

# THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Volume 3, Edition 1

Established in 1992

September 8, 1994

## Grant Named Associate Provost

### Inside Today

#### News

New coordinator of African-American Student affairs gets an introduction.

...page 2

#### Photos

Check out our Back-To-School photo collage.

...page 4

#### Book Review

Our in-house critic critiques a piece on growing up in Black and White.

...page 5

#### Reflections

Reminiscing on those old school home-remedies that Grandma used to use.

...page 7

#### Movie Review

Another Spike Lee joints gets lit up at the box office.

...page 8

#### Opinions

Giving back Africa

...page 10

Using family values to build a strong foundation for life.

...page 11



The new Associate Provost for African-American Affairs

Press Photo

Dr. William C. Grant has been named North Carolina State University's new associate provost and facilitator of African-American affairs. With his newly appointed position, Dr. Grant is simultaneously responsible for overseeing the activities of the African-American Cultural Center and establishing a personal and academic bond between students and faculty.

Grant, a Zoologist and former assistant director of academic programs in North Carolina State University College of Agriculture and Life Sciences, was appointed to his position on July 1, 1994. Grant was also the overseer of the college's honor program, minority student recruitment and retention, and the development of grant proposals. He joined the NCSU faculty in 1974 and was one of the co-founders of the Afrikan-American Science and Health Society. Also, he is a member of the NCSU Academy of Outstanding Teachers, Phi Kappa Phi, Gamma Sigma Delta, the Southeastern Society of Parasitologists, and he received the African-American Professional Development Award from NCSU in 1985. Dr. Grant is also heavily involved with campus organizations and is a frequent speaker for events.

Dr. Grant succeeds the late Dr. Augustus M. Witherspoon who past away in June. When asked how he felt to succeed Dr. Witherspoon, Dr. Grant said that he was "honored". Fortunately for the university, Dr. Grant said that he is committed to doing things the way Dr. Witherspoon had and that he is also committed to continuing the effective programs that Witherspoon set up at N.C. State. The purpose of the associate provost position, Dr. Grant says, is to "willingly work with a diverse group of people who are open-minded and cooperative".

Dr. Grant is a native of South Carolina and earned his bachelor's of science degree from Livingstone College and his doctoral and master's degree from NCSU.

As the new associate provost, Grant encourages all student to talk to him about voicing their concern or to just hear a friendly voice. His office is located in Holladay Hall.

## The New Mentor

By Carolyn Holloway  
Editor-in-Chief

African-American affairs made an addition to their staff by hiring Hughes Suffren for the 1994-1995 academic year. Hughes is the new Assistant Coordinator of African-American Student Affairs Program, head of the Peer Mentor Program, and co-coordinator of advising for the African-American Student Advisory Council.

Hughes is taking over for Dr. Rhonda Covington who left N.C.

State to pursue other opportunities. He is really excited about the Peer Mentor Program. According to Hughes, every year since the Peer Mentor Program began, more and more Afrikan-Americans have joined the program and have positively influence the NCSU campus as a whole. Suffren earned a Bachelor of Arts in degree in Speech Communications/English and a Masters of Science degree in Higher Education Administration from Iowa State University in

Ames, Iowa. Hughes is a multi-talented Student Affairs professional. He has served as a teaching assistant in the Department of Telecommunicative Arts; program coordinator of Athletic Academic Services; counselor of Student Support Services; and, full-time resident director at Iowa State University, Chapman University, and the University of California, Santa Barbara. In addition, Suffren also held an intern position in the

see Suffren, page 2

### CAMPUS BRIEFS

#### Correction

On page one of the April 28, 1994, issue, *The Nubian Message* printed the story 'South Africans Get Vote' that contained quotations and two charts taken from the News & Observer's April 26, 1994, issue. The picture that accompanied the story was reprinted from the News & Observer's April 27, 1994, issue. *The Nubian Message* apologizes and regrets not asking permission nor giving proper attribution to the sources.

#### The search for Black Medea

Thompson Theatre is putting on a production of Black Medea, an adaption of the classic Greek tragedy by Euripides, on November 10-13 & 16-19. This Black Medea move the tortured princess oe Chochis to a mysterious African island where she invokes horrifying revenge upon her faithless husband. Auditions foare being held on September 12th and 13th in Thompson Theatre. Stay on the lookout for more details.

#### Lots-o-Freshman

This year, more than 27,000 students were expected to enroll for the fall semester classes at N.C. State. Nearly 7,000 of these students will live on campus in residence halls, and nearly 3,500 of these will be new freshman, the largest such class since 1988, up from 3,156 new freshman last year. This year was also the first year that underclassmen were allowed to live in Wood or North Residence Halls.

#### Remember:

Today, at 5PM, is the deadline to drop a class with a refund.

Intramural sports team are forming now. Join up.

There's a Chick-Fil-A on campus, so check it out.



### Suffren, con't

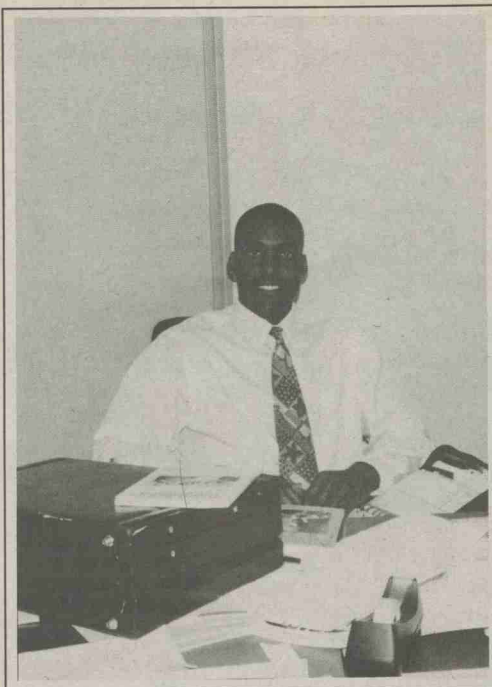
Dean of Students' Office at the University of California, Santa Barbara.

Suffren's experience in student affairs has been enhanced with real life experiences in the Los Angeles community. In the wake of the Los Angeles riots, Suffren conducted several advisement presentations at both Crenshaw and Locke High Schools in Los Angeles, California.

He has also spoken at Black History Month functions with the topics of, "The Responsibility of the Young Black Intellectual: Breaking the Chains of Mental Slavery", and "The Challenge of African-American Problems: Goals for New Directions".

Suffren holds profession membership in the California Association of College and University Housing Offices, Co-Coordinator of the American College Personnel Association and he is the chair of the National Association of Student Personnel Administrators.

Suffren holds as goals for the upcoming academic year: increasing African-American student involvement, fostering leadership development among the African-American male population, and encouraging more students to read. Suffren feels that students expose themselves to more of the world's



Nerrisa Adams/Staff

opportunities by reading. "We inherently limit ourselves when we refuse to exercise our right to read."

