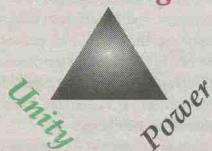


# The NUBIAN MESSAGE

September 30, 1999  
Volume 7, Edition 4

Knowledge



What's Goin' On?

## Graduate School Discussion

ACAAGS (Association for the concerns for African-American Graduate Students) is having a panel discussion for graduate students, and undergraduates seeking to attend graduate school. The discussion "Keeping Your Head Above Water: How to Survive Graduate School" today from 6:30 until 8:00 in Witherspoon 356. The discussion will consist of current Black graduate students, recent graduates, faculty, and administration.

## Sleepout for the Homeless and Hurricane Floyd Victims

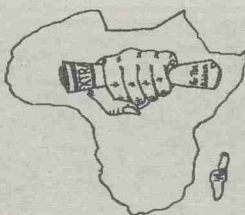
Zeta Phi Beta Sorority, Inc. and Phi Beta Sigma Fraternity, Inc. will be sponsoring a sleepout for the homeless and victims of Hurricane Floyd on Friday, October 1. It will take place in front of the Free Expression Tunnel from 6pm to 6am. The organizations are asking for donations or non-perishable items, clothes, and money.

## Senior Pictures

Senior Portraits will be taken the October 4 - 7 in the University bookstore (lower level). Seniors needing to make arrangement can call 1-800-Our-Year. Non-seniors can have their pictures taken but need no appointment

## Iota Phi Theta

The Gamma Xi Chapter of Iota Phi Chapter Theta Fraternity Inc. has their newly updated website at [http://www.ncsu.edu/stud\\_orgs/frat\\_sor/iota\\_phi\\_theta](http://www.ncsu.edu/stud_orgs/frat_sor/iota_phi_theta)



The Afrikan American Voice of North Carolina State University

## Nacoste breaks down Affirmative Action

By Brandon Buskey

Staff Reporter

Question: If the goal of our society should be to ensure equality for all, then why doesn't the NBA institute Affirmative Action policies to allow underrepresented groups such as Caucasians and Asians to boost their presence in this African-American dominated sport?

Answer: Because Affirmative Action policies are only appropriate when an organization has demonstrated a long-standing history of discriminatory practices, Affirmative Action would be inappropriate for the NBA. In fact, if one recalls the history of the NBA, one would see that African Americans were actually the group initially denied entrance into the league simply because of their skin pigmentation. Overrepresentation of a group in a certain organization does not necessarily mean that that organization actively pursues discriminatory policies.

With this opening argument, Dr. Rupert Nacoste, a professor of psychology at N.C. State, began his assault on the pervasive pattern of "loose thinking, loose logic, and loose listening" that has come to define the Affirmative Action debate. According to Nacoste, the federal government's definition of Affirmative Action is "a set of anti-discriminatory activities." When this is taken into account, Affirmative Action's only place in American society becomes to neutralize the effects of discrimination in a given organization.

Rhetoric and misleading information from some anti-Affirmative Action advocates, such as D'inesh D'Souza who addressed the University Scholars program three



photo by M. Anthony/Staff

Dr. Rupert Nacoste, a professor of psychology at N.C. State, explains the logistics of Affirmative Action to a packed audience Tuesday afternoon in the Afrikan American Cultural Center.

weeks ago, have lead our nation into a "swamp called trouble in the land" said Nacoste.

He went on to argue that notions of Affirmative Action as a race-based or even gender-based policy are inexcusably erroneous, and that we should shift our conception of Affirmative Action to a discrimination-based policy. To illustrate this point, Nacoste referred to the legacy admissions present in every major institution in the nation.

While critics such as D'Souza call these practices indefensible, Nacoste maintained that legacy admissions are, in fact, savvy economic measures a college may take to ensure fi-

nancial backing from its alumni.

However, legacy admissions are only permissible if the college gives other factors such as race an equal advantage in college admissions in order to compensate for those individuals who, because of the history of our public institutions, have been denied the chance to obtain alumni status.

After his lecture, Nacoste entertained questions from the crowd of approximately 120 students, who made the lecture despite turbulent weather conditions. Addressing such issues as covert racism, college admissions processes, and organizational cultures, Nacoste demonstrat-

ed not only his enthusiastic speaking style, but his well-researched opinions about Affirmative Action.

