

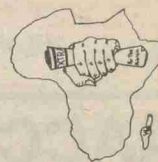
THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University

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Volume 2, Edition 9



Tribute honors Dr. King

INSIDE
TODAY

Tribute

NCSU pays tribute to
Dr. Martin Luther King,
Jr.

.....page 1

Nightmares

Racism rears its ugly
head once again at
NCSU

.....page 3

Music

WKNC's Underground
88 offers a well-rounded
blend of music

.....page 5

Heritage

NCSU's
African-American
Heritage Society offers
Self-Knowledge

.....page 4

COMING
EVENTS

■ Omega Psi Phi's
"Jazz by
Candlelight"
February 3rd in the
AACC

■ Quiz Bowl
sponsored by the
Society of
African-Americans
in Physical and
Mathematical
Sciences February
15th at 7:30pm in
the AACC's
Multipurpose Room

■ More on page 6

By Olanda Carr
Staff Writer

We shall overcome,
We shall overcome,
We shall overcome some day.
Oh, deep in my heart I do believe,
We shall overcome someday.

These words echoed throughout the campus of NCSU on January 18th as students of all races came together and battled the cold to march from the brickyard to the African-American Cultural Center. The reason for this march? Freedom. Justice. Equality. Praise. Praise for one of America's greatest heroes, martyrs, and saviors — the late Rev. Martin Luther King, Jr.

More than thirty years ago, a young preacher set off to right the injustices of a racist society. At that time, King did not know how he was going to do this, but he knew that prejudice and segregation were wrong, and had to be stopped. Unfortunately, Dr. King's struggle was ended in 1968 when he was assassinated.

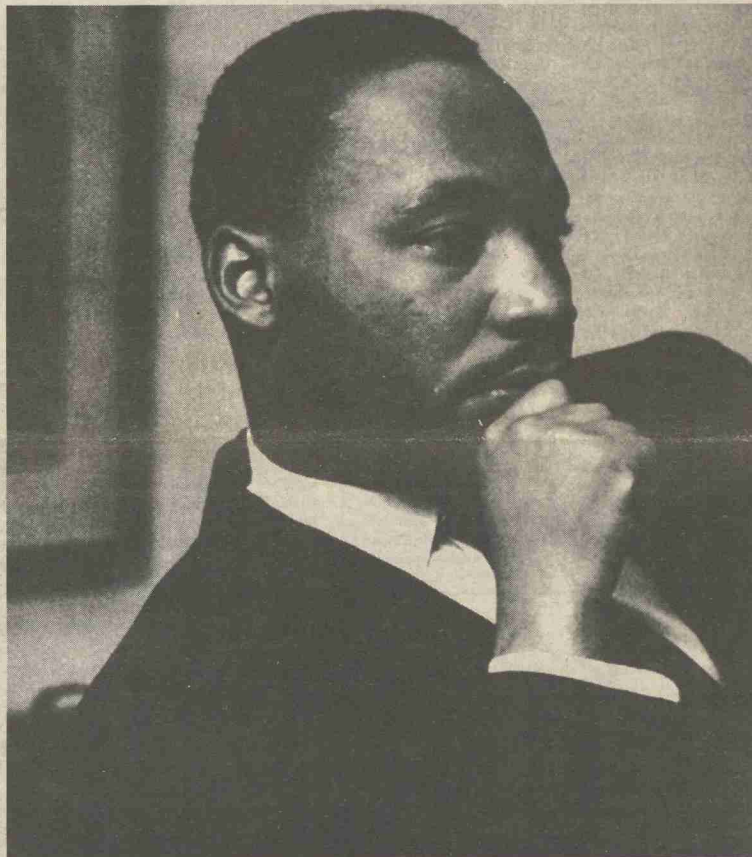
Dr. King's death, however, did not mean that social injustice was also dead. The battle for equality among the races continues in 1994, as the Tuesday's march realized.

The march was sponsored by the Eta Omicron Chapter of Alpha Phi Alpha Fraternity, Inc. It appropriately began with prayer, followed by the marchers singing several African-American spirituals as they marched towards the African-American Cultural Center.

Upon arriving at the AfACC, the marchers were joined by others and were seated in the Student Center Annex Cinema. Together, they witnessed a program to further commemorate the memory of Dr. King.