To contact Mr. Suffren, you can

reach him in the Office of Student Development, located in Harris Hall or call him at 919-515-3125.

## In Memorium

With profound sorrow, we acknowledge the loss of our dear friend and brother, Dr. A. M. "Gus" Witherspoon, Associate Provost and Coordinator of African-American Affairs.

For many years, Dr. Witherspoon valiantly contributed his service in the cause of all students, particularly African-American students, at North Carolina State University. Through his clarity of vision and dogged persistence, we now reap the benefits of many programs that have been established for the advancement of African-Americans at NCSU. The African-American Cultural Center is one such program, and we shall miss his vitality and spirit as we continue to fulfill its mission.

--reprinted from the AACC

## THE NUBIAN MESSAGE

The African-American Voice of North Carolina State University

Published by the Student Media Authority of North Carolina State University

### Editorial Policy

The Nubian Message is written by and for the students of N.C. State University, primarily for the African-American community. All unsigned editorials are the expressed opinion of the Editorial Staff and do not represent the University in any way.

The Nubian Message is published on the 2nd and 4th Thursday of each month during the Fall and Spring Semester, except during holidays and exam periods.

### Letters to the Editor

The Nubian Message encourages "Letters to the Editor", however, some basic guidelines must be followed. Letters of campus, community or public interest are given first priority. Letters must be limited to 350 words and legibly written, typed or properly formatted (in the case of e-mail).

Letters must have the writer's signature, his/her major, year in school (if a student) and telephone for verification. Faculty and staff should include title and department. No unsigned letters will be published.

The Nubian Message will consider fairly all "Letters to the Editor" submissions, but does not guarantee publication of any. All letters become property of The Nubian Message and are subject to editing for space and style.

Submit all correspondence to: Letters to the Editor, The Nubian Message, Rm. 372 AACC, Box 7318, NCSU, Raleigh, NC 27695-7318

### Editor-in-Chief:

Carolyn Holloway

### Managing Editor:

Jay Cornish

### Editorial Staff

Features Editor  
News Editor  
Reflections Editor  
Sports Editor

Christina Verleger  
Nicole White  
Dionne Williams

### Business Staff

Business Manager  
Sales Director

K. Faheemud-Deen  
Christel Graham

### Production Staff

Circulation Director  
Copyediting Director  
Photo Director  
Production Director

Bobby Johnson Jr.  
Marvin Walton  
Nerrisa Adams  
Jermaine Johnson

### Advisory Staff

General Manager  
Operations Manager

Tim Ellington  
Stan North Martin

### Mailing Address:

Rm. 372 African-American Cultural Center  
Box 7318, NCSU Mail Center,  
Raleigh, NC 27695-7318  
(919) 515-1468

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

"When Words Are  
Not Enough ..

... Say You Care With

BALLOONS, FLOWERS

&  
GIFTS

We have a nice variety of  
African-American  
Greeting Cards

2520 Hillsborough St.  
834 - 1330

10% OFF With This Ad  
Offer Expires October 31, 1994

windhover

nc state's literary and visual  
arts magazine is now  
accepting submissions from  
alumni, faculty, and students  
for the 1994-95 edition.

deadline for submissions is  
january 14, 1995.

boxes are located in: caldwell  
lounge, the student center,  
d.h. hill library, the student  
center annex, the school of  
design library, leazar hall, and  
the crafts center.

Do you  
have  
creative  
talents?

Do you draw or sketch?

Well, if you answered yes to any one the above, then we want your work. The Nubian Message would like freelance contributions to add to the diversity of the publication (and besides, we would love to showcase the talents of fellow Nubians.) Send your appropriate contributions to the Nubian Message or come by the office in Rm. 372 of the Afrikan-American Cultural Center.

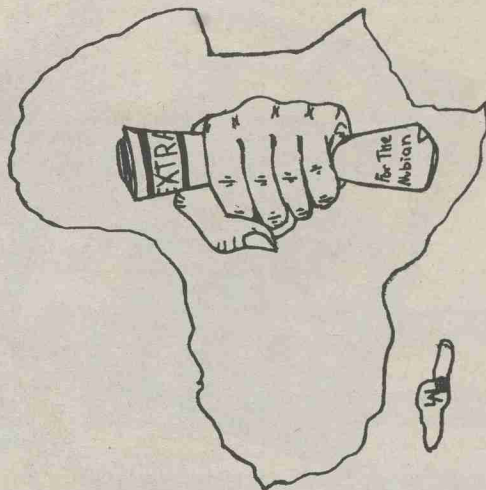
All contributions will become property of The Nubian Message



## TEN TIPS FOR COLLEGE SUCCESS

1. Typing is a valuable skill for college students. If you don't know how, learn.
2. Don't overload your work schedule, academically or otherwise.
3. Your first year of college, choose a course load you can reasonably handle.
4. Make learning to write well is your most important goal as a college student.
5. Don't be afraid of computers.
6. You do not have to finish college in four years.
7. Save money on textbooks.
8. Save your grade reports.
9. Learn to use your intuition and creative impulses.
10. Don't let others make--or try to make--decisions for you.

## THE NUBIAN MESSAGE...



It Just Gets Better  
And Better.

### Ebony Unique

at Tribal House Bookstore  
3033-2 Stonybrook Drive Raleigh, NC 27604

JesSanne & Anthony Johnson, Owners

Specializing in  
Gifts  
African American

# 10%

Student Discount  
w/ College I.D.  
(Excluding Books)