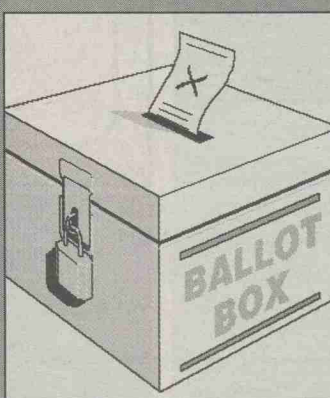
Dr. Nacoste was one of the first persons to study the psychology of Affirmative Action, his specialty, and was the first person analyze the effects of Affirmative Action procedures on individuals' perceptions of the policy. Nacoste has been involved in a Congressional briefing about Affirmative Action, and was recently the keynote speaker at the U.S.

Pentagon for the celebration of the Dr. Martin Luther King, Jr. Holiday.

## Campus Wide Voter Registration Drive

On Wednesday, October 6, 1999, several campus organizations, under the direction of Megan Callahan, will be sponsoring a campus wide voter registration drive. Tables will be located at Engineering Row, the Brickyard, and the Winston-Caldwell area from 10a.m. until 2p.m., and at Fountain Dining Hall from 5p.m. - 7p.m. The information to be included at the table will be voter registration forms, voting dates, and information on switching voter locations (i.e. from home to campus).

The drive's purpose is to help foster university involvement in the electoral process, as well as to unite N.C. State students toward a worthy cause. College students have traditionally been underrepresented in voter turnout, largely because many students remain unregistered for various reasons.



By offering students an opportunity to register in a manner that is both convenient and informative, the drive's organizers hope to make an important first step toward making the student voice a powerful one in our upcoming elections. Students are encouraged to take just a few minutes out of their schedules to fill out their registration information, or, if they are not properly registered, to obtain information on how they can change their voting locations. Because the deadline for registration during this election season is October 7th, this drive represents in many ways the last opportunity for many students to participate in the approaching elections

Inside: Reggae Fest Wrap-up, Page 4





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

Dr. Yosef ben-Yochannan, Dr. John Henrik Clarke, Dr. Leonard Jefferies,

The Black Panther Party, Mumia A. Jamal, Geronimo Pratt, Dr. Lawrence Clark, Dr. Augustus McIver Witherspoon, Dr. Wandra P. Hill, Mr. Kyran Anderson, "Dr" Hughes Suffren, Dr. Lathan Turner, Dr. M. Iyailu Moses and all those who walk by our side

## THE NUBIAN MESSAGE

The Afrikan American Voice of North Carolina State University

Editor in Chief.....Dock G. Winston

Business Manager.....Trey Webster

### Staff

News Editor.....Michelle Reed

Sports Editor.....Keesha Dover

Culture Editor.....Michelle Reed

Health Editor.....Thannie Roldan

Opinions Editor.....Lakesha Parker

Chief Photographer.....Michael Anthony

Webmaster.....Adedayo Banwo

Circulation Director.....Chad Brown

### Mailing Address

372 Witherspoon Student Center/AACC

Box 7318

Raleigh, NC 27695-7318

919-515-1468

### Web Address

[sma.ncsu.edu/Nubian](http://sma.ncsu.edu/Nubian)

## Second pipe bomb rocks FAMU

By Michelle Reed  
News Editor

Ok, here is the dealy. Imagine that one day while you were sitting in your class, walking back to your dorm from who knows where, enjoying a meal in the dining hall, or better yet, sleeping, and the comfort of your world was temporarily disrupted by the blast of a pipe bomb. Imagine that the campus where you will spend the majority of your undergraduate or graduate years has now become a playground for some lunatic or group of lunatics that decided to play "army" with pipe bombs. Imagine that some racist individual or group of racist individuals want to sow their racist beliefs by means of destruction. The word "imagine" is being used because NC State University has not been the playground for racist individuals to play "army." Unfortunately, Florida

A&M University, Florida's largest historically Black University, has been the target twice of someone's playground.

On September 22, 1999, a bomb exploded for the second time in less than a month on the campus of Florida A&M University, blowing out several light fixtures and ceiling tiles in one of the school's restrooms and almost claimed the life of a Navy ROTC captain. No arrests have yet to be made, however, police officials have declared the bombings as blatant acts of racism. The first bombing that happened on August 31, 1999 was much smaller than the recent bombing.

The previous bomb exploded in the men's bathroom of Lee Hall, which is the administration building that houses President Frederick Humphries' office. Luckily, no one was injured in that incident and there have been no arrests.

