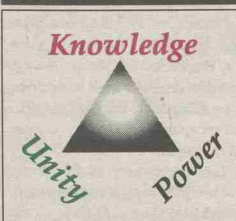


# The NUBIAN MESSAGE

**5<sup>th</sup> Anniversary**  
November 20, 1997  
Edition 13



## What's Goin' On?

### Residence Organizations

Residence Organizations of the Afrikan American Cultural Center will meet this Friday, Nov. 21 in Room 375 of the Afrikan American Cultural Center at 3:30. A representative of each resident organization is required to attend.

### National Pan-Hellenic

National Pan-Hellenic Council and the Office of Afrikan American Student Affairs would like to thank everyone who supported NPHC week activities prior to homecoming 1997. Your participation in and cooperation toward the scheduled events were essential in having a successful week.

The Afrikan American Voice of North Carolina State University

## AASAC Grades University "D" on Affirmative Action in Faculty Hiring

By Carolyn Holloway  
Editor in Chief

The Afrikan American Student Advisory Council, N.C. State's umbrella organization for all Afrikan American organizations since 1989, issued a report card Tuesday on the university's progress in dealing with Afrikan American student issues. The results proved exasperating for Afrikan American students, faculty, staff and all those concerned with Afrikan American students here at NCSU.

In 1986, there were seven Afrikan American administrators employed here at the university out of 182 total administrators; in 1996, eight Afrikan American administrators of 164. In 10 years, the number of high-ranking Afrikan American administrators has increased by one - one-tenth of a person per year, if you're keeping track.

NCSU had 47 tenured/tenure-tracked Afrikan American faculty of 1304. In 1996 - 57. It's been 10 years and the total number of Afrikan American tenured/tenure-track faculty has increased by 10 persons; one per year.

In 1997, three of the 183 Ph.D. candidates in the sciences - 1.6 percent - including the College of Engineering, the College of Physical and Mathematical Sciences, the Veterinary School, the College of Forestry and the College of Agricultural and Life Sciences are Afrikan American.

These statistics, obtained from the

NCSU Office of Equal Opportunity, and the Registration and Records Office prompted AASAC to assign NCSU a D on its first-time report card.

"The report card," Arthur Peoples, AASAC Co-chair said, "is an opportunity for the university to take a step back and look at themselves, for a change. NCSU needs to understand it is not making the grade on the pertinent issues of affirmative action, faculty hiring or Ph.D. students."

This report card, AASAC says, is a wake-up call to the university to make them realize that Afrikan American students are not happy about many campus issues.

In 1986, total enrollment at NCSU was 20,372 of which 9.3 percent or 2,290, were Afrikan American. In 1996, total enrollment was 21,804 with Afrikan Americans making up 9.5 percent - 2,629 students. For every Afrikan American administrator in 1986, there was approximately 327 students. In 1996, approximately 375 students for every administrator.

Each tenured or tenure-tracked Afrikan American faculty member assumed responsibility for 48 students each in 1986 - 46 to one in 1996.

From a historical perspective, NCSU produced more graduates when it sent Afrikan American students to Tuskegee University to study veterinarian medicine than when it built its own Veterinary School. NCSU has

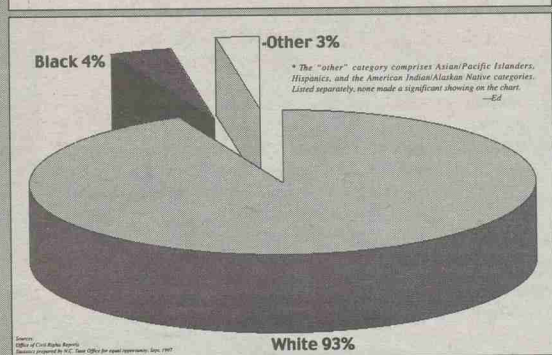
not produced a Ph.D. graduate in the sciences in over four years.

According to John Morgan, an Afrikan American sophomore in Textiles, "the report card shows this university is not practicing what they preach. The administrators speak of diversity; however, university generated statistics show, they are not committed to such practices. I feel deceived by the images NCSU has portrayed about being committed to not only diversity, but to the Afrikan American student and faculty population."

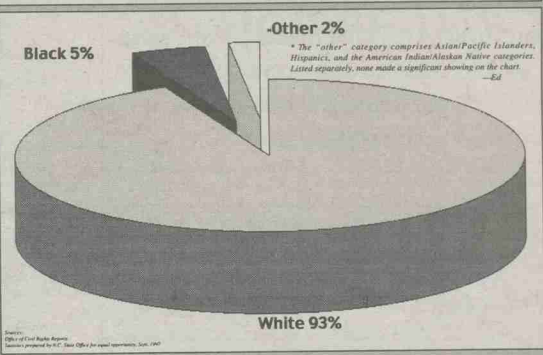
A sentiment apparently widespread amongst Afrikan American students throughout the university. AASAC polls have shown they thought that more administrators, tenured or tenure tracked faculty, and Ph.D. students were involved with NCSU, and the reality of the situation caused them to reevaluate their perceptions of the university and recommendations they would make to friends about attending this university.

"These statistics are prime examples that this university is neither committed to hiring professional Afrikan Americans in various fields nor recruiting Afrikan American students in the sciences." AASAC Co-chair Robyn James declared, "and it will be interesting to see what excuse they'll concoct to explain this."

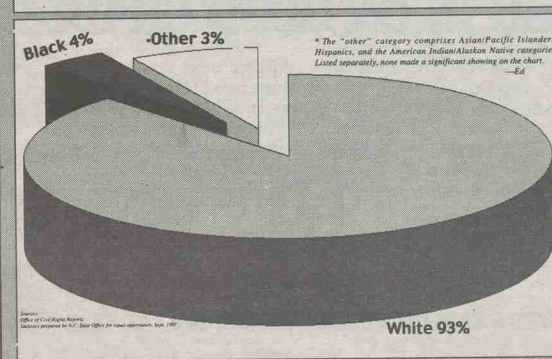
Full-Time (EPA) Administrators, 1986



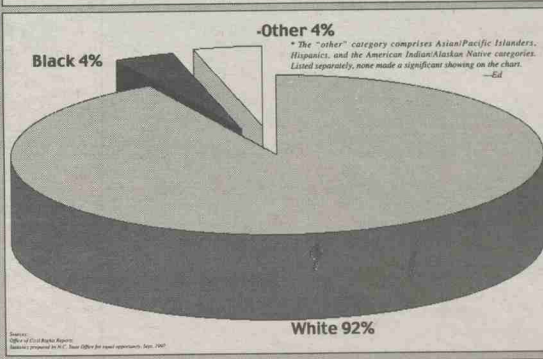
Full-Time (EPA) Administrators, 1996



Tenured/Track Faculty (EPA), 1996



Tenured/Track Faculty (EPA), 1986





# Former Black Panther Party Leader Lectures

By Carolyn Holloway

Editor in Chief

Elaine Brown, the only woman to head the Black Panther Party and a life-long political visionary and advocate for racial equality provided the "light" in the eyes of over 250 students and members of the community in attendance in the Campus Cinema Tuesday.

Co-sponsored by the Union Activities Board Lectures Committee, SAAC, The Nubian Message, the Diversity Committee of Student Government from the Executive branch, the Office of Afrikan American Student Affairs, and the Afrikan American Cultural Center, Brown's lecture covered various topics, but kept the entire audience entertained for over two hours, part of the participants well into the wee hours of the morning.

Brown began her lecture by praising the efforts of those students who were committed to preventing N.C. State from privatizing housekeeping, janitorial services and most service positions that employ primarily Afrikan

Americans.

"This privatization," Brown said, "is another setback for Afrikan Americans in the work force because it fails to recognize the people who work hardest for the university in many ways."

She focused on a 13-year old Afrikan American boy (Little Be) in Atlanta, Ga. who has been tried and convicted as an adult in a murder charge involving drugs.

"Besides the fact that Little Be is not guilty, he is a product of the Reagan-Bush-Clinton administration. Crack is the worse thing since slavery," she said.

49 percent of the Afrikan population occupy the prison cells while Afrikan Americans only constitute 13 percent of the total population. Surprisingly enough, the numbers of Afrikan American women in prison have increased over the past 10 years. Another unexpected statistic was the fact that although the crime rate has not risen in the past 20 years, the number of people in prison has consistently risen with an estimated amount of 2 million persons to occupy prison in the

year 2000.

Now, Brown said, the judicial system is trying to say that Afrikan Americans have a "criminal gene," mysteriously absent in whites, at



birth - a belief reaffirmed by "The Bell Curve."

The criminal system has also reverted to primitive two and three "strike" systems in Georgia, Arkansas and California respectively. Brown's example of the two strike system was an Afrikan American male from Los Angeles, sent to prison for 25 years after the

theft of a pizza, because he was on probation for a prior crime.

Brown also claimed the current setbacks against affirmative action are a return to the Plessy vs. Ferguson era and the history that accompanies that decision.

"These setbacks," Brown said, "have been re-enforced by the Clinton administration because he has made affirmative action an affair of the heart."

"By assembling the Council on Race," Brown continued, "Clinton has indirectly stated that I have assembled all of these ethnicities together and if they cannot solve this problem of affirmative action, then it is [neither] my problem [nor] the problem of the majority of the American people."

This viewpoint, Brown said, is what many people believe - affirmative action exists because Afrikan Americans cannot get their lives in order.

"We are even getting to the point of saying bad things about ourselves and believing them."

She continued, blasting President Clinton claiming he is

"walking in the footsteps of Thomas Jefferson, which is what he promised to do upon inauguration in 1993."

Of Jefferson, one of the "founding fathers" of the USA and a president who upheld the laws of slavery, Brown asked "do we want a president that will walk in the footsteps of a person that was committed to upholding slavery to [its] fullest extent?"

The anniversary of the "Little Rock Nine" was also discussed. Brown said Central High is in one of the worst neighborhoods in Arkansas and has not changed since desegregation efforts in the '60s.

"This," Brown concluded, "is one of the reasons why we, as Afrikan Americans must show power to ourselves. We must be like Fannie Lou Hamer who lost an eye on the road to liberation and freedom. We must reflect on the past and use it to move forward in the future. Not until the [majority] of people in the community are involved, will any movement become revolutionary."

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 Jeffries, 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.

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## THE NUBIAN MESSAGE

The Afrikan American Voice of North Carolina State University

Editor in Chief

Carolyn Holloway

### EDITORIAL STAFF

Health Editor	Michael Newkirk	mnewkirk@ma.sca.ncsu.edu
News Editor	DeSheila Spann	dspann@sma.sca.ncsu.edu
Opinions Editor	Kimberley Pettaway	kpettaway@sma.sca.ncsu.edu
Cultural Editor	Shannon Jones	sjones@sma.sca.ncsu.edu
Sports Editor	Dock G. Winston	dgwinston@sma.sca.ncsu.edu
Graphics Editor	Andre Meadows	ameadows@sma.sca.ncsu.edu

### PRODUCTION STAFF

Ads Manager	Rodney Williamson	rwilliamson@sma.sca.ncsu.edu
Chief Photographer	Koren Atwater	karwater@sma.sca.ncsu.edu
Copy Desk Chief	Jerry L. Blackmon II	admiral@sma.sca.ncsu.edu
Webmaster	John Dawkins	jdawkins@sma.sca.ncsu.edu

### BUSINESS STAFF

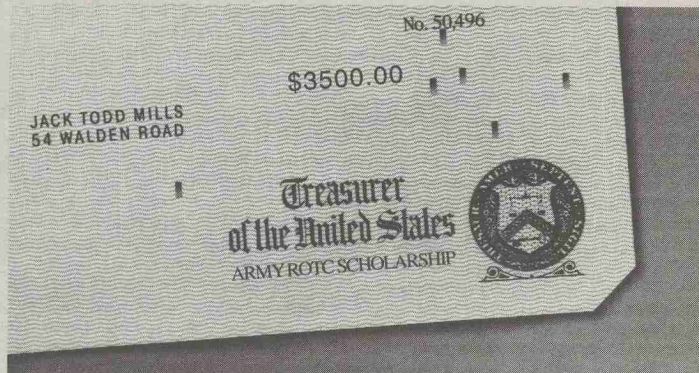
Account Executive	Radijah Gooding	rgooding@sma.sca.ncsu.edu
Account Executive	Issac Ostabutey	iostabutey@sma.sca.ncsu.edu
Account Executive	Reggie Gooding	reggooding@sma.sca.ncsu.edu
Business Manager	Anthony Norman	anorman@sma.sca.ncsu.edu

### MAILING ADDRESS

372 Witherspoon Student Center/AAC  
Box 7318

Raleigh, NC 27695-7318  
(919) 515-1468

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## N.C. State defeats Cavs, 31-24 Looks Forward to Bowl Shot

**By Dock G. Winston**  
Sports Editor

Two weeks ago, N.C. State put itself into a do or die position. Winning its final three games would better its changes in post season play and guarantee a winning season - losing just one would leave Men's Football Head Coach Mike O'Cain questioning his job and disappointed seniors. As with the homecoming game against Maryland, the Pack "did" against Virginia, defeating the Cavaliers 31-24 at Carter-Finley Stadium.

"I couldn't be prouder of any group of young men," Wolfpack coach Mike O'Cain said. "A lot of people were counting us out a few weeks ago. We said we had three one game seasons. We've completed two of them and have one more and I believe we'll be ready to play next week as well."

