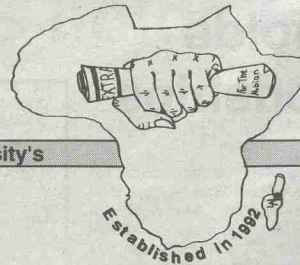




# THE NUBIAN MESSAGE



North Carolina State University's October 28, 1993 Afrikan-American Newspaper Volume 2, Edition 4

## Town Meeting introduces Provost

By Lori Bogues  
Staff Writer

Friday, October 22, Society of African-American Culture and African-American Student Advisory Council sponsored a Town Meeting. This meeting gave Afrikan-American students an opportunity to acquaint themselves with new Provost, Phillip Stiles.

Provost Phillip Stiles comes to us from Brown University, where he spent seven years as the Dean of Research. The progress that NC State has

made since the sixties was one of the many reasons he chose this institution. NC State was four times smaller and an all male school in the sixties.

One aspect that provost Stiles would like to see change is the percentage of Afrikan-American faculty at NC State. He would like to see more individuals with perspectives different from the Eurocentric perspective on staff. He is willing to hire more Afrikan-Americans with above average qualifications. "There is no room for mediocrity at this great

institution of excellence," said Provost Stiles.

Dr. Iyailu Moses clearly disagreed with Stiles. "I think that it is unfortunate that we have to be above average or better to hold a position. If we hire above average blacks, we need to go back and also hire some above average whites," she commented.

Other concerns that were discussed at the Town Meeting were the African-American Cultural Center and the need for it to be utilized for its intended purpose; the bias that

the Technician continues to display towards the African-American community here at NC State; and the need for more Afrikan-American students to finish graduate school and continue their education by attending graduate school.

One of the main concerns among all of the students present was the need for the success of Dr. Witherspoon has had with African-American Support System to continue after he retires. "I don't see how his position can be filled by anyone

other than an African-American. His success must continue," said Provost Stiles, in response to the concerns.

Stiles said he would like there to be more meetings like this. He enjoys sitting down with students and finding out what their expectations of their university are.

"I hope that this is not the end, but the beginning of a dialogue with the students," said Stiles.

## U.S presence in Africa worries Afrikan-Americans

By Christina Verleger  
News Editor

For the past several months, the problems in Somalia and Haiti have filled the news. Both countries have had civil unrest for several years and it was not until recently that the U.S. has become involved.

The history of the U.S. involvement in Somalia goes

back several years although it was not until late November 1992 that President Bush offered to send U.S. troops to help with the distribution of food to the starving Somalis, which was being blocked the clans. After U.N. approval, the U.S. led a military force to guarantee food distribution in the beginning of December 1992. At that time, the U.S. was a "friend" of Mohammed

Farah Aidid. During this time, Aidid posted fliers reading, "USA is Friend/UN is Invader." Then, in mid-January, the first American casualty in Somalia occurred.

In May 1993, President Clinton announced that "The mission is accomplished... Today, food is flowing, crops are growing, schools and hospitals are reopening... [We] have shown that the work of the just can prevail over the warlords." One month later, Aidid and his troops ambushed Pakistani peacekeepers and the U.N. put a bounty on Aidid. By the beginning of October, 19 American soldiers are killed, 78 wounded, an unknown number missing and a graphic film of an American soldier being dragged through the streets and spat upon by Somali citizens is shown - telling the U.S. to withdraw from Somalia. Shortly thereafter, President Clinton orders for more troops to be sent. After that, Aidid offered a cease-fire.

In Haiti, the right-wing military leadership has taken

control of the government making Haiti a non-democratic state. During the overthrowing of the democratic government many Haitians tried to flee to the U.S. At that time, President Bush would not allow them to enter the U.S. While campaigning, President Clinton promised to allow the Haitian to enter the U.S. Now, the U.S. is trying to intervene and replace the prior democratic government.

Recently, the U.N. placed a trade embargo on Haiti and the U.S. placed ships offshore to take action after the Haitian military refused to meet the deadline to step down. To increase the pressure on the Haitian military, Clinton froze all assets that the leaders may have and revoked their visas. The supporters of the military warned that any Americans that try to invade Haiti would go home "in bags"

The views and feelings of some of the students, faculty, and staff here at N.C. State are very similar. Ms. Robin Shepherd

(sophomore, Micro-Biology), said, "the U.S. is trying to be the police of the world and it is not the responsibility of the U.S. to change the countries... the U.S. is not the sole member of the U.N." She also thinks since Somalia and Haiti are no longer asking for help from the U.S., we should get out.