Books  
ART\*CARDS  
Dolls\*Clothing\*JEWELRY  
GREEK  
PARAPHERNALIA

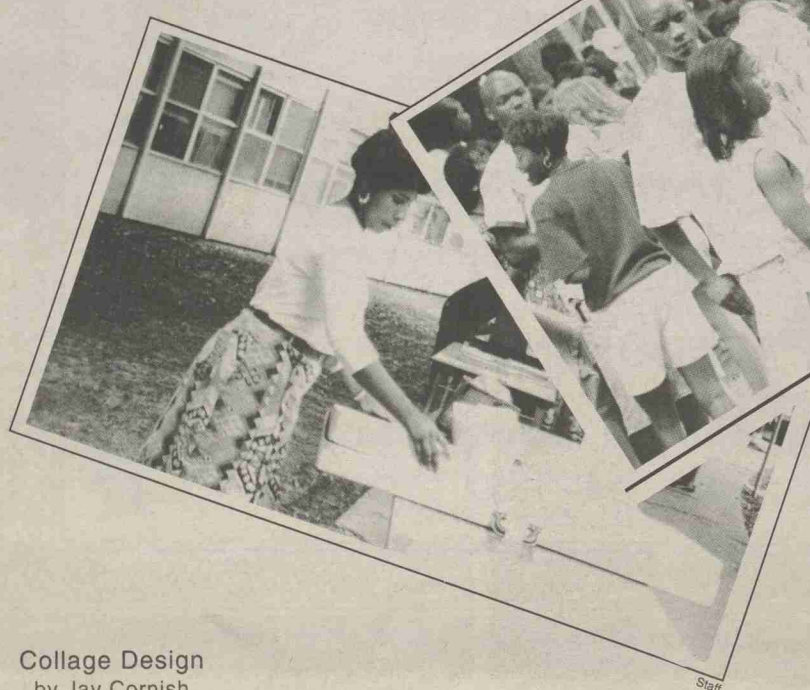
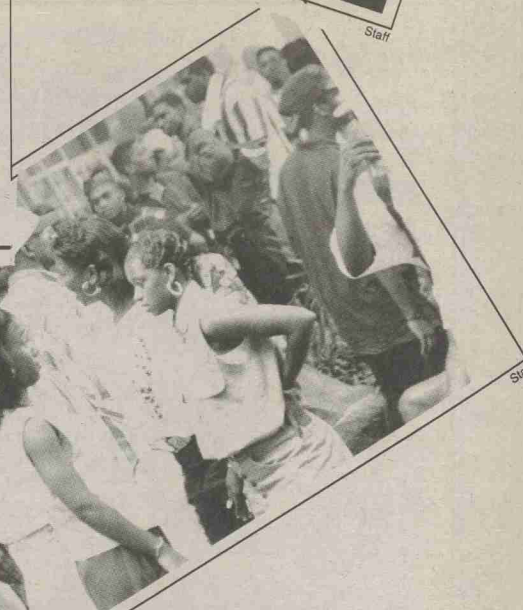
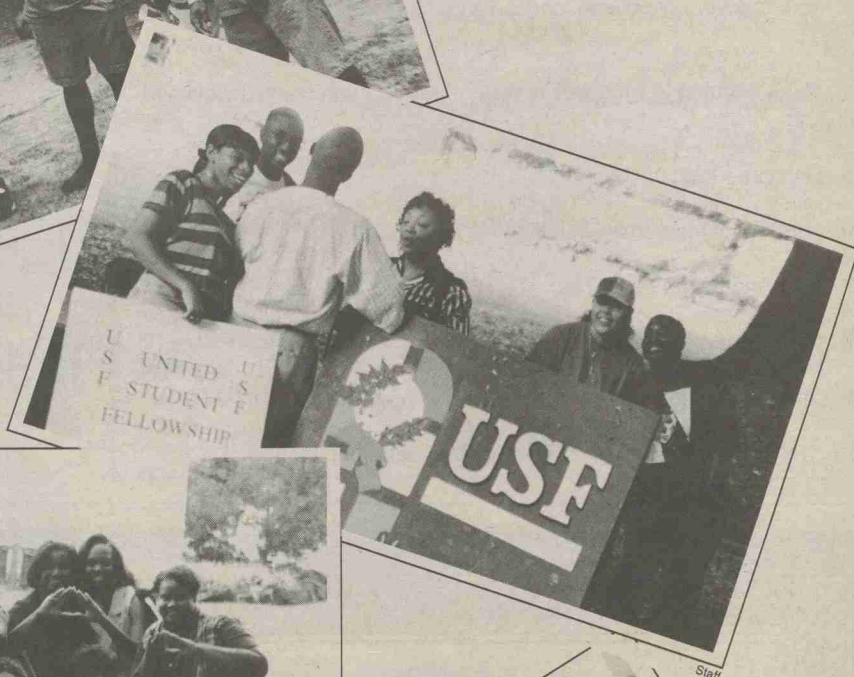
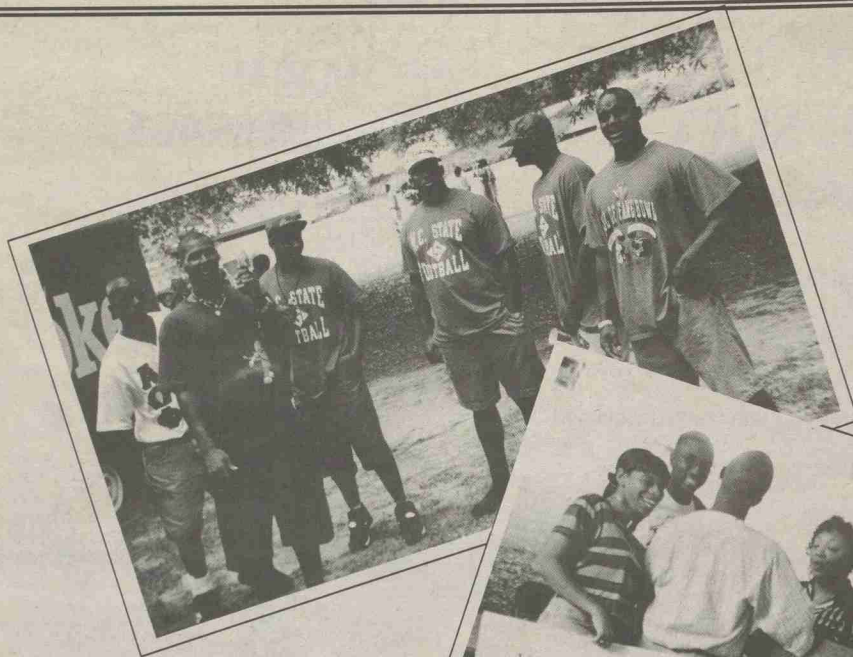
INQUIRE ABOUT CUSTOM ORDERS

(919) 954-1185

Support Your Black Businesses







Here are a few shots of the campus at large. See if you can identify your peoples in the pictures. Just something quick and snappy to say  
**Welcome Back!**



# Life "Parallels" literature

**By Pamela Gibson**  
Staff Columnist

**Parallel Time: Growing Up in Black and White**  
by Brent Staples  
(Pantheon Books, \$23)

Perhaps I was expecting too much from this autobiography of an African-American man who has achieved some semblance of success.

I wanted some reflection. I wanted to hear about the effect that his developmental years had on the way his life is today. I wanted to read about how his self-destructive behavior was really symptomatic of larger societal ills. I wanted more!

The opening scene of the book propels the reader into a world of crime and drug-dealing that is too often associated with the African-American male.

This scene is followed by a thinly woven series of stories from his developmental years, and then brief episodes from his voyage into the white world. The fabric of which are so thin that it barely covers the pages on which it is written.

His detachment from the stories that he tells is

indicative of a culture that does not support the development of the individual. It prefers instead to categorize everyone into some narrow field-athlete, popular, religious, smart, or slow.

This book reminds us what a job society does on our men. It tells them through subtle and not so subtle ways that they are less than limited by a diminished academic capability.

And when strong brothers refuse to buy into such nonsense, they are attacked in other ways. Denied housing, refused jobs, shunned by passerbys, passed over for promotions, and the list goes on.

Brent Staples was sold a bill of goods that said if he got these degrees, acted a certain way, and toed the line, he would have a fulfilling life. The bill should be returned, marked "insufficient funds."

