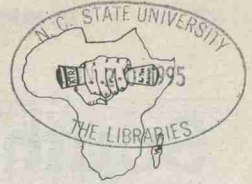


# THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Established in 1992

April 14, 1994

Volume 2, Edition 14

## Afrikan-Americans Win Office

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Coming  
Events

— Friday: Pan African Talent Showcase '94 at 8PM in Stewart Theatre  
— Saturday: Annual "Blackout" at the USC Plaza starting at 11AM

by Christina Verleger

News Editor

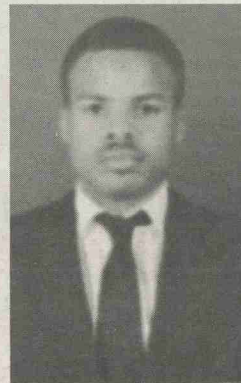
Last Tuesday brought an end to the elections for Student Government officers for the 1994-1995 school year. Next school year is going to be quite different from all of the years in the past. Next year, six out of the seven top Student Government positions will be filled by Afrikan-Americans.

Beginning with the most important position, Bobby Johnson, Jr., was elected the Student Body President. In the first election Johnson lead the election with 34% of the votes and his closest opponent only had 24%. This is the outcome, despite the critical articles that were written about him in the Technician, a week prior to the elections. A week after the first election there was a run-off election in which Johnson won with a greater percentage of the votes.

Tasha Youngblood won the race for Student Body Treasurer after a long election campaign. After the first election, Youngblood only had 35% of the votes coming in second only by 1%. The run-off election held a much different outcome. For the run-off election, Youngblood received more than 50% of the votes en route to becoming the next Student Body Treasurer.

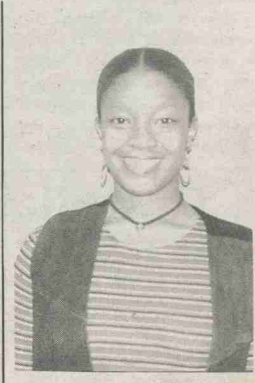
This year unlike the past few, there was a lot of controversy involved in the election process, which began about a week before the first election took place. It was started by an article that appeared in the Technician raising questions about the way Bobby Johnson, Jr., performed his duties while serving as Student Body Treasurer. They said that he was wrongly paying himself and signing his own check, although there was no wrongdoing done by Johnson. This article was proceeded by several others, even after the results of the first election were tallied. In the week before the run-off election, and in the days following, the articles still persisted even though the run-off election had shown Johnson to be the new Student Body President.

Although the run-off election clearly showed Johnson and Youngblood to be the winners of their respective races, their opponents tried to oppose the run-off election and ask for the voting to be done over again because they said the run-off elections were held unfairly. This then lead to proceedings to draw up a petition of impeachment by a few senators, which would be used to try to impeach Johnson, even though the motion had no grounds and he broke



Nerissa Adams/Staff

**Bobby Johnson, Jr.**  
New Student Body President



Technician Photo

**Tasha Youngblood**  
New Student Body Treasurer

no rules.

In other election results, Kanton Reynolds went into the elections as the next Student Body Chief Justice by running unopposed. Tracy Avery won the election for Student Center/UAB President by receiving 62% of the votes. Christina Verleger defeated her opponent with 55% of the votes to become the next Senior Class President and Tiffany Price ran unopposed to become Senior Class Vice-President.

The final outcome, despite the opposition presented during this

election process, is a positive one and very well qualified students are going to head up the Student Government for the 1994-1995 school year. Youngblood stated, "All of the candidates that were elected will prove their worthiness by the jobs they will perform while in office. That is the bottom line. There are still positions available in Student Government and those interested should call the Student Government office at 515-2797 to get more information on how to get involved.

## NAACP Chapter Shines at Convention

By Jay Cornish

Editor-in-Chief

The NCSU Chapter of the National Association for the Advancement of Colored People (NAACP) attended the 42nd Annual Southeast Regional NAACP Leadership Training Institute during the weekend of March 10-13, in Hiltonhead, S.C.. The NCSU Chapter was recently reactivated in November of last year, by the extensive efforts of the Kappa Lambda Chapter of Omega Psi Phi Fraternity, Inc. Since that time, the membership of the chapter has grown from 25 members to 80 financial members.

The regional meeting attracted over 1,000 NAACP members delegated from seven different states. The Executive Director, Dr. Benjamin F. Chavis, was also among the many important people that attended the event.

There were many delegates in attendance at the conference from this area, including three from North Carolina Central University and Ms. Gina Pettis, President of the North Carolina Youth and College Division. There were four delegates from NCSU that went to Hiltonhead: Michael Boykin, NCSU Chapter President, Brenna Booker, Chapter Treasurer, and members Curtiss Mitchell and Lamisha Moore.

### Showing off the Prize...



Freelance Photo

(L to R: Gina Pettis-College & Youth Chap. Pres., Brenna Booker-Treasurer, Curtiss Mitchell, Mike Boykin-NCSU Chap. President

The NCSU-NAACP Chapter was Youth Unit. This competition was honored to be named the Best New

See NAACP, page 2



# News

## South African Elections to Proceed

by **Makeda Morgan**  
Staff Writer

Despite many obstacles and tactics used to derail the proposed April 27th elections by opponents of a new South Africa, the nation's 21-party negotiating council is moving ahead with deliberate speed.

However, many Afrikaners have vocally expressed the will to want to block the way of progress. Many people are afraid that this election would bring someone into office that would not cater to the upper class. Zulu leader, Mangosuthu Buthelezi,

head of the Inkatha Freedom Party, threatened to boycott the first all race elections, telling reporters a free and fair election would be impossible in the current climate of violence.

In Sankombo, in Natal South Africa, residents are frustrated with the African National Congress (ANC) impotence, for they fear Buthelezi's call to boycott the April 27th elections will mean that merely to vote would risk death.

This is a no-win situation because there is violence associated with the elections and these will most definitely be violence without the elec-

tions. Between the right-winged alliance groups like, "The African Volkfront," or "People's Front" and the native African guerrilla training camps, there may never be peace.

