



NUBIAN MESSAGE

Sentinel of the African-American Community

November 21, 2003

Vol. 11 | Combo Edition

Joe Holt recounts desegregating Raleigh

Aniesha Felton
NEWS EDITOR

"I'll die before you go to our schools. You son of a bitch, your nigger son is not getting into these schools."

Backwoods, Ala.? Downhome, Miss.? Nope. It happened right here in Raleigh, N.C.

Joe Holt Jr. and his daughter Deborah Holt spoke to a packed African-American Cultural Center about the first integration effort in Wake County. Holt

and his parents were the first African-American family to try to integrate the schools in Raleigh five years after the May 1954 Brown v. Board ruling.

After many years, innumerable threats, and countless sleepless nights, Holt's case reached the Supreme Court, only to be remanded to local courts in June of 1959. Holt's petition was dismissed.

After a salute and introduction by Dr. José Picart, the vice provost of diversity and African-American affairs and the singing of the "Negro National

Anthem," "Lift Every Voice and Sing" by junior Myesha Williams, Deborah, a television producer, told the audience about the "ah ha" moment she had when she decided to make a documentary of the Holt case.

"It was around Christmastime, and my dad and I were in the laundry room and as he has done on many, and I mean many, occasions, he went through the story. After he finally finished, I started talking about my thesis and how I needed



Ray Bradley • SMA/Technician

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Local civil rights pioneer Joe Holt

Vice Chancellor Anderson to lead diversity initiatives at Texas A&M

Aniesha Felton
NEWS EDITOR

James Anderson, a well respected and influential administrator who has served students at N.C. State for 12 years, will resign from his position on November 18 to become vice president and associate provost for diversity and institutional assessment at Texas A&M University.

"Texas A&M has been courting me for some while now," Anderson said. "I finally allowed myself to be caught."

Anderson, who was hired under chancellor Larry K. Monteith, Marye Ann Fox's predecessor, has been involved in the implementation or development of 11 programs during his tenure, some of which include the Minority Engineering Program, First Year College, University Honors Program, and Assessment Plan for Diversity.

Anderson said it will be hard to leave N.C. State because "it has been very enjoyable," and that he will miss his colleagues and especially the students he had the privilege of getting to know.

"I have worked with so many wonderful African-American leaders, not only in student government, but those organizations affiliated with African-Americans," he said. "The leaders I have had the privilege of knowing were always assertive. That's what I like so much about them. Those black leaders did their homework and knew their stuff; I will always remember them for that," he said.

One of those leaders Anderson mentioned by name was former student body president Michael



courtesy Provost's Office

Vice Chancellor James Anderson

Anthony. Anderson also mentioned that his fondest memories at NCSU were seeing African-American football and basketball players he knew personally graduate.

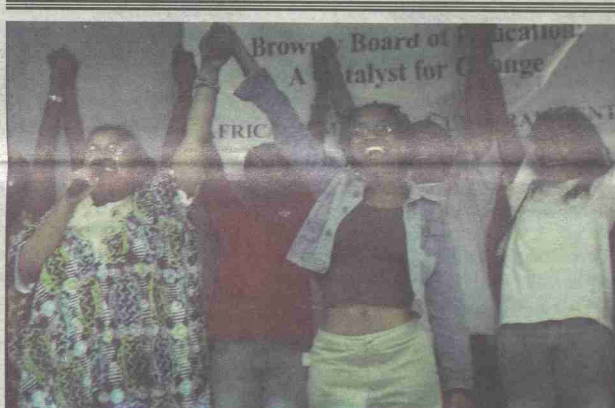
"Those were always some of the best moments. It was so good to see those athletes understand that education is extremely vital and then graduate," he said. "I was always so proud of them," Anderson said.

Two receptions were held for Anderson, one put together by Jo Allen, the associate vice-provost for undergraduate affairs, and the second put together by black faculty.

"I enjoyed myself thoroughly at both of them, I felt very supported," he said, "but there was something different about the one with the black faculty."

"It was more informal, I celebrated both my accomplishments and my struggles and that's one thing that is different, my struggles are shared struggles, all of them could relate," he

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More scenes from Heritage Day and Nappy Luv 4 inside.

Diversity, multiculturalism doomed to fail, speaker says

Aniesha Felton
NEWS EDITOR

"Discussions on diversity and multicultural issues fail because they don't get at the root of the problem," Bill Fletcher said in a lecture Oct. 28.

"Everybody thinks diversity is only about you taste my food and see who I am and I taste your food and I'll understand you. It's not about that, and people need to realize that," he said.

Fletcher, Harvard-educated president of the TransAfrica Forum and cofounder of the Black Radical Congress came to N.C. State Monday to engage in dialogue that ranged from topics about diversity and identifying enemies to unity. Invited to NCSU by campus activist Bryan Proffitt, Fletcher said that programs trying to promote diversity and multiculturalism end up failing.

Fletcher said people believe

diversity issues arise because of misunderstandings between groups, when in fact problems are due to the structure of society. He added that people should not worry so much about "why can't we all just get along," and instead try to understand the friction that exists between the races.

"There are certain patterns that were put in action-conscious efforts to create wedges between the groups," he said. "If we don't deal with these systems that drove people away, then all the talks in the world won't matter a bit," Fletcher said.

Fletcher also said that no one develops unity by talking about it and that when unity is accomplished it won't last for long.

"We can never have solidarity for long periods of time," Fletcher said. "We can be together or have unity for a moment, but struggle will soon

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Chief Charles Moose, D.C. 'Sniper Catcher' talks of manhunt, prosecution



Aniesha Felton
NEWS EDITOR

The man who will always be known as the "D.C. sniper catcher" spoke Wednesday to an audience during the Student Judicial Board and Center for Student Leadership, Ethics, and Public Service's integrity week.

Charles Moose, former Montgomery County, Md. chief of police told the audience that teamwork, wise use of technology, an understanding that the media plays a role in everything, and commitment are ways to maintain "leadership in crisis" and integrity.

Moose said partnership is hard because the world is very competitive, however when he decided to make the decision to call the federal government in for help, it was for the safety of his citizens.

"The toughest moment for me was when I made the decision to write the letter to the federal government asking the case to be [classified] a serial murder case and allowing them to be involved," he said. "I didn't necessarily want to play and work together, but I learned it wasn't about me and my jurisdiction, it was about keeping my citizens safe," he said.

While also staying that people should not be ashamed to ask for help, especially if they need it, he emphasized that people are a greater source of help than technology. "If you are ever in a position, never trade people for technology; there is nothing better than having committed experts."

Moose also noted that in incidences such as the sniper case, people must be honest to the media.

"You must be honest with the media because if you aren't they will find a way to find out the truth, and it won't necessarily be pretty," he said. "Maximum disclosure, minimum delay is all I can say," Moose said.

Another one of Moose's many anecdotes and phrases included "no duty to retreat," this referring to his closing point

on commitment. Moose said people will follow someone if they feel that person really cares and believes in what they are doing. He said he was criticized when he cried on TV, but the citizens were pleased because they knew they had someone who cared.

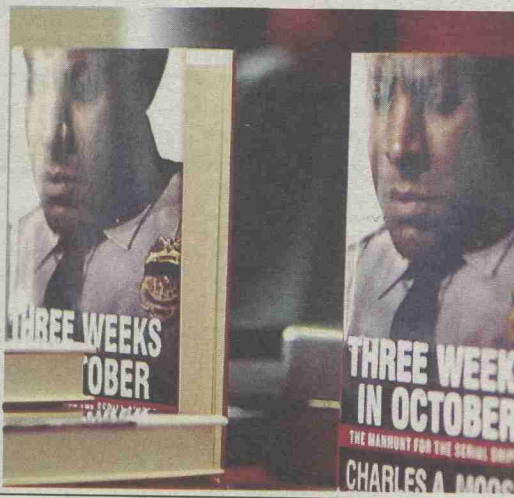
Moose said his driving impetus for catching the snipers the 13-year-old boy who was shot. He challenged the audience to take an oath to ask for help, be smart with technology, be honest with the media and to commitment.

"Take an oath, whether it is private or if you have the guts, in public. Take an oath to these things, and integrity will follow," he said.

Before the floor was opened to questions from students, faculty, and other media, Moose concluded by saying, "I hope your strength will bring strength to others, I hope your faith will bring faith to others, I hope your love will bring love to others and if ever a situation about integrity arises, I hope that when you make a decision, it will be one that you can live with," he said.

When asked by a freshman from Maryland was he happy with where the snipers, John Allen Muhammad and Lee Boyd Malvo, were being prosecuted, Moose said he was okay with the situation, and even though the duo weren't being prosecuted in Maryland, he is happy that they won't be able to kill anymore. He said he was okay with the accused snipers receiving the death penalty.

From that he commented that there



Chief Charles Moose has written a book about his experience.

are too many African American males on death row and that being a black male he will work hard to make sure that the death penalty is being used effectively, especially toward African-Americans.

Moose also commented that when he found out the snipers were black, he wasn't surprised.

"Nothing surprises me anymore—I've been in law enforcement for 28 years now, it's impossible for me to be shocked," he said. "I remember sitting in the barbershop and the brothers would say 'For once they're not blaming us; when they found out, their faces screamed shock,'" he said.

Moose added, "there is no age, race, or gender for a certain type of crime; to put people in a box is wrong, and the sniper case is a great example of that."

Moose, in closing, admitted that his life has been different and that he misses his anonymity, but he is doing fine.

"I'm out promoting my book, but for now I'm living blessed, I'm doing just fine," he said.

WHAT'S GOIN' ON?

wgo@nubian.ncsu.edu

BSB MEETING

The next BSB General Body meeting will be held on Thursday 20 at 7 p.m. in the blue room TSC. This meeting is very important because we will be voting on the proposed Pan African events.

AFRICAN STUD. UNION

There will be an African Student Union meeting Sunday Nov. 23 at 6:30 p.m. in Room 356 of the AACC.

Meeting open to everyone with concerns about Africa.

THANKS FOR HELP

SAAC exec Tiora Jones thanks everyone for their help with SAACs recent clothing drive. The organization collected 20 bags of clothing — over 500 total articles. "Anyone who donated, thank you very much, because YOU made BIG difference," she said.

DONATE FOOD

All this week CHASS-MAS will be going door-to-door collecting can food items to be donated to a family of six (a mother and five kids) for this Thanksgiving Holiday.

Please donate and help make this family's Thanksgiving a memorable one.

NUBIAN MESSAGE

Sentinel of the African-American Community

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Only with the permission of our elders do we proudly produce each edition of the Nubian Message.
Dr. Yosef ben-Yochanan • Dr. John Henry Clark • Dr. Leonard Jeffries • The Black Panther Party • Mumia A. Jamal • Geronimo Pratt • Tony Williamson • Dr. Lawrence Clark • Dr. Augustus McIver Witherspoon • Dr. Wandra P. Hill • Mr. Kyran Anderson • Dr. Lathan Turner • Dr. M. Iyailu Moses • Dokta Toni Thorpe and all those who walk by our side as we continue to make our journey to true consciousness

FUNTUNFUNEFU-DENKYEMFUNEFU

Also known as the siamese crocodiles, this Adinkra symbol depicts a two-headed crocodile sharing a common stomach — a symbol of unity in diversity. It serves as a warning that infighting and tribalism are harmful to all who engage in it.

As a symbol of unity in diversity, democracy, and the oneness of the human family, this symbol represents a desire for oneness despite cultural differences.

Heritage Day honors NCSU history

Aniesha Felton
NEWS EDITOR

"Ago."

"Amae."

A West African call and response meant to draw attention, was heard all day Saturday during the African-American Cultural Center's annual Heritage Day celebration.

Heritage Day, a day celebrating both African and African-American culture, was dedicated this year to Robert E. Clemons and Hardy Liston, the first African-Americans to enroll at N.C. State 50 years ago.

"Liston fits perfectly into our theme of Brown v. Board," said Toni Thorpe, AACC program coordinator. "We would be remiss to ignore our first here at State; it only made sense to honor the one who has opened doors for a lot of African-Americans, especially those who are engineers," she said.

Heritage Day featured mask-making, jewelry, face painting, and storytelling workshops for those under 13 and gospel, modeling, dancing, and stepping workshops for those who were older. Thorpe believed these workshops were important because they each define African culture and they are educational.

"Storytelling, gospel singing, African dance, and fashion are all important aspects of our culture—they are us," she said. "While the children made jewelry, they learned about

bartering in the African marketplace; the mask-making taught the children about the use of the masks in our celebrations; and with the storytelling, they learned about oral historians. This is so important for them to know because this is who they are—this is who and what they come from," she said.

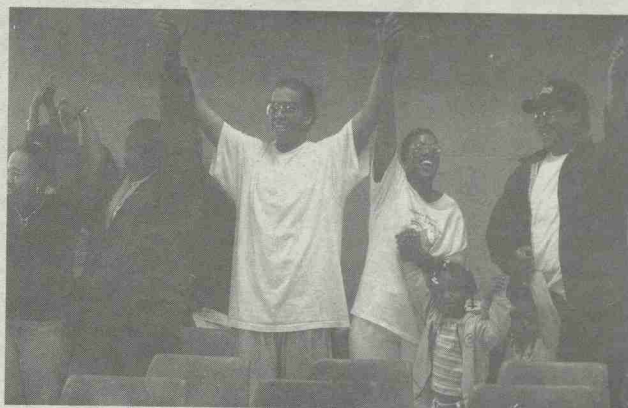
After two hours of workshops and a lunch break, participants in the workshops demonstrated what they learned through performances after the singing of "Lift Ev'ry Voice and Sing," the "negro national anthem."

Stephanie Graham, president of Black Finesse and a senior in textile and apparel management strutted on stage reciting the poem "Phenomenal Model," a retake on Maya Angelou's "Phenomenal Woman."

Graham said modeling and heritage go hand in hand. She also commented that black finesse is not just a phrase saying, "we have always been black and we have always been able to finesse."

With gauzy red and ivory gowns and khaki and white ensembles, members of the troop modeled their wear to Beyoncé's rendition of "You Give Me Fever," while those who participated in the workshop showed off their newly-learned poses and walks.

Beginning with a physical warm-up, the New Horizons Choir and its participants sang, "I Opened My



Participants close Heritage Day with "Harambee!"

Jerry L. Blackmon II • staff

Mouth to the Lord."

After three remixes of the old negro spiritual, both Dance Visions and Delta Sigma Theta, and their participants celebrated African culture through dance; Dance Visions took the audience through dance renditions from the basics of dance to old school to modern dance, and the Deltas stepped.

Devon Doxey, a fourth grader at Youngs Park Elementary in Norfolk, Virginia, found the activities fun.

"I had a lot of fun today, especially when I made my mask," he said. "I liked getting my face painted too," Doxey said.

He said he had also learned about Brown v. Board. His comment:

"separate but equal was wrong."

Graham thought the day went well.

"It was lovely," she said. "Honestly, it was exquisite and very well put together; from the workshops to the performances, it was the best Heritage program I've attended in my years here," she said.

Thorpe was excited that the celebration was successful.