The fact is, even if you get your Ph.D. (and Brent Staples did) people's stereotypes of you may not change accordingly. Attaining academic heights doesn't exempt you from the same pain and suffering that our

brothers and sisters who have little to no "education" deal with everyday.

Brent Staples managed to get through a number of the obstacles that are in place for African-American men. However, during the process he was injured.

His life is chillingly devoid of meaningful contact with other human beings. It seems absent a purpose, a goal, a reason for being.

Is this what's at the end of the rainbow for brothers who overcome the obstacles - isolation, detachment, and loneliness? I hope not.

With the support of family members, friends, a significant other, a mentor, someone with whom they can share the lows and highs, brothers don't have to end up like Brent Staples.

Reading about how he felt a constant need to walk the tightrope between family and work, between upbringing and self-definition, and between issues of black and white helps us recognize our own situations.

The stress of such pressure made him tired. So now, he stands apart

*Brent Staples*

*Parallel Time*



Growing Up in  
Black and White

from his family, friends, and life in general and observes. How tragic.

By simply presenting an episodic view of his life to readers, he forces them to do some thinking

about how our brothers are treated in this society. If you don't have that kind of reflection after reading this book, you've wasted your time.

## 1994-1995 Wolfpack Football Schedule

Sep. 10 at Clemson	22 OPEN
17 OPEN	29 at North Carolina
24 WESTERN CAROLINA	Nov. 5 at Maryland
Oct. 1 GEORGIA TECH	12 DUKE
8 at Louisville	19 FLORIDA STATE
15 WAKE FOREST	25 at Virginia

WE ARE MORE THAN MAGNIFICENT,  
WE ARE...

**BlackNificent**  
BOOKS AND MORE

Books, Posters, Greeting Cards, Jewelry, Clothing,  
Artifacts, and Gifts

2011 Poole Rd.  
Raleigh, N.C. 27610  
(919) 250-9110

Managing Directors  
Kamau Kambon, Ed.D.  
Mawiyah Kambom, Ph.D.

**Sista  
2  
Sistuh**

"I Dream A World"

**Growing up  
Black and  
female.**

Thursday, September 8, 1994  
7:30-9p.m.  
NCSU Women's Center



# Index to Afrikan-American Organizations

## Society of Afrikan-American Corporate Leaders

The Society of Afrikan-American Corporate Leaders (SAACL) is a student organization that establishes a supportive environment for Afrikan-American students at NCSU majoring in accounting, business management and economics. The organization also strives to enhance the development of well-rounded professional individuals.

## Afrikan-American Design Student Association

The major emphasis of the Afrikan-American Design Student Association is to assist in maximizing student's potential for success at NCSU in design related fields. The organization holds study sessions, conducts field trips and invites guest speakers in fields of interest to the members.

## Afrikan-American Heritage Society

The Afrikan-American Heritage Society is a program of the Afrikan-American Cultural Center. Its purpose is to provide Africentric research and study opportunities with faculty, staff and visiting scholars in the areas of history, literature, science, oration and visual aesthetics. Participants in Society activities become aware of the significant contributions made by Afrikan peoples throughout history. The society seeks to develop a wholesome sense of belongings to one's own racial group and to develop an appreciation on one's own racial identity. Members participate in an annual symposium where they present some aspect of their scholarly investigations.

## Afrikan-American Science and Health Society

The major emphasis of the Afrikan-American Science & Health Society is to assist in maximizing student's potential for success at NCSU in science and health related fields. The organization holds study sessions, conducts field trips and invites guest speakers in fields of interest to the members.

## Afrikan-American Student Advisory Council

The purpose of Afrikan-American Student Advisory Council (AASAC) is to function as a forum for the exchange of ideas and the dissemination of information to all Afrikan-American student organizations. The specific focus of this forum shall be the implementation of the following goals which AASAC shall also encourage individual Afrikan-American organizations to adopt: 1) to advocate for the re-education of Afrikan-American students about their heritage in order to promote and uplift Africentric consciousness; 2) to promote the academic, professional and cultural development of Afrikan-American students; 3) to identify and address the needs and concerns of Afrikan-American students through unity of action and effective communication.

## Afrikan-American Students in Communication

Afrikan-American Students in Communication (AASC) exists to raise the morale of Afrikan-American students in communication by building an enterprising network between students and the diverse fields of communication. Some of the goals of AASC is to organize and direct programs exemplifying current activities, opportunities and trends in the communication field. Membership in AASC is open to all students enrolled in communication.

## Afrikan-American Textile Society

The Afrikan-American Textile Society (AATS) was formed in the fall of 1989 to serve as a networking and support system for Afrikan-American students, faculty/staff and professionals. The organization also encourages students to explore career opportunities in the diverse textile industry and provides a forum for the discussion of important topics, research and trends in the field. Throughout the year AATS sponsors a variety of campus and community service and informational programs.

## Amandla

Amandla is a support group which strives for the uplifting of the Afrikan-American community through the uplifting of the Afrikan-American male. The organization name is derived from a word in the native South Afrikan language meaning "power and strength". Amandla is open to all regularly enrolled students or faculty/staff who are seriously committed to community service. Some of its community and campus activities include work with male youth, prison outreach, neighborhood clean-ups and the sponsorship of educational and cultural programs/speakers.

## Association for the Concerns of Afrikan-American Graduate Students

The Association for the Concerns of Afrikan-American Graduate Students (ACAAGS) is an independent student organization for individuals with concerns for Afrikan-American graduate students at North Carolina State University. Part of the organization's stated purpose is to address the concerns and seek solutions to the problems that affect its members individually as well as collectively our cultural bond. All members of ACAAGS have in common their membership in the Graduate School- our academic bond. Therefore, since everybody participating belongs to the Graduate School, the organization seeks to ensure that members understand its rules, methods of operating and the unique activities involved.

## Black Repertory Theatre

Black Repertory Theatre (BRT) is NCSU's Afrikan-American drama group and is one of the newest Afrikan-American drama group and is one of the newest Afrikan-American organizations on campus. The group was founded in the Fall of 1986 as a brainchild of Dr. Patricia Caple, who now serves as the organization's advisor. BRT encourages the production of Afrikan-American plays that involve all students. It provides a forum for discussion of the "black experience" and contributions of Afrikan-Americans to the theater. BRT also acts as an instrument through which people with no theatrical training can gain access to learning and participating in various theatrical functions. We welcome all interested students to come out and learn more about BRT.

## Black Students Board

The Black Students Board (BSB) is a program committee of the Union Activities Board and organizes events for the university community from an Afrikan-American perspective. BSB is charged with planning cultural, social educational, intellectual programs for NCSU students. Some of these programs include our annual Pan-Afrikan Festival, which brings together all NCSU students and surrounding community of Afrikan descent, the Martin Luther King, Jr. Commemoration, Afrikan-American Recognition Night, and the Minority Career Fair.

