

# THE NUBIAN MESSAGE

North Carolina State University's

Afrikan-American Newspaper

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Established in 1992

## New Generation rejoices at conference

**By Olanda Carr**

Staff Writer

On October 9, New Generation Campus Ministries held its North Carolina Regional Conference. The event was held in the African-American Culture Center and lasted from 8:00-5:30 pm.

The conference offered a variety of events. The main attraction was the powerful speakers featured during the day. One such speaker was Pastor Wellington Boone, founder of New Generation Ministries (NGM). Boone spoke on character building. He

stressed the importance of man obtaining true righteousness throughout the spirit of God, not through the praise of mortal men. He asserted that their is a progression from education(basic knowledge or information on a subject matter) to revelation (revealing of God's meaning behind what you have learned) to life (walking through life, applying what God has revealed to you).

Boone also focused on the importance of all men accepting the reality of a living God. He continued by that one should ask himself if his lifestyle coincide with what God expects of you.

Another powerful

speaker at the conference was Pastor Garland Hunt. He spoke of "dry bones"- bones that need the breath of God. Hunt stated that God speaks to saved people (those that have accepted His word as the supreme governing power of their life) and instruct them to minister to those who haven't accepted God's path. These chosen individuals are to direct those that have gone astray onto the correct path.

The conference ended with a panel discussion of different topics. One key topic was "virtues of man". The discussed NGM's mission to reach the men of society that they may be able to lead the

family as God has willed.

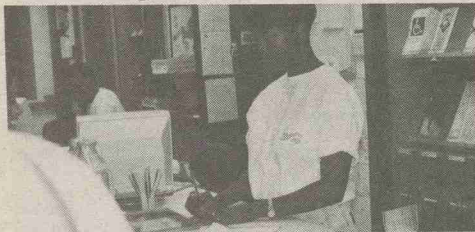
The panel concluded with discussing chapter expansion for individual chapters in the region, and what they can do to continue and pursue the will of God.

Other highlights of the day included performances by selected organizations. Anointed Daughters of Christ (ADC, a campus organization composed of female NC State singers united through the word of God), as well as the Praise Team, which is primarily composed of NC State singers. The student body president of N.C. State, Chris Scott, provided remarks at the conference as well. Youths

United (Y.U.), a step team of middle school and junior high school students also performed. The group steps strictly for the purpose of furthering God's word.

Pamela Boyd, a senior majoring in Business Management and Economics, said it best when she described the conference as "...one that should have been attended by all." Boyd addressed the importance of students, as well as individuals, living only for God. Boyd is a member of CORE, which is a group of individuals who lead the N.C. State Chapter of New Generation Ministries.

### Working hard...or hardly working?



Andrei George/Stah

Stephanie Cogdell does work at the Information Desk

### INSIDE THE NUBIAN

<b>Who's Who</b>	<b>Page 2</b>
<b>Education</b>	<b>Page 3</b>
<b>Entertainment</b>	<b>Page 4</b>
<b>Reflections</b>	<b>Page 5</b>
<b>News</b>	<b>Page 6</b>
<b>Editorials</b>	<b>Page 7</b>

Mailing Address: Room 372 African-American Cultural Center, Box 7318, NCSU, Raleigh, NC 27695 - 7318

Phone: (919)515-5210

## Employers look for students at Career Fair

**By Tony Williamson**

Editor-in-Chief

Black Students Board held its 13th Annual Minority Career Fair last Thursday in the Student Center. Ninety-five companies from across the country came, offering internships, co-ops and full-time employment opportunities.

Although the companies represented many different geographical areas, they all came to the Career Fair for the same purpose — to get people.

Coolidge Hamlett, from the Naval Aviation Depot (NAD) in Cherry Point, NC, said his company was there to "establish a pool of resumes to help fill vacant positions for the upcoming fiscal year." Hamlett further noted that the Fair allows his company "to meet a large number of people at one time."

Elizabeth Nobles, also from NAD, graduated from NCSU in 1991. She noted that,

as a student, the Career Fair helped her to find work by "establishing contacts" with prospective employers.

Despite her personal satisfaction with the Fair, Nobles felt "it could help a lot more if they [Afrikan-American students] would attend." Disappointed by the low number of Afrikan-Americans at the Fair, she further chided that "the opportunity is put right before them, but most of the people here are white."

Nobles explained that she had nothing against whites being at the Career Fair, she just felt that the Afrikan-American students were missing out on a golden opportunity to show themselves to employers.

Her sentiment was echoed by Byron Rice of Allied Signal, Inc., who commented that the Career Fair "helps students find out information about companies and what it takes to get into the job field, but it would help more if they come

Although the turnout of Afrikan-American students at the Career Fair may have been low, employers were still impressed with the job-seekers they met. Several company representatives commented on how this year's crop of students appeared to be more qualified than those of previous years.

Warren Cuffee, Jr. of the National Center for Health Statistics felt that students are more qualified for the job market because they are more exposed to what employers want.

