

NUBIAN MESSAGE

Sentinel of the African-American Community

March 29, 2005

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Photo courtesy of Aaron Davis - Campus Echo



Hord Inspires Students

Aniesha Felton
staff writer

Black activist, black studies professor, author of eight books, and founder of the Association for Black Cultural Centers (ABCC) Fred Hord, asked students to be mindful and proud of their black culture at all times.

Hord, director of Black Studies at Knox College and the fourth and final candidate for the African-American Cultural Center director position, spoke to students and faculty on last Tuesday.

"This business of culture is critical to you [students] because you will be the ones poisoning the world very soon... and your world view on your culture will be influential on its future," he said. "With that, run the world in tuned with your culture, its way of life, and its values," Hord said.

Hord commented that because being centered in your culture is key to its success, the need for a strong cultural center is vital to the survival and education of African-Americans.

Founder of an association that outlines what a black cultural center ought to be, Hord commented that cultural centers need to get themselves together so that they can be respected.

"The cultural center is supposed to represent us, so if onlookers see in-fighting and big egos, they will never see us as an important institution," he said. "Staff workers and students must represent black culture, they must represent it positively and proudly," he said.

Hord added that people see the black cultural center

CIAA in Raleigh

Marcus Gibbs
sports editor

When the CIAA (Central Intercollegiate Athletic Association) tournament is mentioned, there are automatically different happenings that come to mind. It's a tradition and a tournament like no other. Being the 60th anniversary of the CIAA tournament, it appears that it has finally received the national recognition that it deserves. The tournament was aired on ESPN 2 to a national audience.

It's not only a game,

it's a celebration. The CIAA tournament started Monday, February 28th at the RBC Center and ended March 5th (Super Saturday). The twelve teams that make up the CIAA played for the championship and earned a spot in the NCAA tournament, but that's only half the story. The festivities and excitement of the tournament is what has helped benefit the city of Raleigh economically.

In the CIAA tournament, the half-time show is just as important as the game, if not as exciting as the game itself. This year's festivities, like pre-

vious years, did not disappoint. Most happenings took place at half-time during the game on March 4th. Eleven women, one representing each CIAA institution represented their school (with exception to Miss Bowie State who decided not to participate). There were an announcement of the 2004-2005 Miss CIAA finalists. The winner was announced and was address to the crowd on Super Saturday. All the ladies had to display their natural class, intelligence, style and school spirit.

The hottest step show

around took place at the Raleigh Convention and Conference Center on March 4th. The CIAA step show and after party was the same as it has always been, and did not disappoint either. K-97.5's Brian Dawson introduced the likes of Alpha Phi Alpha, Alpha Kappa Alpha, Omega Psi Phi, Sigma Gamma Rho, Zeta Phi Beta, Iota Phi Theta, Kappa Alpha Psi, Phi Beta Sigma and Delta Sigma Theta. Tickets will be sold at the BTI Center, and

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Race Dialogue

Aniesha Felton
staff writer

The difference between nigga' and nigger was explained. Interracial dating was discussed. And the true reasons for divisions between white and black Greek organizations were exposed.

These topics and more were discussed at the Phirst family, Alpha Phi Alpha and Alpha Kappa Alpha, race relations forum, a program that took place during their Jewels and Pearls week on last Monday. Helping the Alphas and AKAs were Chi Psi, Pi Beta Phi, and Theta Nu Xi fraternities and sororities.

In a full Witherspoon, the diverse audience was

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Moment of Clarity

My name is Johnathan Brunson, the Editor in Chief of the Nubian Message and a former writer for the Technician. I would like to publicly issue an apology to the Technician Opinion Editor-Jason Eder, the entire Technician staff and Nubian Message staff for allegations made by me stemming from an error on my part. To summarize, an article entitled "Black History affects all Americans" ran in the Technician on January 28th. I had edited the article many times before coming up with the final version. The version that appeared in

the Technician read, "There were a few white students who threw the newspaper on the ground after I walked away." My final version had the encounter described as, "I commonly ran into white students who repeatedly said 'No thank you,' or those who took a newspaper I handed them, but left the newspaper in the same place they were sitting or on the ground when I came back by." Although the statements are quite similar, a writer feels quite connected to his/her work.

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asked to tell their name and a common stereotype of their race. First to answer was Chris Bynum, a senior in computer science.

"My name is Chris and the stereotype that people have of all African-Americans is that we are violent," he said.

Following suit, Kenneth Fine, president of Chi Psi and senior in communications said that a stereotype that people have of white people is that they "have things easy."

Among stereotypes listed for African-Americans that evening were that African-Americans are loud, thugs, athletic, have HIV, are lazy, ignorant, angry and have attitudes. For whites, it was said that they are stereotyped as thinking they are superior, unable to dance, and that if they are from the south, they are assumed to be racist.

Conversation picked up after a question of interracial dating was posed.

"I have no problem with interracial dating, but I do have a problem with people who say they will not date outside their race because of silly stereotypes," said Mary Garrison, a junior in communications. "I can't stand it when people say they don't date because those people are such in such. Maybe dating them is exactly what you need to do to understand them," she said.

One AKA sister commented that she is just tired of seeing successful black men going to a Caucasian woman and leaving the black woman behind because she is not good enough for his money.

A member from Pi Beta Phi said that she believes her family would refuse to acknowledge her if she dated outside her race.

"Bringing home a black guy isn't different from bringing home an Asian guy in my family...either way my family would disown me," she said. "I was cursed out by my

grandmother because I brought home a guy who was Baptist, it didn't matter to her that he was white; he was Baptist and I am Catholic, that was enough for her to confront me," she said.

Another Pi Beta Phi sister commented that when she is with her black boyfriend, she gets more stares from white females than white males.

"I've been with my boyfriend for three years, and we are going strong. I dated him not because I wanted to explore what African-Americans were like, I dated him because I liked him...it was as simple as that. I didn't see color, honestly, I just saw a person that I wanted to get to know better," she said.

Although the majority of the audience said that they had dated or would date outside their race, there was a few that thought it wasn't for them.

"I am personally against interracial relationships because of how it looks,"

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as a place to baby-sit, play cards, and have parties; he contended, however, that although social activities are important, the center is to be a representative of all that is black culture.

