

# THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University

Established in 1992

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Volume 2, Edition 8

## MDS takes a step ahead

### In The Nubian

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### Coming Events

---"Showtime at the Apollo" sponsored by BRT Friday night in Stewart Theatre

---Alpha Phi Alpha's Martin Luther King, Jr. Convocation Tuesday, Jan. 18 starting with a march from the Brickyard at 7pm

---King Festival Saturday, January 22 at the McKimmon Center

#### By Tony Williamson

Editor-in-Chief

NCSU's Division of Multidisciplinary Studies has taken a major step toward strengthening its African-American Studies department by acquiring Dr. Victor Okafor as a Visiting Associate Professor for this semester.

Dr. Okafor comes to State from Temple University, which houses the best program in African-American Studies in the United States and is chaired by Dr. Molefi Asante, author of the monumental book *Afrocentricity*. Dr. Okafor received his Ph.D. in African-American Studies from Temple, where also taught courses in African-American Studies and College-Level Writing.

A native of Nigeria, Dr. Okafor came to the United States as a student at Indiana University in 1984. He received both his B.A. in Journalism/Business and his Master of Public Affairs from IU.

Dr. Okafor notes that although he is from Afrika, it was at Indiana University that his "interest in the Afrikan world" developed. While serving as president of the African Student Association for two consecutive years, he says that he experienced a "growth in consciousness and desire to learn as much as I could about the Afrikan world."

It was this new interest that prompted Dr. Okafor to forego an option to pursue a Ph.D. in Mass Communications, and to seek his doctorate in African-American Studies at Temple.

Dr. Okafor values his stay at Temple because, he says, of the intellectual growth he received. "I experienced a phenomenal growth in my intellect...the program at Temple allows students to go about research without let or hindrance," comments Dr. Okafor.

One important concept that Dr. Okafor brings to State is his knowledge of the impact of past events on the Afrikan world. He says that "understanding the past is a prerequisite for preparing for the present, as well as the future." He credits this historical knowledge for providing him with "a holistic understanding

of the Afrikan world" that helps him appreciate the interconnectedness of experiences the Afrikan world.

When talking about the Afrikan world, Dr. Okafor says that it is important to note the connection between Afrikans on the continent and in the diaspora. He feels that a lot of the misunderstanding that exists between native Afrikans and Afrikan-Americans stems from "a lack of knowledge of our collective history."

He notes that the problems experienced by Afrikans in Afrika are very similar to those experienced by Afrikan people in Brazil, America, etc., and that Afrikan people all over should work to develop a "collective consciousness" that will inspire them to work together to promote the interests of Afrikan people everywhere.

In promoting Afrocentric education, Dr. Okafor points out that "Afrocentricity is a mind-cleansing mechanism that helps to kill the poison of inferiority instilled in Afrikan peoples through centuries of miseducation." Since Afrikan ideals and values should be at the center of the lives of Afrikan people, Afrocentricity allows a person of

Afrikan descent "to become grounded in his or her own culture and history."

Dr. Okafor hails Afrocentricity not only because of its academic values, but because of its fairness to other world views. He says "Afrocentricity does not seek to impose its values on others. It definitely is pluralistic because it believes in the rights of other 'centricities' to exist."

While at State, Dr. Okafor "would love to see a major in African-American Studies here." Since he's been here, Dr. Okafor says he has noticed "a lot of untapped energy at this university, which could be used to strengthen African-American studies as an academic discipline."

Since African-American Studies courses provide a unique opportunity for all students, Dr. Okafor encourages students of all races to take them.

He notes the variety of academic functions that courses in African-American studies serve. Dr. Okafor points out that, among other things, African-American Studies classes "educate and reeducate students about the Afrikan experience and correct distorted information about Afrika and people of Afrikan

descent. They also give students the knowledge and attitudes that will enable them to function well in a multicultural environment, and they foster universal racial justice."

Dr. Okafor is teaching two courses this semester. One class, Introduction to African-American Studies II (MDS 295S), is designed to provide students with a foundational knowledge of the academic discipline of African-American Studies.

Dr. Okafor also teaches Afrika in the 20th Century (MDS 495T). This course provides a survey of contemporary Afrika and examines, in detail, the internal and external forces that influence present-day Afrika, as well as their historical roots. This class has never been taught before at State.

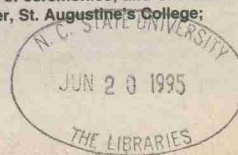
The administration of NCSU claims that State is a school that claims to be striving to achieve diversity in the classroom. Dr. Okafor bring to this campus the perspective, vision and strength necessary to help State reach its multicultural goals. Hopefully, the word "Visiting" will be removed from Dr. Okafor's title, so that he will be allowed the opportunity to help State move forward.