Cuffee said that students "have a better idea of what [classes] to take nowadays." He further noted that events such as the Career Fair give students the chance to see and learn things "they would not ordinarily be exposed to."

Students attending the Career Fair had mixed feelings about the job market.

"If you're not an

See Fair, page 2



# Ghana educators visit State

**By Christina Verleger**

News Editor

Last Monday, three professors from Ghana arrived in Raleigh. These three professors will be guest lecturers at N.C. State through October 17th. The lecturers are: Dr. Reginald Ansa-Asamoah from the University of Science and Technology, Kumasi, Ghana; Dr. Bernard Kodwo Hayford from the University of Cape Coast, Cape Coast, Ghana; and Dr. Samuel Tetteh Addo from the University of Ghana, Legon, Ghana.

Since being here, the lecturers have met with the heads and deans of all the colleges. They also met with staff from Student Affairs. On Wednesday, they will visit UNCCH for lunch.

Yesterday, the lecturers spoke at the African-American Heritage Society program entitled "History Circle". They talked about the tradition of eldership and its role in contemporary Ghanaian social structure. On Thursday, the lecturers will tour the campus

with students from the Student Mentor Association.

Dr. Kefi Asare Opoku, a professor from the Institute of African Studies at the University of Ghana will also visit N.C. State. He will be visiting from October 18th thru November 16th. He will be a guest speaker at the Lawrence M. Clark Lecture Series. It will be on October 21st in the Multi-purpose room of the African-American Cultural Center. There will be a reception at 7pm followed by Dr. Opoku at 8pm.

# Grad student leads by example

**By Terri Moore**

Staff Writer

An Afrikan-American male involved in Afrikan-American affairs, a current grad student working on his Ph.D., a member of Omega Psi Phi Fraternity Inc. . . guess who?

These few, out of many great accomplishments describe Greg Washington. Mr. Washington received his B.S. in mechanical engineering in 1989, and his M.S. in 1991. He is currently working on his Ph.D. in mechanical engineering.

Greg has instructed courses in mechanical engineering (MAE 206), paraprofessional counseling (ECD 220) and MDS 101. Unsure about a career in education, Greg would choose to instruct at a predominately Afrikan-American university. He also hopes to start a research lab.

Greg is currently working with the Mars Mission Research center helping to create an ultra light-weight electrostatic antenna (somewhat like a satellite dish made mainly for space application and uses static electricity to open and close, forming a shape).

Greg worked as a research assistant for the National Aeronautics and Space Administration from May through

August of 1990. His research included a preliminary design study of aerobraking in both Lunar and Mars missions.

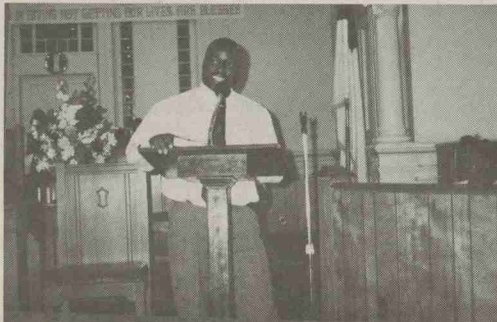
In 1986, Greg was employed as an engineering assistant for Proctor and Gamble, Inc. His duties there included implementation of an on-line quality control computer system and the development of a feasibility study for the use of variable speed drivers in plant blower operations.

Some of Greg's achievements include being a member of Phi Kappa Phi Honor Fraternity, this years Wake County Black Achiever of the year, a member of the Society of Afrikan-

American Culture and Army ROTC. Greg was also featured in the August 1990 Edition of Ebony Magazine as one of the top ten Afrikan-American students in the USA.

An active participant and planner in last school years rallies involving Afrikan-American students, Greg states, "I think it's important for Afrikan-Americans to be involved in their own destiny. . .it's important for us to build bridges for those coming in behind us."

Greg has proven to be a strong minded brother, an achiever . . .he's who's who among fellow Nubians.



Andrei George/ Staff

Public speaking stands as one of Greg's many talents

## windhover

NCSU's literary and visual arts magazine is now accepting submissions from students, faculty, staff and alumni for the 39/94 edition. Deadline for submissions is January 14, 1994. **windhover** drop boxes are located around campus. Questions and submissions can be addressed to: **windhover**, NCSU, student center annex, room 314 box 7318 Raleigh, NC 27695-7318 919 515-3614

## Festival honors ancestors

A traditional Afrikan festival honoring ancestors will take place at North Carolina State University on Thursday, Oct. 14, from 6 to 9 p.m.

The event, "Agbara, Egungun, Nsamano, Togbewo," will be held on the lawn of the Student Center Annex, Cares avenue and Dan Allen Drive. Free and open to the public, it is sponsored by NCSU's African-American Cultural Center, Kemetic Benu Order and the Institute of African Diaspora Research and Culture.