A unidentified caller called the WTXL-TV news station and with

racial intonation warned of the bombing and apparently wanted to have the bombing caught on videotape. The voice used vulgarity when stating that it was not the end to the bombings, and the voice was recognized as the same voice that called after the Aug.31 bombing.

Students, faculty, parents, and friends are very concerned about the bombings that have occurred. Communication, an increase of awareness, and the effort to increase safety are three areas of concern. The FBI is investigating the case and has offered a \$10,000 reward for information that leads to the arrest in either of the bombings.

It hasn't happened on the campus of NC State. But violence can happen in the comfort of church, home, school, and the last place where one can think of. What place is that? Hopefully, we don't have to find out.

## COOP

North Carolina State University  
Cooperative Education Program  
ORIENTATION SCHEDULE

Students who would like information about NCSU's Co-op Program are asked to attend one of the orientation meetings listed below. Those who would like to co-op beginning the 2000 Spring semester are urged to attend an orientation as soon as possible.

### AUGUST

24 Tuesday 4:00pm CALDWELL G110

### SEPTEMBER

1 Wednesday 4:00pm WINSTON 110

9 Thursday 5:30pm WINSTON 129

15 Wednesday 4:00pm WINSTON 129

21 Tuesday 5:30pm WINSTON 001

23 Thursday 5:30pm WINSTON 129

29 Wednesday 4:00pm WINSTON 129

### OCTOBER

5 Tuesday 5:30pm WINSTON 001

13 Wednesday 5:30pm WINSTON 129

19 Tuesday 4:00pm CALDWELL G110

28 Thursday 5:30pm WINSTON 129

### NOVEMBER

2 Tuesday 4:00pm CALDWELL G110

10 Wednesday 5:30pm WINSTON 129

16 Tuesday 4:00pm CALDWELL G110

18 Thursday 5:30pm WINSTON 129

### DECEMBER

2 Thursday 4:00pm CALDWELL G110

The Minority Career Fair is coming.  
Are you ready??



September 30, 1999

# SPORTS

## Talisha Scates is ready to play some B-Ball

By Keesha Dover  
Sports Editor

The North Carolina State University women's basketball team has many great players. One of these players is sophomore Talisha Scates. Talisha is a Business/Accounting major from Centerville, Tennessee. She has been playing basketball for eight years. Though her hard working and competitive attitude on the court does not show it, Talisha mentioned that she did not like basketball very much at first. In fact, she says "I hated it, but my mother made me play. After a while, though, it grew on me and I enjoyed it." She doesn't play any other sports so she has plenty of time to concentrate on her basketball career. Outside of basketball, though, Talisha may sometimes be seen shopping or

catching the latest movie.

Aside from NC State, five other Division-I schools also recruited Talisha: Virginia Tech, Memphis, Mississippi State, OLE Mississippi, and Western Kentucky. She chose to come to NC State after visiting and seeing there would be positive relationship with her teammates.

She also thought that Kay Yow's coaching ability and the strong program she has managed to build at NC State over the years was very impressive. In deciding this, Scates was given the chance to become the part of a very successful program.

The team lost three seniors last year, two of which were starters; however, they managed to recruit 6 excellent players from around the country and a walk-on from right here in Raleigh.

When asked how she thought her

role would change due to the loss of the three seniors she said "Hopefully, my hard work in pre-season will pay off in the season with a little more playing time than last year, but either way I hope to contribute whatever I can to the team."

It is sometimes hard for athletes to picture themselves not playing their sport. Talisha was asked what she would do if she would never play basketball again. She had a very difficult time with this question. She finally said she will still be in school. "Someday in the future I hope to be successful in my profession and married with children---thats all I can say."

## Marley

continued from 4

Joe Higgs, the man who gave Bob and Bunny singing lessons while they were teenagers, replaced Bunny. The group drew packed crowds playing in the United States, opening to bands like Bruce Springsteen, Sly & The Family Stone, etc. Just four shows into the tour, they got taken off tour because they were too good, and supporting bands should not be better than the main performers.

Bunny and Peter Tosh quit the group in search of their own solo careers by the start of 1975. The band was once renamed Bob Marley and the Wailers. Tosh and Bunny went on to have successful solo careers.

The group received more inter-

national stardom when they flew to Gabon to showcase in Africa. After this performance, they got an invitation to perform at the Independence Ceremony in Zimbabwe, which was the greatest honor The Wailers were awarded.

Upon leaving Zimbabwe, the group did majoring touring in Europe. When the tour was finished, they went to perform at Madison Square Garden in New York, but after two shows Bob became seriously ill.