The program, entitled "Living The Dream: Let Freedom Ring," was jointly sponsored by the Alpha Phi Alpha, Black Students Board, the Inter-Residence Council and the African-American Cultural Center. It featured New Horizons Choir, a speaker—Rev. Dr. David C. Forbes—and an awards presentation.

The program began at 8PM with a selection by New Horizons Choir. The choir sang a roaring rendition of the African-American National



The memory of the late Rev. Dr. Martin Luther King, Jr. was honored at NCSU through a series of events which included a Candlelight March and a Festival.

Anthem — "Lift Every Voice and Sing."

Following this selection, the program continued with a video presentation entitled "MLK: An Amazing Grace." The video provided a valuable service in that it enlightened the audience on several aspects of Dr. King's final year that usually go unpublished.

Not many people go through life without hearing Dr. King's "I Have a Dream" speech at least once. Unfortunately, many people stop

their study of this amazing man there. He was more than a mere speech, he was a man — a man with feelings, opinions, and ideas. Some of which were reflected in the video.

The video also focused on the ever-evolving philosophy of Dr. King. It showed highlights of speeches by Dr. King that traced the anguish of the man. The central theme of the video seemed to be the pain that was inflicted upon King, and how it affected him. It also revealed the weariness of a man that

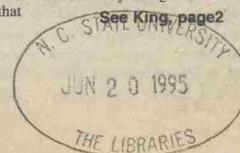
had lived his life fighting to emerge from the oppression of whites and had begun to tire of it.

One spectator, Anjanette Turnage, described the video as "Invaluable... its refreshing to see aspects of Dr. King being celebrated that are sometimes hidden. Dr. King was a multi faceted person and the general public needs to know that."

After the video, New Horizons Choir beautifully performed "The Reason Why I Sing" and "They That

See King, page 2

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AACC Sponsors 9th Annual MLK Festival

By Nicole White
Reflections Editor

The Ninth Annual Martin Luther King, Jr. Cultural Festival took place in the Jane S. McKimmon Center last Saturday.

"Living The Dream: Respect For All People" was this year's theme and it was sponsored by NCSU's African-American Cultural Center, in cooperation with St. Augustine's College and Shaw University.

The festival opened with a prayer given by Rev. Reginald Stepney. Next Dr. Iyailu Moses, Director of the African-American Cultural Center, related the importance of the event. Dr. Moses apologized for having to limit registration this year, but she also acknowledged the reason for limiting registration was because of the tremendous success the festival has been in the past.

Dr. Moses described the Festival as a chance to commemorate, celebrate and honor Martin Luther King. She stressed how important it was for the young people present to learn of King's life, his legacy and how to exercise the rights gained in the struggle. Dr. Moses said "We want to remind them of their proper place in the world." The festival was a good place to start.

Chancellor Monteith greeted the crowd and expressed that a new awakening was taking place and its

focus was on young people. Monteith also commented on the growth of the festival and even suggested that it may have to be moved to the Civic Center next year.

Dr. Lawrence Clark, an Associate Provost at NCSU, performed the Libation Ceremony, an Afrikan tradition performed when there is a gathering for a special occasion. Dr. Clark enacted a stirring libation in which he paid honor to great Afrikan ancestors like Imhotep, King Tut, Sojourner Truth, Harriet Tubman, Paul Robeson, Langston Hughes and

African-American Literary and Visual Art: a Closer Look," "Credit: Bank Loan and Approvals" and "Public Schools and African-American Youth."

Teenagers had the choice of "Law Enforcement: A Matter of Perspective," "Teenagers and Relationships" and "An African Heritage Lesson."

One of the most popular seminar for teenagers was "Communication Through Nonviolence". In this seminar the youths were encouraged to create situations where violence has

that had been shot, she would not hesitate to go out and kill that person who committed the assault. Her reasoning was simple. By killing that person she would be making it safe for everyone else. She said a person can do no harm if they are dead.

What made this comment so interesting was this young lady's willingness to go to jail. Her whole attitude was: "What's ten years?" That statement says a lot about our young brothers' and sisters' mentalities.

Besides the seminars, there were two oratorical contests. In the high school category, five contestants competed.