"It is truly a blessing to have the opportunity to serve and educate both the community and the campus," she said. "Our students were excellent, the celebration was excellent. All I can say is Harambee," she said smiling.

First black to enroll at NCSU offers ringing endorsement of sound 'classical' education

Staff Report
NUBIAN MESSAGE

He didn't have to kick the door down to get in, but Hardy Liston's semester here at N.C. State helped open that door even wider for the African-American students who followed in his footsteps.

Dr. Hardy Liston was the first African-American student to enroll at NCSU 50 years ago in 1953.

Liston, a Tennessee native, said he was attracted to NCSU by its engineering program. Because most Tennessee schools were segregated, Tennessee had a plan that allowed black students to attend schools out of state if they could locate one that would offer the coursework they were looking for. The state would pay the difference between the cost of taking that same coursework in a Tennessee

school, and the cost of attending the out of state institution.

"They told us find yourself a school, and we'll pay the difference," he said.

Liston came from a family of self-motivated do-it-yourselfers. His mother was a school teacher, and his father was a dean at Winston Salem State University, a Historically Black College/University (HBCU). His great-grandmother was a slave.

Liston said when he was young, his parents "determined their children would have an opportunity to get a college education," and he himself "decided it would not be a matter of whether, but where and when."

"When I was in your place, it didn't take much money, but not much was a lot back then," he said.

Liston was able to attend NCSU for \$22 per semester plus the cost of books and

supplies.

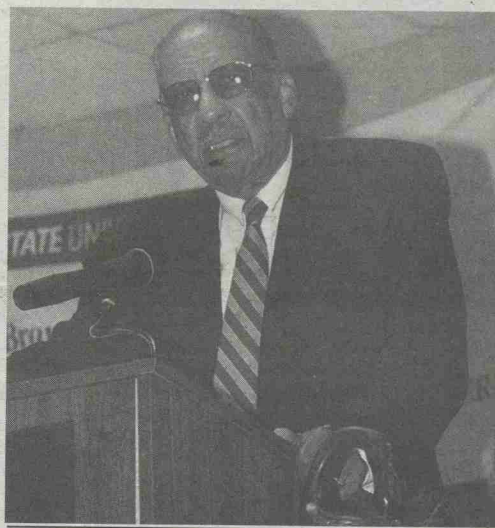
"Your tuition is outrageous, and books cost much too much, but it's still available to you," he said.

Liston had a very busy life while he was attending NCSU. A graduate student, he was also teaching at N.C. A&T in Greensboro, N.C. and commuted from Greensboro to Raleigh twice a week to take classes - all with a wife and child in tow.

"I didn't make many friends on campus because of the commuting," Liston said. He missed out on what he called "the fellowship environment of an on-campus student" because his personal life was so busy.

Liston said there was no general mistreatment of African-Americans on campus because there were only two here at the time he was enrolled. "It was easy to get lost in the large crowd of white students," he said.

Though his professors



Jerry L. Blackmon II • staff

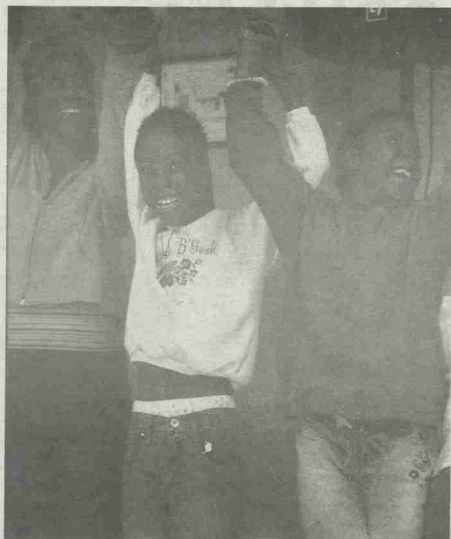
Dr. Hardy Liston, first African-American to attend NCSU.

were cordial and acknowledged the fact that he was here for a reason, Liston said he ultimately had to give up on his graduate studies here because the commute

proved to be too laborious. "I was the wrong guy in the right place," he said.

One of the key questions Liston said students today

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photos by:
Adam Attarian
Jerry L. Blackmon II



2003
Heritage Day
scrapbook

Internship puts students on 'One Accord' with Lord



Aniesha Felton
NEWS EDITOR

"I'm tired of seeing people working at Bojangles after they have graduated from college," said Donyell Bridgrees, Chief Executive Officer of One Accord Gospel Enterprises. "We want to provide students the opportunity to use their skills so that they might build business experience, build a soon-to-be empire, and build the kingdom of God," he said.

OAGE is a young corporation comprised of a gospel label and six businesses. The company has put together an internship program designed to help students enhance their career prospects through participation in diverse, religion-centered activities.

The internship program, which offers positions ranging from accounting, marketing, and sales to graphic design, human resources, and fashion coordinating is open to all majors and all students with a GPA of 2.0 or higher.

"We do not discriminate," said Laila ShahidEl, executive assistant to the CEO and a sophomore in Spanish. "We can't look at trivial things such as major and year in school when you are doing the work of the Lord. If he doesn't look at that, neither should we," she said.

The volunteer-based internship allows students to work on or off campus in their chosen field for as many hours per week as they can manage. The internship also allows students to work in one of six businesses which range from a reality agency to a limo service.

The program, which could possibly help students earn course credit and gain experi-

ence, is seen as a ministry.

"Yes, this is a great opportunity to gain experience in your field, but it's the ministry that keeps me here," said Foncia Caudle, college director of OAGE at N.C. State and sophomore in business management. "While you are being fed knowledge, One Accord makes sure you are spiritually fed as well," she said.

Bridgrees commented that the workplace has an atmosphere of praise and worship and that it is mandatory to have a Bible on your desk at work. He said, "God will always be the focus and our interns will be a ministry in and of themselves because what they do with their skills will ultimately affect or reach out to someone who might not be saved as well as please God," he said.

He also noted that this internship can lead to a career and not just a job.

"There's a career waiting for those who have interned with us," he said. "When our interns graduate we will be right there offering them a piece of our business to work and own," he said.

ShahidEl added that it's more than a career.

"It's also about getting to heaven," she said. "It's about allowing God to use us. He has given us all some kind of skill and we need to use it in the glorifying of him. With One Accord, you do all of that, and then you can possibly become a business owner — you can't beat that," she said.

ShahidEl also emphasized that opportunities and experience are great when students work for OAGE.

"We have a saying that you can roll with us or you can watch us roll; if you don't want to take hold of the networking or entrepreneurial opportunities or build your portfolio, then that's on you,"

she said, "but students are definitely missing out. I have done a lot of things already that I thought I couldn't do. One Accord does that to their interns — they bring out things in you that you never knew you had," she said.

Afrika Rugumamu, a sophomore in computer engineering and new intern of OAGE said that he is interning because of the networking opportunities and the community service. He added that because it is a new company, it is a good place to put his ideas. He concluded by saying no matter what students' skills are, if they put those skills to work with One Accord, their resume will shine.

With a mission to open the minds of the people and 7 p.m. Thursday meetings in 3216 Broughton Hall, OAGE, by way of their internship, aims for students to know their purpose in life by using their skills.

"God has designed a destiny for all of us, and by being in an atmosphere where God is all in all, he can reveal what your purpose is," said Bridges. "You have to know your purpose in life in order to live successfully; we give students a broader view of their destiny because we allow them to use their skills to see if that is what God wants them to do or by working with us some hidden talents and skills may be revealed and these, in fact, may be what God wants them to use to bring him glory," he said.

ShahidEl said that anointing makes a difference in the work place, and anointing is what One Accord has. "What we are building is straight from the belly of God; it would be beneficial for students to take advantage of this opportunity because it is like no other," she said.

Americans at NCSU.

"I want us to continue to rely on one another," he said. "I know you all have classes and jobs, but we need to stay linked up with each other, communicate with each other. If we do this, as well as build each other up, we will be very successful and prosperous," he said.

Diversity misses the point, speaker says

from page 1

appear and break it up," he said.

He noted that the idea of just getting "black folk" united and having one voice isn't going to happen because there will always be struggles and tensions within the groups because such is nature to have these things. He does acknowledge that people need to figure out how to have more unity, but that complete and total unity is unseemly.

Fletcher said complete unity isn't possible because of fundamental differences.

"It's going to be hard for some to understand us because they just have no clue of some of the situations we've endured," said Fletcher. "Your ancestors didn't come over here as slaves, so you can't really relate to me when you say your ancestors left their homes in Europe—the fundamentals are just too different," he said.

While pointing out the fundamental differences between ethnic groups, Fletcher commented that there are differences between his generation and today's generation in that his generation had an identifiable enemy, while today there isn't a specific one.

"What has hindered unity today is that people who say they are for us or even those who look like us are really not for us," he said. "We had Jim Crow laws in our faces — you all have nothing like that."

Fletcher commented that students must be clear about who's "messing" with them because if they don't they'll start fighting themselves.

He also said that change is never about everybody moving in the same direction at the same time, but what is important is that everybody is indeed moving.

"I played playground basketball. I wasn't real good, but I played it to impress the girls. And although I was playing, I wasn't part of the team. But when I made that one bucket, I was a member," Fletcher said in response to how a student can become part of a movement that promotes positive change.

"All you need is one shot and bam, you have just contributed something to the whole. Students need to take that shot if they want to make progress in anything they do," he said.

Lloyd McCarthur, a student in MDS with a concentration in International Studies believes that this dialogue was important because it enabled students to be class conscientious.

"If students don't understand their circumstances, they won't be able to change them," he said. "The necessity for young African-American students to take responsibilities and be leaders is so important. If they lack class-consciousness, they will (unknowingly) help to oppress the people they're supposed to help build up," McCarthur said.

Janine Jackson, a junior in History, found Fletcher as a very enlightened individual.

"His discussion with students was very timely and of particular interest to me," she said. "He shared a very pragmatic solution for young activists that are looking to continue to affect social consciousness and help to eliminate social isms. For me, the take home message was to know who we are and then derive strength from within," Jackson said.

The cast and crew of King Hedley I.I. would like to express our deepest sympathies to Ms. Kenya Ford, costume mistress extraordinaire, in her time of grief.



ANDERSON from page 1

said. "I got honored at both receptions for my leadership, but [black faculty] see my leadership in a different light ... a more 'important for our people' light, and I really appreciate and accept that," he said.

"He's just a great visionary, he's patient, he's a great mentor, he's loyal and trustworthy, and he

did his work so skillfully," said Allen. "We will miss him. He has done some great things for the university, and we won't forget him for that. But what I won't forget about him is that: one, he wasn't always about work, and two: that he always had your best interest for you personally and professionally," she said.

Anderson said he would like to see one thing from African-



African-Americans at NCSU should embrace, cherish heritage

FROM THE DESK OF THE TALENTED TENTH

Nearly a hundred people turned out for the early portion of Heritage Day, but that number had dwindled to a couple dozen by the evening half of the event.

At 6 p.m., there was a lecture by Dr. Hardy Liston, the first African-American to enroll at N.C. State. He spoke about the importance of education and how students should value their education.

Liston and the African-American students who have attended NCSU and are currently students here evoke a proverb of the Asante people of Ghana, West Africa: "I am because we are; because we are, therefore I am." This proverb applies to all of us African-American students at NCSU today.

If Liston had not made that first step to integrate NCSU and challenge those laws that sought to prevent African-Americans from getting an education wherever they saw fit, none of us would be students at this univer-

sity today.

There should not have been any empty chairs at this event. Just as there were African-American students standing against the wall in the Cultural Center's Multipurpose Room for Nappy Luv, more African-Americans need to show love for our culture.

The big picture is not just the concern of being at the second portion of heritage day to hear Liston speak about his experience, it is more of a challenge to all African-Americans to support who we are.

As African-American students, we should form study groups and study more in the African-American Cultural Center library, make it a self-obligation to pick up the Nubian Message, and attend most events that deal with our culture.

Our culture is our heritage and as the reader of this portion, know that "I am because we are; because we are, therefore I am!"

Eight things black males should know

1. There is no such thing as a college thug.

There are times when I have passed by other African-American males on my way to class or walking across the Brickyard and I would say, "What's up?" There have been cases where the Black male would frown up his face as if to be grilling me and than keep walking. Brothers worked hard in high school, had high G.P.A.s and the only offense most brothers got here at N.C. State is a traffic ticket. Some cats would be smoking blunts on the brickyard or walking around my dorm Aventura Ferry drinking, talking loud, and cursing, like that make them tough or something. Skipping classes do not make you thug neither.

2. GPA alone does not measure success.

There are countless African-American male millionaires who graduated college with low GPAs. GPA is just a number based on a student's performance on tests professors make out from textbooks. Keeping God first in all that you do and doing your best in everything you do is what constitutes success,

not just a GPA. A GPA is just a way for administrators to compare students to one another. That all-important GPA will be diminished to nothing more than the number it is after you've started your career out in the real world.

3. If you respect your mother, you would not be trying to be a player.

Probably nine out of 10 brothers on this campus have seen Bill Bellamy's movie "How to be a Player." This is a movie which said mainly two things about Bill Bellamy: 1) He's had a lot of many women, and 2) he has no respect for women. My question to brothers reading this column is: Would you be happy if a man was playing your mother? Of course not. In that case, why try to play the African-American women who will become the mothers of the next generation — our children?

4. 'Growing up' with a single mother is not an excuse to mistreat women.

Society tells us that it takes a father to raise a man. You may be a

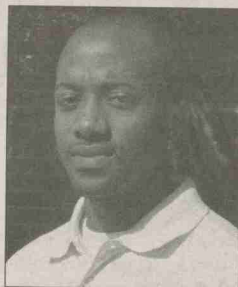
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Your Opinion Counts

AN OCCASIONAL FEATURE GAUGING STUDENT OPINION AT N.C. STATE.

Do you think hip-hop music has changed, if so how?

How are youths being affected by hip-hop music?



Olin Gibson

senior, business management

"It has become more universal. It's starting to reach more into other cultures.

"Positively. Listening to hip-hop music has made me more open. It has also made me critically think about things going on in the world; it has basically helped me grow as a person."

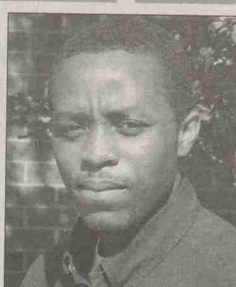


Kara McLaughlin

senior, criminology

"Hip-hop has changed, but change is good. I feel that change is necessary because anything that does not change dies.

"Hip-hop has a negative influence on youth because youth are becoming more materialistic."

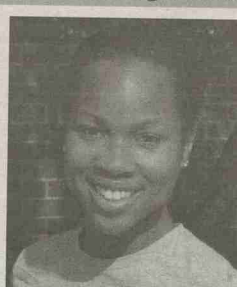


Emmanuel Thompson

senior, art and design

"At one time it was more of an art, now it is more of a cultural fad. I think the game is suffering right now.

"Hip-hop has become more about what you have instead of who you are."

