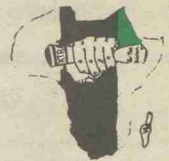


THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Volume 3, Edition 5

Established in 1992

November 3, 1994

Senate Candidate Visits NCSU

by Dawn Eaton
staff writer



Henry McKoy visits NCSU

On Halloween night, while hosts of children ran the streets of Raleigh in search of goodies, the Xi Zeta Chapter of Phi Beta Sigma Fraternity, Inc. hosted a very informative political program. The program was designed to make the NCSU campus community, especially the Afrikan-American community, look past the political parties and towards the candidates themselves.

Mr. Henry McKoy, the State Senate candidate on the Republican ticket for District 14, proved this point as he discussed his reasons for becoming a Republican, for running for the State Senate office, and his views on today's hottest issues.

Mr. McKoy received his Bachelor's of Science degree in Political Science in 1968, and his Masters of Science degree in History Education in 1971 from North Carolina A & T State University. He continued his studies at the University of North Carolina at Chapel Hill in 1981, and Harvard University in 1986.

For the last 21 years, McKoy has been instrumental in civil rights victories such as finding funding for the Martin Luther King Commission, the Raleigh Strengthening Families program, and the N.C. Office of Minority Health. He is also responsible for the passage of the State Fair Housing Law and the change in the jury selection process that allows that Afrikan-Americans to use their driver's license or ID as a basis of selection instead of property taxes rolls.

During this period of time, McKoy also served two years as the Executive Director of the North Carolina Human Relations Commission, six years as the Assistant Secretary of Administration, and eight years as

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Faculty Leader Passes

On October 21, 1994, NC State lost one of its most distinguished and lauded Afrikan-American lauded. Dr. Charles E. Anderson left behind a legacy of determination and discipline with his family, friends, students, and faculty that he touched.

Born August 13, 1919, in Clayton, Missouri, Dr. Anderson's parents raised him and his siblings with a strong sense of pride, self-worth, and dignity. He graduated valedictorian from Charles Summer High School on 1937 and in 1941

received a Bachelor's degree in chemistry "cum laude" from Lincoln University. During his four years at Lincoln, Anderson served as the President of his class and polemarch of the undergraduate chapter of Kappa Alpha Psi, Inc. Later in 1943, he earned a Masters degree in meteorology in Chemistry from the University of Chicago. In 1947, Anderson earned another Masters of Chemistry from the Polytechnic Institute in Brooklyn, NY. Anderson was named the first Afrikan-American to earn a doctor-

al degree from the Massachusetts Institute of Technology (MIT) in 1960.

During World War II, Anderson served as a Captain in the US Air Force and was a Weather Officer in the Tuskegee Airmen Regiment.

In 1966, Anderson became a faculty member at the University of Wisconsin, where he was the first tenured Afrikan-American in the university's history.

see Head, page 2

CAMPUS BRIEFS

Two Special Opportunities

The Honorable Harry Sawyer Minister For Education Republic of Ghana with be the keynote speaker for the Afrika Night Dinner. The cost is \$4.00 which will include dinner. The event is a part of International Connections Week.

Chandler B. Lee

The College of Management Executive Lecture Series presents Chandler B. Lee, President, CEO, and Chairman of Classic Cadillac-GMC Truck, Inc. in Winston Salem, NC. He will be the keynote speaker on the "Road to Owning a Successful Small Business," Thursday, November 3, at 4:00 PM in 240 Nelson.

Delta Sigma Theta

"What is the Government doing to the Afrikan-American Community?" Delta Sigma Theta Sorority, Inc. will feature this presentation Thursday, November 3rd at 7:30 in the multi-purpose room.

Correction

In the October 6th issue, the Nubian Message incorrectly named Dr. Gail Hankins as "Dr. Hawkins" and put the sub-title of a picture as "A mother struggles..." in the article "A Mother's Work Is Never Done". This sub-title was incorrect in every form. Credit also was not given to the members of Alpha Kappa Alpha Sorority for co-sponsoring the Afrikan-American Economic Empowerment Forum. The Nubian Message regrets these errors.

Deputy, con't

the Deputy Secretary of Administration of North Carolina, making him one of a few Afrikan-Americans to work closely with both Governor Hunt and Governor Martin. Upon his resignation in 1993, he became the founder and president of McKoy and Associates, which is a management consulting firm that troubleshoots management problems and provides training in team building and conflict resolution.

Mr. McKoy became a Republican on October 31, 1989 at 3:30 p.m. after years of deliberation about a realization that he received. He noticed that because most Afrikan-Americans were Democrats, once an Afrikan-American Democratic candidate has been defeated, they have no one else to fight for them. Upon his conversion, he ran for the Commissioner of Labor position at the same time that Ralph Campbell was running for the State Auditor position. This political move caught the Democratic leaders' attention, for if McKoy won, their political influence would waiver. McKoy's actions forced the Democrats to heavily back Ralph Campbell and eventually help him to win the election. Although McKoy lost the election, he changed North Carolina politics forever by upsetting the political system in favor of Afrikan-Americans.

On February 7th at 11:55 a.m., five minutes prior to the closing of nominations, McKoy filed to run for a position in the State Senate. Over the course of the campaign, he had been given little hope of victory until he 1) won the endorsement of the State Employees' Association, 2) won the endorsement of the News and Observer, and 3) won the endorsement of many of the Afrikan-American organizations.

Henry McKoy's political platform is centered around five of today's hottest issues: "reducing crime in our communities and reforming the justice system, reforming a dependency producing welfare system, holding the line on taxes by increasing government efficiency, reforming the educational system and making schools safe, making health care more affordable to all, and improving the economic development potential through incentives." In addition, he believes in holding all people accountable for their wrongdoings, regardless of whether they are a member of his party or not.

Mr. McKoy concluded by asking everyone to become more involved with his campaign and with politics in general. This could either be by helping out at any of the polls as a driver to the polls or as an outspoken advocate who implores everyone to exercise their right to vote. He noted that often Afrikan-Americans pass up their right to vote and can change history by sending the first Afrikan-American Republican into the State Senate.

Haiti Reconstructed

by Shawna Daniels
News Editor

Haitians are slowly putting the pieces of their lives back together after three years of military rule. Earlier, the last of three military leaders fled the country for political asylum, giving the ousted President a chance to return to his ransacked country safely.

The political problems in Haiti have always been present. The have also always had United States interaction. Since the first US invasion in 1915, Haitians have seen US intervention in their freedom. The US even rigged the elections of 1957, ensuring the empowerment of Francois Duvalier (known also as "Papa Doc") who named himself "President for Life" and allowed a great number of American political influences. Papa Doc's son, Jean-Claude Duvalier (also known as "Baby Doc") took his father's control in 1971 and continued his father's ideals of allowing US private investment and government activity in Haiti.

The people of Haiti overthrew Baby Doc Duvalier in 1987 and in 1990, after a succession of political controls, elected as President, Jean-Bertrand Aristide, with two-thirds the national votes. Nearly a year after his inauguration, Aristide was ousted by General Raoul Cedras and Port-Au-Prince Police Chief, Michel Francois.

This military coup also instilled severe amounts of United States political interaction into their method of rule. After months of civilian struggle and uprisings against the military control, the coup leaders have all decide to leave Haiti and give power back to the people through democratic empowerment and the reinstatement of President Aristide.