The victory extended the Pack's winning streak to two straight games and evened its record at 5-5 before next Saturday's regular season finale against 5-5 East Carolina. A Wolfpack win next week and losses by Clemson to South Carolina and Virginia to Virginia Tech could possibly send the Pack to either the Peach or Carquest Bowl. Representatives from both bowls were in Raleigh on Saturday for the Pack's victory.

"There's still a goal out there for us," Stephens said. "We haven't been in two years. The seniors really want to go one more time." State's last bowl appearance was in 1995 when the Wolfpack defeated Mississippi State in the Peach Bowl.

State ran over Virginia, rushing for 245 yards while holding the Cavaliers to just 92 on the ground. Wolfpack tailback Tremayne Stephens gained 111 yards. It was his third straight game rushing for 100 yards or more, despite running behind an offensive line that continues to fight through injuries.

"I never thought we'd run the football that well against them. I'm

extremely proud of our offensive line. We took control of the line of scrimmage early in the football game. The second half we didn't play quite as well. We lost Ian Rafferty which really hurt us up front, but John Fletcher came in and did a tremendous job," O'Cain said.

Starting right tackle Ian Rafferty had to leave the game late in the first half with a knee injury. He is expected to miss the rest of the season. It is hoped starting tackle Todd Boyle, who was injured in the UNC-Chapel Hill game can return for next week's contest against ECU.

The Wolfpack dominated Virginia in the first half, outgaining UVA 289 to 160 yards and took a 21-10 lead at the intermission. State scored three times in the second quarter as quarterback Jamie Barnett threw strikes of 41 and 7 yards to Torry Holt

and a 17 yarder to Chris Coleman. Virginia answered with a 37 yard Aaron Brooks to Jermaine Crowell touchdown pass and a 40 yard John Allen Roberts field goal as the second quarter expired.

Barnette's one yard touchdown run with 2:54 remaining in the third quarter gave the Wolfpack its biggest lead of the day at 28-10, but the Cavaliers didn't quit. Brooks tossed a 15 yard scoring pass to Terrance Wilkins on the final play of the quarter to

cut the lead to 28-17. Following a 53 yard punt by State's Jason Biggs, Virginia took the ball and scored 40 seconds later when Brooks hit Wilkins with a 52 yard touchdown pass. That closed the gap to 28-24 with 12:34 remaining in the game.

With about 10 minutes to go, the Pack safety Rodney Redd sacked Brooks at the UVA 27. Brooks had to be carried off the field with an ankle injury.

"It was a designed play," Redd said. "Our defensive end did a good job of pushing upfield and drawing a double-team and I just came off the corner untouched." Brooks returned two plays later, threw two incomplete passes and then left the game for good. His back-up, freshman

Dan Ellis, appearing in just his third game of the season, was ineffective. He was 5-11 passing for 43 yards, sacked twice and figured in one of the game's biggest plays.

Following a 38-yard Biggs punt, Virginia took over at its own 33 yard line with 6:59 to play. Ellis' first down pass was intercepted by Wolfpack linebacker Morocco Brown who returned it to the UVA 30.

"That may have been the one biggest play of the game if you single out one play," O'Cain said. "They had some momentum at that time. We were able to intercept a pass and set up our offense for a field goal. It was a big, big, play in the game and I'm very happy for Morocco."

Six plays later, Chris Hensler kicked a 31 yard field goal with 4:24 remaining for the final margin of victory. Virginia had two more possessions. The first ended with a punt. The final one ended the game when Ellis heaved a long incomplete pass as time

expired. UVA started its final possession at its own 6 yard line, thanks to a 44 yard Biggs punt. "I was just trying to get the punt inside the 10 yard line," Biggs said. "I was trying to keep it where Wilkins wouldn't get a return on it. Someone was looking out for me because the ball hit and spun to a stop. I wish I could do that everytime." Biggs punted six times for a 45 yard average and was one of the Wolfpack stars of the game.

The State defense was tough when it had to be. It held Virginia to 357 yards - the Cavs' lowest total in three games - and kept UVA to 4-14 third down efficiency. Virginia kept the ball 25:49 compared to NC State's 34:21 time of possession. The Wolfpack's 446 yards of total offense marked the third straight game of 400 or more yards and sixth of the season.

The Wolfpack will finish its regular season action on Saturday against East Carolina at Carter-Finley. Kickoff is scheduled for 1 p.m.

## Lady Wolfpack Wins Against Howard in Season Opener

**Staff Report**  
The Nubian Message

N.C. State's women's basketball team defeated Howard University Bison 70-50, Sunday in Reynolds Coliseum in the season opener. The Pack never trailed by more than two and owned the second half dead set on the 20-point victory.

State's offense was pioneered by Chasity Melvin and Lyschale Jones with 18 and 16 points respectively. The Wolfpack took control at the 7:17 mark of the opening half when Melvin sank two off a dish from Kristen Gillespie to put State ahead 18-10. The Wolfpack Women then maintained to go to intermission 28-23.

"I thought we did a good job early on containing them and boxing them out, but you can't hold those kind of talented kids down long," Bison coach Sanya Tyler said.

The Wolfpack shot 60 percent the second half versus 40 percent in the first. The Pack also shot well from the line with 70.6 percent.

"We were much more pleased with our second half than our first half," Wolfpack coach Kay Yow said. "In the second half, I really thought we settled in."

Howard's Alisha Hill led all players with 19 points.

## N.C. State Receives National Attention in Football

**By Dock G. Winston**  
Sports Editor

We have known all season that N.C. State football players were the best, regardless of our ranking in the AP and Coaches Poll. Now it appears that the rest of the country is beginning to see the picture. Within the past month, several members of the Wolfpack have received attention from the national audience.

Senior Morocco Brown, who is on track to become the first player in Wolfpack history to lead the team in tackling over three consecutive seasons, was rated as one of the top NFL prospects at "Inside Linebacker" by The Sporting News. Brown, 6'0, 228, has made 93 tackles through the Pack's first seven games, including a pair of quarterback sacks and six tackles behind the line of scrimmage. Damon Wyche was second on the squad with 64 tackles. According to The Sporting News, Brown is the No. 7 inside linebacker prospect in the country, one of four ACC players in the top seven. "Sacks, interceptions, fumbles - he can do it all."

UNC-Chapel Hill's Kivuusama Mays is rated the top inside linebacker, followed by Syracuse's Antwaune Ponds. Other ACC players rated were Georgia Tech's Ron Rogers at No. 5 and Florida State's Darryl Bush at No. 6.

With two games to go in the regular season, State's sensational twosome of senior tailback Tremayne Stephens and junior wide receiver Torry Holt were leading the ACC in rushing yards and receiving yards, respectively.

Stephens, a 5'11, 200 pound senior from Greer, S.C., had rushed for 861 yards in the Wolfpack's first nine games, averaging 95.7 yards per contest. Clemson's Raymond Priestner was second in the league, averaging 93.0 yards per contest. Priestner had missed one game, however, and had 744 total rushing yards.

Holt, a 6'1, 190 pound junior from Gibsonville, N.C., was leading the league in receiving yards per contest, averaging 100.7 yards per contest. He had 906 yards on 54 catches. Florida State's E.G. Green was second, averaging 95.1 yards through nine games. He had 856 yards on 40 catches.

If Holt and Stephens finish the season atop the league in those categories, they will become the third pair of teammates to lead the ACC in rushing and receiving in the same year. In 1967, Clemson's tandem of Buddy Gore (1,045 yards rushing) and Phil Rogers (429 yards receiving) became the first duo to accomplish the feat. In 1990, Virginia's Terry Kirby (1,020 yards rushing) and Herman Moore (1,190 yards receiving) matched the accomplishment.

In addition, Holt and Stephens are bidding to become the sixth pair of teammates to crack the 1,000-yard receiving and 1,000-yard rushing barrier in the same season.

The ACC Area Sports Journal recently rated the top 10 cornerbacks and offensive linemen in the league, and a pair of Pack players were represented on each list.

Sophomore cornerback Tony Scott was rated the league's No. 3 cornerback, while junior Hassan Shamsid-Deen was rated No. 8. Scott leads the league with 15 pass break-ups, and Shamsid-Deen is second in the ACC with four interceptions.

Senior center Seamus Murphy and senior guard Lonnie Gilbert were rated the Nos. 5 and 6 offensive linemen in the league. The duo has helped State rush for an average of nearly 165 yards a game, which is the top figure in the conference.

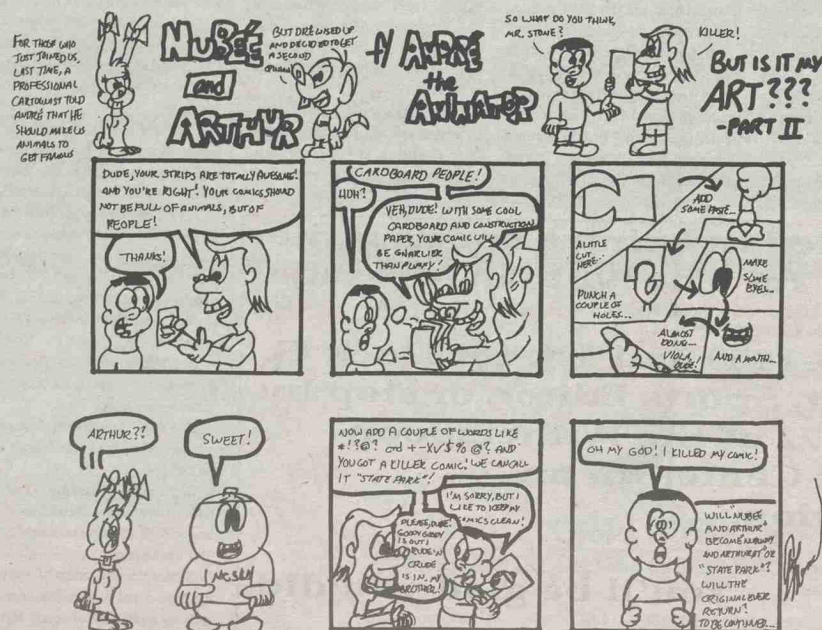
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# ORGANIZATION SPOTLIGHT: SAAAS





## Vital Conversation

"I am a doctor, graduated from college  
I've gained great wealth with my great knowledge.  
Women swoon when I arrive!  
I know no pain...only great pride.  
I've freed men of their call to death  
I helped the blind, repaired the deaf  
I've many awards!" He carried on  
"I tell you true, my mind strong.  
Luck brought me on this leaky boat  
Though about that—I cannot gloat—  
How could you live with so much strife?  
A boater—poor till end of life,  
I've lived too well, I cannot see  
How you could live so fruitlessly"

~The old man did not reply, he kept on rowing, the boat bobbed by~

"The banquets! Aahh had so much glee!  
The banquets...all made just for me.  
'for your contribution'" someone he quoted  
"For filling in your doctors oath  
To bring new cures into the science  
Now there is new, since your appliance.  
Lets raise our glass to this great man!  
We'll find no one better than!"  
He stopped and looked upon the man  
Whose skin was bronzed, a darker tan  
"But you," he said with pure disdain  
"You'll never know...your life...so plain—  
till end of life, simple you'll be  
Your last breath spent so fruitlessly."

~The old man did not reply, he kept on rowing, the boat bobbed by~

The doctor raved until no end  
And harped about his greatest friends  
He ranted on and then he stopped,  
When he saw that the paddle dropped.  
"What's wrong?" He asked starting to frown.  
"Why did you put your paddle down!?"

"I've got a question if ya may...  
How fas can you swim anyway?"

Swim!?" Doc scoffed "Old man don't joke!  
I cannot swim, no matter — I boat!"

"Well sir..." He said with regret  
"look down Doc cuz your feet a' wet.  
I may be old...my life...be dim—  
—but know what Doc? I sure can swim."

~The old man jumped and swan ashore, the boat had sunk, doctor no more.~

PoetsLyric

## WE WELL REMEMBER

We well remember the evenings after a day in the fields or in the kitchen when grownups gathered to visit around the fireplace and children listened.

We remember those Sundays when we came home from church to Grandma's fried chicken and a swing on the porch.

We well remember that fringe-topped surrey, cars with curtains and lamps, and red clay roads with deep ruts.

We also remember washtubs and washboards, spring boxes and milkwells, and whitewash.

We well remember box suppers and singings, school closings, revivals and brush arbors.

We remember too well castor oil, catnip tea, Yager's liniment, mustard plasters, and Cloverine salve.

We remember long absences caused by poverty and war and the sweetness of reunions.

But, most of all, we remember those friends we have met on this journey and those we will not see again until we greet them down by the riverside.

by Sarah Brawley Cheek

## BLACK

Dedicated to Arnice Gills

As I look back and think of my heritage I think of the blackness running through my veins. I think of MLK, MX, Haley, and DeBouis. Some of the people that brought us where we are today, no where, we struggle and strive to stay alive.

When I think of black I think of Ebony, Mahogany, Black Coffee neither sugar nor cream, Hot Coco, Caramel, Butter Pecan and Mocha Cream. All the assorted flavors and shades that we come in. When I think of these flavors I think of the struggle that we went through to be where we are today, no where.

There is racism in us all, from all the people that put us down and called us names. But, we kept going.