## Dance Visions

Dance Visions is a student performing dance company which was organized in 1977 by three Afrikan-American female students because they wanted to continue dancing while in college. It is part of the Dance Program at NCSU and provides opportunities in many different styles of dance. Dance Visions allows students to use their creative energies as a way to release themselves after a rough academic day. The focus of Dance Visions is one that offers a unique extracurricular activity for the entire student body. Dance Visions provides students the opportunity for leadership and skill development while allowing them to express themselves creatively through dance. Dance Visions performs on campus during the Annual Pan-Afrikan Festival and on other special occasions. Previous dance experience is not required.

## Kemetic Benu Order

The Kemetic Benu Order fraternity was created and organized January 27, 1987 at North Carolina State University in Raleigh, NC. It is the first formally founded Afrikan fraternity in American and it uses non-Greek Afrikan letters. It is a Secret Society that is very selective and highly competitive. Its members refer to themselves as warriors. The Kemetic Benu Order Visions has a seven-pronged action plan to carry out its Africentric mission. The components of the plan are: 1.) Internationalism; 2.) Economics; 3.) Education; 4.) Technology; 5.) Culture; 6.) Religion and 7.) Actions by any means necessary. The philosophy of KBO is based upon AFROCENTRICITY.

## NAACP-NCSU Chapter

## National Pan-Hellenic Council

The National Pan-Hellenic Council is a collaboration of Afrikan-American fraternities and sororities committed to the unification of Afrikan-American Greek-letter organizations. The purpose of the National Pan-Hellenic Council is to provide representation for all Afrikan-American fraternities and sororities and to help in the preservation of the cultural heritage of Afrikan-Americans. The fraternities and sororities who are members of the Council include Alpha Phi Alpha, Kappa Alpha Psi, Omega Psi Phi and Phi Beta Sigma; Alpha Kappa Alpha, Delta Sigma Theta, Sigma Gamma Rho and Zeta Phi Beta.



# Folklore Medicine

by Nicole White  
Reflections Editor

When my mother was about two years old, she fell against radiator pipes in an old New York apartment building. At the time, the diaper she was wearing was wet and as a result the steam burn she received was at least second degree. I say at least, because she was never taken to the hospital. Instead, her mother quickly made arrangements for their transportation to North Carolina where my Great Grandmother resided. Once they got there, they begin an old practice of talking the fire out of my mother's legs.

As with so many Native Americans populations, the power of natural healing was a cultural treasure that Africans brought to the Americas. Voodoo, witchcraft, or faith healing as some refer to it, was as much a part of the slave culture as folktales and dancing.

On plantations, many of the adult women and occasionally an actual "healer" was called on to take care of the sick. While we all know slaves carried monetary value, it was not uncommon to see cattle receive better medical care.

Plants such as okra, aloe, pineapple, and red pepper were used in a variety of ways. The powers ranged from inducing abortions to curing ulcers. Every now and then, mushrooms would be used to take out a master or two. Whatever the ailment might have been, there was a good chance that someone on the plantation had a cure.

The Afrikan tradition of passing data down orally, the migrating of Blacks from the south, and a growing trust in modern medicine contributed to the decrease of these folklore practices. However, it is not uncommon to find Afrikan-Americans still practicing the art in rural areas. I can almost be certain that we all have an Aunt So and So who can still whip up a concoction if needed.

Today, there is a large commercial market dealing in herbs and roots. Some may remember the Herbal Life Diet and their infamous slogan "Lose Weight Now. Ask Me How". On one hand it is almost comical but not unusual to see profits being made from a part of the Afrikan American culture. On the other hand, it is a shame that the gift of natural healing fades with each passing generation.

When my mother was old enough to go to school, social workers made my Grandmother take her to the doctor because the burn scars were so visible. Their examination concluded that her legs were properly healing. Not only were they in disbelief that my mother had not been to a doctor sooner but, they could not hide the fact that they were amazed she was even walking.

Every now and then I see someone on television who has been severely burned or someone who is seeking some unorthodox cure for a disease and I can not help but wonder if their cure has not died with such a chosen few.

Slamming windows and doors remind  
of ancestors' footprints left behind  
Too much left inside, lest I too deny  
the chains around our necks.

Prolonging the cycle, prescribing defeat  
The race not finished, for some still seek

The sweetness of freedom's fruit  
painfully bitter at the root

As laughter flares, so do  
wretched stares  
amidst no bigot's cares  
do we place ourselves  
to experience inward screams

So, stand we, with our brothers  
as his struggles are each other's  
in full remembrance of our mothers'  
stolen dreams

Not waiting any longer  
for anger to grow any stronger  
strive with me to replace this hunger  
with love for one another.

by  
K. DeVonne Williams

A fish is as free as he wants to be...  
as long as he doesn't leave his fish bowl.  
To be free means to have psychological freedom.

Anonymous

## Index, con't

### National Society of Black Engineers

The National Society of Black Engineers(NSBE) is a pre-professional society for Afrikan-American students enrolled in engineering and technical-related fields. NSBE serves as a meeting ground for addressing the issues that concern the members. NSBE is committed to getting Afrikan-Americans into the field of engineering and seeing that they graduate.

### New Horizons Choir

The New Horizons organized in the spring of 1977 under the leadership of Mrs. Eleania Ward and Mr. Ronald Foreman. With the help of Mrs. Ward and the Music Department, New Horizons progressed from an all-volunteer group to a fully accredited course (a one-hour elective), and has been crucial in Afrikan-American student recruitment. Its repertoire features a variety of styles with emphasis on contemporary gospel music and spirituals. New Horizons provides a spiritual haven for those who seek to praise God through song.

### The Nubian Message

The Nubian Message, The Afrikan-American Voice of NCSU, is this campus's first and only wholly Afrikan-American media organization. Founded in November of 1992 by the late Tony K. Williamson, the paper was the culmination of a long-term protest to have accurate media representation for Afrikan-Americans on this campus. The purpose of the Nubian Message is to represent the Afrikan-American community at NCSU — totally, truthfully, and faithfully — by being a publication in which people can learn about different aspects of our culture, as well as find out useful information about campus. The Nubian Message is open to all students dedicated to the upliftment of our culture by presenting life as it is on this campus.

### Sista 2 Sistah Network

### Society of Afrikan-American Culture

The Society of Afrikan-American Culture (SAAC) was organized in 1968 by Afrikan-Americans for Afrikan-Americans and is the oldest such organization on

the campus. SAAC informs Afrikan-American students and faculty/staff of local and campus-wide political issues. In conjunction with its political responsibilities, SAAC is also responsible for the maintenance of a sense of heritage at a predominantly white institution through cultural programming and celebration of special Afrikan-American events.

### Society of Afrikan-American Physical and Mathematical Scientists

The Society of Afrikan-American Physical and Mathematical Scientists (SAA-PAMS) consists of all Afrikan-American undergraduates and graduates enrolled or interested in the College of Physical and Mathematical Sciences. The Society gives Afrikan-American students the opportunity to voice their needs as students on this campus as well as sponsors weekly tutorials in Mathematics, Computer Science and Statistics.

