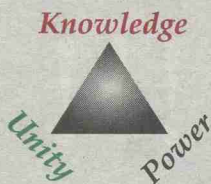


The NUBIAN MESSAGE

April 27, 2000
Volume 7, Edition 20



What's Goin' On?

BSB Positions Available

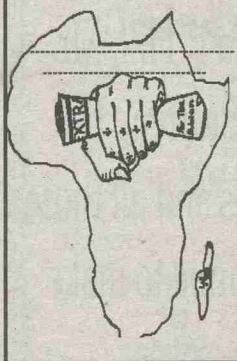
The Black Students Board will be accepting applications, for several positions. Anyone who is interested please stop by Rm 1200 in the Talley Student Center for an application. The following positions are available: Vice Chair, Secretary, Treasurer, Parliamentarian, Publicity Coordinator, Promotions Coordinator, Social Coordinator, and Telecommunications Chair.

Kings Dominion Trip

The UAB Entertainment and Diversity committee will be sponsoring a trip to Kings Dominion on Saturday, May 6. There is a \$10 deposit to reserve your seat on the bus, but it will be refunded. Everyone is invited to sign up, as seats are filling quickly, anyone interested can sign up on 8am - 5pm in the UAB office located on the first floor of the Talley Student Center.

Fashion Expose

On Saturday, April 29, the African-American Textile Society will be hosting its Third Annual Expose fashion show. The show will be held at 6pm in the atrium. Tickets are available for \$4 in advance and \$6 at the door. Dress will be semi-formal or business casual. For more information, please contact the Students Services office @ 515-3780. Or Erika Scott through e-mail at edscott@unity.ncsu.edu, or sraderso@unity.ncsu.edu.



The Afrikan American Voice of North Carolina State University

Search for AASA Coordinator continues

By Landra Cunningham
Staff Writer

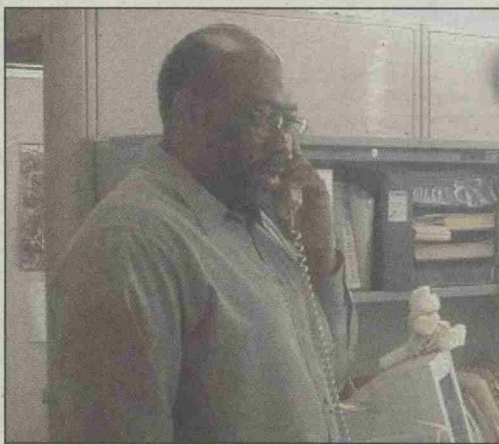
The search is on for someone to step up to the responsibilities of NC-SU's Coordinator of Afrikan American Student Affairs. Mr. Robert Bryan, of the department of Student Development, is in charge of finding the best candidate for the position. In addition to Mr. Bryan, the selection committee consists of SAAC President Kimberly McNair; NPHC President Heather Siler; Dr. Wandra Hill, director of Afrikan American Affairs in PAMS; Afrikan American Student Affairs Staff Member Nicole Simpson; and Jennifer Bell, coordinator of Parent and Constituent Services in the Department of Student Development.

The ideal candidate for the coordinator position will have a Master's Degree; however, a doctorate is preferred. Membership in a Greek letter organization is a desirable attribute. He or she will also demonstrate experience in student development, assessment, and programming; be capable of providing vision, leadership, and advocacy for Afrikan American programs and issues at N.C. State; and effectively work with students, faculty, and staff.

The main function of the Coordinator of Afrikan American Student Affairs is to promote the personal development and academic success of

N.C. State students, particularly Afrikan American students. Some responsibilities of the position include: providing leadership on issues concerning the general academic, social, and emotional well-being of Afrikan American students; directing the peer mentor program; coordinating the Afrikan American Symposium; advising the Vice Chancellor of Student Affairs on issues of concern for Afrikan American students; and maintaining a liaison with the College Coordinators for Afrikan American Affairs and the Office of Equal Opportunity.

The committee is screening the more than 40 applications that have been received and plans to rank the applications, and then invite the top three candidates to campus to participate in an interview process. When the final three candidates visit campus, they will give open presentations with questions and answers so that anyone can participate and offer feedback. Kimberly McNair is organizing candidate information sessions to provide students with more information, and she is also working with student interviews of the candidates. Kimberly stresses the need for student involvement in this process. "Student input is necessary to make sure that the new coordinator has the students interests in mind. The new coordinator will be dealing with students most of the time, and repre-



Dr. Lathan Turner left the coordinator position in January for an administrative position at East Carolina University.

senting them as well. He or she will be the most important link between the Afrikan American students on campus and the rest of the university administration."

In addition to student information sessions and interviews, the candidates will meet with the Department of Student Development and with some faculty and staff, invited by Robert Bryan, to conduct interviews. They will also meet with Associate Vice Chancellor Evelyn Reiman, after which the original six-member

committee will submit a final recommendation to the Vice Chancellor and the Provost Office for approval.

