



Nubian Message

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The Best of 2003-2004

Africana Studies Faces an Uncertain Future

ANIESHA FELTON
News Editor

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With MDS slated to be abolished next year, the curriculum for which so many black students advocated will no longer have a departmental home. The entire Africana Studies program will become the purview of an office of the dean of CHASS.

"If we are relegated to a CHASS unit, it will be difficult for African Studies to move forward," Craig Brookins, director of the Africana Studies program said. "We are very interdisciplinary academically, but we want to be autonomous structurally," he said. According to Brookins, the key problem with AFS not having a departmental home is that Africana Studies' faculty will be dispersed into specific CHASS disciplines rather than being grouped together

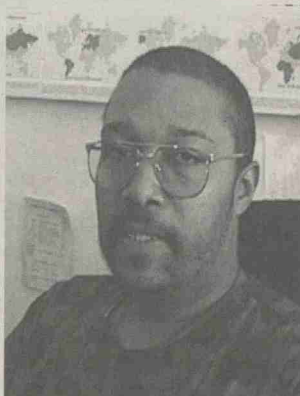
as AFS faculty. The program's director Brookins, for example, will be considered a faculty member of the psychology department and not AFS faculty.

"We are an academic area of study unto ourselves," Brookins said. "We incorporate all disciplines. History, psychology, anthropology, and English separately cannot promote the growth of Africana Studies by themselves."

When AFS is moved, it will not only lose its faculty, it would lose its autonomy, Brookins said.

"We believe in connectedness, but we also believe in the integrity of Africana Studies as an autonomous interdisciplinary curriculum," he said. "We won't be able to function as efficiently if we don't have a say on matters that concern Africana Studies."

African Studies, formerly known as African-American



Dr. Craig Brookins, AFS program director
File Photo



Shawna Daniels-Ash
File Photo

Studies began in 1988 as an effort from students and faculty to create a field of study that was more representative of the black experience. In 1997, the name was changed to Africana Studies because this new name, according to Brookins, was more reflective of the African experience throughout

the world.

"You have to understand the atmosphere of N.C. State during the '80s in order to understand why we have this program, and what it's about," Shawna Daniels-Ash said. Ash played an active role in the

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Colonel takes charge of AACC and diversity

ANIESHA FELTON
News Editor

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"It's not about me, it's about us," said Jose Picart, vice provost for diversity and African-American affairs. "It's about where we're going and us coming together in the name of diversity," he said.

On Monday, Picart hosted a "Campus Dialogue on Diversity" in what he said was "an opportunity to get acquainted with me and for me to get acquainted with you."

Picart, who officially became vice provost of diversity and African-American affairs Oct. 1, shared what he could bring to the table, his approach to diversity and his vision for N.C. State.

He said he was attracted to NCSU because it was a "world-class institution" and that with his background and experiences he could help it become a model for others to look up to.

"I hope that in five to ten years other institutions will point to us and say 'they got it right,'" he said.

Picart emphasized both trust and the future during his introduction.

"In order to make this thing happen we need to trust and believe in each other or we're not going to get a lot done; with this trust we can move toward the future," he said. "It's not about the past—we know the legacy of the Jim Crow laws, but it's not about that, it's about the future and making us better and each other better," Picart said.

After his 10-minute introduction, Picart opened the floor for questions from students and faculty, the latter making up most of who were in attendance.

Comments and concerns ranged from NCSU declaring itself a diverse university to staff not feeling respected as far as diversity issues were concerned. Some in the audience said "we need to

stop preaching to the choir" and bring in those who don't know what diversity is, who don't feel there is a diversity problem, or those who believe diversity is not relevant to them.

"The main ones who attend these forums are the ones who sometimes need it least," said Andrea Cherry, a junior in Communications. "What we need to do is tell people that diversity pertains to them no matter what ethnic background they are from, what religion they are, or their sexual preferences—diversity touches all of us some way," she said.

