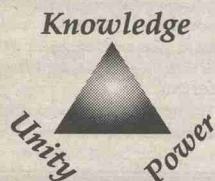


# The NUBIAN MESSAGE

**5<sup>th</sup> Anniversary**  
December 4, 1997  
Edition 15



## What's Goin' On?

### Brother Kyran Anderson

The Nubian Message dedicates this issue and all future issues to Brother Kyran "Kwame" Anderson who joined the ancestors on Friday, Nov. 28. A pioneer, visionary, and liberator, you will be greatly missed by all those who walk the path of consciousness. Sympathy to all those who knew Kyran.

### Martin Luther King Jr.

The thirteenth annual MLK Festival will take place Saturday, January 24, 1998, at the McKimmon Center on the campus of North Carolina State University. All those who wish to register individually need to do so by January 16, 1998. The festival, entitled "Living the Dream: Investing in our Communities" will feature seminars for adults, high school, junior high, and elementary students, oratorical contests, dance, music, and art. The event is free and open to the public.

### Kwanzaa Events

Kwanzaa programs will continue tonight at 7:00 p.m. with Students for the Advancement of Afrikan American Students sponsoring. The event will feature Dr. Craig Brookins, chair of the Afrikan Studies Program who will speak on "Afrikan American Student Empowerment through Faith." Events will conclude on Friday with the Karamu (Feast) which will be sponsored by the Student Mentor Association, Afrikan American Student Affairs, Zeta Phi Beta Sorority, Inc., The Nubian Message, and Clorets. The event will feature Dr. Earl Brown of Elizabeth City State University.

The Afrikan American Voice of North Carolina State University

## Affirmative-Action Reforms Hit Home, Afrikan American Students Speak Out

By Carolyn Holloway

Editor in Chief

At a time when students are concerned about final exams and faculty and staff members are preparing for the end of the semester, UNC System president Molly Broad recently made an important decision about affirmative actions that affect all those who are occupied with other aspects of the academic arena.

Broad has instructed all UNC campuses to change the affirmative action policies that are based solely on race, presumably before the court system does so. At the present time, some Afrikan American programs have already been affected—whether by integration, alteration, or abolition.

Broad says that she wants to keep the minority-presence scholarships in place, as well as admission policies that aim to diversify the campuses.

She said she wants to change any programs vulnerable to legal challenge: those not specifically set out in the long-fought desegregation agreement or approved by the General Assembly. There could be hundreds of such programs around the state. UNC's lawyers have asked for an account of all race-based programs.

In the UNC System, the goal of a minority enrollment of 9.84% is actually within reach of the 10.6% total. However, many are asking if the UNC System abolishes these minority programs that have increased enrollment, then logically will the total number of minorities decrease also.

With doubts about the current affirmative action law, the UNC System has abruptly changed their stance on affirmative action without defining what affirmative action is, says most dissenters about Broad's recent decision.

Many persons within the UNC System have also cited that Broad's decision is premature and comes without public input. They have also concluded that scholarships and admission policies established graduate more Afrikan American students from UNC schools, says that until the U.S. Supreme Court takes up affirmative action, then the university should not abolish successful programs.

For the 1998 academic year, N.C. State University will be one of the first universities to be by Broad's decision. The University Transition Program (UTP), which has historically brought 50 Afrikan American students to campus the summer before their freshman year for intense math and English instruction and an introduction to college life, will become integrated.

The UTP program will target students who have the potential to excel

at NCSU, but narrowly miss the academic mark. However, in the future, the UTP program will consider many other factors in addition to race, including ethnicity, the student's geographic origin, the family income, and the parent's education levels.

Louise Antony, a professor of philosophy at UNC-Chapel Hill, stated that "One goal of affirmative action is to compensate individuals who have been discriminated against [in the past]. I would argue that a bright white kid in a poor system is not discriminated against—the experience is nothing like being a bright black kid in any school system."

Since the Bakke Decision, UNC's admissions process—which differs on each of the 16 campuses, and is admittedly subjective—has taken into account all sorts of diversity goals, not just those involving racial matters.

see Race page 2

## Dr. Regina Benjamin to be Honored at Brotherhood Dinner

### Staff Report

The Nubian Message

N.C. State will honor Dr. Regina Benjamin, an Alabama physician known for her contributions in rural and family medicine at the 16th annual University-Community Brotherhood Dinner Friday, Dec. 12, at the

Afrikan American students representing St. Augustine's College, Shaw University and NCSU will also be honored at the dinner. Attendance is by invitation only.

Earlier, Benjamin is scheduled to present a free, public lecture, "Making a Difference," at 10 a.m. in Room 356 of the Afrikan American Cultural Center, Witherspoon Student Center.

Dinner guests will view a video, "Angel in a White Coat," featuring Benjamin's career as a country doctor on Alabama's Gulf Coast. Born in 1956, Benjamin attended Xavier University in New Orleans, and was a member of the second class of Morehouse School of Medicine. She received her medical degree from the University of Alabama, Birmingham, and completed her residency in family practice at the Medical Center of Central Georgia in Macon.

After entering practice in Bayou LaBatre, Ala., a small shrimp

see Benjamin page 2

## Director of Imhotep Academy Dies in Charlotte Medical Center

### By Carolyn Holloway

Editor in Chief

Kyran "Kwame" Anderson, director of the Imhotep Academy and co-founder of Brothers Empowering Afrikan American Minds (BEAM), died Friday, Nov. 28 in Charlotte, N.C. at the Carolinas Medical Center.

Born Oct. 22, 1960, in Chicago, Ill., Kyran graduated from Hampton University in 1985 with a Bachelor of Arts Degree in Mathematics and was pursuing a Master's degree in International Development with a concentration in Afrikan Studies.

From 1985 to 1994, his professional career included various positions in computer programming with Westinghouse, IBM and N.C. State.

Kyran came to Raleigh in 1989 and immediately began his commitment to the Afrikan American community as an instructor of Mathematics for mid-

dle school students in the NCSU Pre-College Program. Shortly after, in 1990, he joined Omega Psi Phi Fraternity, Inc. In 1993, Kyran co-founded BEAM which is dedicated to providing



educational and cultural awareness through workshops and awareness. In 1994, he became the Imhotep Academy Program Coordinator (a program that provides hands-on learning experiences for Afrikan

see Anderson page 2



McKimmon Center.

Hosted by Chancellor and Mrs. Larry K. Monteith, the event honors an Afrikan American who has made significant contributions as a scholar and humanitarian. Six outstanding

## This Week



• Nubian Health has discovered the perfect birth control. Michael Newkirk has the low-down.

See Health, Page 5

• Opinions Editor Kimberly Pettaway reflects on the life of Kyran Anderson.

