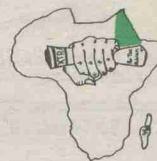


THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Volume 3, Edition 4

Established in 1992

October 20, 1994

Naim Akbar: Mental Recovery

Inside Today

News

Naim Akbar visits the Triangle once again
cover story

Reviews

Visions for a Wealthy Afrikan-American Nation
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Staff

The Staff of the Nubian Message highlighted
...page 4 and 5

Opinions

Mr. Byers gives us another rendition: Let My People Go
...page 10

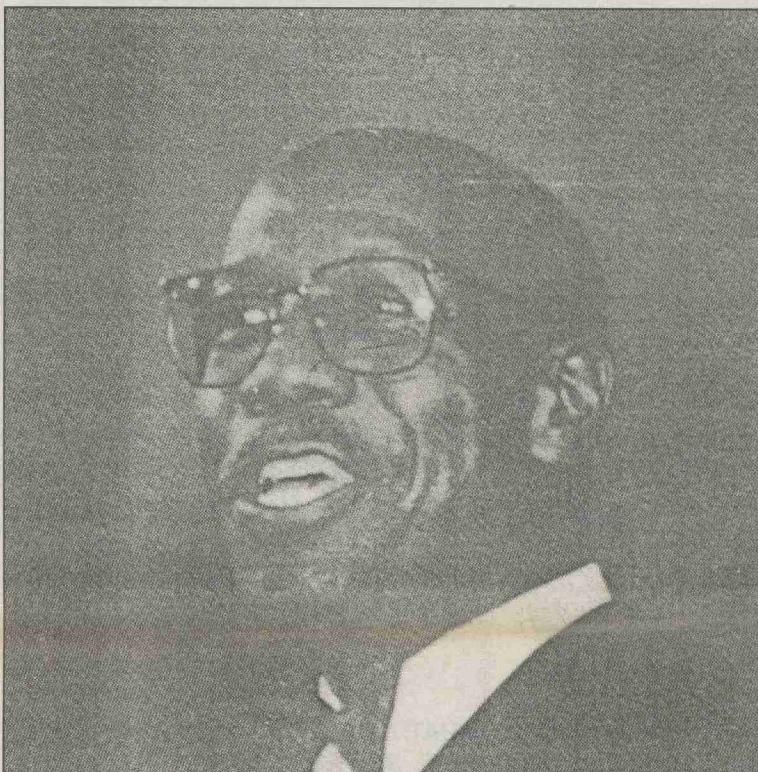
Reflections

Our reflections editor reflects on James Baldwin, the great author.
...page 11

Coming Events

WANTED:

Project Space requires your attendance on Saturday, October 21 at the Heritage Day Festival.



NAIM AKBAR SPEAKS TO THE TRIANGLE

New Concerns

by **Shawna Daniels**
news editor

They wanted to know how NCSU students felt about the MDS 101 classes, so the Society of Afrikan American Culture and the Student Mentor Association sponsored a forum on the issue. With a roundtable concept, students and administrators joined to speak about the MDS classes, their use, and the effectiveness of the classes.

Upperclassmen explained how

the classes helped them more after they too the class than when they were in the class. "The skills we learn in MDS are skills that can be applied to not only our academic careers, but also our professional careers when we graduate.", stated Emma Hayes, a junior in Accounting. Ajuba Joy also stated that "the function of the MDS classes is to help you grasp the skills you need, skills you can use at any endeavor at any time." The classes help first year students in time man-

agement, alternative study skills, networking, and coping strategies.

As the upperclassmen advised the freshmen to pay attention to the messages and information given to them in the class, the freshmen explained that the class isn't what they thought. "The general idea for most freshmen was that MDS would be a class that would help us vent our frustrations, but it turned out to be more of a lecture and notes

see Class, page 2

When Dr. Na'im Akbar took the lectern Thursday night he simply didn't come to talk about Afrikan-Americans; he came to preach about Afrikan-Americans. The campus of North Carolina Central University hosted one of the premier scholars in Afrikan American psychology Oct. 16, in Dukeland Auditorium.

The topic of Akbar's speech was black mental recovery. Akbar claimed that Afrikan-Americans don't have a real understanding of their situation. The message he brought was that the very existence of Afrikan-Americans in this country is one of extraordinary circumstances. The Afrikan-Americans' entrance into this country sets them apart from any ethnic group that has come to America. Akbar said that the Afrikan-Americans weren't supposed to be true Americans and that's why they suffer from mental danger. He went on to say that the people who brought Africans here expected them to be "passive and content slaves for their duration on this planet."

Therefore, Akbar explained, when you hear, read, or see some Afrikan-Americans killing each other, doing drugs or stealing, do not consider them the exception. On the contrary, these brother and sisters are the norm. The Afrikan-Americans' mentality has been conditioned to turn out this way. According to Akbar, Afrikan-Americans harm themselves in four ways: 1. self-alienation 2. self destruction 3. self hatred and 4. self helplessness.

Self alienation is the process of removing yourself from anything resembling Afrikan or Afrikan-Americans culture. Akbar used entertainer Michael Jackson as prime example. Ironically, Akbar said that if many of us were in Jackson's position we'd probably do the same. He remarked that white people may tan but never do they try to blacken their bodies.

see Self-Hatred, page 2

CAMPUS BRIEFS

Project Rwanda

Friday, October 21 from 11 a.m. till 2:00 p.m. the Student Mentor Association along with the Red Cross will sponsor Project Rwanda. This project involves sending aid to Rwanda through the Red Cross. All students and faculty are encouraged to donate as much money as they possibly can. Later that night, a party will occur in the AACC at 9:00. Please attend.