Dr. Kwabena F. Ashanti, Festival Coordinator, said, "This is an ancient, sacred tradition celebrated each year on the Afrikan continent, but not in the Western world. The focus is honoring our ancestors and invoking their blessings for the coming year. It is the second most holy day of the year."

"This is a first for NCSU, and to my knowledge in the United States. We hope to establish this as an annual

celebration for Afrikan-Americans throughout the country."

Ashanti explained that the local festival name repeats the word for "ancestors" in four major African languages — Igbo, Yourba, Akan and Ewe — to represent the multi-ethnicity of Afrikan-Americans.

"The festival reminds us that the Creator binds us together in communion with our ancestors, who have been transformed into another level of being," Ashanti said.

The ceremony will begin with the Council of Elders welcoming the community. Participants will be asked to write the names of their ancestors on pieces of paper that will be placed on an altar.

"Prayers and libations will be offered to the Creator and all the named ancestors," Ashanti said. "But to make sure the prayerful messages are heard, there will be singing and traditional dancing by many groups and individuals."

Traditionally, he explained, the communal ancestor festival ushers in a four-day period of personal prayer, sacrifice, service and reflection.

In addition to the evening festival, an Afrikan market place will be assemble in the NCSU African-American Cultural Center from 11 a.m. to 9 p.m.

NCSU has invited participation from area universities, public schools and communities.

For additional information, contact Ashanti, NCSU Counseling Center, (919) 515-2425.

From NCSU Information Services

### Fair, con't.

engineering major, you're underrepresented for sure," commented Gene Saunders, a senior in Meteorology and Statistics.

Joe Foster, a senior in Industrial Engineering who landed a summer job at last year's Career Fair, said "I thought it was pretty good."

Andrei George, a junior majoring in political science, voiced a different opinion than most humanities students.

"I talked to different company representatives and surprisingly, to me, the information they gave showed me some interesting alternatives. The key thing is to be open-minded about different types of career choices," said George.

## Freedom fighter tells of South African struggles

By Lori Bogues

Staff Writer

"My mission here is to make people aware," said Ms. Ruth Bhengu, Director of the Imbali Rehabilitation

in Pietermaritzburg, South Africa. Ms. Bhengu's lecture was titled "Youth and Violence in South Africa." It was held in the multi-purpose room of the African-American Cultural Center on Sunday, October 10th.

According to Bhengu, violence in South Africa started in 1984 and has continued to this

day. It is particularly bad for the young people in Pietermaritzburg. They have no where to go because the government has taken over their schools.

Many young people's lives have been lost due to fighting against the viscous police force in South Africa.

"They are trying to be heroes," said Ms. Bhengu referring to the young people (especially boys). They desire to protect their families from the police force, but they are fighting fire with stones.

In the past two years 1000 teens have been killed.

In 1990, the violence and tension between the Black South African youths and the police force reached its highest point. It was then that Ms. Bhengu decided to take action. She, along with the other three founding members of The Imbali Rehabilitation Centre, met to discuss South Africa's problems and possible solutions.

"I knew the meeting was being held under tense circumstances. I knew that people could be killed right here,"

said Ms. Bhengu as she remembers the meeting.

Since 1990, two of the four founders have been assassinated. Ms. Bhengu has fled her country several times in fear of her life.

The purpose of the Imbali Rehabilitation Centre is to restore the community of Imbali and surrounding areas. Along with schools, the government has destroyed churches, businesses, and even homes leaving South Africans hungry, homeless, and unemployed.

South Africa is presently

going through a political transition. It is adopting a democratic style of government. This means that black South Africans, for the first time, will have a voice in the running of their country. South Africa's first universal election is scheduled for April 27, 1994.

"I think the UN should step in and monitor the election to make sure everything runs smoothly," said audience member Bill Towe.

## Speaker addresses stereotypes

By Sarah Hobbs

Education Editor

October 1st in the Student Center Annex Theatre, Adrian Piper addressed a full audience on her topic "Xenophobia and the Indexical Present .". Piper obtained her Masters and doctorate degree from Harvard University. Before showing the audience her artwork that dealt with racism, she defined the terms of the title of her presentation.

Xenophobia, she stated, is the "fear of people who are just different from who you are." She goes on to say it is also "the fear of having one's own sense of harmony being disrupted."

The indexical present is the here and now (the examining of who we are). The more words we use the more we get away from this, she says.

Piper told at the beginning her experience as a drag. She became a black male and states it is great to be a guy, "but that a black person in almost every part of the society is a violator and interloper."

People flinched when he (she) walked into a room. "It is devastating to live with," she says.

She introduced another work called "Four Intruders Plus an Alarm System." There were four pictures of black men on the wall with light shining through their eyes. The viewers could listen to one of four audio tapes. The background music was by the group War and the song was Night People.

The audio tape being played told of someone who says they are not racist. "I have best friends that are black but I would not allow or recommend my daughter to marry a black man" because of societal implications.