See Opinions, Page 6





## Anderson continued from page 1

American students in grades 6-12) and increased the pool of Afrikan American students pursuing degrees and careers in science and mathematics.

Also, in 1994, Kyran made his first of several pilgrimages to Ghana, Afrika, where he was given the name, "Kwame," which is the name for a boy born on Saturday among the Akan people.

Kyran is survived by his wife, Linda; his sons, Justin, a sixth grader at East Millbrook Middle School and Jordan, a fourth grader at Olds Elementary School; his mother, Marvelene Alexander; stepfather, Dennis Alexander; sister, Tracy Doggett; grandmother, Henrietta Robinson; and in-laws, Dr. Lawrence and Mrs. Irene Clark; and he served as a "Big Brother" to his cousins, Brian and Brandon May.

## Benjamin continued from page 1

village on the Gulf of Mexico, Benjamin spent many years moonlighting in emergency rooms and nursing homes to keep her practice open. She received a master's in business administration from Tulane University and converted her office to a rural health clinic.

She said she chooses to work in Bayou LaBatre because it is a place where there is need and one doctor's presence can make a difference. Most residents in the impoverished village have stories to tell about the woman who stitches up wounds, cares for their babies, responds to shipyard accidents and makes house calls in her pickup truck.

Benjamin, the first Afrikan American woman on the American Medical Association's Board of Trustees, has been featured in Time Magazine and New York Times, and on national television. She was named 1996 Woman of the Year by CBS This Morning.

The University-Community Brotherhood Dinner was established in 1982. Previous honorees include Dr. LeRoy Walker, president of the U.S. Olympic Committee; artist/educator Dr. Margaret Burroughs; astronaut Col. Guion S. Bluford Jr.; and author/anthropologist Ivan Van Sertima.

With only the permission of our ancestors and our elders do we proudly print this and all editions of The Nubian Message. Always keeping in mind and spirit:

Dr. Yosef ben-Yochannan, Dr. John Henrik Clarke, Dr. Leonard Jefferies, The Black Panther Party, Mumia A. Jamal, Geronimo Pratt, Dr. Lawrence Clark, Dr. Augustus McIver Witherspoon, Dr. Wandra P. Hill, Mr. Kyran Anderson, "Dr" Hughes Saffren, Mr. Lathan Turner, Dr. Iyailu Moses and all those who walk by our side as we continue to make our journey to true consciousness.

## THE NUBIAN MESSAGE

The Afrikan American Voice of North Carolina State University

Editor in Chief Carolyn Holloway

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

PRODUCTION STAFF		
Ads Manager	Rodney Williamson	rwilliamson@nmsa.sca.ncsu.edu
Chief Photographer	Koren Atwater	katanwater@nmsa.sca.ncsu.edu
Copy Desk Chief	Jerry L. Blackmon II	jblackmon@nmsa.sca.ncsu.edu
Webmaster	John Dawkins	jdawkins@nmsa.sca.ncsu.edu

BUSINESS STAFF		
Account Executive	Radiah Gooding	rgooding@nmsa.sca.ncsu.edu
Account Executive	Issac Ostabuey	lostabuey@nmsa.sca.ncsu.edu
Account Executive	Reggie Gooding	rgooding@nmsa.sca.ncsu.edu
Business Manager	Anthony Norman	anorman@nmsa.sca.ncsu.edu

**MAILING ADDRESS**  
372 Witherspoon Student Center/AACC  
Box 7318  
Raleigh, NC 27695-7318  
(919) 515-1468  
[http://www2.ncsu.edu/stud\\_pubs/nubian\\_message/nubiantoc.html](http://www2.ncsu.edu/stud_pubs/nubian_message/nubiantoc.html)  
[nubian\\_message@nmsa.sca.ncsu.edu](mailto:nubian_message@nmsa.sca.ncsu.edu)

## Race continued from page 1

The very best applicants are accepted without regard to race or other factors. The students who do not meet the minimum academic standards are lopped off the bottom. In the middle, it becomes complicated. Each application is evaluated by an admissions counselor who looks not only at course work, SAT scores and grades, but also at whether the student will help make a diverse campus. Other factors also include race, gender, geography, talents and interests.

George Dixon, admissions director at NCSU, stated, "We are trying

to make sure we have a campus environment, where activities that occur on campus will parallel those in the real world."

Many UNC officials said taking race out of admissions would keep many Afrikan American students away from the UNC System campuses. Fewer minorities would not bother to apply for admissions to universities and colleges where they do not feel wanted. At the University of Texas at Austin, where the famous Hopwood vs. Texas case began, the Afrikan American and Hispanic student population has dropped from 19 to 15 percent.

"Their student body [Texas and California systems] over time is going to resemble those of the '60s," Dixon said, "We don't want our student body to look like that."

UNC schools, unlike California and Texas, don't use two sets of standards for black and white applicants. That two-track policy made those state's universities vulnerable to legal challenges. Under UNC's desegregation agreement, admission officials think their practices are defensible in court.

\*Information contributed from The News and Observer

## THE THIRD ANNUAL CARY KWANZAA

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A Tribute to Our Elders

Hosted by:

Andrea Arceneaux, Anchor, Fox 22

&

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Cary, North Carolina

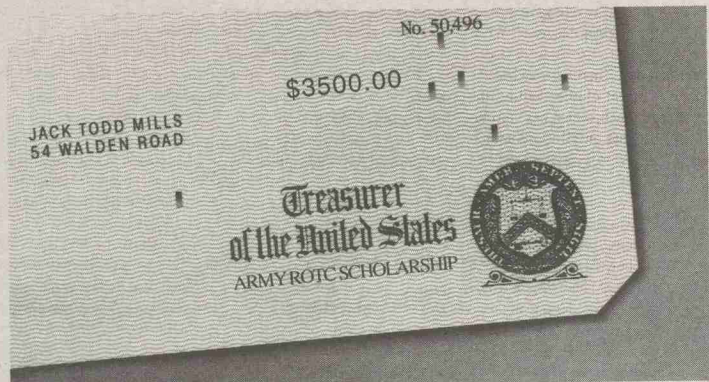
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### Kiapo: Afrikan American Pledge of Allegiance

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 all our people and our children can live, love and create fully, and stand and walk in a warmer sun.



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December 4, 1997

# SPORTS

5<sup>th</sup>  
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## Thornton Suffers Another Bad Break

By **Todd McGee**

Staff Writer

On the surface, it appeared to be an unkind break. But in the end, it may turn out to be a blessing in disguise. At least, that's how 6-8 sophomore forward Damon Thornton is trying to view the broken foot that may cause him to miss the remainder of this season.

"When the doctor first told me in practice, I just shook my head and said, 'Why?' It was disappointing," said Thornton after the Wolfpack's 92-75 victory over the University of North Texas on Nov. 25.

