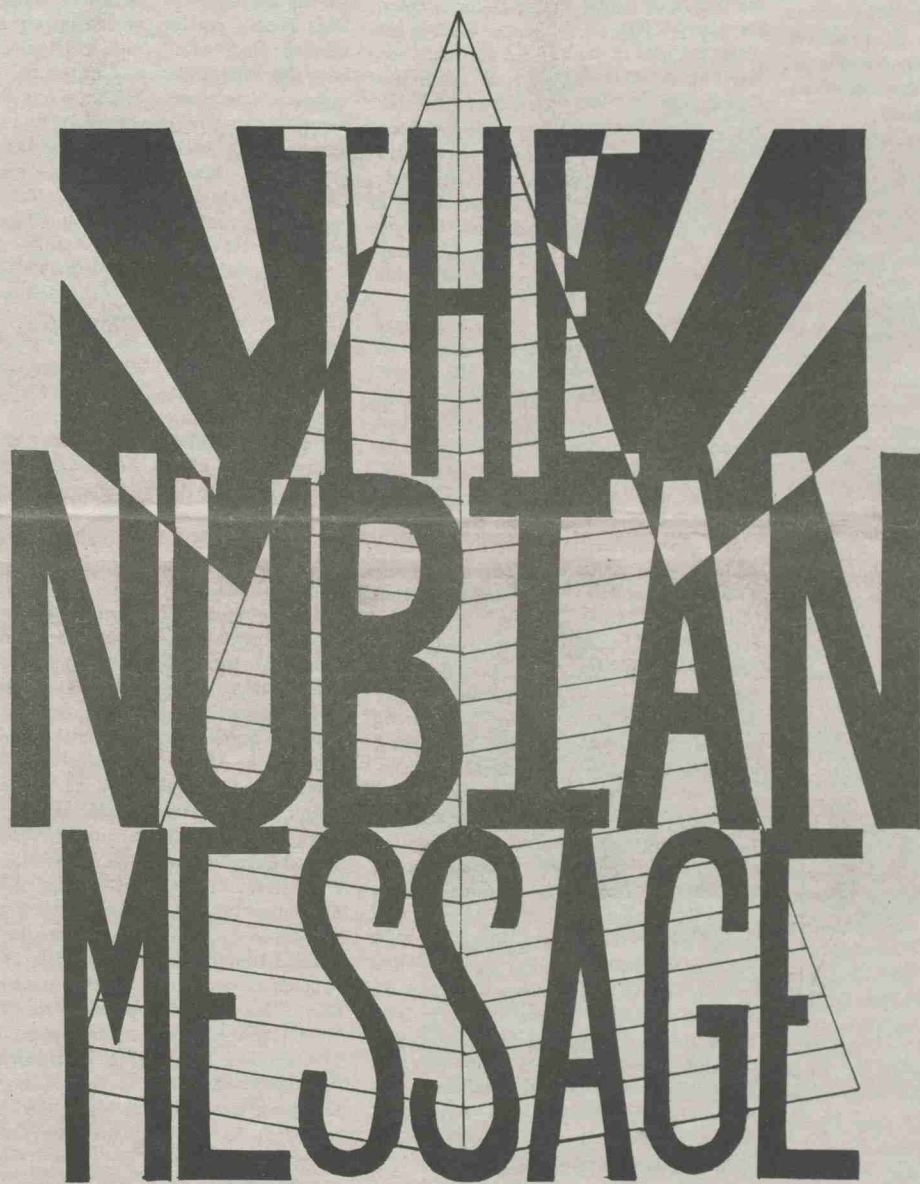


North Carolina State University's First African- American Newspaper
November 30, 1992



THE NUBIAN MESSAGE

African-American Cultural Center...

Many people are aware of the recent wave of protests sweeping through college campuses across the country. These protests are not new. In fact, it can be said that the students of today are continuing the battles that were fought by generations past. Several campuses are fighting for an African-American Studies curricula; the acknowledgement of contributions made by Africans in various areas of the academic world; and for student, faculty and staff concerns to be addressed. North Carolina State University is no different from any other college or university on these issues. One could say that students at NCSU are also continuing the struggle that was started decades ago by African-American students. Students of the past desired to interact with people of their own culture and provide an opportunity for all cultures

demic and social atmosphere. Many students sought comfort in the home of Dr. Witherspoon. These students went to the YMCA, also known as "The Ghetto." However, in 1974, African-American students became irate as

to learn more about the people of Africa. Dr. Larry Clark explains the goal of the African-American Cultural Center: "We are not going to replace it (the meaning of the Cultural Center) with black superiority, but replace it with the truth."

In 1956, five African American students enrolled NCSU as undergraduates. From feelings of alienation grew the realization that these students needed a place to gather together. Many students sought comfort in the home of Dr. Witherspoon. These students, went to the YMCA, also known as "The Ghetto." However, in 1974, African-American students became irate as "The Ghetto", their place of comfort, was torn down by the University to make room for the School of Design Building.

The administrator of Student Affairs, Dean Talley, felt as though there was no need for two student centers. Dean Talley spoke with Dr. Witherspoon, leader of this movement, and Dean Talley proposed having a Black Union. Dr. Witherspoon replied that there was no need for one. Having a Black Union was

not the same as having a cultural center. As bitter feelings engulfed the minds and hearts of Black students and faculty, Dr. Augustus Witherspoon and a representative from St. Augustine's College organized a retreat at Quayle Roots, off of highway 401, to speak on this issue.