Mr. Bryan would like to have the process completed by Afrikan American Symposium this summer; however, he acknowledges that this depends on many factors. The new coordinator will definitely be in place when students return for the Fall 2000 semester.

Africana Studies add three new courses to curriculum

By Landra Cunningham
Staff Writer

Do sports capture your attention? Or maybe politics is more like what you're looking for. If neither one of those excite you, what about science and technology? Dr. Craig C. Brookins, director of Africana Studies, explains the three new courses that are being offered in the fall semester and covers these interest areas.

MDS 330 is a course that focuses on Black athletes and popular culture. The Black Popular Culture course has been on the books for some time, however, has only recently been taught. The additional focus on Black athletes is new. Taught by new Africana Studies professor, Dr. Floyd W. Hayes, III, it recognizes that Black athletes have become central figures in Afrikan American popular culture as well as in the dominant society's culture of sports. This evolution of the Black athlete has created multiple, complex, and even contradictory meanings and manifestations of mass-mediated images and representations of Black athletes and Black bodies. The course investigates the impact of the dominant so-

ciety's exploitative cultural and economic practices on the cultural imagination of Afrikan American youth.

PS 498R is a course that focuses on Black political participation in America. It examines Afrikan American political participation in the United States from the nineteenth century to the present. Also taught by Dr. Hayes, the course analyzes Black political culture, socialization, and mobilization. It also examines trends in the interaction between African Americans and institutions, processes, policies, and actors that make up the American government and political system.

MDS 497E is a course that examines science and technology and the Black experience. With Dr. Brookins, students explore how people of African descent have participated in the generation of ideas, created scientific knowledge and developed technology throughout the history of human development. The course initially traces the technological history of African people from its origin in ancient African civilizations to the present. The course also considers values and ethical structures of African culture to understand how it informs scientific

knowledge and contributes to development in African and African descended societies. This course is a response to needs expressed by students and faculty over the years for courses dealing with science technology issues and how they relate to African and Afrikan American culture and society.

For Afrikan American students, these courses are a beneficial supplement to any curriculum. According to Dr. Brookins, these courses, as well as the entire Africana studies program, "provide Afrikan American students with a grounding in a cultural experience that they can more fully connect with their own lives and models for their career goals and professional aspirations."

The courses are not limited to including only Afrikan American students. All students are welcomed. Dr. Brookins explains, "Africana Studies courses are designed to educate the entire university community on the African experience over historical periods and throughout the world Diaspora. Understanding this experience is essential to obtaining a broad and complete education at NC State University and indeed throughout all higher education institutions."

Dr. Brookins reveals that Africana Studies is always open to new suggestions that will more effectively meet the needs of students. He says, "Africana studies has consistently responded to the academic needs of students and looks forward to and is always willing to receive suggestions for changes and additions to the curriculum. In addition to these new courses for the Fall, over the past year-and-a-half we have begun to offer a course in African Religions and Introduction to African Diasporic Studies that supplement our traditional offerings of African Civilizations, Introduction to Afrikan American Studies, and Leadership in the Afrikan American Community." Additional new courses will be forthcoming in the near future.

For more information on Africana Studies Fall 2000 courses, how to apply for a minor or major degree with a concentration in Africana Studies, or for general information on the program, access the African Studies website:

"<http://www2.ncsu.edu/chass/mds/as.html>"

Are you down with black music? If so check out page 4

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

April 27, 2000

SPORTS

Is the NCAA screwing over black athletes?

By Keesha Dover
Sports Writer

Before I start, I want to make it known to all that I do in fact remember writing an article totally contradicting what I'm about to say some weeks ago. I do want to also say, however, that I have recently read some articles and heard stories about various college basketball players who have totally changed my opinion about leaving early for the NBA draft.

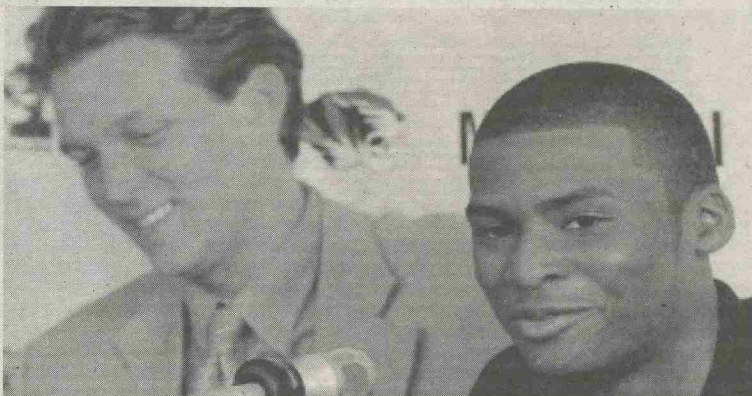
First of all, I think the NCAA is totally screwing over our black athletes. They are recruiting financially unstable players like Mateen Cleaves, Khalid El-Amin --who I might add also has two kids, and Erick Barkley, and giving them free rides to division I schools. On the other hand, as it is a violation of NCAA rules, the players aren't allowed to earn money while in college. What kind of a strain does this put on players and their families financially? How can the NCAA sit and watch this while they are earning so much money every year off of television contracts and even more money when a kid walks into the book store and purchases one of their player's jerseys?