Nelson Mandela, head of the ANC, has been making an admirable effort in attempting to de-fuse the powder keg that has developed. In March, Mandela and F.W. DeKlerk agreed to meet with election officials to discuss the violence in the Zulu homeland.

Mandela also began a campaign visit in Natal province and charged that people in "high places" were

organizing hit squads to disrupt South Africa's first all-race elections. A spokesman for the rival Inkatha party criticized Mandela's visit saying that it could set off further violence.

In the United States, at least half of the members of Congress, every major African-American leader and numerous businessmen and politicians have asked to join the US. delegation to South Africa's coming presidential inauguration despite continuing political violence and refusal of Zulu leader Mangosuthu Buthelezi to participate in the 1994

elections.

Even though there has been much communication concerning the April 27th elections in South Africa, native South Africans are looking towards a "brighter tomorrow" after the "white majority" government rule voted itself out of existence and ended forty-five years of apartheid.

Having the equality and the right to vote was something African-Americans fought for in the sixties. Hopefully our positive thoughts and prayer will aid our brothers and sisters in South Africa to overcome the oppressors.

## Christians and Muslims hold panel discussion

By **Khaleel Faheemud-Deen**  
Guest Writer

I've heard some say that the world is growing smaller. This translates: world population is increasing, communities are growing closer and forced to deal with the same issues.

This phenomenon catalyzes community development.

The process of intentionally shaping the environment; of building on the experience and needs of its members both individually and collectively; of creating the attitude and developing the skills necessary to prepare toward the realization of a healthy community.

On Tuesday April 5, in the Riddick Hall Auditorium, members of the Campus Crusade for Christ and Muslim Student Association set about the task of engaging in dialogue that would develop a feeling of cooperation; of commitment; and of willingness to communicate openly toward the realization of that healthy community.

One of the advantages of arriving

early is getting a good seat.

I was seated early enough to witness what appeared to be a pre-arranged seating assignment. Christians on one side, Muslims on the other. I'm sure everyone there could feel the tension in the air. I certainly could.

The discussion's moderator, Wa'al Ashmawi, a mechanical engineering graduate student spoke of

the frequent differences between Islam and Christianity.

Ashmawi, however, stressed the objective of the panel discussion. Among the objectives cited were: the roles of Jesus and Mohammed; and how each addresses the problems of today's society.

In defining Christianity, panelist, Josh Wright spoke to the general misconception that Christianity exhibits polytheistic tendencies due to the Holy Trinity. Wright said we (Christians) reject the polytheistic idea of the trinity as did Mohammed. Wright presented the analogy of the sun existing as light, heat, and energy to describe the concept of the 'Holy Trinity.

"We believe in one God in perfect unity or God in essence." Wright said Jesus was God incarnate; he was not begotten, but he was miraculously conceived.

He continued that Jesus was killed on the cross and after raised from the dead. Wright concluded,



Nerissa Adams/Staff

**Amr Suliman presents his views for the Muslim Students Association.**

### NAACP con't

open to all new college chapters that were either initially chartered or reactivated within a two-year period. The competition was open to all college chapters from seven states in the Southeast region: North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, and Tennessee. The NCSU Chapter was chosen to be the best because of issues addressed on campus, membership increases, and community involvement.

The president of the chapter, Mike Boykin, commented on the experience of the trip by stating, "I

was extremely pleased that our chapter was chosen as the best new unit. This lets the community know that our chapter at NC State is continuing the ideas that the NAACP stands behind. I can only hope that the chapter continues to grow and that we be an additional voice or source of help for Afrikan-Americans and others."

The conference served as a great learning experience for the chapter and it helps to add to the history of NC State University. The chapter looks ahead to a challenging year and welcomes the support of the students and staff here at NC State.

see Religion, page 5

## THE NUBIAN MESSAGE

N.C. State's Afrikan-American Newspaper

**Acting Editor-in-Chief Jay Cormish**  
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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.



Freelance Photo

**Ron Saylor, Emory Chapter President, & Mike Boykin**



# AKA Sponsors Fashion Show

By Christina Verleger  
News Editor

Last Wednesday, Alpha Kappa Alpha Sorority presented a program entitled "Africa: Exploring the Ethnicity." The program was opened with an introduction of the art work that was being exhibited. The art work, featuring a variety of Afrocentric prints, was displayed by L.A. Graphics, an art gallery specializing in fine art originals, limited edition prints and custom framing.

Demond McKenzie followed with his interpretation of "Images in Black." Demond's monologue was very moving and displayed the strength that all Afrikan-American's possess within themselves.

The keynote speaker for the program was Dr. Victor Okafor. Dr. Okafor is a visiting Associate Professor here at N.C. State. He addressed the importance of Afrikan-American Studies and the

importance of exploring and knowing your Ethnic Heritage. He explained that the importance of Afrikan-American Studies is to advance Afrikan culture, promote morality, and halt bitterness. Studying Afrikan-American studies will also provide knowledge to be able to foster justice and multiculturalism. It also allows a full development of self. Dr. Okafor also said that by enrolling in Afrikan American Studies courses will further mutual respect and common recognition.

"Black Finesse" modeled African fashions donated by "Tha Palace International," a restaurant, disco and Afrikan store in Durham, who specialize in Afrikan clothing, jewelry and wooden sculptures. "Black Finesse" is a student organization that models as a way to increase their members self-confidence. The models displayed the apparel that was produced in Africa. Both male



Stacy Lettsome/Staff

Some of the participants of the Fashion Show sponsored by Alpha Kappa Alpha Sorority, Inc, relaxing...fashionably.

and female clothing was shown. The clothing had extremely detailed

embroidery throughout the outfits. The program ended with refresh-

ments and pursuing the art work that was on display.

## Watauga Seminar Addresses Diversity

by Joe Martin  
Entertainment Editor

*Note: Afrikan and Afrikan-American will be used interchangeably to represent all people with the blood of Africa flowing through their veins.*

The mysterious Watauga group destroys the credibility of the Afrikan-American faculty and insults the academic aptitude of some of the Afrikan-American students accepted at North Carolina State University in its Watauga Seminar report.

At the request of Provost Phillip Stiles the Watauga Seminar had as its focus "diversity" for 1993.