Many Afrikan Americans use the word "NIGGA" as a figure of speech, but little do they know they are putting themselves down. When people say "NIGGA" to me, I say "NIGGA" to me I say its the Ebony, Mahogany, Coffee neither sugar nor cream, Hot Coco, Caramel, Butter Pecan and Mocha Cream that are your successful black doctors, lawyers, mothers, fathers, grandfathers and grandmothers coming from down south picking cotton working on a plantation calling you master.

It's the same sizzle black people have coming from that spicy food from Louisiana, Georgia, Mississippi, North and South Carolina. Your grandmother was always the backbone of your family, doing the washing, cooking, cleaning, mending and keeping the kids and the grandkids in line.

She always worked her fingers to the bone just to give us a better life and she is;

"Black"

by Tyneikia DeJesus

## Afrikan and Afrikan American Quotes

No matter what accomplishment you make, somebody helps you.

-Althea Gibson

I am because we are; and since we are, therefore I am.

-John Mbuti

People will know you're serious when you produce.

-Muhammad Ali

Start with what you know and build on what you have.

-Kwame Nkrumah

What all achieving blacks successfully do is turn the color of black into the color of victory.

-Audrey Edwards and Craig K. Polite

Nothing pains some people more than having to think.

-Martin Luther King, Jr.

The one being carried does not realize how far away the town is.

-Nigerian proverb

Anger is an emotion that if you carry aroundover a long period of time, it doesn't allow you to live.

-John Singleton

If you have no confidence in self, you are twice defeated in the race of life. With confidence, you have won even before you have started.

-Marcus Garvey

Strive to make something of yourselves; then strive to make the most of yourselves.

-Alexander Crummell

The clour of the skin is in no way connected with strength of the mind or intellectual powers.

-Banneker's Almanac, 1796

We must use time creatively...and forever realize that the time is always ripe to do right.

-Martin Luther King, Jr.

The best time to do a thing is when it can be done.

William Pickens

I glory in conflict, that I may hereafter exult in victory.

-Frederick Douglass

"Self-help" isn't enough in a milieu of institutionalized racism.

Carl T. Rowan

When it rains, the roof always drips the same way.

-Jabo proverb

I got into very few fights when I played for the Celtics, but every single one of them was in the last quarter, after the game was decided. You have to choose when to fight.

-Bill Russell



## New Health Craze — Ancestral History

By Michael Newkirk  
Health Editor

The newest health craze these days is considerations for alternative medicines. Many people choose to bypass the 'conventional' treatments doctors have developed over the years and opt for what many may refer to as 'back-alley' treatment.

While many people may think that today's doctors are becoming more and more experimental and uncanny and making medical history, the subject is debatable. Why? Many people say history repeats itself and today's alternative medicine can be said to be a repeat of history. Think about it.

There were no Health Management Organizations when civilization began in the Motherland. A lot of the "new" techniques being used by doctors today are simply modern extensions of ancient techniques begun by our ancestors.

There are many fascinating concepts being put to use by doctors daring to go against the better judgment of medical school training, but when you think about things like aroma therapy that is being used it should not strike you as a surprise. Aroma therapy is the use of fragrances to heal certain types of illnesses. It is a type of treatment that began over 6,000 years ago in what many people try to refer to as the Middle East, but is the Afrikan country we know as Egypt.

Ancient Egyptians used extracts from the papyrus - a hollow aquatic plant - which yielded remedies for all kinds of illnesses. The applications of this plant are very similar to the techniques used in aroma therapy as well as herbal therapy.

The Egyptians extracted the oils from this as well as other aromatic plants and used incense as the first form of aroma therapy. These aromatics were also used by the Egyptians in embalming and preservation of flesh. The medicinal purposes were developed as time went on.

The oils needed for aroma therapy

are very expensive to produce. It takes large amounts of flowers, petals, and other plant parts used to produce a smaller percentage of oils. These, once heated and massaged into the skin, have been breakthrough treatments for many people.

Herbal therapy is similar to aromatherapy by its extraction of oils from the plants. The extracts for herbal therapy are taken internally. There are herbs known to heal everything from acne to whooping cough. One of the best known examples of medicinal herbs is the use of the willow tree. There are many types of willow trees and the bark used from the different types are used for different treatments.

Willows from the Salix species Salicaceae have many different uses. Many of you may recognize and have some familiarity with the species name.

Acetylsalicylic acid is the compound name for one of the most widely used medications derived from the white willow tree - a medicine known commercially as aspirin. Some therapists even use raspberries to stop bouts of diarrhea, even though raspberries can sometimes lead to diarrhea.

Many other types of unconventional therapies exist - some less appealing than others. Some people believe in the healing power of gems, that wearing a sapphire one day can be the remedy of choice for an ailment.

Not so uncommon is the healing power of a therapeutic massage. Something as minute as a temple massage can heal a headache. On the other extreme is the therapist who relies on the healing power of one's own urine. Urine, which is by the way sterile barring infection, is believed to remedy some illnesses suffered by man.

Then comes in the mind, body, spirit aspect of healing. Holistic health or as could very well be termed "holistic health," is an approach to medicine that stretches beyond the simple elimination of the symptoms of a sickness.

For instance, getting a shot of Rhocephin for a sexually transmitted

disease can eliminate the symptoms accompanying the sickness but, it doesn't have any bearing on the surrounding circumstances that lead to transmission of the STD. Holistic health takes a look at the whole individual and their interaction with the environment. Then the treatment places emphasis on the connection of mind, body and spirit to overcome sickness.

The Centers for Disease Control reports back up what the holistic therapist believes. The CDC says that the key factors that influence an individual's state of health remains the same for more than 20 years.

Quality of health care	10%
Heredity	18%
Environment	19%
Everyday lifestyles	53%

In holistic medicine a symptom is a message from the body that something needs attention. As Afrikan Americans we have to be aware that our everyday lifestyle is a major determinant in our health tomorrow.

Today's medicine is not taking us somewhere we haven't already been. In the Motherland the 'medicine man' whom many people like to call witch doctor, was the maintaining factor in what today is being called alternative medicine. Our Ancestors started it and passed it on generation after generation until it reached our elders. Many of us had to contend with grandma's 'love potions,' potions that sometimes consisted of a daily spoonful of castor oil.

Before there was ibuprofen, there was an ice pack and a kiss on the forehead from grandma that could combat any swelling. Before the survival kits with items for bee stings, there was a moist plug of grandpa's tobacco that absorb the toxins that cause the pain.

Before the high doctor bills mama used to pray that we would feel better and start living the lifestyle of a person with a healthy spirit. We must continue the traditions that brought us thus far. Take part in and don't be shocked at the rebirth and improvement of ancestral healing methods.

## The Truth About Weight Loss

By Michael Newkirk  
Health Editor

People all across America have been trying for years to tap into the final weight-loss plan that would keep them from gaining it all back. The most popular method to lose a few pounds that always seemed to backfire is the fad diet. The dieter would practically starve themselves of any type of nourishment. They would achieve the weight loss they desired only to gain it all back in the coming months.

Others desiring weight loss have picked up the hobby of counting calories. This method of weight loss seems to take up too much time because they count calories but can't give up the one or two items that keep them from losing the weight.

For years people have been popping diet pill trying to find a fast way to lose pounds. They only found temporary weight loss. With the new found discovery of the harmful effects of phen-phen, people have suddenly slowed the use of the miracle pill.

Everybody has discovered a new breakthrough that will "keep the pounds off for good," but it seems no one is ever satisfied. Now here's a breakthrough. If you are not satisfied with your body, there is a very short list of things you need to do to lose the weight and keep it off.

First of all you need to make up in your mind that you indeed want to lose weight. Once you have your mind made up get some discipline about your self. There will never be an overnight weight loss sensation! The most effective way to lose weight is to eat right and get off the sofa. Find some motivating factor in your life that will force you to drive towards your goal.

Next, even though you don't want to hear it and some can't do it like others - start an exercise program. No one says you have to get up at 6 a.m. every morning and go on a 10 mile jog. Exercise can be something as simple as walking up the stairs instead of taking the elevator. Go for a walk in the park instead of driving through the park.

Probably the best piece of advice is to refrain from eating late night snacks. Stop eating fried chicken or ham and yams right before you get in bed. Establish a time at night and don't eat after it has passed. Don't walk to the kitchen in the middle of the night to get leftovers only to go back to bed.

Everybody continues to look for ways to lose weight right now. The truth is, it is going to take a little self control and discipline. We have all heard the proverbial statement "Nothing in life comes for free." Some will have to try harder than others but, if your true goal is to lose weight it's time to be true to yourself.

## Health Page Factoid #1:

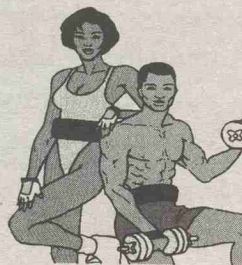
As The Nubian Message celebrates its five year anniversary, the Health page celebrates providing Afrikan American students with the health concerns that we as Afrikan Americans face.

## Health Page Factoid #2:

The Nubian Message Health page was and yet remains as one of the first and only such pages to disseminate any health topics for Afrikan Americans in the Triad area.

Interested in being a health writer for The Nubian Message?

Call 515-1468 and ask for Michael D. Newkirk, Health Editor, or stop by Room 372 of the Witherspoon Student Center for an application. You'll be glad you did.



## THINKING ABOUT QUITTING SMOKING?

Check Out these New Programs Sponsored  
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Health Service:



- A Discussion on Getting Ready to Quit Smoking - University Student Center, Brown Rm. Oct. 28, 1997 @ 5-6 p.m.
- Smoking Cessation Group - University Student Center, Rm. 3120, Nov. 3, 5, 10 and 12, 1997 @ 5-6:30 p.m. Free, but you must register. Call 515-9355.



# OPINIONS

## The Struggle Continues

By Kimberly Pettaway

Opinions Editor

Despite what many perceive as tremendous advancements toward the pretense of equality for Afrikans in America, the struggle continues. Many wounds that were inflicted by racism still run deep for many people. Healing must take place. Speaking the truth about our lives helps the healing process. Truth is truth regardless of how it may make someone feel. Truth must always remain uncompromising.

A deeply embedded structure of deceit has always been relied upon by those who possess the idiotic notion of white "supremacy." Constantly this structure has been relied upon to perpetuate degrading racial stereotypes which were myths that stated that Afrikans were inferior. In the words of Nikki Giovanni: "If now isn't a good time for the truth I don't see when we'll get to it. In truth, one never simply tells a story. Nothing just 'happens' although many would have you to believe so.

Amnesia coupled with ignorance did not just happen, as Imhotep was overlooked and certain portions of the Bible were deleted, mistranslated and wrongly practiced, as countless beautiful people of Afrikan descent with kinky hair "Thanked God" for Madame C.J. Walker, as a deeply tanned Elizabeth Taylor unjustly portrayed Cleopatra, as a token face of hue sits as a justice on the Supreme Court and as a "brother" has happily led the fight for the abolishment of Affirmative Action in California via means of Proposition 209.

Knowledge, overstanding and respect for the past must always be present whether telling "your" story or listening to someone else's. For too long, people of Afrikan descent have not rightly known and perhaps not cared to know of our story. In this demented state of denial we have willfully accepted the story of others as our own. In the process of blindly accepting the story of others as our own we have foolishly transmitted "our" story to our children, resulting in generational ignorance.

I write this article for many reasons. I write this article in celebration of the five years that the Afrikan American community at N.C. State has been telling our story. Five years is but a brief moment in the history of this university; however, the presence of "The Nubian

Message" during these five years is and shall be a factor to be reckoned with.

On March 10, 1994, the headline of "The Nubian Message" read: "We're here to stay!!!" The first paragraph of the article that followed would read: "After being on a trial basis for the past year, 'The Nubian Message' finally is a permanent entity at NCSU. In a 7-0 decision last Monday members of the Student Media Authority voted to make the newspaper a permanent medium at State." Now more than two years later, we celebrate five years since the first publication of "The Nubian Message."

This week we (readers and staff) celebrate the fifth anniversary of "The Nubian Message" which proudly serves as the Afrikan American voice of NCSU. Statistical data shows that Afrikan Americans constitute 9.5 percent of the total student population on this predominantly European and chiefly eurocentric campus.

Consequently, it is especially necessary that the students of Afrikan descent on this campus have and use a voice that is audible and THEIRS. Sure the university will grant scholarships for us to play on their field. They will even pretend to be genuinely concerned with "diversity." However, we must tell our own story and stop the conscious/unconscious fabrications that are presently employed to witness our demise." Sadly, often times we joyfully engage in these fabrications.

Tony Williamson, the first Editor-In-Chief of "The Nubian Message" stated in the first editorial of the paper: "At N.C. State, one of our main concerns has been unfair and unjust media coverage of the Afrikan American community on this campus."

"As hard as we have tried, our cries for justice have not been heard and our proposed solutions to our media problems have not been accepted thus far. Rather than sit around and wait for some fair coverage by that other paper on campus, 'The Nubian Message' has been created to represent the Afrikan American community at NCSU totally, truthfully and faithfully."

With the strides of a soldier ready for war (a mental revolution), "The Nubian Message" has and will continue to actualize Tony's statement. Tony's editorial spoke for the many people who are committed to ensur-

ing that the Afrikans in America who attend this university are portrayed through our own eyes and written about by our writers with our words.