Recently, priest-turned-President Jean Bertrand Aristide returned to Haiti and began measures to return the country to democratic rule. Aristide's efforts to reconstruct the government are slowly progressing. His fellow Haitians are awaiting his follow-through of his campaign promises—a massive jobs program and radically improved health care and educational facilities. With the assistance of billions of promised American dollars, Aristide must also rebuild his country.

Aristide's first task in attempting to reconstruct Haiti is to instate a new Prime Minister, a job of great seriousness and importance to the rebuilding of the country. His first choice, one of his close friends, denied the position which left Aristide to decide on another candidate. Because of the importance of the position to the reconstruction, Aristide's choices are few and far between.

Thus far, President Aristide has had a difficult time assembling a stronger and more reputable democratic government that will help Haiti break out of its financial and social crisis. The rebuilding of a self-sufficient Haiti will not only be a lengthy process, but will take the patience Aristide is so well known for.

The first shipments of over 750 refugee Haitians have been successfully returned to Haiti since the reinstatement of Aristide. Those Haitians were escorted from Guantanamo Bay, Cuba by the US Coast Guard. The entire refugee population is expected to return to the country within the next month.

After being on the table for more than a year, the proposal is finally in its final stages to name the Student Center Annex and the Afrikan-American Cultural Center after Dr. Augustus McIver Witherspoon. The Nubian Message fully supports this proposal and encourages all students and faculty to do the same.

Head, con't

He formed and became the head of the Afrikan-American Studies Department. Anderson also held a professorial position the Meteorology Department, was Associate Dean of the graduate school, and was honored by the University of Wisconsin when given the title of Professor Emeritus in 1986.

Anderson had been a part of the NC State faculty since 1987, and in that time, he implemented a nationally recognized severe storm program that used satellite data to detect severe local storms, such as tornadoes. He also served on the committee to form the first Phi Beta Kappa Chapter for NC State.

Throughout his life, Dr. Charles E. Anderson served the academic world greatly, through Kappa Alpha

Psi fraternity, American Meteorological Society advisory panels, and the Nation Center for Atmospheric Research. He was also an advisor for the US Department of Education for the advancement of graduate and professional programs for women and minorities.

Dr. Anderson's has set an example of life for all to emulate. Anderson's extraordinary genius has allowed for many scientific breakthroughs and social first. Dr. Anderson's presence on the campus will be greatly missed.

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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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.

Doubleplay

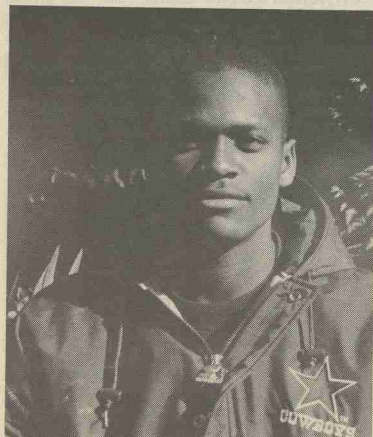
by **Dionne Williams**
Sports Editor

Well sports fans, football season is well on its way and the excitement of each game fills the air! N.C. State has added two new faces to the wide receiver line this year. On the line joining Eddie Goines (Senior #19), Jimmy Grissett (sophomore #83) and Adrian Hill (Senior #1) is junior Omar Dixon and sophomore Alvis Whitted.

You might have already heard of both of these stars from the N.C. State Track team. In high school, Whitted, from Hillsborough, N.C., ran the 100m in 10.65 seconds and 200m in 21.00 seconds. Last year Whitted

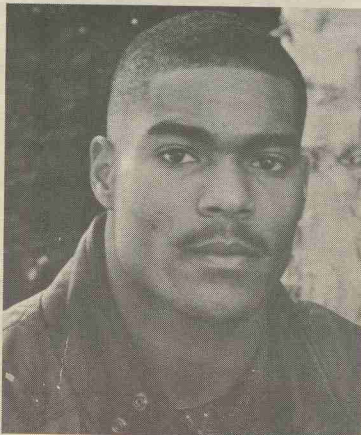
play in college," said Whitted. Dixon agreed. "In high school, I was recruited more for football than track. By coming to N.C. State, I had the option to do both. I wanted to wait until I gained some weight before I went out for football." At the end of the football season both players plan to return to track. While they are playing football, the track team will be training for the indoor season.

Since both track and football have different ways of conditioning their players, neither Whitted or Dixon think playing football will hurt them. "I think that playing football will help because I have to carry heavy equipment which will make me strong. The only thing it



Alvis Whitted

Koren Atwater/Staff



Omar Dixon

Koren Atwater/Staff

broke the school record in the 100m, set by Harvey McSwain, who ran a 10.18 in 1983. Whitted broke that record by .05 seconds with 10.13. He ranked in the top 10 for indoor track and placed sixth at the US. Mobil Indoor Championships in Atlanta. Whitted was well on his way until bad luck brought a hurt hamstring in the spring, forcing him out of the outdoor ACC Championships where he was predicted to score high points for the boys team. Dixon was there to help pick up some of the points.

Dixon, from Raleigh, has been high jumping since high school. His best jump in high school was 7'0 feet. Last year, Dixon jumped 7'1 3/4 at Nationals in Boise, Idaho and 7'3 at the Wolfpack Twilight, the best jump at N.C. State. This jump brought him up to #12 in the country and took the N.C. State record. Both Dixon and Whitted played wide receivers in high school so this year they decided to go out for football.

"I always wanted to play college football. I played wide receiver in high school so it was a dream of mine to

might hurt is getting back into my steps with my jumping," Dixon said. "I think playing football will help me because it is strengthening me. We run on the field and lift twice a week. Since I am used to running, I already have the base so it will not be hard to switch back to track once football season is over," said Whitted. Both athletes have been doing both of these sports for many years so the transition from one to the other or the different training habits will not, according to them, seem to effect them.

There is no doubt in Dixon or Whitted's minds that they will continue to do both sports from now on. They both have shown that they are athletes who are determined to exceed in both sports. So fans, the next time you are at a football game look for #80 (Whitted) and #17 (Dixon) down the field. Then in the spring look toward the track as Whitted passes the competition to the finish line and Dixon, as he out jumps his competition.

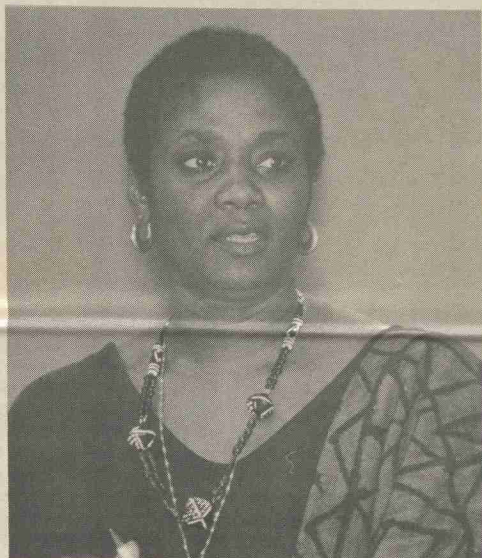
Afrika and the Media

by **Nicole White**
Reflections Editor

Have you ever wondered why a continent that consists of fifty-four countries, large enough to fit the United States inside it three times, and contains most of the world's natural resources is not considered a world power? The answer is simple. Those who define hold the power. That's why the Africa Area Studies Group along with the African-American Cultural Center sponsored "Africa News and the Media." Bertie Howard, news director, of Africa News was the speaker.