The group met eight times during the fall of 1993 with additional input from George Dixon of the Admissions Office, Bruce Mallette of University Analysis and Planning, Julie Rice of Financial Aid, James Anderson, Dean of Undergraduate Studies and Provost Stiles.

In its eight part summary the Watauga Seminar touched on affirmative action, preferential admissions, academic success, financial aid, and programs for Afrikan-American students at NCSU.

The summary begins with a discussion by John Riddle on Diversity and Culture. It quickly picks up speed and focuses on the issue of Affirmative Action. The Seminar's

conclusion points out "Affirmative action on this campus is implemented by giving some preferential treatment in admissions and by designing programs specifically for them (Afrikan-American students)." The Group concludes these policies do not accomplish the purpose of achieving equal opportunity for minorities.

The summary by the Seminar dissects the admission numbers of the 1992 Freshman Class and concludes many of these Afrikan-American students are less qualified than their white counterparts.

To achieve the target 12% (Afrikan and Native Americans), the Seminar reported that minority students met less stringent requirements for admission.

While the Seminar raised the question of the quality of Afrikan students enrolled, it also questioned the value the Afrikan-American support programs on the campus of NCSU.

These programs include University Transition Program, Freshman Advancement Seminars, the Afrikan-American Symposium, Minority Career Fair, and the Peer Mentor Program.

The necessity of an Afrikan-American Student Affairs office, the Cultural Center, and an Afrikan-American Coordinator of each col-

lege did not escape the criticism of the group.

"Given the poor academic performance of African-American students, the value of these organizations to African-American students seems to be more social and emotional than academic. There is no evidence that these organizations produce cognitive or academic skills."

The summary also mentions "these organizations do not tribute to the holistic development of the student." Along with this inadequacy the group reports most of the faculty involved in the aforementioned programs were not hired with the objective of instilling good study habits in the students.

The group used Georgia Tech's Office of Minority Education Development (OMED) as the example NCSU's minority affairs programs should follow. OMED's primary concern is not of cultural, social, or political adjustment, but academic success.

The Watauga Seminar's conclusions has raised the eyebrow of many of the Afrikan professors and students alike.

Representatives of each of these groups are asking what role does this Seminar play in policy shaping?

What role did Afrikan-American faculty have in the Seminars conclu-

## College of Management sponsors contest

NCSU's College of Management will hold their first annual Entrepreneurial Business Plan Competition on April 29th. This contest is open to area high school and college students, and it is an excellent opportunity to exercise the traits of economic empowerment that is needed so badly in our community.

The business plan competition is meant to help student understand the scope and sequence of steps necessary to develop a business, said Gary Palin, who coordinates the NCSU Entrepreneurial Program.

"The competition is another vehicle in the College of Management to assist students in attaining their goal of launching their own company," he said. The NCSU Entrepreneurial Program, established this year, provide students with the education, support and opportunity to develop a business and exercise economic empowerment.

The business plan contest is sponsored by Nations Bank and Southern National Bank, and will award \$500 for first place and other awards. The deadline for entry is April 22. For more information, contest guidelines and entry forms, contact Gary Palin at 515-6956.

sions?

What role did Afrikan student leaders have in forming the conclusions?

Copies of the report by the Watauga Seminar available upon request in the NUBIAN MESSAGE office, room 372 of the Cultural Center.



# Sports

## Athletes & NPHC Discuss Concerns

by **Risha Hamlin**  
Sports Editor

On several occasions over the past few years, numerous conflicts between members of various fraternities and sororities and student athletes grew into an enormous problem. The incidents, however trivial or complex slowly but surely lead to a growing concern of those persons involved, and could no longer be ignored.

In the past student athletes, coaches, members of the National Pan-Hellenic Council (NPHC), and advisors of both parties sat down and tried to discuss some of the origins of the growing incidents. However, nothing sufficed, and the previous actions taken on by some of the participants failed to cease.

Once again, members of the NPHC and student athletes thought it necessary to try to resolve some of the reoccurring episodes all too familiar on a Friday or Saturday night. The significance of another

meeting was sparked after several incidents where student athletes were caught trying to sneak into an Alpha Kappa Alpha Sorority party as well as an Omega Psi Phi Fraternity party. The later lead to a fight between members of both organizations injuring some to the point of hospitalization.

On Monday, March 21 during an NPHC meeting, representatives from the football team, various fraternities and sororities, an assistant coach, and the advisor for the NPHC chapter here at NC State were present. Facilitating the meeting was Judge Michael Morgan, the current president of the Raleigh Graduate chapter of NPHC. During the discussion, which lasted for about an hour and a half, the two organizations discussed what they thought were the primary reasons for such outrageous and ongoing actions. Some of these issues were (1) lack of mutual respect, (2) conflicts started by outside sources, but falls on the shoulders of student athletes, (3) lack of

involvement by athletes in organizations, and (4) athletes looking for a free ride.

Despite the prolonged meeting, there were several factors such as not enough student representatives from the athletes, and the fact that resolutions hadn't been made by the end of the hour, that made it necessary for another scheduled confrontation between the two organizations. The second encounter would take place on Monday, April 4.

During this meeting, there were two representatives of student athletes from each class, who were primarily football players, members of NPHC, the advisor of NPHC, Lathan Turner, and Dr. M. Iyailu Moses. All parties involved were well informed of the purpose of a second meeting, and were well prepared to carry on the necessary business at hand. As expected, this meeting was very productive. Not only were the opinions of both parties re-emphasized, but both organizations were able to come up with several realistic, flexible res-

olutions to the problem.

Student athletes participating in African-American Symposium, was one of the suggestions made. This particular one was important because many felt that student athletes were separated from the rest of the African-American student body. As a result, the athletes were isolated from their peers, and did not have a chance to interact with them, to try and get to know them better on a relatively friendly basis. Attending the Afrikan-American Symposium, and getting to know their peers would also alleviate some of the rumors and stereotypes that student athletes had to deal with.

Despite the fact that their schedules aren't always as flexible as some may believe, some of the veteran student athletes did attend the symposium, and found it to be somewhat advantageous. However, attending the regular freshmen orientation wasn't so helpful because some of the facilitators made it clear that especially freshmen girls were to stay

away from student male athletes, once again placing labels on them before any crime was committed.