A major issue that was raised was whether to make diversity classes mandatory for faculty and for students. Some echoed each other saying if the campus wants students to understand and embrace diversity then there should be a certain



Col. Jose Picart takes command of diversity at NCSU
Photo by Greg Mulholland

number of programs that students must attend in order to graduate. As for faculty, Andrea Hernandez, a junior in mathematics, suggested seminars for both professors who are starting their careers and for "old" faculty members who need to be caught up with the changing times and ideas.

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SAAC explores legacy of racism in elections

ANIESHA FELTON
News Editor

Originally published on February 20, 2004

The moment of silence for John Wesley Winters Sr., Raleigh's first black City Councilman was probably the quietest moment at the SAAC-sponsored program Black Political Participation in America.

With panelists Locke Whiteside, a sophomore in Political Science, Natalie Duggins, a senior in Chemistry and Political Science, Everett Ward, Democratic National Committee official, and Dr. Floyd Hayes, associate professor in Africana Studies, the panel discussed the importance of blacks educating themselves and participating in political matters.

"Political participation and education were the two entities that whites did not want blacks to have," said Ward. "They knew that if blacks became knowledgeable academically and politically, they were going to be dangerous when it came to voting," he said.

Duggins commented that educating yourself on political matters does not mean only educating yourself on your affiliated party.

"We shouldn't focus on the party, we should focus on the elements that are hurting us," she said. "When I say 'us,' I do mean us as African-Americans, but I also mean us as in students and young people.

"We need to be aware of the wolf in sheep clothing. The only way we can do this is to start getting informed about what our elected officials are doing and what our candidates say they will do," she said.

While "What is the importance of students participating and being informed about political concerns?" and "How can students be active?" were the central questions of the program, it opened with the provocative question: "Is the Constitution a racist document?"

"The Constitution was founded as a racist document," said Whiteside. "We the

people' did not include African-Americans, and if that wasn't enough, African-Americans were only considered 3/5 of a person," he said.

Hayes commented that not only was it a racist document, it was also a pro-slavery document. He said that the founding of America was based on racism and that blacks were seen as sub-persons.

Ward agreed with "his teacher" Hayes, but added a few other distinctions about the "Supreme Law of the Land."

"The Constitution was a document of oppression. Its content boggled people down, not only blacks, but it overlooked women," he said. "As far as blacks being 3/5 of a person, they weren't even seen as people, they were seen as property," he said.

On its way from 1776 to Dred Scott, the discussion, at Hayes' will, made a pit stop at reconstruction, a glorified era that was to him not all that glamorous.

"First of all, the reconstruction period only lasted 10 years, and in that 10 years Booker T. Washington, one of the hugest sellouts, came on the scene," he said. "One thing that annoys me about us is that when we get a little bit of freedom we enjoy it, bask in it, and then we sit down and don't do anything else --- this is what the reconstruction era represents to me," he said.

Moving from eras and periods of time to governmental and social politics and their differences, both Hayes and Ward commented that both are interwoven and interactive.

Ward stated that if students interwove the grassroots mechanisms that usually create social change, such as SNCC's (Student Non-Violent Coordinating Committee) "nontraditional, yet very effective" sit-ins, with governmental politics, the black voice would be one to be reckoned with; Hayes commented that through

these two political interactions, "blacks have made huge advancements."

After talks of Reagan's administration being one of the most dangerous regimes of its time, given the President Regan's damaging views on social programs, and his "move" to make "welfare" synonymous with "black," the floor was opened up and the discussion led to affirmative action.

"The black person has always struggled for non-discrimination, they never fought to get programs to help them," Hayes said. "We never struggled for affirmative action, we just wanted people to get out of our way and let us achieve at whatever level we wanted to achieve at," he said.

Hayes added that white people think that they own everything, including jobs, and until blacks stand up and fight back, whites will continue treating blacks unjustly.

"You students need to stand up and stop standing around saying 'I don't know,'" he said gesturing by crossing his arms. "Wake up, learn how to be competent, and courageous. Develop a spirit of knowledge and leadership --- black people will not advance if we don't struggle and if we don't fight ... I swear, somebody should have lost some teeth struggling to get over here," Hayes said animatedly.

While Whiteside concluded by telling the audience that voting is important because African-Americans need to have their voice heard, Ward concluded by reciting three clauses: "voter registration, voter education, and voter participation."