Howard began the program talking about some of the misconceptions people have about Afrika. Howard and her colleagues surveyed an area that was about a block away from Duke's east campus. They asked questions that tested people's general knowledge about Afrika. Responses ranged from "Afrika is the size of the state of Maryland", "...it doesn't rain there...", and "...Afrika is a country..." This poll was taken in 1986, when apartheid and the South African government gained some attention in the states. The South African conflict focused attention toward Afrika but not enough to repel common myths.

So how do "they" define the continent of Afrika. Well, according to Howard, most news services define Afrika as "special interest." In other



Bertie Howard

Koren Atwater/Staff

words, the media gives the perception Afrika does not influence the daily lives of Americans. In actuality, Afrika provides most of the oil and rubber used in America each day. Most reports on Afrika are economically related. Howard explained that because these stories are less entertaining and require much more background information, news services are reluctant to use them.

In 1990, a survey was conducted to find the most visible broadcasters. In the top 50, no people of color were listed. In the top 100, only two people of color made the list. Neither of these people were women. Those who define have the power. Howard mentions that if a news story concerning other ethnic groups were to happen, then there would be several people there to make sure it did not go unnoticed. There is a definite need for representation by people of color in the industry.

It is important to remember the power of the masses. Howard pointed out that the community underestimates their role. If there is no demand from the community for more news dealing with Afrika, then the media has no way of knowing there is a need.

The program concluded with a discussion of making the African-American community more aware of what was going on in Afrika. Many of those present agreed that fundamental educating on Afrika must begin in homes and during primary education. Americans must begin to look at themselves from a global viewpoint instead of a narrow American perspective. Tamala Harris, a student at North Carolina State University, felt that students and other people must have a desire to want to know more about Afrika and other things if they intend to make a difference.



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Heritage Day: A Big Success

by Olanda Carr, Jr.
senior staff writer

In order for one's soul to be complete one must be cognoscente of one's past, accepting of one's present and optimistic about one's future - as the future is a direct product of the past and present. For African-Americans this self-knowledge derives from knowing from whence they came — Afrika — and making a conscious effort to learn their history in order to understand the present and usher the future. An example of such a conscious effort was African-American Heritage Day held Saturday, Oct. 22, in the African-American Cultural Center (AACC).

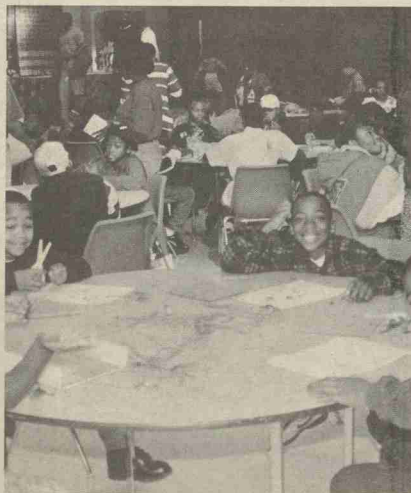
African-American Heritage Day is an annual event held for the sole purpose of uniting and uplifting Afrikan-Americans through poetry, song, dance, and other arts in recognition of their heritage. Attendance consists mainly of students, faculty and alumni of NCSU, as well as children and adults from the Raleigh community.

The day began at 9:00 a.m. with a parade. Leading the

Children from the YMCA, Heritage Park, and Chavis Heights were assembled to make personal art designs. Their designs were made of rice, string, paint, and other supplies and ranged from Afrocentric themes to nature designs.

In a separate room, Dance Visions sponsored a dance workshop. Members of Dance Visions were delighted to teach the children simple dance steps and routines.

Following these events, there was a group discussion entitled, "Let's Rap: A Talk With Peers." The discussion involved



young children conversing with adults about pertinent issues facing Afrikan-Americans of all ages in today's society. Representing the male point of view was Amandla, while female points of view were represented by Sista 2 Sistuh.

After lunch, Black Finesse presented a "Fashion Extravaganza." The clothes modeled were compliments of Peter's Fashions, located on Glenwood Avenue. Peter's Fashion's sells Afrika clothes with a 90's flair.

Later, a keynote speaker was featured. Dr. Opoku spoke on African history and understanding its relevance today. The speech was described by Warren Muhammed as "...short, straight, and to the point."

At 2:00 pm, the United Students Fellowship Choir performed. The choir was led by Pamela Boyd, an alumnus of NCSU, who began each selection with personal testimony and

explanation. Some featured selections were: "I Will Let Nothing Separate Me" and "Come Let Us Worship." Pamela Boyd, who graduated this past May, told all who were listening, "...to God be the glory because every great thing you see here is because of Him!"

The remaining events of the day included a step performance by Alpha Kappa Alpha Sorority, Inc. and a performance by black Repertory Theatre. The performance was entitled, "African - American Experiences: And You Say Forget," and was a reflection of African-American experiences from Africa to middle passage to the Civil Rights Movement. The day concluded with the Cultural Movement dancers.

Aside from the events housed inside the Afrikan-American Cultural Center, vendors were also located outside. Merchants sold jewelry, Afrikan bookends, statuettes, and other Afrikan paraphernalia near and along Harris Field. Tonya Phinx, a 93' alumnus of NC State, stated that she "...found that the stems

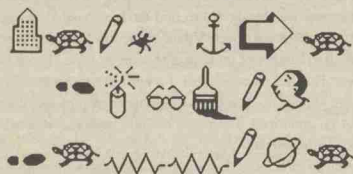


sold at each vendor were unique and fascinating — especially the books.” Also stationed outside was a fish- fry sponsored by the Nubian Message staff.

Afrikan - American Heritage Day was a true success. All who attended were blessed and enlightened. All who missed it should make a conscious effort to attend next year.


parade was the Helping Hand Mission Marching Band. The route covered Cates Avenue and Dan Allen Road. At the conclusion of the parade there was a welcome address, after which people dispersed into different rooms in the AACC.

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**We must not allow ...
any force to make us
feel like we don't
count. Maintain a
sense of dignity and
respect ... Martin
Luther King, Jr.**

Financial Aid Opportunities

by Carolyn Holloway
Editor In Chief

"It is a common concern of every student where financial aid will come from to pay for one's education and as a member of Delta Sigma Theta Sorority, Inc., we consider this program a source of educating the community and re-iterating the importance of knowing information about financial aid," says Deirdra Clemmons.

"Educate and re-educate" was exactly what the members of Delta Sigma Theta Sorority, Inc., did when they sponsored a workshop highlighting various financial aid opportunities available for Afrikan-Americans on Thursday, October 27, at 7:30 p.m. in the Green Room of the Student Center.

The facilitators for this program were: Kim Overton, a graduate of Saint Augustine's College with a degree in Accounting and one of eight Assistant Director's for the office of financial aid; and, Richard Burt, a graduate of the University of North Carolina at Chapel Hill with dual degrees in Business and Communications, and also an Assistant Director of Financial Aid.

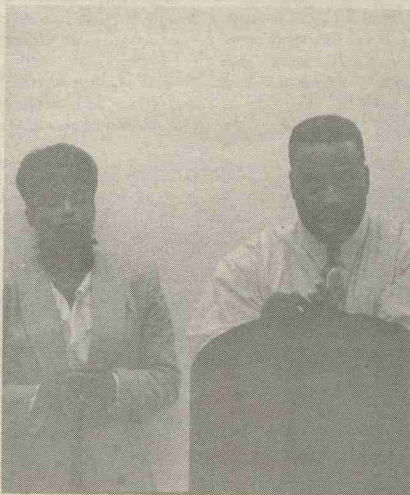
During the program, Overton and Burt discussed some of the major concerns of Afrikan-American students here at North Carolina State University: receiving more loans than grants, the unfriendliness of the financial aid staff, and being updated on scholarships. Trying to answer many of the questions asked of them by members of the audience, Burt and Overton simplified the whole financial aid office structure and the process of receiving financial aid.