### Sharing Honors



photo courtesy of NCSU Information Services

At the annual North Carolina State University Brotherhood Dinner last December, the spotlight fell on Afrikan-American men and women who are making outstanding contributions as scholars and humanitarians. Sharing honors (from left, back row) were Wayne Keels, Shaw University; Air Force Col. Guion S. Bluford, Jr., a veteran NASA astronaut and keynote speaker; Dr. Lawrence Clark, NCSU Associate Provost for Academic Personnel and master of ceremonies; and Charles Sands, NCSU. Honorees pictures in the front row are Terrence Fisher, St. Augustine's College; Addie M. Avery, Shaw University; and Rosmary Norris, NCSU.





# GE sponsors grant for engineers

From NCSU Information Services

The trustees of the General Electric Foundation have approved a \$195,000 dollar grant to support traditionally underrepresented groups in engineering programs at North Carolina State University.

The grant is payable over three years and will be used to target and retain students entering the College of Engineering that are traditionally

underrepresented — particularly African-Americans. The money will be used to support an existing, pre-college, five week summer program for incoming freshmen.

Stephanie Adams, Director of Recruiting and Minority Services for the College, said, "The program made possible by this grant is the first of many steps we plan to take here at NCSU to upgrade and improve the performance of African-American students. Our goal is to

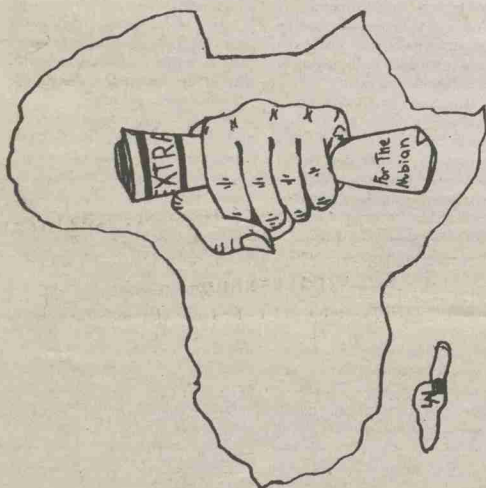
The grant...will be used to target and retain students entering the College of Engineering that are traditionally underrepresented — particularly African-Americans.

become a premier institution for traditionally underrepresented engineering students across the nation."

Recipients will be identified prior to enrollment. Underrepresented students, or those from rural backgrounds, will benefit from the grant, which will be used to identify, support and follow-up on 30 students per year as they adjust to the demands of a university environment.

The goals of the grant are to help ease the transition of courses from

high school to college, enhance learning skills, increase graduate rates and utilize existing campus programs like the Tutorial Center and the Teaching Excellence Program. Special emphasis will be placed on the students' placement and performance scores in core courses like mathematics, chemistry and physics. The grant also provides for weekly group tutoring sessions to help the students stay at NCSU and graduate.



*Got the urge to get some journalism experience?*

*Have you ever wanted tell your friends you're a writer?*

*Do you want to be a photographer?*

*Are you tired of staying up late studying, when you could be helping us lay out this newspaper instead?*

*Do you want to earn a few extra dollars selling ads?*

*Well, if you answered yes to any of these questions, or if you just want to be a part of the only African-American media organization at NCSU, then you're ready to take that big step, all you have to do is come to ...*

## 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, polited 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 African 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.

**The Nubian Message  
Interest Meeting  
Tuesday, January 25th  
7pm  
Room 375  
African-American  
Cultural Center**

*Yes, now you can get the chance to be a part of our staff. All you have to do is come to the Interest Meeting, smile, and fill out an application. It's that easy -- really. We're hiring in all positions, so we can put you where you want to be.*



# Surgeon General to make speech at State

From NCSU Information Services

Health care, an issue that deeply effect every segment of society and one that will pose the greatest challenge on the Congressional agenda in coming months, is the topic for the 1994 Emerging Issues Forum at North Carolina State University.

Dr. Jocelyn Elders, the outspoken Surgeon General of the United States, will give a major address at the ninth Emerging Issues Forum, "Investing in Health: An American Agenda," Feb. 10-11.

Joining Elders will be other speakers including:

Richard Lamm, a former governor of Colorado and an advocate of restraint and rationing in health care;

Bill Gradison, president of the leading trade group representing the nation's commercial health insurance companies;

Paul Gorman, a retired U.S. Army general and a specialist in internal medicine and infectious disease;

Christopher Conover, associate in research at the Center for Health Policy Research and Education at Duke University;

Dr. David Barry, vice president of research, development and medical affairs for Burroughs Wellcome Co.;

David Broder, a columnist for the Washington Post;

Judith Waxman, director of governmental affairs for Families USA.

These speakers representing government, business and education will provide opinions as well as informative discussion about health care and the many competing plans for revamping health care delivery. Several other speakers will be added, according to Betty Owen, director of the Emerging Issues Forum.