Byron Burst, a senior in business management, said that hearing the panelists was encouraging and enlightening because it brought to the fore issues of the black community, N.C. State, and even the country.

Ward said that he enjoyed speaking in front of the group of students.

"It's so reassuring and intellectually stimulating to see African-American students interested in participation in politics; this motivated me greatly," he said. "I also commend SAAC for having the wisdom and vision for having this type of program in an election year. Impeccable timing," he said.

"The black person has always struggled for non-discrimination, they never fought to get programs to help them,"

*Dr. Floyd Hayes,
professor in Africana Studies*

AACC

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students should come to the Center even when they aren't required to be here for a lecture. As it is, students are denying themselves a communal outlet.

The Cultural Center has copious space for organizational meetings and study sessions. There are mentors within the Cultural Center, Ms. Toni Thorpe and Ms. Janet Howard in particular, who love nothing more than to help

students. These administrators work to provide programming centered on cultural awareness and self-love. Students need to come in and contribute their efforts and ideas to create a Center that reflects and adequately addresses current issues of interest to the Cultural Center's key constituency, African-American students here on campus, If we students don't step up and show the

university that we want and need a Cultural Center, how long will administrators be willing to let that space stand "empty?"

-From the Desk of the Talented Tenth

AACC: Use it or Lose it

Originally published September 22, 2003

The African-American Cultural Center is a vital resource for students and the surrounding community, but it is not being used to its fullest potential.

The Cultural Center regularly puts on informative and provocative programs, but students don't seem to notice. How many came to hear Cheryl Brown-Henderson talk about why her father brought the case which outlawed segregation in schools? How many were there when Terrence Roberts recounted his experience as one of the first nine students to forcibly desegregate a high school in the deep South? People shy away from the Witherspoon Student Center as if there's some sort of stigma attached to the Cultural Center and its services. The Cultural Center is here to be a haven for students wherein they can congregate and develop themselves through social interaction and study.

The students who come to the Cultural Center on a regular basis are loyalists. Those are the same students who turn out time and again when the Cultural Center brings to campus



African American Cultural Center Lobby.
File Photo

speakers of historic significance to mix and mingle with we who are directly benefiting from the blood they shed.

These figures should not have to speak to half-empty rooms.

The Cultural Center has a library overflowing with books and at least five rooms of space that are usually all open to anyone who wants to use them for such things as studying and working on projects. Most students don't bother coming to the Cultural Center to study or do group

projects. Indeed, one wonders whether the thought even crosses most students' minds. These facilities are provided for student use. When administrators see that African-Americans aren't using space set aside to provide them a wholesome environment for learning about their culture and becoming a well-rounded individual, they jump to conclusions.

We get, as a result, internal and external reviews intended to tell the administration why students aren't using the Center and how it can be of greater import to the university. None of this would be happening if students - all students - understood that there is nothing wrong with frequenting the Cultural Center, particularly the library, where most come to get material for class and leave soon after.

Students should view the Cultural Center as a place for informal gatherings and social interactions in addition to a place to learn about African-American culture. It's fine to come to the Cultural Center just to hang out and be social -

AACC CONTINUED ON PAGE 2

Lack of Female Representation

SONYIA TURNER

columnist

Originally published on Nov. 21, 2003

On Wednesday, 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 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 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.

Nubian Message

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Speaker talks about Colombian War

DAVIN VAN EYKEN
Cultural Editor

Originally published on October 16, 2003

Faceless victims to an apathetic and avaricious government, civilians are murdered on a regular basis if they do not participate in the cocaine business.

Luz Marina Becerra, an Afro-Colombian woman from the Colombian province of Chocó who was forced from her home and subsequently fled the country, spoke to students in the Cultural Center last week about her experiences with her country's government.

Becerra said most of the world does not know that the United States has been supporting a civil war in Colombia. "Eighty-five percent of U.S. funding going to Colombia is going toward the military," Becerra said, while the rest is allocated towards social aid. She said both the Colombian military and the para-military bomb Colombian civilian communities.