It's a total joke that coaches are making millions of dollars a year, but some kids, even against what they really want to do in some cases, are being forced to put off or even give up a college education to go play professional basketball and support their families. Isn't it insane

that the institutions are being made rich off of these individual players, but the players are in worse off condition because they are not permitted to work?

Where does the NCAA step in for the players and recognize that they really need to be somewhat compensated for their talents? Something other than a free ride to school because when your mother is at home alone struggling to care for your younger brothers and sisters, a free education can't pay for it. And when you have two additional mouths to feed like Khalid-El-Amin (not to say that the NCAA is to blame for that), a free education can't pay for it. Sure we can see from the outside. The people who already have a college education and are doing well might be able to see that staying in school may be the best move in the long run, but how do you tell DerMarr Johnson of Cincinnati that when he can probably make a million a year even if he is a late first round pick. You can't. And there is nothing we can do about the situation until either the NCAA starts to take care of their athletes, or the NBA starts to take responsibility for this and either put an age limit on entering the draft, or stop tempting the players with expensive gifts and money.

It is a growing plague and nobody can stop it as long as money is involved. So far, there are collegiate players who have decided to enter the draft early. They include:



Keyon Dooling is one of many African American athletes facing a trying time in college.

Sophomore Erick Barkley of St. John's, junior Keyon Dooling of Missouri, junior Khalid El-Amin of Connecticut, junior Marcus Fizer of Iowa State, sophomore Corey Hightower of Indian Hills, freshman DerMarr Johnson of Cincinnati, freshman Paul McPherson of DePaul, sophomore Mike Miller of Florida, sophomore Joel Przybilla of Minnesota, sophomore JaRon Rush of UCLA, and Jerome Moiso.

I read once that Dave Gavitt, the first commissioner of the Big East Conference said, "College basketball is about the name on the front of the jersey (the university); pro basketball is about the name on the back of the jersey (the player)." This probably could have never been and will

never be truer. Professional basketball is about who has the most zeros on their contract. College basketball is about who has the most points on the scoreboard. Until we start to distinguish who is more important—the player or the university—the money or an education, the whole process is just going to be about the money. And I can now say that in doing a little more research, I'm not the one to tell these kids to stay in school.

Yeah I wrote about it, but now I'm correcting it. I realize that myself and nobody else can expect these kids to be role models when they have themselves and their families to worry about outside of basketball. I say if they are a Grant Hill or a Trajan Langdon and they can

afford to do it, then stay, but as long as they have to do for themselves, then they gotta do what they gotta do. I don't take anything away from these guys who have thought long and hard and decided what was best for them. I'm starting to realize that a role model doesn't always have to stay in school and earn a college degree, but less also extend our hand out to those who have taken on the role as the man of the house and gave up a wonderful college career to make it a full time job. It's about what has to be done. Let's take a look at the NCAA and the NBA and the agents not the players. For some of them, it's the only way.

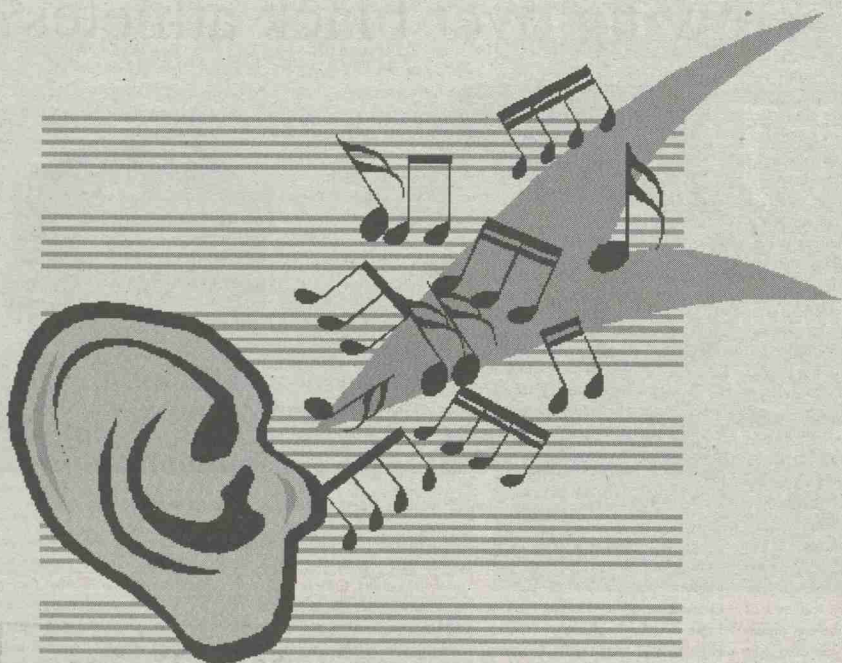
DO YOU GET YOUR KICKS FROM WRITING?