Ebony Gibson from Garner Senior High took the third prize award for twenty-five dollars, Jackie Carter of Warrenton High took second with a fifty dollar award, and Robert Taylor, a sophomore at Louisburg High, took first place and received one hundred dollars.

The collegiate contest was as entertaining as it was competitive. The three participants were Ruth Segres, a junior from St. Augustine's College, Demond McKenzie, a junior attending NC State and Simone Malone, a junior at Shaw University.

Saying competition was stiff would not give these speakers enough credit. At the end, the judges found themselves deadlocked so they brought Ruth Segres and Demond McKenzie back for another round.

Ruth Segres emerged victorious and St. Augustine's had once again captured the oratorical contest.

The judges later announced that at the end of the second round they were still deadlocked, but could not bring themselves to ask for the contestants to appear for a third time.

Ardra Bailey, a student at Morgan State University said "It's nice to see college students take time out of their busy schedules, especially on the weekend, and sponsor programs which help to educate and enlighten our young people. Although I'm just visiting I'm glad I could take part."

Heyward Campbell shared his thoughts: "The idea behind this program is very important. It is also important that we share the dreams of Martin Luther King Jr. with our young people".

The festival, which was scheduled to end around 5:30 last a little longer, but the longer it continued, the more was learned. It concluded with a performance by a youth dance troop and Dance Visions. In a dinner given afterwards, a six-year-old girl, gave an excellent rendition of Dr. King's "I Have a Dream" speech.

There is nothing more wonderful in this world than to see people of all races come together to honor such a deserving man. The Martin Luther King Festival Saturday makes it clear that he did not die in vain.

Its nice to see college students take time out of their busy schedules... and sponsor programs which help to educate and enlighten our young people.

Ardra Bailey, Senior

finally, Dr. Martin Luther King.

The activities were divided into age groups — so there was something for everyone. Dana DeVance, a senior in Business Management, stated, "I thought the festival was a success because there were a variety of sessions to attend and many people—young and old—could learn something.

Some topics for youth seminars were "Responsible Leadership," "Cultural Identity" and "Boomin' With A Little Respect."

Adult seminars were "African and

the potential to arise, such as a quarrel over a guy or girl. The young people seemed to enjoy this the most.

A clip from the Boyz -N- the Hood was shown. The scene was of the killing of the character Ricky. Afterwards, the kids were invited to comment on how seeing that made them feel. Many of them expressed that if they were in that situation they would want to retaliate. However, if they waited a while and thought things over, then their minds might be changed. One girl did express that if it was one of her brothers or sisters

King, con't

Wait Upon the Lord." The selections paved the path for the keynote speaker of the evening, Rev. Dr. David Forbes.

Forbes was an active participant in the Civil Rights Movement, and had the opportunity to work with Dr. King. He expressed how we need to learn Dr. King's life and struggle and implement it in 1994. He stressed the importance of unity among races and caring about the injustices in society.

The evening concluded with an awards presentation honoring certain achievers in the community. Melissa Halthcox, a N.C. State student and member of Sistah 2 Sistah Network, was the recipient of the Dr. Martin Luther King, Jr. Public Service Award.

A faculty member was also recognized. Dr. James A. Anderson, Dean of Undergraduate Studies, received an award for his contributions to the community as well as to the univer-

sity as the only Afrikan-American dean at North Carolina State University.

The evening concluded with refreshments in the AACC Multipurpose Room.

The program marked the 8th Annual Commemoration ceremony of Rev. Dr. Martin Luther King, Jr. here at NC State. All who contributed to the program's success should be heralded.

Patrick Holt, a senior in Humanities and Social Sciences, summarized the evening as "...an event that everyone should have attended. Its lesson in unification among the Afrikan-American race is a timely one and one that all need to deliberate."

Thank you, Dr. King, for gracing America with your presence and awakening the spirits of us all. America, please don't let these spirits fall back to sleep.



Looking for the perfect
Valentines
Day
gift for your
sweetheart?

Well, if you let the businesses you
shop at know you read *The Nubian*
Message, you could find that gift
idea right here in the future.

Racism emerges at State

By Rene Scott

Who's Who Editor

Coming into 1994, many NCSU students were jolted awake from a peaceful Dream with an announcement in the Free-Expression tunnel of an Afrikan-American celebration (Showtime at the Apollo). However, there was an unwanted addition to that announcement that had a very flavorful meaning:

"Another Jigaboo Jam"

"KKK Sponsored"

Questions: Who wrote it? Why was it written?