"The Nubian Message" especially shares a wealth of information to the many Afrikan Americans on this campus who would otherwise have no clue as to what is going on outside of the social scene. From coverage on noted scholars, promotions and hiring of Afrikan Americans on campus, cultural programs, organization highlights, the lack of funding for the Afrikan American Cultural Center and Library, campus sports and simply pictures of students who look like you to let you know that you and your friends are not the only ones on campus, "The Nubian Message" has been there.

The first publication of "The Nubian Message" was on November 30, 1992. Today as we celebrate the accomplishments of the present and our aspirations for the continued success and longevity of "The Nubian Message" we must never forget that this paper did not instantaneously appear five years ago without any struggle. Initially the University did not support the paper.

Not only did the University not allocate any funds to "The Nubian Message", but staff members were not allowed to use any media equipment on campus. The work done for the first publication of "The Nubian Message" had to be done at North Carolina Central University in Durham.

Imagine having to drive to Durham just to do a campus paper. In understanding "I am because we are," Afrikan American campus organizations funded the first paper. Those organizations were National Pan-Hellenic Council, Society of Afrikan American Culture, National Society of Black Engineers and the Student Mentor Association. After local newspapers and television stations came to campus to measure campus response of the paper, the staff was allowed to use media equipment to produce the remaining issues for the school year. Still, no financial assistance was given from the University. Once "The Nubian Message" became a member of the Student Media Authority it received equipment and a budget.

I also write this article to remind those who have forgotten and to inform those who do not know that none of the thirty plus Afrikan

American organizations of campus just came to be.

Many will attend a program in the Multipurpose Room and not give a first glance yet alone a second to the portrait of Dr. Augustus M. Witherspoon, the warrior responsible for the founding of many Afrikan American organizations on NCSU's campus. How can you be member of SAAC, BSB or a greek-lettered organization and struggle to recollect Witherspoon when someone asks the question, "Who is Dr. Witherspoon?"

The other day I was talking to a brother and he informed me he had attended a homecoming party in the "C.C." What's that, I asked. He said: "You know the place where the parties are at." I had to correct him.

As people make requests to present information before AASAC, I am always asked "Now where will the meeting be held?" I in return say that it will be in room 375 of the Afrikan American Cultural Center. Many still are lost and so I inform them that it is down the hall from student government and in return they respond: "Oh, I know where that is."

I am bewildered as to how in the world people choose to be in darkness. Often times they mistake the darkness for light. Many Europeans and Afrikan Americans can only identify three spaces in the Witherspoon Student Center. These three are the cinema, student government and student senate. Of course Afrikan Americans know where the Multipurpose Room is, they just misidentify it.

This is not the way it should be. An individualistic mentality that is obviously present in many money hungry, capitalist centered, egocentric Afrikan American organizations on this campus is not what has helped these organizations to continue to thrive for many years. It surely will not aid in their longevity.

It is true that along with new leadership comes new personalities, however these new personalities must have knowledge of and the initiative to always exemplify the often-cited proverbial phrase formulated by John Mbiti, "I am because we are; and since we are therefore I am. Afrikans in America are not here by our own merit. Many believe that they are but those that do are far removed from the truth.

You and I are not students who attend NC State University solely because we were the valedictorian of

our graduating high school class nor because we scored extremely well on the various standardized test that were required for admittance. You and I are students currently attending NC State University because our elders both past and present made sure that we would be afforded the same opportunities as other children. Many were driven into exile, killed and presently imprisoned because they refused to have their children slighted. We stand on very tall shoulders. Afrikans in America must continually tap into the deep well of community strength and inherited wisdom.

Today the struggle continues. Many do not see the need for an Afrikan American Cultural Center. Some of those same people feel as if the Afrikan American student population at NCSU has been wrongly bestowed with favoritism. I can't agree with this.

I believe that the NCSU students of European descent do not need a cultural center. Why...the entire campus is their cultural center. Better yet, the entire United States of America is their cultural center. The Eurocentric ideals of beauty constantly invade our mind and their perception of art has invaded our homes and churches. At the church I was raised in, the pastor loves to "talk about white folks." Still, above his head is a picture of a white Jesus and his twelve white disciples.

We learn the history of Europe and her children in our history class and were initially taught that Afrika just kind of happened. Amazingly we just arrived when Columbus made his voyage in 1492.

It is time that we unmask ourselves. One can no longer claim to be conscious yet practice falsehood daily. Below is a witness of the mask that many Afrikans in America have worn and continue to wear:

"We wear the mask that grins and lies,

It hides our cheeks and shades our eyes,

This debt we pay to human guild;

With torn and bleeding hearts we smile,

And mouth with myriad subtleties.

Why should the world be over-wise,

In counting all our tears and sighs?

Nay, let them only see us, while

We wear the mask."

Quote of the week  
By: W.E. B. DuBois

I believe in pride of race and lineage and self; in pride of self so deep as to scorn injustice to other selves. Especially do I believe in the Negro Race: in the beauty of its genius, the sweetness of its soul, and its strength in that meekness which shall yet inherit this turbulent earth.

Interested in being an opinions writer for The Nubian Message? Contact Kim Pettaway, opinions editor at 515-1468 or stop by Room 372 of the Witherspoon Student Center.



# The NUBIAN MESSAGE

**5<sup>th</sup> Anniversary**  
November 20, 1997  
Edition 13

**Knowledge**



## What's Goin' On?

### PART TWO

The following eight pages commemorate the fifth-anniversary of The Nubian Message. It has been a very hard five years, but as Frederick Douglass stated, "without struggle there is no progress." This edition and all editions of The Nubian Message are dedicated to Tony K. Williamson, Jr. for having the spirit of the ancestors and the belief in the Creator to have the strength to publish the first edition of The Nubian Message. (Tony, we did five years, my beautiful Nubian brother).

Every year we try to add something new to The Nubian and this year we started with a new group of editors who brought a different type of consciousness to The Nubian Message. For all of their patience and their love, I am eternally grateful.

As always, we thank our readers for their support, however special thanks must go out to the people who keep us going until sometimes 3:00 in the morning, because their legacy and accomplishment lives in each one of us.

So, a special thanks to Dr. Augustus McIver Witherspoon, Dr. Lawrence Clark, Dr. Craig "Uncle Craig" Brookins, Brother Hughes Suffren, Dr. M. Iyailu Moses, Dr. Wandra P. Hill, Ms. Monica T. Leach, Dr. Thomas P. Conway, Mr. Kyran Anderson, and all those who value true consciousness.

Thank you for your love, your support for five years and above all, help us move on beyond five years and to a higher level.

Carolyn Holloway

The Afrikan American Voice of North Carolina State University

## Annex Rededicated

**By DeSheila Spann**  
News Editor



**DeSheila A. Spann**  
**NEWS EDITOR**

**Graduate Student**  
**Liberal Studies**

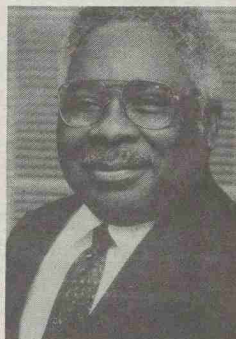
**"Ms. Delta"**  
**Future Leader of**  
**the World**

The Student Center Annex was rededicated Saturday, April 1, 1995, in honor of the late Dr. Augustus McIver Witherspoon.

Witherspoon dedicated most of his life to educating future leaders of America, after obtaining a bachelor's degree from Claflin College in Orangeburg, S.C. The leader had taught high school science in Lumberton and Rocky Mount, N.C., from 1953 to 1966. He came to NCSU as a graduate student and received a master's degree in 1968.

While helping to establish an Afrikan American Cultural Center, he received his doctorate in 1971. Witherspoon was then promoted from graduate teaching assistant to professor, assistant dean to associate dean, and associate provost of the Graduate School. From there he

became associate provost of Afrikan American affairs where he left behind a legacy that will continue to



**Augustus M. Witherspoon**

impact the Afrikan American students at NCSU for years to come.

One of Witherspoon's first major undertakings was the creation of a task force - the Afrikan American

Advisory Council - during the early '70s to determine why Afrikan American enrollment at NCSU was well below the expected rate. In examining this issue, the Council asked Afrikan American faculty, staff, employees and former students to describe their experiences at the university.

They also interviewed area high-school students and asked them about their impressions of NCSU. To convey the severity of the situation, a videotape was made, for presented to the administration, that would bring the concerns of students and staff members', their impressions with a campus environment that was hostile to Afrikan-American students and negative impressions high school students had of the university.

see Witherspoon page 9

## Moses Reflects on the Growth of The Afrikan American Cultural Center

**By DeSheila A. Spann**  
News Editor

There is no doubt that the Afrikan American Cultural Center has been a positive home-base for many of N.C. State's black alumni. In an interview with Dr. Iyailu Moses, Director of the Cultural Center, she had this to say about its growth and development:



**Nubian: How do you feel the center has grown since it was first established?**

**Moses:** Over the past six, nearly seven, years, the AACC has become

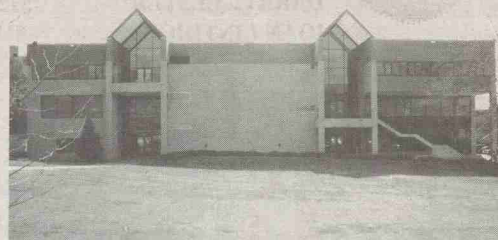
a focal point for programming activities that relate to the Afrikan American experience. The center has developed a number of programs on its own while student organizations and others contribute greatly to the overall programming effort.

**Nubian: What are some of the goals of the center as far as educating the Afrikan American students at NCSU?**

**Moses:** A major goal of the center is to provide adequate African-centered learning resources for students' use including those offered by the library and the art gallery.

Another goal is to provide opportunities for students to interact with significant local, national and international scholars who contribute to the body of knowledge concerning issues relating to Afrikan peoples. An additional goal is to provide an array of leadership and personal development programs.

**Nubian: What programs would you like to see added to the center?**



**Moses:** Prior to adding additional programs, an urgent need exists at this time for adequate permanent staff [and space] to facilitate existing and future programs. Some programs have already been placed on the back burner due to lack of staff - our Afrikan Diaspora Series, the Faculty Colloquium and our Topical Issues Series. One program I would personally like to develop would be a film series for students that encompasses history, culture and current information. A number of others involve community outreach and student development.

**Nubian: What do you see happening to the cultural center in the**

**next millennium?**

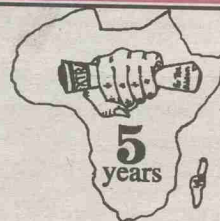
**Moses:** I hope that the next millennium finds the AACC alive, well and prospering. I would like to see our library continue to develop into a first class research library with an Afrikan centered perspective that can augment Africentric curriculum development and support scholarly research.

Concomitant with that development should be the development of the art gallery, to place it among the leading art galleries in the country. A greater development for the next millennium, for the long-term benefit of the AACC, would be the design-



**Carolyn Holloway**  
**EDITOR IN CHIEF**  
Senior  
Applied Mathematics

**"Ms. Nubian"**  
**Future Founder: the**  
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**Learning**





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## Center continued from page 8

-ation of a site that would ensure the presence of the AACC as its own entity. We have already outgrown the physical space provided in the present location both for operational and for programming needs.

In fact, much of the present facility does not reflect the stated mission and goals of the AACC. What is needed for the coming millennium is a concerted response from students, faculty, staff, community and alumni to support the building of a free-standing center that sustains the purpose for which the AACC was intended.

## Witherspoon continued from page 8

The Afrikan-American Advisory Council then drew up a list of recommendations outlining how to resolve the problem which resulted in the establishment of an "Afrikan-American Coordinator" position in each college dedicated to enlarging the almost nonexistent Afrikan-American faculty community.

Witherspoon was committed to ensuring that NCSU offered an environment in which Afrikan-American students could excel. In order to provide Afrikan-American students the opportunity to network, interact with one another, and become acquainted with Afrikan-American faculty and staff, he augmented the regular orientation process to include an Afrikan-American Symposium.

When it became apparent that there was an alarmingly discrepancy between the number of Afrikan-American students entering as freshman, and those actually earning a degree - even amongst those students whose performance in high-school was above average - Witherspoon introduced the idea of adding a new course to the curriculum that would help rectify this problem, which has since expanded into what is known today as the Freshman Advancement Seminar MDS 101. The course emphasizes positive self-image, knowledge of history and culture, and time management and study skills.

According to Associate Provost and Facilitator of Afrikan American

Affairs William Grant, who has accepted the challenge of following in the Witherspoon's footsteps, "For almost any program that exists on this campus that has had a positive effect on Afrikan Americans... Dr. Witherspoon was either the originator, an advisor, or played some other instrumental role in its development."

It was Witherspoon who first envisioned the creation of an Afrikan-American Cultural Center to "promote an awareness and appreciation for the richness of the Afrikan-American experience." He was also instrumental in bringing Afrikan-American fraternities and sororities to this campus. The existence of Black Students Board, The Society of Afrikan-American Culture, and Minority Presence Grants here on campus can trace their origins to Witherspoon as well.

"Gus Witherspoon was a trail-blazer." Chancellor Larry Monteith said at the dedication ceremony. "In renaming this center, we commemorate a man who was a leader among faculty, a role model to students, and above all else an educator who refused to settle for less than the best from his students."

Witherspoon, the second Afrikan-American to earn a doctoral degree from NCSU, and the first Afrikan-American to have a building named after him here, has and continues to touch the lives of many students. His legend will forever inspire students here at NCSU.