Hord, who has just finished getting accreditation for black centers, said that he will make the African-American Cultural Center (AACC) the national headquarters for the ABCC, add a research center, bring it to the larger community and help take the Center to the next level.

"I want to get at the essence of what a cultural center does," he said. "I want to make it credible through the superb research that will flow from it; I want for us to go into the community and educate and uplift our brothers and sisters; I want for it to be a beacon for the nation, for the world, of what a black cultural center ought to look like," he said.

In addition to being an academic unit and a service to the community, Hord said that it is here to serve the students.

"I want the students to know that they are welcome in my office any time," he said. "They might not agree with everything that I have to say and I don't have to agree with everything they say, but that definitely doesn't mean that I want students to stop talking. I want them to come to me and use me as a resource," he said.

Admitting that he has gotten in hot water on many occasions for taking a student's position, Hord said that he is an advocate for students and that if need be, he will go against authorities to support them if their cause is intelligible.

With a motto of "I am because we are," Hord

stated that this motto will be exemplified by the Cultural Center.

"My goal, through the Cultural center, is to show that the community is far greater than the individual," he said.

Hord told the petite audience how his black middle-class students said that they are not African-Americans but are simply Americans and asked why they should have more responsibility than anybody else to go back to the community. He commented that it is especially important that the "well-off" African-Americans come back to the community because they could probably have the biggest and greatest effect.

Hord elaborated. "Going for self, is dead-end," he said. "If you don't know what it means to make someone smile, you have missed out on a good thing."

"There is a power out there that sucks you in...it sucks you into thinking that you have to neglect your community and go for the money. Can you be culturally centered and still drive a nice car? Can you be centered where serving your community is better than having that high salary? My goal, and the Cultural Center's goal, is to build you up so well that when you leave NC State, you will work for your people as we do, and not necessarily for the paycheck," he said.

While finding name for the Cultural Center is on Hord's to-do-list, it does not take precedence over him wanting to take the Center to a place that it has never been.

"I believe that it is time for the center to go to the next level. That means, to me, adding an academic unit that will build credibility, demolishing administration and student cliques and letting them regroup in fruitful gatherings and making this a national site," he said. "This is what I want and this is what I will do," Hord said.

CLARITY from page 1

As I forwarded my final version of the article, I made an error in forwarding the piece to the Technician and only realized after accusing the Technician, in particular Jason Eder of changing my work. I had in fact forwarded my earlier version of the article, rather than my final version. My second error was in sharing my allegation with staff in the Nubian Message and allowing an article to appear in the Nubian Message on this issue. My actions could have compromised the integrity of the Technician and potentially the Nubian Message, since I

do serve as its Editor-in-Chief. I should have checked my email "sent items" sooner rather than later and not allowed my emotions to overcome my duties to the Nubian Message.

As Editor in Chief of this newspaper, I eat, sleep and live Nubian Message and I have a devoted staff that works equally as hard. The Nubian Message is my heart. There has never been any organization I have been a part of on campus in which I have been as passionate about and concerned with as the Nubian Message. The Nubian Message is a newspaper in which I treat as my baby. I have nurtured it for almost

three years. As a result of my passion I made a mistake that has affected "my baby" and unfortunately me.

I, however, have learned a lot from this experience as a writer and a person. With a new dedication, I look forward to working with the Nubian Message to continue to bring African-American issues to the forefront on the N.C. State campus. I strongly commit myself to being a more responsible journalist both for the Nubian Message and the Technician, and I sincerely and humbly apologize for my actions related to this matter.

**Pan Afrikan Week
April 1 -10**



NUBIAN MESSAGE

Sentinel of the African American Community

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Editor Patrick Clarke for his time,
effort and dedication in helping get
this issue out to the community."

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Only with the permission of our elders do we proudly produce each edition of the Nubian Message.
Dr. Yosef benv-Yochanan • Dr. John Henrik Clark • Dr. Leonard Jeffries • The Black Panther Party • Mumia A. Jamal • Gerardo Pratt • Tony Williamson • Dr. Lawrence Clark • Dr. Augustus Mober Watherspoon • Dr. Wandira P. Hill • Mr. Kyran Anderson • Dr. Lathan Turner • Dr. M. Iyallu Moses • Dokta Toril Thorpe and all those who walk by our side as we continue to make our journey to true consciousness

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the event will start at 6 p.m.

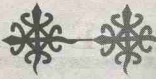
The CIAA fashion show was a very good attraction for the CIAA fans. Sponsored by Ebony Magazine, the show was the world's largest traveling fashion show at Embassy Suites Hotel in Cary on March 5th. Doors opened at 11 a.m. but the fashion show that showed off some of the most beautiful African-American women wearing the most beautiful designs by African-American fashion stylists began at 1 p.m.

The festivities also brought celebrities and CIAA legends to the tournament. The atmosphere was

amazing, and that attracted these people and brought them back each year. Comedian J. Anthony Brown showed up last year along with singers Keith Sweat and Tamia, Baseball legend Cecil Fielder also showed up. A few years past, the tournament attracted people like Divorce Courts Mabeline Ephram, P. Diddy, Snoop Dogg and more.

The word has spread and tradition gets stronger as each year passes. It won't be fair to explain what the CIAA is about. It was an experience that must be witnessed by one's self. Everyone is encouraged to experience what the CIAA tournament and its festivities are all about.

**Pan Afrikan Week
April 1 -10**



OPINION

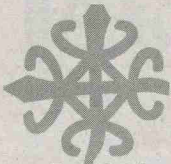
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Black Organizations Have Helped or Hurt the Black Community

The third major black organization that remains worst than impotent, along with being a detriment to the community they claim to serve are the Black Greek Letter Organizations (BGLO's).

Being a former Greek, I am speaking from experience, not as an outsider. BGLO's have refused to take up the mantle of being founded upon Christian principles and upholding high moral and ethical standards. There is a Greek organization on the NCSU campus following a precedent that one of their members began back in 1973. They did this by partnering with Planned Parenthood a.k.a. the abortion mill. Who set



Fred Hatchett
columnist

the precedent? Thurgood Marshall, first African-American Supreme Court justice and Alpha, voted in favor of abortion. Who ran this abomination for 14 years? Faye Wattleton, an AKA. As you can see, the phirst family kept baby killing in the family.