Thornton suffered the injury, which was diagnosed as a broken sesamoid bone in his right foot by team physician Dr. Lyman Smith, during practice Nov. 23. Head coach Herb Sendek said that Thornton was making a move, when his foot gave way and he fell to the floor.

"It was just one of those freak accidents," said Sendek. "Nobody stepped on him. He didn't receive a blow of any kind. He just planted and twisted."

"I planted and made a move, and I thought it was my shoe that gave in," said Thornton. "I took off my shoe and they wrapped me up. I got up and started walking around, and I couldn't feel my toe. As time went on, it started hurting more and more."

A bone scan two days later confirmed the original diagnosis. When the Pack hosted the Mean Green later that day, Thornton watched the game in street clothes behind the Wolfpack bench, which has unfortunately become an all-too-common sight for Wolfpack fans the past two years. Thornton had to miss the final nine games last season with a mysterious hip injury. Despite the adversity, he's trying to remain optimistic.

"That's how I look at it, a blessing in disguise," he said. "I would practice one or two days, then take a day off because my hip wouldn't let me go. Now, this gives me an opportunity to let everything heal up."

After his hip injury last season, which caused him to miss the Pack's run to the finals of the ACC Tournament and into the second round of the NIT, Thornton was more than eager to return to the floor. He was the Pack's only experienced low-post player and was

hoping to build on his rookie season, when he averaged 7.8 points and 7.0 rebounds.

Even though the hip injury kept him out of practice for the first two weeks of workouts and greatly limited what he could do on his own, he worked diligently in the weight room over the summer and added about 15 pounds of muscle. That made it even more difficult to accept when he was told by team doctors his season was likely over.

"It was frustrating, especially when the game got real close," he said of not being able to play. "I want to be out there, but I don't want to be out there because I know my hip wouldn't let me play like I wanted to. Part of me wants to be out there playing, and part of me is saying that this is probably the best thing for me."

"This is the first time I can say it, that this is probably it for me this year. I just have to sit down and cheer my team on from the bench, just like last year."

Thornton started each of the Pack's first three games and was averaging 6.7 points and a team-high 7.3 rebounds. According to Sendek, the injury will keep Thornton out anywhere from six to 12 weeks.

"It's going to be a very extended period of time," he said. "The best they can do is give you a guestimate. You're probably looking at an eight-week or two-month period, with a possibility of it taking even longer than that."

"After two months, you don't walk out of the locker room on to the practice floor when everybody else has been practicing since October and be ready to play. We'll evaluate it and make a decision that serves Damon in the long run and keeps the big picture in mind."

Even though Thornton had started each of the Pack's first three games, his hip injury kept flaring up and causing him to miss practice time. Sendek said there was still a chance that the hip injury may have eventually forced Thornton to call it a season.

"The first couple of games I played in, I had only practiced four or five times," said Thornton. "I've had to play through a little pain. Now I'm going to take the rest of the year off and let my hip have time to heal, and then next year, take it from

the beginning."

Now, he'll almost certainly take a medical-redshirt season. NCAA rules allow players an extra year of eligibility as long as they haven't played in more than 20 percent of their team's games, including none in the second half of the season.

"Although we were encouraged by his progress, we weren't by any stretch of the imagination out of the woods with his hip," said Sendek. "With the foot injury, coupled with his still recovering hip injury, I think it's very reasonable to expect that he will require a medical redshirt. By the time he'll be able to come back and compete, I don't know how much, if any, of our season will be left. You don't want to use a whole year of eligibility for one game."

Thornton missed the final nine games last season after a mysterious hip injury forced him to the sidelines. After a summer of arduous rehab and even more uncertainty, he was diagnosed with transient osteoporosis.

He underwent arthroscopic surgery in early September and appeared to be making progress. He returned to practice in early November and was in the starting lineup when the Pack opened the season with a 47-45 victory over Georgia in the Ikon Coaches vs. Cancer Classic.

"He's been through a great deal," said Sendek. "You don't want anyone to get injured at anytime, but on the heels of what he's been through in the last year, your heart has to go out to him."

Thornton was confident the Pack would fare well without him in the lineup. He pointed to last year's run, when the Pack won seven of the nine games in which he was unable to play.

"They'll be alright," he said. "They played nine games without me last year, and they played good. I think they're confident they can play without me."

Even though he won't be able to suit up, Thornton will still take on a big role in the development of freshmen Ron Kelley and Kenny Inge.

"I'll be there to encourage them and let them know a couple of things I can see on the bench that they can't see on the court," said Thornton.

## NC State Picks Up Two Wins, Take Championship in Illinois

Staff Report

The Nubian Message

The Wolfpack women picked up two wins this weekend, taking the championship in the DePaul Morgan Realty Classic. The Pack defeated host DePaul on Sunday night, 83-76, despite trailing for most of the game.

Chasity Melvin scored 27 points and collected eight rebounds and four assists. Junior guard LySchale Jones added a career-high 18 points en route to the Packs sixth straight win of the season.

Both Melvin and Jones were named to the All-Tournament team.

Also named to the tournament team was Blue Demon senior All-American candidate Mfon Udoka, who scored a team-high 22 points and added seven rebounds.

DePaul moves to 2-1 on the season. In the first round, N.C. State defeated Yale, 83-53. Yale center Katy Grubbs scored 13 points.

Melvin and freshman Tynesha Lewis each scored 14 apiece, and sophomore Nailah Wallace and transfer Summer Erb each added 10 points. Melvin also recorded six rebounds and five assists. The senior co-captain was named the 1997 seasons first ACC Player of the Week. In last weeks games against George Washington and Charleston Southern, Melvin collected 22 points and 26 rebounds. Melvin and UNC-Chapel Hill senior Tracy Reid are the only two returning members of the All-ACC First Team from last season.

Eleven players saw action for the Pack against the Bulldogs, as State out-rebounded Yale 37-30 and recorded 12 steals.

The Pack will kickoff ACC action this week when they take on the Florida State Seminoles this Wednesday, Dec. 3 at 7 p.m. in Reynolds Coliseum. The Seminoles, who didn't win a match in the ACC last season, beat Ole Miss this weekend, 64-54, improving to 3-1 overall. In other ACC action, the 3-1 Clemson Tigers defeated South Carolina, 73-59.

The Duke Blue Devils picked up two wins in the San Juan Shootout, improving to 4-0. The Devils beat Detroit, 87-65, and then turned around and took care of Southern Illinois easily, 76-54.

Georgia Tech upset Charleston Southern, 87-64, improving to 3-1, with their only loss coming at the hands of the Maryland Terrapins. Chris Weller's Terrapins improved to 2-2 this weekend with an 81-51 win over Harvard. Virginia remains undefeated at 5-0 after defeating Virginia Commonwealth, 61-54.