One never feels his two-ness - an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

W.E.B. DUBOIS

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# The Afrikan American in American Sports History

By Chad Brown  
John Jeffers  
Dock G. Winston

The world of sports is such an integral part of the recognizable American fabric that it would be hard to imagine the social, cultural, or political development of this nation without this pastime. Since Afrikan Americans were here in America going back to 1619, they too were involved in the sports arena as participants and early perpetrators of this pastime.

All participants in American sports started out as exhibitors using games or physical skills in a competitive fashion as a means of entertainment. Both slaves and free blacks in America were part of this major focus on sports as an entertaining or recreational activity. Some of the slaves were allowed "holidays" by their holders, allowing them to participate in ball-playing, boxing, foot racing, cockfighting and dancing.

On the other hand, free blacks became noteworthy as participants in the traditional contests of cake-walking, boat racing, and horse racing. But it was the growing American interest in boxing and horse racing which led Afrikan American competitors to join other entertainers seeking recognition, fame, and money connected with these popular spectator sports.

By 1834, Robin Carver had published his Book of Sports which spelled out the ground rules necessary to govern the different sports, including those participants wanting to compete in the American sports arena.

It is said that by the Civil War, slaves and free blacks were engaging in every sport imaginable. Those sports which took hold and became crowd pleasers were Boxing, Horse Racing, Baseball, Cycling, Football, Track and Field, and, later on, Basketball.

Early records have shown that Afrikan Americans were involved in these sports whenever given the opportunity to participate. American sports are filled with records of Afrikan American athletes capable of participating in the broad arena but not given the chance due to their ethnic backgrounds.

Therefore, as sports grew into a popular American pastime, it also grew along separate fields with race as a dividing line. Most sporting events were separated by race until the '40s. For the few Afrikan Americans who were ready and able to cross that line, they had to pay a heavy price. They became the prime symbol of their race in that individual sport, even at times teased, harassed and belittled while demonstrating their skills in the sports arena.

## BOXING

Boxing has a long history as an athletic event featuring contestants defending themselves with hand-to-hand combat. The Egyptians left behind objects of art and inscriptions on the walls of pharaohs' tombs depicting boxing events.

Around 776 BC during the Olympic games, the Greeks incorporated another form of boxing into their Pancratium. The Romans added a new spectrum to boxing by using gladiators, who fought it out until only one stood victorious, in their sports arenas.

The English used boxing as a necessary embodiment for the completeness of a titled Englishman of aristocracy. It became part of the self defense process in their total education.

By 1719, James Figg - an English athlete and boxer-set up a formal school for boxing with the gloveless style of fighting, which used only the bare fists. He called his school the School of Arms and Self Defense.

Later, Jack Broughton, a Figg's student, formalized a set of rules in 1743 called the Broughton's Rules, which included a thirty second knock down. This put an end to the usual non-stop continuous fighting until one man conceded to a loss. Thus, the beginning of Boxing as a full-fledged sport took roots on English soil.

The English's style of boxing and its formal rules were carried over into America around 1860. But, the addition of the Queensberry Rules in 1872, which required all boxers to wear gloves and included a one minute rest period between each three minute round, solidified the sport's staying power. With these regulations in place, American Boxing took off as a spectator sport.

The first Afrikan American to engage in boxing was William Richmond, a free black from Staten Island, New York. British Commander Hugh Percy discovered Richmond one day on the docks having a bout with a dock sailor. Percy was able to convince Richmond's parents to let him travel to England where he could establish a better life.

There Richmond became an established cabinet maker, and he later took up boxing as a self-defense tactic. By 1800, Richmond had become a recognized semi-professional boxer. On October 8, 1805, William Richmond had gained enough wins to fight the English champion Tom Cribb.

The Richmond versus Cribb fight brought in thousands of English folk, including dukes and nobles. The excitement generated from the Cribb-Richmond fight on October 8, 1805 was immediately publicized. Race became an issue for the first time as boxing became the major focus in the sports arena. William Richmond lost his fight to Cribb, and "the crowd was pleased that a black man had been put in his

place."

Cribb, the British boxing champion, was again challenged by another Afrikan American boxer Tom Molineaux of Georgetown, Virginia - now a part of Washington, DC. Born a slave, Molineaux came from a family skilled in boxing.

His master, Algernon Molineaux, used his slaves as competitive boxers by scheduling bouts with wagers set up to earn money for his own self coffers. Tom Molineaux earned his freedom by winning large wagers for his master. By 1809, he too had left America for London, England where he was trained by William Richmond for the London sports arena. Molineaux won a series of boxing bouts and finally met the champion, Tom Cribb.

Molineaux was able to knock down Cribb in the 28th Round but did not win the fight due to an alleged infraction of the rules. After this defeat, Molineaux became a heavy drinker, and never achieved his dream of becoming a national champion. He died on August 14, 1818 in Galway, Ireland and was never reunited with his Afrikan American family in New York.

For Afrikan Americans, boxing had its ups and downs. As the money purses grew, and the prestige associated with being in the spotlight made race a "hot" issue for the Afrikan American boxer. Black fighter vs. White fighter was there to test who would survive and advance to win the championship crown and the title of America's greatest sports hero.

The first Afrikan American to win a world title was Joe Gaines of Baltimore, Maryland, who later shortened his name to Gans. He won the lightweight crown in 1902 from Frank Erne in Fort Erie, Ontario, Canada. Due to a weight gain, Gans fought in the welterweight division and won the championship from Jimmy Britt in 1904. Gans later fought Oscar "Battling Nelson" Nelson of Denmark after a weight loss, for the world lightweight division championship and won the title fight again on September 3, 1906.

By July 4, 1908, in a rematch with Nelson, Gans, "The Old Master," went down in defeat in the 17th Round. He died at his home in Baltimore, Maryland, on August 13, 1910. Despite the racial implications, Joe Gans had opened the door of opportunity for future Afrikan American boxers seeking a chance at titled American boxing bouts in all categories except the coveted Heavyweight Championship of the World.

This, the Heavyweight Championship, was an exclusive title and was to be represented only by the White American boxer. It was known in the world of boxing as the last "bastion of white supremacy" to be broken by the Afrikan American boxers.

White heavyweight champions

drew the color line and refused to fight black contenders within this division. It was the controversial and uninhibited spirit of John Arthur Johnson of Galveston, Texas (b. Mar. 31, 1878 - d. June 10 1946) and better known as Jack Johnson who undertook this task. Johnson, by the age of sixteen, had traveled from Galveston to Brooklyn, then to Boston, back to Galveston, and down to Dallas.

It was in Dallas that Johnson met Walter Lewis, an ex-boxer who introduced him to his money making traveling troupe of boxers. Johnson's skills as a heavyweight earned him his first important victory on February 25, 1901 against Joe Choynsky, a noted Polish-Jewish heavyweight. Johnson ko'd Choynsky in the third round.

From 1901 to 1903, Johnson had twenty-three winning fights with only one loss. In 1903, he defeated Ed Martin Denver for the Negro Heavyweight Crown, and Jack Johnson became "the best boxer alive." Johnson wanted a shot at the World Heavyweight Championship title held by Jim Jeffries. Jeffries response in 1903 was "I will not fight a negro! If the public demands that I should fight Johnson, I will surely have to decline."

Jim Jeffries retired from boxing in May of 1905 "citing a lack of competition - white competition, that is." Marvin Hart took Jeffries' place, but he lost the title to the Canadian champion, Tommy Burns. Burns refused to fight Johnson, but, after a long debate, the first heavyweight title bout between a White and a Black man was scheduled for December 26, 1908 in Sydney, Australia.

Jack Johnson was 30 years old, and Tommy Burns was 27 years old. The record crowd numbered 26,000 people, including reporters and fans. Burns was badly beaten and ko'd in the 14th round by Johnson, and Jack Johnson had won the World Heavyweight Title.

Jim Jeffries, the retired Heavyweight champion, was therefore asked to come out of retirement, and his task was to become the "Great White Hope" by saving his race. Although Jeffries was ko'd in the 15th round by Johnson in Reno, Nevada, July 4, 1910, the hype, money, and gambling on this white vs. black brought forth the issue of race and athletic superiority which became a major focus of the Heavyweight Titled Fight in years to come.

Boxing, at this point, became a symbol of triumph or failure of a whole people. Jack Johnson had become that symbol, and he now held the undisputed World Heavyweight Championship title. Johnson earned a record \$110,600 and Jeffries \$90,400 for that solitary fight.

Jack Johnson's life outside the boxing ring was filled with the glitz of a high profile social life.

Johnson's career carried him through four marriages, including three white wives. His flamboyant character kept him at the edge of what he felt was his choice of free living as a person of color in America of the 1920's. He died in a car accident on June 10, 1946 outside of Raleigh, North Carolina. Jack Johnson's greatest accomplishment

was the doors he opened for all other Afrikan American boxers.

## HORSE RACING

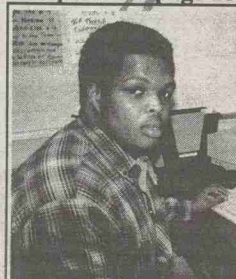
The influence of England on the early life in colonial America was quite evident in the social, cultural, and political practices of the colonists. Horse racing was one of the earliest English influences on the American gentry. The status of owning thoroughbred horses imported from England was a true indicator of American wealth.

Later these wealthy Americans began breeding their own horses on large farms and plantations. As a cost effective and profitable approach, the care and training of these horses were assigned to the slaves. Horses were also needed for the gentlemen as a mode of transportation and for the carriages of the ladies of the aristocracy. As a diversion, horses were trained to race in betting events.

Horse racing could earn the gentry money or goods such as tobacco, rice, cotton, sugar, or the addition of more property in the name of slaves. Horse racing became an enjoyable and profitable American pastime. Soon the owners of race horses discovered that the riders were just as important as the horses.

Since the Afrikan American slaves knew the temperament and ability of each horse they so trained,

see Sports on page 16

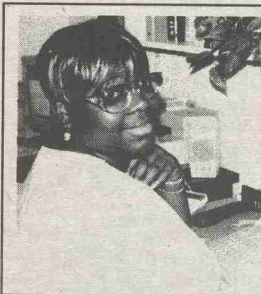


Dock G. Winston  
SPORTS EDITOR

Sophomore  
Mass  
Communications and  
Psychology

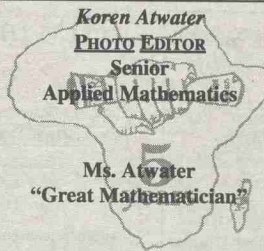
"Mr. Winston"  
Future  
Changemaker





**Shannon D. Jones**  
**CULTURE EDITOR**  
Senior  
English

Ms. Jones  
"Future  
Technical Writer"



**Koren Atwater**  
**PHOTO EDITOR**  
Senior  
Applied Mathematics

Ms. Atwater  
"Great Mathematician?"



### Afrikan American Firsts at NCSU

1. **First to Enroll**  
Robert Lee Clemons, Graduate Student EE, fall 1953  
Hardy Liston, Graduate Student ME, fall 1953
2. **First Undergraduates to Enroll**  
Edward Carson, Manuel Crockett, Summer 1956
3. **First to receive a Masters or Professional Degree**  
Robert Lee Clemons, May 1957 (EE, Professional)  
Hazel Virginia Clark, May 1960 (MA, Occupational Information and Guidance)
4. **First to Receive a BS Degree**  
Irwin Richard Holmes Jr., May 1960
5. **First to Receive a Ph.D. Degree**  
Steve Benton Latimer, 1967  
Nanette Smith Henderson, 1973
6. **First Faculty Member**  
Vivian Henderson, Economics, 1962
7. **First President of Student Senate**  
Eric Moore, 1969-1970
8. **First Miss Wolfpack**  
Mary Evelyn Porterfield, 1970
9. **First Fraternity**  
Alpha Phi Alpha, 1971
10. **First Sorority**  
Delta Sigma Theta, Chartered 1975 (organized 1972)

### 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.

### First Afrikan American Athletes at N.C. State

#### Track

1957	Manuel Crockett
1957	Irwin Holmes

#### Tennis

1958-1960	Irwin Holmes	(co-captain, 1960)
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#### Basketball

1967-1968	Alfred "Al" Heartley	(Freshman, non-scholarship)
1968-1971*	Alfred "Al" Heartley	(Varsity, athletic scholarship)
1967-1968	William Cooper	(Freshman, non-scholarship)
1968-1969*	Ed Leftwich	(Freshman, athletic scholarship)
1969-1971	Ed Leftwich	(Varsity, athletic scholarship)
1973-1975	David Thompson	First All-America

#### \* Captain, 1970-1971

#### \* Recipient of Alumni Athletics Trophy, 1971

#### Football

1968-1969	Marcus Martin	(Varsity, academic scholarship)
1969	Clyde Chesney	(Varsity, non-scholarship)
1970-1971	Clyde Chesney	(Varsity, athletic scholarship)
1970	* Willie Burden	(Freshman, athletic scholarship)
1971-1973	Willie Burden	(Varsity, athletic scholarship)
1970	* Charley Young	(Freshman, athletic scholarship)
1971-1973	Charley Young	(Varsity, athletic scholarship)
1978	Ted Brown	First All-American

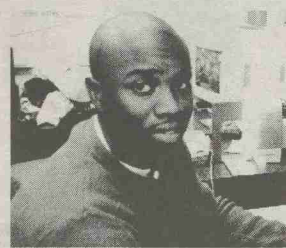
### Four reasons for using K in Afrika

Most vernacular or traditional languages on the continent spell Afrika with a K; therefore the use of K is germane to us.