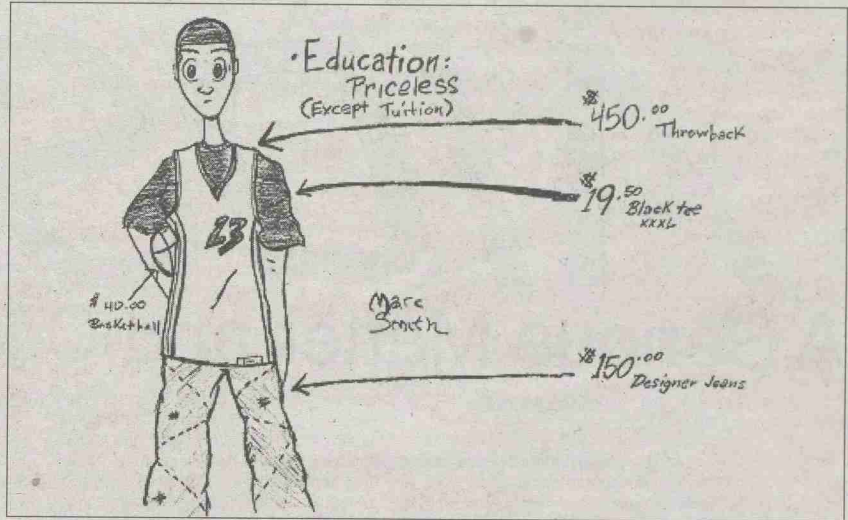
You have a supporter of adultery and fornication in Bishop Vashti McKenzie, the National Chaplain of Delta Sigma Theta. You have another Greek responsible for the resurrection of the Black Muslim movement, who? Jesse Jackson, Omega Psi Phi. Of the BGLO's, the major supporter of the Nation of Islam is Phi Beta Sigma. I wonder how many, if any, Sigma pastors have publicly denounced this relationship?

Now, if your organization was not mentioned don't feel good about it. Black Greeks are the ones who are not only apart, but are leaders of the first two black organizations in part one of this article (liberal churches and the NAACP). You would think that with 1.5 million educated black people, our community would be better off.

To all of you who participate, agree or know that hazing is being committed in your own chapter and refuse to act, welcome to the modern day slave ships of America. You think you can call pledging free-will and therefore can get a pass, well think again. Voluntary enslavement of and by your own people for the sake of becoming a supposed 3-letter superwoman or superman is worse than involuntary enslavement imposed on us by whites. This latter slavery has been perpetuated for almost 100 years, hazing began 40 years after the slaves had been freed. You'd figure that black Greeks learned a lesson from this, but they haven't and they continue hazing although it can become violent and/or deadly. Hazing, although deadly, is still perpetuated by doctors, lawyers, foolish liberal black preachers and even some of the non-Greek community believe it is necessary.

The last major black organization that is included among the infamous is the Black Muslim movement. I have only three things to say about it, because they still perpetuate the same principle today. First, they are an organization founded by a white man but call all white men devils. Second, their greatest prophet was an adulterer. Here is the million-dollar question, besides being black, what do Elijah Muhammad, Malcolm X and Louis Farrakhan all have in common? The Nation of Islam via Satan seduced black preachers into joining them for their million-man fund-raiser. Third, a black Greek preacher got them back on their feet and preachers are sniffing their butts now. The liberal, ignorant black preachers, that is. What is the single principle of those three things? Hypocrisy! They hate the whites that produced them, demand of women what they did not even hold their leader responsible

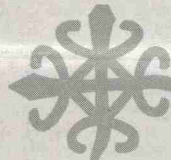
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Courtesy of Marc Smith • Campus Echo

Fraternities and Sororities: Unification or Seperation

Fraternities and Sororities have long been a part of college campus life, but have they been a positive part of the humanization of the black community? In Paulo Frieres "Pedagogy of the Oppressed" he goes into great detail eluding to the fact that if a man, woman or people don't actually deal with oppression, they then can become the oppressor. When I look at the brothers and sisters stepping in unison in there collective organizations there is a sense of pride that comes over me; it shows just how great we can be when we gather on one accord. However, we have to realize that even though these individual groups seem to be in



Chaz Martin
columnist

unison, we as a whole are not.

"Brother Chad, don't you realize that we do community service, we give scholarships and etc.?" Yes, I do realize those honorable things that fraternities and sororities have done to try to help uplift the community, but you are doing a greater disservice to the nation as a whole. You have to understand that we as a community and

nation are in some shape, form or fashion of the oppressive circle. Either we are the oppressed, who have been psychologically and physically beaten by oppressors into subjective submission or we have crossed over into that intoxicated state of power by becoming the oppressor.

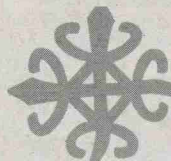
Hegel had a philosophy of right: a person's actions cannot be simply judged on the outcome or the end, but by the very nature of the intent of the action or the purpose of that action. There is a sickening stigma that is being passed down by every organization. That a man or woman cannot be celebrated into the Greek community unless they have received

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The Black Article

I transferred to N.C. State Spring 2001 from Shaw University thinking that my educational career path was already set in stone. I knew that Political Science was my major and that I wanted to be a lawyer like Johnnie Cochran. Once I was exposed to the Technician and the Nubian Message newspaper, that stone began to be edged up more than I ever thought.

I used my critical thinking to write in the Technician challenging the newspaper to address concerns that relate to African Americans. As a result of this challenge, I became a part of the newspaper staff. I ended up with the privilege to speak my voice through the journalism realm. I was hired to write for the Technician and Opinion Editor for



Johnathan Brunson
columnist

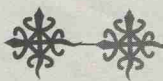
the Nubian Message simultaneously.

I guess one can say I was involved with the best of both worlds "journalistically". Well, without Jay Z and R. Kelly. Countless nights I spent reading, researching, and working in the computer labs typing away on my articles. Countless nights I spent sending my articles to friends with a jour-

nalistic background to critique my article before the Technician or the Nubian Message received the final copy. I had countless conversations with mentors on articles to address specifically to the African American community and generally the NC State community as a whole.