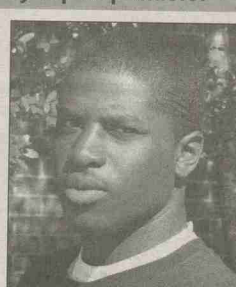


Rowlette Simmons

junior, sociology/psychology

"I do think hip hop has changed. For the most part, rap artists have taken it to a different level.

"Today's artists have not been afraid to take music to the next level which shows that it is okay to go above and beyond as well as outside the norms generally expected or set by society."



Reggie Hall Jr.

senior, business management

"It has changed to being all about business instead of a general love for music.

"I feel youth get into a lot of drugs and violent behavior because of the influence of a lot of rap artists talking about drugs and violent behavior."

Brown v. Board 50 years hence: What have we learned?

Scheduling nightmare KOs editor, film at 11

As we commemorate the fiftieth anniversary of the Brown v. Board of Education decision, this young sister was urged to deep thought. This case led to the end of segregation in public schools in 1954, putting an end to the falsehood of "separate but equal."

While I am thankful for the changes brought about by the Brown decision, I cannot help but wonder if we got more than we bargained for.

Although the children of the black community were given more opportunities to network and prove their equality of talent(s) to their white counterparts, in many situations the facilities of majority white schools were still better maintained than those of majority black institutions. The mere introduction of a few students of varying races into schools that were predominantly one race did not make them equal. It made them pawns of pacifism in a political game that is not necessarily governed in a manner to ensure the success of all students within the system.

Before segregation, our black schools were run more like a family's household than an institution in most cases. The principal knew the students individually and sought to resolve their problems in a manner that taught the students a lesson without endangering their education or hampering their desire to learn.

Teachers were real teachers in those days. We as a people were forced to meet a certain level of excellence because if we did not, we knew that not only



S. Graves
COLUMNIST

would we fail, but there would be an accompanying one-on-one PTA meeting. This nonsense of passing students simply because they are physically talented athletes, or too much of a headache to continue to deal with was not an issue. That same sense of family and support has long since been driven from the hollowed halls of most public schools, and many attribute the shift to the onset of integration.

The youths of today are suffering from yet another mistake of the past - not integration, but a lack of proper planning. According to www.nationalcenter.org/brown "the history of the Fourteenth Amendment is inconclusive as to its intended effect on public education." If the purpose of public education is to provide a certain standard of education to the youths of America, then it would stand to reason that all laws pertaining to education would be written with the specific purpose of furthering the benefits of education.

In theory, this is the goal of the fourteenth amendment, however in actuality that is faced on a daily basis only furthers the presence of such racism. For the most part, teachers are no longer motivated by racial pride, or com-

pelled to bring out the excellence in their children. Many teachers in current times are more concerned with the number of zeroes in their paycheck than with teaching their students how to read, or write a paper, or balance a checkbook.

So what can be done? Many of us constantly sit on the seat of do nothing with the mindset that one person cannot change anything, but this is not true. It only took one woman to get prayer taken out of schools, and the accomplishments of Martin Luther King, Jr. are self-evident.

I challenge each of you, if you see my point as a valid one: make a difference. Write your congressmen until the funding issues are changed, or start a tutorial program to make sure that our black youths grow into young black leaders. Before you can lead, you first have to have followed someone or something worth following, thereby giving you a solid foundation upon which to build. Either way, some kind of a change is necessary, and it is up to us to make the noise that will bring about that change.

The history of the Fourteenth Amendment is inconclusive as to its intended effect on public education.

Segregation of children in public schools solely on the basis of race deprives children of the minority group of equal educational opportunities, even though the physical facilities and other "tangible" factors may be equal.



Jerry L. Blackmon II
NEARING DEATH

I wouldn't call it a life or death decision, but a choice had to be made.

Nubian, or "King Hedley II."

I don't think it should have ever come down to this, but I was not aware that I would be "volunteering" for a major role in one of renowned playwright August Wilson's most challenging productions.

Of course I started out the semester with the best of intentions. I knew that I would be running the Nubian this semester and that therein would lie extraordinary demands on my time. I was okay with that, because I had done it before. And true to form, because we have neither a copydesk chief on staff nor a graphic designer, all of that responsibility fell to me because no one else on staff can do both at the same time as well as I can.

My 40-hour Wednesdays and Thursdays began early into the semester, compounded by the unfortunate fact that Nubian didn't have a full cadre of editors. At first this wasn't a big deal because we had a decent-sized stockpile of publishable material. News, however, gets dated fast and the quality of the paper declines if the front page is full of old, irrelevant news that has already been covered to death in competing media.

So I had to take on the role of news editor for a time, and split my time and attention between covering stories, coordinating coverage in other sections, editing each of the other stories word by word, and designing the paper for submission to the printers.

Lurking beneath the seemingly smooth, calm façade was Hedley.

The director had herself asked me to take on the role of "Stool Pigeon" when the person who had been cast in that role was unable to continue with the production. I was honored, of course, but also extremely skittish because after having been party to five of her productions, I knew how hellish practice and preparation for the role would be.

We struck a deal that would allow me to take Wednesdays off all the way up through two weeks before the play was to open, after which time my responsibilities outside the play would officially become "a personal problem" — her way of saying I needed to adopt Black Repertory Theatre's mantra:

MARE see page 16

The rap game done changed, and it aint gettin' better

At a "Hip Hop and Social Change" conference held in Chicago, rapper Mos Def commented "hip hop, at its best, is empowering and imaginative, and its worst reactionary and lazy."

Hip hop today is at its worst. The only time rappers today react is at each other when they are so-called battling. I view so-called beef between rappers such as 50 Cent and Ja Rule as nonsense and embarrassing to the black community. These two talented rappers need to put the childishness aside and talk about real life issues, and strive to create change.

When rappers Biggie and Tupac Shakur died, so did hip hop. Biggie and Tupac Shakur both rapped about the struggle of going from having nothing to having something, the importance of the family unit in their lives, spirituality, and the trials of life.

Too many rappers today waste time bragging about their houses, cars, and women. All of this talk is very old and in no way, shape, or



J. Brunson
OPINION EDITOR

form bettering the African-American community.

Mos Def said "hip hop gives people a sense of empowerment and imagination." I can see how a lot of African-American rap artists are using their imagination to think that being rich means being freed from the problems all African-Americans face, but there are too few rap artists actually striving for positive things which empower the African-American community. Rappers are quick to sell out their culture to sell records. Rap artists are giving people only half of what hip hop really is. Racial Profiling, Affirmative Action, reparations, and

the AIDS epidemic hitting African-American populations hard, are only a few issues African-Americans are facing as a whole. You don't hear about any of this in the community's music.

There is one thought with three key words rappers should remember as keys to empowerment in hip hop: their voices can be used to influence positive change for African-American youth in the community.

Mark Payne of the Chicago Hip Hop Political Action Committee told the Nation Of Islam's newspaper "The Final Call" that "hip hop is a tool for change that must be utilized to reach young people." As an example he used the music of Kirk Franklin, who uses rap to bring young people to gospel music. Payne said "If you are turned to Christ because of Kirk Franklin, then that's positive change."

Whether rappers believe it or not, they all are teachers to our youth. According to a National Use-Anti Drug Campaign, "teenagers are major con-

sumers of Entertainment Media and African-American youth watch television over four hours per day."

It's easy to understand how African-American youth are so easily influenced by rappers and the entertainment industry when they're spending so much time in front of the TV. Youths get their ideas about what the latest slang or style of clothes is from the TV, and rappers to them are role models to emulate.

Oscar Lester aka "Triple Black" said at the conference "Teachers spend more time with kids than their parents do, so if our children don't learn from the way we teach them, then our responsibility is to change the way we teach. Teachers must incorporate elements of hip hop where they are." When young people watch TV or listen to the radio, they're going to be influenced either positively or negatively. It is up to our rappers

GAME see page 17

Missing the point, society tries to knock the 'Boondocks'

In last Sunday's "News and Observer," Mark Jurkowitz wrote, "in an unprecedented move that angered readers and generated industry criticism, the Washington Post recently killed an entire week of The Boondocks comic strip. The 'Chicago Tribune' killed a 'Boondocks' strip that lampooned Mr. Bush's bring 'em on' message to anti-U.S. fighters in Iraq."

The Boondocks' creator and cartoonist, Aaron McGruder, is black.

It seems whenever African-Americans address issues intelligently or disagree with something in which whites are predominately in control, it becomes a problem or issue of debate.

In the book "Say it Loud," McLean commented "Early comic strips tended to present more derogatory images of minorities, but recent strips reflect a more representative and sophisticated look at society and its cultural/political practices." Michael J. Larkin, global deputy managing editor for news operations said "Comics have been political almost going back to their origins." There is a problem now because a comic strip like Boondocks is reversing these old stereotypes of African-Americans. It does not surprise me to look and see the Boondocks unprinted for a week in the "News and Observer" because white mainstream society cannot deal with an intelligent African-American youth addressing race and politics on an intellectual level.

"I only want to represent the truth, inspire thought, and make people laugh. I feel it is my right and responsibility to be self-critical of the black community," McGruder said in a statement on his website.

"Say it Loud" makes three points I believe are especially relevant about why the Boondocks comic strip has become controversial: society's personal connection to the Boondocks, the strip breaks down or reinforces stereotypes, and the Boondocks serves as cultural anthropological and political voice.

There are two groups of African-Americans in society: the majority, African-Americans who don't say anything about race being a problem; and the minority who understand that race is an issue and are willing to voice their concerns.

African-Americans deal with racism every day. McGruder is addressing the thoughts of white and black people in society, and that is why his comic strip has a polarized readership. This is the second point of the Boondocks breaking down, or reinforcing stereotypes. Those who agree with McGruder are going to say that the comic strip is



J. Brunson
OPINION EDITOR

breaking down stereotypes of African-Americans, and those who disagree will say the strip is reinforcing stereotypes.

The Boondocks is a political voice. This comic strip is political because it addresses race. The "Chicago Tribune" deciding to kill the Boondocks just because McGruder's dared voice dissent about Mr. Bush and the war with Iraq is at odds with the right to free speech guaranteed us by the constitution.

Most comic strips are intended to be political. There are comic strips that tackle sexual orientation head on, but a comic strip that talks about race is too political? Too political for the Washington Post?

The first amendment protects our right to practice whatever religion we so choose, and to speak our minds free from government interference. The Supreme Court has ruled that the government may prohibit some speech that may cause a breach of the peace or cause violence, but it has not curtailed the right of individuals to express themselves through publication and dissemination. The Boondocks comic strip does not provoke violence in any way, so why then are the Chicago Tribune and the Washington Post effectively censoring Boondocks?

Because it's telling the truth about race.

This comic strip is bringing the truth about race to light in public forums for everyone to see. Comic strips have power, and if they did not, both of these newspapers would not be declining to run the "Boondocks" comic strip. This is a comic strip that highlights the different mindsets of white and black people. This comic strip is one which educates people about racial matters in regard to the black and the white communities.

Back during the Vietnam War there were white-only comic strips, and some of these comic strips degraded African-Americans.

Watch out America.

Times have changed, and so have comic strips. The Boondocks is a comic strip which will address the African-American perspective and race as people actually live it.

No need to be alarmed, we've been living in this "alternate" reality since the end of the Civil War.

Debunking myths about black athletes



Deandra Duggins
COLUMNIST

Athletes in general face adversities regarding the stereotypes that follow them, especially African American athletes. Too often, the media depicts black athletes in a negative manner, spoiling the future of their success. Here are a few of those myths.

1. BLACK MALE ATHLETES ARE OUT OF CONTROL OR VIOLENT.

This is one of the stereotypes that plague NFL and NBA players, mainly because of the faces seen in the media recently. Kobe Bryant. Because of one mistake, he is put in the realm of negativity that plagues the NBA; fitting right into the stereotype and giving those who manifest these myths, all the more reason to do so. The thug mentality will not cease when you have incidents like Latrell Sprewell choking his coach, or O.J. Simpson standing trial for murder, or Damon Stoudamire (and MANY others) getting busted for marijuana possession.

But not all athletes live life on the wild side — many of them are the honest, upright people they appear to be on TV, like David Robinson, formerly of the San Antonio Spurs. An article in the magazine "Black Commentator" discusses how Babe Ruth and Mickey Mantle were both known drinkers and Babe Ruth was a womanizer and often violated team rules, however their images were not nearly as tainted and they remain at

the highest pillars for sports figures. The truth is, athletes are placed on a pedestal, in the mind of the public, and not afforded the luxury of a mistake. But black athletes are seemingly put on a pedestal where any mistakes they make are detrimental to their future.

2. BLACK ATHLETES ARE "DUMB JOCKS."

Many people believe black athletes made it into college solely on the basis of their physical talents. Sure a school wants the athlete to succeed at his/her given sport, but it is also important for athletes to succeed in academics.

Athletes have a lot of pressure to excel in school because they have to meet GPA and scholarship requirements. According to a study released by the NCAA in September, the graduation rate for black Division I athletes is 62 percent, and they are more likely to graduate than non-athletes.

How about that!

The graduation rate for black basketball players has increased 10 points from 28 percent to 38 percent, and although this is still relatively low, it is still an increase — we are making strides.

Black female athletes graduate at a rate of 62 percent, and this could be due to the fact that the criteria for entering professional sports are different from that of the men. For example, the WNBA requires that an athlete have college experience — there is no

MYTHS see page 14

Where are our female representatives?



Sonya Turner
COLUMNIST

gender disparities in government, the history of women in government has been a very short, recent one.

No woman had been nominated for either president or vice president until Jul. 12, 1984 when Democratic Presidential Nominee Walter Mondale chose Geraldine Ferraro as his running mate.

Since the presidential cabinet was established in 1789, there have been only 29 females among the 498 people who have served. Bush currently has five: Elaine Chao, secretary of labor; Gale Norton, secretary of the interior; Condoleezza Rice, National Security Advisor; Ann Veneman, secretary of agriculture; and Christine Todd Whitman, head of the Environmental Protection Agency. These are the only females in the executive branch.

In the legislative branch, 11,695 people have served in Congress — 9,824 in the U.S. House of Representatives, and 1,242 in the U.S. Senate. 630 have served in both

November 5, Mr. Bush signed legislation that banned a certain type of abortion. This damage was done before roughly 400 cheering lawmakers and abortion opponents at a federal building named for Ronald Reagan.

What is interesting about this event is that there were no women present on the panel surrounding Bush while the bill was being signed. Interesting. This was a law that will affect every woman in the country, and yet a panel of men was standing with Bush while the bill was being signed into law.

Where are the women of our government? The voices of women in government have been shown throughout history to make a difference in our society — especially in areas that affect women and families directly.

According to Gender Gap, a special interest group that keeps track of

WOMEN see page 14

SAAC honors, uplifts black men

Aniesha Felton
NEWS EDITOR

"So men, what would you like to see in a woman," asked Portia Overton, a junior in biochemistry. "For her to cook," a male replied.

The Society of African American Culture (SAAC) hosted "Black Brothas: A Salute to African American Males" in Witherspoon.

The event's purpose was to let black males know they are appreciated.

