

# THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Volume 3, Edition 6

Established in 1992

November 17, 1994

## Ambassador Speaks At Forum

### Inside Today

#### News

--Ambassador Horace G. Dawson visits NCSU  
--Extended course drop period affects us all  
cover story

#### Sports

--The Women's and Men's basketball team highlighted  
--Are you a student-athlete or an athlete student?

#### Reviews

--Africa Night  
--Alpha Week  
--The Opportunity

#### Opinions

--Mr. Byers asks: Were there people before Adam and Eve?  
--An anonymous writer writes on the Messiah

### Coming Events

Delta Sigma Theta Sorority, Inc., asks for all men and women in attendance tonight in the AACC.



Dr. Horace G. Dawson

by Nicole White  
Reflections Editor

The focus on Afrika continued this week with a lecture on American Dreams and African Realities given by Ambassador Horace G. Dawson Jr.

The lecture was held November 14 at 8:00p.m., in the Student Center Annex Theater. Dawson served as ambassador to Botswana during the Carter administration and served in diplomatic posts in Uganda, Nigeria, Liberia, and the Philippines.

During the late 1950's and early 1960's many Afrikan nations gained independence from their colonial rulers. Dawson explained then many Americans thought that the overthrow of colonialism in Afrika meant a strong headway into a democratic system. Now, Dawson stated, some scholars are referring to some Afrikan nations as ungovernable. How exactly Afrika fell short of this dreams is a complex explanation.

Early on world affairs such as the Cold War influenced the aid coming into the Afrikan nations. Dawson cited what he called four stages of the Cold War that had an affect. The first stage was the diplomatic representation of the Soviet Union. In other words, the Soviet Union was recognized as having power in Afrikan affairs. 2. Eastern and Western countries competed with each other in the amount of aid given to newly independent countries. 3. Afrikan nations played the East and West against each other to increase the aid. 4. The introduction of the arms race into Afrika. These factors and others led many to believe that economic stability in Afrika was a very realistic goal soon to be achieved. However, the scars of colonialism could not so easily be discarded. Dawson cited his experience with Uganda. Uganda upon independence had several issues to tackle. For instance, the new

see Dawson, page 2

## New Senate Resolutions

by Shawna Daniels  
News Editor

Just recently, it was passed that the Course-Drop period after the beginning of classes will be extended. Starting in the Spring of 1995, students will be allowed eight weeks instead of four to drop any classes.

This four week grace period will let students receive more information on the classes they are unsure about and give them a longer amount of time before dropping a class to visit with academic advisors and discuss the situation of dropping a class.

The extension will give students

more class periods to see if they can stay in the class and do well because enough information about the intensity of a class may not be evident the first four weeks. Hopefully, this will decrease the number of course repeats among the undergraduate student body.

Also, Student Senate passed a resolution to remind students that since the beginning of the Fall 1994 semester, a system of Plus-Minus grading has been enacted.

Most of the instructors on campus have not been using this system or making students aware that they are using this recently enacted grad-

ing system. Because most faculty members did not say if they were using plus-minus grading, they are completely discouraged from using it for this semester, but starting in the Spring of 1995, instructors are required to use the grading system.

Both of these issues concern the entire student body as a whole. They both will allow students an education of greater value because with their installment, students will be challenged further.

\*\*\*\*If you don't agree with Student Senate's actions, get involved and voice your opinions!

### CAMPUS BRIEFS

#### The Lecture Series

The Heritage Lecture Series presents Dr. Samuel Addo, visiting professor from the University of Legon. His topic of presentation is "Explaining Continental Afrika: North to South and East to West. This event will occur Monday, November 21st at 7:00 p.m., Room 356 of the African-American Cultural Center.

#### Action Volunteers

Action volunteers are needed at the African-American Cultural Center. Action Volunteers help advance the cause of the AACC. Your help is needed NOW! We need additional volunteers to assist in the AACC Library, in the office, with videotaping events, and lots more. Stop in any day of the week between 9 AM and 9 PM to sign up. You can help make a big difference.

#### Crisis in Rwanda

Friday, November 18 at 12:00 p.m., in the AACC, the forum Crisis in Rwanda: "Rwanda and its Historical Background will be presented by Felice Ntawukulirayo, NCSU Graduate and Student from Rwanda.

#### Black Medea

Black Medea's final presentations take place this week, November 17-19 at 8:00 p.m. This will take place in Thompson Theatre.

Leader, cont'

government had to come up way to bring a large number of people into a monetary system. There was also the problem with different ethnic groups living under one type of rule.

Since Ghana achieved its independence in 1957, there has been 20 civil wars in Afrika. Why are the ethnic problems such an issue? Dawson explained that when colonial governments came into Afrika, they ignored all boundaries previously established. If someone in Britain wanted a mountain, then boundaries were drawn around a mountain. Colonial boundaries reflected the availability of natural resources, including labor and not ethnic or religious philosophies. A member of the audience posed the question why these ethnic groups simply did not form their own countries. Dawson gave several reasons. He said just as the boundaries before colonialism had roots, the new ones did as well. It would seem like an easy thing to do, but in actuality redrawing lines could be very complicated. Afrikan leaders ponder the question but thought that establishing countries based on an ethnic group's wants and needs would only delay independence. Recently in Ethiopia, experimental areas of self rule have developed. Ethnic groups have split from the nation and are beginning to form their own nations.