Delta Sigma Theta

Come learn about various financial aid opportunities available for Afrikan-Americans on Thursday, October 27, at 7:30 pm in the Green Room of the Student Center

Freshman Talent Show

On Monday, October 24, at 8:00 pm in Stewart Theater, Black Students Board and New Horizons will sponsor its annual Freshman Talent Show. Tickets are available at Ticket Central which is located on the second floor of the Student Center. Tickets are \$2.00 for students and \$3.00 for the public

Correction

In the October 6th issue, the Nubian Message inadvertently gave Dr. Victor Okafor the title of visiting professor and a place to contact him.

Self-Hatred, con't

Self-hatred was the second point. Afrikan-Americans don't like who they are. Akbar began to attack some rappers for the negative messages in their music. He criticized not only rappers for degrading women, but also the women who enjoy listening to that music.

A third inhibitor of black mentality is self destruction. In this category falls domestic violence and the fact that Afrikan-Americans don't take control of their educational systems. Afrikan-Americans should get away from the tabloid mentality they poses and stop attacking anyone who is trying to stand up for the Afrikan-Americans community even if they do not fully agree with their opinions.

Finally, self-helplessness is the final way Afrikan-Americans endanger their mentality. Self helplessness is not depending and supporting their own resources. Akbar criticized Johnson Publishing (Ebony Magazine) for what he sees as

lack of support to Afrikan-Americans colleges and other institutions.

Akbar did not wish to spend all of his time on the problems. What he really wanted to do was talk about the recovery, however, do to the length of the first part and the fact that NCCU began towing cars, he rushed through the recovery. Although his words were brief, the message made a lasting impression of those who attended.

The foundation of black mental recovery is Knowledge. Afrikan-Americans must begin to seek the truth because when you posses the truth, fallacies can no longer hurt you.

Next comes Love of Self. Afrikan-Americans can not love anyone else until they first love themselves. Akbar noted that Afrikan-Americans need to stop apologizing for themselves and gain an understanding and desire for all that makes them Afrikan-Americans.

Building is the third factor in black mental

recovery. Afrikan-Americans need to stop planning to borrow and use. Instead of making a career with IBM, they should design their own computer network. Afrikan-Americans have made strides in all fields. Akbar said Afrikan-Americans should take these accomplishments and use them towards the uplift of the Afrikan-Americans community.

Finally, Afrikan-Americans must understand and want Independence. They must be economically independent and realize they don't need to be like everyone else because they are indeed unique.

The program ended with a thunderous round of applause. But before Akbar left he made one more thing clear: Afrikan-Americans must recognize the problems first and then bring sanity to them because they represent the only hope for mankind.

**Emancipate
your
mind from
mental
slavery.**

--Bob Marley

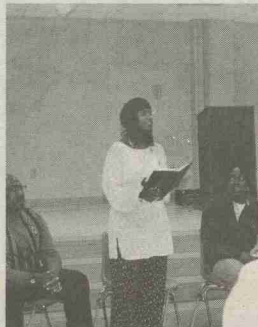
Class, con't

class," explained Freshman Florence Wilson.

"It is true that the first section of the class is more of a lesson to learn, but the second section allows more discussion and venting your frustrations," stated sophomore, Shawna Daniels.

One of the most important ideas expressed was that those taking the class should take full advantage of it now and to "use all you can" as Joy put it, because it can only help you.

Also discussed was the Afrikan-American Symposium and its effects on the students' attitudes about going to NCSU. "When I'm not doing well in my classes or having a hard time, I think about what I learned in Symposium, and I figure if my ancestors could do what I'm doing back



Nakia Jones/Staff

Members of SAAC converse.

then with all they faced, I can do it now," explained Bonnie Rhynes.

Reggae Band

Vendors

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AFRIKAN-AMERICAN
HERITAGE DAY
AND
SUPPORT THE NUBIAN MESSAGE
SPACE PROGRAM
SCHOLARSHIP FUNDRAISER**

WHAT: FISH FRY

TIME: 9:00 AM-5:00 PM

WHEN: SATURDAY, OCTOBER 22, 1994

WHERE: HARRIS FIELD/STUDENT CENTER ANNEX

"HELP THE NUBIAN MESSAGE

GIVE BACK TO OUR AFRIKAN-AMERICAN COMMUNITY"

Food

Fun

THE NUBIAN MESSAGE

The Afrikan-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 Afrikan-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

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Managing Editor:

Carolyn Holloway

Jay Cornish

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Rm. 372 Afrikan-American Cultural Center
Box 7318, NCSU Mail Center,
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Wealthy Afrikan-American Nations

by **Nakia Jones**
staff writer

Did you know that if the Afrikan American community was a nation, it would be the ninth wealthiest nation in the world? But why is it not? As Brother Thabiti explained on Tuesday, October 11 at the Alpha Phi Alpha sponsored "African American Economic Empowerment Forum", the hindrance is the community's lack of the understanding of money.

Brother Thabiti is a 1992 graduate of North Carolina State University who earned a Bachelor's degree in Psychology. He has owned and operated an Afrikan American book store for the past two years, and has become a self supported speaking circuit.

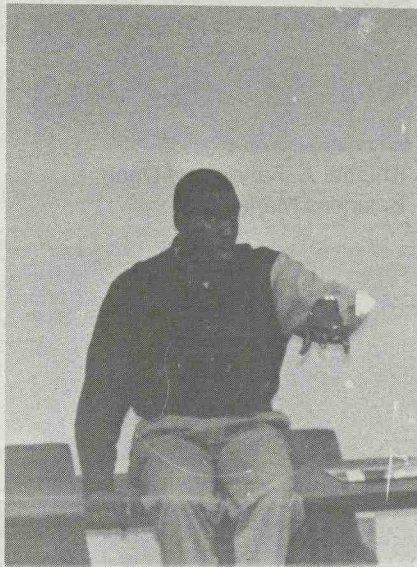
He strongly believes the reason that Afrikan Americans are not as economically empowered is because of their fear of spending money. Individuals should learn to invest aggressively. Most people consider putting their money in the bank a wise investment. What they fail to realize is that the banks only give them an average of 3 dollars back for every one hundred dollars deposited in the bank. On the other hand, investing in a mutual fund (which is what the banks do with your money) can return up to 84% of your invested dollars.