As a response to questions about Afrikan-Americans receiving more loans than grants, Overton and Burt said that when the University reconstructed the financial aid department to allocate more money to the middle-income families, no additional funds were put into the department; only people. Unfortunately, less Afrikan-Americans received grants than average although when they apply for financial aid, they are available for the Pell Grant, Minority Presence Grant (only offered to residents of North Carolina), SEOG Grant, a need-based grant (only offered to residents of North Carolina), Perkins Loan, Unsubsidized and Subsidized Stafford Loans, and Federal Work-Study.

Another reason for not receiving grants (specifically for

upperclassmen) verifying grades to see if a student has met G.P.A. and matriculation requirements. As a result of this verification process, freshmen receive more financial aid because they do not have this information to research.

Overton and Burt advised the audience to get the FAFSA forms in on time and make sure they are done correctly. The forms come out in January and they should be sent to the



Kim Overton and Richard Burt

Nerissa Adams/Staff

Financial Aid Office as soon as possible because after verification of grades, financial aid is distributed on a first come—first serve basis.

In an effort to examine the concern of unfriendly staff members, Overton and Burt decomposed the structure of the Financial Aid Office. Twenty-one persons are employed

through the Office of Financial Aid. Usually, one counselor is assigned 2,000 students to work with each semester. Constantly, the office is bombarded with students requesting updates on their financial aid status or the availability of scholarships. With these constant bombardments, the financial aid staff tends to become irritated or sometimes unprofessional in manner. Yet, as Overton and Burt explained, that this is no reason for some employees of the Financial Aid Office to appear irritated at all times. Therefore, if there is a constant problem with a member of financial aid, it is imperative for you to report them to a supervisor or a higher power.

The last major concern was the availability of or the knowledge of scholarships. As a response, Overton and Burt simply said to keep in touch with your counselor. "Because it is important that we as Afrikan-Americans take advantage of any and all programs geared towards the economic betterment of our people. Due to the fact that we are always at a disadvantage [economically], it is keen that we pool our resources, share our information, and network, especially amongst ourselves," says Dehavalyn Black, member of Delta Sigma Theta Sorority, Inc.

**The Nubian
Message . . .
We just get
better and
better.**

Can You Believe It?

Some people still just do not understand what SAAC is all about. Well, here we go in ANOTHER attempt to enlighten the Afrikan-American community here at North Carolina State University. The Society of Afrikan-American Culture was the first Afrikan-American organization which evolved in 1968, under the supervision of the late Dr. Augustus McIver Witherspoon.

The purpose of this organization was and continues to be dedicated to working within the University framework to advance the cause of Afrikan-American identity. This vision is achieved by disseminating via programs and forums, cultural and historical information about Afrikan-American heritage to the student community.

The goal of SAAC is to seek Afrikan-American representation in official NCSU functions, including entrance into the legislature, judicial, and executive branches of student government. Did we do our job . . . Student Body President, Student Body Treasurer, Chief Justice, and UAB President (all are Afrikan-Americans)?

Through SAAC, active members are able to voice and have their opinions heard, plan activities that reflect those views and effective change. Members also aid the Afrikan-American student community to deal with the political issues facing them today.

With all that written, Do you now understand what we are all about? Well, prove it. General Body meetings are held every other Thursday at 5:30 p.m. in the Afrikan-American Cultural Center in the Multi-purpose room, unless otherwise informed.

SAAC plans to bring an exceptional speaker to N.C State next semester, but we want your input on exactly who you want to hear. So, come voice your opinions. Nominations for president-elect will be taken at the November 10 meeting.

If you have any questions contact Dori Williams, I am listed in the directory.

Read The Nubian Message

The Department Of Housing And Residence Life

is now accepting applications for

RESIDENT ADVISOR

positions for Spring 1995

Applications are available at all Regional Offices after November 1. First consideration will be given to applications received by November 18, 1994.

Candidates must have a cumulative GPA of at least 2.20 and no outstanding disciplinary sanctions.

Should you have any questions, please contact: East Region 5-3706, Central Region 5-3708, or West Region 5-3068



Take Back the Night

by **Olanda Carr, Jr.**
senior staff writer

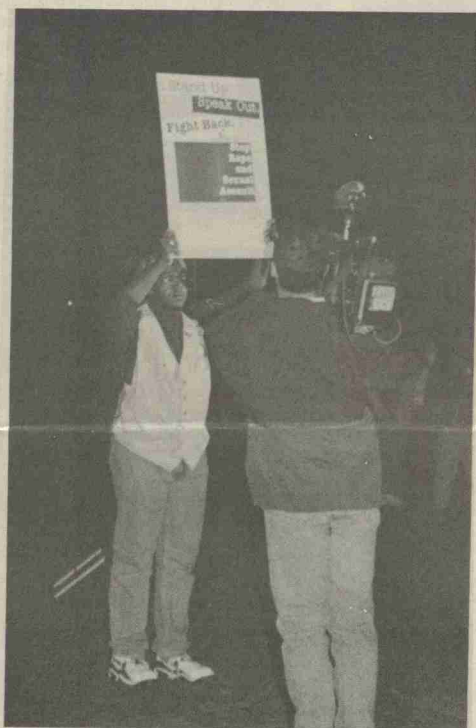
On Tuesday, November 1, the Women's Center presented its annual "Take Back the Night March." The march started from one of two locations—Reynolds Parking Deck and Harris Field. It concluded at the Brickyard.

At approximately 8 p.m., student speakers from several organizations began to speak. Some of the organizations represented were: H.E.A.R. Women, R.E.A.L. Men, and Sistuh to Sistah. One speaker was Anjanette Turnage who was representing Sistuh to Sistah. She spoke on the long-term affects rape can have on individuals and their loved ones. She urged the crowd to unite and try to eliminate the existence of rape. She later described rape as "... a needless act of aggression performed by ignorant individuals who lack character."

The evening concluded with a candlelight vigil. It was initiated by rape survivors and those who were close to rape survivors. They began the candlelight ceremony by passing their flame throughout the crowd. It seemed to symbolize unification among the crowd and the collection of flames illuminated the Brickyard.

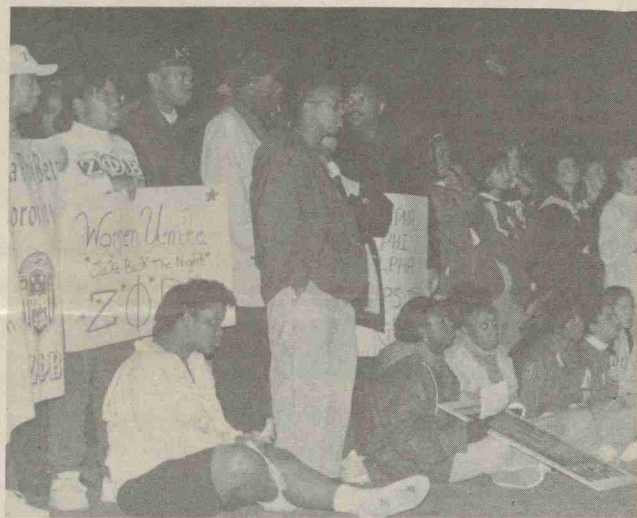
The evening was definitely a success—over 500 people attended the Fox Media covered event. A student attending the event, Ebony Fowler (a representative of the Delta Sigma Theta Sorority, Inc.) stated that, "The student attendance at the march made the event successful. I was so encouraged to see students on campus come out and support the event and lend their views and insights."

