



# the Nubian Message

serving N.C. State's African-American community

February 15-February 21, 2001

"Celebrating Black History Every Month of the Year"

Volume 8 Issue 22

## Minority recruitment has long way to go

**Keon Pettway**  
Staff Writer

The number of African-American students at N.C. State has dramatically increased since the 1970's. During that time, there were only 200 black students enrolled at the university. HEW officials sought to change the enrollment of African-American students at N.C. State.

In February 1967, HEW concluded that N.C. State failed to comply with the Civil Rights Act of 1964. Federal officials designed various tactics to attract African-Americans to the university. Although the admission enrollment of African-American students has increased, the percentage of African-American students at N.C. State is relatively low. Currently, only 2,823 out of 22,196 students are African-American. N.C. State promotes diversity, but there are only 9.9% African-Americans on campus.

African-Americans are not the only minority underrepresented at N.C. State. Asians represent only 4.7% of N.C. State students. Hispanics make up 1.8%. Other international students represent 5.4% of the university. It is evident that the amount of admitted students is not ethnically balanced at N.C. State.

Even though the admissions of black students are low, N.C. State offers programs to attract African-Americans to the university.

"When I came to N.C. State, there was not a Minority Engineering Program. Actually, I got the first grant from G.E. to set up a program at N.C. State. I was disappointed that we did not have one," says James Anderson, Vice Provost of Undergraduate Affairs. "When you look at the top engineering programs in the country where African-American students were doing well, such as Michigan, Purdue, and Stanford, every one had a Minority Engineering Program."

Anderson states that a lot of recruiting programs that are functioning now, were not present nine years ago. Black students have more financial aid assistance and scholarships. As a result, there will not be a focus on a lack of financial aid to attend N.C. State.

"There is still a lot of work to be done, but if you look at the sheer dollars and commitment that has gone into these efforts in the last couple of years, it is a big difference from what it was nine years ago," says Anderson.

There have been some programs that have been in existence for almost 20 years, such as the Transition Program to promote African-American student attraction. Over the years, it has gradually progressed into one of the most effective programs for minorities.

"We have programs that are tapping into the kids in grades K-12," says Anderson. "The Science House at N.C. State has a reputation for attracting African-American youngsters and introducing them to science, academics, and preparing them to be committed. It one of the programs that help us meet our urban mission. We also have four programs that has experienced success over the past decade."

The administrators are improving the effort to attract more African-Americans to his university, but from current statistics there is still much of room for improvement.

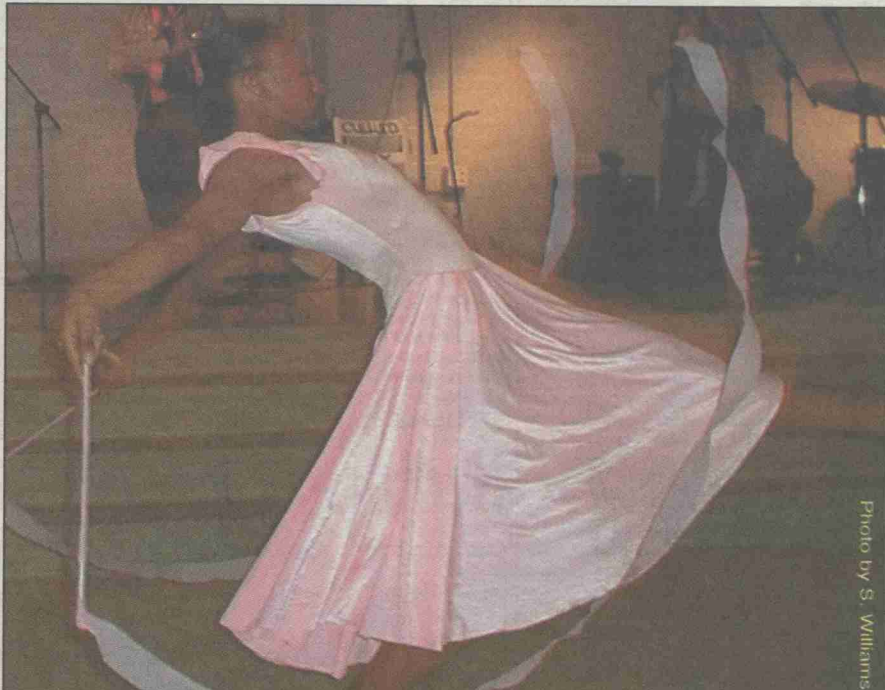


Photo by S. Williams

Sereta Allen, of Dancevisions, during "Nappy Luv" at the AACC last week. See page 8 for the "Nappy Luv" top ten.

## Filing for financial aid Necessary burden

**Shavonne Hendricks**

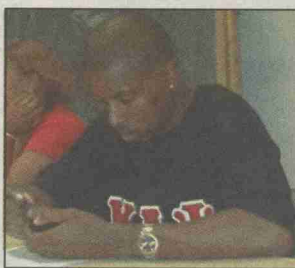
Staff writer

Many N.C. State student's face the pressing task this time of the year for filing for financial aid. It is something that some students don't look forward to, but is necessary in order to remain enrolled at the university.

The first step in this annual process is completing the 2001-2002 N.C. State University Institutional Financial Aid Application. The form is available in the Office of Financial Aid located in Harris Hall. In addition, those students wishing to file for assistance must complete the Free Application for Federal Student Aid (FAFSA). The priority filing date is March 1, 2001. To receive the most aid for which a person is eligible, complete and return the forms on time. Students who turn in these forms after the priority filing date will still receive aid, although an aid decision may not be reached until after the semester has begun.

"An area where students and parents often have difficulty is in the income section (steps 2 and 4) of the FAFSA," says Rance Jackson, Senior Associate Director for the Office of Financial Aid. "Applicants should pay close attention to the line-by-line instructions

when completing this part of the application. Also the section on student status (step 3) should be



A student fills out paper work in Witherspoon

reviewed for correctness. Often times, processing is delayed due to errors made in both sections and notification of eligibility is late."

According to Jackson, there are some changes for the upcoming academic year that students should be aware of.

"Federal regulations are becoming restrictive," says Jackson.

"In order to be eligible to continue to receive financial assistance, students must be making satisfactory academic progress as determined by policy. Beginning with the spring semester 2001, students will not be able to receive funding for the summer term(s) or any future term(s) if they are placed on unsatisfactory progress. There is an

appeals process in place but all final approvals and funding will not be granted unless documentation supports the appeals request."