Brother Thabiti explained how to use the "Rule of 72". Using this method, you divide 72 by the current interest rates. The resulting number shows how long it would take to double your invested money. "At 3% interest you could never retire," he said.

People, regardless of race, "outgrow" their money. Children, bills, loan payments, and medical expenses, provide extra obstacles for budgeting money. Brother Thabiti stated, "The earlier you begin, the easier it is to make money. The later you start, the harder you money has to work for you." In order for the Afrikan American community to move towards economic empowerment there must be an effort to begin to understand money. Setting goals is a must and risks must be

taken. Individuals simply need to go beyond their fear and be more aggressive with their money.

The changing environment of business was the second focus of Brother Thabiti's lecture. In the past, a graduate with a degree in Business could get a job with a company such as IBM and be set for life. However, that is no longer the case. Business majors are basically being trained for middle manage-



Hallema Mitchell/Staff

Brother Thabiti speaks to the audience.

ment positions that are no longer as available due to corporate downsizing.

Approximately 50% of the work force is being automated. The remaining 50% are individuals who have to be more enterprising within the business. "They must be people who can recognize and fulfill opportunities, and move forward with fast and sustainable growth" said Brother Thabiti. They need to push to have a powerful enterprise within the corporation. They must justify their positions and their salaries.

With this decline in the job market, Brother Thabiti suggests that individuals explore the possibilities of starting their own businesses. He said that Afrikan Americans should open businesses with the idea of becoming the biggest and strongest business, and not just being satisfied with the mere fact of having opened an Afrikan American business.

Most people consider Afrikan American owned businesses to be unprofessional. This idea needs to change. Afrikan Americans should be competitive with the best businesses overall, not just the best Afrikan American businesses. Owning a small business does not justify small thinking. The definition of a small business is a business that makes up to \$5 million, which is no small change.

Afrikan American business should be approached as a way to reach out- consumers should reach out to the owners, and owners should reach out to the community. A strong economically sound Afrikan American community can be built around strong economically sound businesses. Most small businesses do not succeed because of the lack of mediums for them. There needs to be a starting point for new businesses that leads to eventual growth and expansion.

Many of the Afrikan American doctors, lawyers, and other professionals that can be part of the back bone to such communities leave because of the lack of upscale housing. By establishing such housing, along with a business center, and an amusement center (movie theaters, bowling alley, etc.), Afrikan Americans can be well on the way towards becoming the ninth wealthiest nation in the world, and beyond.

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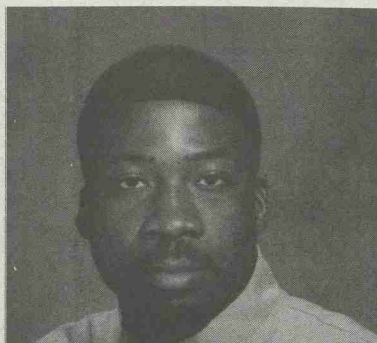
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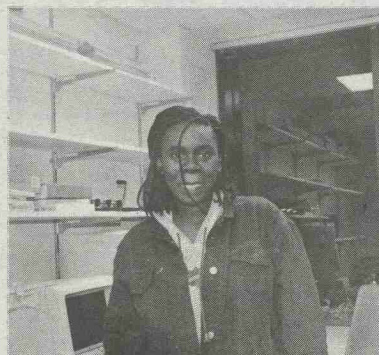
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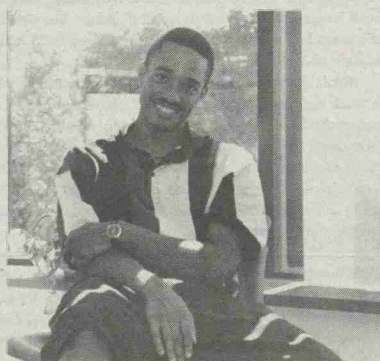
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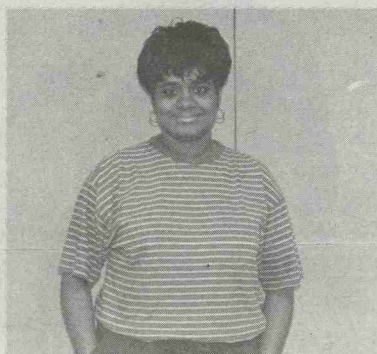
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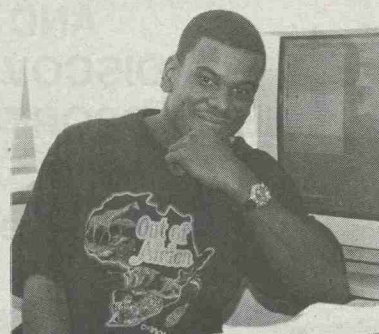
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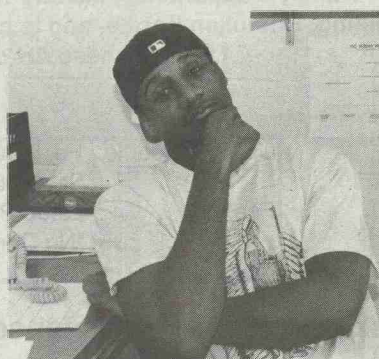
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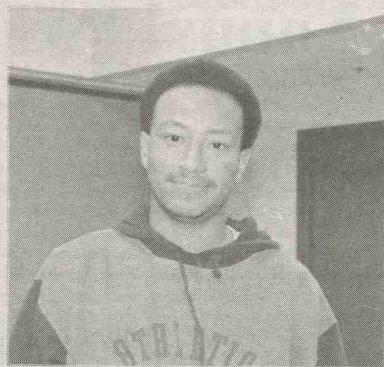
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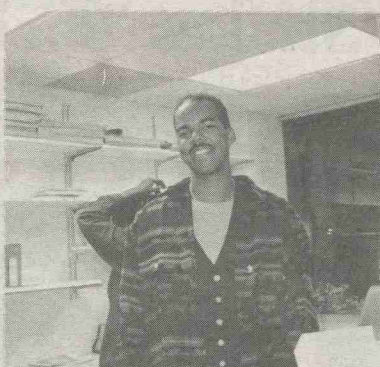
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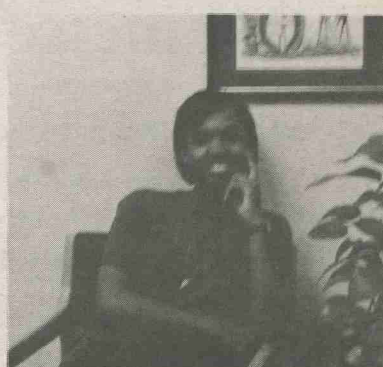
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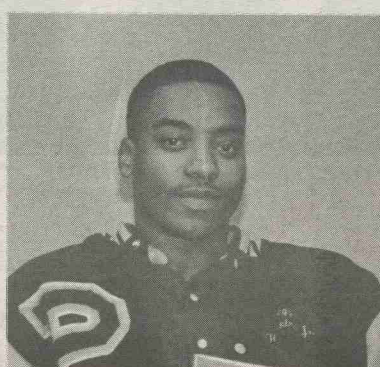
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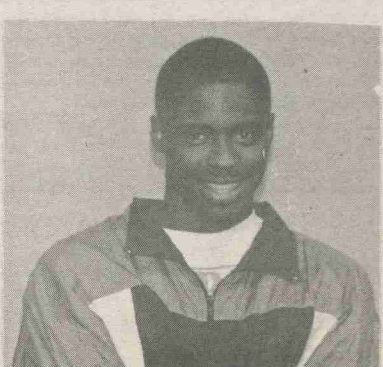
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Staff Writer and Photographer