At any rate, other suggestions were to come out and support each other, whether it be at a football game or programs sponsored by the various fraternities and sororities. Mutual respect was an aspect agreed upon that would take time to fix, however members of both organizations agreed that it had to begin somewhere, and that they were willing to give it a try.

Controlling each others' actions, and being mindful of rumors, stereotypes and other labels that fall on all of us, as Afrikan-American young adults, which makes it easier for us to point the finger were some of the final comments on solving the problem. Hopefully, with all of this in mind, another encounter as such will not have to take place again.

## CONGRATULATIONS TO 1994 PEER MENTOR PROGRAM AWARD RECIPIENTS

Outstanding Peer Mentor - Christi McClellan  
Outstanding Mentee - Christopher Culpepper  
Outstanding Team Leader - Deirdre Clemons  
Extra Effort - Sonja Weston  
Outstanding Service  
Student - Dawn Eaton  
Staff/Faculty - Mrs. Roxanna Staton-McGraw  
Outstanding Academic Achievement  
Overall - Katina Geiger

Sophomore - Nakia Rouse  
Junior - Shammah Daniel  
Senior - Angela McNeil

Student Org. Membership Award - Delta Sigma Theta Sorority  
Outstanding Seniors - Shannon Clemons and Angela Edwards  
Meritorious Mentoring - Lee Rivers and DeHavlyn Black  
Outstanding Campus Leadership - Christina Verleger  
Tony K. Williamson Award - Tony Scurry  
SMA President Leadership - Sheika Cunningham

## CONGRATULATIONS! 1994 New Peer Mentors

The following students have been selected for and inducted as Peer Mentors for the 1994-95 school year. These outstanding young men and women have demonstrated a record of academic excellence and concern for the well-being and advancement of African-American first-year students here at North Carolina State University. We are proud of them and we welcome them to the Peer Mentor Program.

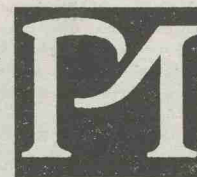
Anderson, Jouana  
Atkins, Stephanie  
Barco, Bertram  
Bartley, Aneka  
Butler, Damon  
Caldwell, Denise  
Chukwu, Obioma  
Cobb, Jennifer  
Coley, Derrick  
Cooper, Erica  
Cox, Sharri  
Crowder, Chevi  
Culpepper, Christopher

Currie, Kenya  
Davis, Danyale  
Devane, Vernetta  
Edwards, Douglas  
Emanuel, Andrea  
Evans, Marva  
Flythe, Jessica  
Foster, Michelle  
Gaisie, Godfrey  
Gooding, Radiah  
Green, Kimberly  
Hall, Mia  
Hardy, Hubert

Harrell, Samuel  
Hayes, Regina  
Holloway, Carolyn  
Holmes, Jacquelyn  
Holmes, Torchanna  
Jones, Michelle  
Kegler, Clarence  
King, Sanya  
Little, Timika  
Livingston, Ricky  
Lovelace, Keischa  
Matthews, Dwayne  
McNeill, Priscilla

Morris, Shelly  
Nichols, Tamara  
Owens, Collins  
Owino, Shirley  
Perry, Tonya  
Reyes, Dannielle  
Rudder, Carla  
Russell, Katrice  
Shire, Tiffany  
Sims, Ingrid  
Smalls, Natasha  
Smith, Kimberly  
Stowe, Detria

Thompson, Nashica  
Thompson IV, John  
Waddell, Chad  
Waldo, Todd  
Walton, Alex  
White, Clifton  
White, LiTasha  
Williams, Crissy  
Wright, Sonya



Peer Mentor Program

N C S U



## Taitt Makes Tracks

by Jared Worsley  
Staff Writer

N.C. State's track team has gotten off to another fast paced start already being ranked in the top three teams in the ACC. The depth of this team was strengthened upon the return of senior track star Tyrell Taitt.

Taitt, A 5'10" triple jumper, was among the elite in the ACC when he cleared a distance of 55.3' in the triple jump. This achievement was cut short later in the year due to a ruptured disc in his lower back which prevented Taitt from competing in the Olympic trials.

This injury was the motivation that Taitt says kept him going. Because of the work that it took for recovery, Taitt feels that his performance so far has already passed his performance of last year.

Taitt says he uses this time of the season to perfect his jumping technique in preparation for the conference meets. Upon entering competition, Taitt's goal is to clear a distance of 56 feet before his season is com-

plete.

When looking at the team as a whole, Taitt thinks that this years team could finish as high as third in the nation. Taitt states that, "We have a lot of quality athletes and experience to go along with the talent."

Taitt backs this statement by saying that "going into the ACC with the necessary experience is a definite plus when you are competing for a title." Taitt sums up his overall feelings of the team when he says, " .

With any team you need quality athletes, but at the same time quantity is not such a bad thing to have either: our team has both of these key ingredients and this factor should take us far in competition.

When asked about his future plans, Taitt said that he one day wanted to run track professionally or even do some type of work in sports marketing.

With athletes such as this which show such a great love for what they do, it is easy to see why the NCSU track team has become such a strong unit. Good luck on the rest of the season.

## Just Another Day Around the Way



Nerissa Adams/Staff

A Picture of kids playing in the park.

## Religion con't

"If these things are not correct, then we (Christians) should be among those most pitied."

UNC Pharmacy School Student Amr Suliman, a MSA Panelist, said the word Allah translates - the one God. Islam is the submission to the one God and the Muslim is the one

more than Mohammed, "he said. Suliman went on to share the five pillars of Islam: 1) Shahadah (twin testimony of belief in God and Mohammed is the prophet of God; 2) Sahat (Prayer 5 times a day and on Friday); 3) Zakat (Charity 2 1/2 percent of total wealth); 4) Sawm (Fasting during the month of Ramadaan each year) and 5) Hajj (Pilgrimage to the first house of worship of God, the Ka'Ba, once in a life time). Hesham Sasoor said Islam is a way of life, not a religion.

Islam is the cure for all the modern problems in the world said Mohammed Benawan. Benawan said Islam addresses family values, sexism, racism, and the just Law of God according to the Quran.