If it was written by whites, was it a purely racial undertaking? If by Afrikan-Americans, was it an attempt at racial instigation? If racial-

ly motivated, are there fingers to point at organized hate groups on campus?

If Afrikan-Americans are responsible, is it possible to show concern more up-front and positively?

Is this an isolated incident, or only the beginning for events like this to take place?

Some suggestions: In an educational environment now based upon equality, such a blatant, racist remark does not fit in.

Is it ironic that this occurrence in the Free-Expression tunnel reflects upon the tunnel vision that so many students, staff and faculty possess?

It was such a rude awakening for those who slept peacefully and now, they sense that there is racist activity on the outskirts of the narrow path of equality. Even in a time when the cel-

ebration of the Dream of King exists, the question arises, "If he were alive, would he still be dreaming?"

With question in mind and situation at hand, there is a stain left not only in the tunnel, but in the minds of the NCSU environment.

Upon hearing of the incident, "The Nubian Message" Editor-in-Chief Tony Williamson reflected upon the state that NCSU was in 1990. At the time, NCSU was experiencing a number of racial incidents. Afrikan-American leaders were prevailing, only to be shutdown by racial and physical threats.

It seems an Afrikan-American student body president and an Afrikan-American homecoming queen was hard medicine to swallow for a traditionally white institution. Only four years ago and thirty years past in the

Civil Rights Movement, there was a time not much different from today. But ask yourself, where does this leave the Dream?

The reaction to this incident ripples through many Afrikan-American students here with a bitter tone. Mike Boykin, President of the NCSU chapter of the NAACP states, "...racism is very prevalent and very subtle here and Afrikan-Americans don't address the issue as up front as we should."

The attitude of many students who saw the incident, although startling, it is not surprising. However, this defies some of what is intended by the Dream. Chris Smith, a member of Omega Psi Phi, also feels the prevalence of racism. Yet, Smith acknowledges that "...even though we are a new society, the laws are founded by

racist minds, thus the institution is still racist."

With an impaired breeding process like this, will we ever rid ourselves of the germ? Is it possible to dream peacefully when reality awaits on the other side of closed eyelids? Is this the actuality that Dr. King spoke of and intended?

Maybe his Dream is deferred, or maybe it's become a subtle nightmare. A dream is a source of inspiration and vision only to prosper by action of the people.

Walking hand in hand with others from various backgrounds is difficult, especially when those same hands still attempt oppression and hatred by any means necessary. If that is supposed to be the interpretation of the Dream, then, please, let us wake up.

NAACP chapter returns

By Terri Moore

Staff Writer

The North Carolina State University College Chapter of the National Association for the Advancement of Colored People has currently been reactivated. The last operation of the NAACP here at NCSU was in 1991. The rechartering has taken place under the leadership of Michael Boykin with the help of his fraternity—Omega Psi Phi.

The purpose and goals of the N.C. State Chapter of the NAACP according to its constitution are: to improve the political, educational and social status of minority groups; to keep the public aware of the adverse effects of racial discrimination; to inform students of the problems affecting blacks and other minority groups; and to stimulate an appreciation of the black man's contribution to civilization.

The executive officers for the NCSU chapter are Michael Boykin, President; Felisha Shepard, Vice President; Brenna Booker, Treasurer; Terri Moore, Secretary; Dewey Thomas, Parliamentarian.

The executive officers are working very hard in the preliminary stages of rechartering with ambitions of rejuvenating a powerful cause.

With many issues to cover, the organization already has fund-raisers underway.

There are several committees open

for leadership and participation. With the help of current members and a growing membership, there will be various events and activities taking place — each having a positive effect on both local and university Afrikan-American communities.

Meetings are twice a month — the

first and third Tuesdays. There is a membership fee of \$3.00 per year.

There will be a membership drive on February 1 in the Green Room of the Student Center. Please come out and become a member to support your chapter of the NAACP.

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 Afrikaners were dispersed over the world. Therefore the K symbolizes our coming back together again.
- The K symbolizes us to a kind of Lingua Afrikaana, coming into use along with such words and phrases as Habani 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.