"Being in SAAC for three years, I have never seen black men be celebrated, so I decided we should do something that would let them know that they are very important to us and our community," said Ashley Washington, a senior in microbiology.

The three speakers, Tony Caravano, student body president, Adrian Wright, owner of Wright Way Marketing, and Steve Bowden, a father of two, all represent the essentials to a good black community, according to Washington.

"Leadership, entrepreneurship, and being a father are very important roles in the black community," she said. "I thought that having these people with these specific roles could touch at least one person," said Washington.

Wright, a 24 year old who owns four companies said students are the determiners of their success.

"The only person who determines where you go is you," Wright said. "You decide where and how far you want to go, especially in entre-

preneurship and in life," he said.

Wright commented that all of his businesses and accomplishments started in his head when he was 21. He also noted that education is crucial to have, saying "nobody can take your education or knowledge away; it is a powerful tool, so make sure, at all costs, you get it."

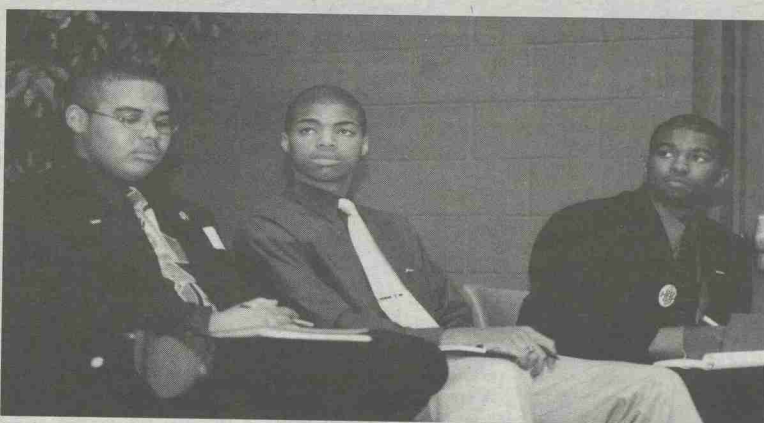
Wright said that some things people need to always do are love God, for he is their provider and strength; love themselves, and love the field they're in because "money always follows what you love."

Caravano emphasized helping one another, being a role model, and being a leader on campus and in the community.

"We need to help each other out as best as we can," he said. "We also need to be role models to the younger students because it lets them see a black man that is intelligent, responsible, and carries himself in a respectable manner," he said.

Caravano added that seeing men like these could inspire other men to be better men themselves.

Caravano advocated that men should also become leaders because it will show the positive aspects of black men and give them the opportunity to have their voices



Former Presidents Michael Anthony (l), Harold Pettigrew (r) and Senate President Conen Morgan.

heard.

Bowden, an attorney for 24 years, said that leadership is also important in the black family.

"You need to be a leader among the family. This means taking chances, leading by example, and being the provider," he said. "If your wife brings home the deer, that's not right. If you have to work two jobs to support your family, shut up and just do it," he said.

Bowden encouraged the men to uplift one another. He said that it is important to help your brother and to use your blessings to bless others.

Bowden also told them that in order to be good men they must be able to persevere, saying "you will go through some tough experiences and you won't be able to throw up your hands and run, you'll have to brave through it, but at the end of the

day, you'll be better for it."

He also said that being a father requires hard work and that no matter how hard, a good father will do everything in his power to make sure his children and wife's needs are met financially and emotionally.

C. J. Solomon, a senior in technology education, thought this program was necessary.

"Sometimes you need programs like these to uplift men," he said. "It seems that women get more of these type programs, but it is good sometimes to acknowledge and uplift the good black man because we truly won't be anything if we don't feel we are supported by our women or community," he said.

20 pages that's a first.
response@nu.edu, sma.ncsu.edu

Eight things black males should know

from page 6

male who never had a father, but you are here in college and still a man. The fact that you are a young black male in college is because of the hard work and inspiration your mother instilled into you as values which carried you on, to college. Knowing that your mother sacrificed a lot to make sure you were able to go to college, and committed herself to you and your plans should make you commit yourself to the woman you may date as a representation of how your mother treated you.

5. Wearing a Jesus piece or charm does not make you spiritual.

I know that this is something we all have heard over and over again, but it must be addressed once again. Black males, especially rappers, are walking around in videos with half naked women and wearing a Jesus piece on their necks just to show off the diamonds that Jesus' head can hold. I was looking in December 2003's edition of Slam magazine and on a poster page, I saw one of the members of "Clipse" with a Jesus piece and a cross on his neck and

beside this page showed rapper 50 Cent with a cross on his neck. These same rappers "god fearing" rappers are wearing crosses one minute and talking about the many women they sleep with and "bang bang, shoot em up" the next. Brothers are imitating these rappers, acting like God is just a charm you can wear on your neck. Don't wear the symbols just to look spiritual, be about it and live that way too.

6. Good women do exist.

If you are in Puff Daddy and Loo's category and "You need a girl," understand that there are good women out there. There are Godly, educated, independent, and focused sisters doing their thing. The issue is, most of us brothers have to get our stuff together so that we can handle a woman with all of these qualities. Understand first brothers that you are not going to find a good woman in a bad environment. You cannot be in a strip club talking about you looking for a wife. You cannot find a rainbow fish in a swamp.

7. Stop blaming everyone but

yourself.

I am tired of brothers saying: the white man this, or my father left me so that ... Ok, me being an African-American male, I understand your point and feel your pain, but if you claim to be a man, start acting like it for a change. Taking time sitting around blaming people means you are not busy doing anything for yourself. Build on your struggles as an African-American male and take those struggles, turn them to energy to succeed in everything you do!

8. Stay up!

According to a recently released Justice Department report, one out of every three African-American males in the United States can be expected to spend some time behind bars during their lifetime. As young black men in college, it is crucial that we all do our best, get that job, and be embodiments of the meaning of the Sankofa symbol: look back to our past, which is our community. Let's not just think about working at businesses, but let's think about owning businesses. We all should be

focused on launching our own businesses and becoming economically self-sufficient. God made us the head and not the tail; as a people, we have been the tail for too long in society to accept that position. We being African-American men in college is a start for us all as men to rise up and begin our own businesses. This step shows the young generation of young African-American boys that I can go to college be somebody and make my mark in society. All African-American brothers reading this column be encouraged and remember that we are all strong black men in society, striving to not only change our communities, but change the globe as well!



10 MIND, BODY & SOUL

November 21, 2003 • Nubian Message

Racial background, wealth influence cancer risk

Melissa McLean
STAFF WRITER

Black women with breast cancer are 67 percent more likely to die from the disease than their white counterparts.

Black women are younger when they are diagnosed and are more likely diagnosed at later stages of the disease than white women.

Why is there such a drastic difference for each race in the diagnosis and associated deaths from breast cancer? Researchers suggest that breast cancer education and screening among African-American women should be increased.

According to the American Cancer Society, there are cultural and socioeconomic factors that cause African-American women to have less access to the screening which aids in early detection and subsequent treatment of breast cancer.

In the United States, racial minorities are typically of lower socioeconomic status. Factors such as lack of private health insurance, lack of transportation, limited

access to health care, and low income may keep African-American women from being diagnosed and treated early.

Researchers also suggest that African-American women are not as likely to report signs or symptoms of the disease or seek mammograms from their health-care providers, and are more likely to miss health care appointments even after diagnosis.

Screening tests such as regular mammograms are used to detect cancer at stages when it is often most curable. Early detection can even prevent some cancers from occurring by allowing doctors an opportunity to identify and remove pre-cancerous lesions.

In 1987, only 29 percent of African-American women aged 40 or older reported they sought regular mammography screenings between the years 1985 and 1987. In 2000, the proportion of African-American women aged 40 or older who reported receiving a mammogram within the past year had increased to

Use of Cancer Screening Examinations in the United States 2000&2001

		Black	White
Breast Cancer	Mammogram ⁽¹⁾	66.7%	62.9%
	Clinical Breast Exam (CBE) ⁽²⁾	69.9	68.8
	Mammogram & CBE ⁽³⁾	54.8	56.0
Cervical Cancer	Pap test ⁽⁴⁾	88.8	87.2
Colon & Rectum	Fecal occult blood test ⁽⁵⁾	21.6	24.1
	Flexible sigmoidoscopy or colonoscopy ⁽⁶⁾	35.3	39.2
Prostate	Prostate-specific antigen (PSA) test ⁽⁷⁾	57.6	58.2
	Digital rectal exam ⁽⁸⁾	49.5	57.4

For women aged 40 and older: 1. A mammogram within the past year for women 40 year, 2. A clinical breast exam within the past year, 3. Both a mammogram and a clinical breast exam within the past year. 4. A pap test within the past three years for women 18 and older. 5. A fecal occult blood test using a home kit within the past year for adults 50 and older. 6. A flexible sigmoidoscopy or colonoscopy within the past five years for adults 50 and older. 7. A PSA test within the past year for men 50 and older. 8. A DRE within the past year for men 50 and older.

source: American Cancer Society

66.7 percent.

So why aren't African-American women screened more often? Researchers speculate that limited education about breast cancer, limited access to medical care, and guarded trust in the health care system are the most common among African-American women.

In 2001, the American Cancer Society funded a study to examine whether diet and lifestyle changes might help decrease the risk of breast cancer for African-American women aged 25-

45.

The study said that because there is such scant knowledge about the biology of breast cancer in association with the genetics of African-American women, data generated from studies on white females may not be helpful in diagnosing African-American women.

The study said limited participation of African-American women in clinical trials was the chief contributor to this paucity of data. Troublingly, the study said lack of African-American rep-

resentation could be attributable to how minority patients are perceived by their doctors. In some cases, it said, being a minority is somehow equated with being indigent, which in turn makes the patients distrust the system for fear of being stereotyped or profiled. Their experiences are then taken back to the community where incorrect and biased information is spread.

Researchers suggested doctors change their

RISK see page 19

Obesity puts blacks at higher cancer risk

A. Michelle McLean
MBS EDITOR

In the United States, obesity is at an all-time high among minority women. In fact, about 50 percent of African-American women are considered obese.

Obesity has been linked to a number of serious health problems and conditions such as heart disease, high blood pressure, and diabetes. It has also been associated with various types of cancers involving the uterus, gallbladder, cervix, ovaries, and kidneys.

According to a 1999 study by the Lewin Group, a well-regarded health economics consulting firm, healthcare for obese adults totaled to an estimated \$102.2 billion per year in 1999. Breast cancer accounts for 21 percent of that cost at an estimated \$12.3 billion per year.

In other studies, the Lewin Group, in partnership with the American Obesity Association, confirmed a direct association

between increased body mass index and increased chances and occurrences of "co-morbid" health conditions. Co-morbid health conditions involve two serious conditions, both of which could result in death. Someone having a BMI of 30 or greater is considered obese. Currently, over 40 million Americans are considered obese and the numbers are steadily rising.

Forty-two percent of diagnosed breast and colon cancers occur in obese individuals. Studies have revealed that this is because obese women accumulate xenestrogens in the excessive numbers of fat cells that are stored in their bodies. Xenestrogens are damaging oestrogen compounds that result from environmental pollution. Overweight, post-menopausal women who have higher levels of estrogen and testosterone, moreover, have double the risk of breast cancer.

Being obese not only increases the risk of developing

the disease, it also strengthens the chances of the disease being fatal because excessive fat hinders detection. Researchers have found that women, post-menopausal women in particular, who are only 44 pounds overweight double their risk of developing breast cancer. Additionally, obese women are more likely to detect breast cancer at a later and less treatable stage, resulting in lower survival rates.

In achieving cancer prevention, diet and lifestyle play critical roles. Dietary habits integral to this prevention include reducing caloric intake, including a 20 percent decrease of fat calories. Studies recommend eating more fiber as well. An increase of about 25-35 grams per day by eating foods rich in fiber such as fruits, vegetables, and grains should be sufficient to aid in lowering risk. A change in eating habits should not only assist in reducing breast cancer risk, but other life threatening diseases as well.

Body Mass Index for Adults

Height	Overweight	Obese
6'4	205	246
6'3	200	240
6'2	194	233
6'1	189	227
6'0	184	221
5'11	179	215
5'10	174	207
5'9	169	203
5'8	164	197
5'7	159	191
5'6	155	186
5'5	150	180
5'4	145	174
5'3	141	169
5'2	136	164
5'1	132	158
5'0	128	153
4'11	124	148
4'10	119	143

source: American Cancer Society

Blacks less likely to survive cancer than whites



A. Michelle McLean

MBS EDITOR

According to the American Cancer Society, African-Americans are less likely than whites to survive cancer.

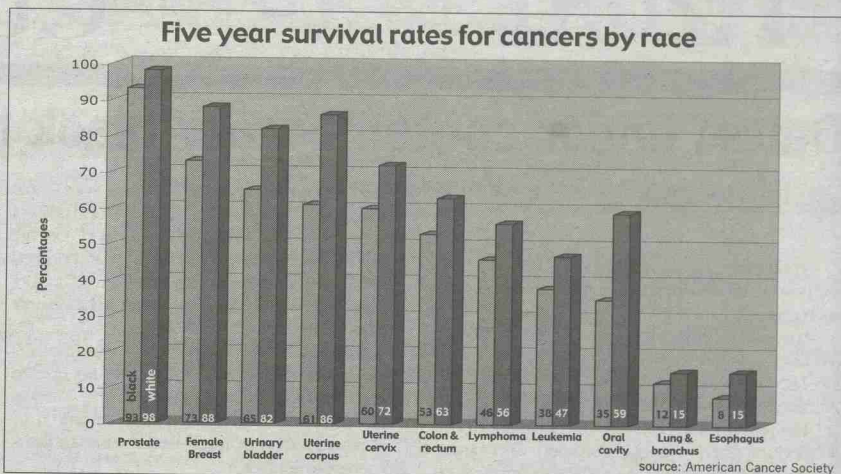
The five-year survival rate for breast cancer among African-American women is 73 percent, compared to the 88 percent survival rate in whites. African-American women, moreover, are twice as likely to die from breast cancer than their white counterparts.

Aside from the most obvious differences between the two — higher poverty rates, lack of medical insurance, limited access to healthcare and treatment and the resulting typicality of late diagnoses, researchers have found that the racial distinctions found in breast cancer survival rates go beyond inequalities in healthcare access. A longitudinal study begun in 1980 by the Department of Defense's healthcare system, has revealed that some race-related differences are partially responsible for the racial disparity in breast cancer survival. Such factors may include a prevalence of obesity among African-American women, and tumor biology. In addition to these factors, behavioral and environmental aspects play substantial roles as well.

There are currently no known ways of preventing or avoiding breast cancer. It is possible, however, to counter those risk factors and minimize the chances of developing breast cancer. It is important that all women be aware of and take preventive measures against the various factors that studies suggest increase one's risk for developing the cancer.

Those with a family history of breast cancer who may have inherited a mutated BRCA — a gene known to heighten one's risk of developing breast cancer — should definitely consider genetic counseling in order to proceed with any of the various gene therapy precautionary measures. Both BRCA1 and BRCA2 genes are sure components found in both breast and ovarian cancer.