I embraced writing not only with a desire and drive to become better at what I do, but also with a passion to write from the heart. I desired the readers to empathize and feel as if they were actually part of my life. I did not write just so my voice could be heard, but to encourage thought, debate, and speak on spiritual matters that we all could relate to as students. I wrote with a vision

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AIDS:

A Serious Matter and Concern for All

 A. Michelle McLean
mbseiditor

AIDS—with just the mere utterance of this very small, but complicated word, an array of reactions, thoughts, and opinions instantaneously and, at times, subconsciously occur. Why is this? Is it because we are so aware and educated on the subject that it reserves some of us the right to speak out about it so effortlessly? Or is it because some of us think that we are well-educated and aware of the subject? Because of society's infinite number of careless "thinkers," everyday countless communities deal with denial, fear, intolerance and ignorance about a disease that requires immeasurable knowledge that is not being eagerly and seriously sought.

So many speak out about AIDS (not to mention so many other things) without being well-informed of the numerous issues that it entails. While knowing too little or not enough, a plethora of assump-


tions are irresponsibly and inappropriately made. With the education, or lack thereof, some of us have about AIDS, the various attitudes toward this issue may not be true representations of ourselves and as a result, we are not as welcoming nor searching for the awareness needed in order to fully assess and fight against this antagonist to humankind.

Because AIDS has been stigmatized as one of society's deepest taboos, it has been extremely difficult to discuss openly as well as rationally. The truth is that we have hidden the existence, ignored the importance and shunned the discussion of AIDS in our homes, schools, workplaces and communities for too long. Despite the fact that an abundance of education, promotion and support specifically targeting AIDS are constantly being presented and provided through the platforms of various media, organizations, foundations and health care facilities, I believe that it continues to be denied the urgency that it

rightfully deserves.

In a society forever proclaiming peace and love for all humanity, we have focused on and relished in materialism, superficiality and monetary gain for long enough. We say that we want the best for humanity. We say that we care about ourselves and each other. What are we really doing to accomplish these things? When are we going to start taking action in walking the walk that we talk about? I definitely do not doubt that the care and concern that we may harbor within ourselves are present, but how much is really there? Knowledge, and the desire and petition for this knowledge, moreover, are key and vital steps, people. Some of our knowledge about AIDS is tremendously warped. Do you realize that whatever knowledge you have (or choose to have) may very well determine the quality of your life or someone else's?

Africans Exercise Less Than Other Races

 Christina Johnson
staff writer

As spring arrives and people start to pull out their summer clothes, more and more people are running to the gym. But are African-Americans among those eager to get a good work out?

Recent studies from Penn State suggest that African-Americans do not exercise as much as whites. Further studies were performed by Shiriki Kumanyika, a professor of epidemiology in Penn State's College of Medicine, to investigate why this trend often occurs in our society.

Kumanyika surveyed 53 African-Americans about their views on exercise. Reasons given most by African-Americans for why they do not exercise were that most feel their lives are stressful enough, many have other family responsibilities (especially in single parent homes), the expensive cost of health clubs and unsafe neighborhoods to exercise in.

The Net Wellness website maintained by the University of Cincinnati, The Ohio State University and Case Western Reserve University released statistics showing that 55% of adults in the U.S. are overweight and of those, African-American women are at the highest risks for obesity. This is caused by unhealthy eating habits and lack of proper exercise.

Exercise is important for so many reasons. For one, it keeps people looking good. Exercise helps a person to tone up and lose weight. This

is of particular importance now since the weather is getting warmer, and with warmer weather comes more skin.

Exercise also keeps us healthy. Exercise has shown to improve health, especially in the areas of heart disease, obesity and diabetes, all of which effect African-Americans disproportionately. Exercise, not only decreases the chances of having these health problems, but it is also good for your heart, strengthens muscles and increases flexibility.

In a statement concerning African-Americans lack of exercise, Michael Burden, a senior in interpersonal communications stated: "I think African-Americans aren't raised to buy into superficial trends of exercise so that they can look good and therefore don't exercise. Perhaps most African-Americans are not aware of the health benefits from exercise related to specific diseases."


Looking good and feeling healthy can only make you feel better about yourself.

Research indicates that exercise even makes people feel happier. Mary L. Garvin, MD, medical editor of KidsHealth stated in a recent article "When you exercise, your brain releases a chemical called endorphins, which may make you feel happier."

Carmichael Gymnasium offers many fitness classes that are free to North Carolina State students. Classes include: ABSolutions, Extreme Cardio, H2O works, Total Body

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Driving and Stress


 Melissa R. McLean
staff writer

The heart is pounding. Breathing almost halts. Muscles spasm. The stomach, neck, and back cramp. Vision begins to fade. Feelings of anger, violence, revenge, fear and paranoia arise. These are just a few examples of the negative reactions triggered when driving in traffic. Driving involves events and incidents. Events are normal maneuvers such

as stopping at a red light or changing lanes, while incidents are unpredictable like missing a turn or being insulted by another driver. Such events and incidents create psychological triggers that may produce powerful feelings and/or irrational thoughts. Predictability, unpredictability and a driver's social factors, such as personality, gender, education and age, conflict with each other

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Is a cure within your reach?

 Shameica Gardner
staff writer

Feeling a little under the weather? Is an upset stomach, headache or aching tooth bothering you? The answer is closer than you think. Home remedies have been around since people became able to complain about daily aches and pains. Home remedies range from the strange, to the downright bizarre. Whether or not you use them personally, it is clear to see that many people still do.

My grandmother has a cure

for whatever ails you. Castor oil is a guaranteed laxative, while baking soda soothes indigestion and heartburn.

However, home remedies sometimes seem more myth than medicine. "For chicken pox, you should walk backward out of a chicken coop, because it draws the bumps out and you will heal quicker," according to granny, and who can argue with a grandparent? Most professional doctors disagree with

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to create emotional stressors that may cause hostility when driving.