While no march can erase the tragedy of rape and its implication, it can heighten community awareness on the issue of rape. Hopefully, such gestures as marches, speeches, and programs will eventually help eradicate rape in our society.



Student participants in Take Back The Night

Nerissa Adans/Staff



Organizations participating in Take Back the Night

Nerissa Adans/Staff

Black Erotica

by **Shawna Daniels**
News Editor

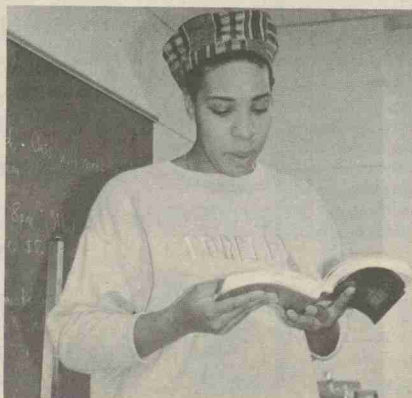
On October 20, Sista 2 Sistuh sponsored "Black Erotica", a program based on the truly erotic book edited by Miriam DeCosta-Willis, Reginald Martin, and Roseanne Bell.

Jennifer Phillips, Ajuba Joy, Dr. Iyalu Moses, and Dr. Janice Young were speakers on this subject on not only sex, but about personal relationships.

Ms. Phillips, a Health Educator, explained that women often do not know what they want. She led the group in a "partner" hand massage exercise and allowed each "partner" to express what he or she wanted. "Talking," she said, "is the most important part of sexuality."

Joy's focus was more on personal happiness and the spirituality of relationships. She expressed that happiness is determined by self and not really by others. Through a self-affirmation exercise, "Single Servings of Soul Food", Joy allowed the group to see their own strengths and affirm that "I am wonderful and I am me."

Dr. Janice Young, a clinical psychologist for the city of Raleigh, spoke more on interpersonal relationships and how communication plays a large part in the advancement of the



Melissa Haithcox reads from Black Erotica

Nakia Jones/Staff

relationship. "If you don't talk to your mate, they may never know how you feel", stated Kenya Allen, a sophomore in Industrial Engineering.

Dr. Moses closed the discussion with reasons for being celibate, stating that for her, "Sex is special and blessed". Negative consequences of premarital sex such as unexpected pregnancy and AIDS were the most outstanding to the group. Moses also led the group in brainstorming alternatives to sex. Sending love letters, going for walks, exercising, going on picnics, and even planting flowers were among many suggestions.

"This program offered a relaxed atmosphere to learn about ourselves and our sexuality without the pressure of seeming weird to our peers", concluded Nakia Jones, a sophomore in Mechanical Engineering.

"To My Mother" Nana's Little Boy

To my mother—my best friend, my teacher, my Self in a most basic sense. With love and adoration always, I present the fruit of my labor to you. Thank you for giving me the desire to speak the often withheld words and visions of the heart. I love you, mommy.

"To My Mother"

(a reflection of growing up in the South)

Born to be sheltered,
beneath the middle class wide rugs—
lying idly on the hard wood floors,
with lively colors
and
tattered edges.

Born to be sheltered,
behind the iron gates of the
white and gray stone church—
which swung outward to trap my youth
in its web of "appropriate behavior",
squeaking softly as if to not disrupt
but rather to call slight attention to it.

Born to be sheltered
within the walls of my old Black school.
You know—
filled with all Black teachers and surrounded
by Black streets,
separated by a long gray bridge over the Cooper River.

My Black community ...
except for the Jewish store owner and his family on the corner.

Enclosed by my Own Blackness
still my soul cries out.

To high school I trod, kneeling still—
but noticed now.
The undergrowth thickens. I, too,
scream to a Part.
I watch and cry and sing and rage and plot
and wait.
My day may [soon] come when the cohesiveness
and fear of my community shall release me
to let my light shine.

For now, I smile and it becomes my Light;
and I encourage my brothers and sisters to
assume the position
for which I have become a eunuch.
Not content inside the shelter anymore.

To Greensboro we run, as if by the North Star.
We gaze at opportunity only to find the gatekeeper
of our homeland. . .our mother's mothers.
Trapped again.
At an all Black women's college in the South,
the expanding minds of diverse women ready to accomplish
pressed down and pacified once more.

... then Dr. King died.

Good-bye, Greensboro. Hello, new family and new friends,
and a new school. Wait! A white school, an All girl WHITE college
Have I, too, lost the path; or is this a new or different path
still to be cleared?

We stood four in number amidst our white counterparts. Four of us.
More radical now than in our Black world.
Then I burned her Confederate flag—two of us did.

Alas the taste of open revolt . . .
as sweet as the Blackness of the blackest blackberry.
memorable, too. Yes, and sweet.
Black, just like me.

Kim Devonne Williams

Could you know what I mean
when I scream?

For all my life,
plus some time for 'no behavior'

From inside the womb of a proud Black woman
taken down

by a man who couldn't be a MAN,
even in his dreams...
if he knew how to dream.

Never told Nana about me
the first high school graduate of her line.
She didn't want to think about me at all.

But into this world four months early would I press
hard
to enter,
frying on the inside, shaking—
pink and yellow and brown and BLACK—trembling
from the crack my
mamma
hid from Nana.

Tired of bein' on relief
and trading vouchers for a hit
behind the gymnasium,
thinking she could change the reality

of what she created me to be.

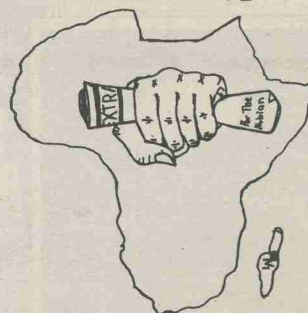
My first breath, her last
on the cold and cracked bathroom
floor.

One hour short of the graduation procession.

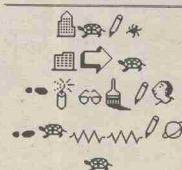
So, now, I'm Nana's little boy.

K. DeVonne Williams

THE
NUBIAN
MESSAGE...



It Just Gets Better
And Better.



