

the Nubian Message

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

March 22-March 28, 2001

Volume 8 Issue 25

NCSU researchers investigate racial profiling

Tom Avril

KRT News Service

Armed with stopwatches, clipboards and two rental vans, a group of eight researchers drove the highways of North Carolina last summer in search of the answer to a delicate sociological question: Does how fast a person drives have something to do with race?

The answer, due this year, will play a role in determining whether the North Carolina Highway Patrol has been engag-

ing in racial profiling. If minority motorists generally drive faster than others, goes the theory among some in law enforcement, police might be pulling them over in greater numbers simply because more of them are breaking the law.

That argument has been made for years by some in the state police in New Jersey, where racial profiling -- the practice of pulling over minority motorists because of their skin color -- has been a much hotter issue than in

North Carolina.

New Jersey officials are keeping an eye on the North Carolina study, believed to be the first of its kind, and state Attorney General John J. Farmer Jr. said last month that his office might conduct its own "violation survey."

Among thousands of state police documents that Farmer made public recently are several indicating that his office has wrestled with whether to conduct such a survey since at least 1997.

In the meantime, researchers at North Carolina State University in Raleigh, at the request of state law enforcement officials and with the support of a \$470,000 grant from the U.S. Justice Department's research arm, have gone ahead.

Their study includes an analysis of everything from basic traffic statistics to the behavior of police and motorists. Studying motorist behavior -- in particular the issue of whether members of one race generally drive faster than those

of another -- is just one part of the study. Yet it doesn't sit well with some.

The Rev. George Allison, executive director of the North Carolina chapter of the NAACP, said he was concerned that the study would somehow be used to excuse unfair treatment of minorities.

"I think they'll probably find there are many speeders on the road, and there's enough of that to go around for everybody,"

[see Research, page 2](#)

Student Mentor Association: a welcome for new minority students

Shavonne

Hendricks

Staff Reporter

Over 25 years of research on African-American students attending predominately white universities has indicated these students oftentimes experience difficulty adjusting to campus life, especially at institutions as large as N.C. State. These students are more likely than white students to feel alienated, thus affecting their academic performance. Some eventually loose the desire to stay at the university.

Striving to maintain the enrollment of African-American students, N.C. State has developed several support organizations as well as resources and services. The "Mentor Program" was established in the fall of 1980 to aid the university in its goal of maintaining African-American enrollment, as well as nurture the academic and leadership potential of these students. Incoming stu-

dents were assigned African-American mentors from the university faculty and staff. These mentors aided the students by maintaining contact and offering assistance and guidance.

A Pack Poll telephone survey conducted in 1981 showed that the students enjoyed having a mentor as well as had a positive view of the program.

Furthermore, the students indicated a preference towards having upper-class student mentors versus faculty and staff members.

In addition, the students were interested in participating in the program as mentors for incoming

[see SMA, page 2](#)



Students mingle at a recent meeting held in Witherspoon

Recent hate crimes centered in Texas

Keon Pettitway

News writer

Hate crimes in modern society has ceased, right? Unfortunately, hate crimes still exist in America.

In 1998, James J. Byrd Jr., 49, was chained to a pickup truck and dragged until his death. In 1999, H.W. Walker, 53, was kidnapped, strapped to a tree with a barbed wire and burned. In 2000, two-hundred 13 to 18-year-olds attending a chaperoned birthday celebration, at an American Legion Hall, were attacked with tear gas. The attack resulted in various injuries and a miscarriage of twins.

All of the victims were African-Americans, and the acts of hate crimes were in small towns in East Texas. The NAACP immediately felt the need to address this issue in lieu of justice for African-Americans.

"The Civil Rights Movement really focused on Mississippi and Alabama mainly. Georgia and Louisiana got some of it, of the battles that were not even

on the radar screen. A lot of the battles that were fought in other places [were] never fought in Texas," says Gary Bledsoe, attorney and president of the Texas NAACP.

There are 51 active hate groups in Texas, Oklahoma, Louisiana, and Arkansas. Bledsoe reports that the NAACP is aware of 14 unexplained deaths over the past 25 years, which might have been an organized network of hate groups.

"The eastern block of Texas is behind the times because things still happen, says Bledsoe. "People die and law enforcement never finds out what occurred, or what caused the death."

These incidents are examples of how things were under the leadership of President Bush, whom was the governor at that present time.

"It think he's galvanized African-American voters, because of what he did with Gary Graham," continues Bledsoe.

Gary Graham, 36, supposedly shot a man in the parking lot of a Houston supermarket in 1981.

[see Texas, page 2](#)

Tracing ones roots by the spin of a disc

Ayren Jackson

Staff Reporter

Tracing ones family history can be fun, beneficial and very interesting. But, unfortunately, many African-Americans can find that tracing their family history is an extremely difficult task. Many times, throughout the years of slavery, the documentation of African-American births and marriages was not recorded.

According to the Associated Press, Texas Rep. Sheila Jackson Lee (D) said, "For too long, African-American history was embodied in untruth. We were not given an opportunity for truth."

It wasn't until slaves were freed that the documentation of these records became a regular occurrence. Today, this is why many African-Americans can only trace

back so far before they hit a dead end. But now with the help of The Mormon Church, formerly the Church of Jesus Christ of Latter-day Saints, tracing ones ancestry has become a little easier.

The church has recently published records organized from the post-Civil War Freedman's Bank for newly-freed slaves that will make ancestral records available for

as many as 12 million black Americans.

Although these records had been available for many years now, it wasn't until recently that the records have been available in an organized form. With help from volunteer Utah state inmates, the church has extracted and arranged hundreds of thousands of names resulting in a searchable database in a

compact disk format. The CD includes information such as family names, birth locations and the names of former slave owners.

Elder L. Lionel Kiendrick, a church official stated, "These records can provide clues for an estimated 8 to 10 million African-American descendants living today who might want to research their family histories."

Come and get your Soul Food Pyramid

Chinwe Ekwuribe

News writer

Soul food, some say it's the best food that isn't good for you. But is that true? If you pick wisely, soul food does not necessarily have to be bad for you.