Dawson shifted his speech from the political problems of Afrika and began speaking on social and environmental troubles. The exploitation of natural resources has recently come into focus. Another epidemic plaguing the continent is AIDS. Dawson pointed out that many of the ways AIDS is spread in western countries are not present in Afrikan nations, yet little research is being done to find why and how this disease is affecting the counties of Afrika. Dawson went on to say that pop-

ulation growth is another aspect in which Afrikan nations must deal. The agricultural developments of some countries remain stagnant, yet population continues to rise. A great deal of nations rely on the importance of food to feed its people.

The nations of the world are now in a transitional stage. Aid given to Afrikan nations is dwindling. The United States, Dawson stated, is focusing more on its internal policies and less on its foreign affairs. The recent elections in America and the shift in representation in the House and Senate would effect aid given to Afrika and other developing nations, Dawson predicted. A beginning solution would be for the wealthy nations of Afrika to contribute to the growth of other countries. In some areas, Dawson noted, cooperation between Afrikan nations are already taking place. What these nations are doing is pooling their resources to stimulate the economy for all. Dawson felt there was a dangerous trend developing in industrialized countries that were placing most of their investments into South Africa. Although the economic stability of this country would make it logical for businesses to invest money there, it comes at the expense of other Afrikan nations. Investors would do more to help by also looking at the surrounding countries. The United States, Dawson felt, should start helping by forgiving most of the debt of some Afrikan nations.

Dawson ended his speech by stating that although many of the dreams once envisioned for Afrika have not yet come true, other countries must not turn their backs on the continent. Afrika does and will have a strong influence on issues to come.

Racism Still Exists

Latonya Dunn

In November of 1994, on this widely diverse campus of intellectual thinkers, each striving for a better tomorrow, one question must be asked of each student: "If we are searching to have a better tomorrow, then why must individuals deal with the age old problem of Racism?" Last Monday, at 9:30 p.m., two Afrikan-American students were victims of a racial conflict. Dorothy, a sophomore, and Denise, a junior, (both of whom would like to withhold their last names) were hit with a balloon filled with shaving cream, cologne, and water. After they were hit, the assailants yelled, "Go home Niggers". The women were walking to Sullivan through Bragaw when the balloon was thrown from one of the suites in Bragaw. Immediately after the incident, they reported the crime to a Residential Advisor at Sullivan's West Regional Desk, who then called the R.A. on duty in Bragaw. The Bragaw R.A. called Public Safety and a search began. All the suites in the area of the conflict were searched and the residents were questioned. Officials may have suspects, but the investigation is ongoing. Dorothy and Denise stressed the fact that both the Public Safety officer and Bragaw's on-duty R.A. were very cooperative. While being questioned, the victims still show an existing anger concerning the incident. Dorothy said she is angered by the fact that the assailants are laughing and saying "That's the girl we threw the balloon at." They decided to go public with the story after one day in class when the topic of anger came up. They then realized this incident could not go unknown. When asked what they would do if they ever faced those guys again, Denise said she would, "probably fight because I'm still angry, but I know it wouldn't solve anything."

This space could be yours, buy an ad today

Do you get the Message yet?

On Monday, November 21 at 5:00 in the African-American Cultural Center, the town meeting with Provost Stiles. This meeting is imperative for all

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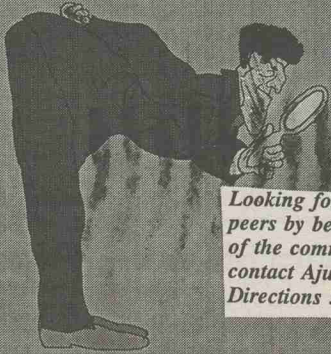
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Please call or write to let us know of any errors we need to correct, as we are very committed to accuracy in our reporting and writing.

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Looking for students interested in educating peers by being interviewed on health issues of the community. If you are, contact Ajuba Joy at the Center for Health Directions 515-WELL.

# Here They Come Ingredients

by **Dionne Williams**  
Sports Editor

"Carolina, Virginia, and Clemson. These are teams we want to beat. This way we will become nationally recognized," said freshman Chasity Melvin. The playing season has not started but there are high hopes in the minds of the fresh faces on the women's basketball team.

There have been many preparations made for the season to get the players in shape. They have done sprints ranging from 100-400 meters on the track. They have gone to the weight room, done drills and footwork, jumped rope, and have even done timed miles. They have practiced everyday, three hours a day.

There are four freshmen on the team this season. Chasity Melvin (Roseboro, N.C. 6'3" Center/Forward), Constance Poteat (Cedar Grove, N.C. 5'8" Guard/Swingman), Rosalyn McIendo (Rockingham, N.C. 6'2" Forward), and Erin Young (Oakridge, Tenn 5'11"

Shooting Guard). These new players have hopes of the team doing a lot better this season. "There are a lot more players and more substitutes for defense positions," said Poteat. Besides having high hopes, each of the new members have something to offer to the team. Young said, "I hope to pose a 3 pt. threat plus give the team quickness on the outside and pressure on defense." "I hope to be a hard worker with a good defense set. In return I hope it will produce a good offense set," said McIendo.

These new player have shown they have a lot to offer to the women's basketball team. "I hope to give the team added quickness that was not available in the past and give support just by being there," said Poteat. They have the support of each other and their teammates to play the game. With all this, these four young women are bound to go far and do great in basketball. The women start their season on Friday, November 18 so come and cheer them on.

by **Dutch**  
sports writer

As the football season draws to a close, the basketball season is soon to start. This year means a lot to the N.C.State Wolfpack men's basketball program. It is a year of change, improvement, and innovation. The season started this past Monday, November 14 with the Polish National team in an exhibition game. The team put in many hours not only preparing for this game but for the season as well.