On the evening of the retreat, 14-15 Black students and 20-25 White students, along with Black faculty, gathered with Dean Talley and Assistant Dean Poole. As the students entered the room, their mentality and seating separated them from the very beginning. The room became silent as Dean Poole began to give an explanation for tearing down "The Ghetto." During his explanation, a young Black woman, in absolute rage and animosity, began to scream her feelings concerning the need for an African-American Cultural Center. She strongly argued the Black race's daily struggle for self-pride and dignity on a predominantly white campus. After she expressed her frustrations,

Dr. Witherspoon went to her and passionately

explained that she should apologize to Dean Poole, "not for what she said, but on how she went about saying it." In agreement, the young woman apologized to Dean Poole. Just as their two hands came together, the crowd applauded. However, Dean Talley left in absolute rage. Students then began to convey their feelings to one another. As Black students shared their daily struggles on campus, the Black and White students united in efforts to create an enjoyable learning environment at NCSU.

In efforts to appease the African-American students, they were given a temporary place for two to three months. However, students desired a more permanent home for the African-American Cultural Center. In 1975, after much protesting, African-Americans and White students united. The university gave the African-American students the old Print Shop on the corner of Dan Allen Dr. and West Dunn Avenue. This building, which is also known as "The Sweatbox," was poorly equipped. The ventilation system was poor and the center had no budget. This building contained one large

room that was used by African-American organizations for meetings, social gatherings and programs. The building was empty except for five or six rooms on the side.

African-American students declared that this "cultural center" was not sufficient for the needs and goals of the African-American student body. Once again, their desire for a place to share the great knowledge of their people was unfulfilled. African-Americans longed for a library where people of all cultures could read and study about African and African-American contributions to the world. Also, the students needed a place for the growing number of African-American organizations. This was extremely important because space was needed as these organizations were, and still are, instrumental in molding African-American leaders for our future. In 1987-1988 Kevin Howell, the Black student body president of NCSU, fought for a new building. After much planning, protesting, and debating, the African-American Cultural Center was built in 1990 as a part of the Student Center Annex.

....Then and Now

Although the African-American Cultural Center was built, the struggle continues. Our past brothers' and sisters' spirits remain in us now and students are raising their voices in protest. After careful planning, protesting and even marching, they are being heard. NCSU has agreed to make some of these necessary

changes. These changes will insure that the African-American Cultural Center can be a center of learning, a place where people of various ethnic and religious backgrounds can gather and learn of Africa and African-Americans past and present. This will serve as a foundation for developing self-pride and dignity in our African-American students at NCSU.

Cultural Center Receives Budget

After months of intense lobbying and protesting by students and faculty members, university officials finally decided to grant the African-American Cultural Center an operating budget.

On October 22nd, the CC was given \$33,500 for the 1992-93 fiscal year, which runs from July 1 to June 30. These funds include \$10,000 for programming. An additional \$15,000 was given so that books could be placed in the Center's library, which as everyone knows, is quite empty. Once the University matches these funds on July 1, 1993, the library will have a total of

\$30,000 for books.

On July 1, 1993, the CC will receive a budget of \$50,000. The following year, \$25,000 will be added, giving the Center a total budget of \$75,000 by July 1, 1994.

Finally, a plan was put into effect to improve the Center's security and climate control systems immediately.

Congratulations to Dr. Iyailu Moses, Director of the Cultural Center, and the rest of the African-American community at State, as this is a great victory for all of us.

Tony Williamson
Editor-In-Chief

The Old Cultural Center, a.k.a. "The Sweatbox"



The Student Center Annex, which houses the present AACC

Powerhouse of Athletes

By E. Barnes-Smith

The NCSU track team has begun a trek to its first ACC title since 1988. The team was plagued with injuries last year, but this season the pack is back with a vengeance and embodies a powerhouse of talented athletes. The Wolfpack's dominating jump crew leads the way with standouts Neil Chance, who is the Junior World Championships Long Jump Champion, and two time ACC Triple Jump champion P. Tyrell Taitt. Due to the lack of depth of this team, the jumpers will double up and support the Wolfpack

sprinters who are led by upperclassmen Mike Williams and David Fields. Adding to the corps of Wolfpack talent are a group of talented decatheletes, discus throwers and shot putters.

In addition to the men's track team, NCSU will display its first ever female track and field team. Present members include: Tammy Streater, Lisa Blumenthal, Valecia Wayhou, Christa Thomas and Azelia Edwards. This group of females will come up against some tough competition. As this is their first year, they will have quite a lot to

prove to the NCAA.

To start the 1992-1993 ACC title campaign, the men's and women's cross country teams each won their second straight championships. This makes the Wolfpack the first ever ACC team to accomplish this feat. This feat has set the tone for what may be an indoor season filled with many other titles. With the addition of new freshman talent Omar Dixon and Derrick Allen, the Wolfpacks quest for an ACC indoor title is very realistic.

This Space Could Be All Yours!!!

If you would like to place an ad in **The Nubian Message**, call Tony Williamson at (919)515-5210 or write us at:

The Nubian Message
African-American Cultural Center
Box 7318, NCSU
Raleigh, NC 27695-7318



"It's So Hard to Say Goodbye"

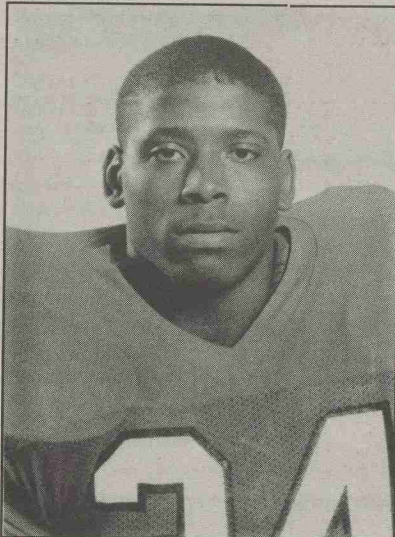
By **Kim Williams**

There will be several Seniors leaving the NCSU football team this season. Although all of them gave outstanding play for the Wolfpack throughout their college careers, there is one player whose performances and life as football player we would like to highlight.