She also drew a self-portrait. The picture, she says, is about pride and self-acclamation. The features of the self-portrait are quite exaggerated. She shows the stereotypes of the full lips, big eyes, and broad nose. Piper believes that African-Americans do not fit these stereotypes because of four hundred years of interracial mixing. She said we come in many shapes, sizes, and

colors.

The last of the many art works she showed was the piece entitled "Cornered."

It was dedicated to her father. The work was done in 1988. There was a video installation. On the wall was two birth certificates- one stating her father was black and the other saying he was white.

The video opened defining the problem-one created by society's preoccupation with racial identification. She can pass as white, but to her, it would create degrading situations based on sick values. It would also support the idea that it is better to be white than black.

Piper stated that most whites have five to twenty percent black ancestry, which according to the one "drop of black blood" theory. She left the audience with thought of passing for white or accepting being black.

At the there was a question and answer period where she stated that reactions to the video are "angry, humorous, and violent."

**The Nubian Message is still looking for artistic contributions to add to the cultural diversity of this newspaper, your newspaper. If you have any such inspirations, such as poems, drawings, letters, short philosophical ponderings and so forth, please feel free to send them in and they will get all of the attention that they merit.**

## windhover

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## African-American Studies Club is formed

By Christina Verleger  
News Editor

The African-American Studies Club held its first official meeting yesterday. The purpose of this club is to promote the African-American Minor and the study of African-Americans and the peoples of Africa. It is also the purpose of the club to support other clubs and organizations that focus on African-Americans and the peoples of Africa.

In order to become a member of the African-American Studies Club, you must be a student who is actively seeking or have completed the minor in African-American Studies. Members of the club are also expected to actively participate in the activities of the club. Dues are also paid by members of this club.

Some of the major projects the club is trying to start and participate in are an African-American Studies Conference (which is planned to be held Spring 1994), attend other conferences and symposiums that are held various places,

provide study groups for students that are taking courses in the minor and hold campus forums.

The President of the African-American Studies club is Kim D. Williams and the Vice President is John Lauve. The Secretary and Treasurer are Kimberly L. Williams and Derrick Oden, respectively and the Public Relations Officer is Kevin Hatchell. The club's Student Advisor is Tony Williamson. The three Faculty Advisors are Bruce Bridges, Dr. Thomas Hammond and Dr. Ernest Mason.

If you are interested in African-American Studies becoming your minor, make sure that you declare it as soon as possible. Anyone who is interested in the minor, keep a look out for fliers for the next meeting of the African-American Studies Club. If anyone has any questions, contact Dr. Thomas Hammond, Director of African-American Studies at 515-7518 or Dr. Ernest Mason at 515-7996.

# Alpha Phi Alpha holds tribute to a "Legend"

**By Jay Cornish**

Entertainment Editor

Some people listen to Bob. Some people enjoy Bob. However, to understand Bob, you have to hear Bob...the artist, the peacemaker, the legend. Bob Marley was a man who needed no introduction; he was a man whose talents knew no end and a singer whose songs knew no dislike. Two Tuesdays ago, on September 29, Alpha Phi Alpha Fraternity Inc. sponsored a tribute to the legendary Rastafarian.

Upon walking into the room before the start of the program, the brothers of Alpha Phi Alpha had Bob playing in the background. Meanwhile, they prepared to give their presentation, entitled "The History of Bob Marley," to a crowd of approximately 45 people. The program began at 7:45PM and there were people

still filtering into the room, but regardless of the distraction, all eyes and ears were on the presenters.

The primary speaker for the night was Alpha Phi Alpha's Christian Hall and another Alpha, Ron Hammond, provided the musical accompaniment, which was a selection of popular Marley songs. Hall began the program with a short history on Jamaica and then he went on to tell the life of Bob Marley.

As presented by the speaker, Jamaica abolished slavery in 1834. From this magnificent triumph, the island nation of Jamaica began to prosper. Because of the growth of the populace and commerce, the capital, Kingston, began to expand of subdivide. During 1945, in a neighborhood of Kingston named Trenchtown, Robert Nester Marley was born.

From that point, the presentation began to relive the

life, times, trials and tribulations of Marley: how he met Peter Tosh and Bunny Wailer, and how they recorded their first album on the Tuff Gong/Island Records label; how he met his wife, Rita; how he went on to achieve international fame and acclaim as one of the greatest artists of all time; how he played for Zimbabwe's Liberation and won the UN Medal of Peace; how he turned down a meeting with Prince of Great Britain and all of his other exploits.

About midway through the presentation, Ron Hammond took the audience on a musical journey through the legacy of Marley, from his first endeavor with the Wailers, all they way up to the most recent CD compilation release. During the music, Hall gave the audience a detailed and in-depth description of each album and two or three selections from each album. Starting with their first (although

not widely circulated) release in 1971, *Catch A Fire*, Hammond and Hall gave a magnificent tour through reggae at its greatest, even taking time to explain the different type of reggae styles that Bob used and his inspirations for his music.