Being in the Atlantic Coastal Conference(ACC), the Wolfpack is up against pretty stern competition such as Duke and Wake Forest. Some State fans may probably remember the year that State defeated Houston in 1986 for the NCAA Championships. This year, the Wolfpack program is trying to rekindle the championship flames of years past. They wish to not only mimic their predecessors, but to establish a history of their own.

This team has all the building blocks of a good team; leadership, discipline, pride, and heart. Last year's finish of 11 wins and 19 losses placed the Wolfpack eighth in the division. It is a long way to get to the top, but the team is very confident. When asked in general how the team feels about this season, Ishua Benjamin, a freshman point guard replied, "We'll be a lot better than last year. We feel very confident and will surprise a lot of people. As far as the team being healthy, we are and Mark Davis is shooting the ball very well. I feel as if we've become more of a team forming a team bond with something to show."

Confidence. A key element for success in the season. If you are a strong supporter of State be prepared for a season of surprise. What can one expect from the Wolfpack? Jeremy Hyatt, a sophomore point guard stated, "We've made some great improvements from last year. This year we have more depth and a lot of talent. A lot of new people have come to fill in the shoes of those who left and remaining player have stepped up. The coaching is better and I think we've prepared a lot stronger and harder in all categories."

Could this be the year for the Wolfpack? If the odds are in their favor and these words hold true then State will definitely surprise sportswriters and critics the same.



by Nakia Jones/Staff

From left to right: (standing) Rosalyn McIendo, Chasity Melvin (sitting) Erin Young, Constance Poteat

### The 1994-1995 Women's Basketball Schedule

Fri.	Nov. 18	ATHLETES IN ACTION	7:00 PM
Sun.	Nov. 20	CROATIA SPLIT	2:00 PM
Fri.	Nov. 25	at UCLA	7:00 PM
Sun.	Nov. 27	at SW Texas	2:00 PM
Sat.	Dec. 3	STANFORD	7:00 PM
Wed.	Dec. 7	N.C. A&T	7:00 PM
Sat.	Dec. 10	CONNECTICUT	2:00PM
Tue.	Dec. 20	EAST CAROLINA	7:00 PM
Wed.	Dec. 28	at Lady Gator Classic	5:00 PM
Thur.	Dec. 29	at Lady Gator Classic	TBA
Mon.	Jan. 2	MARYLAND	7:00 PM
Wed.	Jan. 4	at Duke	3:00 PM
Sat.	Jan. 7	VIRGINIA	12:00 PM
Wed.	Jan. 11	FLORIDA STATE*	6:00 PM
Sun.	Jan. 15	at Georgia Tech	12:00 PM
Wed.	Jan. 18	at North Carolina	6:00 PM
Sat.	Jan. 21	CLEMSON	2:00 PM
Wed.	Jan. 25	WAKE FOREST	7:00 PM
Sat.	Jan. 28	at Maryland	11:30 AM
Sun.	Jan. 29	at George Mason	2:00 PM
Wed.	Feb. 1	at Old Dominion	7:35 PM
Sat.	Feb. 5	DUKE	12:00 PM
Thur.	Feb. 9	at Virginia	7:30 PM
Sun.	Feb. 12	at Florida State	TBA
Thur.	Feb. 16	GEORGIA TECH	7:00 PM
Sun.	Feb. 19	NORTH CAROLINA	12:00 PM
Thur.	Feb. 26	at Wake Forest	4:00 PM
Thur.	Mar. 2-5	ACC Tournament	

**Support the Lady Wolfpack**

More Sports on page 4

**The Nubian Message is in the process of re-structuring the Sports Page to include more up-to-date information. If you are interested in becoming a sports writer, call the Nubian Message at 515-1468 and ask for Dionne Williams, Sports Editor.**



Tangela Gray/Staff

Bryant Feggins

### 1994-95 N.C.STATE BASKETBALL HOME SCHEDULE

Mon.	Nov. 14	Polish National Team (Exhibition.)	7:30 PM
Mon.	Nov. 21	North Carolina AAU (Exhibition.)	7:30 PM
Sat.	Nov. 26	Prairie View A&M	7:30 PM
Mon.	Nov. 28	Howard	7:30 PM
Wed.	Nov. 30	Radford	7:30 PM
Mon.	Dec. 5	Charleston Southern	7:30 PM
Sat.	Dec. 10	Kansas	7:30 PM
Thurs.	Dec. 22	UNC-Asheville	7:30 PM
Sat.	Dec.31	Maryland-Eastern Shore	2:00 PM
Mon.	Jan.2	Winthrop	1:00 PM
Wed.	Jan.4	North Carolina	7:00 PM
Sat.	Jan.7	Virginia	4:00 PM
Wed.	Jan.11	William and Mary	8:00 PM
Sun.	Jan.22	Maryland	1:30 PM
Sat.	Jan. 28	Clemson	2:00 PM
Wed.	Feb.1	Wake Forest	7:30 PM
Wed.	Feb. 15	Florida State	7:30 PM
Sat.	Feb. 18	Duke	1:30 PM
Sat..	Feb.25	Georgia Tech	1:30 PM

**Support the Wolfpack**

# Africa Night: A Celebration of Culture

by Hallema Mitchell  
staff writer

Music, dancing, vendors, fashion, and festive fun were all combined in one at the second annual Afrika Night. Held Sunday Nov. 13, the event was sponsored by the Afrikan Students Association and the International Student Committee. The students cooked exquisite Afrikan meals that made your taste buds call out for more. Such items as Noigora Ponchi, Ginger beer, Palm Bato chicken and fried bananas were entrees that could have easily been cooked for a king.



by Nakia Jones/Staff

The vendors displayed exhibits that were not only exotic but also intriguing. Some of the handmade sculptures and ceremonial masks left the observer with a sense of awe yet and overwhelming feeling of cultural pride. Other vendors displayed items such as kente cloth, oils, and incenses. Afrikan countries such as Kenya, Guineas, and Nigeria were all represented.