One method for reducing the risk for breast cancer includes the use Tamoxifen and Raloxifene,



drugs important in blocking the effects that estrogen has on breast tissue. Both drugs are known for reducing breast cancer risk in the treatment for advanced stages of breast cancer. According to ACS, 49 percent fewer breast cancer cases occurred in women who had taken Tamoxifen over a five-year period that those who did not take it at all. Along with Tamoxifen, Raloxifene, known for preventing osteoporosis, is still being studied to see whether it will be a promising drug in the fight against the cancer.

Unfortunately, Tamoxifen increases one's risk of other serious conditions such as blood clots in veins and in the lungs, stroke, and endometrial or uterine cancer.

The National Cancer Institute (NCI) says that some hormones produced by the ovaries seem to strengthen the risk for the occurrence of breast cancer. Removing one or both ovaries diminishes this risk. Hormone Replacement Therapy and oral contraceptives, moreover, are linked to a higher risk of developing cancer as well.

A more drastic step one can take in decreasing breast cancer risk entails preventive or prophylactic mastectomy. This procedure involves removing

both breasts to reduce cancer risk for the small number of women who are at extreme risk for breast cancer. This small number includes those who are genetically predisposed, women who have had breast cancer before, or any woman whose biopsy results reveal Lobular Carcinoma In Situ.

Even breast removal surgery is not 100 percent effective. It is possible, for example, for breast cancer to develop from cells and tissue left behind following surgery. The incidence of this taking place is rare, but likely. Getting a second opinion is highly encouraged before taking such a vital step.

In addition to the medicinal and surgical ways of prevention, your breast cancer risk may be reduced simply by maintaining a healthy diet and lifestyle. NCI researchers continue to perform studies that indicate eating a low calorie diet that includes low fat intake has beneficial effects on lowering breast cancer risk. Such a diet would involve lots of fiber as well as fruits and vegetables. Exercise is also major component in reducing hormone levels in young women.

Does stress increase cancer risk?



Melissa R. McLean

MBS EDITOR

Current scientific evidence suggests that genetics and the environment are two of the primary determinants of breast cancer, but many breast cancer survivors believe that stress was a main cause of their disease.

Believing that stress is indeed a factor in the onset or recurrence of breast cancer can have positive and negative effects on patients and survivors. This belief can help them make better life choices and make lifestyle changes that may reduce stress. Holding on to this belief, however, can lead patients to assume too much responsibility for the disease. The patient or survivor could end up blaming herself for developing a disease that could have been caused by so many other factors.

The University Health Network in Toronto, Canada conducted a study of 400 breast cancer survivors who had been free of the disease for an

average of nine years. Forty-two percent of these survivors said that stress was one of the main causes of their cancer. Only 27 percent felt genetics were a cause. Twenty-six percent said that the environment played a role, while 24 percent attributed hormones. Sixteen percent felt diet was a factor as well.

Researchers in this study explain that many women try to find explanations for the disease because the cause is unknown. They want to try to understand why they have the disease and are trying to come up with answers.

The British Medical Journal published a paper describing a study that provides reasons why stress should not be considered a risk factor for breast cancer.

In the article, "Stressful life experiences and risk of relapse of breast cancer: observational cohort study," researchers found that the risk of recurrence of breast cancer was not increased in women who had had one or more severely stressful life experiences in the year before diag-

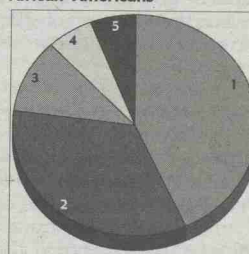
nosis compared with women who did not."

They also found that "women who had had one or more severely stressful life experiences in the five years after diagnosis had a lower risk of recurrence than those who did not." Of the 202 women studied (91 percent of the women approached), 171 provided "completed interview data either up to five years after diagnosis or to recurrence. The overall five-year relapse-free survival was 76 percent."

The relationship between stress and cancer progression has been investigated in several studies, but provides conflicting data. "Three out of five case-control studies found an increased risk of recurrence among women with stressful life experience, whereas two found no risk." Conflicting data or results may be attributed to differences in methodology and/or case-control of the study.

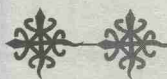
It is known that chronic stress is a risk factor for conditions such as depression and heart disease. However, stress's role in the onset or progression of cancer is not yet clear.

Leading causes of death among African-Americans



source: American Cancer Society

The belief held by breast cancer patients and survivors that stress is factor may help them to cope with the disease and make necessary life changes such as diet and exercise to reduce chances of recurrence. But researchers and other professionals in the medical community are trying to promote the reality that stress does not increase the risk of breast cancer diagnosis in Neither patients nor its recurrence in survivors.



November 21, 2003 • Nubian Message

Deltas honor contemporary black historical women



Davin Van Eyken
CULTURE EDITOR

Though frequently unheralded, black women are power players in the upper echelons of political and corporate America.

"The sad thing about it is that all we hear about are black women who were civil rights activists in the 1800s," Shonda Tabb, a senior in history and Africana Studies said. The focus of her presentation at Delta Sigma Theta Sorority's "celebration of womanhood" program was black women who have, more recently than the post-Civil War reconstruction period, made contributions to society.

"It's important to educate people on campus about leaders who are black women," Tabb said.

She started the program by asking audience members to name three famous black women. There were stipulations. These women could not be any who are discussed in black history class, and none of the women named could be entertainers.

A few audience members were able to name black female leaders who are not as well known. Most of the audience was stumped.

Tabb went through a powerpoint presentation that listed black women and their accomplishments.

Shirley Caesar Williams was a famous gospel singer noted for performing for President Jimmy Carter on one occasion. She is hailed in the black community as one of its most respected and frequently emulated gospel artists.

Mary Church Terrence was a women's suffrage activist who helped push anti-discrimination laws through Congress.

Carol Moseley Brown is currently running for

president. She has served as a senator from Illinois and a U.S. ambassador. She taught law and political science at Morris Brown College and DePaul University, and has received over three hundred awards for achievements in public interests including the attorney generals Special Achievement Award.

Unita Blackwell, of Mississippi, was the first black woman in the United States to be elected mayor. She was also president of the National Congress of Black Mayors for a period of time.

Barbara Jordan, of Texas, became the first black woman state senator.

Constance Baker Motley served as the first black federal judge.

Shirley Chisholm ran for president as a democrat in 1972. She was the first African-American woman elected to Congress.

Marian Wright Elderman was the first black woman admitted to the bar in Mississippi, and was instrumental to increasing blacks' influence within the democratic party there.

Fannie Lou Hamer formed the "Mississippi Freedom Democratic Party" in 1964. The group championed human rights for African-Americans. When she was not allowed into the Democratic Presidential Convention in Atlantic City, N.J., she sang "This Little Light of Mine" until they let her in, where she challenged the right of the all-white Mississippi delegation to represent that state because blacks were not allowed to vote.

Vashti Murphy McKenzie was the first black woman to be a church bishop, in the African Methodist Episcopal (AME) denomination.

Dorothy Height is the founder of the National African-American Family Reunion. She also com-



file photo

Shonda Tabb

missioned the government to build a monument to Mary McCloud Bethune.

"The program was a wonderful way to educate young African-American women on those women who have paved the way for us today and still managed to be successful in their own endeavors," Sharonda Addison, a junior in business and marketing education said.

"History and African-American history would be nothing without the contributions of African-American women," Tabb said. "They have been the mothers, and backbone of a history that so often has been neglected."

Wonder why Oprah didn't make the list.
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Prejudice breeds injustice, misunderstanding

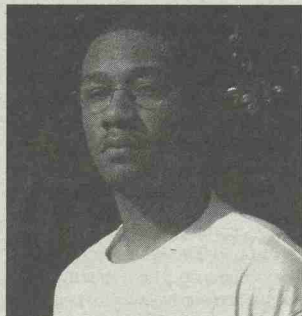
Can justice be properly administered when bias overrides reason and fairness?

A poll by the National Research Center found that 62 percent of white Americans believe that blacks are lazier than whites.

Onslaughts of negative portrayals of black men in the media perpetuate this belief, especially when stereotypes are confirmed and reaffirmed through biased propaganda which feeds off negative images of black America. Negative portrayals have a subtle consequence in that they shape perceptions.

These perceptions are held by people who may be jurors, judges, prosecutors, etc. and most of these positions of power are held by white Americans. Today, conviction and incarceration statistics suggest that as a direct consequence of this stigma, the African-American man is the first to "catch a charge," and the first to do "hard time." It is, therefore, logical to conclude that many decisions made in courtrooms may indeed be made before the defendant steps foot inside.

The judicial system, in theory, is



Davin Van Eyken
COMMENTARY

supposed a representation of fairness and equality in society. There is lack of diversity in courtrooms. Equal representation is not a prevalent factor in the judicial system. The melting pot of America contains a vast diaspora of cultures, each deserving of a jury of their peers. Black male defendants "peers," for the most part, tend to be white Americans. The quality of this system can be gauged on its

effectiveness. The courts have power to conform to certain dichotomies that exhibit its actual effectiveness. If tradition precedes rendition then its derivatives can make the judicial system a machine run on bias.

A history of flagrant injustice directed toward the African-American male has been documented in the courtroom. The United States has an extensive history of disparaging and condemning African-American men in a judicial system supposedly designed to uphold equality.

As a result of this, it is not uncommon to hear about the insolence African Americans incur in the judicial system. This does not ameliorate the situation for black offenders or random African-American citizens. In turn it does nothing but provide a rationale for the further degradation of African-American men in court. The overall lower income rate of African-American males than that of the white race makes it easier for them to be targeted.

When African-American men are brought into court, the severity of

their sentence can indeed vary depending on their victim's skin pigmentation. New prisons are not the answer to the beacon for justice. This system has shifted its responsibility from maintaining order to ensuring prosecution. The judicial system needs to be revamped and educated.

Programs should be enacted that help struggling repeat offenders cope with the adversity of their lives. Less money invested in court upkeep and more into reform programs could prove to be a more dutiful act of the judicial system. Increased community based sentencing, community programs and intensive probation may also help African-American offenders more than a biased court proceeding. There is an overt effort to incriminate black males rather than pursuing noble acts of correcting the ill procedures that target African-American men for mass incarceration.

Does Mr. Van Eyken have a point?
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Marcus Garvey

father of pan-african movement



Davin Van Eyken
CULTURE EDITOR

Marcus Garvey was a political activist who promoted nationalism.

Nationalism can be defined as a grand movement involving people of African descent on a grand scale — blacks around the world. This movement encompassed elements of self-determination and self-preservation.

The purveyors of this seemingly radical concept thought that certain actions needed to be taken to reallocate power and funds from the skewed power structure. Systemic racism exists in systems where institutional racism hinders the ability of the lower classes to gain upward social mobility. In order for a class to advance it must have the proper tools provided for in the economic and political system of the ruling class. They said that the United States used black people in America to build up its economy, while persecuting them in their own communities.

Garvey was one of the first activist to actually challenge these ideals by creating an organization called the United Negro Improvement Organization.

Garvey said that the government should reflect the will of the people. Garvey said

that black people suffered from propaganda to destroy our confidence in ourselves. In 1914 Garvey organized the Universal Negro Improvement Association. Soon afterward, he began to travel to the United States preaching Black Nationalism.

The association grew to encompass 1,100 branches in more than 40 countries. Garvey felt that if black people establish some leadership, through solidarity, that they could gain some form of human liberty and appreciation. He called for a mass movement to move black people back to Africa. He said that it was the educated western black man's

responsibility to take control of African resources.

Garvey believed that the black leaders of the time headed "mock organizations," organizations not completely dedicated to empowering the entire black race. He scolded the color-tone stratification in these organizations, whereby the lighter-skinned people seemed to want to form a caste system based on skin tone.

Garvey saw the need for black people to appreciate each other and to not admire the white race. He saw how some of the integrationists wanted entrance into the white society. He was trying to get black people to create their own society where they could seek prosperity through entrepreneurial endeavors. There was also a need to promote self-reliance and black love. In world politics, Garvey promoted his views to black people in colonized regions.

Some countries would not grant him a visa when he applied. The British government stopped him from traveling to their colonies. He and his wife were denied entry into the Guiana or any of the British West Indies islands.

Liberia was a venture into the ideals of Garveyism (black nationalism). The American government designated this portion of already inhabited land in West Africa for returning black slaves to their homes.

This effort failed after a number of years. The American government lost interest in the project and stopped funding it.

Some of the initiatives Marcus Garvey was involved with are considered radical, but he dedicated his life to the cause of black liberation for the people trying to defeat oppression around the world, without biting his tongue.

Acknowledge cultural differences to achieve unity, true diversity



Davin Van Eyken
CULTURE EDITOR

N.C. State is a culturally diverse educational arena. People come from around the world to learn skills that will help them sustain their lifestyles. It is important to acknowledge the fact that people from different cultures are indeed different.

A lot of rhetoric is produced to defend the ideals of diversity. This rhetoric has been used to promote multicultural programs and multiracial cohesiveness. Students communicate with each other on a daily basis. Certain communication barriers may hinder the true appreciation of diversity. There is a historical context which plays a heavy part in the development and consciousness of African-Americans in dealings with politics and social structure.

In the book "Race, Class and Culture" written by Robert C. Smith and Richard Selzer, this very issue is explored.

"Some theorists see ethnic or racial group differences in political attitudes and behavior as a function of differential group interests," Smith says.

People come from different backgrounds and have ideologies that reflect their upbringing and overall exposure to cultural diversity. America's history is riddled with evidence that could possibly explain the reason for some divergence on political issues.

The transatlantic slave trade detached Africans

from their culture, and they were in turn forced to adhere to foreign ideals of political incorporation. African-Americans were disenfranchised for centuries, and this served to produce a political community where they were underrepresented and oppressed.

The broad context of this subject implies that there is a need for dialogue on this touchy issue.

"Blacks tend to blame inequality on discrimination by a white dominated society, whereas whites tend to downplay racial discrimination in favor of explanations that tend to focus on the shortcomings of blacks themselves," Smith says.

The skewed social policies that were enacted after the eradication of slavery sought to control the political agenda of the United States. Black people were killed for trying to vote. Prosperous black communities like Rosewood and Oklahoma City were pillaged in riots by vicious mobs. Black people could not shop or sit in the same areas as whites. The purpose of these practices was to create the illusion of white supremacy.

Years of protest and unsung heroism destroyed some of the written laws that prohibited black people from voting and participating in society equally. Black and white people fought side by side during the era of abolitionism and later on in the Civil Rights movements.

The history of this country has been predicated

little known

TRUTHS

These are little-known truths that are not taught in school. They are in no particular order but indicate that blacks have been in professional fields throughout history.