Alisha Mosely hit a shot at the buzzer to push the Wake Forest women's team past Appalachian State, 70-68. UNC-CH shot just 31 percent from the floor but escaped its match-up with Oklahoma with a 68-61 win.

Interested in being a sports  
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Who was the first woman runner to win three gold medals in one olympic game?

*When Wilma Rudolph was a child, no one could have imagined that someday she would be a record-breaking athlete. Born in 1940 in Tennessee, one of nineteen children, she was a sickly child. She came down with scarlet fever and double pneumonia and, when she was four, she was left partially paralyzed by polio and forced to wear leg braces and special shoes. Her family learned to massage and exercise her legs, and by the time she was eight, she could walk on her own.*

*In high school Rudolph was a star basketball player and top runner. She joined the track team at Tennessee State University, which she entered in 1958, and soon made history. At the 1960 Olympic Games in Rome, she became the first woman to win three gold medals in track, and the Associated Press named her Female Athlete of the Year.*



# CULTURE

5<sup>th</sup>  
Anniversary

## Kwanzaa Week in the AACC in Review

### Staff Report

The Nubian Message

Kwanzaa Week activities have been taking place at the Afrikan American Cultural Center each night this week. Kwanzaa, swahili for first fruits, is an Afrikan American holiday developed by Dr. Maulana Karenga to celebrate the culture of Afrikan people in America.

It is celebrated through the practice of the Nguzo Saba, seven principles, intended to motivate self-conscious struggle amongst Afrikan Americans and perpetuate a communal Afrikan value system among Afrikans in America.

On Monday, the Afrikan American Heritage Society and the Society of Afrikan American Culture hosted programs dealing with the first two principles - Umoja, unity; and Kujichagulia, Self-determination. Students, faculty and staff present listened to an address by Harold Pettigrew, who called for Afrikan Americans to come together in order to face common problems and develop solutions in a united effort followed by a lively discussion of self-determination. Throughout this discussion the brothers and sisters emphasized those things that are necessary for Afrikan people to adequately define themselves in an alien environment.

On Tuesday, Ujima, Collective Work and Responsibility; and Ujamaa, Cooperative Economics; were the subjects dealt with by New Generations Ministries and Delta Sigma Theta. The familiar game of

Monopoly took on a new twist as those present sought to complete the game by ensuring that all participants had an equal share of the Monopoly wealth by the end of the game, reflecting the true spirit of collectivity and cooperation. First Tuesday Jazz followed with music from Shaw University's A Touch of Jazz group.

If you missed Wednesday's program on Nia (Purpose) and Kuumba (Creativity), you missed out on the start of an organized effort to begin purposeful and creative resistance to a potential threat to Affirmative Action.

Following the presentation describing Kwanzaa, its purpose and the two principles by sponsors, Alpha Kappa Alpha and Omega Psi Phi, the audience of faculty, staff and students held a thoughtful discussion on the recent directive to all 16 campuses in the UNC system by its president Molly Broad, to examine all affirmative action programs and to change those based solely on race.

It was evident from the low turnout for this significant discussion that many students are totally unaware of the potential threat this directive has to the future of Afrikan Americans within the university system. This issue is not a dead one, and student members present agreed to continue to work to inform others and to take "affirmative action" prior to such changes being made. If we think of all the programs that may be lost if affirmative action efforts are rolled back, we recognize

that we have an obligation to uphold the legacy of our ancestors who fought so hard in so many ways for us to be here. Be informed. Be active.

Thursday completes the seventh principle of Imani (Faith) with a program sponsored by Students for the Advancement of Afrikan American Studies and Phi Beta Sigma. Dr. Craig Brookins, chair of the Afrikan American Studies department will speak on "Afrikan American Student Empowerment Through Faith" at 7 p.m. in the Multipurpose Room of the AACC. You need to be there.

The week of celebration ends with the Karamu (feast) on Friday. This program is sponsored by the Student Mentor Association, Afrikan American Student Affairs, Zeta Phi Beta, The Nubian Message and Clorets and will feature a lecturer, Dr. Earl Brown of Elizabeth City State University. The Karamu begins at 5:30 p.m. in the Multipurpose Room of the Afrikan American Cultural Center. You need to be there.

While there is much discussion about Kwanzaa being a replacement for the traditional December holidays, it is not. What it is is a time for Afrikan Americans to celebrate their common heritage and culture and to become socially conscious activists in the struggle for liberation and control of our destinies as a people. To be really meaningful, its principles should be celebrated all year long. Harambee!!

## Amistad: the Event, the Movie

### By Charmita Hobson

Staff Writer

Amistad. How many of us really know what it is and how it has affected Afrikan American culture? The history of the slave ship, the Amistad, has evolved to become one of the most influential chain of events in Afrikan American history.

The Amistad originated in 1839 when 53 Afrikan natives were kidnapped, and sold illegally, into the Spanish slave trade. The captives were later sold at several auctions in Cuba.

They were purchased by Don Jose Ruiz and Don Pedro Montez. While trying to transport the slaves to another part of the island, a Afrikan named Sengbe Pieh, known as Cinque, led a revolt against the Spanish.

Sengbe killed the captain and the cook, while others fled the ship. The Afrikans tried to take control of the ship by tricking the Spanish into following the sun back to Africa, but at night the Spanish had other motives.

At night, they would turn the ship from its present course, making the ship travel in a zigzag motion. The journey took 63 days and Amistad, which means "friendship" in Spanish, finally arrived in Montauk Point, Long Island. It is here where the real battle began for Sengbe Pieh, a free man.

Once on American soil, Sengbe was charged with murder. He and several others were sent to prison in New Haven, Connecticut where they would await trial.

The case took several legal turns and the District Court judge found that Sengbe and his fellow Afrikans were free so he sent them home. This judgment was not acceptable as far as President Martin Van Buren was concerned.

He appealed and the case was sent to the Supreme Court, where the Afrikans were defended by former President John Quincy Adams, who was a member of the growing abolitionist movement. The fight was long and hard, but in March of 1841 the AMISTAD Afrikans were set free.

Just as others, actress Debbie

Allen had never heard of the Amistad or the events that occurred, but after hearing the story she was intrigued and wanted the story to be known worldwide.

Allen purchased the rights to BLACK MUTINY, a novel based on the Amistad rebellion written by William Owen, for \$250. Even though Allen had all of this in hand, she still needed someone to give her a break, but it would not come without opposition.

Allen went to several production companies and each rejected the project. This made Allen furious, but she waited patiently building her own career along the way.

Then, she finally got her big break. She got her agent Sam Haskell to pitch the idea to director Steven Spielberg, who had just given us the controversial Schindler's list. All Allen needed now was a break and this was the one that she was waiting for.