### Student Mentor Association

The Student Mentor Association (SMA) was organized in the fall of 1991 as an student auxiliary group of the Peer Mentor Program. The purpose of the SMA is to provide direct support of the activities of the Peer Mentor Program through coordinated efforts with the Program staff and Peer Mentor Team Leaders. All Peer Mentors are automatically members of the SMA.

### United Student Fellowship

The United Student Fellowship began in the fall of 1975 under the leadership of Miss Annetta Austin. Then known as the "Black Fellowship", Miss Austin and others felt there was a need for Afrikan-American students on this campus to have a place to worship. Now with a pastor, the Reverend Shelton Murphy, other ministers, an executive board, and a congregation that embraces all students who will come, the United Student Fellowship has a continuing goal of being an outreach on this campus for Jesus Christ.

P.S. The Nubian Message apologizes for any organizations that were not included on this list. We only printed the organizations we had information on. Any organizations wishing to be included in the next issue, please contact the Nubian Message.



## Straight from Crooklyn, a Spike Lee Joint

By K. Faheemud-Deen  
Staff Writer

It was the baddest of times, it was the worst of times. It was the time of Walt Frazier and Mohammed Ali, it was the time of Richard Nixon and Andrew Young. It was stickball players on Saturday morning, it was crazy glue sniffers on Saturday night. It was the Jackson 5, the Partridge Family, Afro-Sheen, Don Cornelius, Peace, Love and Sooooooulll!

It was a time and a place called Crooklyn.

Critically acclaimed filmmaker Spike Lee, in his first film since *Malcolm X*, reveals a different side of his talents with *Crooklyn*, a deftly observed, touching and often hilarious view of life in a Brooklyn family during the 1970s.

Academy Award nominee Alfre Woodard (*Passion Fish*, *Cross Creek*) plays Carolyn Carmichael, the loving but careworn mother who struggles to make ends meet for her unemployed musician husband, Woody, (Delroy Lindo of *Malcolm X*) and their five children. Her 10-year-old daughter, Troy (played by delightful newcomer Zelda Harris), has her hands full keeping up with

her four terminally obnoxious brothers. As a crisis envelops the household, Troy and her family must rely on each other—and their sense of humor—to face both the wild joys and shared sorrows of everyday life in *Crooklyn*.

Spike and siblings Joie Susannah and Cinque Lee collaborated in writing the screenplay for *Crooklyn*, based on a story by Joie Susannah Lee.

*Crooklyn* is a must see for everyone, especially Afrikan-Americans who, like myself, grew up during the 1970s. This film brings back sweet memories of how neighborhoods were when people really cared and drive-bys were only the reality of nightmares.

*Crooklyn* will be showing in the Student Center Annex Cinema on Friday September 16th and Saturday 17th at 6:45pm, 9:00pm, & 11:15pm.

The price is right (\$1.50/2.00), the flick is tight, and here's a great opportunity to ask out that brother or sister you've had your eye on since the first day of classes, a chance to get to know him, a chance to get to know her, while getting to know about black life; this is *Crooklyn*...



Jeffrey H. Scales/Universal Pictures

The cast of *Crooklyn*, The Carmichael family, clockwise, from left: Zelda Harris (Troy), Alfre Woodard (Carolyn), TseMach Washington (Joeseeph), Delroy Lindo (Woody), Carlton Williams (Clinton), Chris Knowings (Nate), and Sharif Rashid (Wendell).

## DO YOU GET THE MESSAGE?

## That's Entertainment...?

By Glenn French II  
Staff Writer

Entertainment. A dictionary would most likely give you words to the effect of "something engaged in to afford oneself's pleasure." That seems interesting, but reflecting upon this definition, one might generalize that entertainment is one certain activity.

Or perhaps one group of activities engaged in to pass time. Now this makes sense, but people are continually engaged in activity, and time is perpetually passing, so in light of all this what is entertainment?

Well, since no one wants to sound like a dictionary, you wouldn't hear "I am engaged in displeasure" from anyone describing their activity at the moment. In fact, along these lines, some people would define entertainment as "something I do when I'm not doin' what I gotta" creating a division between how time is spent, while both can be entertaining.

After being engaged in hard work, the results

achieved can "afford oneself's pleasure," so in a sense, people work hard to seek the pleasure of what their work has produced. Therefore, we can say that "entertainment" is not the motive for the action, but a product of the activity.

Why so much time on the definition? Because it is important for people to engage themselves in productive activity in order to make a contribution to their environment. That's a vague statement, but students should realize that when conditions are conducive to growth, advantage should be taken to growth.

When there is a vehicle available to make an impact, make use of it. If you don't involve yourself in the affairs of this university (that involves your cash) don't be disturbed when Freddie Jackson comes for Pan-Afrikan Week. When we concern ourselves with our future, we will reap the benefits from our work (and be "entertained" by the results...).

SAAC

The Society of African American Culture  
will be holding a program...

"Understanding  
Our Heritage"

-a focus on the contributions of our  
people.

When- Monday, September 12  
at 7pm

Where- African-American Cultural  
Center, Multipurpose Room

Don't Miss the Boat!

READ

THE-NUBIAN-MESSAGE

IT'S-GOOD-FOR-YOU



Judicial Board Applications Now Available  
for Responsible, Conscientious, and Objective  
Students Interested in this Critical Branch of  
Student Government

# Get Involved in Your Student Government

Complete application packets are available  
in the Student Government Office, 307-A  
Student Center Annex. Call 515-2797 if you  
have any questions.

**Application Deadline: Sept. 13, 1994, 5:00**

## Fall 1994 Elective Senate Positions

Graduate School- 5 (at large)  
Lifelong Education- 4 (at large)  
Textiles- 2 (at large)  
Education & Psychology- 2 (at large)  
Forestry- 2 (at large)  
Design- 1 (at large)  
PAMS- 3 (at large)  
Engineering- 4 Freshmen  
CALS- 3 Freshmen  
CHASS- 2 Freshmen  
University Transition- 1 (at large)  
University Undesignated- 1 (at large)  
Vet. Medicine- 1 (at large)

Elections are Sept. 19-20



# Give Them Back Africa

By Danny Byers  
Staff Columnist

When we were brought to America as slaves we were robbed of our history, our land, our culture, but most important we were robbed of our names. In place of our great names we were called Negroes or blacks so that we wouldn't know who we were really are and what is really ours, and as long as you call yourself these names nothing is yours. Under these titles you can't lay claim to any name, or any language, but most importantly you can't lay claim to any name, or any language, but most importantly you can't lay claim to any land. OK, so you say sure, our homeland is Africa but we live in America, thus our rightful names are African-Americans. No!

We were taught and made to believe ("belie to Eve's (Adam) children") this for so long that it has become true to us. I say give them back Africa. We aren't Africans or Afrikans or however else you may spell it. We are Etherians or Ethiopians or just plain Nubians. Our continent commonly known as Africa today was once known to all as Nubia. Nubia stems from the Arabic word Nebi, meaning message-bearer or prophet. Nubia was the land where all the true prophets came from. So what happened to the name Nubia?