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

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





Michael D. Newkirk  
HEALTH EDITOR

Senior  
Zoology

"Mr. Newkirk"  
Future Foot Doctor

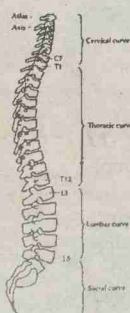
## Is Chiropractic Medicine for Me?

By Michael D. Newkirk  
Health Editor

In this day and age of outrageous and sometimes controversial alternative medicine people seem to leave out a more common way to heal the body. The body is a self-sufficient system. If it is properly treated, it will last you quite some time.

Chiropractic medicine could be the answer for you back problems.

Chiropractic is translated from the Greek *chiro* and *praktikos*, literally meaning done by hand. A licensed chiropractor will perform an examination in concordance with your pain. Part of the examination is the observation of the spine as well as the gait or normal stance and walking.



Side view of a normal spine showing the natural curves.

The human brain is an integral part of the body's self-maintenance system. The brain sends messages to the body by way of the spinal cord and nerves. The nerves that supply the body are branched from the spinal cord. Damage to the spinal cord produces lessened sensation and sometimes paralysis.

The spinal cord must be protected from jarring blows and twisting that may detach the nerves from it. The human skeleton provides 24 vertebrae to protect the spinal cord. There are seven cervical vertebrae, twelve thoracic (rib) vertebrae, and five lumbar vertebrae. If one of the vertebrae were to become misaligned, it could put undo pressure on the nerves of the spinal cord. This pressure can lead to back pain as well as referred pain to limbs.

Proper alignment of the spine and vertebrae protects the body from undue pain. What can be done for some of life's little aches?

After proper examination your chiropractor may perform what is called an adjustment. Many people are under the delusion that the contortion and twisting of a chiropractor is painful. If your ailment is truly spine oriented you better believe it is more relieving than living with the pain.

Another form of alternative medicine that some people confuse with chiropractic medicine is called osteopathy. Osteopathy however, differs in that it makes a little more use of massage techniques and is designed to heal all ills not just pain of the back and neck.

If you have chronic back pain don't be afraid to go see a chiropractor. An adjustment cost less than a prescription and repeated visits to a doctor who just can't seem to figure out what exactly is wrong with you.

### Fast Foot Facts

\*Did you know that there are approximately 250,000 sweat glands in each pair of feet that release nearly a cup of sweat everyday?

\*During a typical day, the feet endure a cumulative force of several hundred tons.

\*More than 70 percent of all people in the United States will have painful foot problems at some time during their lifetimes. Foot pain is not normal!

## HIV Infection and AIDS Statistics Amongst Youth in North Carolina

### Staff Report

Health Editor

#### Adults/Adolescents: AIDS

Although only 22 percent of the population of North Carolina, African Americans accounted for 63 percent of the 7,576 cases of AIDS reported in the state among adults and adolescents age 13 and older between January 1981 and June 30 of this year. During the first half of 1997, African Americans accounted for 73 percent of all reported cases of AIDS among adults/adolescents in North Carolina.

The majority of cases of AIDS in North Carolina among both sexes were reported among African Americans. Blacks accounted for 84 percent of all cases among females and 59 percent of all cases among males during the 1981-1997 period.

#### Adults/Adolescents: HIV infection

During the period February 1990 to June 30 of this year, African Americans - at 76 percent - accounted for an even larger share of the 7,366 cases of HIV infection reported among adults/adolescents in North Carolina than they did of the cases of AIDS in the state. African Americans accounted for 76 percent of all cases of HIV infection reported in the state during the first half of 1997, as well.

Both African American males and African American females accounted for majorities of the cases of HIV infection during this 1990-1997 period, reporting a larger share of all cases among females (81 percent) than among males (74 percent).

#### Young Adults/Teens: AIDS

Only one percent (58 cases) of all AIDS cases reported among adults/adolescents in North Carolina between January 1981 and June 30, 1997, were among teens (ages 13 to 19), while a fifth (20 percent) were reported among persons ages 20 to 29. Only one case of AIDS was reported among teens throughout the state during the first half of 1997.

Among pre-teens and teens (ages 10-19) as well as among young adults ages 20 to 29, during this 1981-1997 period black males and black females accounted for large shares of the reported AIDS

cases. African Americans accounted for 49 percent of all AIDS cases among male youth ages 10 to 19 and 56 percent of all cases among males ages 20 to 29. Blacks accounted for a very large share of AIDS cases among female youth ages 10 to 19 - 77 percent - and also reported 39 percent of all cases of AIDS among females 20-29.

#### Young Adults/Teens: HIV infection

Teens (ages 13 to 19) of all races accounted for three percent and adults ages 20 to 29 accounted for 34 percent of all HIV infection in the state of North Carolina between February 1990 and June 30, 1997.

African Americans accounted for the majority of cases of HIV infection among males and females ages 10-19 and 20-29. Among the 10 to 19 age group, blacks reported 73 percent of the cases among males and 81 percent of the cases among females. In addition, among the young adult group (ages 20 to 29), black made up 68 percent of reported cases among young adult males and 90 percent of the cases among young adult females.

HIV Infection and AIDS Among Youth in Durham, Orange and Wake Counties

#### AIDS

Between January 1981 and June 30, 1997, nearly three-fourths (73 percent) of reported AIDS cases among adults/adolescents 13 years of age and older in Durham county were among African Americans, as were nearly three-fifths (58 percent) of the cases among adults/adolescents in Wake county. In Orange county, the majority of adult/adolescent cases (57 percent) were among whites, with African Americans accounting for 41 percent.

During the 1981-1997 period, in Durham county, African Americans accounted for 69 percent of the AIDS cases among males and 92 percent of the cases among females. In Wake county, they accounted for 54 percent of the cases among males and 89 percent of the cases among females. In Orange county, although African Americans made up 75 percent of the cases among women, they were not the majority of the males (37 percent) affected there.

In the first half of 1997,

Wake and Durham counties accounted for a sizable share of the 425 reported AIDS cases among adults/adolescents in the state as a whole. Wake county reported 45 AIDS cases (11 percent of all cases in the state), while Durham county reported 34 cases (8 percent). Orange county reported only two cases, one-half of 1 percent of all AIDS cases in North Carolina. African Americans accounted for large majorities of the AIDS cases reported in both Durham county (88 percent) and Wake county (84 percent). One of the two cases in Orange county was reported by and African American adult.

Youth ages 13 to 19 accounted for at most 1 percent of AIDS cases in the three counties between January 1981 and June 30, 1997. However, 28 percent of AIDS cases in Orange county and nearly a fifth of the cases in both Durham and Wake counties (19 percent) were among persons ages 20 to 29, many of whom contracted HIV during their teen years.

#### HIV Infection

During the same 1990-1997 period, African Americans accounted for the majority of cases of HIV infection in the three counties, ranging from 65 percent in Orange county to 77 percent in Wake county to 89 percent in Durham county. In each county, the majority of these cases were reported by adults/adolescent males.

Youth ages 13 to 19 accounted for 2 percent of all cases in Durham county and Wake county, and 5 percent of all cases in Orange county, during the 1990-1997 period. In the first half of 1997, the number of cases remained small. The one case reported in Wake county among 13- to 19-year-olds was 2 percent of all cases, while the one case in Orange county represented 25 percent of all cases reported there; in Durham county, for this age group no cases were reported.

Of the 524 cases of HIV infection reported among adults/adolescents in North Carolina during the first half of 1997, Wake county also reported the largest share (8 percent), followed by Durham county (4 percent), and then Orange county (0.8 percent).

African Americans account for between 50 percent and 100 percent of the cases of HIV infection reported during the first half of 1997, ranging from 50 percent in Orange county to 78 percent

#### More Foot Facts

Of the body's 206 bones, 26 are located in each foot. There are 30 joints connecting these bones. Each foot has 20 muscles that move these bones. Holding these bones together are 100 ligaments. In case you did not know already, there are 5 nails to protect the toes on each foot.



## Diabetics and Their Feet

By Michael Newkirk  
Health Editor

The past two editions of The Nubian Message have focused on diabetes. In this, the last two weeks of American Diabetes Awareness Month, the focus of this article is on the foot problems that can arise from diabetes.

As you may well know diabetics usually die from complications of the disease, not diabetes

are the feet.

The feet are covered daily by shoes. Sometimes ill-fitting shoes can cause much more serious problems for diabetics than the average healthy individual. Because of the decreased ability of the feet to sense pain, a diabetic may have a severely infected in-grown toenail and not know until it's too late.

If you are or know anyone who is a diabetic, it is very important to check your feet at

early stages of gangrene, surgery may only be needed to remove dead and dying tissue. If gangrene gets too severe and the infection spreads, amputation may be necessary to keep from spreading even more to healthy tissues.

Amputated limbs takes away the livelihood of diabetics who oftentimes develop a depressed state of mind from being wheelchair bound or bedridden. If you are involved in the care of a diabetic here are some tips to prevent the previously mentioned complication.

- Wash and dry feet carefully
- Look for cuts, wounds, and other abnormalities
- If bedridden, make sure feet are padded properly to avoid decubitus ulcers (bed sores)
- Keep feet comfortably warm
- Get foot treated promptly

Proper diet and treatment can control diabetes and give its sufferers a renewed vigor for life. With a little proper care and treatment, a diabetic can stay on their feet longer.



itself. Some diabetics have strokes or heart attacks. One of the main complications from diabetes is neuropathy. Literal, neuropathy translates to nerve disease, but it means a decrease in neurological functions. This neurological deficit usually affects the extremities first. The extremities most affected by neuropathy

least every month. Weekly or daily checking won't hurt.

Why is this important? If a diabetic develops an open wound on the surface of the foot and it is not attended to because they can't feel it, it can lead to much more serious complications. As open wounds get infected, the tissue of the foot becomes gangrenous. In

## Emotional Healing

By Tawana Myles  
Staff Writer

It is always hard to lose a loved one, especially when the death is unpredictable. The emotional road back is neither easy or short.

Some say emotional healing comes with time. However, it is what is done with that time that is important. Grief is a process that, if not handled in a healthy way, can lead to depression and even suicide.

Dr. Carl Bell, a psychiatrist and president of the Community Health Council in Chicago reports that the initial reaction is shock, followed by denial, anger, questioning, depression, and eventually acceptance. Progressing through these stages is what determines a healthy recovery or one that causes even more grief. Moreover, recovery for someone who has had repeated losses is even more difficult because they have not had a chance to heal.

Emotional healing is especially important in the African-American community because the mortality rates are higher (as a result of chronic diseases and violence). Some individuals experience constant pain and suffering from grievances that happen frequently in their life. "The grief is compounded so that the healing process is never really completed. That stress must be alleviated before the actual stages of mourning can begin," Dr. Bell said.

The two most important parts in reaching the road back to emotional recovery: acceptance and support. Individuals experiencing some type of loss or unexpected event should learn to deal with the grief they experience and ultimately accept it as something that was unfortunate. Thus, it is important for the person to seek support. Withdrawal is a common emotion found in grieving individuals which makes support in the form of counseling or support groups all the more important. Furthermore, expressing feelings out in the open makes dealing with pain a little more tolerable.

The only true way to resolve grief and emotional distress is to bring that loss to a closure. This is the ultimate stage for an individual to reach because a person allows him/herself to express all the feeling they had for the loved one as well as the things they did not get a chance to say. Losing someone is always painful, but after the acceptance and the disclosure, the healing process can begin.

### Who set up the Country's First Blood Plasma Bank?

Dr. Charles R. Drew, famous for his work in the preservation of blood was a native of Washington, D.C., who first gained recognition as an outstanding athlete. At Amherst College, where he was a star in track and football, Drew won the Mossman Trophy as the athlete who had contributed the most to the school. Drew dreamed of becoming a doctor but could not afford medical school, so he took a job teaching biology and direction athletics at Morgan State College. Two years later he entered McGill University Medical School in Montreal, concentrating on research in blood transfusions.

After graduating from McGill, Drew became a teach at Howard University's Medical School, where he set up a program of residency training in surgery. A turning point in Drew's life came in 1938 when he won a research fellowship and went to New York City to do graduate work at Columbia University. While there, he developed techniques for separating and preserving blood, and determined that plasma could be stored much longer than whole blood. In 1939, Drew was instrumental in setting up a blood plasma bank at New York's Presbyterian Hospital, the first of its kind in the country.

When he finished his studies at Columbia University in 1940, Drew became the first African American in the nation to receive a Doctor of Science degree in medicine. He returned to Howard Medical School to teach, but was soon asked to head a program to collect and process blood plasma for Britain, where German bombings were creating a critical need for blood. A year later, in 1941, Drew became head of an American Red Cross effort to collect blood for use by the American armed forces. But the military, in a shocking response, announced that blood from African Americans would not be acceptable. After protests from around the country, the policy was revised:

African American blood would be accepted but kept separate!

Drew returned to Howard Medical School where he became head of the department of surgery, and in 1944, chief of staff of its teaching hospital. Drew received many honors and awards before his life came to an untimely end in 1950 when, on his way to a medical clinic in Alabama, his car went off the road and he was killed. But Drew's accomplishments live on. Schools all over the country have been named after him, and a medical center in California bears his name.