In 1998, Roniece Weaver created the soul food pyramid. The soul food pyramid is aimed at African-Americans, but it does apply to anyone who eats Southern food. It is similar to the standard USDA food pyramid,

but caters to the taste of African-Americans.

Roniece Weaver says this about the pyramid: "It does look like the USDA food pyramid, but we did one thing a little different. We took the high fatty meat that we as a people considered a meat and brought it to the top of the pyramid." That means foods like chitterlings, bacon, ham hocks and pigs feet move out of the meat category to the fat category at the top of the pyramid."

The regular food "is based on

USDA's research on what foods Americans eat, what nutrients are in these foods" and how much of these foods to eat.

The pyramid focuses on five major food groups: meat, fruits, vegetables, dairy, and grains. Then there is fats and sugars, which are to be eaten in moderation. Very recently, Weaver has added a soul food pyramid for kids, and a soul food pyramid for diabetics. The soul food pyramid for diabetics was really sound because diabetes is very com-

mon among blacks.

Constance Brown-Riggs, a certified diabetes educator says about the diabetics pyramid: "The goal is not to change their whole way of eating but incorporate what they're currently doing into their management."

The soul food pyramid for kids was designed so as to give "kids a competitive edge in building healthy habits." It helps children make healthy choices and understand where their favorite foods fit in a healthy diet. This is con-

sidered a good idea because healthy eating habits start from childhood. So if parents can promote healthy eating habits early, it will be beneficial to their children in the long run.

To obtain anyone of these soul food pyramids you can send a self-addressed stamped envelope to: WRAL Health Team "Soul Food Pyramids." The address is 2619 Western Blvd., Raleigh, NC 27606.

SMA continued

from page 1

African-American students.

After one year of reorganization, the "Mentor" program became the "Peer Mentor" program in 1982. Today, the Peer Mentor Association operates with upper-class mentors under the philosophy of "students helping students." The primary objective of the organization is to aid the mentees in their academic, emotional, and social adjustments to the university. The mentors accomplish this by introducing their mentees to the N.C. State community, sharing the experiences they have gained while attending the university, and simply being their friend.

"I joined the association because I wanted to be active in the African-American community," says vice president

Chavonda Pighet. "Being active, to me, is helping out my brothers and sisters who are journeying after me."

Pighet has been a mentor for two years. Her experience thus far has convinced her to remain active until she graduates.

Crystal Stallings has been a member of the Peer Mentor Association for two years, one of which she was a mentee. She decided to become a mentor because of the positive experience she had as a freshman mentee.

"My mentor was very involved with different organizations and even a soror in a Greek society which helped me to kind of break out some layers that I had worn for years," says Stallings in regard to her freshman experience with the group. "The organization is important because ... mentors provide a comfort zone to new students when they need help."

"To become involved with the

Peer Mentor Association, contact the African-American Student Affairs Office. Those interested in becoming a mentor must participate in a selection process conducted every spring semester. Among other things, the prospective mentor is required to maintain a 2.5 grade point average. After being interviewed by the recruiting team, applicants will receive a letter indicating their acceptance. Before being inducted into the program at the annual banquet, the student is required to attend a one-day orientation training session.

"I would strongly encourage all African-American students who meet the requirements of a peer mentor to apply," says Pighet. "We are lacking good role models who are dedicated to the association. Being a peer mentor will make a difference in your life, as well as your mentee's life."

wash illegal behavior on the part of law enforcement."

But studying the driving behavior of different races is necessary to provide a complete picture of the situation, he said, adding that he believes racial profiling does occur and is a persistent problem.

Collecting traffic data to determine whether police are engaging in racial profiling is part of the new world of law enforcement. An estimated 400 of the nation's law enforcement agencies are collecting this type of data, compared with almost none five years ago, said Amy Farrell, who is part of a Northeastern University research team hired

by the Justice Department to study methods of traffic-data collection.

Some agencies do it voluntarily or, as in North Carolina, because it is required by state law. A few, such as New Jersey's state police, are required to do so under agreement with the federal government.

Yet virtually all studies have been examining the behavior of officers, in terms of whom they pull over and why. Examining the behavior of drivers according to their race is a new frontier.

under particular circumstances, Bush agreed to execute Graham. Bush exhibited his boldness when he attended the 2000 NAACP national convention in Baltimore. Bob Dole and others in the past have been intimidated and afraid to appear.

"Bush's tone was good," says Bledsoe. "He indicated

that he thought racism was a real problem. He also said he would pursue vigorous enforcement of Civil Rights Law during his presidential administration."

Bledsoe comments that Bush is "different from the governor we have gotten to know."

Roots continued

from page 1

Savings and Trust Company.

During the same year that the Civil War ended, the Freedman's Savings and Trust Company was established to aid former slaves with their newly found financial obligations. According to the Associated Press, the bank with 37 branch offices in 17 states, had deposits totaling more than \$57 million before it collapsed in 1874 because of mismanagement and fraud.

Although the bank failed, extensively detailed bank documents were salvaged. These documents not only list the names of the freed slaves but they also list the name of his or her former plantation, age, children, siblings, place of birth, occupation and even skin complexion.

Reginald Washington, an archivist with the National

Archives and Records Administration stated, "The records created by the bank are a rich source of documentation."

The Freedman's Bank had branches in Huntsville and Mobile, Ala.; Little Rock, Ark.; Washington, D.C.; Tallahassee, Fla.; Atlanta, Augusta and Savannah, Ga.; Lexington and Louisville, Ky.; New Orleans and Shreveport, La.; Baltimore; Columbus, Natchez and Vicksburg, Miss.; St. Louis; New York; New Bern, Raleigh and Wilmington, N.C.; Philadelphia; Beaufort and Charleston, S.C.; Memphis and Nashville, Tenn.; Lynchburg, Norfolk and Richmond, Va.

These documents have made tracing ones family ancestry an easier and more efficient project. For more information on the Freedman's Bank CD records, go to www.familyresearch.org.