Allen met with Spielberg and was totally intrigued by his curiosity. So much so that she actually cried when she began to tell Spielberg about the Afrikan woman who had jumped into a school of sharks with her baby in her arms, trying to escape to freedom. Allen quickly began to see the light of day. Doors began to open for her and Spielberg. Everything was falling into place.

Together Allen and Spielberg formed a all-star cast with such actors as Morgan Freeman, Anthony Hopkins, Matthew McConaughey, and Djimon Hounsou, a new young Afrikan actor, as Cinque. Not only are the performing cast a hit, but the people behind the scenes are extraordinary. People like Steven Zaillian, who wrote Schindler's List, and David Franzoni just to name a few.

In my opinion this is going to be one of the greatest movies of all times. This movie will not only show how the adversity faced by Afrikan Americans have, but also shows that we didn't just come over here without a fight. I commend Debbie Allen and Steven Spielberg for their bravery in bringing this movie to the forefront of American society.

## Medger Evers: A Forgotten and Unrecognized Legend

### By Tokishia Dockery

Staff Writer

One of the last "civil rights" oriented films released was a surprising film titled, "The Ghosts of Mississippi." This particular movie, which was based on a true story, derived from a book written by Maryanne Vollers. Just as the movie, Vollers' book was titled, "The Ghosts of Mississippi."

Medger Evers, an Afrikan American civil rights leader, was assassinated on June 11, 1963. At the time of his death Evers was the field secretary for the NAACP. Just as Martin Luther King, Jr., Evers fought for equality; however, he does not receive half the recognition. This is possibly due to Evers' untimely death. He did not have the chance to accomplish as much as King because he was gunned down at the peak of his

career.

The public only learned of Medgar Evers after his death due to circumstances surrounding his assassination. Hewas gunned down on a hot Friday night in June of 1963. After arriving at his home, Evers was shot in the back by Byron De la Beckwith, an uninhibited racist.

Beckwith was tried twice for the Evers' murder, and both times the all-white juries could not decide on a verdict. Beckwith was released after the second trial.

Over twenty years past as Myrlie Evers, Medgar's wife, fought to reopen the case and get justice for her husband. Working with a determined lawyer by the name of De laughter, new evidence emerged and Byron De La Beckwith was indicted once again, but this time all of the evidence was presented in court.

Mississippi differed in its level of racism than in the previous years. This time the jury consisted of individuals from both sexes and a majority of Afrikan Americans.

Without a doubt Byron De La Beckwith was convicted and sentenced to life in prison. He was seventy-years-old when he was convicted.

Evers should not be remembered for his death or the time in which it took the justice system to convict his killer, but for the issues and ideas that he stood for.

He should be remembered as we remember and honor Martin Luther King Jr., because as a civil rights leader in the 60's and the secretary of the NAACP, Evers certainly deserves the recognition. Without leaders such as Evers, where would we be or how would we be treated as Afrikan Americans today?

"Each day when you see us black folk upon the dusty land of your farm or upon the hard pavement of your city streets, you usually take it for granted and think you know us, but our history is far stranger than you suspect, and we are not what we seem."

-Richard Wright

Integration begins the day after the minds of the people are desegregated.  
-John O. Killens

No nation as rich as ours should have so many people isolated on islands of poverty in such a sea of material wealth.  
-Andrew Young

My hope for my children must be that they respond to the still, small voice of God in their hearts.  
-Andrew Young



December 4, 1997

# HEALTH

5<sup>th</sup>  
Anniversary

## The "Perfect" Birth Control

By Michael Newkirk  
Health Editor

Many people world wide have been looking for companionship without the immediate burden, or pleasure, of having a child. For years people have been trying to find the most effective means of preventing conception of a child. As teens begin to "feel their hormones" the desire to enjoy pleasurable experiences accompanies the desire to keep from having a baby.

The ideal, perfect birth control method would prevent pregnancy 100% of the time yet, be reversible when a child is wanted. That same method would be easy to use and completely safe causing no harmful or unwanted side-effects. It would not require a prescription or clinical advice from a doctor which would make it virtually inexpensive.

The perfect birth control would help protect against sexually transmitted diseases. Of greatest importance to sexually active individuals is having birth control that would not interfere with the sexual experience in any way.

That perfect method DOES NOT EXIST! There are many choices for couples to decide on. There are advantages as well as disadvantages that go along with each one. It is up to you to decide on the best one to fit your lifestyle if you are sexually active. Things to consider when deciding is how effective, safe, affordable, and prevention of sexually transmitted disease.

One of the most controversial methods of birth control is abortion. What many people may not know is that many of our youths are having multiple abortions as a method of keeping from having babies. This method is 100% effective and immediately reversible. It is not effective against STD's.

Though relatively cheap it can cost in the long run. The cost, emotional trauma and possibility of future breast cancer. It may cause some degree of physical sickness. Women who have abortions can be more susceptible to problems in future pregnancies.

One of the most effective methods of birth control is the use of a prophylactic or condom. When properly applied can have overall effectiveness of 96%. There are two basic type of condoms for males. The latex condom has proven to be more effective than the lambskin

variety. There are also condoms available for females. Condoms of both varieties have very good results when properly applied or inserted and used in conjunction with spermicides. Spermicides found in creams and lubricants work by killing some sperm reducing the risk of pregnancy.

The advantages of condom use far outweigh the disadvantages of non-use during intercourse. Condoms provide an immediate physical barrier between the male sperm and the vagina. Once trapped inside the condom the sperm has no chance of reaching the egg. In addition to reduced pregnancy risk, condoms also provide the best protection of birth control methods against STD's, including AIDS.

High cost is eliminated because a doctor need not be consulted and single condoms start as low as 25¢-50¢ for unlubricated and lubricated respectively. Free condoms can also be acquired at your nearest Planned Parenthood. Condoms are absent of side effects unless user is allergic to latex or lubricant. The main complaint for condom use is "the feeling."

The majority of responsibility has been placed on women to find a method of contraception (could this be different of MEN could get pregnant?) As stated earlier condoms provide best protection against STD's, so it wouldn't hurt to use in addition to the many options for birth control available to women.

Depo-provera is a hormone injection given every 12 weeks to prevent pregnancy. If shots are delivered on time every 12 weeks this method is on average 97%-99% effective. This hormone injection works by stopping the ovary from releasing an ovum each month. Depo-provera is safe even for breast-feeding mothers and is most effective reversible form of birth control. Depo-provera is not recommended for women who may:

- Be pregnant
- Feel uncomfortable having irregular menstrual bleeding
- Want to become pregnant within 1-2 years
- Can make return visits every 12 weeks
- Have medical problems like, abnormal vaginal bleeding, liver disease, breast cancer or undiagnosed breast problems.

Depo-provera is relatively affordable costing between \$30-75 per injection and \$35-125 for exam.

However it does not come without side-effects. It could take up to two years after last injection to achieve pregnancy. Some women may experience some weight gain, headaches, bloating, breast tenderness, and episodes of depression.