*Interested in being a writer, photographer, account executive, etc. for The Nubian Message, then call 515-1468 and ask for Carolyn Holloway, Editor in Chief, or stop by room 372 of the Afrikan American Cultural Center located in the Witherspoon Student Center.*

## THINKING ABOUT QUITTING SMOKING?

**Check Out these New Programs Sponsored  
by Center for Health Directions, Student  
Health Service:**

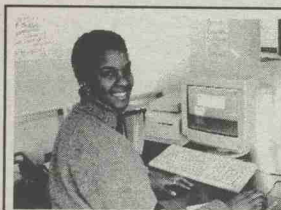


- A Discussion on Getting Ready to Quit Smoking - University Student Center, Brown Rm. Oct. 28, 1997 @ 5-6 p.m.
- Smoking Cessation Group - University Student Center, Rm. 3120, Nov. 3, 5, 10 and 12, 1997 @ 5-6:30 p.m. Free, but you must register. Call 515-9355.



# OPINIONS

5<sup>th</sup>  
Anniversary



**Kimberley Pettaway**  
**OPINIONS EDITOR**  
**Junior**  
**Sociology**  
**Concentration: Criminal Justice**  
**"Ms. Pettaway"**  
**Conveyor of Revolutionary Thought**

## Individual Want Versus Community Need

**By Ricky Livingston**  
Staff Writer

Linell Cady in her essay "A Feminist Christian Vision" gave one of what the best definitions of relational love is. Of which I used to think all Afrikan sisters and brothers knew about and had been raised by. "Love is a mode of relating that seeks to establish bonds between the self and the other, creating a unity out of formerly detached individuals. It is a process of integration where the isolation of individuals is overcome through the forging of connections between persons."

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

"It is not an undifferentiated whole that obliterates individuality. On the contrary, the wider life created by love constitutes a community of persons. In a community, persons retain their identity and they also share a commitment to the continued well-being of the relational life uniting them."

How many of us have experienced this form of love? This is the seed of life most of us desire. But too many of us have a tendency to find remnants of this seed and instead of allowing them to grow, blossom and spread, we selfishly cling to them. We watch as it withers and dies in our possession never giving it the light of communion or the waters of life. This is the state of being many have been relegated to: vain, greed, sarcasm, apathy and nihilism. These have become the seeds we plant.

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

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

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

Brainwashed Negroes, illiterate gangsters, bourgeois black Anglo-Saxons, pseudo-nationalists, want-to-be africentrists and religious fools have too many examples in our past. Why must they be so persistent in our present.

Nostalgic for a sense of place and belonging and togetherness, I want Black folks to know again as I learn anew the meaning of struggle. I would want us to understand that even in this setting as college students, we are still part of Charlotte, Fayetteville, Zion or Asheville. When we go home, these communities we were raised in are still there; changing, shaping and pushing out the reality that the people of today have to deal with.

Regardless of how high you reach, your shoes will still be rooted in your beginnings. This becomes clearer to me everytime I go home.

I was there for less than 29 hours last week before I became painfully aware of the drive-bys, drug killings, gang violence, poverty, death, sickness, single parenting, widowships, teen pregnancy, shacking, attention deficit disorder, loneliness, pain and grief - and this was all in my family alone.

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

We no longer have segregated communities imposed on us - we all just happen to live in the same neighborhoods. We no longer have to be worried about lynchings - just drive-by shootings or imprisonment. We no longer suffer from a dilapidated segregated school system - just an integrated one, for those who can't afford private schooling, system that dilapidated for all economically impoverished people. The more things change the more they

remain the same.

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

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

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

We can begin to re-build Afrikan communal feelings and Afrikan community by returning to the practice of acknowledging one another in daily life. The phrase, "don't look down, look at me when I'm talking to you," is part of a gesture of resistance undoing years of racist teachings that had denied us the power of recognition, the power of the gaze.

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

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

It is not our roots or our blood. We need to stop being so preoccupied with what career will make money and redirect our thinking to what will sustain a wholistic and

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## How Can We Sing Our Songs in a Strange Land?

**By Joanne Dowdy**  
Guest Writer

The letters come at me, spewing forth from a dragon's mouth, so many mangled bodies floating on a field of white. There is not much you can do to defend yourself. Words are your own worst enemy. Every letter falls dead, unresponsive and still, as the next letter takes its place quietly, orderly, like so many grave stones at the military cemetery. The sense of stifling oppression builds up after a very little interval.

All along you are talking to yourself, or rather, your self is speaking in the idiom of feeling, intuition and stomach contractions. The speaker continues to hurl black bodies, curled into letters, into the air. The hope is that you, the listener will swim upward from that lake of orderly black matter and respond in an "intelligible" manner. All the while that you are swimming around in the sewerage, dead history, dead mothers, dead cultures, all floating around your eyes and ears, threatening to engulf your throat and render you dead on arrival at the "answer." Can anyone guess what it is like to translate into a foreign tongue every blessed thought or emotion that ever crosses a person's consciousness?

As Vietnamese Monique Truong says:

A voice that must travel through hostility and disbelief, disbelief that the "American language could come out of the mouth of an "Oriental" and a "chink," is one quickly hushed. If it manages to survive, it is a force at once driven and haunted by the pounding heart and the acidic adrenaline of fear.

"I am sitting in Silence, not in Ignorance"

The fear of being rebuffed is only equal to the fear of not having the words to say what you mean. It is the exact feeling regardless of the background that you come from.

Those of our ancestors who had the great advantage of speaking just as their fathers did, had the privilege of luxuriating in a field of familiarity. Letters float in a sea of warmth and ancestral intonation caressed the ear. The design of the "master" letters did not lacerate their tongues. The unending dilemma of choosing to be numb to the pain, as the words bumped and scratched over the insides of the mind and the tongue, did not inhibit the need to communicate. "Other" was not representative of "loss" or "displacement" as in the translation to "erasure" or "unintelligible" verbiage. Language did not conspire to leave them feeling that all of their history was being made into a bad foreign movie, with subtitles that had very little bearing on the truth of the pictures on the screen of their lives.

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## Afrikan Consciousness in White Mask

**By Juma**  
Guest Writer

What does it take to develop an Afrikan consciousness? This is one of the many questions being asked today within Afrikan American communities.

We are demanding more representation in our communities and true depictions of us as Afrikan Americans. Furthermore, we are analyzing America's history and demanding a rewriting of the history books. Our story needs to be told with accuracy. We do not want our communities glorified, but to simply state the truth no matter how horrific.

The facts have been overshadowed by those who care to glorify their culture and maintain their position. Creating a hegemonic view of our reality suits them fine because seemingly it is their way.

When we demand equality, they give us their definitions of justice, equality and freedom. From South Africa, to the Philippines, to Haiti, to South America, and even in the United States we have seen their definitions of these concepts put into play. The results speak for themselves. Some do recover but at what cost to themselves and their families and for those still looking for hope in their oppressors eyes, they will probably die first.

The stories must be told by those whose concerns extend beyond themselves. It must be told from the perspective of one who is not seeking a Nobel Prize or recognition from the United Nations. Their job will be to first erode those societies built on lies, then to realistically restructure these societies based on their histories. They will not only attack the white world for its major role in engineering such an elaborate tale of who's who in history but they will go even further into our own community.

The white world's guilt is nothing new to us or to even them. For some it is a way of life and for others, they have no overt knowledge of its privileges but there attitude destroys a good thing. The latter is ignorant to the events that occurred. They do believe persons of other races endured some of the most inhumane treatments, but they can not fathom the extent.

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Life isn't kind, and the history of the prisoner is one of accommodation. The cell has to be made into a home, the guards have to be transported into well-intentioned relatives, the curfew hours are just so many precautions that careful parents put in place to insure that their "children" do not come to harm. So the letters stand here on the page, sentinels keeping watch over the entire Afrikan Diaspora. Every thought is monitored, every emotion is spruced up and slapped into submission, so that all the other listeners understand the living subtleties.

Have you noticed how very few of the letters actually stand up? The "T" and the "L", have a good shake at independence. But the "b" and the "d" are pregnant, they are anchored by their swollen bellies, clinging to the general height of all the other young members of the alphabet. The "m" and the "n", the "s" and the "r" will never see life the way the other, naturally outspoken letters do.

And this view of the world has become second nature to the point that there will never be another reality for the letters of the lower case! If anyone knows differently, I would like to hear about it, because the view of the world from my pen is often bleak.

I can already hear the defenders of the "Alphabet Republic". After all, the verbose will interject, there is great freedom in discipline. Look at how uniformly those letters line up. They don't have to be told to stand, stoop or crouch, spoon fashion, so that there is no space between each other.

And then when there is space, you have just a hair's breath, whatever that is, so you can squeeze yet another disgruntled word in next to the previous one. Of course, there is no protest from these words, they belong to the power of the pen. The power only coming from the intellects that have long since juxtaposed exclusivity with privilege.

The format of words on paper reminds the discerning "reader" of those who survived the Middle Passage. In the holds of the slave ships that came from the west coast of Africa, a history of language was stored in tact. By the time the travelers on those ships came ashore on the coasts of the American continent, and the Caribbean, a whole world of chaos and anarchy was set loose. The language symbols that had once made sense in the minds of the slaves began to be erased.

There were new sounds inscrib-

ing themselves on the immigrants' consciousness. The touch of the whip against the flesh made indelible designs of meaning in the minds of the slaves, sentences that will never be recorded on the pages of the new nation's history.

But who could read lashes, forced penetration, cuts from iron chains and atrophied muscles from the cramps of immobility. The eye has to see so that the heart might believe. English, Spanish, French and Portuguese words have no meaningful place in the transposition of Middle Passage emotion.

Have you ever noticed how rattled a person gets when someone screams at them? Have you ever noticed how the eyes bulge and the breathing gets short, or completely arrested? Have you ever let your mind "read" the signs of abuse that register on the respondent's gestures? No one looks for those guideposts unless they are sensitive to the nature of domination and its effects on the subjugated.

You see, it takes many, many centuries of absolute certainty that a nation has evolved the most eloquent way of communicating meaning among its members in order to attain the level of absolute conviction to inflict its culture on others. In such a trained response to "other" there is very little opportunity for the obvious to make itself felt in the exchange of meaning. People who don't see anything except their reflection in things and people all the time, tend to miss the codes of meaning that other people develop to interpret their existence.

Subjugated speakers, bereft of their Mother tongue, have to find a new language system to represent their history in this new land. For the survival of the new nation, communal suffering must not lose the meaning along the way to a representative language. We have to create a republic of meaning. If our letters bend or stoop, reach out or up, it must be as a result of the experiences that we mean for them to reflect.

Ours must be a codified system that sounds the tones of our history long before the Middle Passage and reflects the sweep on our existence in this strange land. We need a syntax that captures the fragmented perspective that we have grown through, and are still defying in our response to life. Ours must be a democratic republic, a language that lets us reflect our Mother tongue and our Father tongue, and give voice to our children.

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healthy life. Greed will never be enough.

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

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

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They are not willing to look at the extent of damage done not only to our psychic but to their own. Exposing the full truth to a people who pride themselves on a heritage and culture that was founded on well-placed lies would prove detrimental.

Theirs is a dilemma that will be discussed at a later date but my main concern is our conscious. The development of this Afrikan Conscious should not be taken lightly. It has caused some to change their names, others their garb, and still others their spiritual direction.

The knowledge of self a powerful. It allows for only two true paths, acceptance or denial. For those developing their core identity on campuses all across the U.S., there is a splintering of the soul taking place.

We are being asked to center our identity into our community to have within ourselves no boundaries when it comes to separating the role of our responsibilities to our self and our Afrikan community. This creates in us an individual who takes a greater role in his or her life to be connected within the sphere that is our own ancestors, ourselves, and those to be born.

In developing this conscious we have to examine the masks that hides our souls. These white masks as I call them are remnants of the early shackles that have been embedded in our minds and our souls.

These masks announce who we are before we even arrive. They have existed in our community for decades in many forms. These include Religious affiliations, names, child-rearing practices, family relationships, responsibilities, and self-denial. All of these could be a paper or book in of themselves but the mask. What I want to unveil is one we see every day on campuses across America—Greek Life.

I do not pose this point of view to start conflict which it will but to spark reasonable debate on the future role of these institutions in our community. If the question was put to the history of these organizations there could be a valid reasoning for their existence. They have provided at time for our community and represented us well. I will not deny them that. I respect them for their presence then and now. But are they presently losing focus? Yes, they are losing touch with the community; yes, they are becoming more elitist and pompous in their ways; yes, but they are not the only ones in this boat rowing upstream. Their company is cozy and also in need of re-structure—NAACP, Urban League, The Churches and the CORE. They have put themselves so far out to grasp the greater community that they have lost their way in their own. Some chapters are so busy worrying about the next step show or dance that they can see no real immediate problems that they could deal with in their own community. Some chapters parade around so detached from our core reality as a community that they can only see the hazing, the token Greek paraphernalia, and their precious colors as their most immediate concern. These chapters use to be the exception (or were those only the images we were taught), but now they have become the rule. The decent chapters that do exist exert a strong presence though. They are respectable and disciplined and are noted so in communities. They exist but what do they bring into the minds of those who are influenced by them is that which proceeds them—their mask.