If your answer is yes, then come write about sports for the Nubian Message.

Stop by the Nubian office at 372 Witherspoon or give Keesha Dover, sports editor, a call at 512-1298.

April 27, 2000

CULTURE



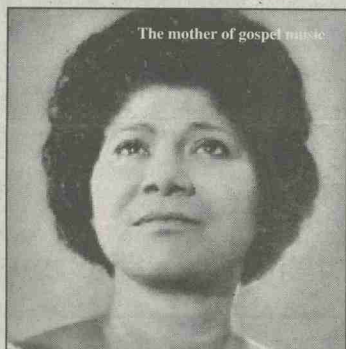
Do You Hear the Music?

By Michelle Reed
Culture Editor

Before some babies (excuse me, Black babies) learn how to talk and are barely getting the gist of walking down, the baby knows what music is. Let's see if you can relate to this scenario. You are at your family reunion, a picnic, or a family event and the music is bumping to "Shake What Yo Mama Gave Ya." The elders began to break down the electric slide (putting some hip into that dip), and then you have those elders that attempt the "butterfly." And then you hear the chants of, "Go Ray- Ray, go Ray- Ray, it's your birthday, it's your birthday." Ray - Ray, who is the youngest and littiest person of the family, starts bobbing his head, slapping his hands together, and rocks his short, stubby body back and forth. And how old is Ray-Ray? One- years old, but music and rhythm is already in his soul.

Music for so long has been part of Afrikan American culture. It is reasonable to say that some forms of music have developed and grown out of other forms of music. But as far back as slavery, music has always flowed through Afrikan-Americans.

Since the earliest days of slavery, Negro spirituals are the religious songs by Afrikan-Americans, and were first gathered in a book in 1801 by Richard Allen, a black church leader. These spirituals were not



The mother of gospel music

only sung by the slaves in church or religious ritual settings. The slaves sung about God and the Bible while resting, working, or during their free activities. When the songs were sung throughout the day, they provided a sense of security against their slaveholders and the slaveholders' treatment towards black humanity. The words of the spirituals offered the slaves a mental escape from the harshness and cruelty from slavery. The spirituals offered them a vision of God and Heaven, where everything is peaceful and where they wouldn't have to endure the injustice and violence of the world. Spirituals such as, "Swing Low, Sweet Chariot," "No More Auction," and "Oh Freedom," were sung out of distance from the master because the songs mentioned freedom and possibly the attempt to escape from slav-

ery. Kirk Franklin, Hezekiah Walker, and Yolanda Adams are some music artists that have flourished in the field of gospel music. It was in the first decade of the twentieth century that gospel music emerged as blues and early jazz styles of singing and playing instruments. These beats and sounds deeply impacted church musicians. Gospel music was found mostly in holiness churches, not in European style churches. It was in Chicago where gospel music first claimed a city-wide audience and then a national audience. Gospel pioneers such as Mahalia Jackson, the Mitchell Christian Singers, Clara Hudman, Alex Bradford, and Willie Mae Ford Smith have provided gospel music with a solid foundation.

In New Orleans and other places in the South, there came a new form of music that was developed at the beginning of the twentieth century, known as blues. It was from work songs and spirituals that blues borrowed vocal techniques and harmonic and structural devices. Blues songs focus on everyday life told in story form, which sometimes include sounds like train bells and whistles, shout, and whispers. Popular artists

that have prospered in the blues include B.B. King, Ray Charles, Willie Dixon, Muddy Waters, Ethel Waters, and Sara Martin.

Jazz appeared in the first decade of the twentieth century from music forms such as ragtime, Native American music, work songs, marching band music, opera, spiritual, and mostly the blues. Jazz was beginning to spread to a variety of places throughout the nation by the teens and twenties, and these places included: Washington, D.C.; Mobile, Alabama; Chicago; St. Louis and Kansas City, Missouri; New York; Minneapolis; Boston; and other places. But in was in New Orleans where jazz did exceptionally well. Jazz is an instrumental music that is impacted by the sound of the Afrikan American voice. The jazz artists usually sing the blues through their instruments, but with an ongoing energy. Jazz has also influenced prominent writers such as Ralph Ellison, James Baldwin, Langston Hughes, Toni Morrison, Gloria Naylor, Amiri Baraka, and Al Young. Jazz artists that have prospered include: Miles Davis, Cab Calloway, Dizzy Gillespie, Benny Carter, Clark Terry, Doc Cheatham, Buck Clayton, Mary Lou Williams, Earl Hines, and Buddy Tate.

Out of the U.S. Black urban centers of the 1970s and 1980s, came rap music. Rap comes from various sources such as jump rope rhymes and other chants from games,

poems, sermons, blues, and jazz. Rap music rejoices Black verbal and musical style, but it also rejoices its poetry. The recorded poem, "The Revolution Will Not Be Televised," that was made by Gil-Scott Heron is not rap music, but it had a deep impact on the themes and forms of rap music. And the rap song, "The Message," recorded by Grandmaster Flash & the Furious Five in 1982 helped to build a foundation for rap music today. The Sugar Hill Gang, Public Enemy, and Run DMC are rap groups that have also been inspirations for other rap artist to feed off of.