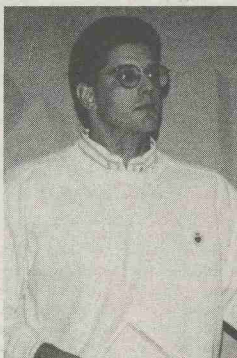
Melody Gardener, member of Campus Crusade for Christ said Christian policies of the U.S. exemplifies how Christianity addresses racism and human rights (i.e. the civil rights achievement of the 50's and 60's).

Gardener attributed the first amendment of the Constitution; and the fall of communism in the former USSR as examples of how Christianity influenced the world today. There was a short break, during which the Muslims went to part take in their early evening prayer (Magrib). The meeting resumed with a question and answer session. Most of the questions were targeted toward the differences of the two religions.

Timothy Abraham; a guest panelist of Campus Crusade for Christ suggested the idea of the parable of

the elephant and five blind men should be employed when seeking God. In the parable each blind examined a different part of the elephant and each had a different explanation of what an elephant was.

The panelist urged the audience to study and reflect on history; use rea-



Nerissa Adams/Staff

Josh Wright

soning, and to continue dialogue such as this one when in search for an understanding of faith in God.

By the end of the program an amazing thing had happened, Muslims and Christians were together shaking hands; hugging each other, asking questions, and agreeing to come together to work against their common enemy — evil.

## Pride of the Shadow People

by an Anonymous peer mentor

*I lay awake at night and cry  
I feel alone,  
I have no people, no tribe,  
no race to my own,  
They call me black, like a  
shadow on the wall,  
I have no life of my own  
I can not stand tall,  
I am but a figure,  
I reach toward the light  
but the gap only gets bigger,  
It grows and grows, now  
the light is above me,  
Still, I am only a shadow  
non-living and not worthy  
Bring me light, dear Lord,  
bring me light for this I pray,  
Then hand and hand let  
us walk in your light of day.*



Nerissa Adams/Staff

Melody Gardner

who submits to God.

"This is the same message Adam, Abraham, Moses, Noah, Jesus and Mohammed gave," he said. "God cannot be divided into parts — does not have human characteristics." Suliman said a common misconception of Al-Islam is that Muslims don't believe in Jesus. He said Muslims believe in Jesus; you must believe in Jesus to be a Muslim. "Jesus is mentioned in the Quran



# It's Subtle, So Subtle

**By X-Factor**  
Staff Writer

On Tuesday March 8, 1994 at 7PM, I attended a program at the Nelson Hall auditorium whose topic was "Black History & Al-Islam: Where Do They Meet?" The program was co-sponsored by the Society of African-American Culture(SAAC) and the Muslim Student Association(MSA).

Frankly speaking, I was disappointed that there was less than 5 percent of the Afrikan-American student population of NCSU in attendance at this forum. Somehow, I was under the impression that if it were ever announced, that a meeting or a forum were to take place concerning Afrikan-Americans; myself being Afrikan-American, that most, if not all, would attend. These thoughts are a direct result of logic, not unreasonable expectations. Surely, if a meeting is to take place, where me and my issues are being discussed, I should be there to support or defend myself.

This idea exemplifies the instinctive thought processes of self-preservation and survival. However, we are not showing up for the self-preservation process of ourselves. We simply leave to chance our defense or representation by some undetermined entity. Although I was disappointed by this non-representative behavior of "so-called" E-D-U-C-A-T-E-D Afrikan-American students of this university, I'm not totally surprised. Let me explain.

There is a pathological process associated with this obvious manifestation of psychological disease. It's like fighting a drug addiction. At first, the drug is introduced to our system and we don't know how to react. We realize we are trapped. Soon, all of our thoughts are devoted to finding a way to get out from under the drug's control. We become willing to try anything to break free from the oppression of our addiction. After many attempts at shaking our addiction, we find what appears to be a final solution. In the beginning, our solution promises to be our "last treatment," only we find ourselves overcome and powerless to our addiction once more.

The problem is that we keep looking for solutions to our addiction in all the wrong places. We constantly look outside ourselves to find a solution to our problem. Our solutions must come from within us. We must eventually realize that narcotics are not our problem; our problem is our thinking. We must get inside of our thinking before we can be free of our addiction. The treatment of this disease process requires constant maintenance in order to be effective.

This disease pathology is similar to the

pathological processes that have plagued the Afrikan-American psyche, since before we were considered Americans, in this so-called "land of the free." Our oppressive narcotic here is societal racism. And, as in drug addiction, we may or may not be fully responsible for acquiring our addiction; however, we are fully responsible for our recovery.

As previously alluded to with the problem of addiction, the key to solving the problem of oppressive racism lies within our thinking. We must realize this is no new psychological scientific development, the solution has always been within us. Just as narcotics are not the main problem of the drug addict, racial oppression is not the main problem of the Afrikan-American; it's our thinking.

Ironically, early on, oppressive racism(our drug) worked on breaking us down physically. It then, moved on to attack our emotional and mental well-being; strikingly similar to drug addiction. Once the mind is conquered, the battle is all but over. Simply ask any admitted drug abuser you might know, and they will tell you; once your mind and/or body is hooked, you are rendered powerless in defending yourself against drug addiction (oppressive racism).

As in our analogy to drug addiction, we thought we had found our "final solution" in the civil rights movement; and it could have worked for us. As a matter of fact, it did work for some. Many Afrikan-Americans made great strides and socio-economic advances as a result the victories of the civil rights movement. However, as in our analogy of drug addiction, a recovery program without a proper maintenance program may work miraculously for a few; but the majority will relapse and die.

And, we are dying. However, most of us seem to be in a state of denial about this fact. It seems, as if we are somehow unaware or immune to the alarming rate that Afrikan-Americans are dying as a result of physical, emotional, and psychological oppressive racism. Are we reading the papers? Are we watching the news reports? Are those of us who have recovered reaching back to our neighborhoods, to share that which was given to us? Hello, Is there anyone out there?

If we do not become consciously aware of our diseased thinking, we will never recover from oppressive racism. The Emancipation Proclamation, the Voting Rights Act, and the Civil Rights Act were not the end-all "final solution" of our addictive problems/oppressive racism and self-destructive thinking). Without our own conscious, spiritual, and intellectual recovery program to complement the physical components of our recovery; we are committing subtle suicide. We have to be responsible

for our own recovery.