All students should get a copy of the policy and read it thoroughly to be completely aware of these changes.

On a more positive note, federal funding for the Pell Grant is scheduled to increase, pending funding approval. The increase will raise the maximum amount a student can receive from \$3300 to \$3750. Due to limited funding, the university is not always able to provide aid covering a student's full financial need.

If a student's financial award package does not meet all of their needs, there are alternative sources for aid. The Office of Financial Aid's website has free information on scholarship searches. In addition, many civic, social, and community organizations offer scholarships to students, based on need and/or merit.

If a student is seeking help with minimal financial needs, the Office of Financial Aid does provide short-term loans. These loans are designed to help those with immediate financial needs. Every student is assigned a financial aid advisor. All financial aid related questions can be answered by making an appointment to meet with an advisor for individual counseling.



## Performing for a people

**Ayren Jackson**  
Staff writer

Movie director Elia Kazan once said, "Acting is an effort to find a handful of truth, the shine and shiver of life, a certain wildness and a genius-ness."

This quote could not prove to be any truer than for the N.C. State students involved with the Black Repertory Theatre. Their performances can be described as a window into the past, a historical backdrop and an educational understanding.

Through teamwork and unity, the Black Repertory Theatre is enabling a type of discussion which focuses on the black experience and which is dedicated to the contributions that African-Americans have made to theatre.

The Black Repertory Theatre was founded in 1986 with the assistance of its current advisor, Dr. Patricia Caple. N.C. State University's main goal in creating the Black Repertory theatre was to increase African-American participation in the University Theatre. Caple is also a professor in the communication department. The Black Repertory Theatre is a member of the National Association of Dramatic and Speech Arts and the African-American College Initiative Program.

The Black Repertory Theatre aims to promote the production of black plays and to support the field of theatre especially through communication with the University Players and other the-

atre organizations. They also seek to involve all interested students in the promotion of a positive theatre experience. Past Black Repertory Theatre productions have included "Blues for an American Sky", "Miss Evers' Boys" and "Fences."

Jolon Shields, the Black Repertory Theatre president said, "the university should know that we (Black Repertory Theatre) have skills and we have a lot we want to show." He added, "we want to educate the community through our performances."

Upcoming Black Repertory Theatre sponsored or performed events for this semester include Apollo Night II, the Gentleman's Review, the Annual Spades Tournament, and its Pan-African Festival performance.

During the Pan-African Festival, the Black Repertory Theatre will be performing Langston Hughes' original play, "Don't You Want to Be Free." Written by Hughes in 1937 after the opening of the Harlem Sultcase Theatre, the play is a musical drama, that through the use of folk poetry, addresses the topics of racism, sexism and classism. Open auditions for this performance will be held February 21-22 in Thompson Theater classroom. All students are invited to audition.

"Black Repertory Theatre is a way that students can be positively involved on campus," said Shields.

## White Males Still Make More Than Minorities and Women

**Chinwe Ekwuribe**  
Staff writer

In South Carolina, white males who work for the state make more money than women and their black counterparts. This information is according to a recent annual review of salaries of South Carolina's state employees made by the South Carolina Human Affairs Commission.

According to the report, white men, who make up just less than a third of all state employed jobs, make up almost 60 percent of those making more than \$50,000 a year. Black men and women together make up one third of state employees and they represent the two-thirds of the employees who make less than \$21,000 a year. For white women, who make up one third of all employees, 29 percent of them make more than \$50,000.

Members of the Legislative Black Caucus see a need to continue to fight for affirmative action programs in the state of South Carolina. One reason why the numbers are so wide in margin is because "minorities and women are still having problems breaking out of the lower-paying clerical jobs and into executive positions." Still, breaking out of the lower paying jobs does not mean minorities and women will make the same amount as their white male counterparts.

According to the report, white male executives make an average salary of \$64,713. White female executives earn, on average, \$57,563. Black male executives get paid an average of \$52,600. Black female executives receive an average of \$50,588.

Black women in South Carolina make on average \$14,125 less than their white male counterparts, and \$6,975

less than their white female counterparts. This problem is not only happening in S.C. and the United States; it is a global issue.

What does this situation mean for future college graduates? For one, it serves as a reminder that the fight for workplace equality is not over. Many workers are faced with the reality that they are doing the same occupation as another but earning less money. To some workers, the problem is something that is going to be a continuing battle and should not be given up on easily.

What a future graduate can do with this information is to take the initiative report and make it positive. When one graduates, they should carefully review all job offers and do their homework about each employer. By researching different companies, one is less likely to be the victim of unfair workplace

## Heritage of the Gullah-Geechee People

**Keon Pettway**  
Staff writer

As many African-Americans already know, a number of their ancestors were slaves and were assimilated by the slave owners. Most of our heritage has been lost because of the separation of the African tribes. One of the most unique African tribes in existence is the Gullah-Geechee people. The heritage of the Gullah-Geechee is so endangered that the federal government is trying to preserve it.

U.S. Rep. James E. Clyburn made an attempt to preserve the culture of the Gullah-Geechee people by persuading Congress to order the National Park Service to conduct a three year study focused on preserving the heritage of the tribe.

The Gullah-Geechee people are descendants of various West African ethnic groups, such as Mende, Igbo, and Kissi. They derived from the blending of the various ethnic groups, as a result of the ethnic groups being

forced together on rice and antebellum cotton plantations.

The various ethnic groups spoke different language, so they had to create a universal language in order to communicate. They combined African and European words and structure, which became the language of the Gullah-Geechee people.

As a result of assimilation, the Gullah-Geechee people adopted Christianity and blended it with African practices, such as voodoo. A slave named Bilai introduced the Muslim faith to the community. Bilai was a plantation head driver, and he was in charge of hundreds of slaves.

Regardless of his slavery status, Bilai could read and write in Arabic.

The Gullah-Geechee people continued to exhibit their customs by crafting coiled baskets, knitting cast nets, strip quilts and singing African music. Due to their extensive isolation, the tribe has preserved their African cultural roots more than any other African ethnic group in the United States.

Another interesting fact about the Gullah-Geechee people is that their

language is the only English-based Creole in North America.

Although the Gullah-Geechee culture still exists, migration of the people to the Sun Belt and the rebuke of the culture by its own people reflect why the Gullah-Geechee heritage is becoming endangered.

