

THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Established in 1992

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We're here to stay!!!

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After being on a trial basis for the past year, The Nubian Message finally is a permanent entity at NCSU. In a 7-0 decision last Monday, members of the Student Media Authority voted to make the newspaper a permanent medium at State.

Established during a period of unrest and discontent of Afrikan-American students at NCSU, the first edition of The Nubian Message was published November 30, 1992. Students all over campus were elated at the paper's arrival; however,

producing that first issue was not easy.

Despite widespread support and desire for an Afrikan-American newspaper at State, the University — at first — refused to support such an undertaking. In addition to not receiving any University funds, staff members were not allowed to use any media equipment at State. Consequently, all the work for the first issue had to be done at North Carolina Central University in

Durham.

"It was a real pain to have to go all the way to Durham to work, but the people at Central were very helpful and understanding. We owe them a lot. If it wasn't for their newspaper staff, we probably would never have had a first issue," said Tony Williamson, founding Editor-in-Chief of The Nubian Message.

To fund the first paper, Williamson said he went to Afrikan-American campus organizations for

support.

"I was glad when our own organizations came to our aid," he said. Those clubs that funded the paper were National Pan-Hellenic Council, Society of African-American Culture, National Society of Black Engineers and the Student Mentor Association.

When asked why he thought university officials would not approve any support for the first paper, Williamson said "I don't think they

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Photos by Nerissa Adams/Staff Design by Tim Ellington/Staff

The Nubian Message, Bringing you the what where why and when on campus...from an Afrikan-American perspective. We'll continue to bring you all of the info and facts. Just ask these folks.

Education

Supporting Our African-American Males

By Marvin Walton
Education Editor

Recently, Delta Sigma Theta Sorority and Omega Psi Phi Fraternity co-sponsored a seminar entitled "Supporting Our African-American Males" on March 3, in the African-American Cultural Center. Guest speakers were: Darryl Lester, Assistant Dean of Social Sciences at UNC-Chapel Hill; and Sherry K. Watts, Career Counselor at Shaw University. The base of their program consisted of: the definition of the African-American face; the weapons used against us; and what we must do to correct the wrongs we experience daily.

The first speaker up to bat was Ms. Watts, who stated well in advance that most of what she would say would sound negative. She began by addressing the definition of an African-American student. She defined the student as: 1. self-interested; 2. materialistic; 3. disconnected/miseducated; and 4. struggling.

With self-interest, she referred to going for yours and doing so no matter what the price. The problem she sees with this is the reluctance by African-Americans to work together. Subsequently, she defined materialism as a widespread problem at ALL colleges, and said that some African-Americans define themselves, and others as well, by what one has, such as a car, a house, or even a degree.

She then said, "The problem with this is that we use the wrong measuring stick for success: the White measuring stick!" She addressed the disconnection we have. She said that this was a disconnection with our spiritual self (who you are). She then quoted: "There is a difference between religion and spirituality. Religion is a PART of spirituality. We must reacquaint ourselves with who we are and what makes us happy."

She said our miseducation derives itself from our beliefs that whatever we read or hear is true. (Case in point: We were taught that Christopher Columbus founded the New World, but we later learned that American Indians were already here.

Therefore, Mr. Columbus neither found, nor discovered it.)

Finally, the struggle we encounter is with life and with each other. Most of it is "petty", coming from differing opinions. These often "draw our attention from keeping our eyes on the prize." The self-struggle comes from the personal needs and wants that we have, and our attempts to obtain them.

Ms. Watts began to address the problem: a war of people of color versus people of non-color. She boldly stated, "With most every conflict that we see, usually the White man is at the bottom of it to some degree." The weapons that are used against us are: 1. lack of education, or miseducation (in essence, the same thing); and 2. psychological destruction.

The latter refers to the constant mind work that we experience, that results in a loss of belief in ourselves. Our spirit is then drained, which essentially is our fuel for success and life itself. We then settle into a groove of inferiority and find it hard to get out of it. To put it bluntly, psychological destruction equals self-destruction. When we have no respect for ourselves, we have no respect for our brothers and sisters.