David Merritt, a 21-year-old senior on NCSU's football team, has started as inside linebacker since the middle of his sophomore year. Merritt leads the ACC in tackles with an average of fourteen tackles per game. "Marriott" is majoring in Political Science with a concentration in Criminal Justice. When asked about his

experiences here as a freshman he had this to say, "playing college football was really different from high school, it was a big challenge fighting for positions with players who were just as good as me. To sum it up in high school I was a big fish, here I was just a little guppy." David, a Raleigh native, said that one of the reasons that he chose to play for NCSU was so he could stay close to his mother. "My mom and my sister Michelle, I can't leave her out, are my number one sources of support". Through the years playing for the Wolfpack, David has had many memorable moments as a football player. "I dedicated my senior year to my Grandmother who passed away in April. So if I could pick a whole season as my most memorable moment, I would choose my senior year. The Lord has been good to me, I've been leading in tackles in the ACC all season." As for future plans, David's number one priority is to get his degree. "Sure I would love to have a shot at playing pro football, but I'm not going to think about that until I finish my last season here, not until after January first. Before I leave I want to say something to the underclass players, you do not have to party, drink and fight to prove that you are a true athlete. Everyone must make their own footsteps, but if there is anything in the way that I carry myself (on and off the field) that will help you, I hope that I was and still am a positive role model. Always remember, you're only as good as your last performance."

Even though we hate to see such a talented player leave, we would like to thank David and all of the rest of the seniors for such exciting play on the field and wish them luck in the future.



FOOTBALL SENIORS

| | |
|-------------------|----|
| Neal Auer | 87 |
| TE | |
| *Anthony Barbour | 2 |
| TB | |
| Mike Gee | 75 |
| G | |
| Marc Huzbie | 76 |
| G | |
| Terry Jordan | 17 |
| QB | |
| T. Kilpatrick | 37 |
| P | |
| *Marc Latta | 9 |
| CB | |
| *Reggie Lawrence | 35 |
| SE | |
| Ricky Logo | 90 |
| MG | |
| *Greg Manior | 33 |
| FB | |
| Jay Mattox | 52 |
| LS | |
| *David Merritt | 34 |
| ILB | |
| Tom Muse | 26 |
| P | |
| *Andreas O'Neal | 56 |
| DT | |
| Matt Osborne | 30 |
| PK | |
| *Sebastian Savage | 32 |
| CB | |
| Mike Seaman | 88 |
| TE | |
| *Aubrey Shaw | 22 |
| TB | |
| *Ricky Turner | 19 |
| FS | |

* Denotes African-American Seniors

African-American Campus Organizations

African-American Heritage Society

The Heritage Society is an organization whose purpose is to provide Afrocentric research, study opportunities and to develop an appreciation of one's own racial identity.

Co-Presidents: Angela Graham and Angela McNeill

Advisor: Dr. M. Iyailu Moses

African-American Science and Health Society

The major emphasis of AASHS is to assist in maximizing student's potential for success at NCSU in science and health related fields.

President: Eric Mizelle

Advisor: Dr. William C. Grant

African-American Student Advisory Council

The purpose AASAC is to function as a forum for the exchange of ideas and the dissemination of information to all African-American student organizations.

President: Tracey Ray

Advisor: Dr. Rhonda O. Covington

Amandla

Amandla is a support group which strives for the uplifting of the African-American community through the uplifting of the African-American male.

President: Greg Washington

Association for the Concerns of African-American Graduate Students

ACAAGS is an independent student organization whose stated purpose is to address the concerns and seek solutions to problems that affect its members individually as well as collectively.

President: Felicia Harris

Advisor: Dr. William Harvey

Black Repertory Theatre

BRT is NCSU's African-American drama group. BRT encourages the production of African-American plays that involve all students. BRT also acts as an instrument through which people with no theatrical training can gain access to learning.

President: Demond Mc Kenzie

Advisor: Dr. Patricia C. Caple

Black Students Board

BSB organizes events for the university community from an African-American perspective. BSB is charged with planning cultural, social, education and intellectual programs for NCSU students.

Chairperson: Lashon Ormond

Advisor: Mr. Ron Foreman

Dance Visions

Dance Vision is a student performing dance company. It provides opportunities in many different styles of dance, while allowing students to express themselves

African-American Campus Organizations

creatively.

President: Kimberly Stevens

Advisor: Ms. Terri Porter

Kemetic Benu Order

The Kemetic Benu Order is the first formally founded African fraternity in America. KBO has a seven-pronged action plan to carry out its Afrocentric mission: Internationalism; Economics; Education; Technology; Culture; religions; Actions by any means necessary.

Co-Presidents: LaMonica White and Thomas Perry

Advisor: Chief Dr. Kwabena Faheem Ashanti

National Pan-Hellenic Council

The purpose of the NPHC is to provide representation for all African-American fraternities and sororities and to help in the preservation of the cultural heritage of African-Americans.

President: Pam Gibson

Advisor: Mr. Darryl K. Lester

National Society of Black Engineers

NSBE is a pre-professional society for African-American students enrolled in the engineering and technical fields.

President: Tony Scurry

Advisor: Mr. Thomas Conway

New Horizons Choir

New Horizons provides a spiritual haven for those who seek to praise God through song. New Horizons progressed from an all-volunteer group to a fully accredited course.