Can you picture Afrikan American culture without music? It may not be good, but some people only go to church to hear the choir sing. Can you picture a Black Church without music? No shouting, no drums, no choir. No way. It is also important to appreciate and understand the old forms of music that made some forms of music what it is today. (Hint, Hint. Rock & Roll) Without the music developed by Afrikan-Americans, it can be honestly said that Brittany Spears, the Backstreet Boys, and Kid Rock would still be home somewhere. And it honestly said that had Puffy not sampled many old school songs, he may be home somewhere too. Afrikan American music in the past has prospered and will always continue to prosper.

You are what you read...READ THE NUBIAN

Getting to know Madam C.J. Walker

By Michelle Reed
Culture editor

The promotion of Black hair products is unanimously associated with Madam C. J. Walker. However, this Afrikan-American woman was more than a pioneer in the hair care industry. She was also an entrepreneur, philanthropist, and a social activist.

The first Afrikan-American woman to be inducted to the U.S. National Business Hall of Fame, Madam C. J. Walker was born Sarah Breedlove on a Delta, Louisiana plantation in 1867 to parents who were former slaves. She was orphaned at the age of seven. Working in the cotton fields around Vicksburg, Mississippi and Delta was how she and her older sister survived. To escape the abuse from her cruel brother-in-law, she married Moses McWilliams at the age of 14. On June 6, 1885, her only daughter, A'Leila Walker, was born. Her husband died two years later after the birth of their daughter. She then joined relatives in St. Louis, where she saved enough money from her job to educate her daughter. Her

exposure to a new way of viewing the world came with friendships with other Black women belonging to St. Paul's AME Church and to the National Association of Colored Women.

Around the time of the 1904 St. Louis World's Fair, Sarah started to suffer from a stress, diet, and hygiene related scalp disease called alopecia, causing her to lose her hair. She found herself trying many different hair products, including those of Poro founder, Annie Malone, who was also a Black woman entrepreneur. Sarah moved to Denver in 1905 as a sales agent for Poro, and then she married an old friend and newspaperman, Charles Joseph Walker.

The two had gone into business together by early 1906, selling "Madam C. J. Walker's Wonderful Hair Grower," which was a scalp conditioning formula. She said the formula had been revealed to her by a "big Afrikan man" in a dream.

Promoting her products, the woman who became known as "Madam C. J. Walker," traveled for a year and a half throughout areas of the South and Southeast that had

high concentrations of Blacks. She went door to door selling products, to churches and lodges, and formulated sales and marketing strategies.



It was in 1908 that she packed up and moved her base temporarily to Pittsburgh, opening Lelia College to train Walker "hair culturists."

She built a factory, hair and manicure salon, and another training school in Indianapolis, which was then the nation's largest inland manufacturing center, by early 1910. Walker gained national headlines in the Black press when she con-

tributed \$1,000 to the building fund of the "colored" YMCA in Indianapolis. A'Leila, her daughter, moved into a new Harlem townhouse and Walker Salon, which was designed by Black architect, Verner Tandy, in 1913 while Walker was expanding her business in the Caribbean and Central America.

In 1916, Walker moved to New York and left the operations of the Mme. C. J. Walker Manufacturing Company in Indianapolis to F.B. Ransom, who was her attorney and general manager, and to Alice Kelly, who was the factory forelady and a former teacher. The Harlem social and political life were activities Walker became quickly involved with, and she took special interest in the NAACP's anti-lynching movement to which she contributed \$5,000.

An act of White mob violence that resulted in more than three dozen Blacks in East St. Louis, Illinois being murdered in July 1917, led Walker to join a group of Harlem leaders who visited the White House to present a petition favoring federal anti-lynching legislation.

Her business continued to grow,

and she organized her agents into local and state clubs. The gatherings were not only to congratulate her agents on their business success, but to promote political activism.

This woman who began her career with \$1.50, a week's wages, had launched her business into a multi-million dollar corporation with hard work and perseverance. She died at her estate, Villa Lewaro, in Irvington-on-Hudson, New York in 1919, at the age of 51 from high blood pressure. Madam C. J. Walker had established herself as a self-made Afrikan-American businesswoman. She set high standards for the Afrikan-American community, for the Afrikan-American corporate world, and to community giving.

The United States Postal Service issued the Madam C. J. Walker commemorative stamp on January 28, 1998, the 21st in the Black Heritage Series, at a first-day-of-issue ceremony at the Madame Walker Theatre Center in Indianapolis. Her great-great granddaughter, A'Leila P. Bundles spearheaded the stamp campaign.