How can hostile behavior be reduced while driving? According to the study, "Dealing with Stress and Pressure in the Vehicle: Taxonomy of Driving Behavior: Affective, Cognitive, Sensorimotor" conducted by Drs. Leon James and Diane Nahl, measures have been taken over the years that have made significant improvements in reducing deaths and serious injuries from accidents. Although there has been a reduction, two opposing forces seem to operate: external environmental measures for greater safety and internal individual factors that maintain high risk. More and better roads, design of better and safer cars, better medical emergency services and law enforcement, mandated driver education, more sophisticated transportation systems and reduced rates for safe drivers have all aided in the reduction of deaths and injuries due to traffic accidents. But at the same time, the competitiveness to get ahead, pressure and mismanagement of time, inadequate training in emotional self-control and drivers' attitudes, in balancing risk and safety contribute to the rate of deaths and injuries remaining high despite the safety improvements that are introduced.

Further, in this study, which was featured in *Driving Lessons-Exploring Systems That Make Traffic Safer*, edited by J. Peter Rothe, there are 15 known conflictual aspects of driving that act as stressors. Below are examples of challenges drivers may face while driving:

Regulation - Driving is regulated by laws that must be followed, such as a speed limit. Drivers are responsible for knowing and obeying these laws, and the imposition of tickets and fines may arouse rebellion in some drivers causing them to disregard what seems wrong to them.

Diversity - There are hundreds of millions of drivers in North America who vary in experience, knowledge, ability, style, and purpose for being on the road. These social dif-

ferences decrease predictability when drivers don't behave according to the expected norms. Diversity increases stress because it creates more unpredictability when driving.

Multi-tasking - Activities such as eating and talking on the phone affect the alertness and focus of the driver. Multi-tasking increases stress by dividing the attention of the driver between his activities and the road.

Denying Mistakes - Driving habits are created over time and become automatic. Drivers tend to overlook their mistakes and exaggerate their skills. Complaints from passengers or other drivers are seen as unwarranted. This denial allows drivers to feel self-righteous or indignant at others, sometimes enough to want to retaliate, adding to stress levels.

Lack of Training in Emotional Intelligence - Traditionally, driver education consists of acquainting students with general safety and then supervised hands-on experience behind the wheel or on a simulator. Sound judgment and emotional self-control is not trained. This means that most drivers are untrained or under-trained in good habits of thinking and judgment as well as in attitude and motivation. Drivers thus lack the necessary coping abilities such as how to cool off when angered or how to cooperate with traffic and not hinder it. Moreover, ways in which drivers might overcome such stress and rage on the road should be greatly considered. One might try avoiding aggression, becoming more supportive to self and other drivers. Care about the feelings of passengers and other drivers. Realize and predict the consequences of one's driving actions. Enjoy the drive and scenery, and find the good things in driving like comfort and convenience. Be fair to other drivers by taking their perspective. Be calm, remain patient, and recover quickly if angered by another driver. Observe one's mistakes and consider the mood when it was made. Pay attention and be alert. Overall, risk- and self-assessment while driving will greatly reduce stress and the likelihood of accidents and injuries.

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many home remedies.

Dr. Tom Bridges, a general surgeon for St. Francis hospital, doesn't put much stock in home remedies. "Tying socks in a knot won't cure warts. The only home remedy I use is Tylenol." According to Bridges, people have very strange notions of what works and what doesn't. "The weirdest home remedy a patient ever told me was, that you should use onions and Red Oil to draw poison from the body."

"I don't know if they work or not. No one in my family uses home remedies so I go to the doctor or to the drugstore," said Erica Propst, a senior in communications.

Propst agrees with Bridges concerning home remedies. "When I'm sick, I need drugs. Aleve or Aleve Cold and Sinus are my best

friends," she said.

While some students may not have much faith in home remedies, many college students will enjoy these particular home remedies. For babies that are teething, many recommend rubbing a small amount of whiskey or brown liquor on the gums. You are guaranteed a faster recovery from the common cold if you drink a little orange juice, gin and mint tea with lemon.

The International Home Remedy organization allows users to post suggestions and treatments for what ails you. A Canadian citizen responded by saying, "Toast a piece of bread until it is black. Then spread honey over it (I guess because it has lots of antioxidants), and eat. I guarantee you will feel better. I do it all the time."

Another popular home remedy for a stomachache involves mixing charcoal with water, and drinking it. It seems that there's something about blackened

powder than just works for the abdominal region.

Herbs are the most common ingredients for home remedies. St. John's wort and rosemary with lavender are good for depression, according to the Society for Herbal Home Remedies (SHHR). The SHHR also states that parsley is the best herbal cure for bad breath. Although many would argue that a breath strip or some gum will do, if you happen to spend all your extra cash on dinner, eat the green stuff that decorates your plate. At the end of the night, your date will thank you. With the cost of insurance and healthcare in America at an all-time high, we may see a resurgence of people trying home remedies. So whether it's a problem of foot fungus, which according to SHHR, Tea Tree Oil cures, or acne, which homemade Lye soap will cure, home remedies are far from being a thing of the past.

Brunson from page 3

to create change.

I spent one semester writing 3 articles for the Agromock Yearbook as a part to push for more diverse coverage. I questioned African American fraternity and sorority members about leadership and interviewed African American males involved with the ROTC.

This is similar to the hip hop artist Jay Z on his latest film "Fade to Black". Just as he spent most of his time in the studio "coming of the head" or "improptu fashion" with entire songs, I spent time behind computers "coming off the head"

with articles.

Rapping and writing are both ways to express yourself. I have been privileged these past three years to have had the opportunity to express my opinions through writing in the public realm.

With my passion, I have had many ups and recently I had a down in which I addressed in my apology article. However, I have been passionate for the African American community and as a writer I have strived to educate and inform students and faculty.

For those reading this farewell column, remember life is what you make it. Also know that just because you step into college with plans of a major

does not mean that major is where your heart is at. One passion of mine is writing and I will continue writing after I graduate this May 2005 and maybe start my own newspaper and magazine with a passion.

For those of you who have supported my work, those of you who have opposed my work and those of you who have read my work, I thank you all. I thank both newspapers for giving me the opportunity to express my voice for three years for the entire NC State body. Where do I go from here? Only God knows. But, from this point on, I will continue writing while writing will remain in my veins.

MARTIN from page 3

a beating by that community. If the brothers and sisters of these organizations actually stood for the sole purpose of building up the community, then why are they putting some much effort in the dehumanization and the demoralizing state of the black community.