Marley had been diagnosed with cancer, which had spread through his lungs, stomach, and brain. A month before his death, Marley received The Order of Merit, Jamaica's third highest honor, for his outstanding contribution to the culture of the country. On May 11, 1981 the world lost one of its greatest at the age of 36. His body was laid in a mausoleum in his birthplace of Santa Anna. Bob Marley's legacy continues to live on.

## THIS COULD BE YOUR STORY

email all your  
news events to:

nubian@sma.  
ncsu.edu

## THIS COULD BE YOUR AD!!

Call Trey  
Webster,  
Business  
Manager at  
515-1468  
to find out how!!

Tickets Requests By email: Millionairesoon@hotmail.com or plhutch2@unity.ncsu.edu

## WATAUGA H.A.C.

The IRC and ProMo-Sity™  
Presents

"Get on the bus and ride with the Red -C".

Event: NC State vs. UNC-CH

ETD: 3:30 pm

ETA: 6:30 pm

Date: Nov. 11, 1999 ( Veterans Day)

Cost: Only \$25 covers Round Trip Fare to  
and from Charlotte's Ericsson Stadium.

\* Must Get Your Own Game Ticket!

\* No Refunds!

Four Reasons to Get on the Bus....

- 1.) I Hate UNC-Chapel Hill.
- 2.) I love NC State.
- 3.) I got \$25 for the trip.
- 4.) I'm going to represent in my RED and WHITE.
- 5.) Refer to reasons 1-4.

Tickets on Sale Now...

Only 900 transportation tickets available!!!

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For Additional info please call toll free

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(563626)

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Wings and Soda provided!

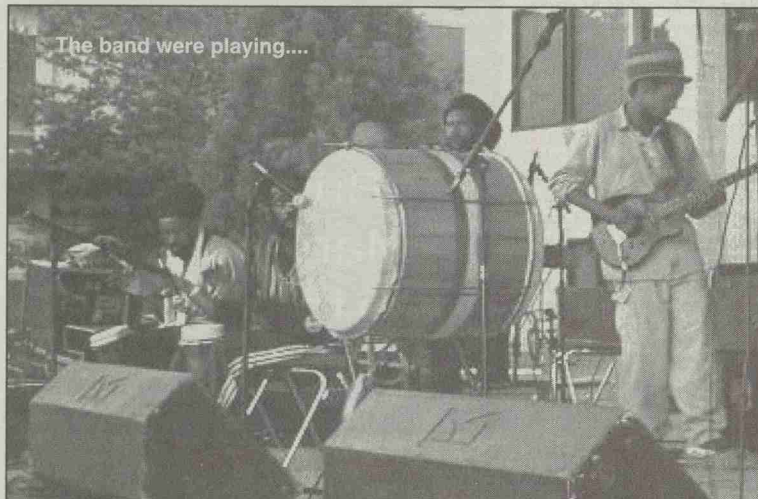
NCSU HALL RESIDENTS ONLY!!



September 30, 1999

# CULTURE

## NC State celebrates Reggae Fest 7



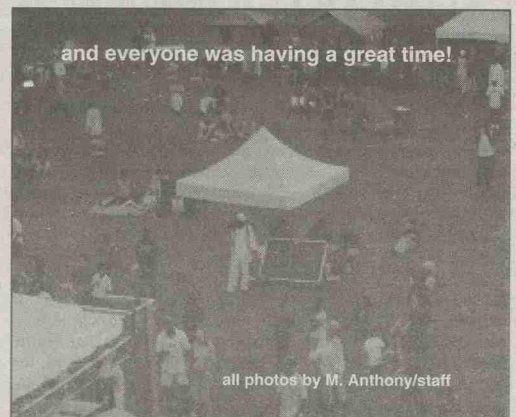
**By Michelle Reed**  
Culture Editor

Something was definitely different about Harris field this past Saturday. The green grass was there. The tall trees were there. The blue sky did not drop tears from the sky. What was different? Ok, now it comes to mind.

This past Saturday September 25, 1999, the annual Reggae Fest was held on the campus of NC State University, at Harris Field. The Reggae Fest was held in order to expose the students of NCSU to Rastafarian culture, music, and food. The event was sponsored by the Union Activities Board (UAB), the Black Students Board (BSB), and co-sponsored by the Afrikan-American Culture Center, and WKNC.