- The first black people came to America in 1619.
- In 1624 the first black American child was born. They were indentured servants.
- Negro History Week was first celebrated in February of 1926.
- Franklin Thomas was the first president of a major foundation in 1979, the Ford Foundation.
- Ebenezer Don Carlos Bassett was named minister to Haiti in 1869, the first black foreign diplomat.
- Fredrick Douglass was the first to receive a government appointment in 1877 as a U.S. Marshall.
- In 1961 Robert C. Weaver was the first black to lead a major agency of the government, it was the Housing and Home Finance Agency.
- Andrew Young was the first black United Nations ambassador in 1977.
- The first black permanent officer in the United Nations was Charles Mahoney in 1954.
- Hiram Rhodes Revels was the first black senator in 1870.
- P.B.S. Pinchback became the first black governor in 1872 in Louisiana.
- Charlotte E. Ray was the first black woman lawyer in 1872, a graduate of Howard University.
- In 1888 the first black bank was called the Capital Savings Bank of Washington.
- Jerome H. Holland was the first black on the board of directors on the New York Stock exchange in 1972.
- Ralph J. Bunche was awarded the Nobel Peace Prize in 1950 for his consultations in the Palestine conflict.
- The Freedoms Journal was the first black newspaper in 1827.
- Charles L. Reason was the first black professor to teach at a white university in 1849.
- The first black graduate of Harvard was Richard T. Greener in 1873.
- Patrick Francis Henry was the first black president of a white university, Georgetown, in 1874.
- Macon B. Allen was the first black lawyer in 1843.
- Patrick Francis Healy was the first black to get a Ph.D in 1865.
- In 1783 James Derham started the first network of black physicians, he being the first.
- John O'Neil was the first black coach of a major league baseball team, the Chicago Cubs in 1962.
- Charles Sifford predated Tiger Woods becoming the first black to win a golf tournament in 1957.
- Jack Johnson, a hero for the black masses, was the first black heavyweight boxing champion in 1908.
- Langston Hughes and Clarence Muse were the first black men to have their script made into a movie, "Way Down South" in 1939.
- Nat King Cole was the first black man to have a television show, on NBC in 1956.
- "Birthright" was the first black film by filmmaker Oscar Micheaux in 1918.

Black people in America have been achieving magnificent feats for centuries, especially considering the opposition at the times of each accomplishment. This information, if taught in schools can give students a more comprehensive take on history.

Marcus Garvey is a controversial figure. He was a self-proclaimed prophet and a man of many talents. He was a writer, a speaker, a leader, and a visionary. He was a man who saw the need for black people to create their own society and to take control of their own destiny. He was a man who was ahead of his time and who inspired many people to follow him. He was a man who was a true leader and a true visionary.

Myths, misconceptions about black athletes debunked

from page 4

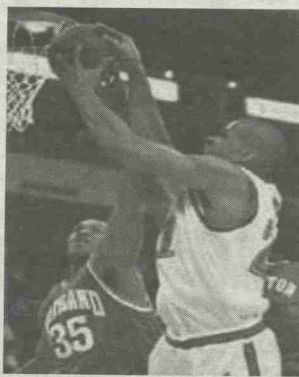
drafting out of high school. Athletes are equally intelligent and make the extra effort. We have a choice of whether to go to class or not as adults in college, but most athletes are punished when they miss a class. You try running at 5 a.m. because you chose not to go to PSY 200 yesterday.

3. BASKETBALL AND FOOTBALL ARE THE SPORTS FOR BLACK ATHLETES.

The Institute for Diversity and Ethics in Sports released some astonishing figures earlier this summer. It is true that blacks dominate the NFL and the NBA, accounting for more than 85 percent of the players in the NBA and more than 60 percent in the NFL, but why do we make up only 10 percent of the players in MLB and .029 percent of the players in the NHL?

Do you know of a gentleman by the name of Willie O'Ree? What about Anson Carter? How about Grant Fuhr? You wouldn't know these names because myths get in the way. Willie O'Ree was the first black man to play professional hockey. Anson Carter is one of the 19 black hockey players in the NHL today, of 650 total players in the league.

Grant Fuhr is regarded as the most successful black hockey player in history and stands in sixth place in



N.C. State's Kenny Inge vs. Maryland.

all-time wins for goalies and is the first black man to be inducted into the NHL Hall of Fame. The stereotype that sports such as baseball and hockey are not for black people is just a barrier that we ourselves have put up with the help of other factors. Sure these sports are not popular in our community, but that doesn't mean we can't participate in them. Someone told Jackie Robinson he couldn't play baseball and I'm sure we all know how that story ended.

4. IT'S IN THE GENES.

There is a myth that floats around

saying that African Americans are able to run faster and jump higher because of our genetic composition. This is one of the most ridiculous things I have ever heard and the fact that there is no data to back this belief up makes it even more of a brainless myth.

Dr. John C. Walter, director of the Blacks in Sports Project at the University of Washington, published interesting research about this subject.

When Joe Louis defeated Primo Camera in 1935, a reporter wrote, "Something sly and sinister and, perhaps, not quite human, came out of the African jungle, last night, to strike down and utterly demolish the huge hulk that had been Primo Camera, the giant."

A book by Jon Entine, "Taboo: Why African-Americans Dominate Sports and Why We're Afraid to Talk About It," made this topic even more debatable.

In the book, Entine argues that "people of African ancestry enjoy a biological edge in certain sports, which helps explain why the 200 fastest times recorded in the 100-meter dash all belong to blacks and why blacks account for nine of every 10 NBA players and why seven of

every 10 players in the NFL are dark-skinned. In short, that's because of greater muscle mass and a greater percentage of power-enhancing fast-twitch fibers, a higher center of gravity and more anaerobic enzymes."

Although he is right about the composition of our bodies, there is no scientific evidence that this makes African-Americans better athletes. He then goes to argue that "African Americans find sports as a way to escape the ghetto, so they have extraordinary motivation to succeed." Indeed, sports are viewed as a way out for some, and may be some kids' only chance to get to college, but it is not the case for everyone who is engaged in sports. Most of our athletes, like athletes of other races, train very hard to be dominant in their sports. Moreover, I think it's a factor of one's environment and not their genetic composition.

The only way to put an end to these myths is to not give reason to create them. We cannot continue to make a name for ourselves as violent, uneducated, single-minded individuals. We can't "tame" our athletes, we can only encourage the good in them.

The voice gets a little stronger.
response@nubian.sma.ncsu.edu

The role of the church in the black community



Davin Van Eyken
CULTURE EDITOR

Churches mean a lot to the black community. It serves as a venue for people to express themselves and fortify their lives. The first black Baptist churches were started in the late eighteenth century. The black people of the south wanted to escape the constraints slavery put on the spirit. During Reconstruction, black national Baptist organizations were started. This portion of time gave blacks unprecedented freedom to pursue self-improvement. The Baptist denomination itself was started by Puritans who wanted to practice their beliefs free from persecution in Holland.

The first Baptist church in America was formed in 1609, founded by Roger Williams. His so-called "Great Awakening" sparked the peoples' interests; in turn, some devoted themselves to the Baptist denomination. A handful of white churches had black pastors. A number of black churches in this era had white pastors. In church black people outnumbered whites by as many as three times. Black people also worshipped in secret hiding places while on plantations, but they began to form their own

churches as time marched on - gradually, tension began to develop between whites and blacks within the Baptist denomination.

During the Reconstruction era, black pastors were appointed to government positions. These officials rallied on behalf of black people, using their churches as arenas to promote various beliefs. They used the fervor of church services to bolster discussions of disparities in America. Blacks also used the church to develop life skills. They trained each other through leadership. Black churches were transformational. Church was the only place blacks felt secure enough to voice their opinions - they built coalitions and advocated solidarity there. This momentum was transferred to political movements through the actions of human rights organizations.

Black churches have participated in community programs to facilitate the growth of youth. In the 60s, some black clergy wrote material that explained certain black liberation theories using theology. This movement was initiated by a small base of educated black pastors. It did not produce a trend however, as older pastors remained pragmatic.

Black churches have always supported black institutions such

as black universities and black scholarships. Some churches work with civil liberties organizations, and a small faction with government agencies. Black churches host programs that educate children and rehabilitate people who are on drugs.

One challenge black churches face today is the state of the black youth in America. Black females are leading single parent homes. Teenagers are unemployed and involved in illicit activities, and Black adolescents are becoming apathetic toward spiritual development. Black people in the downtrodden areas look to churches for reaffirmation in bleak surroundings. There has been an overall consistent worship base of blacks in impoverished areas. Followers delve into scriptures seeking escape.

Programs instituted by churches in urban areas have started to adapt to the new challenges. They are innovating and devising new initiatives to curb the delinquency rates among black youth. The church has responsibility which is historically predetermined. The dynamics of church outreach are changing but continue to fulfill the role of helping the black community.

WOMEN from page 4

chambers: Of these, only 182 women have served in the house, 25 in the Senate, and 7 in both chambers have been women. Currently, 14 of the 100 U.S. Senators, and 59 of the 435 U.S. Representatives are women.

I could go on. I noticed something else as I read CNN's coverage of the event - of all the articles and comments I read, there were only two within those I read from women in the government.

Where is our female representation in the government? I personally believe that potentially strong female representatives are stuck in the ups and downs of everyday life.

Many females are battling the gender

oppression that is still evident today despite the women's movement of the '70s. I believe that those women who should be representatives have been forced to lead more traditional lifestyles.

Those women who should be representing us have not even discovered that they would be an asset to the country, and that many females are battling the desires of wanting to fulfill traditional obligations as a woman, but also wanting to stand up and take an active role in politics.

I just believe that if there were more women in our government, certain decisions in our society today would reflect a broader perspective was considered before the decision was made.



Southend Brewery and Smokehouse

NUBIAN RESTAURANT REVIEW (#2)



In the mood for three sumptuous rounds of culinary bliss in a lavish, smoke-free environment that could easily rival any of the most expensive restaurants in town? Then you'll want to run — don't walk — downtown to 505 W. Jones Street and rush into the Southend Brewery and Smokehouse. If you can call a restaurant that's nearly impossible to get into after 7 p.m. a secret, this is one of Raleigh's best kept.

Don't be surprised to find that this smokehouse is true to every part of its name. The moment you step into the parking lot, you'll be seduced by the titillating aroma of something burning somewhere, though you'll never be sure what. For me, it was a sweet scent; a scent that wouldn't be unfamiliar to anyone who has spent some time in a pipe-tobacco store. There seemed to be a hint of cherry in it with a whiff of something just a bit stronger — burning oak leaves, maybe, but not quite as pungent.

The most striking thing you'll see when you walk in the door are the hops, and then you'll notice the building itself. I'm told that back in the olden days it was a tobacco warehouse, and you can easily see why the rumors, substantiated or no, abound. With a roof about as high as Tompkins Halls, without the intervening floors to hamper the sheer size of it, the building is positively cavernous. About half the height of the building itself, inside a huge glass box lie the silver and gold hops that put the brew in Brewery.

I went to the restaurant with three other guests, and we all had a dish from different parts of the menu, beginning with starters; Southend's term for appetizers.

It's easy to see that some of the dishes are designed with large groups in mind, while others are intended for one or two people to share. One person in my party ordered a nacho plate which turned out to be a foot and a half wide by half a foot high piled with mounds of sour cream, guacamole,

Southend Brewery

REPORT CARD

A	
pros:	Plush modern décor. Extensive brewed-in-house beer list, a few wines
cons:	Quiet early but gradual, noticeable, trend toward noisiness late.
service:	Excellent early, good late.
cost:	appetizers \$2.25 – \$6.95
	main course \$8.75 – \$19.95
	desserts \$3.50 – \$4.50

and jalapeño peppers. Contrast that to my oven-roasted portabello mushroom with Charleston grits and fontina cheese. This dish pushed to the brink of being too much for one person to handle, but ended up just enough to leave me satisfied without being too filling.

I've had grits before in many places, but none could compare to these. With the consistency of ice cream that's just soft enough to scoop but not yet ready to melt, these "Charleston" grits seemed to melt in my mouth after delivering an intense melange of sweet, creamy butter and sharp, tangy cheese to every taste-bud. The portabello mushroom, on the other hand, was a mixture of good and bad. It was meaty enough to give you something to chew on, but it was cooked in some sort of vinaigrette sauce that made it taste and look both slimy and greasy. The vinaigrette leant the mushroom a slight, but very palpable vinegar flavoring that barely counterbalanced the oil it and the mushroom had apparently been cooked in, but it wasn't enough to make the portabello an entrée unto itself. Taken together however, the grainy grits meshed with the smarmy mushroom, and the two worked with their vinaigrette and delectable dairy counterparts to create a symphony of flavor that's unlike anything I've ever tasted before.

We conversed about ten minutes or so before the main courses arrived. Despite the slowly swelling crowd, service was surprisingly snappy. I had selected the Grilled Blackened Chicken with Cajun Aioli from the sandwich portion of the menu not

knowing what to expect, and was surprised to find that the sandwich came with fries rather than the salad I had expected.

There were two pieces of what looked like processed breast meat on a croissant-like bun with what an aioli sauce spread on top. The chicken was tender enough to easily bite, and very juicy; but I expected much larger portions for the money I paid. The chicken patties were smashed flatter than most hamburgers, and not nearly as large as a piece I could get on any sandwich from Chick-fil-A in the Atrium on campus. The bread was old and tough. It tasted like it had been in a freezer somewhere for the past week and they had just thawed it out in a microwave before they tossed the meat on it.

The bread was hard to tear into, and there were small pieces of something that looked like it had been burned two or three times sprinkled on the top. The only thing that made the sandwich passable was the aioli. A pinkish mixture of unidentifiable cajun spices mixed together into a sauce that was about the consistency of mayonnaise, the aioli was moist enough to compensate for the dead bread. The spices were a thick and very obvious component to the sauce, but they didn't make the aioli hot or overwhelming as I expected they would. The sauce overall tasted of garlic while I was chewing, but left a mild spicy aftertaste in my mouth after I was finished with the sandwich. The chicken would probably have tasted better if it had been on the plate by itself with the aioli on the side to be used as a dip — that bread was bad.

The desserts were, however, worth the time for presentation alone. Excepting the chicken patties on week-old bread which had been rudely abandoned in a desert of fries, presentation seemed to be one of the most important parts of this meal. They let the artist out of his cubbyhole again to play with my wood-fired apple cobbler, topped with the fluffiest clouds of whipped cream I have ever tasted. The lifeblood of a strawberry ran in small, twisting rivulets down the puffy folds of the whipped cream into

the cobbler which was an indivisible labyrinth of finely chopped apples meshed with a diced pastry crust that was as flaky as oatmeal. Altop this masterful mountain resting on what looked to be an elaborately woven lace pillow lay a light dusting of powdered sugar that, to the gnat that had been buzzing our table for most of the evening, must have whispered of freshly fallen snow.

The experience of this entrée was all presentation though. It was flavorful; it tasted just as I would expect apple cobbler to taste sans whipped cream, but that was it. What really surprised me, and put the exclamation point at the end of a wonderful dining experience was the southend double fudge brownie with ice cream and caramel sauce the other half of my party ordered. Most brownies I've had have been either crispy outside and thick inside, or thick both inside and out; something you'd crack your teeth on if you didn't eat it carefully. This brownie blew my mind. I'm not sure whether they used different types of chocolate or not, but the outside was crispy as I had come to expect and the inside was so light and moist that it seemed to melt in my mouth as soon as it hit my tongue; easily the best chocolate I've eaten in awhile. The ice cream and caramel sauce were really just lying on the plate beside the brownie — they did nothing to augment or enhance the flavor as did the grits with the portabello mushroom.