The benefits that non-colored people get are: economical (capital, money, and property); political (power, the ability to influence law and government); and social (wherever you go, catering occurs; or to the winner goes the spoils).

The costs for people of color are the same: economical (poverty occurs, and the rich get selfish); political (very few powerful figures, and most that are in some kind of power are brainwashed); and social (integration, a plan that divided African-Americans as a community and distanced ourselves from the things and people that we hold most dear. In her conclusion, she stated that these benefits and costs fuel the power structure... that we are NOT a part of.

In the clean-up position stood Darryl Lester. He began with a brutal, but honest reality check. "We cannot define reality for ourselves, because we have been taught to define it from a White man's point-of-view." This came from miseducation. We have, for the most part, no knowledge and/or respect of

self. We have no mental foundation, no mental "grounding". Therefore, we have a mentality with blinders on it. This oppression that we have been experiencing for so long causes rage with ourselves, and between each other as a community.

Mr. Lester then showed the group a video called "Symbiosis", from a PBS documentary. This detailed our (sometimes self-inflicted) disconnection with our history. We, instead, connect with the Caucasian for success. "You either adjust or you become extinct" was a key phrase in the storyline. Mr. Lester then stated, "We all know being Black is emotionally taxing in itself."

It is not easy being an African-American in this day and age. The video ended with the point that denial of self always comes back to haunt us. What some of us wear on our backs and have in our minds does not always coincide 90 percent of the time. He concluded with the slice/pie theory: we, as African-Americans, fight over crumbs, instead of trying to get a viable piece of the pie.

As the designated hitter, Ms. Watts returned to the microphone to address how the African-American male situation. "Yes, the African-American female is at fault for destruction of the African-American male, as well as other factors." Furthermore, the African-American female must do a mental check on what defines a good African-American male is.

Secondly, we must increase our volume of critical thinking. It is a true fact that believing is a lot easier than thinking for ourselves. Thirdly, we must learn to forgive our brothers and sisters. Grudges are counter-productive. Finally, we must help with the passage of knowledge.

Mr. Lester concluded the program with twelve secret of life: 1. self-knowledge; 2. family; 3. community; 4. avoiding stress; 5. critical thinking; 6. self-discipline/motivation; 7. personal health plan; 8. spiritual search/reciprocity; 9. cultural interaction; 10. self-reliance/ambition; 11. adapting to change; and 12. creative production.

Nubian, con't

thought we could do it. I think they took it as a joke when we told them what we were planning to do."

But things changed after the first issue was published. Local newspapers and television stations flocked to campus to measure campus response — which was positive. After that, the university had to take notice.

Although they still received no monetary support from State, the newspaper staff was allowed to use media equipment to produce its remaining issues for the school year. However, Williamson says things didn't go well with a lot of the Technician staff.

"There was a lot of resentment about us being able to use Technician's equipment. Many of the staff members thought the paper was unnecessary anyway, so you could imagine how they felt about us."

Two more editions were printed that school year. And although funds were almost non-existent and prospects for the next year looked

bleak, Williamson said he was apprehensive about wanting to bring the newspaper under the Student Media Authority (SMA) umbrella.

"People like Greg Washington and Thabiti Anyabwile—guys who were very instrumental in pushing for African-American student concerns—kept urging me to try to make the paper official, but I was slow to do it because, for some reason, I thought the paper would eventually lose its focus, but I was wrong.

"So I went to Stan North Martin (Operations Manager of SMA) on the day of the last SMA meeting of the school year and he helped me draw up a proposal to submit to SMA." A few hours later, The Nubian Message had been accepted to join SMA on a one-year trial basis.

After becoming a trial member of SMA, the paper's circulation and quality increased dramatically. It's circulation doubled from 1,000 to 2,000 copies per issue, and it now comes out twice, rather than once, a month.

"It hasn't been smooth sailing

(since joining SMA), but we've learned a lot," Williamson commented.

"Being a member of SMA has helped us tremendously because we now have our own equipment and a budget. The resources that we can access through SMA, along with people like Stan (North Martin) and Tim Ellington (General Manager of SMA) help to improve the quality of the paper."

And now that The Nubian Message will be around for years to come, Williamson says everyone can expect to see more improvements in the future.

