a speech given in 1934 at a rally sponsored by the National Joint Committee for Spanish Relief, in London, in which he declared, "The artist must take sides. He must elect to fight for freedom or slavery. I have made my choice. I had no alternative."

Racism in the United States led Robeson to openly question why Afrikan Americans should fight in the army of a government that tolerated racism. The late 1940s ushered in the Cold War and the McCarthy era. It was a time when many Americans who spoke out or worked for social justice and world peace were isolated, discounted and labeled communists.

Because of his outspokenness, this climate of fear had a major impact on Robeson's career. His

concerts were canceled, and in 1949 two outdoor concerts in Peekskill, N.Y. were attacked by white mobs while state police stood idly by. Robeson declared, "I'm going to sing wherever the people want me to sing...and I won't be frightened by crosses burning in Peekskill or anywhere else."

As he had done throughout his life, Robeson would not permit his views and voice to be silenced by hate. His outspoken views were perceived by the government as threatening and as a result, Robeson's accomplishment were not documented as a part of American history.

In 1950, the U.S. government revoked Robeson's passport, leading to an eight-year battle to secure it and to travel again. In 1960 Robeson made his last concert tour to New Zealand and Australia. Suffering from ill health, Robeson retired from public life in 1963. He died on January 23, 1976, at age 77 in Philadelphia, Pa.

Please write to the below address to send in a petition if you choose not to send it to The Nubian Message.

• Dr. Virginia Noelke
Chair, Citizens Stamp Advisory Committee
475 L'Enfant Plaza, S.W.
Room 4474
Washington, D.C. 20260-2437

4 Reasons to Use K in Afrika

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

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

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.

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HEALTH

Exactly Why Do Women Live Longer Than Men?

By Randall Haddock
Health Editor

Yes, men may have been the first to walk on the moon, to sit in the Oval Office and may hold records in many sports, but it is the women who live to talk about it.

Compared to men in the same countries, women can live up to a decade longer than their male counterparts. In the United States, it is estimated that women get an additional seven years added to their life expectancy. This article will focus of factors that may contribute to this unexplained phenomena and will tell males exactly what they can do to try to bridge the life expectancy gap.

First, why do women seem to have so much time on their side? One possible reason is that a high percentage of the female hormone, estrogen, to the male hormone, testosterone. Estrogen protects women from heart disease and stroke.

Another theory that has been proposed is that the male "Y" chromosome that contains the blueprint for reduced life expectancy, while the female "X" chromosome offers protection from damage during the early stages of fetal development. A third

explanation can be offered is that a male's greater muscle mass and increased metabolic rate can undermine his longevity. Higher metabolism means faster cell death, and there may be a limitation as to how often cells can be reproduced.

While there may not be much an individual can do about the genetic factors, there are also behavioral factors to consider. Many researchers have performed studies that have shown a correlation between longevity and a person's decision to drink or smoke.

Some researchers have also speculated that a male's earlier demise can be attributed to their more aggressive and competitive natures. They tend to have more dangerous jobs, play rougher sports and take more physical risks in general which increases their chances of encountering fatal situations.

It is known that men and women take different approaches to the obstacles that they are often faced with. However, it is with this issue of living a longer life that men and women can take the same approach. Here is what can be done.

First, seek professional medical help on health issues. Women are more likely than men to undergo routine medical tests that increase

the chances of diagnosing and treating potentially fatal diseases early. They also seek medical attention more readily when it seems that something appears wrong.

Second, begin eating a healthy diet. Studies have shown that men who cook for themselves use less nutritious foods than women. It will do men good to add more vegetables and fruits to their diets. These foods are essential to increase the human life span, enhancing antioxidants such as Vitamin C and E and beta carotene.

Antioxidants combat oxygen fragments within the body that have been linked with aging and disease. While supplements are usually helpful, the best defense is to get the antioxidants from foods. Most males average only two to three antioxidant-rich fruits and vegetables a day, while the minimum recommendation is five servings a day.