Some women opt to have a small plastic or copper covered device inserted in to the uterus by a physician. This intra-uterine device (IUD) has nylon strings that hang down into the vagina through the cervix. Some IUD's release progesterone into the uterus helping to prohibit pregnancy. If properly inserted and in absence of trauma an IUD is 95%-98% effective. The IUD does not prevent ovulation nor always prevent conception. It is believed to possibly prevent a fertilized egg from implanting itself into the uterine wall. IUD's offer no protection against STD's.

An IUD is less convenient because the strings have to be checked frequently to assure proper placement and better effectiveness. IUD's can last up 3 to 5 years for copper and plastic respectively. Although it may be safe it may cause damage to uterus and be uncomfortable because of having a foreign object in the body.

Having a foreign object in the uterus can also lead to infections and embedding of the device into the wall of the uterus. Spotting may occur during cycles which may be heavy and longer than normal, accompanied by painful cramping and backaches.

IUD's are not recommended for very young women nor women who experience any of the following:

- Uterine malformation
- Pelvic or intrauterine infections
- Cardiac disease
- Pregnant
- Undiagnosed vaginal bleeding

A procedure that has begun to increase in use is the Norplant system. Six small rods containing the hormone progesterin are inserted into the upper arm. As these six rods release progesterin it stops ovulation and thickens the mucus in the cervix to block sperm access to uterus and fallopian tubes, it also changes the lining of the uterus so that a fertilized egg can not implant.

Norplant has been found to be as effective as birth control pills at preventing pregnancy. The rods can remain in under the skin for 5 years but have to be surgically removed just as they are surgically inserted.

The insertion procedure takes 15-20 minutes and cost between \$500-600 while removal can be more uncomfortable and require repeat visits and still run from \$100-200. Norplant does not provide protection against STD's and can cause other problems. Those problems can include acne, breast soreness, changes in hair growth, headaches, mood swings, nausea and weight gain. It can also cause spotting or irregular periods.

Women having any of the following conditions or problems should not have Norplant rods inserted:

- Blood clots in lungs or legs
- Cancer of the cervix
- Heart disease or stroke
- Liver disease
- Pregnancy
- Unexplained vaginal bleeding
- Weights over 200 pounds (increased weight decreases effectiveness).

The most common type of birth control used is the ever-faithful "pill." Some birth control pill combine hormones estrogen and progesterin to prevent release of egg. Some mini-pills contain only progesterin which has already been mentioned. Both types prevent a fertilized egg from implanting in the uterine wall.

The pill has an effective rating of 97%-99% and is conveniently priced from \$15-25 for a monthly pack or less at a clinic. Examinations and consultation with physicians for prescriptions can cost from \$35-125 according to family planning center.

The pill can help to regulate periods and make them more comfortable. The hormones in the pill can help protect against ovarian cancer, ovarian cysts and pelvic inflammatory disease. The pill can also lessen the chances of tubal pregnancies. Like the previously mentioned method for women, the pill offers no protection against STD's.

Problems can occur when a pill is missed. Irregular bleeding and other discomfort can also be a problem. Other health risks are involved in the use of birth control pills including: blood clots, heart attack, and stroke usually associated with women who smoke. Other controversial issues surround possibility of the pills' link to breast cancer.

Other types of birth control pills are used as emergency method. This method is relatively new and is referred to as the morning after pill (MAP). If a woman gets to a doctor within 72 hours of unprotected sex

she can obtain this "emergency" contraception. The MAP is 75% effective at preventing pregnancy and possibly more effective if taken as soon as possible. The MAP consists of 8 pills, 4 immediately and 4 twelve hours later. Problems with the MAP include nausea and/or vomiting.

More extreme measures of birth control include sterilization. Women can have their fallopian tubes surgically "tied" and men can have a vasectomy. Once done these procedures are 99.6%-99.8% effective against pregnancy.

Although both are reversible, it is not guaranteed leaving some regretful for not being able to have children. Women run the risk of suffering injury to blood vessels or intestines.

Men can fall victim to infections or blood clots in or near the testicles, experience temporary bruises, swelling, or tenderness of the scrotum. Sometimes collection of sperm can form lumps near testicles. Another disadvantage of sterilization is the cost. Tubal sterilization can cost from \$1,000-2,500 and a vasectomy can run \$240-520. There is no guarantee that STD's can be avoided.

The perfect birth control is a rarely thought of method, however there is one problem with the perfect birth control. If individuals were to use the perfect birth control they would experience an interference with the sexual gratification. Abstinence is probably the hardest method to use because of the self control factor involved.

Many people argue about just what abstinence consists of. In addition to the penis not penetrating the vagina it is important to know that "just grinding" no clothes on is still not 100% effective. If semen, sperm or "come" contacts the vulva or inside of the vagina it is still possible to achieve conception.

Abstinence, not doing it at all, has long be the best fool-proof method of avoiding pregnancy and STD's. This method is 100% effective all the time and is easily reversed when the time comes. No usage instructions needed, it is the easiest method to use and is extremely safe having only desire as a side effect. No doctor needs to be consulted and it costs absolutely nothing.

Interested in Being a Health Writer

Call 515-1468 and ask for Michael Newkirk, Health Editor, or stop by Room 372 of the Afrikan American Cultural Center for an application.



Of course, you'll be glad you did!





# OPINIONS

5<sup>th</sup>  
Anniversary

## Race-based Programs are Needed

**By Hughes Suffren**

Guest Writer

It is clear that the "founding fathers" of the United States of America never intended to grant full citizenship to Afrikans. Similarly, White universities, especially in North Carolina, were not intended for people of color or women. It is a mistake to assume otherwise.

Even Julius Chambers, the current Chancellor at North Carolina Central University, had to file a law suit in order to attend the UNC, Chapel Hill Law school. Furthermore, my employer, NC State University, was founded and intended for the sons of White land owners in North Carolina. It is only our resilience that allows us, the oppressed, to hold our own.

I contend that the fight for access is not over for we recognize that "equality," "justice," "unity," and "diversity," are virtues worthy of struggle. Unfortunately, these are all relative terms that take strange shape and form depending on the administration's political or social agendas.

One thing of which we can be assured is that when America is committed to something they throw money at it and point to the results. So what should we think since access is still an issue in our nation's colleges and universities? What should we think about the directive of Molly Broad, the new UNC system President?

She has ordered, "UNC campuses

must change Affirmative Action policies based on race?" Her argument is that UNC campuses must change their practices before judges and lawmakers do it. Although Ms. Broad is the decision-maker, she uses the judges and the lawmakers as her scapegoats.

Firstly, it would be pathological for Affirmative Action supporters to believe that she is looking out for the best interest of the system when she called for the change without any input from those it will effect. The judges did not do it, nor did the lawmakers—she did.