When we hear Afrika, we often think of famine, racism, and an undisputed amount of violence. Although some of these ideas are in fact common, there are many underlying reasons for them.

The keynote speaker, Harris Sawyer, addressed those problems and solutions. Sawyer attended London University and received a degree in Management. Being Guinea's Minister of Education, he was appointed by the government of Afrika to serve on several committees responsible for drawing up the constitution of the Guinea republic. Sawyer was also appointed Administrator of transport and communication. He is a traditional chief to the Guinea area.

Sawyer then concentrated on the political and economical situation in Guinea. For many years, Guinea has battled to establish a government that could be beneficial to all. Sawyer stated that even though the emergence of democracy solved some problems others still exist in Afrika. Currently, there is an economical war taking place.

The lack of unity in Afrika has caused Afrika to place last in gross domestic products. Excluding South Afrika, Afrika's Gross domestic product grew 1.4%. Sawyer stated that "no black country in Afrika has the know how to even manufacture weapons." If we joined together as one Afrika would once again become a great nation.

Although there seems to be a lack of unity in Afrika, the

Afrikan students of NCSU came together to sponsor a program that made everyone feel wanted and welcomed. The music played by a Zairian Group put everyone in a relaxed mood. The students posed and strutted in the latest Afrikan fashions. Every color of the rainbow came cascading in an elegant array of beautiful garments.

Cornell Rogers, a junior, stated, "The program was educational and enlightening. The dinner was especially tasty."



by Nakia Jones/Staff

... More Sports

# Student-Athlete or Athlete-Student

by Dionne Williams  
Sports Editor

The question that runs through many minds is why? Why is it that so many of our African-American football players have a low graduation rate?

A recent poll featured the October issue of "Emerge" showed the Bottom 50 schools in the U.S. having the lowest percentage of African-Americans graduating. N.C. State was #34 on the list with only 26% graduating. Many other well known colleges have low percentages of their African-American players graduating. Some explanations for these low percentages are that some players either transfer, leave school, or go to the pros such as N.C. State's own Gary Downs who plays for New York Giants and Dewayne Washington who plays for the Minnesota Vikings. Even after the four year eligibility is up for players, some continuing studying for a fifth year or more just to graduate.

In the whole division, there were 39% (3,551) of eligible African-American football players who graduated compared to 60% (4,688) of white football players. The University of Nebraska(#42) had only 26% of black players graduate com-

pared to 66% of white players. Texas Tech, #6 on the list, graduated only 5% black players compared to 41% of white players. Predominately white colleges were not the only schools on the list.

Five historically black colleges, Texas Southern(#8), Tennessee State(#29), Alabama State(#37), Alcorn State, Miss(#40) and Southern University, Baton Rouge(#41) were on the list. Tennessee coach Bill Davis said, "Black colleges have always been good educators of student athletes because we were teachers first, coaches second. These schools concentrated on getting guys out of school with a degree in their pockets." If this is true, why is it that five black colleges are even on the list? How or why did this happen?

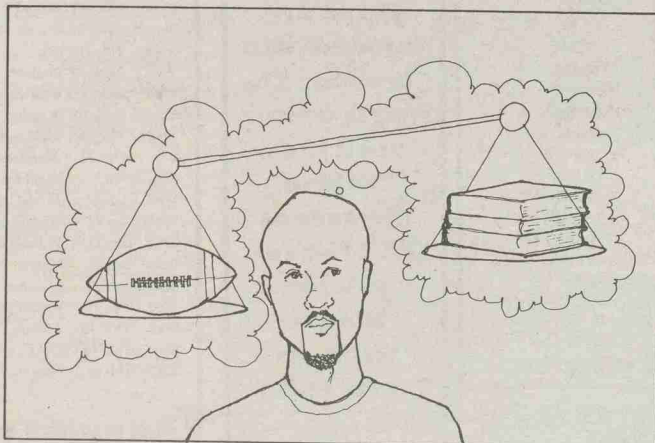
Some of the colleges that graduated a good percentage of African-Americans were such colleges as Michigan (63%), Penn State (76%), and Notre Dame (79%). For the past few years NCAA Article 14.3 required students to have a minimum SAT score of 700 (17 on the ACT) and at least a 2.0 grade point average. The NCAA now requires that high school athletes have G.P.A. of 2.5 and 700 SAT (17 on the ACT), but those with a G.P.A. of 2.0 will have to earn a 900 SAT score (21 on the ACT). The Black Coaches Association (BCA) agreed to

allow all freshman to practice but not travel or play in varsity games. This way they would be able to adapt to their new environment without any pressure.

In the end, we do not see enough of our African-American athletes getting the education they need and graduating on time. A majority of student athletes who do get degrees have been known to get into a "soft" curriculum recognized as a "fake" degree. The movie, "The Program" showed the pressures in football and how sometimes those in high positions can sometimes be very influential. One football player in the movie said, "You do not need a degree or college education. All you need to know is how to sign your name to an NFL contract."

It is a shame when someone like Dexter Manley, formerly of the Washington Redskins, was found to be illiterate but graduated from college. He is one of many who slipped through the cracks. How many more like Manley will slip through? How important is a professional career compared to an education? More importantly if that athlete gets injured and can not continue, what will he do?

\*Information taken from Emerge October 1994.



cartoon by Danny Wilson  
Graphics Editor

# Alpha Week

by **Shawna Daniels**  
News Editor

In the hustle and bustle of Homecoming activities, the members of the Eta Omicron Chapter of Alpha Phi Alpha Fraternity, Inc. celebrated Alpha Week '94 with a program that would satisfy any palate.