There are three factions in the Colombian civil war: the Colombian military, the paramilitary and the guerrillas. Becerra said the Colombian military and the para-military are linked. All are vying for power and control of the land and resources. Becerra said the president of her country calls "pioneers for human rights" in her country terrorists.

The United States is providing the Colombian

government two billion dollars per year to help fight the "war on drugs," but Becerra said when the United States gives Columbia this money, "it is inadvertently supporting the exploitation and displacement of citizens."

Her brother was killed because he would not let the guerillas enlist his children.

"We certainly want to return to our homelands with safety and dignity - neither of which is currently provided,"

*Luz Marina Becerra,
Colombian exile*

Becerra said that part of what her country needs is social investment. Young people join the various factions in the war looking for a steady income. She said she hopes that by educating people about the plight of Afro-Colombians, the world will come to better understand the complexities of their situation.

"We struggled for many years to get a law wherein people could get their own land titles," Becerra said, but as soon as they got the land, the displacement began. Producers of cocaine who work closely with the government force

people to leave their land so it can be used to produce cocaine, she said.

Multinational corporations also benefit from the seizure of inhabitants' land, Bacarra said. "Corporations like Coca-Cola come in and reap off of the cheap labor and lax restrictions on pollution in the area. The Coca-Cola Company hired the para-military to kill union leaders who demanded workers' rights," she said.

The United States sprays the coca crops with "Ultra Roundup" in an effort to destroy the plant. Coca leaves are the base material used in cocaine production. Becarra said these herbicides destroy subsistence level farms, kill animals, and in severe cases, people - women sprayed with the herbicide give birth to deformed children. Becarra said she would solve the problem by introducing some cash crop into Colombia to supplant cocaine. "Cocaine reproduces rapidly and some land that was used for subsistence level farming is now used for cocaine crops," she said.

Over two million Columbians have been displaced by the war, but the Afro-Columbians have tried to create mechanisms of resistance. "We have been working through grassroots, with some help from NGO (non-governmental organizations)" Becarra said. "We certainly want to return to our homelands with safety and dignity - neither of which is currently provided"

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Who was Marcus Garvey?

DAVIN VAN EYKEN
Cultural Editor

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Marcus Garvey was a political activist who promoted nationalism. Nationalism can be defined as a grand movement involving African Americans and on a wider spectrum, 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 re-allocate 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. Marcus Garvey was one of the first activist to actually move upon 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

"He dedicated his life to the cause of black liberation for the people trying to defeat oppression around the world, without biting his tongue."

*Davin Van Eyken,
senior in Political Science*

Improvement Association. Soon after he began to travel the United States preaching Black Nationalism. The association grew to encompass over one thousand and one hundred branches in more than forty 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 mans' responsibility to take control of African resources. Mr. Garvey believed that the black leaders of the time headed mock organizations, not completely dedicated to empowering the entire black race. He saw the color tone stratification in these organizations',

where by the lighter skinned people seemed to want to form another color caste. Garvey saw the need for black people to appreciate each other and to not admire the white race. He saw how some of the integrationist 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 coming. He and his wife were denied entry into the British Guiana or any of the British West Indian islands.

Liberia was a venture into the ideals of Garvyism (black nationalism). The American government delegated this portion of land, already inhabited, for black relocation. 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 are believed to be radical according to history. He dedicated his life to the cause of black liberation for the people trying to defeat oppression around the world, without biting his tongue.

Fighting Dry Skin in the Winter Chill

A. MICHELLE MCLEAN

MBS Editor

Originally Published on January 23, 2004

The recent winter chill has taken us by storm this year.

Staying warm and healthy is high on our priority list for surviving the season. In addition to bundling up and maintaining our health, there are some smaller details to which both men and women should pay careful attention. Taking special care of the skin is one of those vital details that we must take into consideration when preparing for and weathering those cold winter days.

Many of us know from experience the toll weather can take on skin. Underneath those layers of clothing, some may find arms and legs that are scaly, elbows that are rough or wrinkles around the eyes that definitely do not come from frequent laughter.