"I had grown up speaking a kind of dialect. It is called Geechee. Some people call it Gollah now and people praise it now," says U.S. Supreme Court Justice Clarence Thomas.

Thomas was born in a tiny marsh front community of Pinpoint near Savannah, Ga., where some Gullah-Geechee people still reside.

"They use to make fun of us back then. It's not Standard English," says Thomas.

As a result of the advancement of society, many African-Americans have forgotten about their roots, and many are unaware of their heritage. Educating oneself serves a purpose because a man who wanders in the world with an empty soul and two eyes will always be blind.

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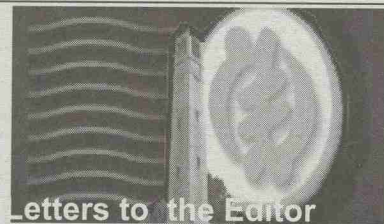
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## YA HEARD?

SHEQUETA I. SMITH  
Entertainment Reporter

What's up, amigos? I'm back at 'cha this week, "keeping it real," like Miss Cleo. This week, I think I will start out on the domestic tip. It appears that **Ms. Marshall Mathers (Eminem's Mother)** might be dropping the \$10 million dollar lawsuit that she has against her son. She claims that her attorney was supposed to be sending Eminem a warning letter to stop him from slandering her in his music. However, the next thing she knew there was the lawsuit. I have to say kudos to Ms. Mathers, because that's one hell of a selective memory.

In other news, I am sooo very sad to announce that our favorite method of getting music, "Napster," is coming to an end. On Monday, an appeals court ruled for **Napster** to cease its song-swapping operations. Prosecutors have even been quoted as calling Napster "Electronic Shoplifting." I wonder what they call it when it only takes \$0.10 to make a CD, and then they charge us \$17.99. I call it a rip-off. Maybe we should file a lawsuit against them.

On another note it has been rumored that **Halle Berry** and **Eric Benet** secretly got married in January. I guess this is becoming a trend since **Chante Moore** recently admitted that she and **Kadeem Hardison** have been married for three years. I guess their three years couldn't remain a secret since they are now getting divorced.

While we are on the topic of divorce, word has it that **Reggie Miller** and his wife Marita are getting divorced. She wants him to give her \$18,000 a month so that she can pay for her \$10,000 a month apartment in Manhattan. That seems pretty low key in comparison to some of the other NBA chicas out here getting divorces. All I want to know is where is the love? Can anybody just humor society and do something like stay married?

On a completely different subject, can anybody tell me why **Jermaine Jackson** named his son Jermajesty? I tell you black folks, we be coming up with some names for our kids. Well, that's all for this week amigos. Oh, but don't let me forget to tell yall about an interesting new book that should be hitting the shelves pretty soon. The book is entitled "On a Move." It is a biography of former Black Panther member, **Mumia Abu-Jamal**. For all who don't know who this man is, I suggest you go dig deep into your black history and find out. Well, I'm out for real this time so I will hit yall up next week.

## WOLFPACK FOOTBALL PREVIEW

**Jennifer Bringle**  
Sports Writer

After a year filled with official visits, recruiting dinners, and endless mail-outs, N.C. State signed a recruiting class second only to football power-house Florida State in the ACC.

Among the 28 recruits who signed letters of intent this past Wednesday to play for the Pack, six were ranked among the top 30 nationally at their positions. A combination of 15 defensive and 13 offensive players give this class a balance that should

prove to be very beneficial in the seasons to come.

One of these top recruits is running back Tramain Hall. 5-foot-11, 185-pound Hall is ranked sixth among running backs in the nation by SuperPrep magazine and is one of seven high school All-Americans in this year's recruiting class.

Another impressive stat this recruiting class boasts is that 10 of the signees are from Florida, which is always dominated in recruiting by such in-state schools as Florida State, the University of Florida, and the University of Miami. Many attribute this accomplishment to

Coach Amato and his connections and experience recruiting in the Sunshine State. The Wolfpack also signed 11 prospects from North Carolina, including tight end John Ritcher. Ritcher's father, Jim, was an All-American for the Wolfpack in the 1970's.

With this impressive group of freshmen joining the team in the fall, the Wolfpack hopes to fill the voids left by the early departure of key players Koren Robinson and Adrian Wilson. Amato and the Pack hope that these signees will help them to continue to achieve the success experienced by the team this past

seasons coming from Beeman, the plane was to be flown from Dallas to Jacksonville, Florida, where she would take part in a celebration sponsored by the city's Negro Welfare League.

Before the day of the event, Coleman, and her mechanic William D. Willis, took the old plane out for a practice run. Willis was piloting the plane in the front cockpit, and Coleman was in the rear, with her seatbelt unfastened so that she could study the outline of the field below. The next day she was to perform a daring parachute jump from a speeding plane at 2,500 feet. Being in the air only for ten minutes, and flying smoothly, the plane suddenly increased in speed, and flipped upside down. Coleman was thrown out of the

airplane and fell more than 500 feet to her death. Willis could not regain control of the airplane, and was killed instantly when the airplane hit the ground. The cause of the fatal crash that led to the deaths of Coleman and Willis was a wrench that was used for the engine slid into the gearbox, causing it to jam and forcing the plan to spin out of control.

Thousands of mourners attended a memorial service in Jacksonville on May 2, 1926. Her remains arrived in Chicago three days later, and thousands more attended her funeral at Pilgrim Baptist Church. A network of Bessie Coleman Aero Clubs were made several years

## Bill Russell: #1 Role Model

William Felton Russell was born on February 12th, 1934 in Monroe, Louisiana. He was born and raised in a time when a black athletic superstar was hard to come by. Russell is known for more than just a great athlete. He is known as a man who worked hard to be a success and for the black athletes that would follow him.

Russell started playing basketball when his family moved to Oakland, California in 1943. He graduated in 1952 from McClymonds High School, and after graduation he attended the University of San Francisco on a basketball scholarship. He led his college team to a NCAA title in 1955 and was given MVP honors. He was given an opportunity to join the Harlem Globetrotters but declined and played with the USA Olympic team. He helped lead them to a gold medal. That same year, he joined the Boston Celtics and later on helped them to win their first NBA title in 1957.

Away from the court, Russell was working on being a family man and married Rose Swisher in 1955. During his career, he succeeded in winning four rebounding titles and five MVP awards. In 1959, when the Celtics started their eight NBA title streak, Russell was there to lead them. On the court, Russell is said to have revolutionized the NBA's current defensive strategies. Before Russell came along, basketball was played solely based on offense.