Serenading the attendees at the event were reggae bands such as Black Ingels, Ras Pidow & Modern Antiques, The Majestic Lions, Donovan and the Posse, and the Drums of the Nyabingi. Different vendors were there to share their goods, such as jewelry and cloths. And food was definitely a forte of the event.

Diversity was especially evident, as boths lock of brown and blond were seen. Faces of light and dark laughed and shared in this cultural exposition. Those who know of the Rastafarian culture and those who wanted to learn more or just enjoy the activites of the event came to the right place on Saturday. Those who put the event together should be acknowledged for a job well done!



all photos by M. Anthony/staff

## Bob Marley: Rastafarian Legend

**By Michelle Reed**  
Culture Editor

The late, great reggae legendary, Robert Nesta Marley, was born on February 6, 1947 in Nine Miles, Jamaica, within the Parish of St. Ann. His mother was an 18 year old Jamaican woman, Cedella Booker, and his father, Norval Marley, was a 50 year old white General in the British Army. Bob's father abandoned Bob and Cedella shortly after they were wed, and he had no contact with them for five years.

In search of a greater chance to improve their lives, at the age of five year s old, Cedella decided to move to Kingston, the capitol of Jamaica. Settling in Trench Town, they lived with Bob's best friend, Bunny Livingston (Wailer) and his family. It was in Kingston that Bob experienced a childhood filled with poverty and violence. To escape the violent life of Kingston, Bob and Bunny spent most of their time writing and practicing them. Bob wanted to record music at the age of 16.

It was in 1963 that Bob fulfilled

his life long dream, and released his first single, "Judge Not." He and Bunny then joined up with Peter Tosh and the group the Wailers was born. Their group name didn't only represent their singing. It represented the pain and sorrow the boys felt deep within their souls as they grew up in Trench Town.

The Wailers finally composed a few compilation albums, with just national stardom. Bob's life began to change tremendously after those first few albums. He converted to Rastafarianism, which according to [www.bobmarley.com](http://www.bobmarley.com), is a form of Christianity that still follows some primitive Jewish and ancient Egyptian customs. For example Rasta's believe in Jah, or Jehova, and they recognize Ra, the Egyptian god of sun. Rasta's also recognize Haile Selassie I, The Emperor of Ethiopia, as the living Son of God. The change in Marley's music had been inspired by his faith in Rastafarianism. Because his songs started to reflect in belief in Jah, his record label Coxsone Records had some conflict with the change in the

group's music, so The Wailers began their own record company that was called Wail 'N' Soul 'M'. The business had a few early successes, but proved to be too much of burden, so they dropped the company.

Bob married Rita Anderson in February 1966, and they had two children, Cedella and David (Ziggy).

The Wailers' future in music seemed to be in trouble in 1972. The group did not have a record label and a real agent, so they were acting as agents for their own group. However, that soon changed. It was in the Island Records office in England that the future of the Wailers' soon took the direction of positive. Chris Blackwell, the founder of Island Record, had heard about the reputation of the Wailers' and gave them 4000 British pounds to compose an album, and this was the first time ever that a reggae band had access to the best equipment and recording studios. Catch A Fire, the first album on the Island Records label, received good promotion.

To get more strength as a live playing band, they were sent on a

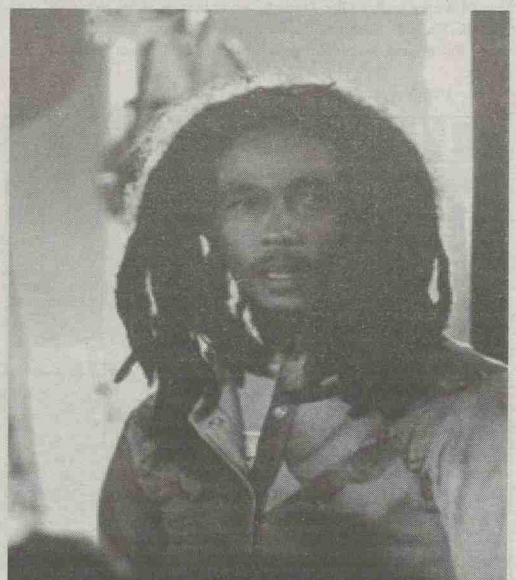


photo courtesy of bobmarley.com

Bob Marley continues to be a strong force in reggae today.

tour, and after three month the group returned back to Jamaica. When the time came to go back on tour, Bunny didn't go with the group because he

did not like tours.