NCSU Chancellor Larry K. Monteith said "Health care reform is the number one issue in the country today. We are talking about reforming a system that consumes 14 percent of our gross domestic product. We look to this year's Emerging Issues Forum for a comprehensive discussion of this complex set of issues."

The Emerging Issues Forum each year brings state and national leaders together at NCSU to debate pressing issues relating to the university's traditional areas of strength. Gov. James B. Hunt, Jr. is founding chairman and host of the forum.

Those interested in registering for the 1994 Emerging Issues Forum should contact the Forum office, Box 7401, NCSU, Raleigh, NC 27695-7401, or call Martha O'Quinn at (919) 515-7741. Registration is \$100 for the two-day event.

The opening session at 10 a.m., Feb. 10, will feature Christopher Conover, an authority on health care access and cost issues. Conover recently provided technical assistance to the Health Access Forum, sponsored by the N.C. Institute of Medicine. The forum issued a report this year calling for universal health care coverage for North Carolinians through managed competition.

Also speaking in the morning session will be Judith Waxman, director of governmental affairs for Families USA, a non-profit group that advocates comprehensive reforms in the health care system on behalf of consumers.

Richard Lamm, a former three-term governor of Colorado and now director for the Center for Public Policy and Contemporary Issues, will speak during the afternoon session on Feb. 10. His topic is "America's Health: Adjusting Expectations." Lamm is known for his work on generational health care issues and the allocation of health care resources.

He is known as one of a new breed of policy analysts who say the challenge of the '90s will be to meet new public needs with ever more limited resources.

At 2:45 p.m., Dr. Jocelyn Elders, U.S. Surgeon General, will speak. Elders is known for her outspoken style and most recently touched off heated debate by suggesting that drug legalization should be studied as one approach to reducing violent crime.

She is the nation's most vocal proponent of preventive medicine and

has been an advocate of lifestyle changes that impact public health such as early sex education and reducing smoking.

The morning session of Friday, Feb. 11, will focus on "The Science of Health" and "Breakthroughs in Technology." Speaking will be Dr. David Barry, vice president of research, development and medical affairs for Burroughs Wellcome Co.

Also speaking will be Paul Gorman, a former U.S. Army general and now a visiting professor at the University of Virginia. He was a pioneer in developing quick delivery of medical services to the battlefield through telecommunications.

Other speakers on Friday will include Bill Gradison, president of Health Insurance Association of America, a trade group representing the nation's commercial health insurance companies, and David Broder, a columnist for the Washington Post.

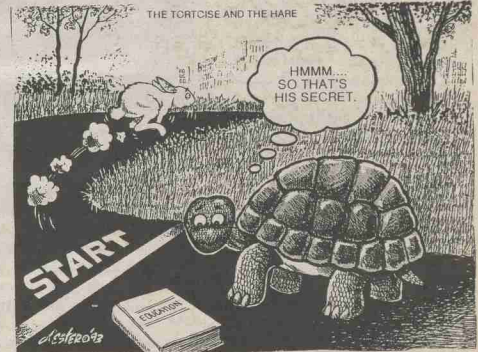
Gradison is an 18-year veteran Republican congressman critical of the Clinton health care plan and has been a target of Hillary Rodham Clinton in her attempts to promote the Clinton plan.

He is chairman of the Economic Roundtable of the American Enterprise Institute, a Washington-based "think tank," and served as vice chairman of the Bipartisan Commission on Comprehensive Health Care, the "Pepper Commission."

Broder is a Pulitzer Prize winner and is considered the dean of political correspondents. Currently teaching at Duke University, Broder will speak on "Whose Voices are Heard."

His address will concern which interest groups will be the most persuasive in defining what the nation's health policy will be, and who will have the greatest vision for what is needed in shaping new policy.

Note: Hillary Rodham Clinton has been invited to speak at the 1994 Emerging Issues Forum, but has not yet committed to attend. The Forum office does not expect a decision to be made concerning her appearance until about 10 days before the conference.



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

*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*

**Support your local strong black man.  
Support your local beautiful black woman.  
It's good for you. It's good for us.  
Blacklove... something new for '94.  
Try it, you'll love it.**



# Afrikan-American graduation rates in State basketball reach low

**By Risha Hamlin**  
Sports Editor

Have you ever noticed that at most college basketball games, the majority of the players are Afrikan-Americans? Well, if you haven't, here's something you should know.

In a recent study of the percentage of the Afrikan-Americans graduating from college, researchers found that sixty-four percent of the NCAA Division I men's basketball players are black and coincidentally, almost none of them graduate from college.

However, most of the same universities and colleges, such as the University of Akron in Ohio, Indiana University in Bloomington, the University of California in Irvine and the University of Wyoming graduate from 50% to 100% of its European-American basketball players.