Ms. Sylvia Kelly (graduate student), has mixed feelings about the U.S. intervention in Somalia and Haiti. She feels the U.S. should have intervened to feed the starving, but it is time to get out. Ms. Kelly thinks that the U.S. has some responsibility to countries abroad, however. "Both countries are responsible for their establishing their own government... the U.S. should not try to establish [Somalia's and Haiti's] government.

Mr. Darryl Lester, Associate Coordinator of African-American Student Affairs questions how the U.S. deals

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Phone: (919)515-5210

## Alpha Phi Alpha holds discussion on relationships

**By Chaunita Williams**

Staff Writer

Tuesday, October 12, Alpha Phi Alpha held a session discussing the book The Blackman's Guide to Understanding the Blackwoman by Shahrazad Ali. The session started with a videotape discussing why she wrote the book, her views on it and her beliefs about society. After the showing of the videotape, an open discussion was held for the audience to voice their thoughts.

The video began with the author talking about what was wrong with the "black" society. She stated how the breakdown of family structure was the reason black men did not fully understand black women. She went on to say the break down made allowances for women to "permit" men to sell drugs. Her reasoning was that most men that sell drugs live with women who own the home, they occupy and the women are allowing these men to remain in

the homes.

She also said society has taught black women that independence is good; but that it only leads to loneliness and lesbianism. It is "slavery tampered with nature," she says. She feels beginning with slavery, the black man has not been allowed to provide for his woman or family, which was his rightful duty. It has evolved into the black man not being a real and whole provider. She says he is able to give money but has no rights in the home. He is also being told by the black woman "you cannot tell us what to do."

After the videotape a discussion was held on how the audience, composed of an equal distribution of male and females, felt. The most talked about was the seven things that makes a good Black woman: self discipline, courtesy, cleanliness, non- possessive love, cheer, self-respect, and intelligence.

The biggest item debated was the non-possessive love. The author

stated that "nature requires the man to take care of more than one woman." Many of the females in the audience, as well as some of the males, felt this statement was a little far-fetched. It also created a problem, instead of solving the already existing problems, between male and female.

Self-discipline was an item that the audience agreed on. The author referred to self-discipline as conducting oneself in the proper manner in reference to ones mouth. For example, she stated women should not curse in public, or anywhere for that matter.

The audience recognized that there is a problem with black people harmonizing, and it is up to each individual to do so. One group has begun planning an African-American Male Week. This will show appreciation for the black male.

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Also, The Nubian Message would like to wish a very  
Happy Halloween Birthday to our Entertainment  
Editor, Jay Cornish. Another year older & still broke!

# SAA-PAMS holds Founders Day

**By Rene Scott**

Who's Who Editor

Considering the vast environment of academics that African-Americans venture into from day to day, there should always be a place which bears the title "home". The Society of African-American Physical and Mathematical Scientists is home for the African-American students enrolled in the College of Physical and Mathematical Sciences.

Established in 1985, SAA-PAMS originated from "Can We Talk" meetings. These meetings, sponsored by Physical and Mathematical Scientists African-American Coordinator Wandra P.

Hill, were the landmark for the development for the Afrikan-American sect of PAMS. The organization was first named Society of Black Physical and Mathematical Scientists (SB-PAMS), and later evolved into Society of African-American Physical And Mathematical Scientists (SAA-PAMS). The major goal of the organization being, "...to assist in improving the retention and graduation rate of Afrikan-American students in the College of Physical and Mathematical Sciences."

On Saturday, October 23, SAA-PAMS celebrated Founders Day. The day consisted of several activities to expose

prospective freshmen to the many opportunities the college and society offers. The day cranked up with breakfast at a local "home cooking" restaurant and continued with such activities as introductions of prominent faces of the College of Physical and Mathematical Sciences, greetings from the Dean, Dr. Jerry Whitten; Associate Dean, Dr. Dan Solomon; and Assistant Dean, Mr. Bob Savage.