Hallema Mitchell
Staff Writer and Photographer



Reginald Hawkins
Sports Writer



Joseph Selby
Sports Writer



Dutch
Sports Writer



Tawana N. Myles
Health Writer



Koren Atwater
Staff Photographer

Not Pictured: Danny Wilson--Graphics Editor, Angela Gupta--Graphics Artist, Tangela Gray--Staff Photographer, Nasheca Thompson--Circulation, Copyediting.

These pages, pages 4 and 5, are pictures of the staff of The Nubian Message. Constantly, we are asked who this person is that writes a certain article, so the staff decided to personally introduce themselves through a picture.

Black Finesse: Strikes Their Annual Pose

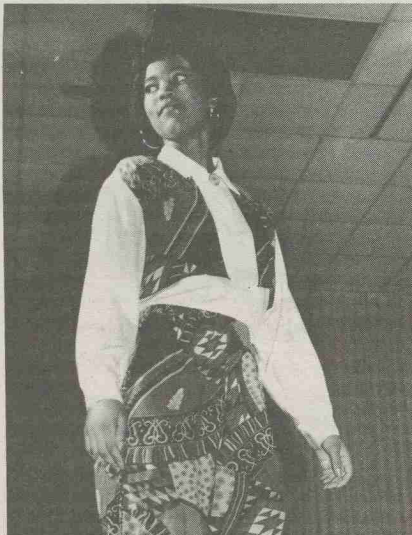
by Hallema Mitchell
staff writer

Strike the Pose...that's exactly what the models of Black Finesse did as they strutted across the stage during their first annual fashion show. The modeling group held its debut on Friday, October 7. Although the program started an hour later than scheduled, it was well worth the wait. The audience "oohed" and "aahed" as the models enticed and mesmerized them.

During one of the segments entitled "A style of their own", a model strutted her stuff in a catsuit much to the delight of the "male" audience. An audience member yelled, "Girl you'll make a burlap sack look good!" Needless to say this model was one of the many highlights of the evening. The women in the audience simply gave her "props" and later helped mop up the drool after the show.

Another highlight of the evening was model and president Stacie Lettsome. She captured the audience with her feminine catlike walk. During the final segment the crowd erupted with excitement as Stacie ended with a robotic-like poise.

The program's finale was an evening wear segment. The seductive lighting and silver and black decorations helped add to the romantic atmosphere. The men and women modeled outfits that made them appear as if they had stepped out of Essence magazine.

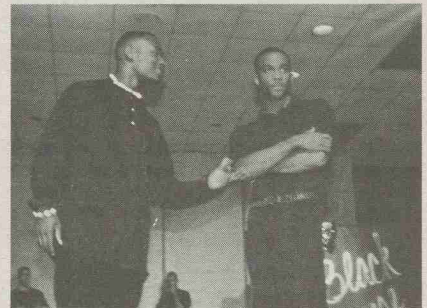


Nerissa Adams/Staff

A Black Finesse Model poses on stage.