North Carolina State University, ranked number 28 in the "Bottom 50" survey, graduates 0% of its Afrikan-Americans and up to 20% of its European-Americans. For some, however, a lot of these statistics may come as a surprise. Many of the various athletic departments, coaches and players in the division, have been living this saga for several years, even as far back as 1983.

This is not the first time the issue has come up, and in the past the NCAA has tried to come up with several ways to solve the problem. For example, "Prop 48", which was first introduced during a NCAA convention in 1986 and stated that "a student must have at least a 2.0 GPA and at least a 700 on the SAT (17 on the ACT)," will change as of August 1995.

Instead, the new proposition states

that "players with a 2.5 GPA must have a 700 score on the SAT (17 on the ACT), and those with a 2.0 GPA must have a 900 score on the SAT (21 on the ACT)." Leading NCAA officials and various other organizations, such as the Black Coaches Association, are hoping that raising the requirements will encourage players to continue to work hard while in school.

Nevertheless, this does not solve the problem. Many people think that the blame for such high rates lies within the concerns of the head coaches, and in turn, their concern for their players. As coach Rob Evans, the first black head coach for men's basketball at the University of Mississippi stated, "Just as coaches are willing to help a player on his athletic deficiencies, he must help him on his academic deficiencies."

Is it safe to say that many coaches are willing to lend the extra hand only if it focuses on a player's athletic abilities? When talking to N.C. State's Mark Davis, a junior majoring in engineering, he emphasized the fact that 'you can't blame the system.' "There are a lot of resources available to student athletes, such as tutors and taking time out to talk to professors, but it's up to the students to take advantage of them."

Davis later states that he's not defending the system. "Something to keep in mind", Davis states, "is that if a student goes to college, he only gets out of it what he puts into it."

From a coaches point of view, N.C. State's men's basketball coach, Les Robinson states that the coaching and recruiting of young men is very important. He feels that the young men being recruited should be

interested in attaining a degree.

"I feel that everyone we recruit should have an opportunity to graduate, and I've always promoted the players in getting degrees. I've always motivated and challenged them in that direction, says Coach Robinson. In response to "Prop 48," Robinson comments that "increasing the standards is good for everybody, however, it is important to balance the system."

At any rate, there is no one group or organization that can solely take the blame for such astonishing statistics. It's important to realize that all of these factors may or may not play an important role in encouraging and motivating young Afrikan-American males into realizing the importance of obtaining a college degree.

**THE NUBIAN MESSAGE  
CLASSIFIED ADS WOULD  
NORMALLY BE IN THIS  
SPOT. BUT NO ONE  
SEEMS TO HAVE ANY-  
THING TO SAY RIGHT  
NOW. SO, IF YOU HAVE  
SOMETHING THAT NEEDS  
TO BE ADVERTISED OR  
KNOW SOMEONE WHO  
DOES, COME BY THE  
OFFICE OR CALL. IT  
WORKS. AFTER ALL YOU  
READ THIS. DIDN T YOU.  
(Organizations are welcome, too.)**

## THE NUBIAN MESSAGE

Spring 1994  
Publication Schedule

January:

13th and 27th

February:

10th and 24th

March:

10th and 24th

April:

14th and 28th

Summer Dates:

To Be Announced

(An easy way to remember is we come out on the 2nd & 4th Thursday of each month.)



# A Holiday fit only for a King

**By Jay Cornish**  
Managing Editor

For 12 years, Rev. Dr. Martin Luther King, Jr., led one of the most important American movements for social change in the 20th century. That movement brought about more positive changes in the law for Afrikan-Americans than had occurred in all the other years they had lived in the United States.

Many thought the civil rights



movement had died with King. In



fact, change still took place, but in different ways. However, as Ralph Abernathy said, no one could fill the shoes of Martin Luther King, Jr.

For years, most blacks, as well as whites, had accepted equality without question. King changed all of that. He showed Afrikan-Americans that it wasn't their fault that they were being treated badly. He gave them a sense of self-worth, which they needed before they could demand their rights.

Even aside from his various writings, and even a Nobel Peace Prize in

the process, King also realized that it wasn't enough for Afrikan-Americans to be able to be able to sit down at a lunch counter if they had no money with which to buy food. He knew that until everyone—no matter what race—had equal opportunities for a better life, no person or race would be free.

To continue King's work, the Martin Luther King, Jr., Center for Nonviolent Studies was established. The center, located in Atlanta, Georgia, was also set up to house King's many writings, papers, and essays, which included books and thousands of speeches, sermons, articles and letters.

But the Center itself was not the final gemstone in King's crown. Neither the MLK museum in Memphis at the site of his assassination, nor the MLK, Jr. Memorial where he rests in peace are not enough of a tribute to the man whose heart outweighed the total force of all the hatred, prejudice, and racism levied against it, whose dedication to his people gave them a flicker of hope and the flame of motivation.