see Marley, Page 3



## Jamaican Curried Chicken

- 1 whole chicken 3-4 lbs.
- 2 limes
- 3 cloves garlic
- 2 stalks escallion
- 1/4 inch root ginger
- 1 1/2 tbsp. curry poser
- 1 pinch pimento
- 1 tsp. sugar
- 2 tsp. salt
- 2 tbsp. oil
- 2 cups water
- 3 medium potatoes

1. While frozen, cut chicken in 1 1/2 to 2 inch serving pieces. (If cut when frozen, the bones will not splinter and will be better enjoyed at eating time.)
2. Juice limes in water; quickly wash chicken in the water and drain.
3. Blend garlic, escallion, and ginger, leave for 30 minutes..
4. Mix curry poser and a pinch of pimento with sugar and salt. Rub on chicken. Leave for a further hour.
5. Brown chicken in 2 tbsp. oil. Keep turning until curry powder cooked. Add 2 cups of water and 3 medium potatoes cut in cubes. As soon as liquid starts boiling, turn down the heat and allow to simmer until chicken is cooked, approximately 20-30 minutes. Chicken should be tender.
6. Dress up curry chicken with accompaniments and serve with flair. The usual accompaniment is Mango Chutney, but slices of dried coconut without the dark skin, pineapple chunks, orange segments, ripe bananas, raisins, grated carrot, cucumber slices and yogurt, can be served.

Yields 6 servings

*this recipe and others can be found at [realjamaica.com](http://realjamaica.com)*

## 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.

introducing  
the next  
Spike Lee

Narcel Reedus

award-winning film-maker  
brings provocative  
visions and messages  
to NC State next week.

By Michelle Reed  
Culture Editor

He doesn't get that much publicity as a Afrikan-American writer/film maker. He probably doesn't even have courtside season tickets at Madison Square Garden to watch the New York Knicks take on the Indiana Pacers. He isn't the "hottest" topic on the campus of North Carolina State University. But do you want to know what? He may not even be concerned that his name has yet to glitter in gold across the Hollywood big screen. He knows his time is coming. To those

that don't know him, they will. And after Monday October 4, 1999, Narcel Reedus may in fact be the "hottest" topic on the NC State Campus.

As part of the Southern Circuit 1999/2000 tour of nine cities across the Southeast Oct.4-14, which features six internationally recognized independent film/video artists, award winning writer, independent film maker, producer, and director, Narcel Reedus is coming to the campus of North Carolina State University. With him he brings his award-winning film "For Colored

Boys Who Have Considered Homicide."

Born in Gary, Indiana, he graduated from West Side High in and 1982 he enrolled in Morris Brown College in Atlanta, Georgia as a communication major. In 1989, Reedus enrolled in the new film program that was being offered at Georgia State University, where he graduated with degree in film in 1991.

His first film after graduating from college was *The Fight*, which he wrote, directed, and produced in 1992. It is a poetic, experimental

film about capital punishment which Reedus describes as "an esoteric analysis of the circumstances, consequences, apocalypse and sheer poetic beauty of being a Afrikan-American man in America. The *Fight* has won awards at the Central Florida Film & Video Festival, the Atlanta Film & Video Festival, and the National Educational Film & Video Festival. This short black and white film has aired on PBS, screened at the IFP-West in Los Angeles, and at the Sinking Creek, South Florida, and the Night of the Black Independent Film Festivals. The film has also received international attention in the Black Cinema Festival in Berlin, Germany and the Festival of Afrikan Cinema in Milan, Italy.

Reedus began working on the script to "For Colored Boys Who've Considered Homicide," his first project shot in 16mm film, in the fall of 1993. Receiving a \$2000 grant from the City of Atlanta Bureau of Cultural Affairs, he completed the film in 1994. "For Colored Boys Who've Considered Homicide" is a 40-minute drama about a young man named Lemon (played by Cuong Thi Nguyen), who has committed fratricide outside of a liquor shop and is investigated by Thomas Merdis, the righteous elder who confronts the killer. Merdis' is in a search to see why young black boys are killing each other. The film premiered in the summer of 1994 at the High Museum of Art in Atlanta, where it went on to win "Best of Show" at the Central Florida Film Festival in Orlando, and "Best Drama" at the National Black Program Consortiums' "Prized Pieces." Other locations the film has screened at include the Lincoln Center in New York, the National Black Arts Festival in Atlanta, the Pan-Afrikan Film Festival in Los Angeles, the Festival of Afrikan

Cinema in Milan, Italy, and has aired on PBS.