These imperfections result from the central heating, wind burn, and cold, dry air that helps winter steal the natural oils in the skin that help moisturize it. This theft leaves our skin dehydrated, chafed, uncomfortable, and unattractive.

To fight the wind and battle against the wear and tear of the season, follow this advice for taking tender, loving care of your skin.

And these tips aren't intended only for the ladies -- don't worry about what your boys will think, guys. Besides, that female whose attention you've been trying to get would pay you no mind if your skin is busted. So moisturize your skin. Here's what to do:

Stop taking those long, hot showers. They strip the skin of its natural oils and leave it dry and hurting. Soaking for long periods of time is also a bad idea. Instead, take baths in moderately warm water and showers at lower water pressures. Don't forget those bath oils.

Moisturize the skin by applying moisturizers heavier than usual, especially when going outdoors. Choose moisturizers that have a built-in sunscreen and natural ingredients such as almond oil, beeswax, and shea butter. Avoid the cheaper alternatives that contain petroleum and mineral oil -- these clog the pores.

Get rid of layers of dead skin by sloughing the skin with loofah sponges and massage mitts. Doing so restores moisture and helps to improve circulation in the body.

Keep the most sensitive areas protected with the proper balms and lotions. Maintain soft lips with lip balms that condition and prevent chapping. Moisturize and massage hands regularly and wear gloves when going out into the cold.

Consume alcohol with moderation. Wine, coffee, and other common comforts tend to dry out the system. As an alternative, opt for herbal teas. Laying off of the alcohol and caffeine will also improve your immune system. Besides, no one wants to walk around looking like they've lived a hard life. So, don't drink like a fish cause it'll be written all over your face...and you won't have to say a word. (Y'all know you remember the rude boys!)

Sleep in. Sleep deprivation robs the body of certain nutrients that aid in having healthy skin, hair, and nails. Sleep is also a natural way to replenish and refresh the skin.

Avoid extreme and prolonged exposure to the sun. Sunburn during the winter season is as possible as it is during warm seasons. To avoid those "visible signs of aging," use moisturizers that include sunscreen.

AIDS on the Homefront

A. MICHELLE MCLEAN

MBS Editor

Originally Published on February, 20 2004

In North Carolina, rates of HIV and other STDs are disproportionately represented among the various racial and ethnic groups. This means that the number of cases of these diseases is considerably high in comparison to the population size of those groups. This is called a disparity.

Statewide, the excessively high rates of HIV and STDs amid ethnic and racial minorities, especially African-Americans, continue to trigger great concern. Despite the fact that African-Americans account for less than one-fourth of North Carolina's population, two-thirds to three-fourths of HIV and STDs are reported among African-Americans.

According to the 2004 NC Epidemiological Profile, 1,692 cases were diagnosed and reported in NC during 2002. In this profile, the Epidemiology & Special Studies Unit, a department within the NC Department of Health and Human Services, found that the largest and most disturbing disparity was that established in black and white females. They discovered that the diagnosis rate for black women (43.2 per 100,000) was about 17 times higher than that of the diagnosis rate of white

women (2.5 per 100,000).

For 2002, moreover, the overall rate of HIV in NC was 20.3 per 100,000 people. The 2002 occurrence rate for blacks (64.3 per 100,000) was nine times higher than that of whites (6.8 per 100,000). The NC Department of Health and Human Services reported 750 cases among black males (compared to 329 white males). A total of 416 cases in black females were reported in comparison to 74 cases found in their white counterparts.

In 2003, of the 2,100 HIV cases reported, males accounted for 68.9% of the total cases diagnosed and reported. African-Americans accounted for 1414 (67.3%) of the reported cases. In reference to prevalence according to age, the 30 to 39 age group reported the most cases with 681 diagnoses (32.4%). The age group ranging from 20 to 29 years of age accounted for 402 cases (19.1%). As far as modes of transmission are concerned, 31% (654 cases) of the reported cases in 2003 was from risks or causes unknown. Homosexual contact among men accounted for 615 cases (29.3%) whereas heterosexual contact totaled 336 cases (16%).