President: Angela Walden

Advisor: Mrs. Eleania Ward

Society of African-American Culture

SAAC informs African-American students and faculty/staff of local and campus-wide political issues. SAAC is also responsible for the maintenance of a sense of heritage at a predominantly white institution through cultural programming and celebration of special African-American events.

President: Ernie Davis

Advisor: Dr. Iyailu Moses

Student Mentor Association

The purpose of the SMA is to provide direct support of the activities for the Peer Mentor Program through coordinated efforts with the Program staff and Peer Mentor Team Leader.

President: Dawn Gordon

Advisor: Dr. Rhonda O. Covington

United Student Fellowship

The United Student Fellowship has a continuing goal of being an outreach on this campus for Jesus Christ.

Advisor: Mr. Reginald Steprey

Kwanzaa: An Afrocentric Christmas

Developing an Afrocentric consciousness usually requires structuring a new value system which must incorporate ideas and principles such as self-determination, self-reliance, self-help, pride in self and people, unification and community. The celebration of Kwanzaa is a way to value our culture and learn to make a commitment to our people.

Kwanzaa is a Kiswahili word meaning "first" and is derived from those parts of Africa where a celebration of harvesting the "first fruits" is a tradition. Kwanzaa was created in 1966 by Maulana Karenga, chairperson of African-American studies at California State University at Long Beach. Kwanzaa is a time when the African community comes together to assess and celebrate the progress made in the past year and to re-establish commitments to the total liberation and development of our people. Due to the overcommercialization of Christmas, Kwanzaa provides, for some African

people, a meaningful *alternative*, not a substitute for Christmas.

Kwanzaa is celebrated from December 26th to January 6. Decorations are put up and arranged using a Red, Black and Green color scheme. Red symbolizes the blood that has been shed for liberation, Black symbolizes the color of the people and Green represents the land (Africa) that will be liberated. During

Kwanzaa, the main table in the home should contain a centerpiece with fresh fruits and vegetables. If gifts are exchanged then they should be creative (handmade or functional). The Mkeka, a straw mat, is placed on a low table. The Mkeka symbolizes tradition as the foundation on which all else rests. On the Mkeka sits the Kinara, the candlestand, which holds the Mshumaa, the seven candles. The Kinara represents the stalk from which we sprang. The Mshumaa represents the Seven Principles of Nguzo Saba, which form the basis for a just and humane society that benefits all African people. The Seven Principles are as follows:

Umoja (Unity) - The practice of togeth-

erness and collective action on crucial levels, such as building and maintaining unity in the family, community, nation and race.

Kujichagulia (Self-Determination) - The practice of defining, defending, and developing ourselves.

Ujima (Collective Work and Responsibility) - A commitment to active and informed togetherness on matters of common interest.

Ujamaa (Cooperative Education) - The practice of shared wealth and resources, which comes from the communal concept that the social wealth belongs to the masses of the people.

Nia (Purpose) - A commitment to the collective vocation of building, defending and developing our national community.

Kuumba (Creativity) - The practice of building a positive, proactive construction. It is the commitment to leave our national community stronger, more beautiful and more effective than when we inherited it.

Imani (Faith) - A commitment to ourselves as persons and a people and the righteousness and victory of our struggle.

One Mshumaa is

lit each day. The first day of Kwanzaa is a day of cleansing, on which fasting occurs from dawn to dusk. After sundown, food intake should be minimal and consist of fruits, vegetables and nuts. On each day of Kwanzaa when asked, "Habari Gani?", the response will be one of the Seven Principles, depending on which day it is.

Kwanzaa is a celebration based upon African tradition and creativity. Kwanzaa pays tribute to our ancestors, to the living and to the future generations who will benefit from our struggles. It addresses the need for people of African descent to adopt and adhere to our own cultural identity. As a time for families to gather together, look over their past, plan for the future and enjoy each other, it is important that we consider Kwanzaa a time for celebrating our ancestral heritage.

K
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"Wisdom is the principle of things; therefore, get wisdom. And with all thy getting, get understanding."

Proverbs 4:7

Heritage Day Celebration

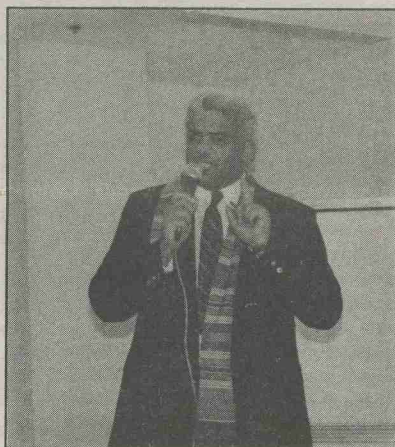
Heritage Day is an annual tradition which began in 1988 at North Carolina State University. This year's event took place on November 7 at the African-American Culture Center. It began at 8 a.m. with the McDonald's ArtFest. Walter Davis, artist, hosted the workshop. Students from Raleigh, Durham, Chapel Hill and Fayetteville high schools made collages using the theme "Redefining Ourselves and Our Future Through Academics and Culture." The collages are to be auctioned to raise money for the United Negro College Fund. The rest of the day went as follows: a performance by Dance Visions, a song, a story-telling period for the younger children, a keynote speaker and performances by the Majestic Lions, a reggae band.

Volunteers for the day consisted of Saint Augustine's own Juan Scivally, of the Art Department, and five other Saint Augustine students. NCSU's volunteers were members of the National Pan-Hellenic Council and various students. The event was sponsored by the McDonald's Corporation and the

African-American Heritage Society.