On Saturday, November 5th, the festivities began with a cookout social for 25 children, their parents, and staff from the Wake County Headstart Program. The children enjoyed face-painting, games, arts and crafts and food. Every week, the chapter volunteers in the Chavis Heights Headstart Center and they planned the Day at Pullen Park for the Head Start Programs of Wake County. On Sunday, the fraternity attended United Student Fellowship Services in the Multipurpose Room of the Afrikan-American Culture Center.

They turned out Monday to increase campus knowledge that "A Voteless People is a Hopeless People", passing out handbills to students.

On Tuesday, the chapter presented the Nubian Queens of NCSU with yellow carnations at the Atrium and later that night, presented to the campus, "Interpretations of Gospel Music. Black Music: A cultural experience", a program led by Paul Atlas, a past graduate of NCSU's Mechanical Engineering department and presently a student at Saint Augustine's College in Music Education. Atlas discussed the many forms and styles gospel music has taken, from the call and response of old gospel to modern day "gospel gangstas." He stated that the forms may differ, but as long as it "deals with the life, death, and resurrection of Jesus Christ, it is gospel."

He played examples of music he felt were gospel, Take 6's "It's Gonna Rain", Richard Smallwood's "Jesus Lover of My Soul" and L.A. Mass Choir's beautiful explanation that "Every Knee Shall Bow". He also treated the audience to The Anointed Daughters In Christ, who brought to all who attended the message through song, as they sang a cappella, "I Feel Like Going On."

Atlas chose to change to a life in gospel music because he felt that gospel music "draws people in, the words pierce the soul," and that the gospel "encourages, calls people in and lifts the spirits" of everyone. The program was closed with a prayer for the enlightenment of all.

On Wednesday, the chapter held its Ninth Annual Scholarship\ Oratorical Contest, the topic this year being "Kujichagulia: Self-Determination". The contestants were George William Gatling, Detria Stowe, Obioma Chukwu, Dawn Eaton, and Tamisha Holland.

Each brought to the topic their own ideas and opinions about Self-Determination in the Afrikan-American community. Gatling stressed to his listeners that they must "change your sayings into doings" and that Kujichagulia "happens in your



Shawna Daniels/Staff

## Members of Alpha Phi Alpha

mind and then in your actions." He also stressed the urgency of becoming self-determined. Stowe explained "you don't have just one chance, there is no specific time when Kujichagulia ends." She further explained that to her Kujichagulia was "Pressing your way through when it seems you have failed", and not to worry, that "success comes through hardships."

Chukwu's point of view was based on the Seven Principles and how Kujichagulia was just one of the ways that the

Principles strengthened the mind, body, and spirit. Eaton highlighted how Afrikan-Americans of today allow themselves to be defined by others and are not determined enough to define themselves. Holland used quotes from Maya Angelou's "And Still I Rise" to point out that if Afrikan-Americans are self-determined or embody Kujichagulia, they will rise just as the dust rises.

Judged by Ajuba Joy, Lathan Turner, Dr. Orlando Hankins, Angela Hicks, and William Crowder, the winner, Detria Stowe, won \$300, while Obioma Chukwu (2nd) and George Gatling(3rd) received \$125 and \$75 bookstore Certificates, respectively. Each contestant also received Certificates of Participation. The program was co-sponsored by Black Students Board, Afrikan-American Heritage Society and the NCSU bookstore. Detria Stowe will also be representing the Eta Omicron Chapter at the 10th annual Martin Luther King, Jr. Festival on January 21, 1995.

The fraternity offered the campus alternatives to the ordinary date and helped to open the lines of communication in "Sexually Speaking: Safe Sex in the 90's." Mediated by Cheryl Vaughn and Arnold Murray, members of both sexes talked about dating, tips on dating, and better ideas for dating. It was not only informative, but also gave students a chance to express themselves on the topic, in good company.

On Friday night, Alpha Phi Alpha turned out the Pan-Hellenic Step Show during the Homecoming Bonfire. They also traveled to UNC-Chapel Hill to participate in the annual Alpha Phi Alpha Area Conference. Here, they competed against other chapters of the fraternity representing UNC-Chapel Hill, Duke, St. Augustine's College, Shaw University, and North Carolina Central University. The competitions included a step show, Ms. Black and Gold pageant, Oratorical contest, and quiz bowl. They placed first in the Step Show, Second runner-up in the Ms. Black and Gold, represented by Ms. Shannon Graham, and third in the Oratorical Contest, represented by Bobby Johnson, Jr..

In general, the chapter did well in representing itself not only on the NCSU campus, but in the surrounding area. They are looking forward to the District Conference being held at UNC-Charlotte November 18-20.

# The Opportunity

by **Shawna Daniels**  
News Editor

**YOU MAY HAVE JUST MISSED YOUR BIGGEST OPPORTUNITY!** Tuesday night, Omega Psi Phi Fraternity, Inc. gave the entire campus an opportunity to become more aware of jobs, interns, co-ops, and networking opportunities, with the program, "Opportunity is Knocking".

In a very informal setting, Stephanie Adams, Director of Recruiting and Minority Services for the College of Engineering and Warren Bennett, a member of the Kappa Lambda chapter of Omega Psi Phi and a senior in Electrical Engineering, explained to students that there are many outlets to great opportunities in financial advancement.

Adams pointed out that most students do not even apply for scholarships or advancement opportunities, they do not realize that more people are eligible for money than they think, so the money sits, unused. Adams and Bennett also gave advice for finding these openings, naming not only the Dean's Office of your major, but also the financial aid office, and specific occupational societies (National Society of Black Engineers and Afrikan-American Health Society, for example).