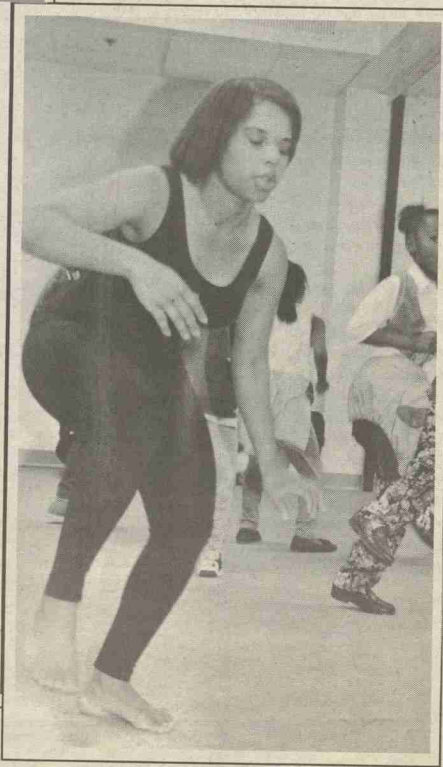
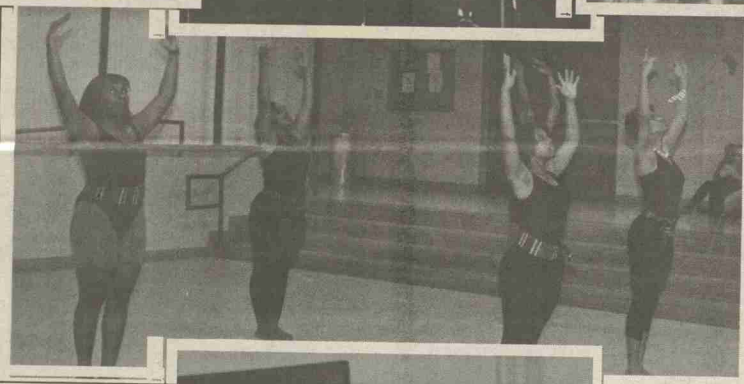
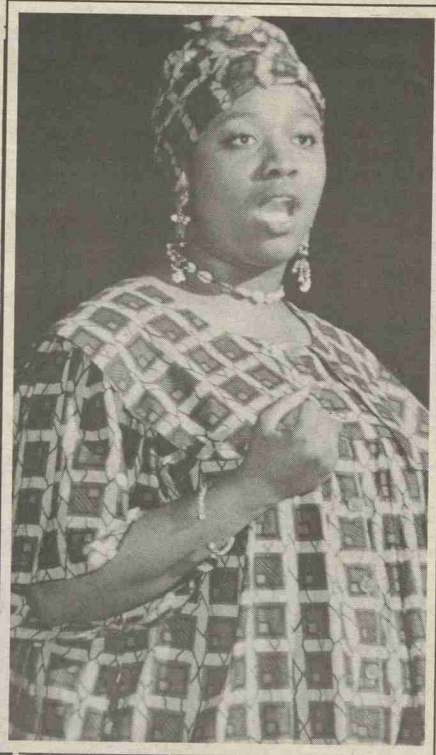
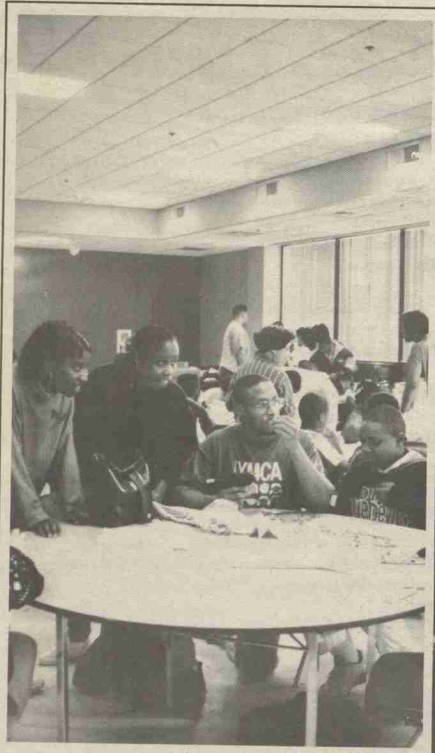
Read The
Nubian
Message

windhover

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arts magazine is now
accepting submissions from
alumni, faculty, and students
for the 1994-95 edition.

deadline for submissions is
january 14, 1995.

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lounge, the student center,
d.h. hill library, the student
center annex, the school of
design library, leazar hall, and
the crafts center



From Whence Did the Spirit Come?

God, Who is everywhere, never leaves us. Yet he seems sometimes to be present, sometimes absent. If we do not know him well, we do not realize that he may be more present to us when he is absent than when he is present.

Do you have any idea the depth of God? God can not be defined by such terms as Father or Mother, because the creator is that and more. We can never fully know God if we think of the creator as an object of capture to be fenced in by the enclosure of our own ideas. We come to a grater understanding after our minds have let go. The Lord travels in all directions at once. Whenever we go, we find that the presence of God has just departed. Wherever we go, we discover that the presence of God has just arrived before us. The object of spirituality in our life is to be able to exist in such a relationship with God that reflects his presence in your life. Not because you have developed a legalistic heir to your lifestyle but because that which is your nature has become one with the will which is the spirit of God.

We as Afrikans in America do not ever give credit to where credit is due in relation to the spirit of God we reverence. Christianity had nothing to do with us knowing God. The institution itself is only a shell developed by a culture to sustain their own agenda and understanding of God. There has never been more of a truer statement than a "religion is man made" or even more specific "Religion is a glorification of a culture." Throughout our life and that of our American forefathers, Christianity has played a major role in buffeting us from the hardships this life and their place called the land of the free has heaped upon us. The time of slavery, segregation, civil rights, and wars have shown this. But the question to ask is was the institution of Christianity or the spirit of God within us and around us, which can not be defined or given solely to the institution of Christianity. Even through the majority of characters and people in the bible are Afrikan and Arabic, the fathers of Christianity no matter how black, portrays them as white. This is what the origins of Christianity are... Eurocentric. It is that simple. They came in contact with our spirit and form of worship and made it into something of their own. Then the strangest of things happened they began teaching us what we taught them, but with one twist that which was ours had become theirs.

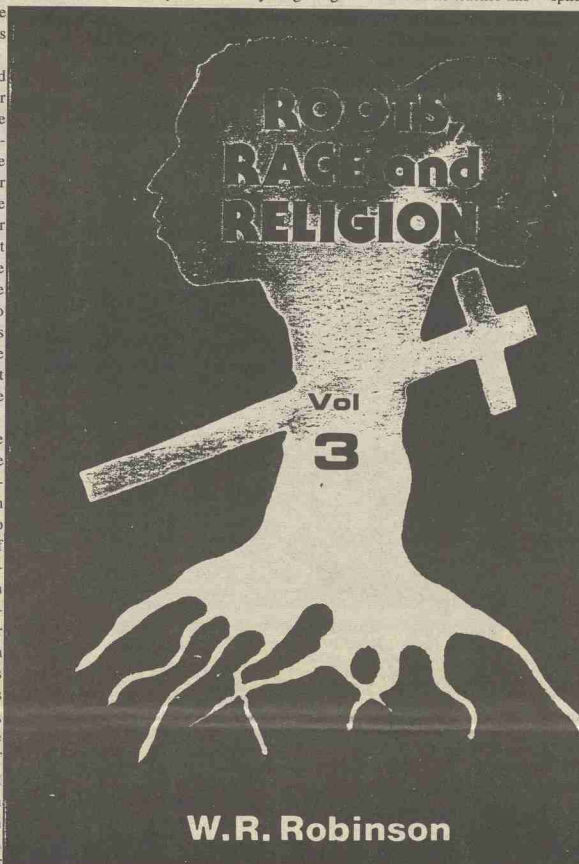
Envision this, your great grandfather had developed a philos-

ophy or a way of life that was exceptional by anyone's comparison. Then one day he runs into a stranger who asks to learn this way of life from your great-grandfathers so he teaches this

children of its organization; you. You accept it and marvel at its beauty and strength because it seems familiar to you, to your spirit. But tell me this, who should we sit under and listen to the stories of who God is; those who copied the stories or those who wrote them.

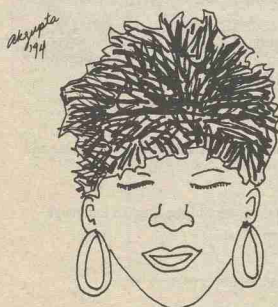
Christianity has been forever changed since we came in touch with it. The style of worship and the manner in which man and God relate on a personal level was heightened. This is our legacy; this is our religion. We gave this tangent of a religion the essence of our soul and claimed it for our own. But it is not ours.