Overall, I would wholeheartedly recommend the Southend Brewery and Smokehouse to anyone who wants to spend a comfortable evening out dining with friends. The wait staff was courteous, attentive and helpful without doing; the décor is a comfortable experience unto itself, and the cuisine is about what you should expect for the prices. Mine was the cheapest meal on the table, running at just over \$20 before tip, so this certainly cannot be considered casual dining for your average cash-strapped college student; but it would be the ideal place to take a date.

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matic swing.

My schedule changed as well. Whereas before I had a few free minutes between obligations, I was now stuck with: Go to work at 7 a.m., get off work at 1 p.m. Go to job number 2 at 1 p.m., go to class at 6 p.m. Go to rehearsal at 7 p.m. (ish). Leave rehearsal at 1 a.m. (ish). Do homework, sleep, eat, drink, socialize, Nubian, anything else outstanding between 1 a.m. and 7 a.m. Lather rinse repeat.

You can only do that for so long before you crash, and my crash was and has been a mental and spiritual crash. I'm spiritually tired, I'm emotionally drained, and I no longer get any joy out of any-

thing that I used to do for fun because everything seems like a chore now.

And against the backdrop of all of this is a constantly shifting political war that's being fought over the Nubian, about the Nubian, over me, and about me where I stand virtually alone in a minefield that stretches as far as the eye can see.

Of course there will be those out there who say "well, you should have chosen better and juggled your responsibilities more adeptly so you wouldn't have had to go through this."

That's a nice thought and a good theory, but there is a monumental difference between theory and reality. I had a choice between two paths, both of which were

rocky and rough. BRT is an institution that's doing what Nubian aspires to. Nubian is on its way to becoming a representative piece of the community, but it's got a LONG road ahead of it.

In retrospect, I don't regret my decision. Of course I wish I'd had another choice, but I was caught in the middle of a no-win situation — a kobayashi maru, if you will — and it was one or the other.

The people most hurt by all this, unfortunately, are my editors who are the six pillars of strength who give me the fortitude to forge ahead.

Without my editors and their tireless dedication to the mission of the Nubian Message and our collective goal to turn this paper into the powerful voice for the African-

American community that it MUST be, I probably would have thrown in the towel long ago.

So I apologize profusely to them, and to you, our readers, but I do not for a second regret having made this choice. This is the first sixteen-page edition of the Nubian Message, and a portent of what is to come.

I could have put together a normal eight-page edition of the paper and let it go at that, but I wanted everyone to understand that the reason why this paper wasn't published had nothing to do with anything that's going on in or with the staff. These people are losing sleep trying to make the Nubian the best it can possibly be, and they deserve recognition for their

talent and dedication.

You'll note that this paper is packed to the rafters with content, and not once this semester have we run filler material or a house ad because we didn't have enough content to fill the paper.

Not only is that a testament to what they can do — with just seven people behind the scenes — it speaks to what the Nubian could have been had Tony Williamson's banner been hoisted higher above the field of battle after he fell.

Whatever the outcome, the decision was one that I had to make, and I will stand tall before the firing squad and take whatever it chooses to dish out.

Blackmon's don't run.



Film series highlights black youths on silver screen



Mary Garrison
A&E EDITOR

The month of November marks the fall segment of the African-American Film Series. The series will focus on the portrayals of African-American youth in movies throughout the decade. Presented by the English Department, the duration of the films will be played on campus during the month of November.

The series began in October. It consists of five movies, all of which are directed by black directors, with the exception of "Just Another Girl on the IRT." The film series includes "Cooley High," "Just Another Girl on the IRT," "Hoop Dreams," "Dead Presidents," and "School Daze."

Nov. 6, "Hoop Dreams," directed by Spike Lee, will play at Witherspoon Student Center Theatre at 7 p.m. All films in the series are free to the public and will all show on Thursdays at 7 p.m. at the Campus Cinema. Debut in 1994, "Hoop Dreams" is a movie portraying the life-story of basketball great Arthur Agee and William Gates — two friends who strive to achieve the American Dream through basketball.

According to Marsha Orgeron, assistant professor of English, the purpose of the film series is to, "Educate college students — in and out of film studies class — of the different portrayals of black youth in film and how it has changed."

One of the series' main objectives is to educate the students taking various film courses to learn about various aspects of film and the changing portrayals of actors. English 492 — African American Film — is a course taught by Marsha Orgeron. The

course takes a historic approach at the past of African-American filmmaking, to the present production of African-American movies, as well as the portrayal of African-Americans in film.

Orgeron and her husband, Devin Orgeron, are both assistant professors in the English department. Both have a major role in the African American Film Series: Black youth on the silver screen. The Orgerons are instrumental in introducing the films during the series and organizing the film festival itself.

"Hoop Dreams," "Dead Presidents," and "School Daze" are the last three films of the series. The series, which began in October, was interrupted by Hurricane Isabel. As a result, "School Daze," which was originally planned to be shown the night the hurricane arrived, has been moved to be shown Nov. 13. Finally, "Dead Presidents" will play on Nov. 20.

Each film in the series is a powerful portrayal of black youth in movies. Each movie within the series has also received much acclaim and praise. "Just Another Girl on the IRT" was an independent film. It looked at the life of a young girl growing up in Brooklyn. Directed by Leslie Harris, the story examined her struggles and lifestyle as a young black girl living in a rough neighborhood. Though the film was independent and did not receive as much attention as the other movies, it was nonetheless a valuable look into the life of the young Brooklyn girl and an accurate portrayal of an urban city girl.

"Cooley High," a 1975 film directed by Michael Schultz, looked at the lives of two young black men living in Chicago. The story was about their transition from boyhood to manhood and the lessons learned in between.

Living on a rough side of Chicago, the youths learned some valuable and often dangerous lessons growing up. The film was one of the first times young black men were portrayed on film without stereotyped roles and displaying a somewhat accurate portrayal of modern lifestyles. "Cooley High" looked at troubles faced by youth in the ghetto and their struggles to overcome those troubles.

"Dead Presidents," a 1995 film directed by the Hughes brothers, was an action drama looking at an illegal heist to use discontinued bills and make money. The story examines the personal struggles of the characters living in their era. The film not only entertains, but introduces aspects of life seen and experienced by African-American youth.

"School Daze," directed by Spike Lee, is a film looking at various social and political issues faced by black college students in a black college environment. School Daze addresses issues of social acceptance, assimilation and black notions of beauty, sexism, and class struggles. The movie received tremendous acclaim — not only for its portrayal of black youth, but the movie's ability to address socio-political issues without alienating the audience and making the themes of the movie clear. While serving those purposes, the movie also intertwined comedy and a little musical within the film. Overall the film was successful in educating, entertaining, and thought-provoking.

Orgeron encourages all students to see the outstanding films part of the series and challenges students to learn more about the portrayal of African-Americans in film.

CHICKEN AND BEER

NUBIAN MUSIC REVIEW

Holding the #1 album on the Billboard Hip-Hop/R&B charts, the witty vocalist proclaims and affirms his spot as one of Atlanta's finest, and one of music's most original artists in his latest CD, *Chicken and Beer*. The album is a hilarious and clever "head-banger" for the year. *Chicken and Beer* is an entertaining collection of songs that displays Ludacris' lyrical talent as a rapper and the former DJ's ability to keep listeners entertained and locked into the sounds.

From an interview with askmen.com, the eclectic artist describes his album as, "the same kind of Ludacris that everybody loves," but then taking it that extra step and doing some songs that people wouldn't necessarily expect me to do. Like, "Hard Times" is a song I have talking about hard times. Nobody would expect me to do that. It's all about versatility and longevity."

The album includes guest appearances by artists Snoop Dogg, Eightball, MJG, DTP (Disturbing the Peace) and Scarface. As album sales skyrocket, and fans of Atlanta's Hot 97.5 former DJ Chris Luvu Luvu flock to record

stores by the thousands, Ludacris' reputation as a hip-hop superstar spreads like wildfire. In the intro, Luda proclaims his title as "Back for the first time," the title of his debut album under the Def Jam label, forces all haters to bow down with his tight beats, and even tighter verses throughout the album.

On the album, Ludacris introduces himself again as "Back for the first time," the title of his previous album. He keeps his audience captivated by his tight lyrics on the sex-loaded single P-Poppin', featuring DTP. Ludacris then keeps listeners amused with skits like "A Black Mans Struggle" and songs like "Ho's in My Room," featuring Snoop Dogg. The song is an ode to unattractive groupies who, he says, flock to "superstar artists" such as Snoop Dogg and he.

Track for track, skit for skit, it isn't hard to understand why *Chicken and Beer* currently is at the top of the charts. His single, "Stand Up," the first release from the album, remains in the top ten on BET's 106 and Park. — Mary Gamions, A&E editor

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make it work. That two week deadline hit right after edition six of the paper was published. During all this time, I was able to focus 90 percent of my energy on Nubian, and about 10 percent on Hedley. At the two-week point, it became obvious that I was doing little to develop my character, and the pressure was on for me to become Stool Pigeon, be able to produce the character on demand and make him the best I could possi-

bly make him. There was a show on the line, and I would not be the person to cause Black Repertory Theatre to put on a bad show for the first time.

So I had to shift my focus: 115 percent for Hedley so that I'd be able to catch up to where the other actors had gotten after an entire semester of development, and -15 percent for everything else, which my friends and coworkers can attest was a fairly dra-

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under the values of misinterpretation and miscommunication. Society was purposefully stratified for decades, even after slavery. There were limited opportunities for black people to gain upward social mobility.

"Given the differential location of blacks

and whites in social structure we expected to observe attitudinal and behavioral differences," Smith says.

Here at NCSU, there have been incidents that prove the fact some people do not understand why blacks and whites think differently. Black students have expressed grievances about feeling as

though they are not part of the dominant culture on campus.

"On average, black families only have 55 percent as much income as do white families," Smith says. The differences that separate blacks and whites on some issues in politics throughout the United States is reflected on some

scale at NCSU. The miscommunication between blacks and whites can be explained by the divergence in frames of reference. This is not a prescription on the ailments of society as a whole. It is simply one explanation.

DREAM IT ... DECLARE IT ... Do IT ... DESTINY

NUBIAN BOOK REVIEW

While most people wonder about their fates and fear their futures, certain individuals take hold of their futures. While most people experience life allowing people and events to dictate their moods, occupations, or lifestyles, some determine their own fates.

Among such people is writer, pastor, and Gospel music extraordinaire Hezekiah Walker.

He chose to determine his own fate and take control of his own life at a young age. In his latest novel, *Dream It...Declare It...Do it...Destiny*, Walker uses testimonies from his own life, the lives of his friends and family members, and references from the Bible to describe the power of faith and the certainty of destiny.

Born a premature baby and having had to live the first year of his life in a hospital, Walker knows all about struggles and adversity.

"Even when I had my doubts and fears, I kept pushing toward the vision God had given me," Walker admits in his novel.

The book describes truths about lifestyles and different roads taken to find various destinies. He describes the affirmation of their futures as moving "From vision to reality". The process includes asserting skill given by God and finding things which people have a passion for.

In an analogy about passion, Walker writes, "A little girl may love watching her mother bake. Eventually, this girl may become passionate about the idea of being a great chef someday. She just loves the idea of being in the kitchen, with the aroma of good food in the air. Now, at this point, she may not have any ability to bake or cook at all. But if she does the work and follows her passion, the skill will come."

Regardless of skill level or perceived amount of talent, "As Christians, we often have passions that have nothing to do with our abilities."

To utilize the Bible to back up the

notion, Walker references The book of Acts. Acts 22:3, "Paul, then called Saul, was zealous in his desire to learn God's law." In other words, the passion, rather than the skill, is the driving force in destiny.

Change is described as an inevitable part of life, positive or negative. "No matter what we do to keep our lives consistent and unchanging, things around us are going to change."

Adapting to those changes is a necessary part of the growing process. Walker continues, "Life is all about change. In fact, the only thing that won't change in life is the fact that there will always be a change!"

Readers are urged to remain focused on their desired destiny despite difficult changes and problems. Philippians 3:12 states, "Not that I have already attained or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me."

Dream It ... Declare It ... Do it ... Destiny is an inspiring and noteworthy novel useful for anyone interested in creating a valuable and positive fate for themselves. Hezekiah Walker effectively expresses his attitudes on faith and predestination through is use of testimonies, experiences, and biblical references. His story of going from an average kid on the rough streets of Fort Greene housing projects in, Brooklyn, N.Y. to becoming an acclaimed man of God is a testimony of destiny within itself.

In addition to *Dream It ... Declare It ... Do it ... Destiny*, Walker is the also author of *Hezekiah Walker* and the *Love Fellowship Crusade Choir*, and a contributor to the hardback book *Touched by God: Black Gospel Greats share their stories of finding God*. He is currently pastor of Love Fellowship Tabernacle, winner of two Grammy Awards, and a nine-time Grammy nominee. — Mary Garrison, A&E editor



Deborah Holt made a documentary of her father's struggle to desegregate Raleigh. Ray Bradley • SMA/Technician

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something to write about. Then I stopped ... the ah ha moment came: I should do a documentary on my dad's case," she said.

Now with her thesis topic in mind, Deborah made sure she would achieve her secondary objectives — ensuring she told the story journalistically, emotionally, yet objectively, and put it into the proper historical context. Her primary objective was to make sure viewers learned and understood the perspective of the Holts. They were a loving family, a family loved by friends, ordinary people who just didn't understand why their child had to travel three miles to school when there was a new school up the street.

Joe Jr., after his daughter finished speaking and after thanking the AACC for embracing the story, addressed the African-American students.

"For those of you who are the heart and soul of the AACC, those who are intelligent and well-spoken, keep doing what you are doing; for people like me, those in my generation, it means there is still hope. It means that our struggles were not in vain. Retain that hope, for it has and will continue to be our survival," he said.

After reading an essay, "The First Brave Step" he wrote four years ago, "Exhausted Remedies," the docu-

mentary Deborah produced, was shown.

"We set the whole world on fire, we set North Carolina on fire," the movie said. The documentary began with biographies of Mr. Joseph Sr. and Mrs. Elwyna Holt. It told of how Herman Taylor, the Holts' lawyer, held his head high when he was called "the nigger lawyer." It talked about how some blacks didn't even want to admit that they knew who the Holts were. It told of Governor Luther Hodges (D) who swore that segregation of schools was to remain the order of the day. It told of how superintendent Jesse Sanderson made a deal to provide free bus rides for black students to Ligon High School just so Raleigh would not have to integrate Broughton. It told of how when a black student submitted an application to be admitted to Broughton, a predominantly white school, the student's name was published in the newspaper the next morning, and by night rocks and flashlights were hurled into their houses, and threats of physical violence and bombings soon followed. It told of the court case's three-year climb to the Supreme Court. And it told of the defeat. It ended with a post-case life portrait of Joe Jr. and ended with the observation "The greatest damage to African-Americans is the damage to their psyche."

age to their psyche."