Black Finesse is a newly formed organization at North Carolina State University. The objective of Black Finesse is to enable its members to increase their self esteem, confidence, personality, and poise. In reaching towards these goals, Black Finesse models engage in techniques that enhance proper posture, eye contact, poise, and embellishing their overall appearance.

This first annual fashion show was a great success. It promises to become an event that will not only improve our sense of style, but also our sense of self.



Nerissa Adams/Staff

Christopher Culpepper and Kenneth McLaughlin represent the Afrikan-American male models.

On October 22, the Afrikan-American Heritage Society will be holding its annual event-**Heritage Day Festival**. As a representative of one of the organizations of this campus, the Nubian Message requests that all Afrikan-Americans be in attendance. Also, at this time we will be holding a fundraiser entitled **Project Space** to raise money for the kids of the **Space Program**. Please be there in support.

The Colors of Freedom

The **COLORS** of freedom
flow in America, too.

Red, the blood shed shamefully
in every rural field and back road beneath the sturdy trees,
and in the restless rivers—what a story they have to tell;
throughout the urban streets, **RED** flows. By a cop's smoking
gun or dark, cold nightstick thrust upon my brothers unjustly to
"keep the peace". But there is no peace. **RED** flows from the
wounds of institutional racism that allows a neighbor to plead
"self defense" as my brother's body lay unhonored in the street.
Who shall defend him as we place him in the ground?

GREEN, not our land though our **BLACK** hand burst to bleed
to produce its first fruits. The land on which we witnessed the
selling of our peers, no—you would not bring the elders from **HOME**—
would you? We grew up from the land, a new creation of God, an
Afrikan-American with no counterpart, anywhere. Nourished by the sun
our brown skins lightened by the grips and pulls of your inhumanity and
lust; and darkened by the years of deprivation and hopelessness. Watered
every now and then by the sweet waters of freedom and resistance, then drowned by
the legality of your indiscretion
along with the secrets you were too afraid to reveal.

GOLD as the coast where my people once made their trading centers and
claimed the very richest of boundaries... and gold, in my brother's quest for status
he wraps himself ironically, in many chains—of gold.

Golden, too, and bright as the Sun
shall be my future.

Kim Devonne Williams

As You Were For Me

You were there as I came into existence,
to nurse me
to nurture me
and to take care of me
When I was not capable of taking care of myself.

You were there as I fought my way out of ignorance,
to educate me in the ways of life
to show me that knowledge is a powerful weapon
and to reveal the secrets of the universe
When I knew nothing of even this world itself.

You were there as despair began to sink in,
to wipe the tears away
to ease all of my pains
and to clean the wounds
When there was no one else to whom I could turn.

You were there as I began to descend,
to lift me
to support me
and to help me carry on
When I began to doubt myself or as I grew concerned.

You were there when it was compassion that I began to miss,
to love me
to embrace me when all others would not
and to understand me
When I could not understand myself.

You were there to provide all of this,
whether as Mother, Grandmother,
Aunt, Teacher,
Lover or Friend;
You provided all of your Knowledge and Wealth.

You were always there for me,
My Dark Princess,
as I shall be for thee.

Derigus R. Underwood
"Rico"

Conversation With God

I pray each night at the end of my day,
"Lord why did you send me troubles today?"

"I've read the Bible, I've been pretty good,
So the reason for my heartache just can't be understood."

"Why are you punishing me?"

"What have I done?"

"Tell me when will the clouds clear?"

"When will I see the sun?"

"My son, fear not, for I know what which I do:

"Trust that I have specific plans for you.

"When sadness glooms, and troubles arise

"It doesn't mean upon you that I despise.

"It's just to show that sometimes rain must fall,

"But when the rains depart, my Son, you'll walk tall."

"For the rains would have come to teach, not to
punish, and show you the way,

"A way that shall be completely revealed to you
as you meditate, read, and pray.

"Don't try to second-guess me, or circumvent
my plan

"For I am the Lord, your Father, and you are
my son, man."

"So relax, don't resist, just live, work, and pray
"And I will give you the strength and endurance
to get through each and every day."

Olanda Carr, Jr.

Twass Your Voice

That Gave Us Birth.

Twass Your Voice

That Raised Us.

But Suddenly . . .