The capacity for separation in the black community has been embedded and fueled by a historical precedent. I am referring to

the Willie Lynch account. Lynch was a white slave driver that came down from Jamestown, Virginia and said that slave owners were loosing too much property by hanging their slaves, and should break them instead. "First you must break the black female like a horse, then she will teach her children how to be broken. Then you must put the light-skinned against the dark-skinned, and the older against the younger." Brothers and sisters, the fraternities and sororities reflect this broken psychology and carry it

out on a daily basis. If we are to be unified, then we must stop separating ourselves from each other on the premise of color and organizational affiliation. If we were really about brotherhood and sisterhood then there would be just one organization. You have to understand that we are falling into that old army tactic "divide and conquer". Brothers in Sisters in the immortal words of Lawrence Fishburne in 'School Daze' "WAKE UP".

EXERCISE from page 4

Conditioning, Hip Hop, and more. Carmichael also offers weight rooms, an indoor track, and elliptical machines for the leisure of any student.

Shadé Brunson. A freshman in biological sciences, made the comment "I especially enjoy taking advantage of the programs here at Carmichael. ABSolutions always gives me a good workout."

It is important to take advantage of programs like this to help start and continue a good workout routine which will in turn help to develop a healthy life style. Remember exercise is not just about looking good it is also about feeling good.

HATCHETT from page 3

for, and hate the Savior that these liberal black preachers think they are serving.

Now to the only organization and group of people who are really doing what is necessary to help the black community, the true black churches of the Lord Jesus Christ. These are the ones sold out to souls' salvation, first and foremost. We believe in living a morally righteous life. We oppose the sin of abortion, homosexuality, gambling, drunkenness, adultery, fornication, drug addiction and etcetera that are condoned by the aforementioned four infamous organizations.

We do not only oppose it, but also enforce it within the walls of the church. We oppose all false religions and organizations along with their false gods. We are not ashamed of the gospel of Jesus Christ. We are not afraid to boldly preach the Word of God. We refuse to allow ourselves to sugar coat the gospel for a bunch of immoral heathens who have no desire to accept Jesus as Lord and Savior, whether preached to them through love or by way of the hellfire and brimstone message. God is love, but He will put you in a godless hell if you do not make Him Lord. The world, especially the black community, wants us to preach their gospel and accommodate it to their way of life. Too bad!

If God be for us, who can be against us.

In conclusion, the Infamous Four all are tied into the cesspool of immorality, baby killing, betrayal of their own race, moral hypocrisy and etcetera which all have lead to the death and current dying of our race. HIV, abortion, and homosexuality are all disproportionately affecting black people. Why? Because our Infamous Four do not truly understand what it means to be free. The greatest cause of death in the black community is murder by abortion. Like a friendly neighborhood Klansman said 30 years ago. "We'd like to think y'all niggers for making our jobs a lot easier." We have single-handedly replaced the

need for the KKK's existence. I just witnessed a lynching in progress the other day at the Witherspoon Center. Thank God there were some real blacks to rescue this man from the BKKK. And for the majority of blacks who oppose the war in Iraq, more blacks babies are killed per day than all that have died in the war so far. You want to scream their oil for our blood. About 250,000,000 black dollars per year are spent on spilling OUR blood in a predominately white doctored, white run industry. And you so-called pillars of the black community sit back and support it.



PHOTO • Felicia Baity

Confessions for the University



Cedric Pickett
staff writer

On Tuesday, the NC State Women's Center presented the play *Confessions*. It was directed by April Mial. The general purpose of the play was to expose critical issues that affect women and the NC State community in a humorous tone.

The director and writer, April Mial, has worked with Spike Lee Productions in the film industry. In addition, she also customized each character to fit the actors of the play. Mial also had the opportunity on Thursday to release her first feature film at Mission Valley theater in Durham.

The play centered on a class of student who were having difficulty accepting each other differences. From the start of the play, one could see it was obvious that each individual, including the teacher, had "issues" to deal with.

Later in the play, one of the students

commit suicide and the class has to find a way of exposing some of the issues they face without receiving the negative consequences of rejection and ridicule.

Ultimately, this display by the Women's Center exposed issues that affect the female community such as family rejection, relationships, abuse, rape, molestation, and lesbianism.

"The purpose of the play was to address to the audience in a humorous and lighthearted way issues that permeate college environments. This includes students and professors. Jobs and families," stated Felicia Baity.

Baity works as programing coordinator for the Women's Center. She was assigned for the spring production to be the mediator between cast, director, and the women's center.

Baity continued by explaining the reason why the Women's Department did not continue with the production of *Vagina*

Monologues.

"We wanted a new year with fresh ideas. If we continued with it this year, then it would have been our fifth consecutive year in it's production. Also, we wanted to incorporate men in the program to help promote women's and campus issues."

Baity finished by stating how the actors and the audience received a lot from the play.

"The actors received leadership, networking skills, and personal growth from the production of the play. Activities such as these makes college memorable and promotes interaction with other student in a constructive manner. I hope the audience received the real issues that affect students on our campus in a humorous and lighthearted look."

The Very Earth Shook

By Rupert W. Nacoste, Ph.D.
Department of Psychology

Hannibal Barca has been raised from the dead.

All I can remember from my high school history is that Hannibal was an African general who used elephants to fight the Roman Empire. My ignorance is, apparently, not uncommon. Recently a friend told me that as far as she remembered from high school, Hannibal was a figure of folklore. Thankfully, then, with his new historical novel, *Pride of Carthage* (Doubleday), David Anthony Durham has resurrected the real Hannibal from the darkness of poor high school teaching to the light of this day.

In this novel, we see that Hannibal's life was real, not folklore, and that it was more than elephants used in battles. Yes, there are many battles in this story, and the battles are well depicted. Still, Durham shows us the context. He shows us the social forces that created, motivated and sustained the warrior Hannibal. He shows us too the social forces at work around Hannibal's march into the Alps with elephants and his march on Rome. So we come to see that, in context, Hannibal's life was bold, complex, hard, disciplined and destined by family. Hannibal, as it turns out, was simply a man whose father instilled in him a world view and a life's mission.