No, in order for Amerikkka to

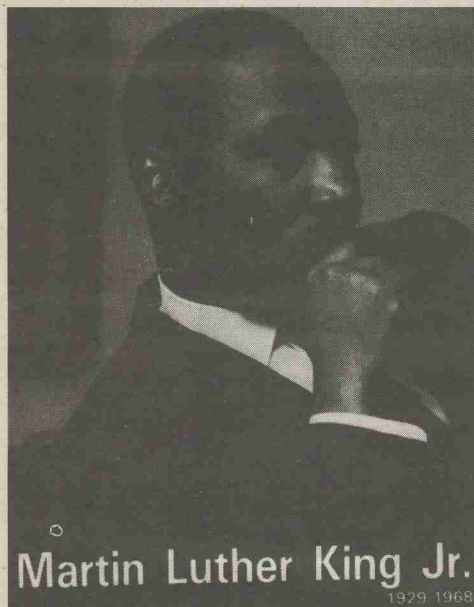


remember, in order for us not to forget the vision and hope that King's idealism provided for us; there were those who took it upon themselves to make sure that we would not forget.

They lobbied, they protested, they petitioned, and they worked within the system over a period of long, hard years. And finally, behold, on November 2nd, 1983, the birthday of the great Martin Luther King, Jr., cel-

ebrated on the third Monday in January, was made a legal holiday by an Act of Congress. (And just for pure information, legendary music artist Stevie Wonder wrote the song "Happy Birthday" in honor of King and this joyous, extremely significant, and overdue occasion.)

Let us not forget the legacy of one of our great leaders, let us instead follow in his footsteps and more his dream, our dreams and more come true.



**Martin Luther King Jr.**  
1929-1968

"There is nothing in all the world greater than freedom. It is worth paying for....If physical death is the price that some must pay to free their children from a permanent life of psychological death, then nothing could be more honorable."

Rev. Dr. Martin Luther King, Jr.

## Timetable of Events in The Life of Rev. Dr. Martin Luther King, Jr.

Jan. 15, 1929	Born in Atlanta, Georgia
1947	Ordained Baptist Minister
1948	Graduates from Morehouse College
1953	Marries Coretta Scott
1954	Becomes Pastor of Dexter Avenue Baptist Church in Montgomery, Alabama
1955	Awarded Ph.D. in theology from Boston University Elected president of Montgomery Improvement association to lead bus boycott
1957	Elected president of Southern Christian Leadership Conference (SCLC)
1963	Heads Birmingham, Alabama, demonstrations Writes "Letter from a Birmingham Jail" Delivers "I Have a Dream" speech at March on Washington
1964	Awarded Nobel Peace Prize
1965	Heads Selma, Alabama, demonstrations and march to Montgomery
1966	Moves family to ghetto in Chicago, Illinois; leads demonstrations there
1967	Announces Poor People's Campaign
1968	Leads demonstration in Memphis, Tennessee Delivers "I've Been to the Mountaintop" speech
April 4, 1968	Assassinated in Memphis, Tennessee



# The Dream must continue through Education

**By Dalton B. Dockery**  
Guest Columnist

Dr. Martin Luther King, Jr. was one of the greatest civil rights leaders in this nation's history. His dream of national brotherhood touched the nation during the 1950's and 60's.

It is my hope that we as Afrikan-American brothers and sisters will keep his dream alive. It is up to us to make sure that his dream never dies. It should be at the center of our daily lives.

Being an Afrikan-American male on a predominately white campus is something that would not have been possible 30-40 years ago. But thanks to our great forefathers—Dr. King, Malcolm X, Marcus Garvey, etc.—Afrikan-American males and females can attend these institutions. Some of their dreams of a better world have become a reality for the next generation.

They started a major step toward

universal nationalism where all men are created equal, but the task is not finished. Even though the walls of segregation in the school systems have been broken down, the dream of equality has not been achieved. Until racism, bigotry and illiteracy are eliminated, totally equality cannot exist.

I believe that education is the foundation for total equality. It is the key that unlocks the door to many opportunities. I am an education major and I hope to someday obtain my Ph.D. in General Education and Administration. I am also an Afrikan-American male that has a dream. It is the same dream that Dr. King had, which is the dream of National Brotherhood. But in order to make this dream a reality, I feel that first brotherhood must exist between we as Afrikan-Americans.

Everyday, I observe—either in real life or on television—my brothers and sisters killing each other with guns, knives, etc. Until we have

unity within ourselves, we cannot have unity with others.

It hurts me to see young Afrikan-American boys and girls shot down on the streets of Wilmington, Durham, Raleigh and other cities over such trivial things as a coat, or even stepping on someone's shoes.