Many organizations in the Afrikan community need to be refocused and restructured to deal with the present problems in our community. As I spoke earlier, the biggest problem with the Greek community are not their programs, but the way they define themselves—their name—which goes before them before they can even speak, their white mask. By white mask, I want to give a very clear picture here. When you think of Greeks, you do not see the fertile land of Afrika or the faces of our vast people. When I say Greek, you do not see the slave ships of the 1800's or the bodies of our ancestors living the ocean bed. When I speak the word Greek, you don't see the Negro soldiers of the Civil War or the protesters during the Civil Rights era. You don't see Egypt (Kemet), Songhai, or South Afrikan. None of these things come to mind.

But what you do see is white faces. You see some of the most famous plagiarist our history has know. In the arts, sciences, math, philosophy, and many other fields they have told the world their story of how they have created and founded our reality while being taught themselves from the mouths and institutions of our people. Our people preceded them by thousands of year. The issue of time and accomplishments is a joke when looking at the Greek culture and our own. There had been built ninety-two pyramids in Egypt and thirty-three in Sudan thousands of years before there was ever a Grecian capital. The establishment of so many great civilizations as was in the Afrikan continent had come and gone and risen again years before Greece had even been a thought. But we will smugly put on this white mask to speak for us.

Our children do not see or perceive our Afrikan consciousness in length because of this white mask which defines us. They see Alpha Phi Alpha, Omega Psi Phi, Delta Sigma Theta or Alpha Kappa Alpha in which they, like the members of such groups, get a proud feeling in their chest when the words are spoken. It reminds me of Al Jolson's theater production. How some white actor would paint their face in black make-up and smile, grin, and buck dance portraying stereotypes of our people at the time. I am going before the world, our community and our children and say look at my Afrikan pride and my Afrikan consciousness through a white mask. Then when those who do look to define themselves in their Afrikan consciousness realize the role the Greek civilization has played in taking credit for that which they stole from our ancestors. How will they view your organization for carrying such names? How should you view them for defining you, those of you involved in such groups? You speak of pride and honor of what Greek life has done for our communities throughout history, but by claiming someone else's heritage—which is a lie and a slap in our face—what does that say about your own pride in your own heritage?

Being the next generation we are our ancestors future and our children's present world. We must take charge of what has been done to our minds and in our bodies throughout time. We must reshape our world to take into account our presence on what we define as reality based on the truths uncovered. We can not rely on our ancestors or parents' struggle and strives to define us know. We will stand on their shoulders and reach for new heights. Their teachings must be taught and our history must be shaken loose from the earth in which it was buried and learned. Esteemed must be placed in our children hearts with bold power not deluded through any masks. The future of my community will be powerful those images that lie against our nature will be swept away.

A wise person speaks carefully and with truth, for every word that passes between one's teeth is meant for something.

MOLEFI ASANTE

The man who views the world at fifty the same as he did at twenty has wasted thirty years of his life.

MUHAMMAD ALI

**Interested in being an opinions writer for The Nubian Message, please contact Kim Pettaway at 515-1468 or stop by Room 372 of the Witherspoon Student Center for an application. You'll be glad you did.**



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their selection as riders of race horses soon caught on. Out of the desire to have winners in horse racing, these sporting events included the first identifiable Afrikan American sportsmen known as jockeys and trainers. By 1800, the south had produced the majority of black jockeys seen at the major race tracks.

From 1823 to the beginning of the American Civil War (1861-1864), the most popular American sporting event was horse racing, and the Afrikan American riders were key players in this spectator sport. The earliest known Afrikan American jockey was recorded by the name of "Monkey" Simon. Simon was a rider at the Clover Bottom Race Track, near Nashville, Tennessee around 1806. Later the name of Abe Hawkins appeared as a rider at the Metairie, Louisiana race track around 1851.

The Civil War put a temporary stop to horse racing. All horses were needed for the war efforts, and many were destroyed during this period. By 1875, Isaac Murphy, a prominent Afrikan American jockey, succeeded in winning the Kentucky Derby three times in the years of 1890 and 1891, a record which stood until the year of 1948 when Eddie Arcaro won the Kentucky Derby four times riding the famed Citation. Isaac Murphy was known as "the most phenomenal hand jockey the world had yet seen." He was opposed to being a "whip" rider in order to achieve the speed needed to win a race.

Murphy rode in over 1,412 races and won over 628. Upon his death, the famed trainer L.P. Tarlton said these words about Isaac Murphy: "I have seen all the great jockeys in England and this country for years back, but, all in all, Isaac Murphy is the greatest of them all."

In the footsteps of Isaac Murphy came a list of notables up until the start of World War I. The list included Monk Overton, Willie Simms, James "Soup" Perkins, Jimmy Lee, and others, many winning such celebrated races as the Kentucky Derby and California Derby. One particular jockey, Jimmy Winkfield, gained international fame winning in Moscow and France. Upon his death, Winkfield was inscribed into the Jockey Hall of Fame at Pimlico.

While Afrikan Americans were finding success in the sport, it wasn't long that they began to lose place and status. From 1900 through the late 1940's, these Afrikan American sportsmen were excluded from the major race tracks in the South due to strict Jim Crow Laws. In other areas of the country, starting around 1894, most jockeys were denied state licenses to ride on the major race tracks of America. Therefore, Afrikan American jockeys and trainers virtually passed off the scene from the sports arena in the sport they worked so hard to establish.

However, as we approach the next millennium, Afrikan Americans are gradually making their way back to the stables. One such individual is Virginia Plancke. For over ten years, she has been involved in riding and equestrian events.

From 1989-1991, she was a trainer for the C.W. Post / L.I.U. Equestrian Team. As an Afrikan American, she is one of a few participating in this highly disciplined sport. Virginia has been involved in the traveling circuit of equestrian shows in Florida, Southampton, and Lake Placid. She has earned ribbons and placed in numerous jumper division shows. She was the only Afrikan American in the Belgium European Equestrian Show during the 1993-1994 season.

### BASEBALL

Baseball is truly an American pastime. The origin of the sport can be traced back to colonial America and the English settlers around 1700. The mixing of cultures coming from Ireland, Scotland, Germany, and Africa to America also brought versions of what developed into the sport we know as baseball. The English version was called "rounders." During the Revolutionary War the American soldiers were known to play "base." The true sport of baseball took root in America around the 1800's. It was called "towneball." In the late 1800's, it became known as "baste ball."

The original logistics for American baseball are believed to have been invented by Abner Doubleday. Doubleday was living in Cooperstown New York when he arrived at his essential ideas for the game of baseball back in 1839. Doubleday's game of baseball was very similar to the English game of "rounders," nevertheless, the interest which he brought to the area of Cooperstown, New York and baseball made him a recognizable name.

The name of Doubleday became directly linked to the residents who helped to establish the National Baseball Hall of Fame and its museum. Abner Doubleday was an 1842 graduate of the U.S. Military Academy. He served in both the Mexican War and the Civil War. He died in 1893, but very little had surfaced about his true claim to being The Inventor of Baseball.

Baseball as an organized sport was established by a New York City sportsman named Alexander Cartwright. The Knickerbocker Base Ball Club of New York was the name chosen by Cartwright, and this club became the prime source for the first rules governing baseball. The first established, organized baseball game was held on June 19, 1846 between the New York Nine and the Knickerbocker Club in Hoboken, New Jersey.

The Nines won the game 23 to 1. Afrikan Americans were excluded from the original Knickerbocker Club, but, by 1858, the National Association of Baseball Players (NABBP) was organized and did welcome Afrikan Americans as members. After the Civil War baseball began to spread out to other places, mainly in large cities in the United States.

The different clubs and leagues became more segregated by race and ethnicity during this period. By 1871, the NABBP had decided to exclude "colored" members from their clubs. Therefore, Afrikan Americans were forced to join, stay, and play in exclusive all black baseball leagues. These all black baseball teams were later identified as The Negro Leagues.

From 1871 to 1947, Afrikan American baseball players were locked in and forced to play only those teams made up of "negroes." As the all white baseball teams grew in numbers, right beside them was the developing number of all black teams.

Baseball was so popular that, by 1869, the first professional organized team came onto the scene by the name of the Cincinnati Red Stockings. Recruiting the top players was the key to developing a highly professional ball club. By 1876, eight professional teams formulated the first Major League within the National League. By 1901, eight teams made up the American League. Baseball in America had become the prime spectator sport in America. It became so important to the American general public that baseball became known as the national pastime.

The early records of Afrikan American players playing as professionals on local league teams were not well documented. To have the necessary status of being "professional," these players had to join the all white teams in one of the major leagues.

Two of the earliest players were Bud Fowler (his birthname was John Jackson), born in Cooperstown, New York in 1858 and Moses Fleetwood Walker, born in 1857 in Mount Pleasant, Ohio. Bud Fowler, by 1872, was playing on the New Castle, Pennsylvania (the Keokuk) as the only Afrikan American player. Fowler, like many of the early players, could move about and play several other team positions.

He played for fourteen different teams for a career spanning twenty-five years but never was able to cross over into the National League due to his race. Moses Fleetwood Walker, called Fleet Walker, grew up in Ohio and later attended Oberlin College along with his brother, Weldy Walker. Oberlin College was one of the earliest American universities to integrate its student body. Fleet Walker and Weldy Walker both helped to start a

varsity baseball team for Oberlin College.

Fleet Walker later attended the University of Michigan's law school but left in the year of 1884 and joined the Toledo Mudhens of the Northwestern League as its catcher. Moses Fleetwood Walker became the first Afrikan American to join the ranks of professional baseball. After forty-two games with Toledo, Moses Walker could not be retained. In order for Toledo to play in other areas of the country, they had to dismiss their "colored" players, thus ending the early progress of integrated teams in baseball.

In an effort to keep on playing organized, professional baseball, Afrikan Americans had to get the necessary backing. By the summer of 1885, Frank Thompson out in Babylon, Long Island started his own team called the Cuban Giants.

The Cuban Giants were not from Cuba, but they did not want the general public to know they were Afrikan Americans but, rather, only here from another country to play baseball in the U.S.A. Some Afrikan American teams were \*U+1 against some all white teams, but, whenever the issue of race surfaced, the games were canceled. Money also became the issue.

Afrikan American ball players made three times less than a White American ball player competing in similar positions in the major leagues. Afrikan Americans, if they were good, could play in the minor leagues but not in the major leagues.

History pushed Afrikan American baseball players forward. They now had formulated their own professional league called the League of Colored Baseball Clubs. The founding teams were the Boston Resolute, New York Gorham, Philadelphia Pythians, Washington Capital Cities, Pittsburgh Keystone, Norfolk Red Stockings, Cincinnati Crowns, Lord Baltimores, and Louisville Fall Cities.

Even when these clubs began to wane, the rudiments of baseball for Afrikan Americans were firmly rooting in the sport as an enjoyable pastime. By 1890, predominantly black colleges and universities were "creating" baseball athletes in this popular sport. The formation of the Colored Intercollegiate Athletic Association also helped develop future Afrikan American baseball players by 1912.

The First World War also saw the segregated units of Afrikan American soldiers playing in regimental tournaments as baseball players. One noted team was the 25th Infantry, who developed a record as "the best of the Black teams" through World War I. The first World Series for baseball was in 1903 between the Boston Red Socks of the American League and the Pittsburgh Pirates of the National League.

Boston won 5-3 games in the

series. Millions of people were glued to the series, and everyone's models became the American baseball players. With the growing popularity of television in the 1940's and 1950's, baseball was elevated to the national pastime for the majority of Americans.

In the midst of keeping the Negro Leagues up to standards as a separate professional league came the great efforts of Andrew "Rube" Foster. Foster kept the dream alive by becoming an owner of the Chicago American Giants.

His untiring work earned him the reputation of being "the Father of Black Baseball." Rube Foster had been a player and manager of the Chicago Leland Giants.

Foster, 1920, had brought together the top Afrikan American teams and their owners and formulated the Negro National League (NNL). The excitement behind Foster's efforts was his ability at getting lease and rental space time at available stadiums during the 1920's. Foster was able to see the "Negro World Series" and his Chicago American Giants beat the Eastern Colored League in 1926. Foster died in 1930.

The Depression had over 14 million Americans out of work. All baseball leagues were almost destroyed during this period, including most teams in the Negro Baseball League. President Franklin Delano Roosevelt, under the New Deal, brought America back to the road of economic recovery. Two years later, the Negro National League folded in 1948.

Some Afrikan American greats came out of this league. Among them were Leroy "Satchel" Paige, Josh Gibson, and James "Cool Papa" Bell to name a few. By the early 1950's, the Negro League was closed out. The Negro American League, which started in 1937, survived until the early 1960's.

The most important pioneer to come of this effort was Jackie Robinson, who became the first Afrikan American to play in major league baseball when Branch Rickey, president of the Brooklyn Dodgers, signed him to play for the Brooklyn Dodgers.

Robinson was first assigned to the Dodgers' minor league affiliate, The Montreal Royals on October 23, 1945. His entrance to the major league was on April 15, 1947 when Robinson made his debut as a player at Ebbets Fields for the Brooklyn Dodgers. Robinson was a former player on the Kansas City Monarchs all black team. With this door opened, the history of Afrikan Americans in baseball started a new era which made the long dream come true for countless players aiming for a chance to show their talents in the majors.

This article will be continued in the December 4 issue.

Interested in being a sports writer for The Nubian Message, then call 515-1468 and speak with Dock G. Winston, Sports Editor, or stop by Room 372 of the Witherspoon Student Center for an application.