Research continued

continued from page 1

Allison said. Either way, he added, "that still does not justify the fact that African-Americans have been unfairly targeted on the highways."

Lead researcher Matt Zingraff, associate dean for research at North Carolina State's College of Humanities and Social Sciences, acknowledged that he had entered a potential minefield of political incorrectness.

"We had some people we talked to who said, 'You don't want to go there,'" Zingraff said. "You're going to run the risk of being accused of trying to white-

Texas continued

He was solely convicted on the testimony of one eyewitness. Six other witnesses didn't identify Graham and said that someone else was doing the shooting. Graham was executed on June 23, 2000. No one could believe that

Read
More
African

Trust
Us,
It's
Good for
You

Cesar Comanche

Q & A

A couple of weeks ago while attending the event that KWU was sponsoring entitled "Nappy Love," I witnessed Raleigh at it's best. The night was filled with all types of eclectic talent from the triad area. These artists performed rap, poetry, break-dancing, and even ballet. I was astonished that Raleigh had so much talent to offer, but was pleased that I was able to witness it.

Swoon, DanceVisions, Brazil, Cesar Comanche, Muse over Musak, Amir, Langston Fuze, and Edgar Allen Floe all contributed to this talent-filled night. They made me realize that good talent doesn't always have to be national talent. Through this, I came to the conclusion that these "local artists" are the superstars of Raleigh, and they deserve some time to shine. So for the next couple of weeks, the "Nubian" will do a spotlight on different local artists whom display phenomenal talent. The first artist on the menu is N.C. State's own Cesar Comanche, aka Chris Robinson. Chris's album has been out since February 1, 2001 and is available at the Record Exchange. I really encourage you to go check this guy out because he is one of the few artists keeping it real for hip-hop.

INTERVIEW WITH CEASAR COMANCHE
BY: SHEQUETA L. SMITH

SS: Let me start this out how I do everybody else...what is your real name?

CC: Chris Robinson...but I just go by Chris because I don't consider Robinson my

last name [it was] created in slavery [and doesn't] have anything to do with

me.

SS: How old are you?

CC: 24

SS: What year are you here at N.C. State?

CC: A senior

SS: What is your major?

CC: Social work.

SS: Where are you from?

CC: Jacksonville, NC

SS: How long have you been rapping?

CC: For about 4 years, but I really just started working hard at it for the last

2 years.

SS: What is the name of your CD?

CC: It's called "Wood and Nickels" and it's under my artist name Cesar Comanche.

SS: Who produced it?

CC: A production team called The Planet. It's Urell, The Ninth Wonder, Big Doe

and Eccentric, but only Urell, The Ninth Wonder and Big Doe worked on this

project. Two of them go to N.C. State and two of them go to N.C. Central.

SS: How long has it been out?

CC: It's been out since February 1st.

SS: Who all is featured on your album?

CC: Umm, it's 90% me. On two of the songs, it's me and Edgar Allen Floe. The

song we performed at Nappy Love and then there is another song. Then Von Lee

did a little interlude in-between songs that lasted like 2 seconds. But it's

like a for real solo album.

SS: How is the album doing?

CC: It's doing pretty good it's been almost 2 1/2 weeks and I've moved like 91

units.

SS: Do you already have a record deal or are you shopping one?

CC: No, I signed myself to myself to my own label.

SS: If you could be on any record label, which would you pick?

CC: It's my own, cause I don't want anything to do with anybody else's record

label cause they are just too shady.

SS: Who is your favorite Hip-Hop Artist?

CC: Oh, that's hard. I don't have one really. But if I could say the hip-hop

artist that has had the most influence on me, it would be Edgar Allen Floe.

He is the one who inspired me to work hard and do things on my own and to

come out with my own album.

SS: Who would you most likely want to collaborate with?

CC: I would love to collaborate with cats from Nu Groove Alliance like Mad Lib,

these cats from Detroit called Slum Village their producer JD but not

Jermaine Dupri. James Yancey III; his name is JD too.

And then of course,

people like Common, Mos Def.

SS: What is your album about?

CC: It's basically about trying to get people, no matter what they do, to not

sell their soul. Cause that is what the whole phrase Wooden Nickels means.

To not sell your soul and just be true to yourself. It's like an introduction to me. I am a revolutionary Mcee I don't compromise and I don't

sugarcoat my words or anything like that. It's about intelligence and

culture because I'm not into materialistic things. I want people to realize

world events, and to stay true to themselves. That's basically what it's about.

SS: How is it different from all these other cats out here trying to do it?

CC: My album is different because those other cats are trying to emulate someone else. Just because an album is underground does not mean that it's a hip-hop

album. I have been to a whole lot of shows, and I'm sick and tired of

(especially from NC) a lot of people being followers. They want to sound

like Jay-Z or The Ruffryders, or Cashmoney or No Limit. That's how I'm

different; I feel my crew is different from other people. We are trying to

be individuals, we are trying to be original, and we are trying to give NC a

sound to be proud of not any nonsense. I mean, showing true intelligent

skills, not following a trend. We're not trendy at all.

SS: I saw you perform at Nappy Love and it was off da hook...man if I could have

signed you I would have. But what else are you doing now besides school?

CC: I work at Planet Smoothie, and that is how I funded my album. I basically

cut out and sacrificed everything. I don't go out anymore and don't buy

clothes. I just keep everything basic so I can build "Defenders of the Free

World." I want to try to bring a whole true renaissance back to hip-hop so

everybody can network with each other. I mean, the true people who are

inside the culture and really know what the culture is, because it has been

portrayed as something that it's not, especially on TV and the Radio.

SS: This is the last question...what are your plans for the future?

CC: I'm going to help Pub Fonte and Yazara's album cause those two albums are

going to be what is coming up next. You might know Yazara, she sings with

Erykah Badu. She was in the "Bag Lady" video, the one in the yellow. She

goes to N.C. Central. We are going to put out a Justice League Compilation

Album. Then I gotta work on my next album, "Paper God's," that I'm working

on now. After that I'm trying to set up a web-site for the hip-hop people so

they can interact with each other. I plan on looking for different charities

to put money into to help out anyway I can. I'm going to be performing in

the Pan-Afrikan show, the one on March 31st. It's going to be a lot of

projects. I'm basically just trying to give people a choice between main

stream music and real quality music.