Demonstrations of physics, mathematics, statistics and chemistry were performed by students and faculty. The students also enjoyed a tour around the Student Center Annex and a trip to the State

Fair. President of the Society, Bernice Campbell, stressed that they hope to impose upon the prospective freshmen that, "...the main purpose of the society is the retention of Afrikan-American students in PAMS...Networking provides positive feedback and encouragement, what we offer along with encouragement." Ms. Campbell is a senior in Applied Mathematics and Math Education. Other officers: Vice-President, Corey Franklin; Treasurer, Sonya Wright; Parliamentarian, Greg Lynn; Recording Secretary, Kristi McClellan; Corresponding Secretary, Jeneil Robinson are

actively seen in the society's maintenance.

Throughout the academic year, SAA-PAMS can be seen in such activities as doughnut sales, soliciting other Afrikan-American organizations to participate in the African-American Quiz Bowl in the Spring and also having Mentor Night. Mentor Night is a chance for African-American students to come out and receive knowledge from alumni in their perspective fields.

Enlightenment, growth and prosperity goes out to SAA-PAMS- Who's Who among our many positive Afrikan-American organizations.

## Design School students take a trip

**By Godfrey Gaisie**

Guest Columnist

Recently, Mrs. Patricia Harris, African-American Coordinator for the School of Design, and some students of her's had the opportunity to attend in the National Organization of Minority Architects (N.O.M.A.) conference in New York City, NY and the attitude of the those involved was one of anticipation. As put by one of the students, "We were all looking forward to going to the National Conference, but none more than Mrs. Harris herself."

Mrs. Harris was invited to present her view on international education and the importance of preparing students for it. Not only was this a chance for the School of Design to be represented at a major national conference, it was a chance for [Mrs. Harris] to establish her name within the architectural community. It was a chance for her to express her thoughts on important issues with the hope of initiating change in some design trends, such as the lack of minority freshmen entering into the School of Design this academic year. However, mistakes of the past are not to be dwelled upon. Instead, people from all across the country came together to bring about change, and that is precisely what is occurring.

There were thirteen students in attendance from the African-American Design Students Association (A.A.D.S.A.) and the cost of the trip was fully funded. If it had not been for the people involved with the A.A.D.S.A., they probably wouldn't have been able to participate. Applause must be given to Dean Regan of the School of Design, C. Saccopoulos, Head of the Dept. of Architecture, and Ms. Ann Sandberg, Director of the School of Design Foundation. With the help of these people, the A.A.S.D.A. was meet the financial requirements of such an excursion. Also, let it be known that Mr. Joseph Youngue, of J.H. Youngue Architects, and Wendi Bell, President of the A.A.S.D.A. were strong supporters of the cause.

This is a great step in the right direction for the School of Design to promote change, not just because of the opportunity for three freshman (including myself, Tracey and Fred) to go, but for keeping the association moving forward to bigger and better things. The people mentioned made it possible for the thirteen students to experience a conference for those who until recently, weren't given much credit—Black architects. There, prominent black men and women were scene making waves in the

architectural community, paving the way for the future — us, the students. Seeing these professionals in action inspired greatness in all who saw, because perhaps if it wasn't known before, Blacks do own and operate large architectural and design firms, and though the road ahead may not be the smoothest, at least the is a foundation upon which to build for the future.

The entire trip was a time for new experiences, new travels, new knowledge and new adventures. At the student caucus, people our age were already making a name for themselves in the student chapter of N.O.M.A. Looking back, the whole trip was a success and hopeful it will be possible to do it again in the future.

I'd like to say thanks on behalf of all of us in A.A.S.D.A. I'd also like to say thanks to Jay "Cool" Cornish and Tony Williamson for giving me the chance to communicate ideas about the School of Design from our point of view. Lastly, I'd like to say to everyone, don't be afraid to reach for the stars. We owe at least a try to our people before us who fought oppression so that we may have the choice to be the prince or the pauper.

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

# New Horizons lifts voices at concert

**By Jay Cornish**

Entertainment Editor

If you have ever been lifted up by song, you would have had déjà vu. If you have ever enjoyed a great dance-in-the-isles, fool-acting, foot-stomping concert, you would have been at home. If you have ever heard N.C. State's own New Horizons Choir with your own ears, then you know what I'm talking about... 'cause them kids can blow!!! And that's exactly what they did at their Fall concert last Sunday afternoon. They almost literally brought the house down!