"Now that we don't have to worry about whether or not we'll be around next year, we can concentrate totally on improving the quality of the newspaper."

"We're working to provide the excellent publication that African-Americans on this campus deserve, so look for bigger and better things to come. And anyone who wants to be a part of what we're trying to accomplish is welcome to join our staff."

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 Afrikaans. 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 Africans 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 Habari Gani, Osagyfo, Uhuru, Asante, together constituting one political language, although coming from more than one African language.
- As long as African 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.

She does "Moore" than your average woman

Rene Scott

Who's Who Editor

Once again the Nubian queen has stood her ground in these times and captured the essence of the true meaning of "queen."

Ms. Moore is an Assistant Director in the Financial Aid Office here at State for almost eight years. With a total of 28 years of work experience under her belt, Ms. Moore has spent portions of her career at the University of Maryland at Eastern Shore, North Carolina A&T University, and at the University of North Carolina at Greensboro. Ms. Moore feels that none have been more challenging than her current position at NCSU. Yet, like each other position, her mission was fulfilled in due time, just as her stay at NCSU will be.

With an adoration for politics, Ms. Moore has a background that enhances her commitment to her previous involvements. In 1981, she was the first African-American to be elected as vice-chair of the Guilford County Democratic Party. With direct support of other African-Americans, Ms. Moore denied the satisfaction of whites who wanted her out of the race.

From this point, Ms. Moore organized precincts in Guilford County.

She strived for better surroundings for the youth and the improvement of communities. With this type of force, Ms. Moore proved to be an excellent backing for African-American who wanted to get into politics.

With these accomplishments, Moore was appointed to the North Carolina State Democratic Council by Bob Jordan. Her duties were to oversee the whole state's Democratic parties.

Ms. Moore would soon be appointed to Project Uplift Board of Directors by Robin Britt, who is currently Secretary of Human Resources. It is here that she had the opportunity to work with underprivileged kids in getting them exposed to learning opportunities. Ms. Moore is very eager to share her knowledge of politics and feels, "... the woman's place is as a leader."

On campus, Ms. Moore is an advisor to such organizations as New Generation Ministries and the NAACP. She works with the Board of Advisors with the Upward Bound Program. She is a member of the status of women where the provost appointed her to council.

She has also taken her abilities to another level, where she has adopted a family in the Heritage Park community.

Ms. Moore feels that without God,

none of these things would be possible and God remains to be most important.

Education always has been important to Ms. Moore. It was in high school that she began to hunger for her self-knowledge. She has a bachelors degree in Early Childhood Development and a graduate degree in Adult Education. She is currently taking classes towards a Doctoral degree at NCSU but is not in the doctoral program.

She expresses her desire for African studies to be taught with the absence of lies and deceit. She bitterly learned of these lies while in school and especially during her trip to Afrika.

With a gazing stare out of her office window, Ms. Moore reflects upon the civil rights movement of the late 1950's and 1960's era. With blatant experience of racism in her past, she is able to see where the worn path has taken her people.

More specifically, she remembers the "white only" sign above a water fountain and wanting to taste of it so badly. Carefully doing so, she observed that it only tasted the same as the water coming from the fountain designated for African-Americans. She states that at that time, things of that matter were a way of life; however, now it sparks



Nerissa Adams/Staff

Ms. Moore smiles for the camera while she is hard at work in her financial assistance office.

anger within her to see similarities taking place. She refers to the Watauga report here on campus that states by researchers and professors of this university that African-Americans cannot learn and should

not be admitted to the university.

Ms. Moore ultimately feels no need for passiveness. She feels that she will always speak up because, "... no one will dictate your attitude, besides God."

The "Dawn" of a New Era

Rene Scott

Who's Who Editor

In visualizing a student leader on this campus, many think of names that favor the male persuasion; however, the African queen stands prominent in the forefront of African-American leaders at North Carolina State University. Dawn Gordon reigns as one of the most outspoken African-American female leaders on this campus.

Dawn is a mechanical engineering major with a minor in math. She will graduate in December, 1994. Dawn has plans of working in corporate America for 10 years, and then bringing her knowledge back to the educational system by teaching math in a high school.

Dawn, who ran track in high school, also wants to be a track coach on a high school level.