My solution to the problem is education. We must educate our younger Afrikan-Americans. We must teach them that there are better ways to solve problems than violence. We must teach them that hate begets hate and that love is a common bond that we all need to share. We must teach them to be proud of who they are and to love themselves as well as others.

Equality can indeed be established through education, but first we must grasp, as Malcolm X stated, a "Knowledge of Self." We must teach the younger generation that Afrika is the Motherland, it is the root of the human race. Sadly, many people have failed to acknowledge this.

We must let them know that the

principles of Geometry and Algebra began in Afrika with the building of the great pyramids by our Egyptian brothers. Our children need to be taught to think for themselves and not to let others think for them.

The only to find the truth about one's origin or background is to search for it. I searched for the truth and found it.

I know that Afrika is my origin and slavery took me from my home to another land. I know that Afrika has many beautiful cities, but has been painted by the media to be a land of blemish and disaster. These are just a few things I found in my quest for truth.

Through efforts to obtain more knowledge, I found that even though the shackles are not on my feet, they were clamped on my mind — and knowledge of self was the only way to remove them.

To all the Afrikan-American brothers and sisters who are striving to succeed in college, I commend you.

For you must carry the weight of bringing inequality to a standstill.

The dream that Dr. Martin Luther King, Jr. had should be instilled in all Afrikan-Americans. And when you finally do succeed, do not forget to reach back and help those who are striving to obtain the same goals you have already achieved.

Many people believe that Afrikan-American male are being wiped out of existence, but I believe that we were the beginning of existence through God our heavenly father and will continue to exist throughout humanity.

I also believe there can and will be a day when individuals of different origins and nationalities will be able to sit down at the table of peace and unite to make this world a better place. Let us all strive to make Dr. King's Dream a reality through education.

## ATTENTION!!!

**African-American Students Needed For  
1994-95 Peer Mentors**

**Peer Mentor Interest Meetings** have been scheduled to provide you with information about the Peer Mentor Program. The meeting times, dates and places are:

--January 18th, 5:30-6:30 AACC Room 375

--January 20th, 5:30-6:30 2015 Harris Hall

--January 24th, 6:00-7:00 AACC Room 375

--January 27th, 7:30-8:30 2015 Harris Hall

### You will need:

- A completed application
- An interview with the Peer Mentor Staff
- Mentoring training
- A minimum GPA of 2.5

### You will gain:

- Leadership skills
- Peer Counseling Experience
- Development of Positive Potential
- Increased awareness of yourself and your heritage

Please try to attend one of the information sessions and meet the Peer Mentor staff and students. For more information, call African-American Student Affairs at 515-3835.

## Letters to the Editor

**"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, including 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



# The Meaning behind the Nguzu Saba

By Tony Williamson  
Editor-in-Chief

This past holiday season, Afrikan-Americans across the United States celebrated Kwanzaa, a celebration that takes place from December 26th to January 1st each year. This holiday, established in 1966 by Dr. Maulana Karenga, provides a meaningful alternative to Christmas for Afrikan-Americans by addressing the need for people of Afrikan descent to adopt and adhere to our own cultural identity.

Kwanzaa calls for paying tribute to our ancestors, celebrating our progress and establishing a commitment to the complete liberation and development of our people. It is based on seven principles called the Nguzu Saba.

Although the principles of the Nguzu Saba provide the foundation for Kwanzaa, we should not simply recognize them during the holiday period and forget them during the rest of the year. These principles, which involve concepts ranging from self-determination to faith, should serve as guidelines for our daily lives and our struggle for equality.

To see how we can apply the ideals of Kwanzaa to our lives, let's review the principles of the Nguzu Saba:

1. Umoja, meaning "unity," calls for us to maintain unity at every level of our existence — family, community, nation and race. It is important to keep in mind that while it is certainly viable for us to strive to achieve harmony amongst people of all races, we cannot hold hands with anyone else until we have learned to hold hands with our own people.

2. Kujichagulia, meaning "self-determination," involves doing for ourselves what other people have been for and to us for so long.

When we take on the concept of self-determination, we accept the duty of naming ourselves as individuals and as a people. We also assume the responsibility of speaking for ourselves, choosing our own heroes and creating institutions that work for the benefit of our entire community.

Striving for self-determination also involves defining our own models of success — models that include the success and growth of an entire people, rather than the success of just

privileged individuals. When we begin to define our own success models, we accept the traditional Afrikan concept of communalism, which promotes the upkeep of the entire community by all of its members, and we begin to move away from the contemporary American system of individualism that has eaten away at the moral fiber of our community.

3. Ujima, which means "collective work and responsibility," calls for us to build and maintain our community and to make our brothers' and sisters' problems our own. Not only should we seek to maintain our own community here in America, we should strive to develop a oneness sense of commitment to our brothers and sisters in Afrika and the rest of the diaspora.