Four Reasons for Using "K" in Afrika

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

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

April 27, 2000

HEALTH

The ABC's of Hepatitis

By Melodee N. Wallace
Health Editor

Most people in the United States are aware of the viral forms of hepatitis A, B, and C. We know primarily of forms A, B, and C because they are the most prevalent in the U.S. Few people know the complete range of hepatitis viral infections; in actuality the disease ranges from A to G. The A, E, and F strains are transmitted by ingesting contaminated feces. Hepatitis B, C, D, and G are all transmitted by infected blood and generally affect the liver. Chronic hepatitis B and hepatitis C are the most serious forms and result in the most deaths per year. The most common symptoms experienced by sufferers infected by any strain are tiredness and flu-like symptoms. Hepatitis is fairly common, but its symptoms can be secondary affect due to other diseases such as Yellow Fever and Mono.

Hepatitis A

Hepatitis A, the most common form, which is caused by the HAV viral strain has been properly diagnosed since 1973. Approximately 200,000 Americans become infected each year. It is usually spread by drinking water that has been improperly sanitized, as well as

poor sanitation practices of food handlers. In order for someone to become infected they have to consume infected fecal matter. In over 40% of the cases, the victims are not even sure where or what caused

them to be infected. A person may not even have symptoms for a couple of weeks, but typical symptoms include fever, fatigue, dark urine, vomiting, and loss of appetite. It is even possible to infect others two weeks before you experience any symptoms. There is a vaccine available; it consists of 2 doses that can be taken by anyone after the age of two. About 100 people die annually from the disease, and about 22% of those infected have to be hospitalized. The biggest problem with this disease is that it causes inflammation of the liver for about 6 months. The good news is that once you have fully recovered from the infection, you have life long immunity.

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Hepatitis B

Hepatitis B, also known as Serum Hepatitis, is caused by the HBV strain. It is transmitted by bodily fluids, sex, human bites, and sharing needles. In

the United States about 5,000 people die from the disease due to the fact it can cause liver cancer, cirrhosis of the liver, or some other liver disease. There are approximately 1,000,000 carriers in the United States and about 350 million carriers worldwide. On a worldwide basis about 10 to 30 million people become infected each year. Chronic infection is having the disease for six months or more. However, 90% of people infected recover and become completely immune to the virus. Half of these people do not experience any symptoms, the

other 45% suffer from vomiting, abdominal pain, dark urine followed by jaundice. Physical symptoms usually last 4 to 8 weeks and are commonly diagnosed as the flu. After the age of 3, a vaccine can be given in three doses to prevent infection from occurring.

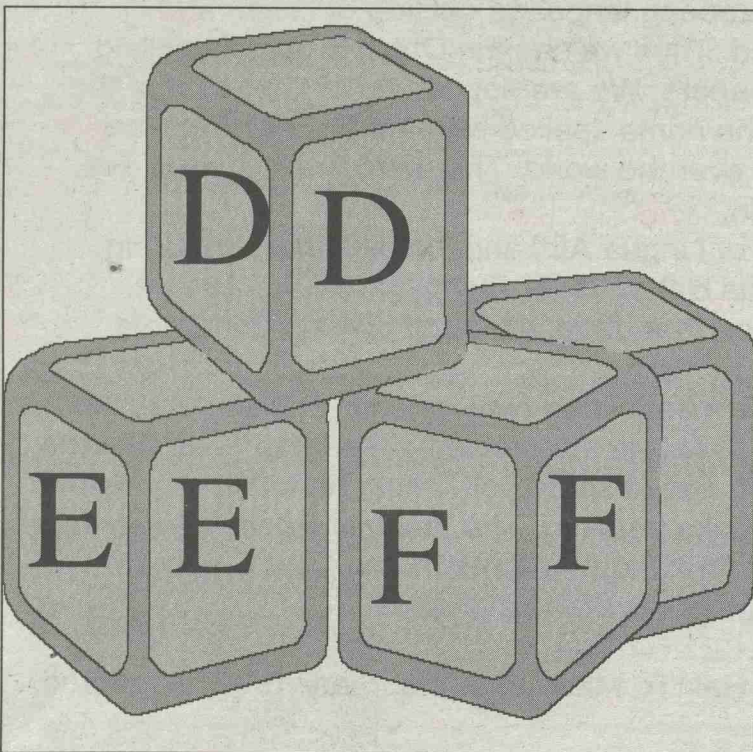
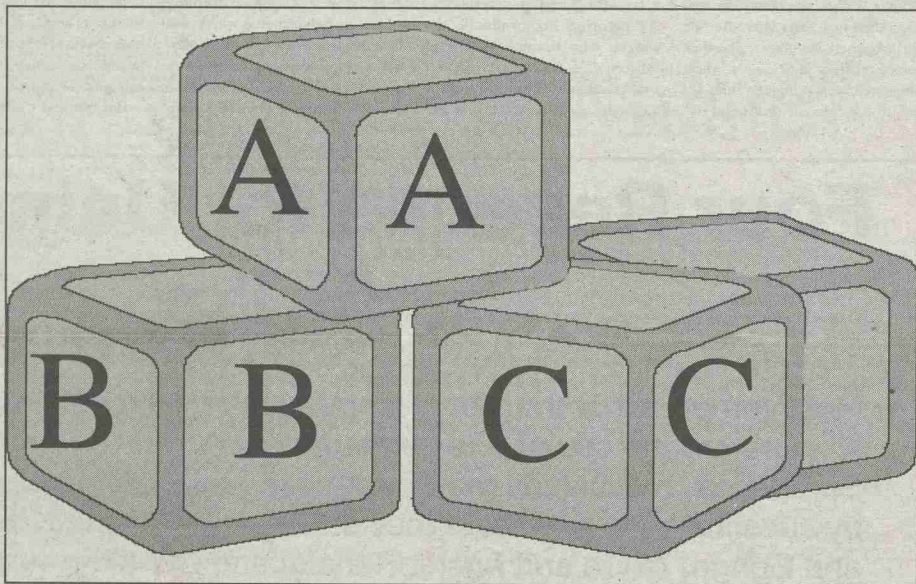
Hepatitis C