The complete answer is likely a combination of known and unknown factors. Regardless of the cause, however, men can improve their own chances of living longer by making healthy lifestyle choices and taking some cues from women to close the longevity gap.

How to Cultivate Your Own Qi

By Randall Haddock
Health Editor

If you are alive and breathing, according to ancient traditional Chinese medicine, you have got qi—or energy. And if you want to get more of it, you can create it.

Sometimes called internal yoga, Qigong is a combination of self-massage, snail-paced movements, breathing exercises and meditation that boosts vitality, relaxation and health improvement.

The latest Asian art to hit America is said to have developed over 4,000 years ago in China that was used by the citizens to ward off the normal assortment of aches, pains and illnesses. The movements have been passed down through centuries and have evolved to other styles of movement such as Tai Chi. All are designed to stimulate the body's focal points—like acupuncture without the needles.

Someone performing Qigong appears to be doing a trancelike ballet. The movements are usually performed with the eyes closed along with a relaxed, rhythmic cycle of breathing. The movements are not painful and are stress free.

Individuals who perform this ancient exercise say that it has been helpful in the alleviation of many illnesses and diseases. They have stated that they have stopped their dependence on antibiotics and other drugs to help improve their respective conditions, instead they have relied on the energy that this exercise brings to them.

In a age where technology is making breakthroughs daily, it seems a little more than ironic that a simple Chinese art form is achieving the same results for just as many people as any other type or prescribed medication could.

New Pap Test to be Implemented

By Randall Haddock
Health Editor

By any standard, the Pap smear examination is a success story. Since this medical procedure was introduced 50 years ago, physicians have seen a 70 percent decline of the death rate from cervical cancer.

But like any test, it does have its errors. Even under the very best of circumstances there can be errors in the procedure and in diagnosing the results. However, the Food and Drug Administration has established a new way to improve on the performance of the Pap smear.

The new test, called Thin Prep, is similar in the previous technique in that a sample of cells is gathered by gently scraping a woman's cervix. But where it deviates from the other

procedure is that the sample of cells are rinsed off into a vial containing a preservative. This way, the cells are not damaged and are not obscured with any unwanted materials.

Many studies have shown that Thin Prep creates a better chance of accurate diagnosis. This procedure has shown to have a 65 percent better chance to reveal precancerous cells than the old traditional test.

But whether a woman chooses for the Thin Prep of the conventional Pap smear, experts do agree that a woman's best defense against cervical cancer is a routine pelvic examination. It is estimated that 80 percent of cervical cancer deaths occur in women who have not been examined in five or more years.

For further information consult a physician or contact Student Health Services at 515-2563.

The Significance of Water

By Randall Haddock
Health Editor

Think about this the next time you consume a soft drink or any other beverage besides water: Your blood is 85 percent water; your brain mass is 75 percent water. Also consider the fact that your muscles are 70 percent water. If a muscle becomes dehydrated by only 3 percent, it loses 10 percent of its contractile strength and 8 percent of its speed.

Without enough water, an individual health and athletic performance suffers. Even minor dehydration impairs concentration, coordination and reaction time. It reduces stamina and increases a person's susceptibility to contracting diseases. Water thickens the blood and has the ability to deliver food and oxygen to the cells and eliminate wastes.

Given these facts, it is not surprising at all to learn that more people are drinking water now than before. The average American gets an estimated four cups of water daily from food, and produces about a half-cup as a byproduct of metabo-

lism. As the same time he or she may lose 10 cups of water per day through the excretion of wastes, perspiration and exhaling.

Some of the water that is being lost can be replenished with food. Fruits and vegetables are largely made of water—oranges are 85 percent water, cucumbers 95 percent water.

Even such "dry" fruits as bananas contain 75 percent water. So, while a diet high in fruits and vegetables are no substitute for drinking water, a person can find themselves drinking less water than a person who munches on unhealthy foods such as pretzels or cookies.