Our spirit is much older than Christianity. Our relationship with God precedes the institution of Christianity—Catholics and Protestants by thousands of years. Do you actually believe that God did not make himself known for tens of thousands of years or more? In order for God to be conceptualized in his truest light, the white world had to define him. I think not. This is to say that we were so offensive to God that our spiritual understanding could not appreciate him in his fullest. For a race of people to believe this and put this into practice is nothing less than brainwashing. Our relationship with God was a beautiful thing, then and now by those who still practice the older ways. But, in spite of this we have Afrikans in America who are so vain in their worship of God that they believe if you are not a Christian, you are damned for eternity. This arrogance and ignorance is absurd. Christianity does not possess God or Yahsua (Jesus). The institution is only reflecting the teachings of God like its predecessors in Afrikan religious due to this day. For those of you who do not know what these religions are, you need to find out. Study to show yourself that you do not live in the box America gave to you. The spirit of God is eternal and will never leave us but for a short time at our first death. That which we debate about is the dressing of God will be placed in our man's perspective and denied definition by others because of some sense of supremacy that some of us have bought into. So when you speak of the Afrikans in the Bible and giving credit to credit where credit is due. The credit of our presence in history does not lie in Christianity.



Picture taken from the book, No Man is an Island

individual. But, as that stranger learns this philosophy he makes it into his own, slightly changing this and that to fit his nature. Then when the story is perfected he passes it on down to his children and others of his kind. After the story has been thoroughly changed to glorify its new master's nature and culture, the descendants of this stranger began to teach it to the



*Labels aren't just a sense of identity.
It's a clue to what's a part of me.
But what does it mean to be Afrikan-American?
I mean, what are the sources of my genetic blend?
The question's unanswered, and in reality—
The label's the only link to my family tree.*

-Sherita Daniels

What's Up, Black?

by Danny Byers
senior staff writer

Have you ever sat down to help children with their English homework and found out how hard it is for them to read books and comprehend the words? Yet immediately after helping them do their work, you could turn on the radio and watch in amazement how they can easily recite and understand all of the lyrics to most of today's popular songs? It never really occurred to me how much of a problem that we face each day until I observed my nieces do their work the other day. We face a very serious subliminal disease which affects our people and primarily our youth. This disease is called slang. Why is it a disease? Because it destroys a certain part of the brain where correct speech and grammar is stored. Before I continue with the effect that slang has had on you, let's first determine what slang is.

According to "An Etymological Dictionary of the English Language" the origin of slang is from sling and means, 'to sling the jaw, to abuse words.' In "The Oxford English Dictionary" slang is defined as the language of a highly colloquial type, considered as below the level of standard educated speech. "Webster's New Twentieth Century Dictionary Unabridged" sees slang as originally the specialized vocabulary and idioms of criminals, tramps, etc., the purpose of which was to disguise from outsiders the meaning of what was said. Although slang may have originated from criminals and tramps, it has spread to the average person as a common language of everyday life. Not just in America, slang is used all over the world in every country.

Now that we have slang defined, let's go to the main issue of this article, its dangers. You may not realize it, but slang affects the way you act, the way you dress, the way you think, as a matter of fact, it affects your entire life. Speaking in slang lowers the IQ and causes mental deficiency, simply called retardation. "Taber's Cyclopedic Medical Dictionary" defines IQ as an index of relative intelligence of an individual. The levels of IQ described by this dictionary are:

| | |
|-----------|--------------------------------|
| Above 140 | Near Genius or Genius |
| 120-140 | Very Superior Intelligence |
| 110-119 | Superior Intelligence |
| 90-109 | Normal or average Intelligence |
| 80-89 | Dull Normal |
| 70-79 | Borderline Deficiency |
| 55-69 | Educable Mentally Retarded |
| 46-54 | Trainable |
| 20-39 | Severe Mentally Retarded |
| Below 20 | Profoundly Mentally Retarded |

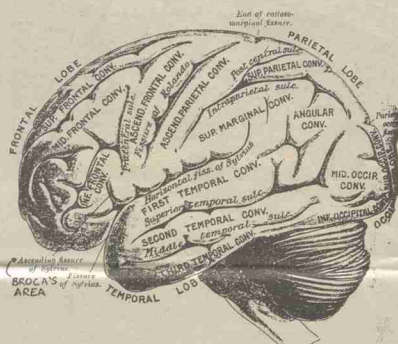


Moses

by Dr. M.Z. York

In testing average children from lower income residencies, they would score between 79 to below 20 because they don't express themselves properly through words. Although they are taught English and grammar in school, the majority of their lives are spent speaking slang. They hear it the first thing in the morning from their families. They hear it in school from their peers and they get it from Television and radio. School books are often too difficult to read and comprehend for children who use slang, because they have isolated themselves from mainstream society by not being able to articulate. Slang replaces common words and their meanings in the language part of the brain, making it very difficult to communicate with a person who uses good diction. This could be the prime reason people aren't able to communicate well with people of different backgrounds or different areas, because their conversation is different. The same thing occurs with the generation gap. Parents and children are not able to communicate because of the way they speak and things that they talk about.

How many people out there are guilty of accusing a brother or sister of being "too white" just because they choose to speak with a proper vocabulary and good grammar? Is this saying that our people cannot be articulate when writing or speaking?



Broca's Area

by Dr. M.Z. York

Millions of children grow up watching television and movies while listening to music that promotes slang as the proper and acceptable way to speak. The usage of slang effects the Broca's area of the brain that gives us understanding of languages, with language expression being the function of motor control.

Eventually when a message is sent through a radio or the television using the correct grammar and pronunciation only a certain class of people will understand. More and more we can see why speaking correct grammar is not only important, it is also beneficial, and a contributing factor to why most inner city residents can't get jobs; they have poor diction.

The most important issue that everyone is overlooking is that our youth are the largest beneficiaries of the effects of slang. Slang may have started out with unconventional words or phrases that express something old a new way, but it has grown into a sick, malicious, vulgar language that's spreading fast throughout the world.

The youth of today use the most vulgar and abusive terms in just everyday conversation. Calling each other names only used for low-lives, just to say hello or how good you look, and yes, cursing is most definitely slang. It's like a drug and is so addictive that it has become more than a bad habit, it has become a way of life. I know that I am guilty of speaking slang most of the time around friends, as I'm sure that most people are. We normally don't think about the things that we say everyday, for instance, "Whus up Black?" or "I'm jetting back to the crib." We could have easily said "How are you doing Brother" or "I'm going back home." Now if someone from

another country came here and heard you speak, they wouldn't know what you were talking about.

It happened in the scriptures with Moses realizing the importance of proper speaking. Moses was raised as an Egyptian so his speech was different than his fellow Israelites. Being aware of this, he asked that his brother Aaron, who had better diction,



Aaron

picture taken from Gray's Anatomy

to help him or the Israelites would not have understood, nor would they have listened or trusted him.

"AND MY BROTHER AARON, HE IS MORE ELOQUENT IN SPEECH

THAN I: SO SEND HIM WITH ME AS A HELPER, TO CONFIRM

ME: FOR I FEAR THAT THEY MAY ACCUSE ME OF FALSEHOOD." (Koran 28:34)

This is also supported by the Bible in Exodus.