The keynote speaker was Dr. Charles S. Finch. Dr. Finch is a board-certified family physician who is currently Assistant Director of International health at Morehouse School of Medicine. He was the

has visited Senegal, where he interviewed Dr. Cheikh Anta Diop and began studies on traditional West African medicine. "Traditional healers are living representatives of 6000 years ago, a window to past African medicine," as stated by Dr. Finch. He is working on a survey called



founder and chairman of the Raleigh Afro-American Life Focus Project in 1981 and 1982. The Project has now dispersed. He is co-founder and Co-Convener of Bennu, Inc. of Atlanta. He is Associate Editor of the *Journal of African Civilizations* and author of "The African Background of Medicine Science," *Echoes of the Old Darkland* and *Africa and the Birth of Science and Technology*, just to name a few. Dr. Finch

Knowledge, Attitudes and Practices (KAP), which involves research on 376 traditional healers. "85 percent of Africans still go to the traditional healers, even the [professionals and college graduates]." This is about Dr. Finch's fourth visit to Raleigh. His lecture was titled "African Contributions to Medicine, Science and Technology."

In medicine, Africans have been removing cataracts at least 500 years before

the Europeans. For at least 5000 years they have been performing trephination, a minor form of neurosurgery, to treat migraines and remove bone fractures. For generations before 1879, Ugandans have been performing Cesarean sections, Europe began about 1899. In mathematics, Africans must have been familiar with, first and second degree algebraic equations, geometry, geometric progression sums and basic and plane trigonometry in order to build pyramids about 3340 B.C.

About 1510 A.D., a Turkish Admiral found an exact map of Africa, North and South America and Asia, that used Egypt as its center. The Africans used plane trigonometry to find the dimensions of the globe. Voyages date back to 1000 B.C. The Africans knew their geography.

In astronomy, stones found in Kenya were oriented toward constellations. The Dogon of Mali knew of Sirius long before 1863, when Europeans found it. They have known about its companion star for at least 700 years. They also know there is another star about Sirius, so do the Europeans, but they have yet to see it.

The Dogons have described the sun, Saturn's ring, Jupiter's four moons, elliptical evolutions of stellar bodies, mitosis, DNA, a star's life cycle and the space-time concept before Europeans knew of them.

In astronomy, people of Tanzania and Algeria have been smelting high grade steel for at least 2000 years. Europe began only 150 years ago.

As you can see, Africans were not the mindless savages that the Europeans would have you to believe. Many of Greece's finest scholars went to Nubia and Egypt to train. Africa was the beginning of everything we know today. We, the present, must regain what has been forgotten and misplaced. To do this, we must become united, for **ALL** of Africa contributed to its success. We must focus on unity in order to regain the highest level of civilization.

Halloween... Aggie Style!

Slammin'! North Carolina A & T's homecoming was stacked with top talent from the hip-hop industry; for all of you who missed it, it was all that!

Musical flavors for all tastes were present on the Aggies' campus, as four different groups gave live performances (not including R. Kelley, the previous night.) It was Halloween and Pete Rock & C. L. Smooth stormed the stage wearing masks to open things up.

After the soul brothers from Mt. Vernon "Straighted It Out," sultry songstress CeCe Peniston took the stage. She had the floor jumping with her smash hit, "Finally," and swooned the crowd with slow favorites such as "As We Lay" by Shirley Murdock. She definitely came off. She was looking good too.

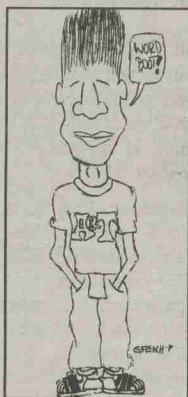
Speaking of looks, the next group, TLC, would have had you thinking their name stood for "They Look Corny," because they sure did. Of all the groups, they were the only gig that got no props. The songs were alright, but they lacked stage skills, and the ploys they used were juvenile. Oh, Well.

Any deficiencies TLC left were made up for, and then some, by the next group, Naughty By Nature. The bad boys from 118th Street rocked the house. They performed old hits, as well as two slammin' new hits off their new album due out next year. Old school lyricist Freddie Foxx was with Treach and his crew. He got busy over a beat box and dropped bombs. They both get much dap.

All in all, Homecoming was the joint. People came in peace and everybody enjoyed the show. State was deep, so if you missed it, check it out next year. Peace

Glenn French

Freshman



Sister Souljah... ...A Sister with a Cause.

Sister Souljah, rap artist, lecturer and activist, drops bombs every time she opens her mouth. She puts the fury and frustration of our people into words with a style and eloquence few speakers can achieve. When addressing our people, she refers to us as "Africans" for our lost brothers and sisters who have forgotten their roots.

Born Lisa Williamson in Englewood, New Jersey, Souljah grew up on welfare in a public housing project. Determined not to let poverty hold her back, she won many scholarships while in high school and attended Rutgers University. While she was there, she was also involved in many community activities. Her wealth of knowledge caught the attention of rapper Carlton Ridenhour, a.k.a. Chuck D. This incident resulted in the birth of Sister Souljah's rap career.

Souljah has lectured all over the world. The Soviet Union, Spain and Zimbabwe are just a few of the countries she has toured. Since 1986, she has founded two youth organizations, coordinated numerous

youth conferences and established a free six-week summer camp for homeless children. Souljah has also appeared on numerous talk shows such as Oprah, Donahue and Geraldo; her arguments were solid! She states, "my studies make me se-



cure intellectually, so that nobody can get me on Nightline and have me start wobbling."

Sister Souljah speaks for her people in her lectures as well as on her records. Famous for saying "We are at war," in her debut on Terminator X's single, *Buckwilin'*. Since then it has become her slogan.

President elect, Bill Clinton did not know "who he was messin' with" when he took her comments on the riot out of context and called her racist. Millions of people got the chance to hear Souljah take on the press and in the end,

they all got served.