As far as hobbies, Dawn likes to crochet to relax and unwind.

Dawn is currently involved in AASAC, Peer Mentor Program, a member of Delta Sigma Theta Sorority, Inc. and also an active vol-

unteer at Going Places. Going Places is a center for African-American youth to be tutored and surrounded with activities affecting themselves and their community.

When speaking about the upcoming generation of African-American leaders, Dawn feels that they will be very capable of handling the future. She spots an awareness in the youth that she feels was not present in her generation. But a concern of her's is that even though they are aware, there must be an intervention of understanding to take place.

Another concern of Dawn's is that along with this awareness comes decisions. With the youth being as active as they are, sex and all its complications need to be addressed. With the African-American freshmen, Dawn feels that they seem to be taking things for granted.

By being able to reflect back upon where the African-Americans came from and where they are now, Dawn expresses the need to maintain awareness and not to forget.

Reflecting back on last year's issues, Dawn states that, "... these



Nerissa Adams/Staff

were things that were to be followed by an agenda set by ASAAC at a retreat." It was soon after that an article was printed in another campus newspaper that distorted the activities taking place at UNC's campus and their guest speakers Spike Lee and Dr. Khalid Mohammed. The article was blatantly ignorant and sparked emotions with the students at NCSU. Therefore, the movement was planned and articulate, yet car-

ried out with emotion and feeling.

With a problem of an African-American studies curriculum being established, Dawn sympathizes because of a personal effect it almost took upon her. She almost had to retake a class to fulfill a literature requirement because of lack of acknowledgement of an African-American course. The course did fulfill the requirement after she insisted that it should.

This lack of seriousness about African-American curricula and matters like it results from a trickle-down theory. Dawn feels that if the chancellor is unaware, than this reflects upon everyone below him. She firmly states, "It has to come from the top."

With subtle counts of racism in her past, Dawn knows what it is to be singled out because of who you are. An attitude that displays, "... if it happens to me, it happens to everyone," is hard to be questioned or shut down. This is why Dawn expressed irritation with those who are unaware but knows that everyone will, if not already, experience "their own per-

sonal awakening."

With March being the month for the celebration of the woman, Dawn ironically feels that she is African-American first and a woman second. She expresses the importance and values of being a woman, but knows that her skin color is more evident to some.

With the hindrance of this truth surrounding her, Dawn feels that the "... best way to understand me is to first forget that I'm black, and never forget that I'm black."

Support
The
Nubian
Message.

Minister Louis Farrakhan disciplines one of his top national aides

Joe Martin
Staff Editor

(Note: The use of the word "Afrikan" will be used in this article to denote Afrikan-Americans.)

January of this year the Anti-Defamation League (ADL) published excerpts of Khalid Muhammed's Keane College speech in a full ad in the New York Times with the headline, "Minister Louis Farrakhan and the Nation of Islam claim they are moving toward moderation...you decide." This began the recent uproar between the ADL, NOI, NAACP and the CBC.

At a press conference held at the Vista Hotel in Washington D.C. Minister Louis Farrakhan announced Dr. Khalid Muhammed has been disciplined within the Nation of Islam. Mr. Muhammed has been dismissed as a top national assistant until further notice. This action was taken by Minister Farrakhan after Khalid's speech at Keane College concerning a Nation of Islam book "The Secret Relationship Between Blacks and Jews."

In the speech at Keane College Dr. Muhammed call Jews "hooked-nosed, bagel eating, lox eating impostors." He also

called Jews blood suckers of the Black nation. Minister Farrakhan stated at the press conference "during the speech, Brother Khalid made remarks that were not consistent with the proper representation of the Honorable Elijah Muhammed, his truth, myself and the Nation of Islam. Therefore, in that instance he was not representing us..."

Farrakhan condemned the speech as "vile in manner, repugnant, malicious, mean spirited and a mockery of individuals and people, which is against the spirit of Islam." Mr. Farrakhan did not repudiate the contents of controversial book but he did "condemn the manner in which truths were represented." Minister Farrakhan affirmed his position that the Dr. Muhammed had been discipline within the organization and that no outside interference was needed.