According to modern day teachings, the true meaning has

been lost, and, just as you were given new names, they give you a new meaning. In Ancient time, the Greeks are said to have called the continent Libya and the Romans, Africa; Perhaps stemming from the Latin word Aprica meaning sunny, or the Greek word Aphrike meaning without cold. The name Africa, however, was chiefly applied to the northern coast of the continent, which was, in effect, regarded as a southern extension of Europe. The Romans, who for a time ruled the North African coast, and are also said to have called the area south of their settlements Afriga, or the Land of the Afrigs—the name of a Berber community south of Carthage.

First of all, the world Africa comes from the Arabic word Faraqa, which originally means to divide or separate. If you look at the continent of Africa on a map, what do you see? You see a land that has been broken up into smaller, individual countries that are controlled by other world nations. When the Greeks came into Nubia to conquer it they asked themselves the question, "Where does the power of these people lie?"

Our greatest power then and even today lies within our families. The Europeans saw this and thus they split up our families, taking away our power. No longer would we be recognized as the great Zulus of the land. In place of our power Nubian kings, queens and pharaohs, we got the Portuguese, the British, and the French to lead us. These rulers called us

Africans, a mockery. No longer would we have pride in being the supreme Etherians of the planet, but a divided people, an African people.

Today I can walk down any primarily Nubian neighborhood in America and find a plethora of "African-Americans." I am sure that I would find a number of Bloods and Crips practicing the usual genocide which is all too often smeared across our news media. And most likely I would find a Christian and a member of a Muslim association, be it Sunni, the Nation, or 5%, in a lengthy debate over whose God can beat up whose God. These are your African-Americans, the individuals that keep our people confused. The "African-Americans" are the ones who know more about the usage of semi-automatic weapons than any public library. The African-Americans are our Nubian teachers and professors that can lecture for days upon their Abraham Lincolns and their Ben Franklins, but can't give 1 class period of information on our Marcus Garveys and our Honorable Elijah Muhammads. The African-American is you, if you proudly accept the title without proper knowledge of what an African-American is. Thus I say give them back Africa. We don't need to be called by their names anymore. The truth has come and all false things must go. It's time to wake up people.

POLITICAL UNIT	POLITICAL STATUS	POLITICAL UNIT	POLITICAL STATUS	POLITICAL UNIT	POLITICAL STATUS
Algeria	Republic	Congo, Republic of (former Middle Congo)	Republic within French Community	Portuguese Guinea	Overseas territory of Portugal
Angola	Overseas territory of Portugal	Dahomey, Republic of	Republic	Reunion	Overseas department of France
Botswana	Republic within Commonwealth of Nations	Equatorial Guinea, Republic of	Republic	Rhodesia	Self-governing British territory unilaterally declared independent
Burundi, Republic of	Republic	Ethiopia	Constitutional monarchy	Rwanda, Republic of	Republic
Cameroon, Federal Republic of	Republic	Gabon Republic	Republic within French Community	Saint Helena	British crown colony
Canary Islands	Two provinces of Spain	Gambia	Independent self-governing member of Commonwealth of Nations	Sao Tome and Principe	Overseas territory of Portugal
Cape Verde Islands	Overseas territory of Portugal	Ghana	Republic within Commonwealth of Nations	Senegal, Republic of	Republic within French Community
Central African Republic	Republic within French Community	Guinea	Republic	Seychelles	British crown colony
Ceuta	Overseas territory of Spain	Ivory Coast, Republic of	Republic	Sierra Leone	Independent self-governing member of Commonwealth of Nations
Chad, Republic of	Republic within French Community	Kenya	Republic within Commonwealth of Nations	Somali Republic	Republic
Comoro Islands	Overseas Territory of France	Lesotho	Independent self-governing member of Commonwealth of Nations	South Africa, Republic of	Republic
Congo, Democratic Republic of the (former Belgian Congo)	Republic	Liberia	Republic	South-West Africa	Administered by Republic of South Africa under defunct League of Nations mandate
		Libya, United Kingdom of	Constitutional monarchy	Spanish Sahara	Overseas territory of Spain
		Madeira	Constitutes Funchal District of Portugal	Sudan	Republic
		Malagasy Republic	Republic within French Community	Swaziland	Constitutional monarchy
		Malawi	Republic within Commonwealth of Nations	Tanzania	Republic within Commonwealth of Nations
		Mali, Republic of	Republic	Territory of the Afars and Issas (former French Somaliland)	Overseas territory of France
		Mauritania, Islamic Republic of	Republic	Togo	Republic
		Mauritius	Independent self-governing member of Commonwealth of Nations	Tunisia	Republic
		Melilla	Overseas territory of Spain	Uganda	Independent self-governing member of Commonwealth of Nations
		Morocco	Constitutional monarchy	United Arab Republic	Republic
		Mozambique	Overseas territory of Portugal	Upper Volta, Republic of	Republic
		Niger, Republic of	Republic	Zambia	Republic within Commonwealth of Nations
		Nigeria	Republic within Commonwealth of Nations		

## 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.



# Black Family Foundations

**By Khaleel Faheedmud-Deen**  
Staff Writer

Salaamu-Alaikum. Welcome with the greetings of Peace. To some of you this welcome represents a return home and others, a welcome to your new family.

As any family, we have experienced some gains and some losses. Most notably some of our losses have been physically permanent. We lost our former Editor-in-Chief Tony Kent Williamson to the will of Allah and our tribal chief Dr. Augustus Witherspoon to Allah's mercy.

Spiritually, we have lost one of our campus mothers in Dr. Rhonda Covington, who recently embarked upon the next level of her career with state government.

As it should be our gains are of experience, strength, and hope from enduring trials and tribulations.

Our gains are also of the "pangs of growth."

We have been tested, we have endured, we are here, we are THE NUBIANS

As I ride my bike from class to class, I marvel at the diversity and obvious intellect of all my Nubian siblings.

Beautiful young black people interacting, sharing, getting to know ourselves through learning about one another.

This interaction is where the strength of the black family is formed.

Black men and Black women learning how to live together as one. Relationships will bloom out of the cultural-incubation period that will flower our black community with young, strong, black families.

We may or may not realize it now, but these

are the most critical stages of building our own black families.

There are, however, techniques we must learn to ensure us in constructing a solid foundation.

According to Alvis O. Davis, author of "How to Get and Keep a Black Man in a Relationship: The Cold Reality," shares that Black men and Black women have been conditioned from birth. Every since the first blue and pink blankets.

To be successful in a relationship we have to become aware and recognize what our conditioning has been.

Basically, the author feels, and I agree, that as a result of this conditioning, brothers have developed a pedestal image and sisters have developed a lady image.

To understand how this works, you must stop here and *open your mind*.