"AND MOSES SAID UNTO THE LORD: O MY LORD, I AM NOT ELOQUENT, NEITHER HERETOFORE, NOR SINCE THOU HAST SPOKEN UNTO THY SERVANT: BUT I AM SLOW OF SPEECH, AND OF A SLOW TONGUE." (Ex 4:10)

"AND THE ANGER OF THE LORD WAS KINDLED AGAINST MOSES,

AND HE SAID, IS NOT AARON THE LEVITE THY BROTHER? I KNOW

THAT HE CAN SPEAK WELL..." (Ex 4:14)

Within our communities we need to fight the disease of slang: poor articulation, bad grammar, and inferiorism by correcting ourselves and our children when slang is used. The way you carry yourself affects everyone around you. And the sad part about all of this is that, the way you dress and the way you speak influences small innocent children who grow up thinking that this is acceptable behavior. If we don't treat this disease right now it could mean the end of our children having a place in society.

For more information on this topic, refer to these books:

Broca's brain: reflections on the romance of science

by Carl Sagan

Race, social class, and individual differences in IQ.

by Sandra Scarr

What we call smart: a new narrative for intelligence and learning

by Lynda Miller

An etymological dictionary of the English Language

by Walter William Skeat

In Reflection: The Black Panther Party

by **Nicole White**
Reflections Editor

In 1965, the streets of Watts were alive. When the smoke cleared and the dust settled, it seemed as if the state of California had learned nothing. Martin Luther King journeyed to Los Angeles, but failed to convince the people that non-violence was the answer. As Huey Newton put it, "What good, however, was non-violence when the police was determined to rule by force."

In October of 1966, Newton and Bobby Seale sat down to create a movement that would take place on the grass roots level. Newton and Seale founded the Black Panther Party, adopting the black Panther emblem used by the Lowndes County Freedom Organization in Alabama.

The Panthers thought of themselves as more than part of the black power movement that was sweeping the nation. The Black Panther Party slogan was not "Black Power," but "Power to the People." Often meetings would begin by saying black power to black people, brown power to brown people, white power to white people, yellow power to yellow people, red power to red people and x power to x people. Although the Afrikan-American community remained the focal point of the party's ideals, Panther fundamentals applied to all oppressed people regardless of their origin. The Black Panthers wasn't an organization in the sense of a Southern Christian Leadership Conference. They were a political party whose principles reflected a socialistic perspective.

When Newton and Seale began to discuss the goals of the party, they came up with two different areas — wants and needs. Some of the wants were as followed:

1. Freedom . Power to determine the destiny of black communities,
2. An end to robbery by capitalist of our black communities.
3. Decent housing
4. Education that express the true nature of American society and teaches the significance of blacks
5. End to police brutality
6. Black people when brought to trial should be tried by peers from their community.

In all there was a list of twenty wants and needs. Some of the needs included: Free health clinics, nation wide screening

for Sickle Cell Anemia, and head start programs.

Much of the revolutionary rhetoric of the Black Panthers reflected the influence of Malcolm X on members. The Black Panther Party strongly believed in the right of self defense and they were willing to protect those rights against anyone; especially the police. One of the first programs the Black Panther



David Hilliard: member of Black Panther Party

Party began was following the Oakland Police Department while they were on patrol. At that time, it was not illegal to openly carry guns in California, therefore, members were always armed. The police department did not know how to respond to them so they often used foul language and other tools to provoke the Panthers. However, the Panthers were not stupid. They studied the laws of California and always

remained in lawful boundaries.

The Black Panther Party was involved in the community. They started free breakfast programs, sold newspapers, and opened schools. In return, the community responded with small donations and general support. The Black Panther Party quickly spread from state to state. Eventually, there were offices in forty states. College students, white and black, aligned themselves with the party. Panthers were also making major connections. Huey Newton preceded Richard Nixon into China by three months. Despite major setbacks, mostly caused by local police raids, the party continued to form coalitions and recruited new members.

The government, on the other hand, saw the Panthers' activities as needing to be closely guarded and all together stopped. Herbert Hoover, the head of the FBI, considered the Black Panther Party the number one threat to the security of the nation. The Counter Intelligence Program or COINTELPRO; a program whose sole purpose was to destroy the Black Panther Party was soon founded. The FBI enlisted spies, raided offices, jailed leaders, and even killed a few Panthers to utterly destroy an organization that began for the well being of the community. Ultimately, the government succeeded and by the late seventies most offices closed for good.

Many of the former Panthers are still alive today. Some have written books to set the record straight on what really happened during their era. The Black Panther Party was an extension of the Civil Rights Movement and indeed many of their goals only echoed the desires of everyone else in the movement. But the Panthers were unique and like so many leaders before them including Evers, King, and X, they were cut down before they could truly blossom.

For more information try looking for books written by Panther members Bobby Seale, Eldridge Cleaver, Elaine Brown, and David Hilliard. In addition to these books, the Eyes On the Prize series offers in-depth interviews with Panther members and is available in the Media Center of D.H. Hill Library. North Carolina State University offers a class entitled the Civil Rights Movement (Hi 455) in the Spring which is also a source of valuable information.

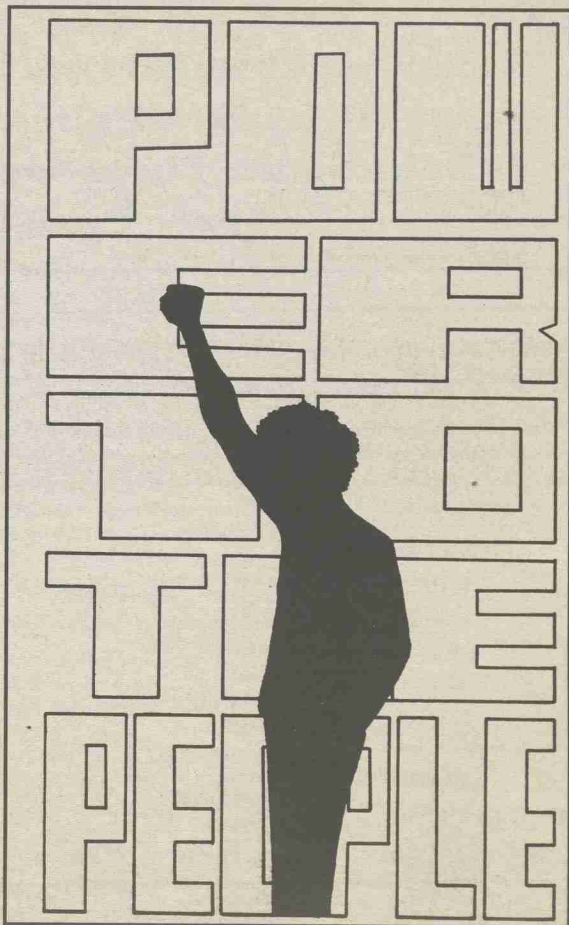
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From left to right, Lathan Turner, Shammah Daniels, and Rodney Parker. This picture is in honor of United Student Fellowship who donated \$100 to Project Rwanda. Thank you.

The Student Mentor Association along with the Red Cross would like to thank the members of the faculty, staff, student body, and the community who helped with Project Rwanda. Your time, effort, and patience was greatly appreciated. Thank you once again.

Also, the Nubian Message would like to thank the African-American Cultural Center, the kids of the Space Project, Angela Hicks, Mrs. Pulley and Dr. Moses, and the members of Delta Sigma Theta Sorority, Inc., who helped with the Space Project on Heritage Day.

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