Scheduled to start at 4PM on an absolutely beautiful day, the crowds packed Stewart theatre tightly, with the total amount around a healthy 350 people. The choir band entertained the crowd with some excellent music and the crowd itself murmured with anticipation. Everyone came to enjoy the sounds of blackness, the sounds of praise and the sounds of God-given talent, and did they receive a show!

Kicking off about 4PM, the choir made preparation for their triumphant march on stage, as if they were preparing to march around Jericho, while the charismatic Rev. Melvin Jackson

was introduced as the MC for the evening. Rev. Jackson was a graduate of Shaw University with a BS. in accounting, and he is now attending the Shaw Divinity School in the Masters program.

Anyone could tell he was a learned man, but when he took hold of the microphone, you could almost hear the trumpets blow when you heard him speak about praise and introduce the choir. He told the crowd, "Don't sit back, 'cause if you sit back, you might get relaxed and we can't have that." He then later went on to tell the audience, "If there is anyone here in this building who has a little bit of dignity, they need to let go of it right now." He wasn't lying — cause when the music got you moving, your dignity was for the losing; you couldn't help it.

Directed by Eleaina Ward and Ron Foreman, New Horizons began the show with a quick entrance to clapping hands and swaying bodies and then let loose a glorious rendition of "Let Everything That Hath Breath," which featured Leslie Covington as the soloist. From the get-go, the choir got the crowd - and there's no other way to put it - hype and as they say, it was on. Then gradually fading from the powerful entry, Lori Frederick

narrated Psalm 150 with a demanding, yet reverent tone that only help to enhance the praise that she was giving. In addition the band was playing up a storm, which served to enhance the choir's performance.

From there, however, New Horizons got deep and went deeper (literally.) Their next song was the classic tune "Nobody Knows De Trouble I've Seen," featuring Demond McKensie of the soloist. The audience really got into this performance and as

**"If there is anyone here in this building who has a little bit of dignity, they need to let go of it right now."**

Rev. Melvin Jackson one girl form the right-side of the crowd put it, "You better sing!" And sing he did. He, along with the choir, put together a softly sung, but forcefully voiced set that was simply astounding.

However, things got better, for the next number was a hard hitting, complex rhythm entitled "Rocking Jerusalem," which featured Yolanda Rogers as the soloist, taking things to new heights. This song was melodically enchanting, vocally spectacular and was one of the

best sets of the evening (but that's my opinion.)

Of course, as it as much custom as it is title, the MC of the evening, Rev. Jackson, returned to the stage to lead the crowd in praise and introduced more songs. Immediately preceding that, New Horizons sung "They That Wait." Then, the choir began to explain "The Reason Why They Sing," and to be honest, the song was spirit-moving and even on into the intermission (for New Horizons), the melodies, the rhythms stayed with you.

About this time, a special guest choir, the Duke University Modern Black Mass Choir, directed by Ms. Paula Coates, made an appearance and made a quick showing of their vocal skills with one of the most beautiful renditions of "Alive" that I have ever heard. Rev. Jackson, always humorous and faithful stated, "If they keep singing like that, some souls are going to be saved..."

But just as quickly as it began, intermission was over and New Horizons returned to the spot light — and proceeded to shake the house down with a good ol' fashioned foot stomping-hand clapping-tambourine shaking-Baptist revival groove named "Jesus He's The Rock,"

featuring Terry Kearny as the soloist.

Then there was "We Worship Christ." To say the least this number was musically electrifying and spiritually energetic. There was so much energy in Stewart theatre, it was kinetic: everyone was moving, and the fellas in the band looked like they were playing the set of their lives. (It sounded like it, too.) Venus Martin just wooed the crowd with her vocal enticement: she wanted the crowd to get involved and they obliged her in kind.

Rev. Jackson made another appearance with his own small musical sermon, then New Horizons proceeded to finish the evening with "This I Know," which featured Pamela Boyd soloing, an ensemble performance of "Anticipation" and the evenings end, "Til We Meet Again."