As a black man on one of the most dominant teams in the history of the NBA, Russell earned much success and popularity. But as a black man living in the United States of America, Russell saw social and racial problems away from the basketball court. Playing basketball didn't separate Russell from the racial injustices that were presented to blacks that didn't professional basketball careers. A strong black man, Russell wouldn't allow himself to be loved on the court and treated differently away from the court. He wanted the same equal treatment as his white teammates. When black players on the team were denied access to bars and

restaurants, Russell and some teammates didn't hesitate to boycott games.

Russell stated in the early 1960s, "The basic problem in Negro America is the destruction of race pride. One could say we have been victims of psychological warfare, in a sense, in that this is a white country, and all the emphasis is on being white." Russell's determination and persistence to be treated like a first class citizen led to success for future athletes and everyday black people as well.

Continuing to thrive in the world of professional basketball, Russell made history in 1966 when he became the first black coach for the Boston Celtics, and for any major sport during the post-depression period. He retired in 1969 as a player-coach. Despite the fame and glory that Russell was receiving, there were many fans that hated Russell, and he was well aware of this. When his jersey was retired in 1972, he did not attend ceremony, nor did he attend the 1974 ceremony in which he became the first black to be elected in the Hall of Fame. Believing that handshakes were worth more than autographs, he never gave autographs.

What Russell carried as pride, many people looked down upon. The world was not ready and had never come across a superstar who treated the media and the fans this way. Russell wanted it his way or no way. And what was wrong with this? Was the problem that he was a black man who wouldn't allow himself to be respected on the court, and burned by the racial inequalities of society off the court? Was it that he was a black man, admired by the many fans that loved him on and off the court? Or was it because he decided he would be a leader, and go beyond what was expected of him as a black man?

Bill Russell set high standards for himself. His pride both on and off the court is respectable and admirable. He is one of the greatest athletes in the world of basketball among whites and blacks. His quest for racial equality and social justice makes Bill Russell a hero for blacks and athletes alike.

### NUBIAN FUN FACT #254 and #255:

We are now using Arial font and we have not one but TWO photographers!

Coleman went around the country earning respect and gaining more publicity and numerous fans. She eventually was able to buy her own aircraft, which cost \$400. Flying from Santa Monica, California to a show in Los Angeles in February of 1923 a few days after she received her airplane, Coleman's plane stalled at 300 feet, nose-dived and smashed to the ground. She suffered a broken leg, broken ribs and several lacerations and spent the next three months in the hospital. A friend suggested that Coleman open a beauty shop in Orlando to earn funds, but she turned to her friend, Edwin M. Beeman, seeking financial assistance to help make the last payment on an old Army airplane. With arrange-



## Celebrating Black History Month 2001



**Michael Harrell**  
Culture Columnist

Last week we began our exploration into the history of the black church in America. In honor of Black History Month, this week we will continue our examination of this institution in Part II of IV.

In Part I, we learned that the first black church in America was founded in 1794. We also found

that the A.M.E. church was established in 1816. Another key issue found in Part I was the separation of the Baptist church over slavery in 1844.

Religious gatherings by slaves without the supervision of whites were strictly prohibited prior to Emancipation. However, many bondsmen worshiped in secrecy. As we discovered in Part I, many historians refer to this as the "invisible institution." After the Civil War the "invisible institution" resulted in a huge increase in the congregations of black churches. Almost any organization can benefit through the strength of numbers. However, this is not the key issue of the black church in relation to the African-American experience during the era immediately following the Civil War.

The freedmen (former slaves) were now afforded a life that included unrestricted socialization among their own people.

Plantation life had eliminated the relations of ancestral clansman and the family structure.

This new life of religious freedom was not devoid of obstacles. There was a caste system among blacks. Since all blacks were now considered free, unlike life on the plantation, the status of house worker or field hand did not impact one's social stratification. A different class structure was established. The free blacks prior to Emancipation and those of mulatto ancestry possessed a higher status among the black population. Social status regulated worship. Most blacks congregated to Baptist and Method churches. Even these churches discriminated on the basis of the "intensity of blackness."

Many newly freed slaves were very emotional and high spirited. These individuals incorporated dancing and the singing of spirituals into their worship service. An educated Bishop of

an A.M.E. church in the South said, "We must drive out any such heathenish mode of worship or drive out all intelligence and refinement."

Most black churches, by 1875, had absorbed the changes. They had either been successful in preserving their worship style or had been transformed into a high-energy house of worship. It is also important to remember that many new black churches were founded during Southern reconstruction. These churches were usually established with a predetermined worship style.

The black church served as the backbone of the family during this period. The father of a slave child, at best, was merely a visitor under the plantation system. After Emancipation, the church fostered a sense of leadership and a positive family life among African-American men.

Many black ministers found-

ed schools for black children during this period. This was of great importance to any black youngster who dreamed of the right of upward mobility. Public funds for the education of black children were almost nonexistent. The largest portions of the resources to establish schools came from black churches and northern philanthropists.

The church also served as a place of refuge and hope in a hostile world for many freedmen. Discrimination of their own race and oppression of another contributed to a rough beginning of organized religion for many former slaves. The black church was able to emerge from this period with great success. The church offered religious support, education and socialization to the former bondsmen.

The black church will begin to secularize as we examine its role in during the early 20th century in Part III.

## Weekly Book Review

this week: *Between the Lines* by Dorothy Randall Gray

**Michelle REED**



Is there something holding your creative spirit back? Are you experiencing feelings you can't even describe, and you don't know where to place them? Are the words in your head stuck and you don't know how to release them fluidly onto paper? Is your heart your pen? Whether your answers to these questions are 'no' or 'yes,' Dorothy Randall Gray's book, "Soul Between the Lines," is sure to help your muse develop and connect with your inner being to find that creative spirit within you.

Very therapeutic, this book offers many techniques, exercises, and remedies to help the reader explore their soul. Describing her book Gray writes, "Soul Between the Lines" is

about opening yourself up to your full creative entitlement and personal empowerment."

This book is for anyone. Whether you are a sculptor, poet, painter, musician, or fiction writer, the book will help you find inspiration and add to your imagination to help what you do be more powerful.

Gray also writes that, "Soul Between the Lines" is about living and creating with your heart and soul as well as your mind and body."