The pedestal image is the view that a brother has for the sister he intends to spend the rest of his life with.

The lady image is the way every woman carries herself.

Every brother has an idea or at least a feeling of what he is looking for in a sister. When he finds it, he is comfortable with providing his queen with the things she needs.

According to Davis, what has happened here is the sister's lady image has matched or surpassed the brother's pedestal image of his perfect mate. Often, a brother can not even articulate what his pedestal image is. For the brother it is a feeling.

And when he feels it, he responds with pedestal actions. Pedestal actions are the things a brother does to show a sister he appreciates her and her femininity.

The sisters' job is to choose her man, find out what his pedestal image is and match or exceed it.

Now, I know what you sisters are saying, "Why do we have to do all the work?"

The cold reality is that sisters are smarter than brothers. They are much better in the "art of the negotiations" and the "marketplace".

It's kind of like putting on make-up. Now you sisters know you can't change your face, but you put on make-up to enhance anything you feel is a flaw or shortcoming. This will allow you to appear or as you wish to in order to gain what you want.

This is no different from appearing to change your lady image to match a brother's pedestal image. You fine tune your lady image to match the brother's pedestal image and you still get what you want.

The brother who has his heart locked-up with your lady image will do anything for you.

As it should be you are the sister of his dreams and he is the brother that treats you as you have always deserved to be treated.

You both gain respect for each other. Respect is one of the basic seeds of healthy love relationships (i.e. respect, trust, honesty).

Herein lies the basic formula for the healthy black family.

You can purchase "How to Get and Keep a Black Man in a Relationship: The Cold Reality," at Blacknificent Books at 2011 Poole Rd. in Raleigh, NC, or call them at (919) 250-9110.

As-Salaamu-Alaikum.

## Paying Bills

cheap cologne fills the house  
when the screen door unlatches, and heavy footsteps shuffle into rooms  
my Daddy don't go into any more.  
in the darkness i strain to hear grown folks Whispers, but, sweet, soulful, melodies drown out everything but their occasional Laughter  
ice cubes tingle in glasses while worn shoes and floor boards creek secrets to each other  
Oh, i long to peak ,but i am afraid my heartbeat will tell on me again.  
outside, the wind heckles because it knows what i can not see  
a slamming car door wakes me in the dawn  
my quilt embraces tighter and keeps me from minding my business  
so i settle for the steady sound of running water

by  
Nicole White

## The Procter & Gamble Company

**full-time and summer positions**  
**(please bring resumes)**

**P&G will be on the NCSU campus, September 21-22**

**Majors: EE, CHE, ME, IE, PPT, CSC, CPE**

**Manufacturing Management, Engineering,  
Management Information Systems, and Product Development**

### Pre-Recruiting Locations

- EE Lounge (EE)
- ChemE Lounge (CHE)
- ME Lounge (ME)
- IE Lounge, Park Shops (IE)
- Biltmore Hall (PPT/CHE)
- CSC Lounge-216 Withers Hall (CSC,CPE)
- Student Center, 1st Floor Lounge (NSBE- all majors above)

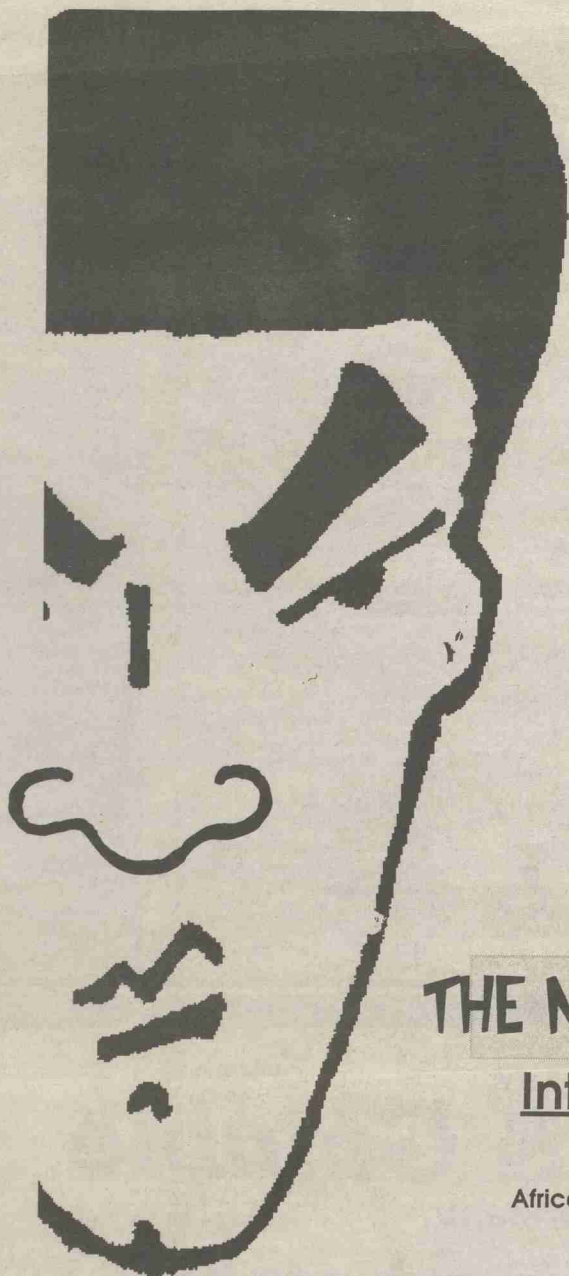
### Times

**Wednesday, 9/21 10am-5pm**  
**Thursday, 9/22 10am-5pm**

An Equal Opportunity Employer  
If you need special assistance in attending any of the sessions, please contact Dennis Hatchett at (910) 621-9222

P&G will only be recruiting in the Fall for the 1994-1995 academic year.





# 2

## WHO

said that power is in numbers? One voice can open many ears, if there is knowledge and truth behind what is said. Support The Nubian Message. Yo fought for a voice, so use it.

### THE NUBIAN MESSAGE

#### Interest Meeting

Thursday, Sept. 20, 1994

7:00pm

African-American Cultural Center  
Rm. 375

As a public service announcement for the benefit of our readers, here is a listing of where The Nubian Message can be found on the 2nd and 4th Thursdays of each month. Because we have had a multitude of people stating that they would like to read the Nubian but couldn't find a copy, we are attempting to increase and redirect our circulation to better serve our readers. Please bear with us until we finish this process completely and correctly. Until then, look for The Nubian Message at the following places (and tell your friends):

#### Current Circulation Locations

African-American Cultural Center  
Dan Allen Drive  
Free Expression Tunnel  
Harrelson Hall  
Poe Hall  
Reynolds Coliseum  
Student Center Annex Cinema  
Student Development  
The Quad

#### Upcoming Circulation Locations

Avent Ferry Complex  
Caldwell Hall  
Daniels Hall  
D.H. Hill Library  
Dining Hall  
North Hall  
University Student Center  
Wood Hall