It was a Fall Concert to remember, and with New Horizons singing like that, they could get a record deal and be the next *Sounds of Blackness*. But when all is said and done, those who were there know the reason why they sing — because they can.

## FLICK PICKS FOR HALLOWEEN

For those of you who are on that go out trick or treating, then catch a scary movie type biz, here is a listing of the UAB's upcoming coming Halloween weekend movie schedule:

- |       |  |
|-------|--|
| 10/28 | Noferatu The Vampire — 8PM \$1.50/\$2.00<br>Dracula gets obsessed with finding Lucy, then spreads plague and death looking for her.  |
| 10/29 | Noferatu The Vampire — 7:30PM \$1.50/\$2.00<br>Bram Stoker's Dracula — 10PM \$1.50/\$2.00  |
| 10/30 | Bram Stoker's Dracula — 7:30 & 10PM \$1.50/\$2.00<br>Francis Ford Coppola's adaptation of the original "Bat Man" movie. Coppola makes Drac a brooding lover as well as a blood sucking demon.  |
| 10/31 | Dracula, Prince of Darkness — 6PM Free<br>Two couples touring Europe disregard warnings and spend the night in Dracula's castle.<br>Night of the Living Dead — 8PM Free<br>People take refuge in a farmhouse and are menaced when the dead return to life. |

It'll be something to sink your teeth into. Ha ha ha...ha ha ha...ha ha ha...ha ha ha...

Don't be left  
out of  
the  
book!!



Yearbook portraits for the  
Agromeck will be taken in the  
Student Center Lobby from 8 a.m.

# Cultural Festival honors ancestors

**By Nicole White**

Reflections Editor

If you were present at the African American Cultural Center October 14, then you witnessed or took part in the Agbara, Egungun, Nsamanto, Tobewo African Ancestor Festival. Sponsored by the Kemetic Benu Order, Institute of African Diaspora Research & Culture and African-American Heritage Society. The festival was the beginning of a four day holiday designed especially for

Afrikan-Americans.

The event began at 11:00am with the opening of the African Market Place. Several merchants displayed garments, paintings and books of African and African American origin.

Dressed in traditional African garb, each member of the Kemetic Benu Order greeted first the Council of Elders and then the community. The Libation ceremony began the tribute to the ancestors. Everyone was encouraged to write down the

name of an ancestor to be placed at the altar. Next, prayers were given in two distinct African languages. Singing and dancing followed in order for the prayers to be heard. The members of the Kemetic Benu Order performed a rights to passage dance done in West Africa.

In a question and answer period following the ceremony, Dr. Kwabena Ashanti explained Agbara, Egungun, Nsamanto, Tobewo all meant the word ancestor in Igbo, Yoruba,

Akan, and Ewe. The Festival kicked off four days of prayer, sacrifice, community service, and reflection.

Dr. Maffo explained the significance of having a tribute to the ancestors. "Ancestral relationship is nothing to be frowned upon because that what makes us a people." He also stressed the importance of the naming of a child. "Names form a very important guide to the ancestral relations."

The festival, which is

traditionally performed in West Afrika, Dr. Ashanti hoped would spread and become an annual event practiced by Afrikan-Americans. For more information on the Agbara, Egungun, Nsamanto, Tobewo African Ancestor Festival contact Dr. Ashanti at (919) 515-2425.

# Clark lecturer discusses Afrikan religion

**By Sarah Hobbs**

Education Editor

The Lawrence M. Clark Lecture Series presented its first speaker Dr. Kofi Asare Opoku who was introduced by Dr. James Wallace. The lecture took place in the African-American Culture Center's Multipurpose room last Monday at 8 pm. A reception was held earlier at 7pm.

Presiding over the lecture was Dr. William Grant, who is Professor of Zoology and Assistant Director of Academic Programs of the College of Agriculture and Life Sciences. Dr. M. Iyailu Moses who is the Director of the African-American Cultural Center served as the Program Rationale.

Before Dr. Opoku gave his lecture entitled "African Traditional Religion: An Enduring Heritage," he expressed sincere gratitude to Dr. Clark for the invitation and for being the first speaker of the lecture series. He told Dr. Clark "I give you life." Life

being the greatest thing according to his people.