**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*

NEWS

Education Quality expert to speak at N.C. State

From NCSU

Information Services

Dr. Shirley McBay of the Quality Education for Minorities (QEM) Network will speak at North Carolina State University on Feb. 8 on "Developing Minority Professionals Through Quality Education." The lecture will begin at 7PM in Room 200, Poe Hall. It is free and open to the public.

The QEM Network is a non-profit organization established to help implement recommendations contained in the QEM Project's Action Plan for providing education for minorities.

McBay will present the latest research on demographics in the educational system along with current trends in education and industry.

Dr. McBay became president of

QEM in 1990 following a decade as dean for student affairs at the Massachusetts Institute of Technology. Prior to serving as a member of the MIT administration, McBay was program manager/director in the Science Education Directorate of the National Science Foundation. She has also served as a member of the faculty at Spelman College in Atlanta.

Dr. McBay has been a member of several advisory boards to projects related to the education of women, minorities and people with disabilities. She writes and lectures extensively on issues related specifically to the participation of members of these groups in science and engineering.

For more information contact Russ Cole at 515-2396 or Stephanie Adams at 515-3264.

Heritage Society provides Self-Knowledge

By Makeda Morgan

Staff Writer

How does one get to know oneself? A common answer would be to start by learning about one's heritage—the thing that one acquires at birth.

A positive way African-American students attending NCSU are able to learn about their heritage is by joining the African-American Heritage Society, directed by Dr. Iyailu Moses.

On Monday, this group presented a film entitled "King Tut: Tomb of


Treasure," that was promptly followed by an in-depth discussion on topics such as the representation of Afrikan people in sculptures and paintings and the lack of respect given to the indigenous people of the Afrikan continent. Also discussed was how Afrikan youth need to find the truth and expose it, instead of letting everyone else do it.

The African-American Heritage Society is an outstanding tool that we as Afrikan-Americans should use to learn more about our heritage. For more information contact Dr. Iyailu Moses at 515-5210.



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...I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream, that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This is the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must come true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

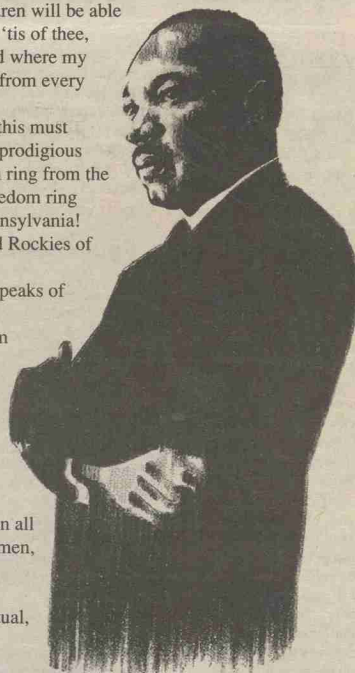
Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from the Stone Mountain of Georgia!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of that old Negro spiritual, "Free at last! Free at last! Thank God almighty, we are free at last."



Support Student Media

Underground 88 provides real Hip-Hop

By Jay Cornish
Managing Editor

Chuck D of Public Enemy said it best when he stated, "...They can't come on and play me in Primetime, cause I know the time, 'cause I'm getting mine."

Oh, how this is so true of real hip-hop music, Black entertainment's "not ready for primetime" player. No matter where one tunes in — K97.5, Foxy, or wherever, there is rarely any true hip-hop (cultural music), only rap (mainstream-making money-music). Unless, of course, you happen to have a little bit of flavor (style and taste).

That means instead of searching far and wide for the real @#\$\$%, you should be tuned into the Underground 88 on WKNC-FM, 88.1, supporting NCSU's only Afrikan-American radio format. Underground 88 in itself is a family of Black musical styles, consisting of mostly hip-hop, R-N-B, reggae and gospel. So if you are into music, Underground 88 has something to offer you.

There is more than just music to the Underground, however; there is also some history behind it. In fact, most of it is recent history.

For Afrikan-American students on this campus, WKNC had been, until recently, the subject [and site] of controversy and protest because of the lack of Afrikan-American DJs and accessible airtime for the Black music format.



WKNC's former Magic 88 was (and is no longer) the only Black music format being broadcast on WKNC's frequency, and the format itself used to only air from Sunday through Thursday from 10PM until 6AM.