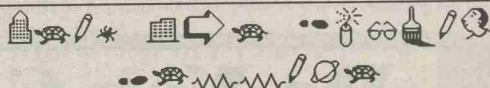
Co-oping and internships were also discussed. There really isn't a "better" way to work, it is an individual choice to work during the school year (co-op) or during the summer (internship). "Both can be the difference of two or more tax brackets when you graduate", stated Bennett. The best places to get more information on these two opportunities would be the

Minority Career Fair, National Society of Black Engineers' Conferences (for Engineering majors), and networking among peers and administrators.

Knowing the right people and using them as advisors, you can keep abreast of local job and scholarship information. Adams advised students to "find someone on campus that can mentor you and help you.", she stated that having an administrator or campus leader to lead you in the right direction is essential for personal and occupational growth. These "mentors" will be able to "walk you through the pitfalls" you may face and can always look after you.

The major point of the program was for students to realize that Opportunity is always looking students in their faces and waiting for them to grab it. As Adams said, "Opportunity is like a little, bald man with one lock of hair on his forehead, you have to grab Opportunity by that lock before he gets away. If you don't grab that lock, or wait too late, all you get is a bald head."

So, the next time you see Opportunity, grab him by that lock and don't let go. **DON'T MISS YOUR NEXT BIG OPPORTUNITY!**



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# Pillow Talk

by **Nakia Jones**  
staff writer

Should individual love or family love come first? Why does it seem that most men are afraid to commit? Why is it that so many women weight the "three c's" so heavily in looking for a man?

These are just a few of the questions that were addressed in the general session entitled "Whatever Happened to Black Love" held by Sistuh to Sistah on Thursday, November 10. The diverse group of participants allowed for the discussion of a broad range of topics and gave everyone present an idea of the views held by different social groups.

The first topic of discussion was the lack of community within the Afrikan- American community and the break down of family. This is evident in many ways from the increase in black on black crime, to things as simple as not speaking to

those rights and are more a part of society than in the fifties and sixties. We still have a small sense of that feeling here on campus.

For instance the Greek lettered fraternities and sororities at State and other predominantly white campuses are more unified because they have the idea of "them" against "us," where as this feeling is not as distinct on historically black campuses.

"Externally, it helps to relate to the eurocentric world" through business and social interaction. "Internally it breaks us down." Heritage plays a big part within the Afrikan American family and trying solutions that are not our own confuses and separates us. We must know and respect ourselves in order to begin to know and respect others.

Another question was "If your parents raise you right, where does it go wrong?" Tamala Harris, a senior, said that it comes from parents trying to be their children's friends. Aneka Bartley, a member of Sister to Sister mentioned the saying that "it takes a whole community to raise a child" and the idea of

stances, people outside the immediate family are not allowed to chastise children. "We have been given a false sense of community" said Shanda Bragg. She also stated, "We on a college campus have a responsibility to educate the youth and community. We need to pull it back together."

The final topic of discussion was relationships. Some of the problems faced in relationships were lack of time, trust, and commitment. The solutions are trust, communication, and respect for your partner.

In order for women and men to enjoy healthy and happy relationships they need to overcome social stereotypes and come to a joint understanding. Women need to stop looking at men in general as "dogs", and men need to stop looking at women as objects.

The way women were treated three hundred years ago still affects how people think of them now. Instead of focusing on women as historically subordinate, it should be remembered that women have always been the back bone of the family and deserve respect.

The tradition as men as the provider puts extra pressure on men. Some men may feel that they are incompetent if they can not give their families the things that they want to give them. Men also feel that they are undesirable if they do not have the three c's: cash, car, and clout.

During the "Pillow Talk" session the floor was open for the participants to ask questions (if they had the pillow). One of the outstanding questions addressed was that of interracial dating. Some participants felt that if someone wants to date another race that it is their personal choice and no one else's business. Others felt that it would dissipate our Afrikan American culture.

One of the main concerns with interracial dating was the effects that it could have on any children that could come from such a union. The Afrikan- American community accepts those who are part black but this is not common in the Euroamerican society.

Children of interracial relationships need to learn about both sides of their culture. They need to learn about their Afrikan- American culture and their white culture. Knowing our culture is knowing ourselves. To know yourself is to love yourself and loving yourself enables you to love others.



by Nakia Jones/Staff

Members of the audience participate

each other on the brickyard. Why is it happening and how should we begin to change?

Ricky Livingston, a sophomore, attributes the break down in community to a lack of cultural identity. He pointed out that during the time of Civil Rights activism, the Afrikan- American community was unified towards a common goal.

It was impossible not to be aware of your heritage because racism was so evident. Now, however, we (theoretically) have

other people stepping into a family's upbringing of a child.

However, some people feel uncomfortable and disrespectful interfering in the upbringing of someone else's children. One participant said that the parents as well as the children should be addressed to avoid confrontations with parents who may feel that you have overstepped your boundaries.

It used to be that you were under the authority of your entire neighborhood. These days, because of laws and other circum-

## Do You Get the Message?



### African Marketplace

and Cultural Festival

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11am - 4pm

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- 2:30 - 4:00pm - Gallery reception - "Africa Through the Eyes of Women Artists"
- 4:30pm - Pan- African Lecture Series - Randall Robinson

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**RANDALL ROBINSON**

Executive Director, TransAfrica

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4:30pm

NCSU Annex Cinema

In cooperation with International Connections Week.