She further explains why she cannot be called a racist in her work. Take this excerpt from "360 Degrees of Power:"

Black racist, Black racist, Black racist!

No Black person or group of Black people any place in the world had the power to deny white people or Europeans access to anything.

What can you call me? Call me prejudice, because I prejudice situations based on my understanding of history.

Some of the Indians trusted white people. If you ask any brother or sister today how many Native Americans do they know, they'll tell you that they don't know any. White people killed them and they did so in the name of friendship, civilization and Christianity!

-- Jeff Hudgens
and
Glenn French

Purlie: A Class Act

"Purlie," performed at Thompson Theatre, was not only a sight to behold but a joy to be part of as well. "Purlie" was a burst of sunshine for the entire audience.

Demond McKenzie (Purlie), Thompson's Theatre's newest talent, strutted his feathers brightly on stage. Even though Demond's personality did not fit that of his character, his acting ability was second to none. He proved the cliché, "seeing is not always believing," wrong. His quick-witted style was a clever concoction and a challenge to the observer.

"Purlie" sent the audience through perilous tales, dim-witted schemes and slap-happy humor. It also tackled a very humble side of love, which introduced us to Purlie's object of adoration, Lutibelle Gussie May Jenkins, played angelically by Ondulla Foye. Ondulla portrayed Lutibelle with innocence and left onlookers completely in awe.

Missy, portrayed by Kathy Farrow, is a striking woman who could belt a few notes below the waist with tremendous force! Her voice lingered in my ears hours

after the show had ended! Farrow's acting ability was high powered and her singing ended on a rich note. She was a convincing actress and it seemed as if "Purlie" was of no challenge to her.

Purlie's cleverness, mixed with Lutibelle's innocence and Missy's power, contrasted with the down-to-earth Gitlow, played by Barry Squires. Gitlow was a handy eye-opener for the audience. He was a semi-merry, cotton-pickin' ninny who had been conveniently awarded the title "deputy of the colored people" by ole' Cap'n Cotchipee.

David Viaportrayed ole' Cap'n Cotchipee so skillfully that an entire audience silently hissed at his very presence. David performed well and he is one to watch for in the future.

The singing of the chorus and characters deserved a pat on the back for excellence. The play would not have been possible without the prolific mind of Dr. Patricia Caple. This was definitely a masterpiece; and it was oohed, ahhed and praised by many. Her imagination is uplifting and a merit to Thompson

Theatre.

"Purlie" was a JUBILEE of love and happiness, a HEART-WARMING sigh and definitely ALL THAT!

Katrina McClurkin
Sophomore



Hey You !!!

Do you have any opinions you want expressed in **The Nubian Message**? If so, feel free to contribute to our "Letters to the Editor" section.

Send your letter to:

The Nubian Message
African-American Cultural Center
Box 7318, NCSU
Raleigh, NC 27695-7318

Note: Letters must not exceed 300 words and are edited and printed at the discretion of the editor.

Tribute to Bob Marley

On October 29, 1992, the members of Omega Psi Phi Fraternity in cooperation with the African-American Heritage Society and Black Students Board, held a free tribute to Bob Marley. This program event began two years ago to increase the awareness of Bob Marley's contributions to reggae music and to the liberation of the minds of all African peoples.

The program began with video excerpts of Bob Marley's performances and life. Refreshments were provided by Sea Lovers' restaurant and a special performance was given by Mickey Mills and Steel. The entire evening was filled with warmth and celebration as many students kicked up their heels to the musical, melodic reggae and calypso tones. It was an evening that inspired all.

Yolanda Young
Middle Grades Education

"Glory to God"-New Horizons

"Let everything that hath breath, Praise the Lord..." (Psalms 150:6) North Carolina State University's New Horizons Choir praised His holy name on Sunday, November 8, 1992 in Stewart Theatre. From beginning to end, the choir glorified the name of the Lord. Their thunderous voices uplifted the spirits of the swaying, hand-clapping audience. The presence of the holy spirit was evident as the choir delivered God's powerful message through devotion and song.

The directors of the choir, Eleania Ward and Ron Foreman, and the student directors, Angela Walden and Barry Squires, energetically inspired the choir and audience to freely move their spirits. The overall performance was excellent and reminiscent of professional gospel choirs.

In the beginning, the audience was basically a seated, hand clapping, foot-stomping group, but by the time the "Anointed Daughters in Christ" performed, the audience was a mass of standing, hand-raising, shouting individuals praising the Lord. The group's performance sent chills up your spine one minute, and had you close to tears the next. The soloists were: Angela Walden, Donna Mattocks, Kenya Templeton, Rachel Gunderson, Demond McKenzie, Tiffany Barber, Dionne Tatum and Terry Kearney. They were appropriately chosen for this arduous task because God's presence was felt in the repercussions of their voices.

The "Anointed Daughters in Christ" are truly blessed with the gift of song. They exemplified through their music, the divinity that is within us all. When A. D. C. sang "Is My Living in Vain", the crowd was astounded. The song challenged the people to ponder if they are living in vain, reminding them that up the road is eternal gain.

November 8, New Horizons truly uplifted the Holy name of God, and allowed everyone to leave the building with the Lord on our minds and joy in our hearts.

Angela L. McNeill

Sophomore

Math Education

Rekindling the Entrepreneurial Spirit

How should we as African-American rekindle the entrepreneurial spirit? This is a difficult question to answer for some. However, the participants in Alpha Phi Alpha Fraternity's oratorical contest had no problem addressing this issue.