As one can imagine, it was not very good for general listenership and support, nor was it good for the few hard-working Afrikan-American DJs that were in the FM control booth.

Because of pressure on then General Manager Bekkie Reising, the hours were modified and later, the name was changed (courtesy of an unnamed staff member). However, it's lack of support still lingers on.

What came into being in its place in May of 1993 was, quite frankly, one of the truest, phattest radio formats around, with new "primetime" hours. Because of that, most of the Afrikan-American student population on NCSU's campus (as well as the rest of WKNC's 50-mile broadcasting radius) now enjoys music from the Underground at a decent time of the night.

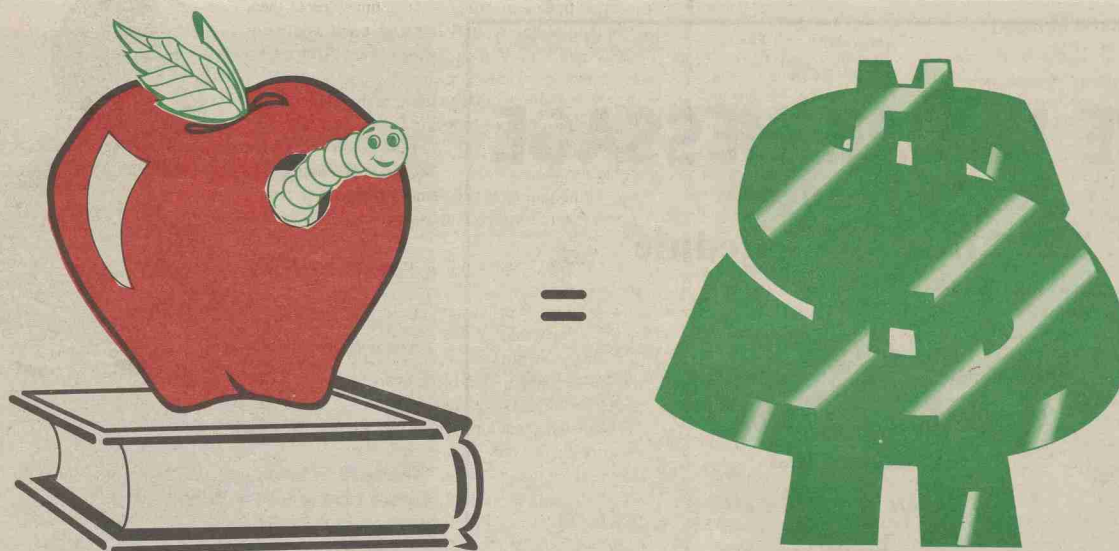
As is always the case, each semester brings new changes to the lineup of DJs and shows on the Underground, but as a public service announcement, here is the lineup and batting order for the current semester:

Underground 88 Staff:

Deide "Small Change" Alston
Abram "A1" Claiborne
(Underground Ass't Music Director)
Denise "KC" Codgell
Jay "Cool" Cornish
Chuck "Total Kaos" Coulter
Glenn "DJ Original" French
Dawn "Anonymous" Peoples
Garrick "Rampage" Purdie
Garrick "G-Money" Tarver
(Underground Music Director)
Marvin "Nitro" Walton

Underground 88 Hours:

Sunday Mornings 6-9AM
Sundays 10PM-4AM
Monday-Thursday 9PM-4AM
Saturdays 6PM-12AM



Education = Money . . . Study . . .
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Opinions

Hypocrisy kills community spirit

By X-Factor
Staff Writer

This is my third semester here at NCSU and I have noticed a phenomenon that has been quite puzzling to me since I first stepped foot on this campus. At first, I thought it was a simple case of students being overly cautious of unfamiliar faces about campus. However, the longer I remain on this campus going about my daily academic and extra-curricular life, the more I realize within this puzzling phenomenon there exists a progressive, fatal, yet curable disease among the Afrikan-American students here at NCSU.

Before I get into diagnosing this disease, I want to share with you some observations that have realized my concerns. Everywhere I go on this campus I see images of the descendants of earth's "original-man," the black man (pick up any

publication of the latest archeological trade journals and history text books and you'll find geographical and historical irrefutable evidence of this statement).