Gray provides the reader with plenty of exercises to help you begin your writing and connect you with your creative self.

The chapters of the book explore totally different topics. The first chapter of the book, 'Heartland,' introduces the reader

to terms and other phrases that will be used throughout the book. It prepares the reader for the "heartland" which Gray defines as "the spiritual center of the creative self." The heartland is everything that the reader is experiencing in his or her own life, whether it is practicing Zen, playing in a band, falling down the steps, etc.

The second chapter, 'Rainbow of the Spirit,' is based on colors and how colors are incorporated into life.

Gray writes, "After you read all of Chapter 1, you can start with any of the other chapters."

The chapters also include stories and inspirational quotes and passage that the readers can relate to their own lives.

As a writer, a motivational

speaker, and spiritual consultant, Dorothy Randall Gray's self-actualization seminars and workshops have inspired thousands throughout the United States, Africa, and Europe. Gray has been seen on television, heard on the radio, and has been featured at many museums, universities and cultural events. She is a former NYU faculty member and Poet-in-Residence at Hunter College. She has also served as a consultant to many institutions, such as Columbia University, the Department of Cultural Affairs, advisor to the United Nations and Mental Health Association, and Executive Director of Red Hooks Arts in Brooklyn.

She is the author of six books, and her writings have appeared in several anthologies,

such as "Conditions," "Drum Voices," "Ikon," and "Sister Fire." Gray has also performed in theaters worldwide. She is the founder of Heartland Transformational Institute, which is an organization founded in 1990 dedicated to the use of spirit as a source of creativity, transformation and empowerment.

The book is full of positive messages. It is designed to serve your muse, but it opens up your heart as well. The author encourages the reader to explore and to not be afraid to write, because writing can soothe the soul. "Soul Between the Lines" is a book for anyone aspiring to be a writer, or for anyone who knows how to write.

## Who Am I? Identity Crisis

F.B.O.

I am black  
True!

I live in a white world  
True!

A world which yields me no true self-consciousness  
True!

I view myself through the eyes of the world  
The eyes that are filled with pity

Am I American?  
Or am I African?

Two separate identities in one black body  
I don't want to lose my African identity

Why?

It sends a message across to the people  
Neither do I want to lose my American identity  
Again, why?

To identify with the land of opportunities  
A strong nation that can teach the world a thing or two  
WHO AM I REALLY?

Black American or African-American?  
The Struggle/ Search continues . . .



## Never knew it was ME

I had an interesting dream one night  
That was unclear  
And as cloudy as city smog.  
I tried to decipher the meaning  
Of the dream  
But no answer seemed to be correct,  
And I had no clue to what was right at all.

In my dream  
I noticed that I was crying for freedom,  
But I was unaware  
That I was already free.  
I never knew  
That after this dream  
I would find out  
Who is the person who keeps antagoniz-  
ing me.

Every time I failed or made mistake  
In my dream  
There was someone constantly  
Criticizing me and telling me  
"You can't do it because you are too  
weak."

I always replied with  
"I am not perfect, and how dare you  
degrade me because I make mistakes.  
You can not judge me unless you be  
judged accordingly, because the Lord  
says  
so."

In my dream  
I often saw the person  
Pretending to disguise  
Themselves as another.  
At first it was a woman  
Then the figure transformed  
To mask their disguise  
As one of my African brothers.

I wanted to release my vengeance  
Upon the person who  
was holding me back for so long.  
But the body of the person was always dif-  
ferent  
And my accusation always tended to be  
wrong.

I was going to tell that person  
To stop criticizing me  
Every time I made a mistake,  
And stop telling me that  
I can't complete a difficult task  
Because statistics predict that  
I won't make it.

They had a lock on my brain,  
And controlled my success.  
Hidden talents unseen by the world,  
And foreign to me were locked in the box  
That had not been released yet.  
The box could only be opened  
By the person who had the key,  
Which was the ghostly figure  
That keeps holding me back  
And keeps criticizing me.

I saw the person again in my dream,  
And I was anxious to see who it might be.  
They were on top of a building,  
That occupied my hidden talents.  
And all the tools I need to succeed.

At this time, I was in a state of  
Unconsciousness in my sleeping cycle,  
But mysteriously,  
I was aware of  
What was going on my dream.  
This was something that  
I never experienced before.  
And just like a small child  
Who sees the monster under the bed for  
the first time,  
My heart pumped with anxiety in my  
bloodstream.

I begged the person to let me in the build-  
ing,  
Because I wanted to enter  
The structure which housed my unknown  
talents.

But they looked at me  
From above the building  
And teased me by dangling  
A set of Golden keys that unlocked the  
building.  
I started to look in awe and stood in total  
silence.

"I have the Golden keys that unlocks this  
great structure.  
Within this building are priceless tools  
That belongs to you.  
But you will never enter  
The building until you figure out who I am,  
And currently you have no clue.  
For years you have blamed others  
For keeping you from accomplishing  
Your goals,  
But you have not figured out that  
It is I who has detained you  
For so many years.  
You will never unveil your hidden talents  
And unlock this building, which contains  
Valuable tools to promote your success,  
That will ease the pain of blood sweat and  
tears.

These words by the culprit  
Gave me an open invitation  
To venture on top of the building  
And see who it was that has been  
Holding me back for so long.  
I climbed to the top of the building  
And I was face to face with the culprit.  
But my perception of the body was  
unclear,  
And once again my assumption was  
wrong.

I saw two bodies,  
The first was a woman  
Which was ironic, because there was  
A woman that I blamed for years  
For keeping me from succeeding.  
In a flash  
The woman's body disappeared.  
And the only person I saw was  
A replica of MYSELF,  
And I knew that indeed I must be dream-  
ing.

It was me who has been  
Holding me back for so many years.  
I was the one putting limitations  
On myself.  
I thought that I would never succeed  
Because back in the day all I wanted was  
wealth.

When I found out  
That the culprit was me  
The replica handed me the key  
And disappeared.

The building in my dream  
Portrayed my mind, body, and soul..  
The person on the building was my con-  
scious,  
Which was bombarded with negative  
thoughts  
And a heart that was cold.

Now I have the key  
And I realize that  
That the only one who can  
Stop me from accomplishing  
My goals is myself.  
I don't blame  
Anyone for keeping me from succeeding.  
And now I know that life is not all about  
wealth.