Other films of Reedus' include *Call to Manhood*, which is a one hour documentary of an overnight rites of passage program for Afrikan-American boys, and *Waddie Welcome*, which portrays a man with cerebral palsy who formed a circle of support to finally release him from a nursery home, and *The Secret of Passionate Love*, the story of two angels who are thrown out of heaven for falling in love.

Reedus produces all of his own work. Musicians, photographers, and other crew members work for him at reduced rates. He discovered that by networking through the Film Maker and Nights of the Black Independents (NBI), a non-profit group for Afrikan-American filmmakers founded by Peggy Hayes, he receives a lot of support. He has received financial assistance from the Georgia Council for the Arts and the City of Atlanta Bureau of Cultural Affairs to help with the expenses of his films. Reedus, however, still provides the bulk of his own finances. He also receives support from friends who organize investment parties that screen movies, explain investment procedures, and discuss the importance of supporting positive work in the communities.

Narcel G. Reedus is currently at work as a writer for the Georgia Advocacy Office in Atlanta, Georgia. This fall he began teaching film as an adjunct professor at Clark Atlanta University, and is working on his first independent feature film, *The Secret of Passionate Love*.

The campus of North Carolina State University is looking forward to welcoming this positive Afrikan-American brother with open arms, open ears, open minds, and open hearts.



# OPINIONS

## Moving on Up!!: The Power of Positive Thinking

By Lakesha Parker  
Opinions Editor

You go, Girl!!!!!!

I screamed this out aloud immediately as my eyes scanned an article in Jet Magazine. Serena Williams, of the "tennis duo team", had won the tennis match at the U.S. Open.

Okay, so I was a little bit late finding out this information. And I still don't know the exact date that of the event. All I know is that last week's Jet carried an article about her, so it had to have been a recent event.

I am still overjoyed.

Although I am first to admit that I am not able to watch as much TV as I would like, I am still thrilled to see a sista "get hers". No offense to Hingis, but I think all of us (well, most of us) have a soft spot in our hearts for what we consider our own. (And before anyone writes up here all upset, let me attempt to clarify myself. It's a well-known fact that most people naturally prefer their own. I am speaking not only about race or color, but also of children, culture, language, religion, home, money or whatever else you choose to substitute in to provide clarity for your understanding.)

As I so boldly wrote earlier, and I'll state again, I am very happy for her. It's almost as if a close friend had won the victory. I realize that in a way thinking of it as "my" victory" is somewhat selfish. But it is through her that I see part of myself "acted" out because I wanted to play sports when I was younger. Unfortunately, I was one of those

weak-minded individuals who "convince-talked" themselves from doing something that they

really want to do. For me, it was trying out and playing. The odds were just to great, I reasoned.

I was caught in and suffering from the I.D.H. syndrome at the time. Perhaps you have heard of it or suffered from it yourself. You know, the "I Don't Have" syn

drome. Don't act like I'm the only one who has suffered from it. (The I-Don't-Have syndrome usually strikes somewhat similar to the following statements and thoughts: I-Don't-Have-a-car, I-Don't-Have-Sufficient-money, I-Don't-Have-the-guts-nor-skills.)

An excuse is always there for those who need one.

But back to Serena. Guess who motivated her and taught her how to play? Good ole pops. That's right her dad did. The very man who at the beginning did not even know how to play himself.

He even went on to state that it was the odds that challenged him, to a certain extent, to do it. He said that he saw someone else win and was like, "I should teach my daughters to play because they could make some money if they win."

Yes, he was aware of the odds, but he decided to work with them, instead of letting them work against him.

A story of success. And at 17 years old too. Who says young people can't achieve anything?

When I see people who, despite it all, have overcome the odds, I get excited. Why? Because I know that the chances of my actually "succeeding" have just increased. (I am a

success, a successor, and a successor because I say so. I don't have to wait for people to tell me I am a success.)

Nevertheless, I am still happy. I am happy when I hear anybody's story of success Depending of course on whether or not that person's success was because of evil gain because that's not my "definition" of success. I am happy to see more black people with a vision who can actually "see" their dreams being fulfilled. And I mean both literally and figuratively.

Too often people have accepted (temporary) failure as their final destination, not realizing that it was a temporary stop; a side street, a dead-end road that was there to serve a purpose. It was only there to signify that there was a flaw maybe in your map, and that you needed to stop and reevaluate things.

(And yes, you can quote that.)