However, what I have noticed is that these images are overly blatant. Clothing that screams out, "Hey, look at me I'm Afrikan-American." My peripheral hearing is bombarded by echoes of "brotha-this" and "sista-that". It seems that everybody wants to look and sound "black." Even the European-Americans are getting in on the "wanna-be" act. Nothing gets on my nerves more than to see a European-American attempting to mimic how an Afrikan-American is allegedly supposed to act.

The key word here is "wanna-be." It seems that we at NCSU "wanna-be" black so bad, but wouldn't know how to if our very lives depended on it. That's right, I said we, because I am an Afrikan-American and I'm never going to abandon my people,

even when I feel we are falling from the path. God has put us here to help each other, not to criticize and judge one another when we fall.

The real truth of the matter is that we are suffering from the disease of hypocrisy. This disease exists among our people as a result of a lack of identity of what and who a "brother" or "sister" really is. We are constantly "fronting," black-this and black-that and don't even have the common decency or a clue of the self-respect it takes to look another black person in the eye and greet them in passing.

What ever happened to the days in the community when we would all be out sitting on the front-porch steps, talking, laughing and passing the time away and Mrs. Johnson would walk by with her friends on the way to the corner store? Everyone greeted each other by name and as Mrs. Johnson passed, she commented to her friends about how nice we were and spoke of our parents being

responsible for our good manners.

Those were the days of community and belonging to something big and realizing that you were a part of it because of who you were. That's the definition of true identity—knowing who you are. With this type of information no one should ever be able to sell us a "bill-of-goods."

If I know who I am as a result of my history, I don't need to "fix-up" my outsides to make a better me. Saying I'm one thing and actually being another is called hypocrisy! The problem is that we have forgotten where we come from. No black man is any better than or less than another black man, or any other man for that matter.

However, we must attack our disease from within our race. We've got to respect each other through our actions and not through lip-service. We need to stop mistreating, abusing and stealing from one another. We also need to drop the words "b-i-t-c-

h," "H-O" and "n-i-g-g-a" from our vocabularies. I personally have not come so far that being called a "nigger" does not offend me. It should offend every black person living and dead.

There is a war going on; we are in it and the fatalities are high on our side. If you don't believe me look around you, I'm sure that you notice a lot less faces around here than were here last semester. The enemy has laid the mental and psychological diseases out for us and we are using them against ourselves.

I challenge each of us to put down the tools of the enemy (unkempt-hair, bummy clothing, garbage-mouths and shuffle-walks) and stand upright as the warriors of truth that our creator intended for us to be.

Besides, if this column p-i-s-s-e-s you off, it should. There will be more to follow. Keep reading it and a miracle will happen in your life.

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 NUBIAN MESSAGE

Spring 1994

Publication Schedule

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.)

Afrikan-American youth take off for SPACE

Each Saturday morning, beginning January 29, 1994, more than 80 Afrikan-American youth from Wake County will take off for SPACE. The middle-school youngsters will take part in the third semester of the Saturday Program for Academic And Cultural Education (SPACE) here at North Carolina State University.

The educational program is sponsored by the NCSU African-American Cultural Center and targets 6th, 7th and 8th grade students from the Wake County Public School System. Nine sessions will be held at the African-American Cultural Center.

The program emphasis will be placed on cultural and historic awareness, community skills, mathematics and physical and life sciences. The faculty for the program includes university and public school personnel. The SPACE Parent Advocacy group and NCSU student organizations will also be involved in activities and one-on-one supervised tutoring sessions.

SPACE is also providing a way to bring the Afrikan-American community into cooperative educational enterprises with the university. Church and civic groups are organizing participants' transportation from area neighborhoods to the campus. Many individuals are involved in raising scholarship money to support the \$75.00 per semester tuition fee.

For registration and volunteer information, contact SPACE, African-American Cultural Center, Box 7138, NCSU, Raleigh, 27695 or call 515-5210. Tuition checks should be made payable to SPACE/AACC.

READ

THE NUBIAN MESSAGE

IT'S GOOD FOR YOU

Scholarship Essay open for Afrikan-American women

Essay Criteria:

The Office of African-American Student Affairs is sponsoring an essay contest entitled African-American Women in Leadership. The Purpose of this essay is to allow African-American women students at North Carolina State University to voice their concerns and perceptions of how they see Afrikan-American women as leaders.