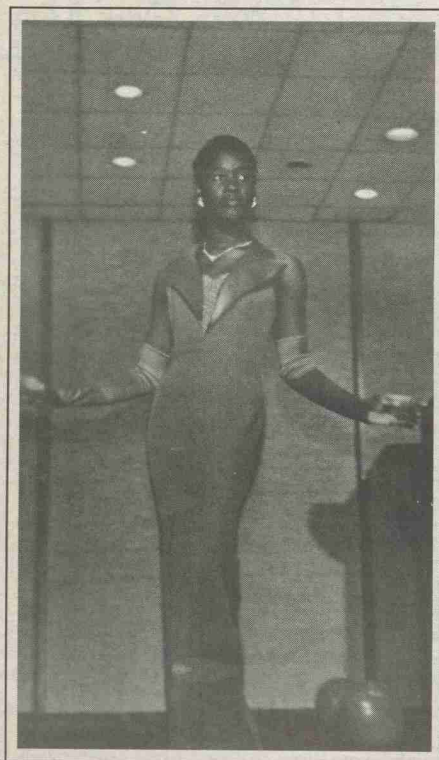
You Stopped Talking

**Return So That All May
Absorbe Your Knowledge.**

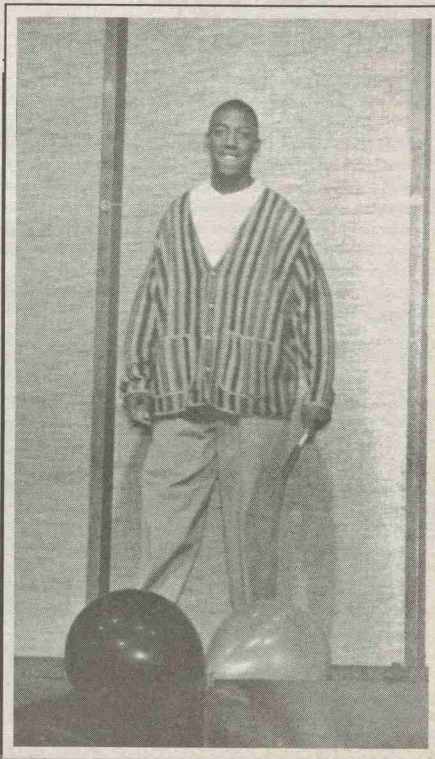
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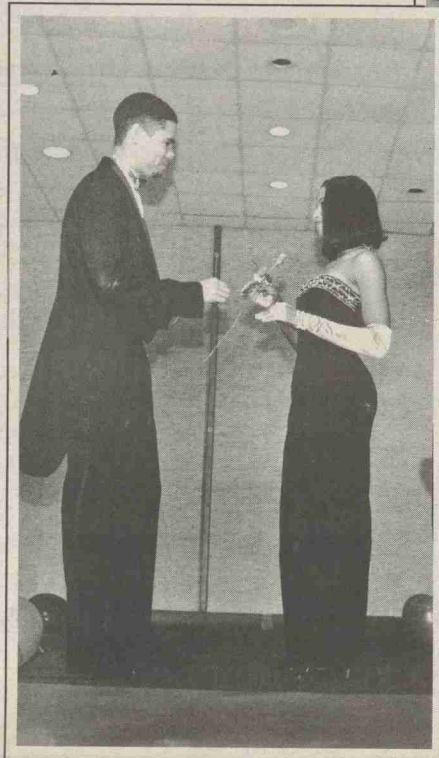
**If You Don't Get the Message, Then
You Don't Get the Point.**



As seen here, The Nubian Message will continue to highlight the Afrikan-American life of North Carolina State.



The Members of Black Finesse Modeling Group showcase their modeling talents.



ATTENTION AFRICAN- AMERICAN CHASS STUDENTS

Several **Southern National Fellowships for African- American Students** will be awarded this year to African- American students graduating from the College of Humanities and Social Sciences. The \$1,000.00 fellowship will be given to students who are pursuing post- baccalaureate studies in graduate or professional schools. Eligible students must have a cumulative grade point average of 3.0, must be graduating this year from the College of Humanities and Social Sciences, and must begin their post- baccalaureate studies during the upcoming 1995-1996 academic year.

If you are interested in applying for the Southern National Fellowship for African- American Students, you should submit a letter of intent (which includes a statement of career goals), an official college transcript and two letters of recommendation to:

Professor Traciell Reid
Department of Political Science and Public
Administration
Box 8102, North Carolina State University
Raleigh, North Carolina 27695 - 8102.

A complete application must reach Professor Reid by Wednesday, March 1, 1995.

If you have any questions about the Southern National Fellowship for African- American Students please contact Professor Reid by telephone at 515-5109 or please stop by her office at 202 Caldwell Hall (11:15 a.m. to 1:00 p.m. on Tuesdays and Thursdays, or by appointment).



Let My People Go

By Danny Byers
senior staff writer

In the Book of Genesis in the fifteenth chapter, it speaks about a 400 year bondage that the descendants of the Prophet Abraham and the Ishmaelites were destined to be in. There are two bondages mentioned in the Holy Scriptures: the old incident [Exodus 3:10] and the new incident [2 Kings 25]. In the old incident the Prophet Moses was sent to the land of Egypt, by the Creator to deliver the Children of Israel from the bondage of the Egyptians and lead them into the promised land.

"COME NOW THEREFORE, AND I WILL SEND YOU TO PHARAOH. THAT THOU MAY BRING FORTH MY PEOPLE THE CHILDREN OF ISRAEL OUT OF EGYPT." [EXODUS 3:10]



pictures taken from the Holy Tabernacle Ministries

In the new bondage, the land of Babylon was to be the final captivity of the Israelites under the rule of King Nebuchadnezzar. These two bondages can be compared to the plight of the Nubian people today who have been in bondage for over 300 some odd years now. The year 2000 will end our 400 year bondage [Genesis 15:13]. The bondage here in America is only 300 years old.

"AND HE SAID UNTO ABRAM, KNOW FOR CERTAIN THAT YOUR SEED SHALL BE SOJOURNERS IN A LAND THAT IS NOT THEIRS, AND SHALL SERVE THEM; AND THEY SHALL AFFLICT THEM"

FOUR HUNDRED YEARS; AND ALSO THAT NATION, WHOM THEY SHALL SERVE, WILL I JUDGE; AND AFTERWARD SHALL THEY COME OUT WITH GREAT SUBSTANCE. BUT YOU SHALL GO TO YOUR FATHERS IN PEACE; YOU SHALL BE BURIED IN A GOOD OLD AGE. AND IN THE FOURTH GENERATION THEY SHALL COME HERE. AGAIN: FOR THE INIQUITY OF THE AMORITE IS NOT YET FULL."

[GENESIS 15:13-15]



picture taken from the Holy Tabernacle Ministries

When will we make our exodus and is this the first or second bondage that we are in? The answer is quite simple. This is our second bondage because we were already in captivity and enslaved by European rule throughout Africa (long before the 1600 slave trade). We were imprisoned by foreign rule in different countries like Ethiopia and Sudan, while being enslaved to colonialism and French invasion. That is why we have Swahili and French speaking countries on the continent of Nubia.