As much as the drug addict cannot expect the drug dealer to stop selling him dope; neither can we expect racial oppressors to all of a sudden help us change the thought processes responsible for keeping us oppressed. These predators are capitalizing on our diseased thinking. Anyone who believes otherwise, is not using sound rational logic in developing their beliefs.

However, awareness is only the first step in any recovery program. The drug addict must examine and accept the reality of his or her addiction. The acceptance is admitting we have shortcomings. For those of us racially oppressed, we must admit and accept the fact that we have been short-changed of the natural intellectual and spiritual development through the complete knowledge of ourselves. We must admit, that we have been bombarded by biased school systems, and television programming with a multitude of negative images and embarrassing information about ourselves.

We must admit, in our heart of hearts, when we mentally picture the successful image of ourselves; most likely it is not really ourselves that we actually imagine. We must also, accept the implication behind the fact that the image we see of our successful selves, is actually the "pre-approved" prototype of what we have been programmed to identify with as a successful Afrikan-American. I realize this is painful dialogue, but then, so is the acceptance phase of recovery from drug addiction.

After we have experienced the acceptance phase of our recovery process, we must move on to the most important phase. The action phase of our recovery from oppressive racism. The good news is, most of the rewards of recovery are achieved during this phase. The bad news is, you never complete the action phase of recovery. You are in this phase for the rest of your recovery life. As in the disease of drug addiction, oppressive racism is a progressive, incurable (however can be controlled), and fatal disease. If you interrupt your recovery process, you will relapse in your thinking and begin an intellectual, spiritual, and eventual physical downward spiral to your death.

The action phase of recovery from oppressive racism allows us to become open-minded about new thoughts and ideas. This action phase of recovery allows us to become inquisitive about new information, about ourselves, and the world in which we live. It stands to reason, that if our racial oppressors lied to us about points A-B; then points C-Z could be lies as well. Our restored sanity and self-esteem forces us to investigate all the options.

The opportunity of newly available options

is one of the most valuable gifts of intellectual recovery from oppressive racism. Quite often those whom embark upon this recovery expedition seek to challenge the limitations of cultural expression forced upon them by oppressive racism. The program "Black History & Al-Islam: Where Do They Meet?" was designed for the purpose of sharing with the Afrikan-American students some of the richness of their little known cultural history.

During the program it was disclosed that the continent of Afrika is actually larger than what is represented on modern day maps and globes. The total land area of Afrika extends from its western border (the Atlantic Ocean) to its eastern border(the Euphrates River). This means that the land area that the European map makers call Saudi-Arabia is actually the northeastern part of the Afrikan continent. This area is also the birthplace of one of the worlds greatest religions, Al-Islam. As well as, Christianity and Judaism.

The cultural and religious influence of Al-Islam on today's Afrikan-American was the focus of the program. Al-Islam was borne in the northeastern part of Afrika in the 6th century(1400 years, ago). It was revealed to an upright man named Mohammed Ibn Abdullah. Mohammed was the prophet of God according to Islam and he spread the message of La illa ha il Allah (there is one God, his name is God/Allah) until his death in 662 AD. Soon after his death, the religion of Al-Islam began to grow into other parts of Afrika. Islamic armies rescued Egypt (north Afrika) from the oppressive rule of the Byzantine Empire(Romans).

The Muslims allowed the non-Muslim Coptic Egyptians to live in peace and practice the religion of their choice. When the non-Muslims witnessed the lifestyle and quality of life of the Muslims they begin to convert to Islam in waves. In much the same way, Islam was spread across the continent of Afrika. Today, Afrika is nearly 90% Islamic.

Islam is a religion based on the sound and logical principles revealed to Prophet Mohammed by God, through the Angel Gabriel. Islam is an integral part of the history of Afrika and Afrikan-Americans who acknowledge the value of their own history.

Functions such as this, are only a tip of the iceberg. There are many ways we can engage ourselves into the action phase of our recovery process. Therefore, I submit that we must be present and accounted for when the recovery call is given. We must rush to the knowledge of ourselves; we must rush to success. Our recovery is within our thinking. Don't expect the dope man to stop selling his product; just don't buy it.

Contributed by:  
The family of the late Tony  
Kent Williamson Jr.  
Who departed this life on  
March 12, 1994  
The Morton-Williamson  
Family.  
Forever in your memory.

Perhaps you sang a lovely  
song.  
Or sat quietly in a chair;  
Perhaps you sent beautiful  
flowers;  
If so, we saw them there.

Perhaps you sent of or  
spoke kind words.  
As any friend could say:  
Perhaps you were not there  
at all.  
Just thought of us that

day.  
Perhaps you prepared some  
tasty food.  
Or maybe furnished a car;  
Perhaps you rendered a  
service unseen.

Near at hand or from  
afar.  
Whatever you did to con-  
sole the heart.  
We thank you so much for  
Whatever the part.



# Opinions

## From Kinky Hair to Kingly Crown?

By Danny Byers

Staff Writer

The original people of this planet Earth had a kingly crown that was taken, and now we must take it back. By crown I mean, we are the only race of people on earth that was given a woolly crown — our hair. We are the 9 Ether descendants of the original people who are called Ether, Ethiopian, or Kushites, the original Asiatic Watusi and Pygmy tribes. By 9 Ether

"AND HE TOLD HER ALL HIS HEART, AND SAID TO HER, A RAZOR HAS NOT COME UPON MY HEAD: FOR I HAVE BEEN A NAZARITE TO ELOHIM FROM MY MOTHER'S WOMB: IF I AM SHAVED, THEN MY STRENGTH WILL GO FROM ME, AND I SHALL BECOME WEAK, AND BE LIKE ANY OTHER MAN." (Judges 16:17)

I mean, if you take a look at all the numbers in a number line, you get: 0, 1, 2, ..., 7, 8, and then 9. Nine is the highest single component number and any number after 9 is just a combination of other numbers. Take for instance 10, it is just 1 and 0 combined. We have a curly hair crown in numbers of 9/9/9, or nine to the ninth power of nine infinite, (the highest number in mathematics.)

If you take a look at our hair and

actually break it down to one hair follicle, you will get something that looks like the number 9. I'm sure that you have noticed and probably have thought that your kingly-crown was constantly falling out, because whenever you comb your hair it breaks.