Seven orators competitively gathered on November 4 to discuss this intriguing subject for the grand prize of \$250. Deciding the winners of this oratorical discussion was an arduous task, due to the differentiation in styles and techniques. In my opinion, everyone was victorious because these people pondered deeply about how we can revitalize our community; however, only a few could leave with a substantial amount of money. These persons included first place Pam Gibson, second place winner Renee Watson and Rhonda McCluney, who placed third.

Yolanda Young
Middle Grades Education

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African-American Cultural
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African-American Publications at NCSU

By Xavier Allen

This editorial presents a brief history of a few African-American publications that have visited the N.C. State campus.

The idea of an African-American-run publication first blossomed in the form of what was known as the Minority Affairs Adhoc (MAA) Newsletter in 1980. Guided by the leadership of Ms. Wandra P. Hill, a coalition of African-American students and faculty members produced this publication designed specifically to address the needs of the African-American community. In fact, some former MAA members still continue to actively shape and improve the quality of students' lives. They include: Brenda Allen, Larry Campbell, Patricia Smith, Thomas Conway, Cynthia Harris and Ms. Hill. The annual Minority Career Fair, a legacy that came to birth through the MAA Committee in 1982, assists not just African-American students, but all students in their quest to find internships and employment opportuni-

ties. Another publication, the Peer Mentor Newsletter, began in an effort to provide outreach to those students dedicated to assisting first-year African-American students adjust to life on a predominately white campus.

My opportunity to take part in a campus-wide newsletter concept came five years ago when students addressed the need for an African-American publication at a forum hosted by the Society of African American Culture (SAAC). Students expressed dissatisfaction with the negative stereotypes presented through pictures and print in the *Technician*. Students also expressed concern that they were seldom pictured outside the "party" setting and openly showed their dissatisfaction with such a one-sided portrayal.

To initiate change, former SAAC president Steve Caldwell challenged his membership to get involved in campus activities. Four SAAC members decided to join the *Technician* staff where we served as staff writers for one year. We covered many stories relevant to the African-American

community including such topics as: South Africa and the apartheid issue; organizational meetings and events; programs assisting African-American students; African-American student leaders and athlete interviews, including the first African-American student body president; selection of the African-American homecoming queen and her first runner-up. Nevertheless, in covering community news, it became apparent to me that due to understaffing, many newsworthy events and people had been neglected. Clearly, our needs deserved more attention, so at the suggestion of Ms. Endia Hall, (former Coordinator of African-American Student Affairs) a group of committed students decided to create the *Peer Mentor* Newsletter, a publication that continues to reach mentors, first-year students and faculty. *Erudition In Black* followed immediately behind the *Peer Mentor* as a newsletter designed to serve as a medium of information exchange within the African-American student community. However, ineffective

leadership allowed the publication to survive for only two issues.

Four years later, similar concerns surrounding the *Technician's* quality of news coverage has again sparked student grievances. Using this time to examine ourselves as a community, African-American students have appropriately turned inward for solutions. The Nubian Message has appeared as a publication that can surely serve as a voice for our community.

"Injustice
anywhere
is a threat to
justice ev-
erywhere."

Dr. Martin Luther King, Jr.

"X": A Film Everyone Needs To See

By Tony Williamson
Editor-In-Chief

I don't care if

I never see another movie. After watching Spike Lee's "X," a film based on the life of the slain civil rights leader Malcolm X, I am convinced that Lee is the greatest filmmaker who ever lived and that this film can never be outdone. However, the film's greatness does not depend solely upon its theatrical accomplishments. In fact, it is my opinion that the social and political statements made in this film are far more important than any than any other aspect of the movie.

The film begins with a picture of the American flag burning into the shape of an "X," while the videotape of Rodney King being beaten by the police rolls in the background. This ingenious beginning captures an important aspect of Malcolm X's message—that America, while claiming to be a democratic and just society, contradicts itself with inhumane actions such as slavery, segregation and of course, police brutality.

Early in the movie, while Lee is examining Malcolm X's life as a hustler, X notes that the most brilliant people he had known up to that point were fellow hustlers who could have been doctors, lawyers, or engineers; however, these people, including Malcolm himself, seemed to be trapped in a "social order" that appears to be designed to keep blacks out of society's upper class. This ideology proves that Malcolm X was not only a great leader of his own generation. In fact, as the movie progresses, it becomes evident that X was a man before his time because many of the statements made by Malcolm, including the one about "social order," hold true today. Institutionalized racism, educational barriers and a biased judicial system are just a few of the elements in society that hinder African-Americans from gaining equality. The identification of these oppressive elements is not a recent phenomenon, for they, along with several others, were addressed by X years ago.

Lying deeply in the political

philosophy of Malcolm X is the idea that before blacks can achieve anything in society, they must first have unity among themselves. Instead of working separately from one another with an aim to be a part of the "American Dream," we should define our own models of success-models that are based on our own needs and desires. Malcolm states: "We didn't land on Plymouth Rock, Plymouth Rock landed on us"; therefore, we should stop chasing goals that do not serve our needs as a people.

Malcolm X's philosophy of self-determination is undeniably valid. Saul Landau of The Institute for Policy Studies calls X as "the father of modern politics." Landau recognizes, as did Malcolm, that any political group must define itself first before attempting to deal with others.

Perhaps the greatest accomplishment of this film is that it denounces the stereotypes that associated with Malcolm X, while at the same time opens the door for understanding his ideologies. Many people,

both black and white, see Malcolm as a man who wanted to achieve change only through violent means. But no one has ever been able to associate X with violent actions. Although his rhetoric was harsh at times, his actions were characteristic of the peaceful civil rights demonstrations of the 60s. Malcolm summed up his views on violence in an interview to Jack Barnes and Barry Sheppard of the Young Socialist Alliance weeks before he was murdered: "I don't favor violence... But I'm also a realist... I believe we should protect ourselves by any means necessary when we are attacked by racists." No matter how simple and straightforward this statement is, people still tag X as a violent character. These people forget that the only time X carried a gun was to protect himself and his family.