4. Ujamaa, which refers to "cooperative economics," calls for the creation and creation of our own businesses. We give too much of our money to people who do not interests in mind.

If we keep our money in our own communities, we can create jobs for our people, which would help to eliminate the crime in our communi-

ties.

5. Nia. This word means "purpose" and calls for collective community construction and development for the elevation of our people.

Everything we do should be in line with the goal of uplifting the state of Afrikan people. And we should call into question those people and entities that work against the positive growth of our people (for example, entertainers who disrespect our women and political figures who deny their Afrikan heritage).

6. Kuumba means "creativity." It calls for us to take care of the community we inherited by working to make it beautiful and beneficial to others.

Kuumba also includes appreciating the creative works of our own artists.

Also involved under the concept of Kuumba is the recognition that we were created in the image of the "Master Creator" and because of this, our physical features are indeed beautiful. Consequently, we do not need to go around cutting off our noses and straightening our hair.

The holiday Kwanzaa, in itself, is indicative of the creative strength we

have. The creation of a holiday is indeed a monumental accomplishment. And if we can create a holiday, then certainly we create institutions that will promote the growth and liberation of Afrikan people all over the world.

7. Imani, the last principle, means "faith." We should have faith in the abilities we have as a people, realizing that we have overcome experiences that no other people have had to endure.

We should also develop and nurture a spiritual faith in our Creator, realizing that there are things that we as humans cannot do without help and guidance from that which we created us.

These principles, if made part of our daily lives, can help to bring about a collective consciousness, peace in our communities and liberation for all our people. I realize this involves a change in lifestyle for most of us, because we have been socialized to care only for ourselves as individuals. But if we make that important first step toward self-empowerment, everything will fall into place — and the result will be greater than any of our dreams.

## Welcome Back...

By Jay Cornish  
Managing Editor

To all of my peoples out there, I would like to say...What's up? Happy New Year, hope you had a great holiday, good luck in the new year, blasé blah... Me, I lounged like sofa pillow all break.

Check this out, I just want to ask you a simple question: how are you living in the nine-fo? Or rather, how do you want to live in this brand new year? Think about it.

Are you going to continue to walk around with your eyes closed, ears shut, and mind off? Are you going to continue to be happy with the status quo, just talking about the problems that we all know we have, but do nothing about them? Or, are you going to take some initiative and reach out in a new direction, for new horizons, for new destinies, for a higher level by which we can attain peace as a people? Consider it.

The coming of a new year signifies a whole new time period in which we could progress to our benefit or regress to our detriment. It represents another 365 day calendar in which we could be the builders of greatness or be destroyed by madness. It is, as tomorrow always is, another chance. But a question: how many chances will we get before we get ourselves together? Ponder it.

The time has come for us to stop

saying, 'Yeah. We're going to get it together...' and not do it. It's about time for us to stop blaming everyone else for the so-called "problems" of our people, it's not just them; we have also played a large role in creating our current situation. Fact of the matter is, we are not a problem people, we are just a people who can't seem to resolve our problems by stopping for second, checking ourselves, and then proceeding to set the record straight. Brood upon it.

It's not hard, all it takes is will power... the power to say that I am not going to be just an Afrikan-American, I am going to be a human being of Afrikan descent in Amerikkka, in control of my own destiny and fate, standing up for what is morally in the right, necessary for survival and justified by universal law (God's law.) But, yo, most people don't think like that, and in the long run, it's going to be necessary that we do, otherwise we will not survive the next century as an intact culture (and not race, because we are all part of the human race.) Let's face it, we have got to make moves and motivate quickly; if not for ourselves, then for our people and very soon, our children. Reflect upon it.

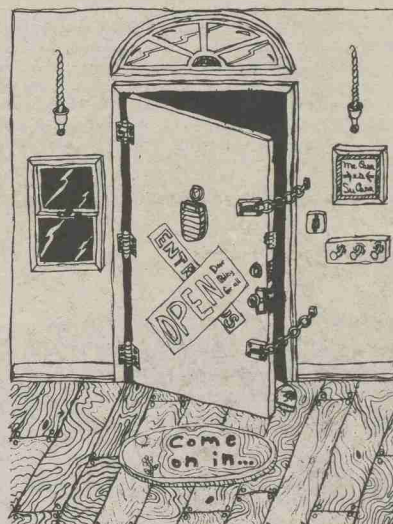
But on the level, this is a challenge to all of you (myself included.) I challenge you to question the status quo, I challenge you to question what you both see and hear, I challenge

you to question the so-called experts, and half-hearted, either. I dare you to think about where your money goes and why it goes there. I dare you to think about why you dress the way you dress, act the way you act and speak the way you speak. I dare you to define yourself. Contemplate it.