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African-American Cultural Center  
11am - 4pm  
Music, Story, Vendors, Food

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## Nothing Makes Sense

THIS IS ONE OF THOSE DAYS WHERE NOTHING MAKES SENSE  
NO GOOD DEEDS, NO HELLOS, NO CALLS NOT A WINCE  
I WISH I COULD EXPLAIN THIS CAUSE OF EVENTS  
DID THEY JUST APPEAR, OR WERE THEY HEAVEN SENT?  
TO DEAL WITH THESE PROBLEMS, PAINS, AND STRIFE  
TO HELP ME ----- MY JOURNEY THROUGH LIFE.

DON'T WORRY ABOUT A THING ITS ALL FINE AND GOOD.  
BUT WHY AM I STRUGGLING FOR WHICH THAT I COULD  
IT WAS SUPPOSED TO BE AN EASY BREEZE THROUGH THE TREES.  
THE PRESSURE HAS HIT ME AND BROUGHT ME TO BENDED KNEES  
TO MUCH HAS AMOUNTED ON MY BACK  
FOR THE SIMPLE FACT THE RIGHT GUIDELINE IS WHAT I LACK  
LIFE WOULD BE WORSE IN ALL SHAPES AND FORMS  
BUT THE LORD HAS BONDED MY LIFE AND PREVENTED IT FORM  
BEING TORN

NO MORE AGONY, NO MORE DESPAIR  
WITH ALL MY HEART I PLACE IN HIS CARE.  
THAT THROUGH HIM LOVE WILL CONQUER ALL.  
AN EXPERIENCE THAT HE AN ONLY HE ALLOWED  
ME TO EXPERIENCE THIS FALL.

QUIETSTORM

## Emerge

What hour must come and pass  
dare we accept the moment's truth

That of which the cruelty  
of unmasked hate  
suffocates our youth.

What day shall erase  
or sunset declare  
the eclipse of displaced decoys

What moment?  
This moment!  
Shall black Men emerge from black boys.

—Kim Devonne

## The Challenge

**If I have to, I can do anything!**  
**My strength is derived from my determination-- I am indestructible**  
**I am--whoever and whatever, I wish to be!**  
**IF I should find myself becoming discouraged, I will learn how to**  
**take heart!**  
**For I am not alone!**  
**IF I should find myself becoming anxious, frightened or depressed,**  
**I will learn how to overcome it!**  
**For I am not alone!**  
**IF I should see that those around me are "throwing in the towel"**  
**and urging me to do the same,**  
**I will resist, and "hang in there!"**  
**For I am not alone!**  
**IF I should find that I am lonely, I will seek and find solace and**  
**know--that I am not alone!**  
**I have the ability to succeed.**  
**Therefore, I will do it.**  
**I have the ability to achieve excellence.**  
**Therefore, I will achieve it!**  
**I have the ability to think positively.**  
**Therefore, I will do it.**  
**IF I have to, I can do anything!**  
**I am-- whoever and whatever, I wish to be!**  
**I will learn and I will succeed!**  
**For I am not alone!**

Do you have creative talents? Do you draw or sketch? Well if you answered yes to any one of the above, then we want your work. The Nubian Message would like freelance contributions to add to the diversity of the publication. Send your appropriate contributions to the Nubian Message or come by the office in Room 372 of the Afrikan-American Cultural Center.

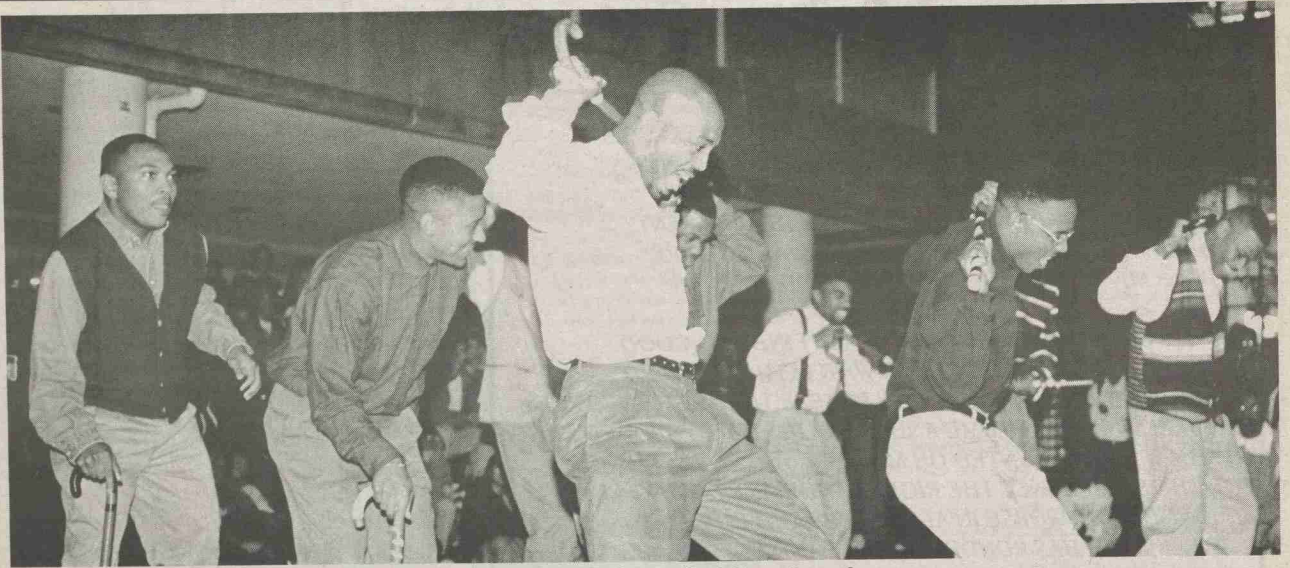
windhover

nc state's literary and visual arts publication is now accepting entries for the 1994-95 **creative writing contest.**

The categories are: poetry, short fiction, drama, and essay. All entries received before December 1 will be considered for a \$100 grand prize. Additional prizes will be awarded for each category.