In the movie, Ossie Davis offers a solution for understanding Malcolm X when he asks: "Have you ever talked to Malcolm?" Anyone who ever had the opportunity to speak to Malcolm found

out that X was not the animal portrayed in the media, but a sincere and intelligent human being. Although Malcolm is no longer with us, with we can still "speak" to him through his writings, videotapes and other recordings that contain X's speeches. Reading, watching and listening to such items will enlighten those who do not understand that Malcolm's shouting of the phrase "By Any Means Necessary," is no different than Patrick Henry screaming "Give Me Liberty or Give Me Death," for both are portraits of the human being's desire for freedom.

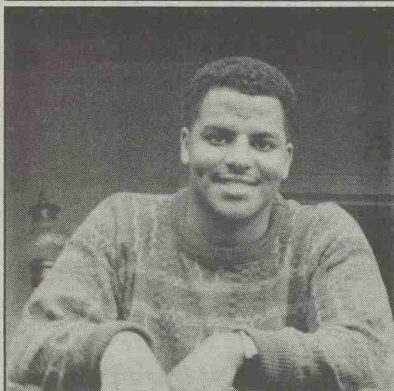
Denzel

Washington is cast in the starring role and based on his performance, there could not have been a better man for the job. Not only does he look like Malcolm, but Denzel captures the true spirit of X.

Finally, I must make mention of Betty Shabazz. Any sister who watches this film should use this strong and intelligent black woman as a positive role model.

"X" is the greatest movie ever made, so go see it.

A Message From the Editor



Tony Williamson
Editor-In-Chief

To All My Nubian
Brothers and
Sisters-
"WHAT'S UP?!"

I am proud to present to you the first issue of "The Nubian Message," NCSU's first African-American newspaper. It's been a long time coming, but we're finally here and yes, we're here to stay!

Despite the enthusiasm most of us have regarding the publication of this newspaper, there are many people, all from different racial groups, who either do not understand the purpose of this newspaper, or are simply totally against it. Realizing that we can't please everyone (nor will we ever attempt to), I hope that I can reach some of these people

by explaining briefly the reasons for creating and the purposes of "The Nubian Message."

As many people know, African-American students across the country have been speaking out against what we feel to be unfair conditions on our campuses. At N.C. State, one of our main concerns has been unfair and unjust media coverage of the African-American community on this campus. As hard as we have tried, our cries for justice have not been heard and our proposed solutions to our media problems have not been accepted thus far. Rather than sit around and wait for some fair coverage by that other paper on campus, "The

Nubian Message has been created to represent the African-American community at NCSU totally, truthfully and faithfully. In doing so, we shall cover every aspect of African-American life at NCSU.

The vision I have for this newspaper, which is shared by everyone involved with it, is ambitious, but not unrealistic. "The Nubian Message" should and will be the media voice for African-Americans at N.C. State. It will be a publication in which people can learn about different aspects of our culture, as well as find useful information about State's campus. With the concentrated efforts of our people, this vision can become a reality very soon.

Finally, it is important that everyone realize that this newspaper is not a racist publication. We are not seeking superiority nor segregation; all we want is an equal voice on this campus and with "The Nubian Message," the door is open for us to have that voice.

The Nubian Message

Staff

Tony Williamson, Editor-In-Chief
Karress Motley, Assistant Editor
Xavier Allen, Layout Editor
Gary Bussey, History Editor
Kim Williams, Sports Co-Editor
Donnie Charleston, Sports Co-Editor
Njeri Frazier, Who's Who Editor
Tonya Scott, Cultural Editor
Glenn French, Entertainment Editor
Christian Hall, Social Editor
Joe Martin, Politics Editor
Chris Simmons, Photographer

The Staff would like to give an extra-special thanks to Jason Williams, Editor of "The Campus Echo" at North Carolina Central University, for allowing us to use his facilities to do our paper layout. Also, to Sereion Humphrey for showing us how to do **everything** and for staying up all night with us- We Love Y'all !

The Editor would like to thank Greg Washington, Thabiti Anyabwile and Xavier Allen (3 old, old school brothers whose hairlines are betraying them) for their advice and guidance in helping to get this newspaper done. Also, to Dawn Gordon for feeding me everyday I was broke--Thanks from the bottom of my stomach! -Tony

Anyone interested in working for "The Nubian Message" should call us at (919)515-2510, or come by the office at the African-American Cultural Center

UPCOMING EVENTS

Mon., Nov 23, 1992 Tickets available for Nikki Giovani Lecture,
Student Development(Harris Hall).

Wed., Nov. 25, 1992: Thanksgiving Holiday Begins.

Mon., Nov. 30, 1992: THE NUBIAN MESSAGE has its first day of circulation
Classes Resume
Lecture: Nikki Giovani, 7:00pm Stewart Theatre

Tues., Dec. 1, 1992: SAAC Program "Why African-Americans Have Fallen
Away From the Church".

Wed., Dec. 2, 1992: Delta Sigma Theta Lyp Sync Contest.
7:00pm, Stewart Theatre.

Thur., Dec. 3, 1992: Jazz Night
7:00pm, Multi-Purpose Room.

Fri., Dec. 4, 1992: Kwanzaa
3:00pm-8:00pm, Multi-Purpose Room.

YO! Dates and events may be subject to change! WORD!

Because of the semester's end, "The Nubian Message" will not print in December. However, we will return in January with even more of what **YOU** want to read, so be sure to check us out! We wish all students well on their finals and have a happy and safe holiday season.