Secondly, she says that she is committed to increasing minority presence, but even with the programs in place that she is cutting, the goal of ten percent was never met. So how can she be committed toward a goal without race-specific plans to achieve it?

Lastly, it is ignorant to state that there is no need for race based programs when White Affirmative Action still plagues education in the form of nepotism, racism, elitism, et cetera. Many race-based programs are bursting at the seams trying to meet student needs without an increase in their operating budgets in ten years.

Where is the commitment, where are the results? I will show you some. Thirty years ago, the UNC system would not have a woman as President; but, Ms. Broad may think that she made it on her own merit. Her actions are damning to all the women who came before her and fought so that she could be a system

president. It is a good thing that somebody like her was not president then—she should thank Affirmative Action.

If people like Molly Broad, Clarence Thomas, Ward Connerly, and others, were committed to the outcomes they preach, they would have strategies based on racial criteria to meet them.

For years I have facilitated workshops in the areas of diversity and Afrikan History. More recently, however, as a guest lecturer, I have spoken to groups about Affirmative Action. It is disturbing to note that most people have a position on the issue and do not understand its scope.

Although Affirmative Action is the single-most socially impacting legislation since Brown vs. Board of Education, many educators cannot even intelligently define it, or understand the opposing side of the debate regarding it's worth. Politicians who are threatened by Affirmative Action and the great possibilities of its promise use the ignorance of the common folk by communicating fear.

They protect themselves from minority gains by establishing in advance the worst acceptable outcome to White males, and use a member of the oppressed group to carry out their agenda. For example, one argument that politicians use is that Affirmative Action leads to unlawful "quotas" and "reverse discrimination." All of a sudden the

see *Race* on page 7

## Accepting the Unwelcome Taste of Bitterness

**By Contisha Barnes**

Staff Writer

The unwelcome taste of bitterness is often washed away or simply covered up with various forms of mouthwash, candy or some other sweet form of illusion. Bitterness from tart breath is easily recognizable. Not only is it recognizable but local general stores can provide seemingly immediate relief.

However, there can be bitterness other than in one's mouth and to simply cover up an unpleasant taste or any problem for that matter is to accept the realization that the problem will once again resurface. It will resurface because it was never permanently handled.

One such bitterness is that embedded in one's soul. This form of bitterness can prove detrimental if the issue is not addressed and resolved as soon as possible. Unlike the bitterness that may reside in one's mouth, the bitterness that inhabits one's soul cannot be handled in such a simplistic manner.

Bitterness of the soul or mind must be addressed head on. It must first be addressed with the realization of what it is that is so unappealing to you. Once this occurs, a plan of action must be implemented to

eradicate or at least come to an understanding of those feelings which cause such bitterness inside of you.

Ironically though, some forms of bitterness can cause one to become wiser. Due to the bitterness I often feel, I felt it was appropriate for me to write this article.

I have often found myself very bitter. I know that I am not alone. As an Afrikan American female living in the supposed "land of the free and the home of the brave," I constantly find myself engrossed with feelings of bitterness. I have been forced to live in a society whose main purpose has been and continues to be dehumanizing my people. This angers me.

Bitterness has not arisen because of the hatred directed by the oppressor toward me but because of the way we as Afrikan Americans have been brainwashed into believing that our destiny is in the hands of the oppressor.

How can one justly respect and trust the person with two ill-natured hands, one hand oppresses and the other "talks about and promises" freedom? Whose freedom, mine or yours? We are sadly mistaken. Yet, because we feel so, we and not the

oppressor are lessening our success. This saddens me.

As I became more aware and have long since taken the "everything is okay" shades from my eyes I have often begun to grow bitter, yet wiser. I am bitter because although society appears to be in a state of normality, it is not. It deeply bothers me when people say "things are as good as can be expected." If this is so, what is to be expected? Must the oppressors continue to define freedom and we gladly accept their definition? I hope not.

Are Afrikan Americans going to continuously come in last in a race where is only one competitor - the human race? I hope not especially since we started the race. I hope not for the sake of those who gave their life so that we may be where we are today. I hope not for those who will come to be faced with these troubling occurrences in the future.

I am bitter that we Afrikan Americans often fail to realize the power within us. Constantly we blindly reach out to others for support instead of reaching in and listening to the ancestors. All too often we imitate other non-Afrikan

see *Bitterness* on page 7

## Continuing the Legacy

**By Kimberly Pettaway**

Opinions Editor

Another warrior has made the transition. In overstanding that death is a continuation of life, one is rest assured knowing that one still lives on. The legacy of Kyran "Kwame" Anderson and The Imhotep Academy will continue. A wise sister pointed out that it would be ill to search for someone to replace Kyran for this is impossible. However, the only search must be for one to be committed to continuing the legacy.

One summer day I visited the Academy when it was based in the Science House before moving to Centennial Campus. Always checking to make sure students and lessons were "on point," Kyran quietly walked into the classroom. He extended his hand. As he did, silenced spread across this room full of extremely talkative Afrikan children. Without beckoning anyone, a young, powerful sister stepped to the center of the room and without notes began to breath forceful life into a masterpiece written by Lance Jeffers, "When I Know The Power of My Black Hand":

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

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

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

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

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

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

Although she "had the floor" everyone in the room silently recited it with her. At the completion Kyran walked out and the instructor began her lesson for the day.

Hotep

### Quote of the Week

"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."

W.E. B. DuBois

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.



## Race continued from page 6

fear of White males is that the jobs are set aside for people of color and women. In reality, reverse discrimination is rare and quotas are illegal—neither term represents Affirmative Action. Examining Affirmative Action as a tool for improvement, just as the race biased standardized tests are, is rudimentary for positive outcomes toward balanced opportunity for all people to attain adequate housing, employment, business, and education.

Traditionally, one of the most difficult tasks of people of color is to sift through the murky rhetoric of the mainstream and recognize the subtleties of today's racism. It seems that we have been lulled to sleep by the smooth, melodic speeches from the White House on bridging the great divide, or so content with the few people of color in high-ranking positions, that we start to look at ourselves as if we are not the victims and that the Government will help us move forward.

When we do this we lose focus on the psychopathic behavior of the White mainstream that created these current societal conditions that foster bigotry and racial discrimination against people of color. These same people, in fact, were and still are the US government, mis-using policies and legislation. Am I a bit paranoid? Let us check some facts.

The US Constitution is the single-most treasured and respected document in the United States. Yes, Afrikan Americans were included. The document said that Negroes are three-fifths a man, in essence, not human. Do not think about going to this rest room or eating at that lunch counter; remember the killing of Emmitt Till or more recently the beating of Rodney King whom the psychopaths bullied.