We were "brain washed" with white supremacy and put into our second bondage. In our first bondage, the Canaanites did the same thing to us that was done in Babylon to our ancestors. They took away our language, our Holy Scripture, as well as our culture and traditions. We then migrated to the mountains and became the Exiled Ones. Some of us made a journey out of Egypt like Jacob's family, who went back to the land of Canaan during the old incident in Egypt [Exodus 3:10].

As our Israelite ancestors did when they were trapped in Egypt, we, being totally void of our culture, have started to live and emulate the Europeans while under bondage. Now is the time for us to make our "exodus" again. It's time to let our

people go. No more chains of slavery, be it mental or physical. The only way that our people will break the bondage is through knowledge. Right knowledge of our heritage must be instilled in our youth today so that tomorrow our children will no longer



picture taken from the Holy Tabernacle Ministries

sit back and let the leaders lead. They will become the leaders. We have too many token brothers and sisters in power that still insist that everything is great for our people here in America. They say things like "It's not so bad here..." and "There are so many opportunities..." They are the ones that aren't helping to correct our society's status quo. It is these people that we have to be aware of, for they are our worst enemy—the ones we would never expect.

America, the new Babylonia Empire spoken about in the Book of Revelations is on the verge of its destruction because it is not letting our people go. The prophecy of the 400 year bondage of Abraham's descendants is almost in its completion. Right knowledge is the key to our people's freedom

*For more information on this topic and many others, contact:

The Holy Tabernacle Bookstore
825 E West Florida Street
Greensboro, NC 27406
(910) 370-1090

LETTER TO THE EDITOR

Who Wears the White Mask Now

Greetings Juma or whatever your name is. I come to you and others who share your disbelief nor "to start conflict," but to elicit dialogue on the "future role" of African-American Greek Lettered Organizations in our community. Let there be no misunderstandings, my name is William Anthony Scurry, II, I am commonly known as Tony. I am giving my name to ensure contact if any questions arise regarding anything placed in this article. This is not a convenience that you chose to grace the readers of "Afrikan Consciousness in White Mask" with in your writings. You ask for "reasonable dialogue." How is one to dialogue with a ghost writer? This leaves question of your intent! Come forward and be the conscious adult that you claimed today's members of the Greek Lettered Organizations not to be. Express yourself, not some pseudocharacter. There is no need to hide behind a pen or a writer's inalienable right to confidentiality.

In reading the said article, I was uncertain how to initially accept this play on words. After careful deliberation it became apparent to me that I cannot hold someone in contempt for an opinion. Therefore, I merely wish to acquaint you, Juma, and others with information that I would hope a brother or sister with any degree of consciousness is made aware of before

drafting any type of literature marking so many people as superficial, letter wearing, smug, and foolish characters that have lost sight of their own findings.

If someone outside of our organizations took the slightest bit of genuine interest they would note that we do not define ourselves as "Greek." We are and have always been, Greek LETTERED Organizations. If you check the last sentence in the first chapter of the Alpha Phi Alpha history book you will find unmistakably printed, "first black Greek lettered fraternity." Greek letters were not chosen to assimilate with "Greek" culture, but to detract the interest of our white emulators as to the affairs of the fraternal group. Anyone would agree that when you think of "Greek" you don't think of the Negro soldiers of the Civil War or of the protesters of the Civil Rights era. But when we think of African-American Greek Lettered Organizations we think of Rosa Parks, Dr. Martin Luther King, Jr., Charles Drew, Mary McLeod Bethune, Bonita M. Herring, Linda Thompson, Dr., Lawrence E. Miller, and Robert L. Harris just to name a few, all members of one of the eight organizations. (These eight organizations are Alpha Phi Alpha, Alpha Kappa Alpha, Delta Sigma Theta, Kappa Alpha Psi, Phi Beta Sigma, Zeta Phi Beta, Omega Psi Phi, and Sigma Gamma Rho. Note, this list does not include Alpha Kappa Psi. Please enlighten me and others as to why Alpha Kappa Psi was

included and Phi Beta Sigma was excluded from your list of treacheryI digress) This list can go in and it does. Aside from national representation, lets take a look at our campus leaders: can you say Student Bobby President, or Student Center President, or how about Student Body Chief Justice? All of these positions and others tell the communities that we leave more than just a namesake of our organizations.

I am not writing out of spite, discontent, or fear that you were addressing the chapters on this campus. Others were certain a vengeful reaction is what you expected, hell, I don't even know who you are. I do know that the principles on which the African-American Greek Lettered Organizations were founded, were based on Afrikan's culture and no one else's. Anyone who says otherwise is not conscious of their heritage. Regardless if one is a brother or a sister of either of the eight organization, being and Afrikan-American places one in the realm of the said groups. I ask you, who wears the white mask now.

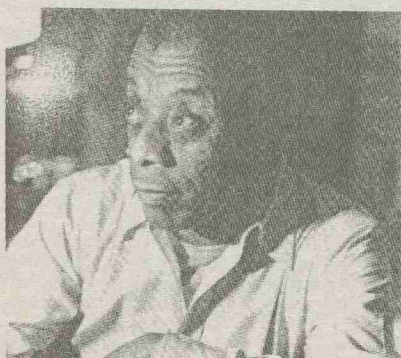
See Members, page 11

In Reflection: James Baldwin

by **Nicole White**
Reflections Editor

In 1987 the world said good-bye to one of the most controversial Afrikan-American authors, Mr. James Baldwin. Baldwin's works are sometimes considered electrifying while his while his lifestyle remained eccentric.