He started the presentation by identifying five African proverbs which were important to his speech. Proverbs were used to discover truth when it was missing. The first proverb was "one must come out of one's house to begin learning." Learning Dr. Opoku stated "is when we take steps out of our environment."

The second proverb was "if you have not been outside your home you cannot say your mother's soup is the best." The third proverb is "truth is like a Balboa tree-ones arms cannot embrace it." He stated we must hold hands to accomplish the embrace.

The fourth proverb states "however big one eye may be two are better." Last night Dr. Opoku gave a second eye. The last of the five proverbs stated "hunt in every forest."

He goes on to say that to describe beliefs and practices African does not mean all African

take part in the practices but they come out a common African experience. Dr. Opoku states "religion is life and life is religion in Africa." It is not an extraction but a part of every day life.

Dr. Kofi Opoku continues to say that traditional religion in its proper place lives in the heart and lives of African people not necessarily on books. He says religion is normally looked upon from doctrine rather than practice. African Traditional Religion represents the serious culture of forbearers for which God was a participant. This was one of the ways Africans experienced salvation. He said "God is the one who saves not any one religion. God has no favorites. He shares the truth with all. God is greater than any religion and our understanding of God."

The lecturer goes on and talks about more aspects of African Traditional Religion. He stated the Universe has a clear beginning but no end from the African view of the Universe. The

"snake with his tail in his mouth" represents a circle. The circle shows no beginning and no ending. Opoku states there "is a direct relationship with God to be caretakers and remain in harmony with the surroundings."

Dr. Kofi Asare Opoku stated that wisdom recommends an openness to truth and other traditions. He points out that the ability to accept a belief outside one's own is a sign of strength rather than a sign of weakness. The African Experience shows all are children of God and are allowed the truth.

He also goes on to say that tradition of African religion incorporates the belief a person has a part of the creator in them that makes them a human being. To be human is to belong to family or a community which the individual participates or fulfills certain duties. This then leads to motion of interdependence which their is an assistant of others to realize one's full personality.

Although some may not be aware of it the African

Traditional Religion has survivals. A few examples, the idea of spiritual possession, a belief that human beings and spirits do interact, folk tales, festivals, and the practice of roots.

Dr. Opoku ended by saying the major contribution of religion heritage is to "keep humanity human and assist humans to triumph over machine and other inventions that lie ahead." He also showed a few symbols which are a way of recording human experience. In the question period of the lecture he stated that there is a force against the truth but they do not have the power that the Creator possesses.

The audience, which consisted of mostly faculty, staff, and few students had a positive reaction to Dr. Opoku's lecture. Joanne Woodard a professor at NC State stated "The lecture was aspiring and reaffirms what is taught in History 372 about "African Survivals."

Read

# THE NUBIAN MESSAGE

It's Good For You

# State athletics resembles slave plantations

**By Risha Hamlin**

Sports Editor

Have you ever looked over at the sidelines during a basketball, football, or volleyball game? If so, what do you see? Team players, water boys, assistant and head coaches? Almost always, right? However, no matter what you see, there are always a substantial number of Afrikan-American players lined up waiting their turn onto the field or court. Nevertheless, how many times have you glanced at the sidelines to find an Afrikan-American acting as head coach? Of course, there have been many great Afrikan-American assistant head coaches, but somehow that just isn't enough. Colleges and universities all over the country spend weeks, months, perhaps even years, searching and recruiting for the best athletes. Despite the fact that the number of Afrikan-American players greatly

outnumber those of any other race, one thing remains to be true, there is a lack of Afrikan-American head coaches present in almost every sport.

While contemplating such a topic, there are many questions that come to mind as to why this type of situation is occurring. Perhaps it is because there aren't any Afrikan-Americans capable of holding such a position. Maybe it is because they do not possess the appropriate experience, or is it because they lack the necessary college degree(s). Whatever the reason(s) may be, is it at all possible that there lies a dose of racial prejudice within the sports administration systems in universities all over the country?

Despite the fact that this subject might not appeal to some audiences, this is just one of several rising concerns of the student body and staff of the Afrikan-American community here at North Carolina State

University. While there continues to be an increase in the number of faculty and staff of Afrikan-Americans within the various colleges and departments at State, the number of Afrikan-Americans within the athletics department acting as head coaches still remains the same; none. As many students feel, an Afrikan-American holding such a position at a predominantly white university is past overdue.