When Hannibal was eight years old, his father the great savior of Carthage, General Hamilcar, took him out to a battlefield. There, Hamilcar showed Hannibal a man who had betrayed Carthage. Hamilcar told Hannibal that he must understand that by whatever name this man goes, there are many others like him, who sit beside you like a friend, covets your wife, and is always ready to betray. Hamilcar declared to Hannibal, "His name is Rome. His name is mankind. This is the world we live in, and you'll find it full of men like this." Hamilcar, then, challenged the boy Hannibal saying, "Never run from battle. When the time comes to act, do so, with iron in your hand and your loins and your heart. Unreservedly love those who love you, and protect them without remorse. Will you always do that?" Hannibal nods yes and then Hamilcar hands his son a dagger and says "Kill this man." The eight year old Hannibal cuts the man's throat. Thus Hannibal Barca's life as a protector of family and kingdom is set in motion.

Durham writes this story so that we live with Hannibal the son, the husband, the father, the brother, as well as the warrior-leader whose very presence could make men stand tall and fight harder, or whittle an enemy's spirit down to a nub. Understand that this is a big story that covers many years, battles, events and relationships. Durham's master stroke in telling this epic is to tell the story through many points of view. This causes us to meet up close, and develop relationships with, a variety of people. We see through each character's eyes how life is unfolding as Hannibal, the epicenter of all that is happening, acts. One person is a soldier who comes to Hannibal's attention because of his inadvertent bravery; Imco Vaca. Another person is Hanno who hates his brother Hannibal but who tries to live up to the expectations of Hannibal the general. We learn that the great armies of the time are followed by vagabond groups of the poor who seek out an existence by scavenging from

those left dead after battle and providing services to the soldiers. Aradna, the woman responsible for giving the former point of view, also gives information about Hannibal's army. Told this way, the story never bogs down. Because of the different points of view, and leaving and coming back to those points of view, we are always in suspense about what is happening and what is about to happen.


From my high school history, I know that Hannibal was an African. I do not remember if this was ever considered in the American context of race. Whether it was or not, what is interesting in this novel of Hannibal is that in that time, skin color did not have the meaning we have given to it. Yet skin color is everywhere in this story. Carthage and Rome developed alliances with whatever peoples served their interests. Hannibal's army is made up of many nations and tribes: Gauls, Iberians, Libyans and the Massylii. Durham describes in detail the members of these different ethnic groups; Hannibal the North African is brown skinned; Mahouts, who train and ride elephants, are from India and are dark brown with straight, oily and thick black hair; Numidians have an oiled mahogany skin the color; Volcaes were longhaired and pale as pine flesh. All manner of skin color and hair type fought for Hannibal and for Rome. Superiority or inferiority was not attached to color. That is a modern invention and we get a better sense of that reading of Hannibal Barca in his times.

Hannibal came close to conquering Rome because he was a military genius. Durham's descriptions of military thinking are clear and exciting. Hannibal was also one who could motivate his army, get them to believe they could do anything. Durham has given his speeches a "kingly air." When he spoke, it seemed the very earth listened. And when he moved his army and directed their maneuvers the earth watched, waited and shook with the earthquake that was Hannibal's victory.

Dramatic and regal is the language Durham employs. For Durham, it seems, this story required a royal descriptive language. As a novelist, Durham has already proven that he is a lyrical writer. In his novel *Gabriel's Story* (Anchor Books), when he writes of it, Durham describes the sound of rain falling as sounding like a "herd of maddened beasts." His other novel, *Walk Through Darkness* is likewise written with a poetic touch. But in *Pride of Carthage*, at least by my reckoning, Durham has elevated his writing to match the epic nature of the story and to match the regal, warrior, character of Hannibal.

In his attempt to take Rome, Hannibal did not prevail. Yet, Hannibal's name has lived. The reason, Hannibal was a shaper of history. The only way the Romans were able to defeat him was to learn from him. In fact, late in the story, Hannibal laments that the Romans "... fight more sensibly than before. They win where they used to lose..." One of his commanders replies, "If that is so... you have changed them very greatly." With this novel, in addition to showing himself to be a multi-faceted writer, Durham has resurrected Hannibal for our historical edification. Like Hannibal himself, Durham calls out to us with vigor and challenge. He says, "come now and read of Hannibal Barca and the times he made the very earth tremble."

The African American Textile Society

 Whyteria Bullock
staff writer

The African-American Textile Society is a group dedicated to promoting unity not only among African-Americans but all textile students.

It was founded by Steve Benson in 1992 and became part of the Textile Student Council the following year. As an African-American student in the college of textiles Benson knew the importance of striving for excellence within the university. Today members of AATS are accomplishing this goal by way of networking with industry and business leaders. Serving the community is also a priority.

In October, the society hosted Fall Festival at Chavis Heights Community Center. The annual event gives children the opportunity to celebrate Halloween in a fun and safe environment. Activities include face painting, various arts and crafts -- and plenty of candy.

"We try to reach out to all cultural backgrounds and encourage diversity within the college of textiles," president and senior in textile

management Sendazi Kpeglo said. "We encourage everyone to participate in events such as this."

Upcoming events include "Books Alive," an activity that involves acting out stories such as fairy tales to an audience of children. What makes this project entertaining is that the children ultimately participate in the performance, Kpeglo said. This event will also be held in the Chavis Heights Community Center.

A fundraiser will be held at Fuddrucker on Capital Blvd. Mar. 1 to help support events held by AATS. The society has arranged for 20 percent of sales generated that night to be donated to AATS.

April 22, AATS will hold its annual fashion show in "the Atrium" at the College of Textiles building on Centennial Campus.

Anyone with talents that include sewing, designs and modeling are encouraged to participate. Those who do not wish to participate are more than welcome to attend.

Anyone interested in AATS or any of the events mentioned should contact Kpeglo at skkpeglo@ncsu.edu.