This is because our hair has no anchor at the root. (Refer to picture of 9 Ether). When the comb goes through, our hair stretches and that causes it to break. When people who have straight hair comb their hair, it goes straight through the comb, because they have an anchor at the root (Refer to picture of 6 Ether).

There are four types of hair: kinky, curly, wavy, and straight. Kinky, kinky, curly, or woolly hair has curved follicles, with concavity curved upward like a bowl, that are directed up towards the surface. Kinky and curly hair are shaped like two twisted ribbons. The hair twists itself to form loops and rings. This gives the hair the appearance of a spring, yet, in reality you are looking at the number 9 for 9 Ether. Follicles of wavy hair are in a slanted position. The hair follicles may also be slightly curved. The follicles of long straight hair are crosswise and the hairs emerge in a slanting direction on the surface of the skin.

Throughout American history, we

were taught to hate the texture of hair. Our great grandparents were made to hate their crowns by picking cotton, which has the same texture as our hair. To accompany the cotton, numerous negative connotations were given to describe our hair.

"I BEHELD TILL THRONES WERE PLACED, AND ONE THAT WAS ANCIENT OF DAYS DID SIT: HIS RAIMENT WAS WHITE AS SNOW, AND THE HAIR OF HIS HEAD LIKE PURE WOOL: HIS THRONE WAS FIERY FLAMES, AND THE WHEELS OF IT BURNING FIRE."

(Daniel 7:9)

These are some of the adverse descriptive words that are associated with our hair: kinky, nappy, coarse, brittle, dry, naps, knotty, wiry, and a host of others that I'm sure that you can think of. These adjectives were used to make us hate our crowns (hair).

One of the ways we lost touch with nature was by processing our crown. Beauty was, and still is, associated with straight hair in this society. They then proceeded to introduce agent to help with the processing of the hair crown. Chemicals were invented for us: perms with a lye base, jheri curls, dyes, and even straightening combs. This is how your healthy crown was destroyed.

Your hair serves as a receiver of energy that flows throughout the universe, as it did for Samson in the Bible. It is our strength. The thing about our hair, is that is very much as alive as we are. Everything in nature that is alive grows up towards the sun, for instance: People, trees, plants, etc.

When we go out in the sun our hair draws up and gets kinky(kingly). This is how we get charged with energy from the outer sun.

Our hair is a sensory organ. For example: Man's eyelashes consist of sensory organs which cause reflexes in the shutting of the eyelids when a speck of dust hits it. That's why hair

is Sa'ar (שער), emanating from the root word Sa'ara in Hebrew, meaning to feel. Your hair is alive. It feels. When you feel pain, you curl your fist up, when a baby is born he or she is in the fetal, curled position.

Your hair is curled or twisted because it is alive very much so and when you press, perm or put chemicals in it, it begins to die, you kill it. To straighten the hair by any method damages and kills the hair. Straight hair is an abnormality. Healthy hair has nothing to do with being straight or stringy, it has to do with the protein in the follicles.

At birth a baby's hair is usually straight, however, as the child grows his hair becomes firm and kingly. This is due to the protein, keratin, contained in the hair. Protein gives



the hair strength and is sensitive to electrical impulses. If the hair remains straight, it is weak and lacks protein; because of the lack of protein, it literally flops and it grows in the same manner.

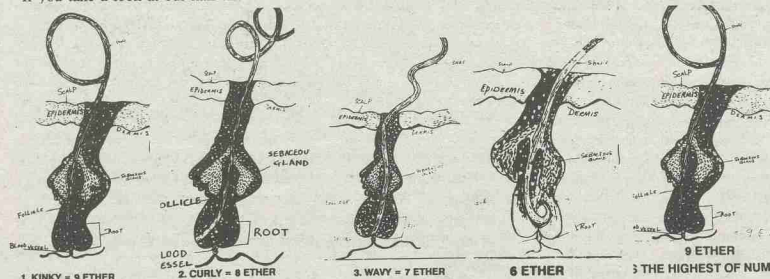
If you look at the animal kingdom you'll see that only sheep have hair like ours. That is the only animal on the entire earth that has woolly hair; kingly, kinky, and it is a docile creature.

"YOUR HEAD UPON YOU IS LIKE CAMEL, AND THE HAIR OF YOUR HEAD LIKE PURPLE; THE KING IS HELD CAPTIVE IN THE TRESSES OF IT."

(Solomon 7:5)

ture. Sheep are symbolically used throughout the Scriptures and that is we use the lamb (baby sheep) to represent us.

As you can see our largest jewel, our crown, was taken away. It's time to take back the crown and wear it proudly. Stop! Don't straighten your hair anymore. No more perms, dyes, curls, or straightening combs. Let your Kingly Crowns grow and get back in tune with nature.



SOMEWHERE IN OUR GRANDMOTHERS AND MOTHERS SUB-CONSCIOUS MIND THEY KNEW ABOUT OUR ROYAL CROWN!

by Troy McCauley

Guest Columnist

In today's "conscious" times, Afrocentric braids are a popular type of hairstyle for African-American women. They are popular for several reasons: They relax hair from the constant brushing and chemicals that today's trendy styles demand; they give hair a natural break which gives it time to grow and become healthier; and they are convenient and easy to manage. With a braided hairstyle, all you have to do in the morning is get up and go! Braids are also easy to maintain. Very often a light shampooing at regular intervals and a satin cap at night are enough to keep the braids clean and untangled.

When deciding between synthetic and human hair for braiding, there are a few factors that must be considered beforehand. First, consider

your lifestyle, then your financial situation, and finally, your ability to have the hair serviced.

Women who get their hair braided in a Afrocentric styles usually need extension hair called bulk or filler hair to service the style properly. More times than not, women choose synthetic hair over human hair because human fibers are three times as expensive per hair style than the synthetic variety. However, human hair can be easily curled and made to wave with a quick dampening of the ends or a quick bend with a curling iron, whereas synthetic hair is used for quick, fanciful styles.

More women choose human hair for expensive braiding styles that will be worn for an extended period of time. Human hair for braiding comes mainly from the Orient, where hair is cut from people that want to sell their hair for a profit. This is primarily done overseas

because of the difference in economic systems which make this type of transaction more profitable. Individuals selling hair in the United States is not as profitable and therefore not practiced as often.