Marley (and for a time, the Wailers) had a total of ten album releases and three compilations on the Tuff Gong/Island Records label, starting in 1971 with *Catch A Fire*. He then took a two year hiatus and then pulled off eight albums in a row, one per year:

*Burnin* (1973)

*Natty Dread* (1974)

*Talkin' Blues* (1975)

*Rastaman Vibration* (1976)

*Babylon By Bus* (1977)

*Kaya* (1978)

*Survival* (1979)

*Uprising* (1980)

Unfortunately for planet Earth, Robert Nester Marley's gift of music left this world because

of cancer on 8/11/81. Hall stated that just before his death, "There was a feeling that a whole era was coming to an climax. Everyone knew that something was going to happen." However, two years after his death, his last original work released to the world. Entitled *Confrontation* (1983), this work was truly one of his greatest, having captured the essence of Bob at his peak, before the end.

Three compilations of Bob Marley's most popular songs have been release since then: *Rebel Music*, *Legend and Songs of Freedom*; all have been immensely successful (I don't know too many people who don't have at least Legend—my great-grandmother have a copy.) In addition, they are not hard to find, so if you like Bob, you can get him. But you can't listen to Bob. You have to hear him.

## What's Going On

10/14 Ancestral festival entitled "Agbara, Egungun, Nsamanfo, Togbewo" sponsored by the African-American Cultural Center from 6-9PM on Harris Field. For more info, contact Dr. K.F. Ashanti (515-2425.)

10/24 Annual New Horizons Choir Fall Concert at 4PM in Stewart Theatre. Come on out and rejoice in traditional and contemporary gospel music. For more information, call Eleania Ward (515-2981.)

If your organization has an event that you would to The Nubian Message to cover or announce, notify us 1 week in advance by coming by Room 372 of the African-American Cultural Center and completing the form.

## A Showcase Just For Laughs

**By Jay Cornish**

Entertainment Editor

What do 2 comedians, a host, a DJ and 3 rap artists have in common? Def Comedy Jam, you say. Well, not quite, but you get the picture: same idea, smaller scale (and no HBO.) Two Thursdays ago, on September 30, CSA presented a Comedy Showcase in Stewart Theatre. And it was pretty funny.

As it was scheduled, the show was supposed to start at 9:30, but at that time, part of the 300-plus crowd was still on the way in the door; the place was a bit empty at first, but it turned out to be a nice-sized crowd. During the "pre-show" warm-up, DJ Sump was entertaining the crowd with phat music and plausible DJ skills, but at about 9:40, the host of the Showcase, M.C. Fahiyim kicked off the show with a bang.

He started to get the crowd into it by giving a short comedy routine of his own, telling a little about him, where he was from, how long he's been at State! and of course, giving props and shoutouts to his peoples. Fahiyim then proceeded to introduce the first musical act of the night, a local artist named Coolest J. Coolest J got the crowd hyped some more with original lyrics over phat original beats. He held the spotlight like he held the mike, and at the end of his set, the crowd gave him generous applause and got set for the next act.

Once again, Fahiyim did his duty by introducing the first comedy act of the night, Quick, who is an up-and-coming comedian who makes appearances on the club circuit. To put it simply, Quick was a traveling man, ...and he was raw. Some of his routine got a bit

raunchy, but the crowd loved every minute of it. Of course, some hecklers tried to get him out of his groove and that was the wrong move. Some of these hecklers just happened to be State football players, and he spared them no mercy with lines like, "I heard NC State's football team was booty, but I heard their boxing team was hellified!"

One overly aggressive heckler (who shall remain unnamed but knows who he is) bore the brunt of some nasty dozens. Quick was saying that, "I went to school with the brother, and he was so dumb, he misspelled Malcolm X's last name." Needless to say, the crowd got into to that one.

After Quick left the stage to strong applause and cheers, Fahiyim introduced the next act of the night, who was a man named Tim Howell, who had

done several major performances and is due to make an appearance on Def Comedy Jam in January. Howell was a man obsessed with the ghetto, Chaves Heights in particular (although the brother couldn't say it right to save his life.)

The quick-witted "ghetto child" as he called himself wrecked some serious shop, getting extremely wild at times and pulling no punches at others. Howell did a short on proper toilet-paper etiquette, bathroom procedure at a date's house, and he talked about how he'd gotten jacked in the 'hood and had to talk like a duck, then sing Silk like a duck while at gun point. And sing he did. The man sounded just like Donald Duck!

Then there was his little set on how he got caught downtown with his woman in his Mom's house and after that, whenever they ate together, she

made him use a paper plate, paper cup and plastic utensils while everybody else used the good china. It was criznazy, and the crowd ate it up. Upon his finish, he might have gotten a standing "O", but everybody was too busy laughing.