Mr. Farrakhan also made it clear who he felt was behind the controversy. "The ADL's aim was and is to destroy the reputation and character of Louis Farrakhan in the eyes of the world and to ultimately destroy the Nation of Islam," he said. "Their desire is to destroy the unity of the Nation of Islam with any of the established Black leaders." Mr. Farrakhan issued a call for a summit meeting of Afrikan leaders to "discuss this and other

issues in private to prevent a total rupture that would not be in the best interest of the suffering people that we are all attempting to serve." In closing, Mr. Farrakhan asked the Afrikan organizations to remember the covenant that was discussed during the Congressional Black Caucus weekend.

Executive director of the NAACP Ben Chavis, said his organization was satisfied with Mr. Farrakhan's actions. "The NAACP is prepared to believe Farrakhan's statement that he is neither anti-Semitic nor racist and we look forward to concrete deeds in the future that would affirm his statements."

Congressional Black Caucus chairman Kweisi Mfume concurred with Mr. Chavis' conclusions, but mentioned the covenant was on hold for the moment.

Shortly after the conclusion of the press conference the Anti-Defamation League in New York City faxed a statement to the media condemning the Muslim leader and accusing him of "classic anti-Semitism."

The statement issued by Melvin Salberg, national chairman and Abraham Foxman, national director said, "In the context of his remark today, Mr. Farrakhan's repudiation of Khalid Abdul Muhammed was meaningless."

READ

THE NUBIAN MESSAGE

IT'S GOOD FOR YOU

Afrikan-American Economic Empowerment is our golden key to the future

Joe Martin
Entertainment Editor

The use of "Afrikan" will be used to denote "Afrikan-Americans" in this article.

What will happen if all of non-Afrikan industry in America decided it would not hire Afrikan college graduates anymore! What will come of the precious knowledge obtained in our years working toward graduation? Will we all seek employment at the meager amount of Afrikan owned and operated businesses?

If this scenario were true African students would be forced to create income with their college education. We would be forced to create our own industry.

Fortunately we do not have to be forced to consider the possibility of owning and operating our own businesses. We can begin to concentrate on this agenda now. African college

students MUST begin to attack each class with the purpose of obtaining the practical application of the knowledge the class has to offer.

If we attack each class in this manner we will be ready upon graduation to go into business for and with ourselves in any field. This is revolutionary mentality will allow our community to build the strong economic base it so desperately needs.

Everyday we must focus on becoming employers and not employees. We must focus on creating our own jobs and not depending on someone to hire us. We must focus on building a strong economic base versus remaining exploited peoples.

The Afrikan community will benefit from this revolution while the non-Afrikan businesses will experience a more fierce business arena for the wealth of the Afrikan community. We as Afrikan students will find

ourselves becoming high achievers as our minds open up to this type of thinking.

We must learn all we can from our professors. This knowledge will benefit us instead of our employers. Our revolution is necessary to detour the growing unemployment rate of our college grads. The revolution is needed to strengthen the economic base and end the exploitation of our community.

Many of us assume we can not go into business for ourselves upon graduation. You are wrong! We must learn to correctly assemble the bits and pieces of knowledge together. Chances must be taken. Many in the past have proved it can be done. It must be done hundreds of times over in the future.

THE NUBIAN MESSAGE

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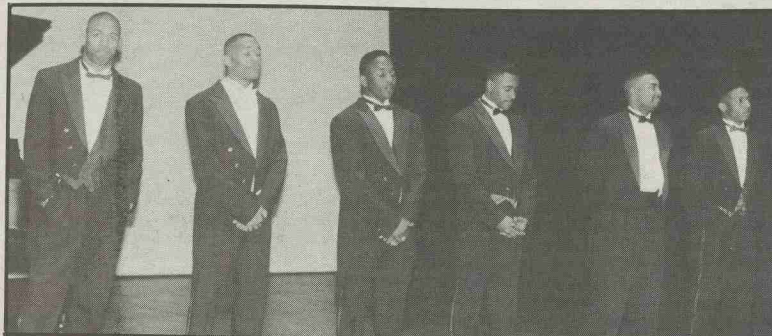
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Please call or write to let us know of any errors we need to correct, as we are committed to accuracy in our reporting.