YA HEARD?

SHEQUETA L. SMITH
Entertainment Reporter

What's up peeps? I'm coming back at ya this week like tie-dye...to give you the low down on the lifestyles of the rich and shameless. Without further ado, the verdict is finally in about the Puff "Baddy" trial, and just like O.J. he is FREE. (I wonder if Johnnie Cochran would have represented Ray Carruth if he would have gotten off...things that make you go hmmm). Anyway, Puffy has recently been heard saying that he has changed. I bet he has after he was about to become somebody's Fluffy in jail. He better not get too comfortable though because he will be back in court really soon with some baby-mama-drama. Sources say that Kim Porter (who also has a child with Al B. Sure) is in the process of filing a lawsuit for Puffy to pay her \$2 million dollars, and up to \$20,000 a month in child support and expenses. I don't know what her child is going to be eating, but that is enough money to feed a small African Country.

While we are on the subject of Puffy's Ex's, word has it that his most recent Ex, Jennifer Lopez is feeling kind of low about her record sales. It appears that after seven weeks of being released, the album still has yet to go platinum and the record sales are continuing to go down. Needless to say, her record company is not really feeling her

these days either. Speaking of Latinas, word has it that Hot 97's Angie Martinez has an album coming out in April. Let's hope she does better than her fellow Latina, J-Lo and actually moves some records. On another note, sources say that at a recent press conference Miss "Sex and the City," Sarah Jessica Parker, promised that she would try to put more minorities on the show. The only color that made the cut last season was three black transvestites, but does that count?

Since we are talking about blacks and employment, sources say that Friday, March 16, was a sad day at BET. Word has it that Viacom, oops I mean BET, fired 65-70 employees between DC and NY. They say folks were in the hallways crying and being escorted to their cars by security guards. BET later submitted a memo stating that they have given those whom were fired severance packages, benefit extensions, and opportunities to pursue positions in other Viacom Companies. WHEW!! I sure am glad I didn't apply for a job there.

In other entertainment news, Destiny's Child's new album "Survivor" is supposed to be coming out on May 1st. Sources say that this album is actually supposed to let Kelly and Michelle sing. I'll believe that when I hear it, although Michelle did get a whole verse on the new song "Survivor." Beyonce must have gotten a sore throat or something...but anyway, that's all for this week folks. Be sure to come back and check me out next week.

This WEEK IN BLACK HISTORY



Garvey arrives from Jamaica

March 22

Marcus Garvey, Black nationalist, arrives in America from Jamaica, 1916

March 23

National Urban League founded, 1910

March 24

Canada legally recognizes Black suffrage, 1837

March 25

The Scottsboro Boys arrested, 1931

Aretha Franklin, singer, born, 1942

Only in America



Michael Harrell
Culture Columnist

America is considered the land of opportunity by many at home and abroad. Willie Gary is a perfect example of American opportunity. Willie chose to make the best of a less than optimum situation. His story of ambition was recently aired on the long running CBS new digest "60 minutes."

He was born the son of Floridian migrant workers. Like many other poverty

stricken black youths of the South in the 1950's he subsidized his family's income by working in the bean fields after school and during summer vacations. This was dirty work. Willie knew that he would have to claw his way out of his unfortunate socioeconomic status. This would be a tall order. Willie was young, poor, southern and black.

Willie Gary, like many young blacks today, seized academic opportunity through collegiate athletics. He earned a football scholarship at Shaw University in Raleigh, NC. Being a successful student, he followed up his undergraduate studies with a law degree at a traditionally black institution.

Mr. Gary could now be considered a success even by the strictest measure. He had ascended from a bean picker to

an attorney. Mr. Gary did

not become complacent with this success. This dynamic individual has continued his tour de force to become one of America's richest lawyers.

On a recently aired "60 minutes" segment Mr. Gary's financial success was very obvious. A CBS journalist interviewed Mr. Gary in his lavish multimillion-dollar waterfront home and joined him on a plane ride in Mr. Gary's own private jet. Gary's highly successful firm of 30 lawyers is located in a renovated luxury hotel. Remarkably, Gary was once employed as a dishwasher in the former hotel.

Mr. Gary's first massive victory was in 1995. He successfully defended a small funeral home that was being legally violated by a much larger chain of funeral businesses. This case resulted in a 500 million-dollar victory for Gary and his client.

When it comes to

a legal battle, Gary said, "It is war when we file those papers...and I can't stand to lose." This man is a legal force to be reckoned with. He was recently able to beat one of the most financially resourceful individuals in the world, Mickey Mouse. Mr. Gary represented a client that claimed Disney had stolen his idea of a sports theme park. He was assisted by the attorney of the OJ Simpson trial, Johnny Cochran. The jury was convinced that Disney did steal Gary's client's idea. Gary says, "When defense lawyers walk into this office you see the mahogany wood, you see the gold trimmings, I want you to know you are going to have to pay my client. You are going to have to pay." Well, Disney definitely had to pay. The court ordered the entertainment conglomerate to pay 240 million dollars to Gary's client.

Now Gary is cur-

rently involved with a new challenge. He is engaged in a legal battle with Microsoft. His clients allege the international corporate power is guilty of workplace discrimination.

Mr. Gary has crossed insurmountable barriers in his lifetime. He is still often an advocate for the less fortunate. His life has been at the least remarkable.

It is very important that we all remember daily that many individuals are the objects of discrimination for many reasons. However, this is America. The playing field is not always level, but most do have the ability to participate in the game. When presenting your version of a problem, be sure to follow with a proposed solution. You then must become or remain proactive. Mr. Gary is proactive. This has carried him from the drudgeries of a bean picker to the prominence of a multi-millionaire and a cru-

breath, eyes, memory



Growing up as children we learn traditions from those we are raised by, such as our parents or guardians. Our parents or guardians may say or do certain things that as children we may say, "I will never say or do that to my child." However, transforming from young adults into adults, we discover that the actions and words we loathed as children from our caretakers has somehow seeped into our own personalities, continuing the traditions, words, and actions passed on to us both consciously and unconsciously. Edwidge Danticat's novel, *Breath, Eyes, Memory*, introduces us to the life of a young Haitian girl whose life has been affected deeply by the traditions, actions, and words by those who have raised her.