You may have been here first (native Americans); but, we have a

genocide plot targeting your demise. Women, your place is in the home and if you do seek a career know that you are not worth the same pay as White males. Let me be clear. Every example listed are actions displayed by the White mainstream, endorsed by the government of the United States, and based solely on race, color or gender.

In fact, usually when we are blessed with a person of color with high-ranking status, it is not a blessing at all. We often do not have the luxury to choose our leadership. For every Thurgood Marshall, we get a handful of Black psychopaths like Clarence Thomas and Ward Connerly who are hand-picked because their political positions oppose the oppressed.

For once about thirty years ago, this hypocritical government did something right on the basis of societal conditions, color and gender; then, all of a sudden the psychopaths yelled, "reverse discrimination—affirmative action should be wiped out." It took how many years for America's Apartheid to end?

I need only mention the "Little Rock Nine," the Tuskegee experiments, CIA and FBI involvement in drug trafficking to the inner cities, the videotaped beating of Mexican immigrants fleeing to the States, or the Haitian brother beaten in New York—America's Apartheid continues. I refuse to feed into the psycho pathology of Rush Limbaugh who says African Americans must think they are incompetent and are looking for a handout.

Moral suasion cannot be used to figure why Newt Gingrich says that the US does not even owe Afrikan Americans an apology for the brutal slave system. Nor, do I recognize the psychopaths who have legitimized the Bell Curve as scholarly work.

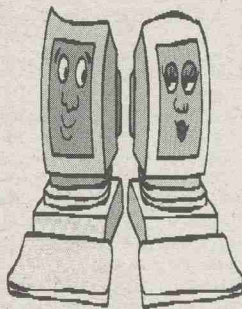
Rather, I weigh America's talk and America's actions; and, from the President (no matter what party) to every arm of the government those actions are hypocritical at best. Come on Newt, Rush, Clarence, Ward, Skip Gates, Molly Broad. We cannot accept that centuries of racial hatred and social injustices can be improved by a mere generation of limited access to education and virtually no behavioral change.

A proper behavioral change by the White majority warrants acceptance, support, and nurturing of other cultures versus repulsion or tolerance. Historical and current practices are revealed in society as segregated housing, poverty, homelessness, and of course limited access to education, especially higher education.

Furthermore, these social problems should not be used as justification for the Government and our educational system to neglect the very variables that may lead to at least reducing the gap between the races. More of an effort toward equal access and opportunity could curtail or at least lessen the aforementioned social problems.

As more attention is paid to the rhetoric, those who genuinely seek positive change will recognize the constant political contradictions and the societal implications that follow. Mere, recognition, however, is not enough.

If you are not publicly vocal in opposing injustice, by default you contribute to the continued deplorable conditions facing humanity. Thus, when you demonstrate your condemnation of injustice through concrete actions, you are participating in the resilience of Maat—truth, justice, harmony, right actions and right words.



## A CALL TO THE SISTERS

By Contisha Barnes

Staff Writer

Throughout our existence we have continued to be the backbone of the family. The Afrikan American family has continued to depend on us to raise the children, assist everyone in the household and still maintain our household and the household of a family that has given us little if any respect, yet even though we have raised our children and someone else's we still seem to get little if any praise.

Our households are crumbling at the hands of a society that does not give a damn about us or our children and I know that we must ask ourselves how much longer we are going to allow our lives to be influenced by a government that does not care. Sisters believe that until we develop the mentality that Harriet Tubman obtained when she was willing for her brothers and sisters to die at her hands than give their lives to slavery.

We are allowing our families to be destroyed by so many outside sources and its time that we take charge once again. Without the leadership that Sojourner had in her long hard fight for the betterment of our society.

My sisters, I pray that we decide to take a stand that is so bold that this country which has caused us so much pain shivers to know that all they have tried to do has failed. No matter what happens and how bad things may get, the struggle is far from over. Our ancestors did not lose their lives for us to be giving in to a system that has from the day we stepped foot on these shores, forcefully I may add, try to destroy our existence. Understanding that we came from kings and queens that built this country to what it is in the physical sense.

My charge to my sisters is to have the ambition that Harriet, Sojourner, and your mothers had to stand by your side so that you are as dedicated to our people as they were to us.

## Bitter continued from page 6

Americans we define as successful. Not only do we imitate those who care nothing about us but we raise our children to believe and adhere to the Westernized mythology. We choose not to support our own when they open businesses. Is this jealousy? We often say: "You can't give a Black man/woman power because he/she doesn't know how to act when he/she gets it." If this is so, how do you explain the numerous people of Afrikan descent residing in American who have positively contributed to society on the local, state, national and global level? Although Socrates has been credited (wrongly so), Egyptian temples carried inscriptions such as "know thyself."

I have to make myself remember that bitterness is not the answer. The answer has been around since the beginning of our civilization. We must simply become aware, and thus, knowledgeable. We must learn about ourselves. Oh, some preach multiculturalism. How in the world can people of Afrikan descent living in America practice multiculturalism when we don't know or appreciate our own culture?

Our ancestors did not grow bitter and stop fighting. They persevered. They continued to fight because they knew we are from a great people: Marcus Garvey, Malcolm X, Mary McLeod Bethune, Paul Robinson, Carter G. Woodson, and Dr. Martin Luther King Jr., just to name a few. They were self-determined.

We must remember W.E.B. DuBois who in 1903 wrote "Souls of Black Folks." In this book DuBois spoke of the discrimination, racism and prejudices that we as Afrikan Americans faced in 1903 and still continue to face today.

I continue to question my place in this "great" microcosm. Am I to remain idle and simply let what happens happen? Should I accept whatever the world dishes out? Should I make a stand on an issue that I know I will be supporting alone?

I am one among many unique and wondrously blessed Afrikan Americans with a unique and definite purpose in this universe. I will not stop until I have self-actualized ... I just hope my people can do the same.

Peace

## 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 Afrikaners 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.

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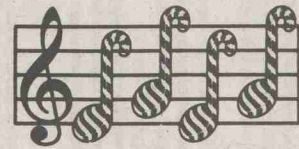
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Life here at N.C. State can be difficult. You can make things much easier on yourself by knowing the right people, and what better place to establish connections than *The Nubian Message*? Based in the Afrikan American Cultural Center, through the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



**Q. What can you do about hunger??**

**A. Rock it.**



## **Rock Hunger '97**

a canned food drive benefitting the North Carolina Food Bank

Calling all campus organizations...  
Let's show that NC State cares about those  
who may need help this holiday season.

**call Dawn at  
515-2029 for  
info.**

Friday December 5. 2-6pm.  
Harris Field (across from Bragaw)  
Hot Chocolate and Marshmallows  
Prizes for the winners and a live  
broadcast from WKNC.



*Sponsored by: Technician, WKNC, The Nubian Message, Hinton Press and The Heart of Carolina Food Drive.*