Participants: Afrikan-American women students (full-time, part-time, undergraduate, graduate) enrolled at North Carolina State University are eligible to enter and participate.

Subject: The subject of your essay should focus on African-American women in Leadership. You should include one or more of the following items in your essay:

- The value of Leadership in the Afrikan-American community.
- The value of Setting the Example for other Afrikan-American women to follow.
- Past and future: Where have Afrikan-American women been and where are they going?
- Explain at least two characteristics that you believe a leader should possess.
- What Afrikan-American women have been influential in your life?
- What visions do you have for Afrikan-American women as leaders of tomorrow?

Length: Your essay should be no more than 3 double-spaced pages.

Information Sheet: Please be sure to return the Student Information Sheet with your essay. (Located at African-American, 2010 Harris Hall)

Deadline: The deadline for all materials (essay, student information sheet) to be turned in is February 14, 1994. All entries should be mailed to African-American Student Affairs, 2010 Harris Hall, Box 7314, Raleigh, NC 27695-7314.

Scholarship: A \$500.00 scholarship will be awarded to the winner of the essay contest on behalf of The Raleigh Triangle Association of Mortgage Women.

For more information, please contact: Roxanna Staton McGraw
African-American Student Affairs, Box 7314, 2010 Harris Hall, Raleigh, NC 27695-7314, (919) 515-3835

THE NUBIAN MESSAGE

N.C. State's Afrikan-American Newspaper

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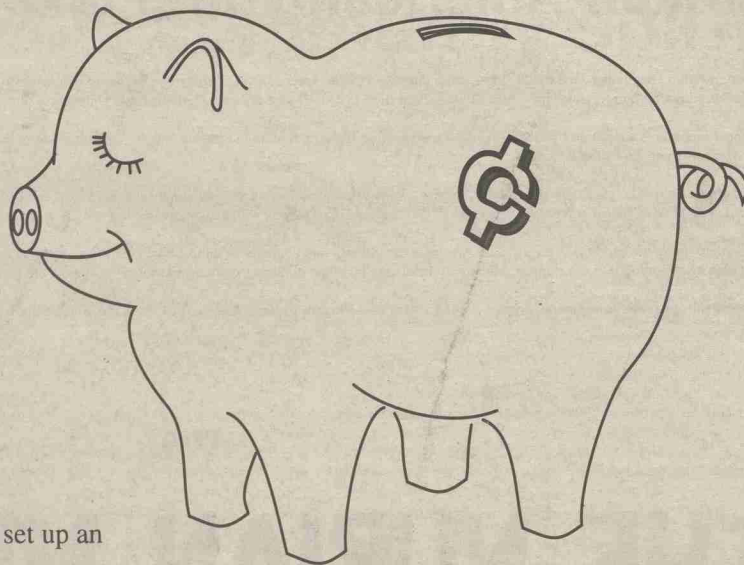
Phone: (919)515-5210; Sales (919)515-2029

Please call or write to let us know of any errors we need to correct, as we are committed to accuracy in our reporting.

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appointment! Call today!



The Nubian Message staff would like to dedicate this issue to the memory of Dr. Martin Luther King, Jr. We also give honor, as he would, to those great Afrikan/African-American leaders who came before him like Imhotep, the Father of Medicine; Nat Turner; Frederick Douglass; W.E.B. DuBois; Booker T. Washington; Paul Robeson; Marcus Garvey; Ida B. Wells Barnette; Vernon Johns; and Malcolm X. We also give our support to those who struggle to keep his dream alive today -- Jesse Jackson; Min. Louis Farrakhan; John Henrik Clarke; Maulana Karenga; Dr. Lawrence Clark; Dr. Faheem Ashanti; Dr. Augustus Witherspoon, and others too numerous to mention. It is the spirit of self-determination promoted by all these people that has been the driving force behind the founding and continuity of this publication -- we just wanted to thank these great leaders for laying the foundations for us to build upon. Also, for anyone who wants to join us in promoting the ideals of our heroes—past, present and future—we extend an invitation to join our staff. Just come by Room 372 of the African-American Cultural Center and let us know you're ready to work -- you're always welcome.

Sincerely,
Tony Williamson
Editor-in-Chief