Raised by her aunt, Atie, in the village of Croix-des-Rosets, 12-year old Sophie Caco's life is about to change. The hot Haitian sun, the giant, colorful poincianas, and the potlucks she attended in the village with Tante Atie, will now be

replaced with the bright lights, honking horns, and the sleepless environment of New York as Sophie is reunited with the mother, Manman, she has only seen in a picture. Longing for the life and world she only knew in Croix-des-Rosets, Sophie is now presented with factors she has never experienced before. Her mother is a complete stranger, and in order for the two to develop a relationship, both have to open up to each other, which is a easier said than done, especially when Sophie's mother reveals to Sophie the painful story of Sophie's conception. Sophie's inability to speak English makes it difficult for her to assimilate into American culture, creating barriers for her social life. She and other Haitian youth she attends school with are plagued with derogatory names by their American peers.

As time progresses, Sophie masters English, and at the age of 18 she will attend college. Entering adulthood is a difficult transition for Sophie. Strict

rules are placed on Sophie by her mother, limiting Sophie to live her life. Because her mother doesn't trust American boys, Sophie must sneak to see Joseph, an older African-American man she is interested in. One night after sneaking in from meeting Joseph, Sophie's mother arrives early from work and is waiting with pure anger and fear for her daughter. Valuing pureness, Sophie's mother gives her the "test of pureness," which is a test she learned from her mother. After the first test that Sophie endures her mother tests her many more times, and after each test a piece of Sophie is fragmented, whether it be pride, trust, or the love she has for her mother.

Feeling alone, lost, dejected, and feeling she has no reason to live, Sophie commits an act that will cause her to fail her mother's "test of pureness." The last day that Sophie will ever have to undergo the test is the day that her mother kicks her out of the house, causing their rela-

tionship to go completely down the drain. Once Sophie leaves her mother's house, she moves to Providence and marries Joseph. Eventually the married couple has a daughter, Brigitte Le Woods.

Facing problems in her marriage and bothered by her own mental and emotional problems, Sophie returns with Brigitte to the first home that she ever loved and misses dearly, Croix-des-Rosets. She returns to a home that is plagued with violence and political turmoil, yet overjoyed to be reunited with Tante Atie and her grandmother. Here she sees that things are not the same as before she left. Her aunt, never before a heavy drinker, is drinking a lot of alcohol, and Sophie discovers secrets about her aunt she never knew. However, the bond Sophie has with her aunt and grandmother remains strong.

Trying to reunite mother and daughter after years of separation, Sophie's grandmother sends for Sophie's mother to

come Haiti. Reunited in the village that both hold a sacred place for in their heart, mother and daughter come to face the turmoil in their relationship, and realize that they need each other. They must rebuild a relationship that includes pain, sadness, happiness, and secrets. The relationship continues to be one of progress as both leave the village to live their lives in their own homes. Sophie must now work on her marriage and confront the demons in her life, and her mother must also face her own demons, but they must confront these problems together.

Danticat's novel is a journey filled with memories, pain, emotion, and life. It reflects on the strength and need for family, and celebrates life and the quest to become a whole person by continuing to live despite problems faced in one's life. It may make you cry, laugh, or even think about how your own family has an impact on who you are. *Breath, Eyes, Memory*, is a book that definitely touches the

Read...the Paper...Read...The Nubian Message

The Letters of the Cross? Can you wear both?

The Letters or The Cross? Can You Wear Both?

An in-depth "Nubian" Exclusive on the Controversial New Book:

"Coming Apart at the Seams" by Fred Hatchett

Minister Fred Hatchett has seldom hesitated to seek ways in which he can fulfill what he considers to be his divine mission: to win souls to Christ according to the charge of Christianity. Focusing primarily on college youth, Hatchett, a former member of Omega Psi Phi and N.C. State alum, has recently finished a new book entitled, "Coming Apart at the Seams: Biblically Unraveling the Evils of Greek Fraternities and Sororities." With the current release of his latest effort, he is sure to draw sharp criticism, particularly from members within those organizations. During a forum last semester on Greeks and religion sponsored by Delta Sigma Theta, Minister Hatchett was one of the invited panelists, and his comments incited many tense moments and impassioned responses from the mostly Greek audience. No stranger to controversy, in a recent interview to discuss his new book, Hatchett continued his message of publicly revealing what he considers to be the "evils of Greek-letter organizations."

In order to understand his current stance, one must first understand a little of his history. Hatchett did not pledge until he

entered graduate school, and according to him, it was for purely selfless reasons. Interested in the community service aspects, Hatchett found solace and friendship within the alumni chapter. His first years as an active member were great, and the privileges that he enjoyed included social connections in the upper echelon of the fraternity. However, he soon grew disenchanted with the organization when he realized that being a "worthy brother" was often contingent upon paying one's dues although this was no guarantee that one would be allowed entry into the inner circle of the group. Contrary to what many of his detractors have speculated on as to the reasons for his shift towards the vocal enemy of his former alliance, Hatchett insists that his Greek experience was a good one. Instead, he believes that it was a growing awareness of what he considers the call of the "Holy Spirit in his conscience" which led to the official denunciation of his letters.

Creating a web site to vocalize his views (dontgogreek.com), it has received almost 4500 hits since November 26 of last year. Of course, most of the responses have been less than friendly, but this has not defrayed his efforts to shed light upon the "hidden rituals and shroud of secrecy" surrounding Greek-letter organizations (GLOs). His latest attempt is, of course, his new book. A

two-year labor of love, its contents have angered many GLOs because he has revealed many of their closely guarded secrets concerning initiations and pledges.