The only person that I can blame  
For my failure is Keon Pettaway,  
Because he holds the key  
To unlock my hidden talents  
And the tools that I need  
To succeed.

Keon Pettaway

## Mental Slaves

Throughout these strange days, the fact that blacks are slaves still  
remains

No more shackles and chains, it's maintain & restrain the brain

Make the brothers think their insane

People of power define and rename thangs, give them a name change

As well as culture religion and speech

Teach Africans 2 follow themselves N 3rd person by worshiping greeks

Now as 2nd class citizens

with knowledge of self erased

force 2 assimilate with race hate & militance

Keep the people desperate for the dollar

Divide and conquer

How can the war against crime be led by the robber?

these R the ?'s that I ask my Father

Left feeling stressed vexed and upset so why bother

What is the outcome of emancipation without reparations?

Eye say take a good look at today's situation

Over a hundred years after Lincoln's proclamation

niggas rat racing, through illegal cash chasing

Who's the real criminal of circumstance: the creator, or the creature  
whose engulfed to feel the wrath of the grim reaper?

\*\*\*Median\*\*\*

MEDIAN'S RELIEF: MENTAL SLAVES

**Dying  
out**

**Loud**

Darkchild

For the first time in a long time  
Can't feel the burn of the sunshine  
No stress making the words rhyme  
Content as rain with no dimes

Tired of tossing  
Like some ship without a sail  
Made up my mind  
Not to let myself fail

Trying to be free to love again  
Accept forgiveness for my sins

No longer waiting for life to begin  
Can hear my name on the lips of the  
wind

To You, dear GOD, my truest, dearest  
friend  
Want to see Your face at my life's end

Want to see Your face at my life's end

Need to stay; don't make me go away  
Yours always, until the end of my days  
Always in Your will,  
Have never gotten my fill

Scars seen and unseen  
Only You know what each tear means  
Lied about them 'blue jeans and col-  
lard greens'  
Need only You to fill my dreams, only  
You to fill my dreams

Sneaking in through cracked windows  
and closed doors  
Only entrance I now seek is Yours

Sadness no longer gathers, madness  
no longer matters  
Can no longer wear despair like high-  
lights in my hair

My heart no longer has a space  
Your love now fills that deserted place  
And while I'm sprinting my leg of this  
race  
Everyday I seek Your face, everyday I  
seek Your face

Woman of near independent means  
Because I still remember what Christ-  
led means  
Negro taunts no longer haunt  
The halls of my mind because what I  
got they're still searching to find

They be sweating me like Lauryn  
But I no got no locks  
Talented businessmen be trying to buy  
me rocks  
While dey be standing on da block

With their hands in the stretched waist-  
bands  
Of some raggedy sweat pants  
Do-rags on they heads  
Your man in they beds

Couldn't care less about their souls  
As long as diamonds find rest in their  
earlobes  
But the only question that still remains

Is if there is wealth and riches untold,  
but without love, then what really have  
we gained?

Got something to say?

**Submit your poetry to**  
**nubianinbox@hotmail.com**



# The Nubian Message



**Bessie Coleman**  
courtesy: Ft. Sentinel

# Celebrates

## Black History Month

Feature Article of the week

By : Michelle Reed

Have you ever dared to be different? Are persistence, dedication, and the willingness to fight against all odds, characteristics that help to define who you are? Did you ever set out to accomplish a goal, never realizing the impact of your achievement? Bessie Coleman probably never thought that her love and desire to be a pilot would have a huge impact on African-American history. She probably never thought that her achievement of becoming the first black woman ever to fly an airplane and the first African-American to earn an international pilot's license would be a huge entrance into the door for future African-Americans that desired to be pilots.

Bessie Coleman was born in Atlanta, Texas, one of thirteen children. At two years of age, her family moved to a small farm near the town of Waxahachie, which is 30 miles south of Dallas. Most of Bessie's time was spent caring for her younger brothers and sisters. When the long cotton picking season arrived, school was closed so that the children could help with the harvest. Coleman loved school, and was exceptionally bright in mathematics.

At the age of nine, her father (who was three quarters Indian) returned to his home state of Oklahoma and left the family. He found himself exhausted by the racial discrimination in Texas, and returned to Oklahoma to build a better life for himself where a person with Indian blood could enjoy their full civil rights. Instead of moving with her husband to Oklahoma, Bessie's mother decided to stay in Texas, cleaning laundry and picking cotton in

order to support herself and her children. After finishing eighth grade in the top of her class, Bessie worked as a laundress, with the goal of saving enough money to pay for her secondary and college education.

She enrolled at the preparatory school of the Agriculture and Normal University in Langston, Oklahoma in 1910. Because she lacked funds at the end of one semester, she found herself back in Texas, working once as a laundress. Tired of working as a domestic, Bessie moved to Chicago to join her brother, Walter. Not desiring to be a cook, maid, or laundress, she enrolled at a Chicago beauty school, where she completed a course in manicuring. Bessie landed one of her first jobs as a men's manicurist at the White Sox Barber Shop, which was owned by the trainer of the Chicago White Sox baseball team. It was here that she met Claude Glenn, a man much older than herself. They married in 1917, but only lived together briefly.

Bessie loved the life she was living in Chicago. She was gaining a positive reputation as a successful manicurist, and found herself among the most elite black citizens of Chicago. A new friend she met in Chicago was Robert S. Abbott, the editor and publisher of the "Chicago Defender" newspaper. He supported and encouraged her to fulfill a childhood vow, which was to "amount to something."

Coleman loved adventure, and in the 1920s, women pilots were slim to none, and black women pilots were not heard of. But being

a pilot was a challenge that she could not turn down, and she made up her mind to become an aviator. Despite being female, being black, having a limited amount of schooling, and having a full-time job, she went off to find a teacher.

She turned to Abbott for advice after being turned away from many American aviation schools. His suggestion to her was that she study French, save money, and apply to accredited flying schools in France. Europe held a more liberal attitude for people of color and women. She completed a basic French speaking course and got a job as manager of a chili parlor. By saving enough money from her work and receiving wealthy sponsor donations, including donations from Abbott, she had enough to pay for her trip to Europe and her flying lessons. In November of 1920 she sailed for France, and enrolled at the Ecole d'Aviation des Freres Caudron at Le Crottoy in a seven-month training course.