Furthermore, the AIDS occurrence rate increased from 1014 reported cases in 2002 to 1086 cases reported just last year. African-Americans accounted for 68.1% (740 cases) of

last year's reported diagnoses. Those aged 40 to 49 accounted for 390 diagnoses (35.9%) while the age group ranging from 20 to 29 years of age made up 118 (10.9%) cases. Unknown causes/risks, moreover, reached a total of 329 (30.3%) of reported cases. Other ways of documented causes of transmission included both heterosexual (27.8%) and heterosexual (19.6%) contact.

At the county level, Mecklenburg County reported a high of 437 cases in 2003 alone. Wake County reached a total of 229 cases while Forsyth totaled 140 cases. Last year, Guilford (116) and Durham (96) Counties both showed a decrease in their reported diagnoses from 149 and 119 cases respectively. Cumberland County accounted for 96 of NC's HIV occurrences.

In North Carolina, a staggering 16,894 people were living with HIV and/or AIDS in 2002. Unfortunately of those 16,894 people, African-Americans accounted for 12,154 of those cases. 11,560 of those infected are males.

Africana

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movement to change the name and focus of the program from African-American Studies to Africana Studies.

"African-American students were incensed - they didn't feel they were being represented or respected by the campus community. African-American students were graduating at lower rates than other students and the university boasted an African-American population that was less than 10% of the student body," she said.

Ash said that academically, the Africana Studies program spoke to the entire academic campus about the concerns, plights, and history of African and African American people - a major issue for African-American students at NCSU for some time.

"The focus of the African-American Studies program, now known as Africana Studies, has always been to cultivate an understanding of the African and African-American experiences through academic course work," Ash said.

Ash added that with classes such as MDS 240 and 241, students are given

a general understanding of African history, "from as early as can be told to fairly recently." Other courses that enhance understanding include topics such as African Religions, African-American leadership, African geography, and others. The program takes courses from across the campus to complete the learning experience - English, History, Psychology, Political Science, and Social Work all carry courses that fit into the AFS minor and concentration curriculum.

Brookins says that once students have completed their minor in AFS, they will understand the African-centered worldview, the uniqueness of African and African-American culture, and understand the human experience by looking through the eyes of Africans.

"The black experience in America is as much a part of America's history as Columbus," Brookins said. "To have little focus on the African experience, to me, is a crime."

This lack of perspective causes students to have an inaccurate and incomplete

understanding of America and the role that those of African descent played in helping transform this society to live up to the founding traditions of America, Brookins said.

While Brookins is somewhat concerned with how Africana Studies will survive its "rainy period," he is extremely concerned with AFS receiving some respect.

"We see ourselves as important and unique to the university, we just want to receive the same respect that other disciplines on campus do," he said.

SPEAKER

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The Congressional Black Congress supports efforts to dismantle the drug trade in Columbia as a means of ending the war. "We believe that another way to solve the problem is to have dialogue between the warring factions," said Becarra. She said she travels the United States asking Americans to persuade Congress to vote against military aid for Columbia. She believes Columbia's president is more concerned with vengeance than equity - his father was killed by guerillas who cultivate cocaine.

"The Columbian government uses its foreign aid to fortify its army, while murdering its own citizens," she said. "Corporations take advantage of this broken state of affairs by coming in and taking land from these disenfranchised citizens." Becarra contends that most of Columbia's strife is due to trade with and the well-being of the United States. "Americans' appetite for drugs and Coca-Cola fuels the corruption of the Columbian government," she said.

Tysha Shaw, a junior in Criminology, said that after attending the lecture, she will no longer patronize Coca-Cola products. "I have a greater understanding of the problems faced by others of African descent around the world."

"It was a true eye-opener to the problems faced by Afro-Columbians," Elisha Pope, a senior majoring in information design and multidisciplinary studies said.

COLONEL

CONTINUED FROM PAGE 1

Discussion on losing one's identity and building up groups at the expense of others were also addressed.

"I believe we should have a multicultural event which celebrates all cultures, but at the same time I am not advocating losing your identity," he said. Celebrating our heritage is just as important as celebrating or embracing others," Picart said.