In explaining his reasoning for publishing these fraternity and sorority secrets, he responded to his criticism by stating that he is, "trying to destroy fraternities and sororities, not an individual's life. I don't have a vendetta against Greek-letter organizations, but I do have one against sin." He continues, "the problem with Greek Christians [is] lack of understanding of the Word of God and their [GLO] materials... history, rituals, by-laws, etc."

What he views as the "compromise" associated with Greek life is reflected in his belief that though many GLOs claim to be founded upon biblically sound principles, their rituals don't display Christ-centered doctrines. According to Hatchett, Greek Christians who object but remain "unequally yoked with unbelievers cannot survive in this atmosphere of clear idolatry where they can be led to adopt the same un-Christian beliefs." He feels that, as Greek Christians devote more of their lives to their GLO, their Christian lives will fall away as their loyalties become further divided and they become "enslaved to their [GLO]."

Expectedly, the backlash from both black and white GLOs has been enormous and even dan-

gerous. From the more severe examples as former brothers have threatened him with physical brutality to what he describes as "distractory tactics" of other members who seek to deflect negative attention from their organizations by attacking him personally. Still, he continues speaking, to any and every person who will listen, going so far as to issue a challenge to all Greeks that if they can prove that their organization remains faithful to the mandates of Christianity, he will publicly acknowledge that GLO as legitimately reflective of Christian principles. As to date, Hatchett has received no such challengers.

The issues surrounding the exposing of many of the secret rituals associated with the pledging and initiation ceremonies of GLOs also has many members in an uproar. In what Hatchett describes as "hazing rituals," many GLO members have died, leading to drastic efforts on many university campuses to monitor these activities. Hatchett insists that these incidents continue to occur on a grand scale, and only through fear tactics are victims persuaded into silence. Determined to break this trend and potentially save lives, Hatchett has uncovered many of these practices and published them in his book.

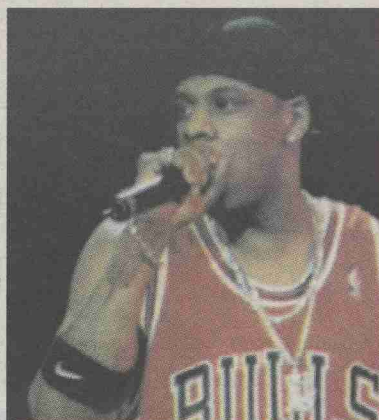
The book definitely attempts to discredit and dismantle Greek-lettered organizations by officially

labeling their "cult-like atmosphere" as nothing less than demonic. A 300-plus page manuscript, it boasts an impressive assortment of Biblical text that Hatchett builds the foundation of his arguments upon. If one shares his beliefs, the book offers insight into previously uncharted territory in ways that other manuscripts such as "In Search of Sisterhood" does not. Although none can say that he writes with an unbiased pen, the book also questions the belief systems of GLO members. Taking into consideration that every member certainly does not adhere to Christian doctrines or profess Christianity, it nevertheless expresses concern over those who do.

Anticipating an unprecedented response, the "Nubian" would like to extend the invitation for campus feedback on both the book and the issue. Although we strongly encourage the entire N.C. State family to respond, we are particularly interested in the response from members of Greek-letter organizations. Please contact us at nubianinbox@hotmail.com or 515-1468. Or you can stop by the "Nubian" office in 372 Witherspoon Student Center and request to read excerpts of the actual manuscript of Hatchett's book.

Rakim and Jay-Z Would Have Quit Rappin' If They Were From Raleigh, NC and Went To NCSU

I got booed off the stage
@ NC State/
Tryin' to serve up a healthy
soul food plate/
But dem say, "WE NO WAN
NO VEGETABLES!!!"
We wan' beef an' pork,
300 plates full."
Wash it down with a glass
of grease on the rocks/
We not concerned with the time -
We bashin' all clocks/
And you along wid'em -/
so GeT the HeLL oFf the sTaGe!/
When you was rockin' to <BDP>
"My Philosophy"/
I was 8 years of age.
Riiight,
riiight -
I gotcha.



by A. Michelle McLean

intellectual intercourse
stimulation of the mind
through thought and feeling
engaging in emotional intimacy
exposing fears and concerns that
would somehow be shamefully kept hidden
sharing wants and desires that
would otherwise be deemed forbidden
providing one another with the utmost
and undivided attention
with not a care in the world but
for what exists within the physical
boundaries that surround the two of you
and the souls being shared
while at the same time caressing
each other's spirit and somehow
making them grow
touching one another's heart
searching for a place to call your own
extending and accepting all vulnerabilities
still letting one another maintain
self-respect and dignity
being unashamed and unrestricted
giving each other your complete all
and nothing less.

written: 26 June 2000

Got something to say?

Submit your poetry to
nubianinbox@hotmail.com

Essence of Africa



Sun.

April 1st

7:30pm

Talley Student Center

(The Ballroom)

African Play, Dance,
Fashion Show, & FOOD

Sponsored by: African Students Union & Black Students Board

Prices: **\$5.00 NCSU Students** \$7 w/ (non- NCSU)
College ID, \$10 Others

Tickets available at Ticket Central at 515-1100

Playing live on:

K97.5

WSHA 88.9

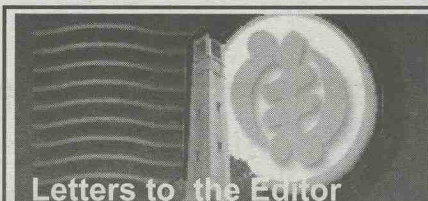
WKNC 88.1

For more information, email ASU at jheledah@unity.ncsu.edu

Or check out:

<http://uab.ncsu.edu/bsb/paf>

30th ANNUAL
AFRICAN
FESTIVAL



Letters to the Editor

Voice Your Opinion at
nubianinbox@hotmail.com
Title subjects of all emails "Letter
to the Editor."

Parking, cont. from page 8

\$1 per hour with a maximum of \$6 per day. This can be very costly if you have to park in one of these lots for several hours every day, as most students do.