Synthetic hair is actually a fiber that is made to look like your own hair. Colors, quality and size differ among synthetic hair brands, so shop around for the best quality hair versus price.

Some women spend \$45 to \$200 on hair services but buy inferior hair to save literally a few cents, which diminishes the value of a braided hairstyle. Braids are only going to look as good as the hair you use. If you have any questions call McCauley Hair Designs, 380-7221.

Add:  
Human Hair, Synthetic Braiding & Weaving



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# Features

## Ajuba Brings Joy to the Community

One fall afternoon, I was shopping for a few items in one of the grocery stores in Cameron Village when to my surprise, a young man who happened to be white walked past me and said, "Hey, Aunt Jemima."

I had my head wrapped in brightly covered Afrikan fabric as I commonly do, and we were the only two people in the aisle, so I deduced that he was talking to me.

After a moment had passed, I stopped my cart and told him that that's not my name. As I went about my shopping, all kinds of thoughts and questions raced through my mind. My most intense feeling was curiosity. What were this young person's intentions?

When I went to check out my groceries, the young man was two customers behind me, so I waited for

him. As he began placing his groceries on the conveyor, I asked him if he knew me. He said no. I said to him quietly, "You than cannot possibly know my name."

He became defensive, though not hostile, and said, "I didn't mean anything by it."

"We need to talk," I said and waited for him to complete his transaction.

I asked him his name, and I told him mine. I asked him how old he was, and he said that he was 19. I asked him if he was in school, and he said no. I asked the young man what he knew about Aunt Jemima. "She's on the pancake box!"

What do you know about what she symbolizes? He thought a moment, and with puzzlement he said he didn't know.

I began to educate someone's miseducated son about the dehumanizing effect of address a person unknown to him by a name evoking stereotype. Then I informed him about the role this strong, Black woman of Afrikan descent played in American history.

I told him she was the great-great-grandmother of many of the Afrikan-Americans walking around in Cameron village right now. She bore large families, raised them and raised the families of some of his ancestors. She was wise and had great compassion, I told him.

And I explained that she was a central figure in Afrikan-American history and highly respected as an elder in our communities across the country.

Aunt Jemima may be the best pan-

cake-maker to some, but she is much more. I said to the young man that I find it imperative to point out example of unaware racism, and that's what his remark basically was. Now that he was no longer unaware, I told him he had a responsibility to teach his children and friends.

I suggested that the next time he saw an Afrikan-American woman who looked as I do and he wanted to greet her, he should just say, "Hello!" He thanked me, and we parted ways.

I have shared this story with many people. Their response have been anger, disbelief, indifference and horror. Some felt that I wasted my time on an insignificant event. I responded the way that was most beneficial to me and all of the Afrikan-American women whom I

love.

It is more important what we answer to than what we are called.

As fate would have it, a book entitled *Black Women for Beginners* by Sandra Sharp ended up in my hands about a year after that day in the grocery store. I began browsing through it — and *voilà!* there was Aunt Jemima, an ex-slave form Kentucky named Nancy Green (1890-1990) who was known as Aunt J.

The book also said that Jemima was the name of a city in ancient Arabia named for its queen, Djemame.

Sharp's history made Aunt Jemima much more than an image for me — she is now a real person.

Reprinted from News & Observer.

## The Afrikan Book Worm

By Pamela Gibson  
Staff Columnist

As a public service to our readers, providing them with a means of knowledge, we here at the Nubian Message have decided to begin a book review column. This column will share with the readers the latest in contemporary Afrikan-American Literature.

Each book will be given a rating based on the following scale:

★ poor - don't waste your time!  
★★ fair - few redeeming qualities  
★★★ good - a pleasant enough read  
★★★★ great - a joy to read!  
★★★★★ excellent, well-written, exciting — a must-read!

A Taste of Power: A Black Woman's story  
Elaine Brown (pantheon Books, \$20) pg. 450 ★★★★★

Which is the bigger handicap in life, race or gender? Well, according to one Afrikan-American woman, Elaine Brown, gender is by far a greater handicap.

In this fast-paced autobiography, she details her involvement with the Black Panther Party (BPP). She also illuminates the difficulties of being a woman in an organization dominated by men.

Through her eyes, a portrait of contrasts are vividly painted. Her own life was one of the most riveting, but not the most appalling. The most appalling scenes depict the Panther headquarters surrounded by

SWAT members while women and children huddle in corners fearing for their lives. Broken glass, the blood of the wounded clotting on the carpet, smoke from incessant tear gas bombs, and utter confusion are by far some of the most graphic images in the book.

I was further appalled by the extraordinary lengths the FBI, headed by Hoover, went to ensure the ultimate demise of the BPP.

These assaults on the BPP helped to create a rift amongst its members over what should be the primary focus of the group. Some wanted a military emphasis, while others preferred a focus on community programs. Under Brown's tenure as leader of BPP, the latter became the most important.

While she carried out the business of the BPP, there were of course

some men who refused to acknowledge her supremacy as leader. Brown, however, "Unlike the new feminists (of the time) was not going to take a position against men. Our men did have to change or die, as the most radical of feminists were saying. Black men were our Brothers in the struggle for black liberation. We had no intention, however, of allowing Panther men to assign us an inferior role in our revolution."

In spite of many incidents of "sexism", some of it even violent, Panther women remained loyal to the party. Perhaps they understood that, "The violent act is the desperate act. It is the imperative demand of a person to force another person to honor his desire and need to be cared for, to be understood." Or perhaps the intensified war on the BPP by the FBI was a matter of greater importance at the time.

This book reveals a side of the BPP men brought their sexist luggage into a revolution that needed no distractions. Too bad they couldn't have donned myopia that was so profound she might never have known that revolution was going on at all.

What will it take to cure our tunnel vision?

Next issue: *Parallel Time* by Brent Staples, a novel about how one brother survived and lives today.

Pamela Gibson, the writer of this column, is a graduate student in Public Administration Program.

## Four Reasons for Using "K" in Afrika

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

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

### A Taste of Power



A BLACK WOMAN'S STORY  
ELAINE BROWN