Picart, who is a native of Puerto Rico and grew up speaking Spanish, has lived in Europe for nine years, was involved in the Native American culture for 10 years, is married to a Jewish

woman, and has experience in leading a diverse group of people because of his 28 years in the army, defines diversity as an inclusive community of people who are different and use the differences to make each other and the community better. The parts of this community include: religion, gender, ethnicity, sexual-orientation, and single-parent homes, according to Picart.

"He is a very unique man," said Thomas Conway, interim vice-provost for enrollment, management, and services. "His experience, his temperament, and his 'knack' to listen well made him best fit for the job," he said.

Conway felt that because there was no motivating crisis, a potential explanation for the low turnout, he said that those who came were involved in something necessary.

"This discussion was necessary because it allowed him to feel us out, while we did the same for him," he said. "I believe that this is an exciting time to have this discussion because of what is going on [Hispanics population growing and gays finding their voice, according to Conway], but the key is whether these discussions will continue outside this theater-this is how things can really get

started," he said.

Cherry said she attended because she wanted to take this information back to her campus organizations. She noted that these types of discussions are what NCSU, faculty, and students need.

Picart closed by saying "I am here; I want you all to come to me and believe that I will listen, will discuss, and will try to improve the various circumstances that affect diversity," he said.

Nappy luv 4

"You need to love your naps"

— Carmen Lilly, KWU President

ANEISHA FELTON
Staff Writer

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

On 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 - it's 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

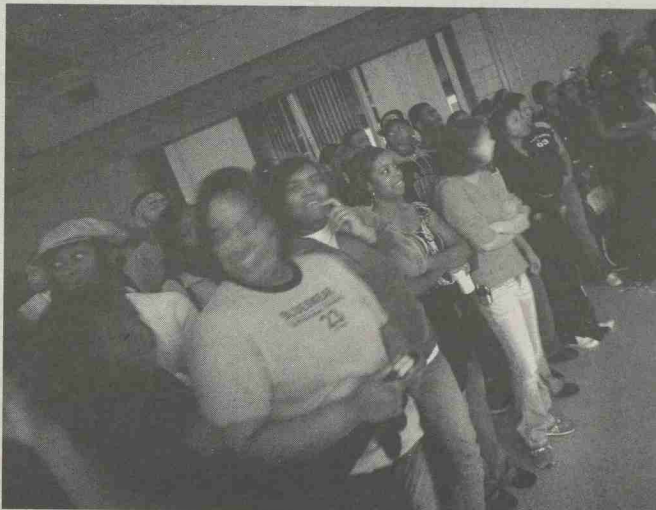
are digesting it like crack fiends in desperate need for another hit...of the latest video" was recited by Shannadora Hollis, aka Munchie, to put some questions in the audience's head.

"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



Students enjoy performances at Nappyluv 4.

Photo by Adam Attarian

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.

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Myths & Stereotypes about Black Athletes

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Opinions Writer

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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 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.

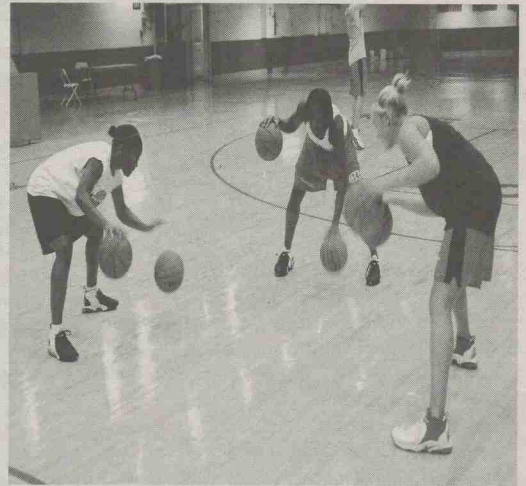
Grant Fuhr is regarded as the most successful black hockey player in history and stands in sixth place in all-time wins for goalies and is the first black man to be inducted into the NHL Hall of Fame. The stereotype that sports such as baseball and hockey are not for black people is just a barrier that 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 Carnera 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 Carnera, 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



Women's basketball players conducting summer camp.
Photo by Adam Attarian

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.