One of these pay lots, the Central Campus lot, is located behind the infirmary. Infirmary patients are allowed to park here for free for a maximum of two hours, but this fact is something that few students are even aware of. Perhaps if I had been fortunate enough to have known that, I would have been saved the added grief caused by being stranded when I desperately needed to get home.

In the event you do not have a permit or are unfamiliar with the parking policies on campus, the penalty is a parking ticket. These tickets, which are given out all too generously by the campus

parking attendants, can cost as much as \$250.

These exorbitantly priced tickets are exceptionally more expensive than Raleigh city tickets as well as the fees for comparable universities such as Florida State and UNC-Chapel Hill, whose tickets range from \$12-25, excluding handicapped parking violations. To the average college student, who may not even be employed, these tickets can be a serious financial burden.

So what is the solution to this problem? There is no magic formula to solve these parking woes, but things can be done to improve the situation. One step in the right direction would be to take some of the revenue from all of the parking permits, tickets and pay lots and use it to build

more parking lots.

Another strategy to improve the situation is to make sure students, faculty and staff are completely informed of all of the parking policies on campus. This can be done by distributing transportation pamphlets in all dorms and class buildings, and by sending out an informative campus-wide email at the beginning of each semester to inform people who are new to campus.

Parking on campus is a pain on a good day. But if the Transportation Department would commit to improving the situation, terrible experiences like the one I had could be avoided in the future. That would be a great relief to everyone who has to park on campus.

CEd, cont. from page

More specifically where is the outrage of the African-American Student Groups in our colleges, the young elite. Our leadership is lacking, while we walk around campus with our collective distant looks, the students in middle schools continue to take their cue. Truly deflating is the sight that screams, "I would rather be somewhere else."

The truth remains that an education in the western way is still the only route to earning respect in the western world. Yes, our history is important, but is merely reciting history enough? Gratitude, the mother of all virtue, prompts us to question our seemingly inept attitude towards education. I guess the popular saying, "what have you done for me lately", still holds true. Will our generation be known for its lost opportunities and the election of year 2000 or will we be revered for foresight in the future? The time to act is now.

The battle cry against ignorance has been sounded, we need action to ensure that African-American students in our formative schools perform better in the already watered down tests. I need only point to Wake County's public school system's web site "http://www.wcpss.net" or http://www.wcpss.net." The shame is overwhelming. Yes the statistics are telling, and black student achievement gaps are real. We are fighting the wrong war when we follow our current leaders who talk about Wall

Street and Television as the factors of equality. We need to regain our individuality once again. After all, a nation's strength is founded on its citizens' individuality. The NAACP is failing us, the ACLU is looking for another poster child, and Rainbow Push... well, need I remind you of the percentage of its \$12 Million education fund that really went to education? Since you are curious, 0.4% or \$48,000 on actual education.

The battle lines are drawn, for those of us who really care about fortitude; the time to take action is now. The proximity of N.C. State to the inner city affords us, the students a unique opportunity to devote some of our time to tutoring and mentoring the real people "at risk", for what more good can we use the university resources? We must be an inspiration and not the very reason our "little brother and sisters" do not warm up to greater achievement. We must not perpetuate our very downfall with the promotion of social programs instead of real progress? We the students in higher education owe tutoring and mentoring services to our brothers and sisters of every race, color and creed. This should be our top priority, our leaders have gotten fat at the controls, are we going to do the same? There is work to be done, and our house needs cleaning out. Let us call for a change in the guard in order to institute a brand of leadership that is a beacon to follow. Are you willing?

Got something to say?

voice yourself, be heard

nubianinbox@hotmail.com

The Nubian Message

Adedayo A. Banwo - Editor in Chief (Editorial)

Dock G. Winston - Production Manager (Production)

Diamond Lesane - Managing Editor

editorial board

Adedayo A. Banwo-Editor
Larry Houpe-Opinions
N. Keesha Dover-Sports
Michelle Reed-Culture

production

Dock G. Winston-Manager
Demarcus Williams - Staffer
Benjamin Adewumi-Staff
Crystal Pinnix-Photographer
Sydney Williams-Photographer

staff

Capers Johnson-Business
Folasade Omosaye-Manager

The Nubian Message 2001

Nubian Message 2001

The Nubian Message 2001

For Advertising Information contact Capers CJ Johnson at csjohnso@unity.ncsu.edu

www.nubianmessage.com - 372 Witherspoon St 1468 - www.nubianmessage.com

The Nubian Message is currently interviewing for the position of Circulations Manager. If you are interested please contact Head of Staff Brandon J. Buskey to schedule an appointment. We seek someone who will be a team player and work to better the Message. Contact Brandon to go over details at bjbuseky@unity

Research Library of the future

What are the academic needs of
the Academic disciplines

MONDAY

April 2, 2001
12pm - 1:30 pm
Faculty Senate Chambers
D.H. Hill Library

Christopher Gould
Department Head-Physics
Michael Hymen
Asst. Professor
Microbiology
Robert Janka
Graduate Student
Business Management
Brad Mehlbacher
Asst. Professor, English
Amanda Myers
Undergraduate Student
Communication
Sarah Rajala
Associate Dean for
Academic Affairs,
Engineering
James Wilson
Department Head,
Industrial Engineering
Respondent: Carolyn
Argentati
Moderator: Joseph Herkert
Chair, Scholarly
Communication
Subcommittee

Audience participation

WELCOME

CEducation

Olusola Omosaiye
Guest Columnist

The argument for the responsibility of societal education has always led to the doorstep of government. However, hundreds of political promises and elections later, the United States continues to lag behind in preparing its citizens for world competition. Drilling further down, we live in a state that ranks 47th in the nation, a state that has a negative achievement gap between the two major races "black" and "white" in the formative learning institutions. Who are you going to hold responsible?

For instance, the inability to acquire the desired results from a service provider in the United States often results in media attention. In essence, the case is tried in the court of public opinion. When this channels outcome that proves unfavorable, we then invoke our rights as citizens by calling on the United States justice system and a lawsuit is filed. The usual result from such class action lawsuits is settlement in the form of financial compensation and promptly improved service. We can name a few examples; DSL service

providers like Verizon, telephone companies like Bell Labs, silicon breast implant manufacturers, to name a few. From the cases against the above named few, we have not seen products any safer or service any better. Speaking of recourse, it is no secret that a coalition of prominent African-Americans is pursuing the possibility of a lawsuit against the United States Government for reparations due to slavery. However, it remains a mystery why no Black leaders push for class action recourse in the education matter.