After a strong set by Tim Howell, Fahiyim outroed himself and introduced the Suite Brothers, who took everyone home with a phat jacking-for-beats type set. With hype lyrics over a thumping track, they ended what was an enjoyable (and at \$2, cheap) evening. With a lot of clapping, they ended the show with a lot of shoutouts and thank yous, and a message to look forward to it again in the future. On the way out, there were some dancers, too. But after my man caught a bad one like that (he busted his @#!), it was time to go.

## Author talks about sexuality

### By Kina Bostic

Staff Writer

Ms. Paula Giddings, the distinguished author of the book "When and Where I Enter," delivered a mesmerizing and powerful speech to an audience of over eighty students and faculty. The event took place in the African-American Cultural Center October 7th.

Ms. Giddings, a business professor, graduated from Howard University. She amused the audience when she bluntly stated that her topic was on "Sex." Her topic was actually on "Sexuality" and what it means in terms of self perception, relationships, and partners. Giddings explained that sexuality is an important issue to discuss in the Afrikan-American community. She posed a rhetorical but important question:

"Why is the topic silenced?"

She opened the eyes and ears of the audience to the "Myths of Black Promiscuity." Women are considered arbitrary, there is no control over the men, therefore they become rapists.

She explained the reasons why whites believe the myths. They thought that there was a sense of censorship from the community if a rape accusing a black male was reported.

"There is also a suppression of dialogue because of fears. The rape of a black woman was used as an excuse to lynch the black male."

The manner in which Ms. Giddings broke down the root of the problems in the community was not only phenomenal, but refreshing. She educated the audience on the real reasons for segregation and

the suppressed fear that black women possess when it came to reporting a rape. "They wanted to separate the races so that they couldn't have sex together," she explained. The Clarence Thomas and Anita Hill hearings was used as an example of why some women don't report a rape. She also brought up the problem of there being a lack of love between the black male and female, "The survival of the community is at stake."

Members of the audience felt that the lecture was enjoyable and that a great deal of the important issues covered needed to be addressed to the community. Some even explained that they didn't know that sexuality effected the community to such an extreme degree.

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## Exhibit artist gives lecture

### By Chaunita Williams

Staff Writer

On October 7th, Ms. Sheila Wright gave a lecture on "Women's Place in Society in the AACC.

Ms. Wright told the audience that, through her artwork, she wanted to show the world what it is like to be an Afrikan-American woman. There were only about 15 people in attendance and Ms. Wright enthralled the majority of them.

A graduate of University of North Carolina at Greensboro and the Rhode Island School of Design, Ms. Wright hails from North Hampton County, NC.

"I am in power in

defining who I am..." Ms. Wright stated, which defined the theme of the lecture and the show.

She showed pieces of her artwork and told how they related to the to the struggle of Afrikan-American women. One piece of work consisted of a column and a candle that burned on both ends, a rope around the candle, and a glass wall with magnified letters. Ms. Wright said the candle burning at both ends represented all the stressful situations Afrikan-American women face and how it just continues to come at you from both sides. The rope signified being "kept on a tight rope," not having enough freedom to be

yourself without a constant reminder of the fact that you can hang; and the glass symbolized that society is always looking at [Afrikan-American] women and magnifying their actions; in essence keeping a watchful eye on you.

If nothing else, Ms. Wright wants the viewers of her work to think about how the world is today. She wants us to stop using the labels that people get stuck with, such as being an academically gifted student versus a "slow" student.

Ms. Wright says labels affect us as adults and unless they disappear, society will become trapped.

**Do you have  
creative talents?  
Do you draw or  
sketch?  
Do you write  
poetry?**

*Well, if you answered yes to any one the above, then we want your work. The Nubian Message would like freelance contributions to add to the diversity of the publication (and besides, we would love to showcase the talents of fellow Nubians.) Send your appropriate contributions to the Nubian Message or come by the office in Rm. 372 of the Afrikan-American Cultural Center.*

*All contributions will become property of  
The Nubian Message*

## Volunteers needed for Cultural Center

Dr. M. Iyailu Moses, Director of the African-American Cultural Center, is organizing a group of students that will be called Action Volunteers. The main purpose of these students is to work in the Library and the art gallery located in the Cultural Center so that it can be open on a full time basis.

There will be

informational meetings lasting half an hour today at 4:30 and 5:00 p.m. People who volunteer are asked to be available at least an hour a day. Dr. Moses wants to stress how important it is for people to volunteer. The action volunteers may also be asked to work on additional projects in the future.

## An Apology to our Loyal Readers:

We intended to fill this space with an article that highlighted the accomplishments and career of an Afrikan-American man or woman who is (or was) the Head Coach of an athletic team at N.C. State. Unfortunately, despite the all the noise this university makes about racial equality, multiculturalism and diversity, NCSU hasn't been able to find an Afrikan-American who is worthy and/or capable of heading one its sports squads (although it obviously has no problem recruiting a large number of Afrikan-American athletes). Does a slave - master relationship exist in NCSU Athletics? We'll let you decide. Until then, no matter how long it takes, we'll wait patiently for the day when we can write about an Afrikan-American Head Coach at N.C. State. (but we will not be holding our breath)

## Discussion held on female influences

By **Christina Verleger**

News Editor

Last Monday, Sista 2 Sistah held a program entitled "I Dream a World: Growing Up Black and Female." There were four Afrikan-American women made up of faculty and staff from N.C. State. Those four women were Dr. Joyce Hilliard Clarke, Dr. Maaweah Kambon, Ms. Cira Mervin and Ms. Brenda Moore.