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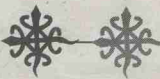


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Pan Afrikan Week events

- Friday, April 1st
Pan-Afrikan American Idol
Talley Ballroom
7pm
- Saturday, April 2nd
Groove Theory
Commercial Break
Talley Ballroom
7pm
- Sunday, April 3rd
Dancing to the Beat of Time
African Student Union
Stewart Theatre
6pm
- Monday, April 4th
Wrapping it up: You, Me, and HIV
Student Global Aids Campaign
Witherspoon
7pm
- Tuesday, April 5th
African American Creative Genius
Dr. Harold Freeman
Witherspoon
- First Class
Black Finesse
Stewart Theater
8pm
- Wednesday, April 6th
Redefining American Manhood
Witherspoon Cinema
7pm
- Thursday, April 7th
Sister Soujah: No Disrespect
Society of Afrikan American Culture
Talley Ballroom
6pm
- New Moon Children
DanceVisions
Stewart Theatre
8pm
- Friday, April 8th
Something for the Soul
Young Black Entrepreneurs
Talley Ballroom
7pm
- Saturday, April 9th
"The Classic" Bball Tournamen
Six Degreez Ent. & Alpha Phi
Alpha Fraternity, Inc.
Carmicheal Complex
Noon
- NPHC Step Show
Stewart Theatre
7pm
- After Party
Talley Ballroom
Black Alumni Society
Conference
- Sunday, April 10th
SAA-PAMS Worship Service
Witherspoon
11am
- New Horizons Concert
Talley Ballroom
4pm
- Soul Food Sunday
Witherspoon
1pm

Church has deep roots

 **Stephanie Carr**
CampusEcho

According to Duke University associate professor William Turner, you do not know where you are going unless you know where you have been.

During a March 3 lecture sponsored by the N.C. Central University department of sociology, Turner, a student of the art of preaching, spoke about the role of the black church in contemporary society.

With an audience of about 40 students and faculty members, Turner discussed how the church affected the black community from the days of slavery.

Turner described the transformation of the church over the last two centuries from small, family-based settings, to cathedrals with massive congregations.

Turner said he feels material possessions, such as money and fancy clothes and cars, have shaped the development of the church.

He also addressed the notion that slaves were only the objects of free labor. Slaves were the backbone of early society and were instrumental in building the first Baptist church in America.

According to Turner, African American religious practices can be traced back to the African past.

Forms of this relationship to African culture include dancing and up-tempo music.

Another example is the way a preacher will place his hand on the head of a congregant seeking a heavenly blessing or a connection to God, according to Turner.

This form of prayer has its roots in an African ceremonial tradition called "laying hands," that involved marking the face and forehead.

He also said slave owners used the

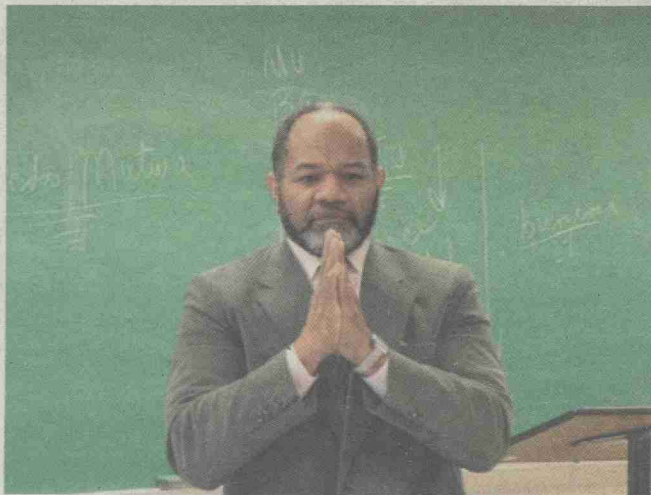


Photo Courtesy of Roderick Heath • Campus Echo

Bible to keep Africans in the clutch of servitude.

One simple Bible verse, "Slaves obey your masters, for your reward will be given," was used by early slave masters to keep slaves submissive.

"His historical references were so profound," said sociology professor Michelle Laws.

"The past is so important, but, young people know so little about their own origins," Turner said.

It is one thing to teach young people about black history, but the environment around them should also reflect on black history Turner said. It's important to their

own self-worth, he said.


"This was a great way to end Black History Month," Laws said. "We have to bring him back."

Michelle Laws, however, said young people know so little about their own origins," Turner said.

It is one thing to teach young people about black history, but the environment around them should also reflect on black history Turner said. It's important to their own self-worth, he said.

"This was a great way to end Black History Month," Laws said. "We have to bring him back."

Black Expressions

 **Cedric Pickett**
staff writer

If one was walking into Tally last Thursday, the musical sounds of John Legend, Usher and Tina Turner could be heard from the upstairs ballroom.

Black Expressions, an event where African-American students displayed their musical and poetic skills while educating their peers of the African-American culture in a semi-formal setting took place on the wooden ballroom floors.

Co-sponsored by the Alpha Kappa Alpha sorority Inc., Society of African-American Culture and Black Student Board, Black Expressions had performers from both home and Chapel Hill and featured performances that ranged from gospel dance to hip-hop.

Although it was semi-formal so that participants could be comfortable expressing themselves freely during certain parts of the program, there were a couple of students who took the opportunity to come in formal suits and professional attires. Though dressed to tee, they still had to stand due to the difficulty of finding seats

in the packed ballroom.

Some students such as Mariah Thorpe, a junior in English, was elated at the turnout and believed that programs like these provide a good experience for all.

"I believe tonight was a wonderful program. It was an opportunity for African-American students from NC State as well as other schools to come together for the development of each other as well as the entire community," she said. "It is imperative that we continue to foster these programs for the future enhancement of our size and diversity," responded Thorpe about the event.

Refreshments were served during intermission and students had time to socialize with each other on tables decorated white covered tablecloth and a vessel carrying red flowers for what one may label a symbol of "elegance."

While some performers, such as the Chapel Hill ensemble sang songs from popular R&B artists, others gave encouragement. One such performer was Kimberly Jones, a sophomore in arts and applications who danced to an inspiration-

al song. Even she, learned some things about African-American history that night in regards to ballet.

"It really increased my appreciation for the dance pioneers in ballet for African-Americans. Individuals such as Janet Collins had to paint their face white when they wanted to perform for white audiences and had to go through several other persecutions to allow me to have this type of expression," she said.

During intermission, several students, including Mrs. Toni Thorpe, program coordinator for the Cultural Center, performed an impromptu performance of a Tina Turner song for the sake of humor. Anyone who felt like performing during that time had a chance to do so.

When Antonio Moses was asked about how he felt about the night's event, he replied, "I believe the program was very good. It included all aspects of our culture including dance, poetry, and music. It is great to witness three organizations working together for a common goal and bring the community a good and laid back atmosphere," said the sophomore in English education.