One of the worst mistakes that individuals make is that they depend on their sense of thirst to tell them when to drink. Many experts suggest that relying on the sense can be harmful because by the time a person is conscious of their thirst, they are significantly dehydrated, and their coordination and stamina will have already suffered. Various studies have shown that drinking in response to one's thirst only replaces about half of the fluid that has been lost.

Well, when should an individual drink? Physicians recommend to drink water consistently throughout the day. To drink first thing in the morning and last thing before going to bed. It is also encouraged to drink water during meals. Also, as the weather becomes warmer, so should an individual's water intake to ward off dehydration.

It has always been said that a person needs to consume eight glasses of water a day, but it is easier said than done. This is why it is important to keep water accessible so that it can be easily consumed.

Also, remember that not all liquids are created equal. Try to decrease the use of beverages that contain alcohol and caffeine. Beverages that contain these elements increase urine production and leaves the body more dehydrated than any other fluid could.

Drinking water is crucial to an individual's overall health. It is important that people increase their consumption of water toward reaching the goal of maximum health and wellness.

Nubian Health Tip for today:
An Apple a day keeps the doctor away.
(Macintoshes taste best)

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OPINIONS

Assume Leadership

By Kimberly Pettaway

Opinions Editor

Often, when my friends who attend North Carolina A&T State University, Fayetteville State University, North Carolina Central University, Elizabeth City State University and other historically black universities and I get together, they often ask if "State, has gotten to me yet."

I used to get severely offended by this question and wonder as to what would warrant them to ask me such a question. Were they demeaning me for choosing to attend a school where I would be the obvious minority?

Many have visited me on campus and after taking in the campus they proclaim that "State is the university for you." I believe that "To each his own." However, were they saying that I am not confident enough within myself as an Afrikan American to successfully complete my undergraduate years at a historically black university?

They proudly proclaim that although North Carolina State University is a very eye-appealing and large campus it could never begin to capture the atmosphere at a historically black college. I understand their reasoning and I agree to some extent.

It doesn't take a genius to realize that any race outside of the Caucasian race is a minority on this campus. Afrikan Americans have always been a minority presence on this campus.

Yet and still, one can not overlook the fact that there appears to be a totally different network accessible for Afrikan American students. You are currently in the presence of one: The Nubian Message.

Thus, this may give some the impression that the Afrikan American students enrolled at State are in "a university within a university." Although this may be true, it is important to decipher whether or not the Afrikan American student population has truly benefited from the "university within a university?" If they haven't it's because they fail to realize the infrastructure at their disposal?

To my knowledge there are 35 Afrikan American student organizations on campus not to mention numerous other support mechanisms for Afrikan American students and other student organizations waiting to be organized.

With the definition ranging from social, culturally based and organizations orientated to various majors these organizations originated primarily for the same purpose...to meet the needs of Afrikan American students (needs that had not been previously met).

Membership in these organizations vary. Some organizations manage to survive off of 3-5 faithful members (mostly the executive board) while others flourish from a membership surpassing thirty.

Often complaints are voiced because of dissatisfaction with organizations. Understanding that nothing is perfect, it is up to the members to reach that desirable plateau of satisfaction within the organization.

The advisors of these organizations must not continue to serve as the most out-spoken and active members. They are simply there to advise not carry out the entire program for the academic year.

Members must step up and assume the rightful role of leadership that should be theirs. Members must realize that these organizations did not originate over night. Those before us simply did not conceptualize the idea of starting an organization, write a proposal and have an organization the next day.

Members must be willing to actively participate in all activities organizations sponsor whether programs or fund raising. It is one thing to proudly state that you are a member of an organization when it is full of members and has the respect of the campus. However, it is another thing to remain true and committed to your organization when it is in need.

Most importantly, members must be committed to increasing membership. Realize that one day you will graduate and someone must come after you to ensure the success and longevity of your organization.