First to speak was Dr. Joyce Hilliard Clarke. She received here undergraduate degree from Bennett College and went on to get her Ph.D. in Forestry from N.C.State in 1985. Dr. Hilliard Clarke was the first African-American women to receive a Ph.D. in Forestry from N.C. State. She said that "you can do whatever you make your mind up to do." She also feels that learning is an "ongoing process," and that even after a person graduates, they still have to grow and learn. One of here main concerns for Afrikan-American females is the way they are portrayed in some songs and how they "dehumanize" women.

Next up to speak was Dr. Maaweah Kambon. She discussed how her grandparents stressed very strongly the value of education. She received her Undergraduate degree from the University of Connecticut. While at college, Dr. Kambon realized the importance of nurturing by other Afrikan-Americans in school because she did not receive it from the faculty. Because of such nurturing, she came to the understanding that she was "the product of our people." She went on to receive her Ph.D. in Clinical Psychology, because her grandmother had told her since she was really young that she would work with children. From that she stated, "Anything I have to give, I

will teach."

Ms. Cira Mervin was the next guest to speak. Originally from Cleveland, Ohio, Ms. Mervin said, "the female in the family was the main force." She went on to name the five most important women in her life, her great-grandmother, two of her great aunts, her grandmother and her mother. She told of how strong they were and how they had passed on knowledge and secrets from one generation to another. She had three suggestions that Afrikan-American females should keep in mind. First, "You can do anything if you read"; second, "Love yourself and approve of yourself"; last, "Have courage."

Ms. Brenda Moore was the last speaker. Her grandmother was very special to her and shaped her life to what it is now. She attended Johnson C. Smith University for one semester before being unable to return because she was unable to receive financial aid. From that point on, she said that she was going to work in a financial said office at a university.

After she was unable to return to Johnson C. Smith, she went to New York to work and save money so she could return to school. Eventually, Ms. Moore was able to return to college. There, she received both her Bachelor of Science and Master degrees. After receiving both degrees, she worked in the financial aid office at A&T for several years. By her grandmother's persistent involvement in civil rights and politics as she was growing up, she also got involved in politics and became a Vice-Chair of the Democratic Party. Now she works in the financial aid office at N.C.State.

Her advice to Afrikan-American Females was "Take a stand to get respect," and "get all you can, learn all you can."

# Haters of the Truth!

**By Bruce Bridges**

Guest Columnist

*Editor's note: Bruce Bridges is a Visiting Lecturer of African-American Studies at NCSU. He also is the owner of the Know Book Store in Durham, NC. The following is the first in the series of articles dealing with miseducation, oppression and other issues that affect the Afrikan-American.*

We live in a world of make-believe! We live in a world that makes us accept the unnatural or the unreal. We have grown accustomed to the "untruths" of Hollywood and Disneyland. There is a diabolical mentality that controls the world in which we live. This particular mentality manipulates and controls society in order to keep us asleep. And ALL of humanity is asleep!

Society is so comfortable in its sleep, that anyone who sounds an alarm to wake it up is hated. These sleeping people are "Haters of the Truth!"

The person who sounds the alarm is hated by the persons who are asleep. He is isolated from society. People who speak the truth are hated because they question traditional beliefs.

We live in a world where truth is usually crushed to the ground. But truth crushed to the ground shall rise. Truth is such a rare quality - a stranger, so seldom met in this world. It is never received freely, but must always fight its way into this world.

How do we define "truth?" Truth is defined as that which is; that which exists; that which is real. For countless centuries, people have taught us

that things are in error, and we have accepted them as truth. But human belief does not make "error" the truth. Nor does it make truth an error. In other words, just because everyone in society believes something, it is not necessarily true. Truth cannot be defined by the number of people who believe in something. If that were the case, then all of society would be following what we call "truth."

There is no such thing as "democratic truth," or truth of the people.

Much of the knowledge of Afrika has because of the destruction of Afrikan culture and civilization. The truth that came out of Afrika from the beginning of humanity - the truth of mathematics; the truth of astronomy; the truth of the universe; the truth of man's existence - has been destroyed by the Haters of the truth. For example, great libraries in Afrika were looted and many literary treasures lost forever. The great library at Thebes (in ancient Egypt) was destroyed by an invading Assyrian army in 661 B.C. This happened while Egypt was being ruled by the Ethiopians from further south.

If we examine the church we will see that, in the past, it wanted to keep people confused and under its authority. It did not want people to have freedom of thought. Church leaders were Haters of the Truth because they realized that people who knew the truth would not remain under their authority.