The first airplane that Bessie learned how to fly was a Nieuport Type 82 biplane. Even though she was faced with many problems, she would not see her dream of becoming a pilot fade. She saw the beginning of that dream come true on June 15, 1921. After completing the seven-month training course and the intense qualifying exams, she finally received her license from the Federation Aeronautique Internationale, becoming the first black woman of the institutions history to do so and the world's first licensed black aviator. For the next two months, she continued to

work on her flying skills from a French ace pilot near France. In September of 1921, she set sail for New York.

When she returned to the States, Coleman was front-page news for most of the country's black newspapers. Coleman realized that she would need to become a stunt flyer and perform for audiences that paid in order to make a living as a civilian aviator. But that would require more advanced lessons. Unable to find a teacher in Chicago, she set sail again for Europe in February of 1922. For the next two months she spent her time completing an advanced course in aviation, then left for Holland where she would meet with Anthony H. G. Fokker, who was one of the world's most noted aircraft designers. She then traveled to Germany to receive more extensive training.

She returned to the United States in August in search of launching her career in exhibition flying. She was very confident, had plenty of talent, and enthusiasm, but she still needed publicity. So she began speaking to reporters where she had a chance to speak very big of herself and to encourage the world to see what she was about. On September 3, 1921 she made her first appearance in an American air show, which was an event that honored veterans of all-black 369th American Expeditionary Force of World War I held at Curtiss Field near New York City. She returned to Chicago six weeks later where she performed spectacular maneuvers, which included figure eights, loops, and near

ground dips, to a large crowd at Checkerboard Airdome.

It was in Baltimore where she was giving a lecture on her aviation career at the Trinity A.M.E. Church, that she first announced her plans to open up a school for aviators. She rented an office, and renewed her contacts at the Checkerboard Airdome, then began recruiting stuafier her death by black aviators that were inspired by her achievements. The Bessie Coleman Aviators Club was founded in 1977 by a group of women pilots from the Chicago area. The club is open to women pilots of all races.

On the anniversary of Coleman's death every April, members of the Bessie Coleman Aviators, pilots from the Chicago American Pilots Association, and the Negro Airmen International, fly low over Lincoln Cemetery to drop flowers on her grave. In 1990, the mayor of Chicago named Old Mannheim Road at O'Hare Airport "Bessie Coleman Drive" to honor the first black woman pilot. May 2nd was declared by the mayor as "Bessie Coleman Day" in Chicago. Coleman received further national recognition when the U.S. Postal Service issued a stamp celebrating the life and endeavors of this pioneer.

Despite the odds that were against Coleman, she persevered and never gave up. Coleman is a true pioneer in aviation for women and blacks, and a huge contributor to the richness of Black history.

see Coleman, page 3

every month is

# Remember

## Black History Month





## More than just black and white

Dear Mr. Editor,

I am a faithful reader of the "Nubian Message" even though I am not African-American; I am Egyptian. I wanted to comment on today's article "Ebony and Ivory? An in-depth look at Voluntary Segregation." I feel as a minority at N.C. State, I do to an extent go through the same challenges as described in your article, how you have to be around your own to feel one hundred percent comfortable. The main problem that I have is watching out whom I socialize with.

If I wear an Abercrombie shirt and socialize with white girls, I may be considered as trying to act white. If I wear my Tim's and get my hair cornrowed, I may be trying to act black. So you see, you have to think about other minorities in this world as well. You cannot say that African-Americans are the

only one's who may feel this way. I believe that it gets worse when you are something other than white, black, Indian or whatever. I have had to deal with my problem of feeling alone in a classroom with all white/black. I have had to learn to be more confident about who I am and my heritage.

So next time you write an article like that (staff writer Jennifer Bringle), please consider all the other races that may feel like this, America does not consist of just white and black. There are so many other races, and it is just as hard but you have to learn to overcome those feelings.

Thank-you,  
Joy

## Technically shameful

I am writing in response to the preposterous article in the Forum section of Friday's "Technician," entitled "Black History is 'shameless propaganda.'" To say that Black American do not need Black History month is outlandish. I do not think that he author knows the basis of why Carter G. Woodson started Negro History Week, which later evolved into Black History Month. He wanted to focus attention on black contribution to civilization, considering the masses would have you to believe that blacks have made no significant contributions.

In fact, for many years, the majority population has taught that blacks have no history prior to their North American arrival.

For that reason alone, the community needs Black History. So, yes, all those who characterize themselves as "black" do share the same history, and we need to recognize the Afrikan proverb that states, "I am because we are."

Well, I say this to that brother and anyone else who shares his beliefs. Your mind is what is shackled. I know that I am proud to be an American of Afrikan descent, and I am proud of our rich heritage, culture, scholarship, and most importantly, our history! In being caught up in his individuality, this brother has forgotten the village by refusing our past, and that is what is shameful.

Shonda Tabb

## Correction:

Dear "Nubian Message,"

serving the Cultural Center in the capacity of program assistant.

In your February 1, 2001 issue, you incorrectly identified me as the Assistant Director of the African-American Cultural Center. However, I am happily

Thanks,

Toni Thorpe

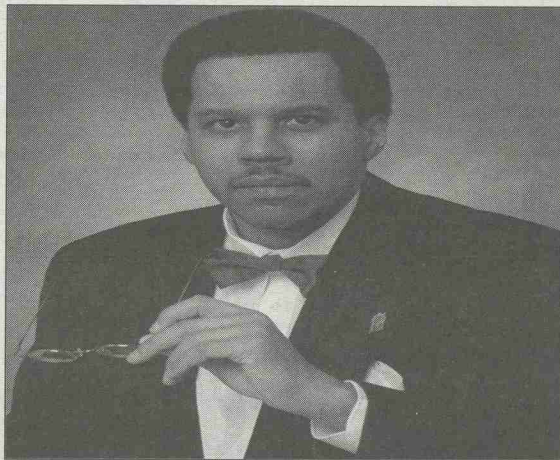
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Title subjects of all emails "Letter to the Editor."

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Several positions are open. Contact Adedayo Banwo, Editor in Chief, @ 512-9799.