For those of you who didn't go, don't know or just don't remember, here are some photo moments from this years Ebony Man contest. See if you can identify who's who.

The contestants.



Gentleman, please. You'll cause a stampede...

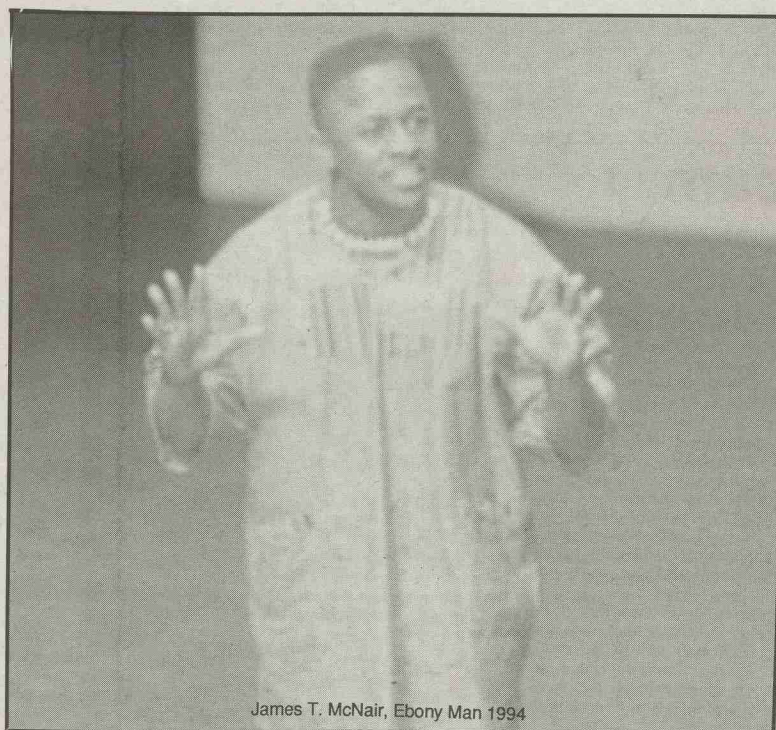
Nerissa Adams/Staff

A touching monologue



Nerissa Adams/Staff

The winner.



James T. McNair, Ebony Man 1994

Nerissa Adams/Staff

Crowning the new Ebony Man



Nerissa Adams/Staff

We here at the Nubian Message would like to congratulate and pay respect to the fine upstanding participants in this years Ebony Man Contest. The brothers who entered deserve all of the respect we can give for being outstanding. We would also like to give our extra special congratulations to the winner. Unfortunately, because of staff deficiencies and scheduling difficulties, we were not able to give the full and complete media coverage that the Ebony Man contestants and public deserve. We offer you our sincerest apologies.

Managing Editor

Opinions

Haters of the Truth

Bruce Bridges
Guest Columnist

This is the last in a continuing series of articles on knowledge and truth.

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.

"Ignorance is the real bondage of mankind..."

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?"

Bob Marley

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 Ghettoes," 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

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!!!

Dockery's Dream of Equity

By Mr 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.

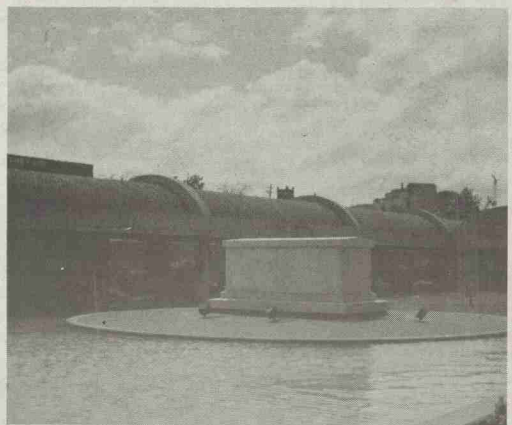
Equality can indeed be established through education, but first we must grasp, as Malcolm X stated, a "Knowledge of Self." We must teach the younger generation that Afrika is the Motherland, it is the root of the human race. Sadly, many people have failed to acknowledge this.