Rajah Kelly, a junior in communications found the event informative and well-timed.

"It's interesting to see that we are still facing those same issues of racism and discrimination," he said. "It was well-timed because people are starting to think we have really come far, but events like these make you truthfully look at society and realize that we have come far, but not far enough in 50 years," Kelly said.

Myesha Williams, a Biology major, commented that events like these are important for awareness.

"I am glad that I came, but more than that I am glad a diverse group came," she said. "It gave me and others a chance to either get educated or more educated on issues that African-Americans deal with," said the president of African-American Heritage Society.

Joe Jr. said the Cultural Center's tribute to him was very flattering, but it is his parents and their contemporaries who are the true heroes. "Black students, reflect on what it took to get you here. It wasn't because of your athletic ability. There were people who stayed up late at night, people who prayed, people who feared for their lives. These are the people who got you here today. Don't forget that," he said.

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to choose which way they will influence the youth. Our youth are not educated by just teachers in the classroom, but also by rappers in the hip hop industry as well.

My challenge to readers of this column

is no matter what you want to be—a part of the entertainment industry, a reporter, lawyer, etc—remember that no matter how far you get, people are watching you. Most of these people are the youth coming up behind our generation. Use whatever you do as a way of

benefiting the African-American community. Be the role models for our African-American youth to follow. Keep in mind what the little kids screamed in the chorus of Nas's song, "I know I can, be what I want to be, if I work hard at it, I will be where I want to be"

circulation locations

D. H. Hill Library

Avent Ferry Complex

Cultural Center

Vet School

The Brickyard

North Hall

Talley Student Center

Caldwell Hall

Fountain Dining Hall

want to see the Nubian somewhere else too?: response@nubian.ncsu.edu

Making that post-summer booty call a good one



Michelle McLean
MBS EDITOR

Ladies, it's that time again! Fall has stumbled upon us and winter is fast approaching. With eager anticipation, we all are probably in the stages of contemplating what to wear for the changing season. Deciding on what to wear with what as well as keeping up with and knowing the ever-changing trends can cause some potential dilemmas in our closets.

Knowing what essential clothing and footwear should be in your wardrobe at all times is just good fashion sense. Having and accumulating items that withstand both trends and times are definitely the way to go.

Among the essentials for both fall and winter are boots, of course. No matter what, when the air gets chilly, we hurriedly pull them out from under the beds and the back of closets. Varying in styles, including design, texture, calf height, and heel type and style, boots and other footwear often complete or compliment a certain look. When purchasing them, spend some time thinking about what will satisfy you.

Like jeans, finding the perfect boot is like an orgasmic experience...well, I won't go that far. When we find the right ones, though, it's pretty rewarding. It's especially important, moreover, that you know the difference between the styles so you get exactly what you want.

Testing them prior to buying is also important so that you know what to expect from them as far as look and comfort. For instance, a really high heel takes special walking skills and experience that not everyone has, not to mention strong legs. Remember, those boots won't look as cute and sexy while lying on the ground in the Brickyard

after a nasty fall.

Other styling avoidances would include white boots and those that slouch too much. I know that the Labor Day rule is no longer in effect, but come on y'all, white boots?

As many of you can attest, a pair of medium-heeled, black leather boots is always a winner. They're sharp. They are sophisticated. They are classic. For those of you looking for assortment in your wardrobes, a mixture of style descriptions and advice follows for finding boots that would fit both your needs and personality.

When choosing your length of choice, the length of the heel as well as length from ankle to thigh is critical in dictating your level of comfort. It is best to pick boots that suit your lifestyle and wardrobe in addition to your leg shape and length. Remember ladies: a proper fit is key.

Thigh boots are an ideal look for long legs. Knee boots fit the calf and narrow at the ankle. This style is very sexy and pretty much suits all leg shapes and sizes. The mid-calf boot, its length being obvious, is a great fall and winter look because they still show a little leg and compliments various coat styles including overcoats and trenches. Last, but not least, the ankle boot is very trendy this season whether paired with fitted jeans or fishnet stockings.

The type of heel on a boot could enhance the look or style, but could also affect your comfort and safety. Stacked heels, distinguished by a chunky heel, pair best with flared jeans and long skirts. When shopping for boots with such a heel, look for those with treads in anticipation of those snowy or icy days of winter to come.

Then there are stilettos. This heel is extremely popular among both males and females. Ladies feel sexy wearing them and the

men love every minute of watching them. These diva heels are to be worn with slim fitted pants and skirts. May I add that mud does not wear well. So, watch those heels and your step. Flat heels look best with a rounded toe.

As far as texture goes, versatility is popular among those who take pride in style and prefer uniqueness. A variety of velvet, embroidery, patchwork, and other interesting designs definitely have their place in this and the approaching seasons' fashions.

More familiar than the others mentioned, patent leather should accentuate an evening look. In addition to that, matte leather is the best thing since sliced bread. It can easily be cleaned and polished. This texture, especially in black, transcends time and fashion.

Now, suede needs special care and consideration. They are nice in the beginning, but when they start looking dusty and worn, it's time to let them go...to the trash. Finally, among the array of textures are stretch boots, which are also a big hit during the winter months. No matter the leg size, this type of boot accommodates nicely. Another advantage to the stretchy material is that there's no need to really break them in.

Overall, whatever the style, boots are very convenient footwear. They can be worn with so many things! They are sleek and stylish. Boots in an abundance of styles can make a look sophisticated and professional or glamorous and sexy. Depending on the look you're going for, boots can create several styles that can be worn according to your lifestyle, personality, or mood.

So what are you waiting for ladies? Go make your booty calls to a mall near you. Trust me. It's worth it.



Know what to wear and how to wear it



Ansuya Harrell
FASHION COLUMNIST

It is so very obvious in every magazine and every display store window that you pass—boots are definitely in.

They can be chunky with a rounded toe and boxy heel or have a pointy toe with a stiletto heel. The newest and trendiest are suede and have a pointy toe and a stiletto heel and are laced up to the top. These can be worn with those pants made famous by Beyoncé Knowles that are usually made of satin material and draw up on the sides. These should only be worn, however, by the extremely fashion savvy woman. Otherwise, they look ridiculous.

Another style is the chunky, raised, platform-style with the boxy heel. They usually reach up to the top of the calf and are referred to as go-go boots. These are throwbacks to '80s fashion, so it's a good thing the 80s are in style right now.

The more conservative woman should wear a classier, more professional-looking boot, as they are not as defined as the other styles. In addition to that, this boot style goes with many business style skirts and can be worn in the workplace without being too flashy. These boots are acceptable to those women who are a bit older and would perhaps not be physically flattered by wearing the latest fads.

If it is just too cold and you must wear jeans, then the short topped boots are ok. If you are planning on wearing boots that come up to the top of the calf, please try them on and check the spacing between your calf and the boot to avoid the problem of it being too wide or not wide enough. The space between the rim of the boot and your calf should be snug.

Since the winter is upon us, wear them with tights or with large-holed fishnets. You should be warm enough if you wear a skirt that comes down close to your knees. If you are daring and not concerned about the cold, wear them without tights or with a shorter skirt! Go for it! Boots are meant to be fun and sexy, but do color-coordinate sensibly.



Slingshots sexy?

Ansuya Harrell
FASHION COLUMNIST

All day long we sit in class and the professor may seem a little stale. So, our young and hungry eyes begin to wander. What are we most likely to see in front of us in the classroom? Students with their backs to us - mostly females-wearing low-riding jeans with colorful underthings flying right out of them!

Why do we do this and think that it's cool? Is it written somewhere that we should see a small scrunchy, chunky, bunchy pink mess in a wad at the crest of our female buttocks? What part of this is sexy exactly? Some of us are wearing panties that are simply too big for us and they bunch up in the rear. Some of us are purchasing things that are not tight enough and we are not being careful to position the back so that it doesn't stick straight out like a red flag.

Ladies, if the tag is still on it, please cut it off — especially if it's bright white one. It shows right through against that mesh butterfly or dragonfly on your back.

The tag ruins everything. If you

kept it there to make sure you don't put it on backwards, then that is a different and very special problem that needs to be addressed separately. I'm pretty sure it was Cosmo that a quick glimpse of the slingshot can be sexy to whatever gender we're after if we bend over just a bit.

Sometimes, ladies, I see bright red balloons of cotton or polyester sticking right out of the back of your jeans while some of you are simply standing or walking!

It is not cute.

Ladies, I highly recommend a "brief" visit to Victoria's Secret to take advantage of that fabulous special on v-strings, three for \$24. And look into purchasing low-rise panties for low-rise jeans. Let's get it together, girls. It just makes sense.

To wrap it up for the ladies, this is the best fashion tip that doesn't require you to buy a new jacket, top, or hat. Start with the basics: sometimes, what you wear underneath really does matter.

And before you even begin to argue with me: yes, the guys notice.



File illustration

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approach to minorities to encourage their participation in studies by staffing clinical trials with more minorities in more visible roles. Researchers also suggest that health care educators should show African-Americans in particular that there are African-American survivors of this disease to assuage the patients' fear about discussing these issues. They should consider the cultural differences and the importance of family networking when advising and addressing the African-American community.

Finally, researchers said screening should be coupled with treatment. After breast cancer has been diagnosed, patients may delay seeking care because they don't know how to enter the system, and may not even trust the system. The study said many minority patients may

think they don't have the disease because they don't feel any physical signs of sickness.

The American Cancer Society recommends women 40 or older get mammograms annually, annual clinical breast examinations by a health care professional, and perform breast self-examinations monthly.

Every three years, women ages 20-39 should have clinical breast examinations, and perform monthly breast self-examinations as well. Hopefully, through better breast cancer education and more frequent and prevalent screening, African-American women will be able to catch the disease early and receive much-needed treatment and health care before it's too late.

Melissa McLean graduated from N.C. State in 1999 with a degree in Industrial Engineering. response@nubian.ncsu.edu

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need to ask themselves and understand thoroughly is: what are you going to do with your education. "Getting an education should be about a great deal more than just getting a job," he said.

"Some young people are going to rise to higher responsibility in government, community, and education," he said. "We must maintain confidence in youth because they are our future."

Liston lamented that today's students tend to lack focus and don't take full advantage of opportunities afforded them.

"What are you going to do with your education," he asked the audience. "That's what we should be about, cultivating our brain. Learn more about the world we are living in, learn more about being a good citizen and making a contribution to the world we live in and being a good fit."

Liston said students should strive for a well-rounded, "classical" education because those who are seeking higher education today will be the world lead-

ers of tomorrow. Students should, therefore, keep up with what's going on in the world.

"We must cultivate our brain," Liston said. "Who is going to give guidance to this nation? Just because bombs aren't exploding in our back yards doesn't mean we shouldn't be prepared to make contributions to bring some sense back in our lives," he said.

He said students need to be more passionate about getting something out of their education.

"Dream about what you're going to contribute to the world, because the world is getting smaller and smaller every day," he said. "You have to prepare not only for a job, but we also must prepare ourselves to make contributions to society."

Liston said he sees hope in the fact that there are more youth involved now than ever before in positive activities and this change will make a difference. "Young people have to prepare themselves for leadership because there are those who do not want

us to take those roles and will be doing their best to keep us from attaining success," he said.

There are two kinds of African-American people that will never get anywhere in life, he said: "those people just goofing off and playing games, and those who are just equal to the rest of the people on the playing field."

It's those who operate outside these parameters who are the future of our people, Liston said.

Liston said there are five characteristics that make a good leader: "Credibility - make people believe in you and what you have to contribute. Honesty. Integrity. Intellect - know what you are talking about. And presentation - the way we conduct ourselves in professional settings."

"Society needs our intellectual resources," Liston said. "We can only succeed by applying ourselves in ways to make the necessary contributions to society. It is possible to succeed regardless of race — regardless of who your family is," he said.

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Nappy Luv 4

"You need to love your naps"

—Carmen Lilly, KWU President



Aniesha Felton

STAFF WRITER

"You need to love your naps," said Carmen Lilly, president of Knowledge, Wisdom, Understanding (KWU), the student organization that hosted the event. "Yeah you need to love each other, but you most definitely need to love yourself and where you come from," she said.

Last Friday, Nappy Luv, an event that featured 18 acts and seven educational interludes, brought together a diverse crowd and diverse acts, something Lilly had hoped for.

"This event is not about separation, but uniting everyone and anyone, regardless of race or background, who loves true hip-hop," she said. "Music is universal - its known for bringing people together, and with hip-hop being a mesmerizing form of music, all kinds of people will be attracted to it, and I'm glad that we got to demonstrate that tonight," she said.

Jyronimo, an MC that said battling him is like battling God - "you can't win" - said that this event is for everyone.

"This is an everybody's function," he said. "This isn't a black event with white people; it's a function that everybody could or should attend," he said.

Jyronimo also said he loved the crowd.

"They had so much energy - it was crazy," he said. "To work so hard and see the crowd get into it like that makes all the work worthwhile."

"They don't understand how good that feels to us who live it, breathe it, and live for it," he said.

Dasan Ahanu, a spoken word artist who received much praise for his "Smokin' that LaLaLa" piece, thought the event was excellent.

"These kinds of events keep us rooted in our culture," he said. "We are all hip-hop kids - and we should express it," he said.

Although his piece was new, Ahanu said that because of the love from the crowd he felt comfortable.

"Every performer wants to feel love, that's where we get our energy," he said. "But this crowd was like

whoa ... they were really feelin' my piece and that made it go smoother for me," he said.

"The media is feeding us feces, we are digesting it like crack fiends in desperate need for another hit...of the latest video" was recited by Shannadora Hollis, aka Munchie, to put some questions in the audience's head.

"I want people to rethink what they are listening to," said the sophomore in Chemical Engineering. "Sometimes the music that is supposed to represent me isn't me at all. I want the audience to reevaluate what the media portrays us as, because according to music we are only about the bling, bling," she said.

John Smith, a senior in business management, thinks these events are necessary.

"We need these types of programs because people need to experience this culture," he said. "The hip-hop culture is unique and real, and events like these expose these aspects in a positive way," he said.

Smith, whose favorite act was Langstonfuze because "he was spittin' out true knowledge," said that Nappy Luv was a great event because it had everything from hip-hop to spoken word and R & B.

Maya Jackson traveled from Wilmington to attend this event.

"I just wanted to hear pure hip-hop," said the sociology senior at UNC-Wilmington. "It's a good way to stay grounded in your culture; it is so rich and it's good to celebrate that every once in a while," she said.

Jackson, who said she was feelin' Median, said it's always good to have unity on campus and to see black people support one another.

While Lilly admitted she was exhausted from the program, she also admitted that it was a "good exhausted."

"It took a lot of work, but it paid off. I thought the show went well," Lilly said. "I'm just happy to see an event be successful and not be a party. I am very pleased," she said.



photos by: Adam Attarian



These kinds of events keep us rooted in our culture. We are all hip-hop kids, and we should express it. —Dasan Ahanu, spoken word poet