## PURDUE UNIVERSITY PROFESSOR TO LECTURE ON POLICE BRUTALITY IN THE BLACK COMMUNITY

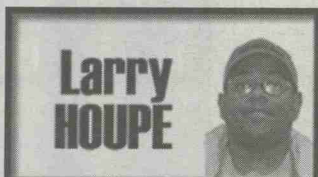


On February 22, Purdue University political science professor Judson L. Jeffries will visit NC State to give a public lecture, entitled "Police Brutality of Black Men and the Destruction of the African American Community." The lecture is sponsored by the CHASS Academic Life Committee and will take place at 7:30pm, in the Multipurpose Room of the Witherspoon Hall. Africana studies and the Kappa Xi Chapter of Kappa Alpha Psi Fraternity, Inc., are co-sponsors of this event.

Professor Jeffries holds a Ph.D. from the University of Southern California and has taught at and held fellowships at Indiana University, Virginia Tech, Morehouse College, and Harvard University. He specializes in African American politics, American politics, media and politics, and the public policy. Professor Jeffries recently published *Virginia's Native Son: The Election and Administration of Governor L. Douglas Wilder*, the first book-length of Virginia's first elected African American governor. A prolific writer, Professor Jeffries has published a number of articles and has completed work on a manuscript about Huey P. Newton, the late leader of the Black Panther Party.



## Napster Put to Sleep



Opinion Editor

Finally, after all of the complaints from artists and musicians, Napster will be shut down. A federal judge upheld the lower court decision to shut Napster down for violating copyright laws. The judge gave Napster until midnight Friday, February 16, 2001 to shut the site down. According to "USA Today" Napster has more than 20 million users who will only see a blank screen on Saturday. The judge said it's essentially a system created to facilitate the downloading of music, "piracy be damned."

Napster planned to file an emergency appeal Thursday, February 15, 2001 to keep the site up and running. David Boies, the attorney for Napster's creator, Shawn Fanning and the company argued, "It was impossible to determine which of thousands of songs on the service were protected by copyright."

However, the judge said that was Napster's problem. Artists such as Dr. Dre and Metallica also have separate suits against the company.

Napster should argue that they haven't done anything that hasn't been done in the past. Think back to the 80's when everyone listened to cassette tapes, and your friend got that new "Public Enemy," "Big Daddy Kane," or whatever you listened to, and he let you dub it. Then you would let somebody else get a dub. By the end of the week, the whole block would have the newest thing out from a single purchase. Nobody back then was complaining about album sales dropping. Another way people would get the hottest music out would be to get it off of the radio. Sure the radio station paid to use the music, but they didn't compensate all of the artists whose album sales didn't reach platinum status for their listeners recording from the radio.

All of those filthy rich artists need to stop whining, cause they are still making millions. As long as people aren't using Napster to make money by bootlegging CDs, I don't see any harm in keeping the site up as it is. If they want to end piracy, they should go to the flea market and catch those pirates. There have been rumors of Napster coming back early in the spring on a subscription only basis, but that has yet to be confirmed.

## Njeri's Two Cents



**Njeri Frazier Moss**  
Staff Columnist

Love In The Air?

Well, yesterday was Valentine's Day. Some of us got everything we wanted; some of us could not wait for the day to be over. Maybe you asked yourself, "why can't I find a man, or what's a brother got to do to get a good woman?" Whatever your feelings on the holiday, all of us agree that it brings enormous pressure. I don't have the answers to all of life's romantic questions but I do have some simple observations that I think bear mentioning. So, indulge me as offer some pearls of wisdom.....my two-cents.

Statistics have told us that it is hard for professional African-American women to find a mate. While it is true that the numbers of African-American males in prison is alarming, it does not mean that professional sisters have to crossover. And you know what I mean. Sometimes that fine brother who owns his own plumbing company is Mr. Right and that Boss suit wearing-Range Rover driving engineer is NOT. Face it ladies, that Cinderella-Snow White-Sleeping stuff IS a fairy tale. I don't care

how cute Brandy looked in the movie. It is still fiction. We can't expect to find someone to carry us because when he drops us it will hurt. But enough about us; brothers have their issues too. And before the hate mail pours in, understand that we must "call a Spade a Spade."

I was walking to my car last week when, above the blaring horns and music I hear shouts of "Shorty...Hey, Shorty....." Now, we all know this type of man. He yells across a crowded mall, parking lot, or any public place. He often gets indignant when you rebuff his smooth overture. If you are this man, please take heed to this suggestion: Give it up! Trust me, this gets you nowhere.

Okay, I know there are millions of reasons for singleness. Some choose it and more often than not it, chooses you. But whatever the reason, being single is not a curse.

It sounds corny but sometimes we need to get to know ourselves. Dating is drama but it is an interesting part of life. Let's face it; the obsessive, marathon caller is the worst. But isn't it fun to sit back and listen to their 99th message while laughing with your friends?

## ATTENTION CAMPUS GROUPS:

Would you like your organization to be spotlighted in the Nubian Message?

Contact:

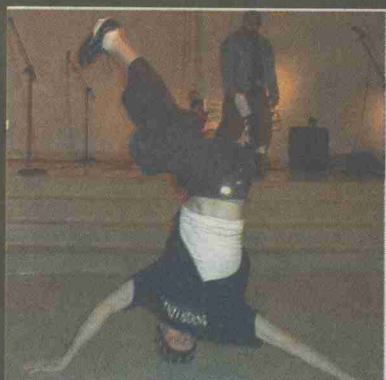
Dock G. Winston, Production Manager, at  
dr\_dock@hotmail.com.

## Nooby's word of the week:

"anykindaolway"

That jerk had the nerve to try  
and talk to me  
"any-kind-a-ol-way."

## TOP TEN SEEN AND HEARD at KWU's Nappy Luv



A miscellaneous break dancer preforms at "Nappy Luv"

By Darkchild

- 10... 10. Wasn't Cesar Comanche and Edgar Allen Floe off da hook?
- 9... Wasn't it cool to finally have some folks together without a fight?
- 8... Didn't the MC(Big Baby) look like Heavy-D?
- 7... Didn't the breakdancers make you want to go and rent Breakin'?
- 6... Who knew that Langston Fuze was C.J. from the C.C. art gallery?
- 5... Didn't Amir sound like KRS-ONE?
- 4... Didn't N'delo's cousin from the group Brazin sound like dude from the Pharcyde?3... Didn't N'delo's cousin from the group Brazin sound like dude from the Pharcyde?
- 3... Didn't the girl who read the poem "I wanna be white" make some folks in attendance feel kinda...sorta...outta place?2...
- 2... Why was that same overzealous girl from the SAA-PAMS quiz bowl snapping pics at the Nappy Love event???

1... Weren't the kids that said their poetry about love just adorable?