Again we ask you, could there be a "Slave-Master" relationship existing within our athletic department? Could it be possible that the directors of the athletics department feel Afrikan-Americans are only good enough to play on the field or court, but not qualified enough to coach? Is it possible that "they" want us to believe that as Afrikan-Americans, we are incapable of rising to the top of the ladder, that we will always be inferior and never superior?

When there is a vacancy for the head coach position for the volleyball or basketball team, are the applications of Afrikan-Americans treated as equally as those of European-Americans. Will they look at an assistant Afrikan-American's coaching skills and decide accordingly, or will they ignore that persons qualifications all-together and start from scratch with an application from someone else who has little or no coaching skills, but is white? What do you think?

When asked a similar question, junior Lerone Harper of NCSU's football team took a different approach. Harper commented that "there may exist some form of discrimination. However you have to look at it as a full market, where there may be qualified Afrikan-Americans who would like the position, but there isn't enough room for them". Harper later stated that

"it's almost as if you have to fire an employee (European-American), just to hire an Afrikan-American one.

At any rate the differences of opinion still surrounds us all, and as sophomore Rhonda Surratts, of NCSU's volleyball team states, "Today there are a lot more Afrikan-American head coaches in collegiate athletics, than in previous years, there just aren't any here at State".

So the question still remains, is there a type of racial prejudice that exists here at State, or is the lack of Afrikan-American head coaches based solely upon personal, and/or economical career decisions? The answer lies only within N.C. State's athletic department.

## Letters to the Editor Policy

The Nubian Message welcomes

Letters to the Editor. However, some basic guidelines must be followed....

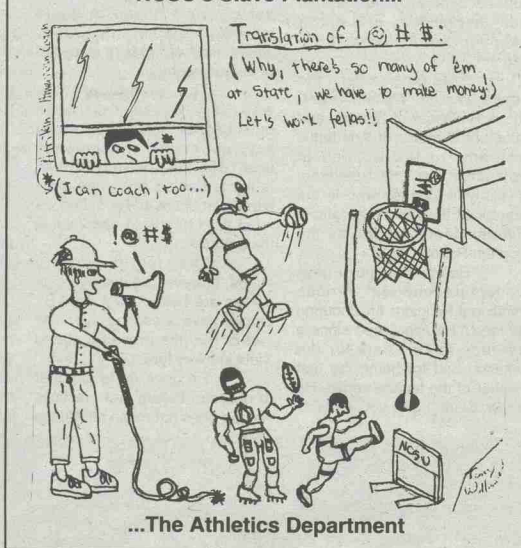
- ...Letters must be limited to 300 words
- ...Letters must be signed by the writer, along with his/her major (if a student)
- ...Letters should address campus issues, breaking news, or public interest topics

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

### NCSU's Slave Plantation...



...The Athletics Department

U. S. , cont.

with other countries and continents especially those of Afrikan peoples and that the U.S. deals with countries having people of color in power and a majority differently than those of Europe. "The U.S. still view Haitians, Somalians, and all

Africans and Afrikan-Americans as savages and monkey-like." He also feels that the U.S. thinks the people of Somalia and Haiti are "unable to fix their own mistakes," and this is just another example of the arrogance of the U.S.

# Haters of the Truth!

**By Bruce Bridges**

Guest Columnist  
Part 1 of 3

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.

WHEN CHRISTIANS USE THE WORD "AMEN," THEY ARE CALLING ON THE NAME OF THE MOST POWERFUL OF THE EGYPTIAN GODS OF 8,000 YEARS AGO.

"SETI THE GREAT"

LOUVRE

CONQUEROR OF CUSH AND ASSYRIA, AND A FAMOUS BUILDER KNOWN AS "AMEN"

## Corrections:

In our last issue, we made the following errors:

- In Kina Bostic's article entitled "Author talks about sexuality," there was no acknowledgement that the program at which Paula Giddings spoke on October 7th was sponsored by Delta Sigma Theta Sorority, Inc.
- We apologize for these mistakes and regret any inconveniences they may have caused.

# THE NUBIAN MESSAGE

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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. Machubuti, February 1992. Reprinted with the author's permission.