Support other organizations. To be a faithful member of an organization doesn't mean that you have to attend only your organization's programs.

I am confident that regardless of your organization the underlined message of its mission statement is the same: "To ensure the upliftment and empowerment of the Afrikan American student population on NCSU's campus and outside of our sheltered environment."

Feel the Spirit

By Tiffany Chin

Staff Writer

As many of you know, the Catalyst Bookstore has been home to various programs this week in celebration of Black History Month. The programs so far have been truly enlightening.

On Wednesday of this week, the program "Sankofa" was presented. I was blessed with the opportunity to have participated in this program. I read a self composed poem.

Even though I did not personally know everyone who was a participant in the program, I felt an undecipherable closeness. We read our poems with pride, confidence and assertiveness. It didn't matter if the excerpt we read was just presented before us or if we had the time to learn it, we were proud.

The audience was extremely receptive. I was surprised that the audience was somewhat diverse.

The pieces presented were by no means "sugar coated." They spoke the truth. They spoke of the pain we as a people have encountered and to this very day continue to encounter.

They spoke of the hope we have for the future and the commitment that must surface in order for tomorrow to truly be a "brighter day."

It did not matter that there were faces of little pigment attentively present and listening. I, and no one else, did not bit my tongue. Why should have we, others have never bitten their tongue as they boldly denounced our people.

Perhaps, the portion of the program that touched me most was the selection rendered: "Wind Beneath My Wings."

As we know catchy, cute phrases are an ever present part of our daily dialogue. Currently the phrase, "I feel it" is often verbalized.

I can truly say that I was feeling that song. It never ceases to surprise me when I hear a sister sing. This sister truly sung.

Not only did she sing, I felt as if she herself was feeling it. Tears welled up in many people's eyes as they listened on in awe. Various thoughts ran through our mind as we listened.

Although college is not forever, we must take an active part in the

lives of our sisters and brothers while we are here at North Carolina State University. They should serve as our support unit. We must start uplifting and stop belittling.

It is not enough to become emotional at the completion of a soul-stirring song or program. One must act on that feeling and be committed to bring about positive change in the lives of their sisters and brothers.

I encourage everyone to attend as many programs as possible this week. They are free but the lessons learned are immeasurable.

It is true that although Black Historically Month is observed by the mainstream only one month (the shortest month) of the year, we must realize and maximize the importance of celebrating our rich heritage every day. Yet and still, since Black History Month is the official month set aside for others to learn of our impact in the history of mankind, let's take advantage of all the programs offered.

Education is a life-long process. Enjoy your history. Open your heart, mind and soul. Feel the spirit.

Appreciating Our Temple

By Kimberly Pettaway

Opinions Editor

Unshakably love and respect your body. Regardless of the shape and size of the beautiful, black skin you inhabit, it is yours. Take care of it.

Your body is your temple. It is the means by which we give reverence to God. Since we are an image of an all perfect God, shouldn't we appreciate the temple we are blessed with. Love it and accept it for what it is.

To change your body by losing weight is not wrong if you do it for the correct reasons. Loose weight for yourself and not to alter because of discriminatory, derogative perceptions of society. These perceptions seldom change.

The uniqueness of the human race is that no one person is exactly the same as someone else. There is an abundance of differences in interests, religions and political choices.

Sizes and shapes are also a distinctive characteristic. Afrikan women range in sizes from extremely petite to super plus. Despite the size, we carry it well.

It is important that we realize that we must first love and respect our bodies before we ask anyone else to. How can others see our innate magnificence if we are blind to it ourselves? Love your body.

No one can deny that we, as a people, have had many names. These names have range from Nigger to Afrikan American. Although, the ignorance displayed by those who take it upon themselves to name a people does hurt, we must define and create our own labels and definitions of beauty.

Afrikan women have not only bore names to describe their race but names that have had no racial inflection. Despite the infinite demeaning names that we have been called, it is an added insult to have the adjective "fat" placed in front of it. The pain is even more unbearable to have these senseless adjectives coming out of the mouth of someone who looks like us. We must stop needlessly inflicting pain on our sisters and brothers.