We question things when we know the truth. The reason we don't question things today is because we don't know the truth.

In the early 5th century,

there were campaigns waged against institutions of learning. In ancient times, when people were first coming into knowledge, the authorities tried to crush it. For example, a woman, named Hypatia, gave lectures at her academy in Alexandria. Each day, there were long lines of chariots waiting to hear her speeches. One day, Hypatia was assaulted by a bishop named Cyril. He believed that the knowledge she was dispersing needed to be suppressed.

He took Hypatia out to the streets, stripped her, clubbed her, skinned her and then burned her body! Why? Because he was a Hater of the Truth.

Cyril was not punished for what he did to Hypatia because most people in his society also were Haters of the Truth.

The Dark Ages surfaced in Europe after the knowledge of ancient Egypt was destroyed. We are discussing Europe because most of our thoughts and ideas of today come from our contact with European philosophies and teachings.

The Dark Ages appeared at a time when people hated the truth. This period was influenced by the Catholic and Protestant churches. It is characteristic of these churches to control the masses of the people by controlling the amount of information they get. They know that when the masses wake up, they will rise up!

We must become Lovers of the Truth. It is only through truth that we can solve the problems of this world. As long as we believe the lies, we will never find our place in society.

## Letters to the Editor Policy

**The Nubian Message welcomes Letters to the Editor. However, some basic guidelines must be followed....**

- ..Letters must be limited to 300 words
- ...Letters must be signed by the writer, along with his/her major (if a student)
- ...Letters should address campus issues, breaking news, or public interest topics

The Nubian Message will consider fairly all "Letters to the Editor" submissions, but does not guarantee publication of any.

All letters are subject to editing and become property of The Nubian Message.

Letters should be brought to Room 372 of the African-American Cultural Center or mailed to: The Nubian Message, Letters to the Editor, Box 7318, NCSU, Raleigh, NC 27695-7318

## Letters to the Editor

Dear Editor-in-Chief:

Thank you for the fine article by Arnold Murray on the School of Design. I believe it is important for students to become aware of what African-Americans are doing in administrative positions for one day they/you will be us and it will be incumbent upon you to carry the torch into the light of your new day.

There are a few items that were reported inaccurately and I would like the opportunity to correct them. I am not a professor and have no faculty appointment. I am a member of the Executive Committee of the

SoD and as such function on an administrative level, my experience is in design and educational planning. Lastly, I am currently a consultant to my former firm where I was a Project Manager.

I am looking forward to reading more fine articles on other administrators and faculty members and their efforts to make NC State a better and more inclusive place for us all.

Patricia E. Harris  
African-American Coordinator  
Affirmative Action Officer  
School of Design

## Corrections:

In our last issue, we made the following errors:

- NCSU's chapter of Omega Psi Phi was incorrectly called Kappa Nu. Its chapter name is actually Kappa Lambda.
- The Multi-Purpose Room of the African-American Cultural Center was incorrectly attributed to the Student Center Annex.
- We apologize for these mistakes and regret any inconveniences they may have caused.

# THE NUBIAN MESSAGE

has openings for  
**Writers, Photographers, Layout Assistants,  
Cartoonists and Sales Representatives.**

If you're interested in becoming a part of the only Afrikan-American media organization at NCSU, then come by room 372 of the African-American Cultural Center and fill out an application.

**You'll be glad you did.  
(And so will we)**

## THE NUBIAN MESSAGE

N.C. State's Afrikan-American Newspaper

**Editor-in-Chief**                      **Tony Williamson**  
Office Hours: 2-4 p.m., Mondays and Fridays

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### Four reasons for using K in Afrika

Most vernacular or traditional languages on the continent spell Afrika with a K; therefore the use of K is germane to us.

- Europeans, particularly the Portuguese and British, polluted our languages by substituting C whenever they saw K or heard the K sound—as in Kongo and Congo, Akkra and Accra, Konakri and Conakry—and by substituting Q wherever they saw KW. No European language outside of Dutch and German have the hard C sound. Thus we see the Dutch in Azania calling and spelling themselves Afrikaaners. We are not certain of the origin of the name Afrika, but we are sure the name spelled with the C came into use when Afrikans were dispersed over the world. Therefore the K symbolizes our coming back together again.
- The K symbolizes us to a kind of Lingua Afrikana, coming into use along with such words and phrases as Habari Gani, Osagyfo, Uhuru, Asante, together constituting one political language, although coming from more than one Afrikan language.
- As long as Afrikan languages are translated (written) into English, etc., the European alphabet will be used. This is the problem. The letter K as with the letter C, is part of that alphabet, and at some point must be totally discontinued and the original name of Afrika be used. The fact that Boers (peasants) in Azania also use the K, as in Afrikaan (to represent the hard C sound) demonstrates one of the confinements of the alphabet.

Source: From Plan to Planet by Haki R. Madhubuti, February 1992. Reprinted with the author's permission.