James Baldwin was born in Harlem hospital, August 2nd, 1924, to a single mother. Baldwin never knew his father and while he was still young, his mother married David Baldwin. James Baldwin spent much of his earlier years trying to gain the approval of this peculiar man. David Baldwin had little skills and barely eeked out a living by preaching in storefront churches to support his ever-growing family. The stress and pressure from being a Black man unable to support his family literally drove him insane. Supporting the family would become one of James Baldwin's inner struggles early on in his career. Baldwin's physical features only add to his eccentricities. His



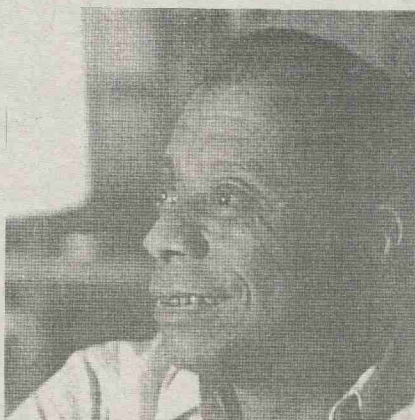
picture taken from Talking at the Gates

bulging eyes leaped out at you, only to be followed by his warm smile and personality. Baldwin began preaching at an early age and by fourteen, he had surpassed David Baldwin in popularity; but, his heart lied elsewhere. His teachers encouraged his genius and Baldwin went on to become co-editor of his high school newspaper. A high school in which he was one of three Blacks to graduate.

What Baldwin longed for was to be an artist. But, the matter of supporting his family after his father's death weighed heavily on his heart. Baldwin was not alone in his struggle. His mentors Richard Wright and especially artist Beaufort

Delaney helped him to choose his path. Baldwin accredits Delaney for teaching him how to be an artist and opening his eyes to all beauty.

Baldwin, like his mentors, left America not only to seek his



pictures taken from James Baldwin: The Legacy

fortunes but to get away from racism. In Paris, not only did Baldwin refine his literary criticism skills but he came to terms with his homosexuality. It is said that he would begin conversation by mentioning his homosexuality. Almost as if he needed to reaffirm it to himself.

His first major work, *Giovanni's Room*, a story about a white homosexual man thrust him into the literary spotlight. But don't let the subject matter fool you. James' personality allowed him to make friends with people like Elijah Muhammad and still mingle with the likes of Norman Mailer. When it came time to criticize whites and blacks, Baldwin did not hesitate. His critical essay "The Fire Next Time" remains fresh and sharp in its comments of the Afrikan-American situation. Baldwin at one time commented on the artificial nature of some whites claiming sincerity to the Afrikan-American struggle. These people, he felt, were trying to personify the black experience without understanding or even possessing a desire to understand its history.

Like so many Afrikan-American of his era, Baldwin too had an FBI file compiled on his activities. Baldwin was highly critical of the Kennedy's and their claim to support civil rights.

According to James, if he and other well known stars were still catching hell, imagine what the average Afrikan-American was going through. After a very heated meeting with Bobby Kennedy, that also involved celebrity Harry Belafonte and playwright Lorraine Hansberry,

Baldwin threaten to write a book on the FBI. Needless to say his file grew even more.

Afrikan-American poses a love hate relationship with James Baldwin. So many times it is only in retrospect that people



picture taken from Talking at the Gates

realize what great talent once grace the earth. Baldwin never won a Pulitzer but his works continue to be a main part of Afrikan literature. For those who are not familiar with the man and his works I suggest the following readings:

For information regarding the life of James Baldwin: *Talking At The Gates*, James Campbell; *James Baldwin ; The Legacy*, edited by Quincy Troop; and *A Tribute to James Baldwin*, edited by Jules Chametzky.

Works by James Baldwin: *Go Tell it on the Mountain*, *Another Country*, *Blues for Mister Charlie*, *Giovanni's Room*, *If Beale Street Could Talk*, *Going To Meet The Man*

Essays: "The Fire next Time;" *Words to a Native Son*;" "Faulkner and Desegregation"

Members, con't

The members of our organizations are grounded in Afrikan consciousness. If you would take the time to talk to the brothers and/or sisters of our organizations, you will find a very different level of consciousness flowing through the groups, different from what is written or what you see from the outside. Our communities will be as powerful, if not more, than the ones you will build.

Note, I am not attempting to discredit or minimize your efforts. Why must discrediting be your avenue to convey your point? Remember, in unity there is power. Afrikan-American Greek Lettered Organizations are more than images. We are groups of determined people with resounding, powerful voices and solid foundations created for the

future prosperity of our communities. Our respective forefather and foremothers were visionaries who defined who we are as members of fraternities and sororities. Today we continue in this tradition and assert these beliefs across the campus, throughout the city, across the country, and around the world.

--William Tony Scurry, II

**Stand Up.
Speak Out.
Fight Back.**

**Stop
Rape
and
Sexual
Assault**

Take Back The
NIGHT
November 1

7:00 PM Meet at **Harris Field** or
8:00 PM Meet at the **Coliseum Parking Deck**
9:00 PM Activities Begin on the **Brickyard**
Survivors Speak Out at the
Women's Center

**Join in the effort to provide humanitarian aide to
the victims of civil unrest in Rwanda.**

**PROJECT RWANDA
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**Donate part of the cost of your lunch on FRIDAY,
OCT. 21, 1994 to the STUDENT MENTOR
ASSOCIATION and the AMERICAN RED CROSS.**

**LOOK FOR OUR BOOTH ON
THE BRICKYARD
(near the Free Expression Tunnel)
11 a.m. - 2p.m.**

**OR CALL 515-3835 TO ARRANGE FOR DONATION
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**STUDENT MENTOR ASSOCIATION PARTY IN THE AACC FRIDAY EVENING AT 9
P.M. PROCEEDS ADDED TO THE PROJECT RWANDA!**

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
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Upcoming Circulation Locations

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D.H. Hill Library
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