Let us now return to the court of public opinion. The Reverend Jesse Jackson, Kwame Mfume, and the Reverend Al Sharpton have all utilized the court of public opinion to further one cause or another. I name a few: The Wall Street Project, Voter Rights Act, Racial Profiling and should we forget, the demand for more minorities on television. These all produced the desired effect. Executives who were all ignorant of the minority experience were forced to setup offices that deal with these social issues in an effort to assure the consumerist African-American community.

The successes of our self-appointed leaders in the black

community, however important, can be summed up as social, but I believe that the real problem has been ignored. Minority children seem to be bringing up the rear when it comes to education. This is even more alarming when the country as a whole is ranking near the bottom when compared with other industrialized nations. Indeed the respect for African-Americans faces an up-hill battle. It is no secret that the world economy has gone global. CEO's with market concerns cannot continue to worry about black demands here at home, and our window of opportunity continues to slide shut.

So, who is to blame? We can divide the culprits into two: the intangible and the tangible. Let me explain. The abstract classification deals with the nameless, faceless problem creators. They are Government, School Systems, Teacher Unions and the like. The virtual impossibility of holding these groups accountable by the common man is obvious. Who do you sue? Who is punished for the failure of students around this county? Where is the outrage by the parents and the African-American community as a whole?

See CEed, Page 7

Parking is a #\$\$%@!%

Jennifer Bringle
Staff Writer

It was the day before my mother's funeral and I was sick-very sick. After spending over an hour in the N.C. State infirmary, giving blood and waiting for lab results, I left with my medicine in hand to return to my hometown. But when I reached my car, I found it immobilized with a metal-spiked boot attached to my tire. Already sick and grieving, I was now stranded and had to call my sister to come pick me up and take me home. This was the day that I realized parking at N.C. State is out of hand.

Every week, thousands of N.C. State students, faculty and staff engage in a treasure hunt of near

epic proportions. They comb parking lots and drive up and down the levels of parking decks at a snail's pace searching for that most elusive of bounties-a decent parking space.

The amount of available parking on N.C. State's campus is meager at best. At a school with 27,474 students on campus and 6,118 total full-time faculty and staff, there are not nearly enough places to accommodate all of the vehicles.

If you want to park in one of the only 12 parking zones on campus, the only way to do it legally is with a parking permit. These permits, which are labeled by letters of the alphabet, are available for purchase from the Transportation Department on

campus. There are 22 different types of these permits, 13 of which are available to faculty and staff while only 11 are available to students.

The 13 permit types available to faculty and staff range in price from \$612 to \$12. The 11 permit types available to students range in price from \$260 to \$25 per semester. These prices are for permits that do not even guarantee you a parking spot, but rather the opportunity to look for one.

For those who are not fortunate enough to be able to secure one of the limited number of these permits, the alternative is parking in one of the three pay lots on campus. These three lots charge

See Parking, Page 7

Njeri's Two Cents



Moesha is us, like it or not

Njeri Frazier Moss
Staff Columnist

My editor and I don't see eye-to-eye. Okay, it's not a major disagreement. It maybe an age thing. But here goes, maybe you can help us out. He HATES "Moesha." I, on the other hand can't wait for Monday. Okay, maybe that is forced enthusiasm. But the fact remains that I like the show. According to Mr. Banwo, the show is full of stereotypes, at our (African-Americans) expense. While I agree that it isn't a perfect show, what is?

He hates the fact that most of the characters have nicknames. Let's see a show of hands. If you have a nickname or know someone who does, raise your hands. Can't see for the nails and fists in the air can you? That's what I thought. I have no scientific, sociological or anthropological evidence to back this up, but our folk like nicknames. Sometimes the nicknames are longer than the given names, but that's just how it happens. This is not a bad thing but we just the funniest of a litany of issues he has with the show. And I am sure he is not alone. However, it speaks to a larger issue.

As African-Americans, we are constantly in search of positive images on television, in film and in music. It would seem that

today, more often than not, we are bombarded with packaged images that "keep it real." Case in point, do you remember "Homeboys from Outer space?" How about "The Diary of Desmond Pfeiffer?" Clearly, these two shows represented the lowest in programming. But on that same note, there is no show that will appease everyone. Even "The Cosby Show" with all of its accolades and acclaim met with criticism.

While "Moesha" is not the finest half-hour on television, it is not the worst. There is a hard-working family with a father who even looks out for neighborhood children. Education is stressed and they don't live in the GHETTO. Yes, some of the plots are a stretch and the kids are just too fly, but they live in L.A. not Apex.

I guess what I'm trying to say is that it's okay to dislike the show if it isn't your cup of tea. But understand that there is no single show that will depict everyone. We need to understand that not all black folks think, dress and act alike. We also need to remember that despite the differences, there are some things that we cherish. Don't be offended when you see sisters "greasing" each other's scalps on television. That's part of our charm-whether we like it or not.

Top Seen and Heard last Spring Break

SPRING BREAK

- 10 ... I wonder whose pants those are hanging from the ceiling fan?
- 9 ... Exactly what is in this punch?
- 8 ... Is Friday night enough time for mama to do my laundry before I leave for the week?
- 7 ... I know that we hooked up last night, but I'm sorry ... what IS your name again?
- 6 ... Dag, I just spent all of the money that I had while I was on break ... now how am I going to eat next week?
- 5 ... Girlfriend? What girlfriend?! (Also: Boyfriend? What boyfriend?)
- 4 ... Now don't she know that she is too big to be wearing a thong in public?
- 3 ... Whose underwear are these in my bed?
- 2 ... Is it Sunday already?
- 1 ... When is Easter break?

Nooby's word of the week

"datrightdere"

Go over to her and get
"datrightdere"