And I double-dare you to think, I mean, really think. Analyze and scrutinize your frame of reality, because for some us, reality will be the test on the one chapter in the book that we didn't think we had to know. Imagine it.

Besides, that's what we came to NCSU to learn to do, right? To learn how to "think," to broaden our horizons, get a degree, make lots of money and live the average, middle class-happy with my material possessions, money, and status-won't give it up for the world-life, right? I say to you emphatically — no!!! Comprehend it.

Look at it like this, we are in college to get a degree in a particular field of study. One degree (or two for you harder working intellectuals.) Don't let the singularity of attaining that one "degree" blind us from the fact that if we really look around, we'll see that there are 359 degrees left that are the summation of clear vision and focused thought. Look beyond the money, the status, the rep. Elevate to the next level of



See, in 1993 we still weren't free, so in 1994 we're going to be kicking down doors.

thought, above the pettiness and nonsense that so dominates our current level of existence. Take a look around, then see. Sit back and think,

then question. Find the answers. Only then, can we truly see and think clearly on a higher level. Think about it. Really doe.



# Haters of the Truth

**By Bruce Bridges**  
Guest Columnist

*Editor's Note: The following is the final part of a three part series by Bruce Bridges, owner of the Know Book Store in Durham, NC and a Visiting Lecturer in State's African-American Studies Department.*

Let's take a look at Afrikan societies. We can look at Timbuktu, in West Afrika. Timbuktu, one of the greatest learning centers on earth (at one time), had libraries at fabulous cities. Leo Africanus, in describing Timbuktu, stated that "There are numerous judges, doctors, and clerks, all receiving good salaries from the King. He pays good respect to these men of learning. There is a big demand for books and manuscripts. More profit is made from the book business than any other business."

The book business was the most profitable business in Timbuktu, which was in the kingdom of Songhai. Is this true in the Afrikan-American community today? The answer is NO! Why? Because the world is full of people who hate the truth. These haters of the truth have also taught the masses to be haters of the truth.

Today, we care more about the exterior than the interior. To quote Malcolm X, "We care more about frying it, dying it, and laying it to the side." We have been taught to care more about how our hair looks than what is inside our heads.

The world of commercialism promotes these thoughts to make money. They have taught us to be haters of the truth.

So today, the book business is not the most profitable business in the world. But in ancient times, among

our Afrikan ancestors, it was the most profitable business to be found!

In a lecture by Dr. Na'im Akbar entitled "From Pyramids to Ghettos," Dr. Akbar talks about how we have fallen from the very top of civilization. We have fallen from a people who liked books and LOVED the truth, and have become people who don't read and who are haters of the truth!

Remember the Dark Ages in Europe and how people hated books. Then, remember Timbuktu and how we loved books. What does this tell us? It tells us that we are a people who have nothing to be ashamed of and that we were never inferior to European society.

It was not Afrikan people who destroyed the great library at Alexandria, Egypt.

It was not Afrikan people who destroyed the great library at Carthage, the city of the great Hannibal.

It was not Afrikans, but Europeans, who were trying to suppress the truth from us so that we would be asleep and ignorant all the days of our lives!

"Ignorance is the real bondage of mankind, Bob Marley says. "Emancipate yourself from mental slavery, for none but ourselves can free our minds...How long shall they kill our prophets while we stand aside and look?" Knowledge based on truth shall set us free.

In his book, History of African People, Joseph Harris quoted the French philosopher Montesquieu, who was a hater of the truth. In order to justify the slave trade of Afrikan people, Montesquieu said "For us to assume these creatures to be men, would lead us to question whether or not we are Christians." Why? Because during this particular time,

the Christian church had sanctioned slavery! (These "creatures" he referred to were Afrikan men and women!) This was the prevailing though in Europe during the time called the "enlightenment." And many of these thoughts are still being taught in American schools today!

When we study, we will find that it was Afrikans who gave science, law, medicine, art, music, drama and all fields of study to the rest of the world. But those who hate the truth want to suppress this knowledge. They want us to feel inferior, but there is no need for us to feel this way.

We first need to recognize "who" we are. Afrikan people were indeed doing great things BEFORE the European intrusion onto the Afrikan continent.

Haters of the truth have no particular color, shape, or size. Many people are haters of the truth.

We have to begin to be lovers of the truth and to accept the truth. This is difficult because we have been miseducated and fed falsehoods all along. But it is only through truth that we can end chaos and confusion in the world.

As long as there is one group people who feel that it is SUPERIOR, and another group that feels it is INFERIOR, there are going to be problems in this world.

As long as we feel that there is something wrong with us because of our skin color, the texture of our hair, the size of our nose, or the thickness of our lips, we will never be respected in the world.

As long as we believe these lies that the haters of the truth have given us, we will never be respected in the world. WE MUST BECOME LOVERS OF THE TRUTH!!!

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