If people would only realize that they alone have the power to shape their own destinations and destinies. The only reason you stay in a certain situation and don't reach your set destination is because you have cho-

sen to believe that the situation is unremediable, unchangeable even. You lack the ability to to change or revise your plan because you have conditioned yourself to be comfortable, to get comfortable with your situational problem and problematic situation. Well, I ain't ya mama dear, but think about it.

I'm not saying that every black person will be a Serena or a Michael (but we wouldn't know if one didn't try). We can, however, develop their mindset; the mindset of a successful overachiever. The two words seem redundant, don't they?

What I am saying is that black people can succeed in more career sectors than just entertainment. We have lawyers, doctors, teachers, mail men, janitors, and managers who are successful. And yes, even the mail man and janitor deserve recognition as well.

Black people also need to be supportive, not jealous of one another's success as well. We should start making it and taking it personal and embrace everyone's success as if it were our own. Because THEY said that we couldn't do it.

Too often black people are busy being jealous, backstabbing, or making negative statements about others, than thinking about their own success plan. I don't know what kind of stupidity syndrome has convinced us that we can actually benefit from warring against ourselves and our people. We are all too eager and stupid to oblige. I'm not referring just to ordinary competition either.

I will succeed because I say so and not because someone else believed it or said it. You know the Bible has some powerful words in it, that both Christian and non-Christian alike have learned. One of my favorite verses is "So as a man thinketh, so is he". (It's in Proverbs, look it up. Or better yet, read the whole book.)

What a powerful conjugation of the verb to be: IS. That means that something has occurred between his process of thinking and being -- something became reality.

Why don't you repeat this statement daily? I will succeed because I said so. You might just trick yourself into believing it.

### Letters to the Editor

The Nubian Message welcomes questions, comments, concerns, and suggestions. The following guidelines must be followed:

- Letters must be limited to 300 words
- Letters must be signed by the writer, including his/her major, if a student
- Letters should address campus issues, breaking news, or public-interest topics

The Nubian Message will consider fairly all submissions but does not guarantee publication of any.

All letter are subject to editing and become property of The Nubian Message.

Letters should be brought to Room 372 of the Afrikan American Cultural Center or mailed to:

The Nubian Message  
Letters to the Editor  
Box 7318, NCSU  
Raleigh, NC 27695-7318

or you can submit via e-mail:

nubian@sma.ncsu.edu

## Redefining Culture

By Melodee N. Wallace  
Staff Writer

Traditionally we think of culture as an aspect of race or nationality. But what happens when we think of a non-traditional definition of culture such as the one given by Random House Webster's College Dictionary; "development or improvement of the mind by education or training"... By looking at an alternative definition, we can focus on ourselves as more of an individual rather than as part of a race.

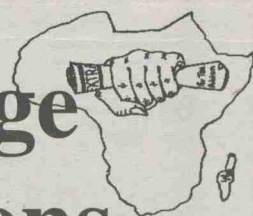
Developing and improving the mind is a long continuous process that becomes even more complicated with time. There are many ways to affect the mind, but structured education is one of the more common ways. We all know this, by simply being enrolled in this university. We are constantly exhibiting

culture without being aware of it; we are taking notes, studying for tests, and getting good grades. Although this may or may not be the knowledge we want, it is having an effect on who we are and the way our mind works.

The educational process is making us better people, which allows for our traditional definition of culture to exist. We each take the responsibility to develop and improve our minds as individuals so that as a whole, the race is being continuously developed and improved upon in its actions. So, without first being a well developed individual, we will not have a developed race, thus making the traditional definition of culture being null and void.

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# The Nubian Message

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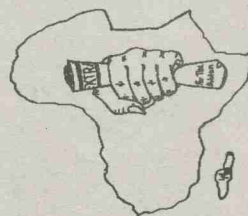
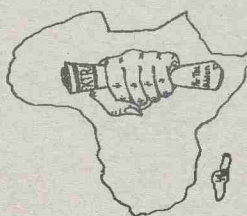
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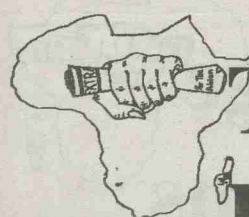
Tucker Computer Lab

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# The Nubian Message Publication Schedule



## Fall 1999

September 2, 9, 16, 23, 30

October 14, 21, 28

November 4, 11, 18

December 2

The Nubian Message is printed every Thursday except in the case of holidays, school closings, and the Thursday before Fall Break.

Special editions will be announced at a later date. More information can be found on our homepage:

*[sma.ncsu.edu/Nubian](http://sma.ncsu.edu/Nubian)*