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



Sylvia Hall/Freelance

The tomb of the late Rev. Dr. Martin Luther King Jr. at his the MLK, Jr. Memorial in Atlanta, GA.

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.

Opinions

The Disease of Hipocrisy

By Khaleel Faheemud-Deen

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 African-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 African-American." My peripheral hearing is bombarded by echoes of "brotha-this" and "sissta-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 African-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 African-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.

What Does It All Mean

By Jay Cornish

Managing Editor

If you've ever looked closely at some of the bulletin boards around campus, I know you've seen it. Have you looked closely at it? It's right there in front of you. You know — the signs, the flyers: Help plant trees in Africa; teach street kids in Zimbabwe; feed the hungry in Guatemala.

Why is it that in order to feel that one has made an important contribution to the world community, a college student must travel to a so-called "Third World" country and help, assist or teach "street children" or the "helpless"? Why can't a person do good at here at home, instead attempting to spread a supposedly "good old-fashioned helping hand" to peoples and places that don't (and don't necessarily want to) speak or write English?

Take for example, this one flyer sponsored by the Institute of International Cooperation and Development (IICD). It headlines "TEACH STREET KIDS IN ZIMBABWE," and underneath it says, "Volunteer at a project for street children in Zimbabwe." In the background, there is a picture of what are supposed to be 'street children.' However, if you look closely, the kids are smiling, well-dressed, healthy and appear to be at school (accompanied by a white teacher incidentally.) 'Street children,' you say? Nah, I don't think so.

Would street kids be dressed as nice (read: Neo-English preppy) as these children, would street kids look so bright, shiny and cheerful? No, I can't really say that they would. They sure wouldn't be in America.

Further down on the flyer, the IICD does what any primarily Eurocentric organization does: it gets on a soapbox and preaches that it is the end-all savior of Zimbabwean children. Printed on the flyer are some statistics, such as 50,000 children live in the streets of Zimbabwe and they are often left to fend for themselves, turning to crime and drugs. Those statistics, however, pale in comparison to those concerning the children left in the streets of the United States. (But that is another article altogether.)

The IICD proceeds to tell the reader what he or she will do if they decided to embark on this misguided trek. It says, "At the street children school, the volunteers and the Zimbabwean teachers work together in creating an environment that is a viable alternative to the life on the streets. The kids are offered basic training in agriculture, building techniques, mathematics, English, domestic science, as well as other subjects, thus enhancing their for the life with dignity."

I have two big problems with this. First of all, since when is it a requirement that African children on the continent learn the English language to survive in their own country? Although western civilization (and I

use the term loosely) thinks that it may have set the standards for living worldwide, there is no way that Africans need English to live.

Secondly, I cannot find any substantiation for statement that training in basic subjects will enhance anyone's chances for dignity. Of all the pompous, Eurocentric, superiority-complexed things that I've heard in my time (and I've heard a lot), this has to be the most far-fetched. Dignity does not come from learning how to plant corn, or being able to talk to a misguided "do-gooder" from America, dignity is a component of self: how one views himself and how one carries himself.

Instead of trying to be the missionaries trying to civilize the savages (but really, who is civilized?), what the IICD needs to do is give students the opportunity to see American-funded Africans doing what they feel they need to do to enhance the lives of their children — without outside interference. Assistance, yes. Interference, no.

Maybe in the future, we African-Americans in this country can provide the same type of opportunity to help our brothers and sisters on the continent, so that we may learn about them and they may learn about us. But let us make sure that when we do it, we do it for the right reason — because it's the right thing to do.

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

Features

Travel Tips for Spring Break

By Jay Cornish
Managing Editor

Well, it's that time of the year again where hordes and hordes of college students take flight from their various campuses and make tracks for wherever — yes, it's Spring Break.

Everyone (or least most people) looks forward to a little mid-semester vacation, and why not — vacations are fun. That's why students are eager to take theirs, then gets theirs (on the beach, in the club shopping, or what have you). Spring vacation provides time to unwind from all the pressures of school (like boring lectures, papers, tests and exams) and leave most of life's troubles behind in the dormitory room. For a little while, at least.