Weight is a big issue during the hotter months. As the days become warmer the clothes become fewer.

As the hotter days await us, many sisters of smaller frames can't wait to show off their figure. Yet and still, as these sisters longingly wait for the hotter months, many sisters of larger frames dread these same hotter months.

Many ferociously work out to obtain that "perfect" body. Their normal diet is replaced by leaner, less quantitative foods. In the end, some find themselves only a little smaller than when they initially

started. Many are disappointed.

However, in order to successfully start a weight loss plan, one should start the weight loss plan with a holistic approach. Regardless of the frame, the inner being often remains the same.

The way women approach the issue of weight varies. Every woman deals with issues of weight in her own way. Some women are proud to have "meat on their bones."

Many lovingly refer to themselves as full figured, voluptuous, thick and big-boned. Others however cringe at the mention of these descriptive adjectives. They are often severely emotionally damaged by society's perception.

Remember when dealing with the issue of weight, women need to first and foremost conduct a personal inventory.

Women must decide if their definition is just that—theirs or societies. One must decide if their dissatisfaction with their weight stems from the negative, painful connotations society places on those they unheatedly label overweight.

Love, respect and cherish your body. Life is too short to always constantly measure yourself by someone else's standard. Your may find that you will never quite measure up.

You are beautiful. Realize this and feed off of the sweet nectar



The Nubian Message is committed to the black family — a pillar of strength in the Afrikan American community, and the backbone of Afrikan American Society. When's the last time you talked to your parents or siblings?

A POSITIVE GROUP EXPERIENCE FOR AFRIKAN AMERICAN WOMEN



Two Groups for Afrikan American Women

To Begin in March

Essence - This group is for Women in search of solutions, women who may be experiencing difficulties with some of life's situations.

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Each group will meet for eight weeks. Our purpose is to assist you as you regain your power and essence to face life's challenges.

Groups will be facilitated by **Mawiyah Kambon, Ph.D.**, Clinical Psychologist

Groups are \$35 per session No more than eight (8) women per group.

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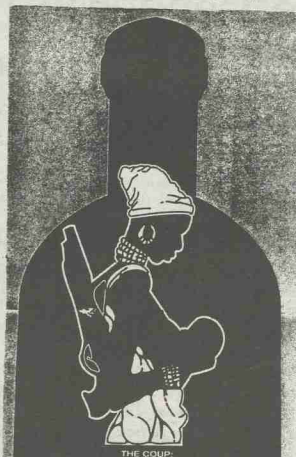
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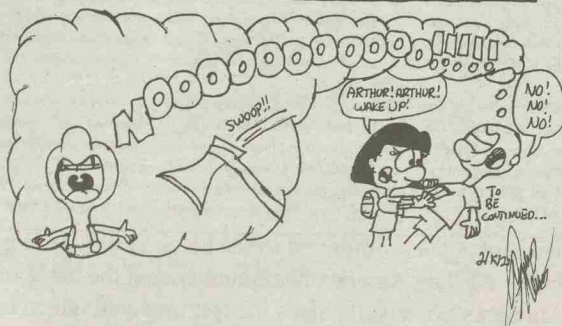
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MA 101, 107, 108, 111, 121, 141, 241, 242	Review	Every Wednesday 5:30 - 7:00 p.m. Cox 209	Adrian Holley Annie Mitchell Carynn Murrell Eugene Whitlock
PY 205, 208 131, 211, 212	Review	Every Thursday 5:00 - 6:30 p.m. Cox 515	Samuel Acha
CH111	Review	Every Thursday 5:30 - 7:00 p.m. Dabney 330	Juan McKenzie Jamila Smith Angela Sykes
CH101 & 107	Review	Every Thursday 5:30 - 7:00 p.m. Dabney 330	Darius Burden Sherice Nivens
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