Hepatitis C is a liver disease caused by the hepatitis C virus (HCV), which can be transmitted by coming in contact with infected blood. It is also believed that it may

Hepatitis D, also known as the delta virus or HDV, only can be found in people who have Hepatitis B. It is possible for Hepatitis B and D to be contracted at the same time, however, it usually appears that the B strain virus is getting worse, when the person actually has the D strain as well. Since it can only be found in people with Hepatitis B, it is spread by coming in contact with infected blood as well.

Hepatitis E

Hepatitis E, caused by the HEV



be caused by exposure to substances that are toxic to the liver, although this has not yet been properly confirmed. About 3.9 million Americans have been infected with HCV - there has been a decline in the infection rate since the 1990s. However, 80% of new cases have been contributed to intravenous drug users and hemophiliacs. It is estimated that 230,000 Americans will be infected this year; for every one person affected with the AIDS virus, four people are infected with Hepatitis C. Of every 100 persons infected:

- 85 people may develop long term infection

- 70 people may develop chronic liver disease

- 15 people may develop cirrhosis of the liver over a period of 20 to 30 years

- 5 people may die from the consequences of long term infection.

Many people do not experience any symptoms, and it can take up to three months to detect since symptoms are similar to the flu.

Secondary symptoms include: jaundice, fatigue, loss of appetite, dark urine, and abdominal pain. There is no vaccine for this disease.

Hepatitis D

strain, is transmitted mostly by drinking water that is contaminated by fecal matter. It causes the same symptoms as Hepatitis A, but is not considered as serious unless you are pregnant. Like Hepatitis A, it does not cause chronic liver disease. There is no vaccine available to combat this disease.

Hepatitis F

Hepatitis F (HFV) is believed to be transmitted the same way as Hepatitis A and E, since it was discovered in stool samples in 1994. Since the disease has not been confirmed by any other scientists, it is said to be non-existent and is not considered a virus.

Hepatitis G

Hepatitis G (HGV) was discovered in February of 1999, it is believed to be transmitted with Hepatitis C. It is primarily caused by blood transfusions consisting of infected blood. It is a mild infection in most cases, and long term effects have not been fully diagnosed.

April 27, 2000

OPINIONS

Bond of a lifetime

By Lakesha Parker

Opinions Editor

My best friend who I haven't seen in ages recently reappeared. Of course, she popped back with some news to tell. Good news at that.

So I was more than surprised to find her sitting at my house waiting for me to get off work.

Naturally, things took several hours to catch up on, as we hadn't seen each other in about two years.

She had gotten engaged and was trying to plan her wedding and couldn't get any help from her mom because she didn't approve of her fiancé. So after running all over the world trying to get in contact with me, she finally decided to wait until about one a.m. to see me.

Even though I had just recovered from a painful breakup, I was thrilled to hear her news. After all, this has been my best friend since middle school and even grade school. We have had our ups and downs just as any relationship or friendship might

have had.

Even with this being true, to me, it seems like there is nothing equivalent to sisterhood because the bonds we make can be stronger than the family ties that we have. Which is often the case for me because my relatives argue and bicker more than a little.

I kept thinking, I am finally going to be in a wedding. I don't know if that is exactly a good or bad thing. I don't know what it is about weddings, but I seem to be allergic to them. I have avoided them and they have avoided me like the black plague. And it seems like I'll be a-dragged to the aisle one way or another.