However, what most people don't like about Spring Break is paying the huge bills that will come back to haunt them, if they're not careful (that is, if they're not going home). The vacation that they boast and brag about when they get back will be described by more than a few harsh words, if Visa or Mastercard has the rights to their first-born child, by letting themselves sink too deeply into debt.

It is important to know that most spring breaks can be affordable, if students use common sense and good judgment. A few tips to remember (for this and next time) include being flexible, planning far enough ahead, and budgeting the all-important dollar. Also, taking advantage of bargains and specials help to save money, because it's better to have some duckets on tap instead of being stuck where you're at.

Of course, in the effort to save money, it's important to know what is a good deal and what is not. On many college campuses, there are colorful flyers and brochures for "dream" Spring Breaks in Daytona Beach or Miami or the Caribbean...beware, for most of these aren't what they seem to be.

Some of these companies run legitimate travel agencies, but all of these organizations are scam artists out to make major loot, and most times they do. Some will advertise for what seems to be (and usually is) a ridiculously low price, a 6-day, 5-night stay in a popular spot, including hotel accommodations. But in the fine print (which you rarely see printed), they don't say that transportation and eating arrangements must be made separately, or that they have the right to switch your reservations at their

discretion.

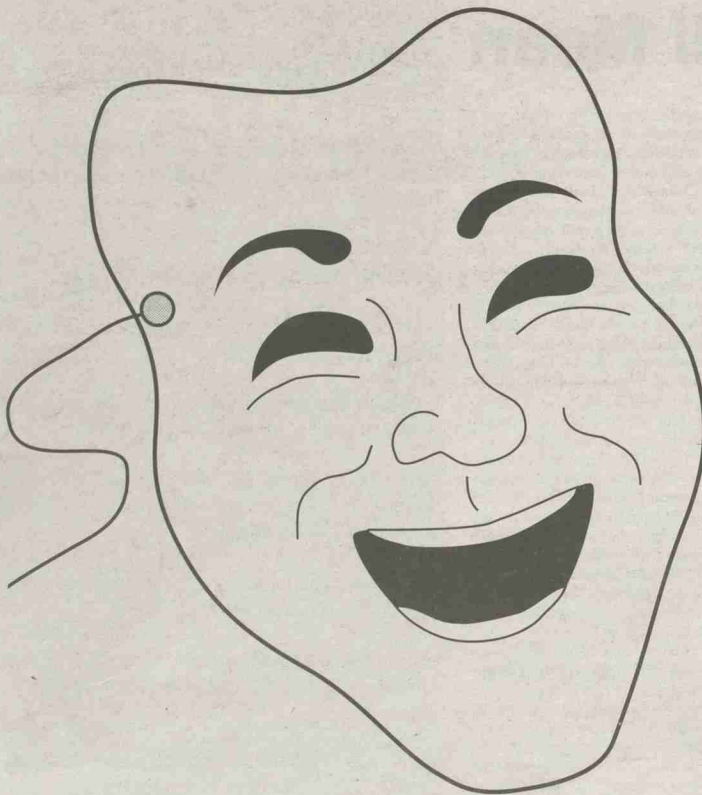
Not only do these sham-huts run scams for vacation spots, they also take advantage of people just trying to get home for Spring Break. Often seen advertised are incredibly low fares for transportation that are just too good to be true. And usually, they are.

Most airlines (except for USAir, who recent cut their student-fare program) and buslines often have discounts for college students, if they make reservations for enough ahead. However, most students don't, and they end up either paying high prices for nothing, or going to a travel agent looking for a better deal. Most times, though, they end up getting the shaft.

But in general, if one is aware of all the pitfalls of travel, and that besides the nonsense, traveling can be fun, Spring Break can be fun, affordable, memorable, and with proper planning, addicting.

Addicting in this case, means it has a way of making you want to do it repeatedly. And why not? Vacations are fun. As long as you make them fun.

Peace, and enjoy the break (cause Lord knows we need it!)



Just because The Nubian Message is now a permanent member of the Student Media Authority does not mean we don't still need your help. Now, more then ever, we need students like you to be sales representatives, writers, editors and photographers. If you are interested in becoming a staff member, please call Tim at 515-2029 between 2 p.m. and 4 p.m. daily. It's up to you to make The Nubian Message strong.