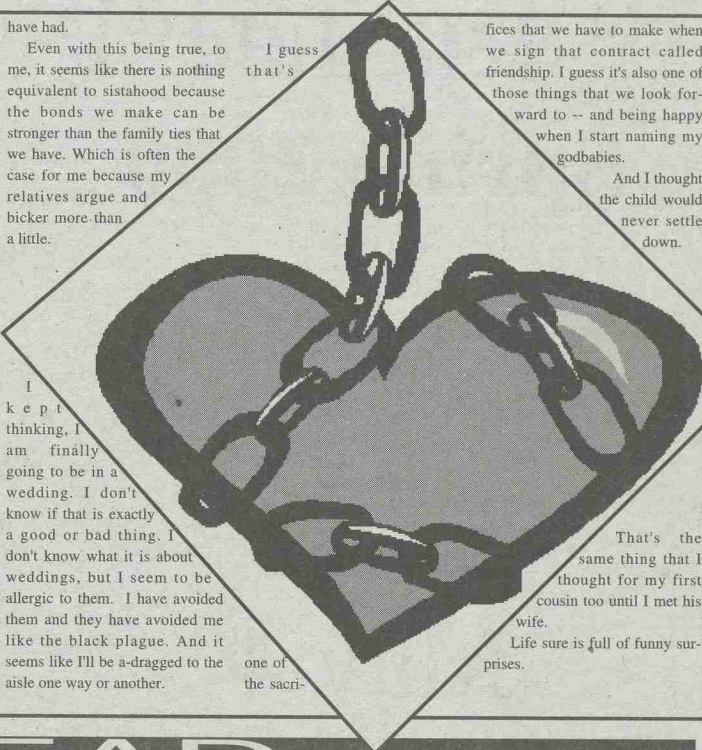
I guess that's

one of the sacri-

fices that we have to make when we sign that contract called friendship. I guess it's also one of those things that we look forward to -- and being happy when I start naming my godbabies.

And I thought the child would never settle down.

That's the same thing that I thought for my first cousin too until I met his wife. Life sure is full of funny surprises.



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You don't know life until you know other lifestyles

By Antwannette Watson

Staff Writer

On my recent trip to Japan, I noticed many similarities and no doubt differences based on my preconceived notions and knowledge of the far East. I will use this space to merely touch basis on some of

these, while admiring many of the unique qualities this great technologically advanced yet family-oriented and yet quite conservative nation possess. Just a little food for thought on traveling for the dear readers to fathom for the week.

*Instead of barbecue or ranch flavored chips try seaweed or shrimp flavored.

*An average soda in a restaurant starts at \$3.60USD.

*Try living in a country slightly smaller than the state of California but with half the population of the U.S.A. contained within.

*Try paying \$10.00USD for AN INEXPENSIVE LUNCH, with no drink included.

*Try paying \$3.00USD on an average one way subway ride.

*Trying eating fried Octopus in a breaded ball.

*Try downing an assortment of every raw seafood imaginable and unimaginable, with a little wasabi, on a regular basis.

*Try not j-walking when no cars are coming, and actually wait for the pedestrian sign to signal it is okay to walk now.

*Try learning how to "para-para" (the latest Japanese dance craze).

*Try paying \$20.00USD to get into an "okay" not great night club.

*Try learning to understand all four sets of Japanese characters necessary to be considered literate.

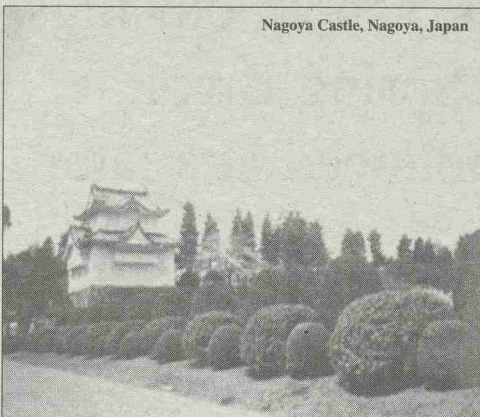
*I did learn that it is virtually impossible for a foreigner to become fluent in Japanese. Unless of course you are reincarnated as a Japanese child living

in a Japanese home in Japan.

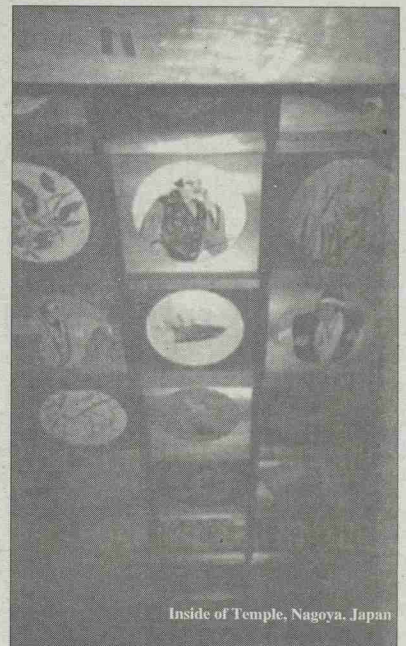
*Imagine a 13 1/2 hour plane ride one way.

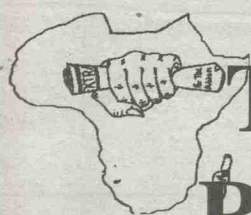
*Imagine a trip so valuable that it's memories and knowledge gained are priceless.

Nagoya Castle, Nagoya, Japan



Inside of Temple, Nagoya, Japan





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