Entries may be placed in windhover submission boxes. Mailed entries should be sent to *Windhover*, Rm 314 Student Center Annex, Box 7318, Raleigh NC 27695. [windhover@ncsu.edu](mailto:windhover@ncsu.edu)

All previous submissions to the 1994-95 *Windhover* will be automatically entered.



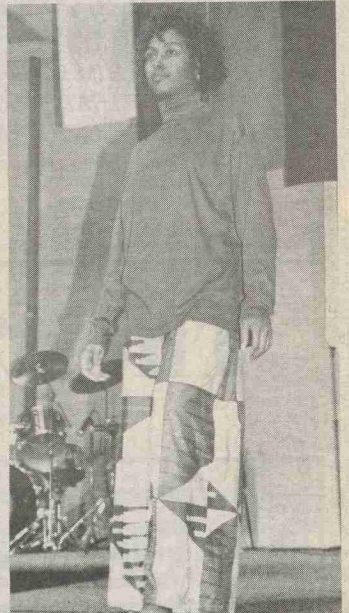
Kappas showing their stuff at the step show



The Second Place Winners of the USF Talent Show:  
Tenille Harper

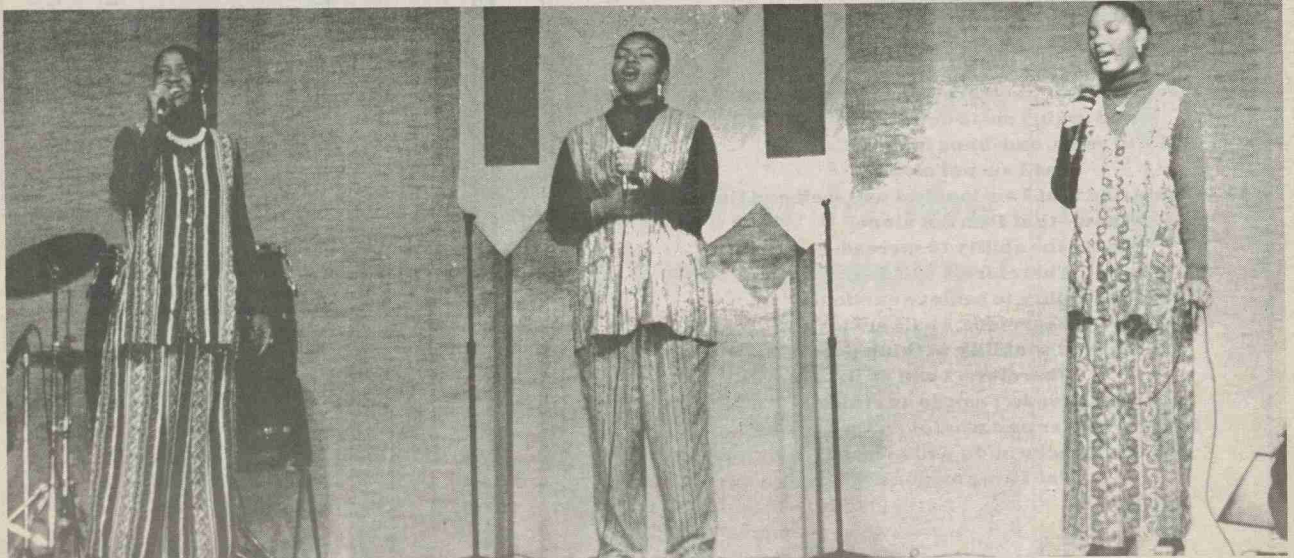


A performer in the USF Talent Show



A model in the USF Talent Fashion Show

Photos by Nerissa Adams and Andrew Tucker (Agromeck)



1st Place Winner of the USF Talent Show

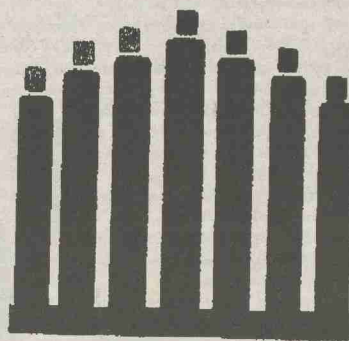


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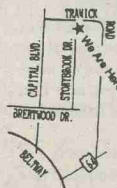
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## HAPPY HOLIDAYS



# Were There People Before Adam and Eve?

by **Danny Byers**  
senior staff writer

Who am I? Where did I come from? When you begin to think about this question you soon begin to realize that the question itself makes you want to know the truth. All of us should or should have sat through a stirring rendition of 'Who am I?' at least once in our academic careers here at State. During these sessions we learn much rich heritage about our race, going as far back as the first Nubian Kings and Queens of Egypt. But what about the time before then? As a people, we have been put under an evil spell which keeps us from having knowledge of our true selves. Properly named the Spell of Leviathan, it is a spell of spiritual ignorance and racial blindness. It is only by way of Right Knowledge—facts beyond any shadow of a doubt that this spell can be lifted. There was once a time where we knew right from wrong, good from evil; a time where we knew the truth. This time happened in the Garden of Eden.

"And Yahweh Elohim said, Behold, the man is become as one of us, to know good and evil ..." (Genesis 3:22)

If we take a look at what really happened in the Garden of Eden based on our story and not his-story, we will be able to overstand(not understand) who and what we are.

There were Tribes that existed and walked the planet earth

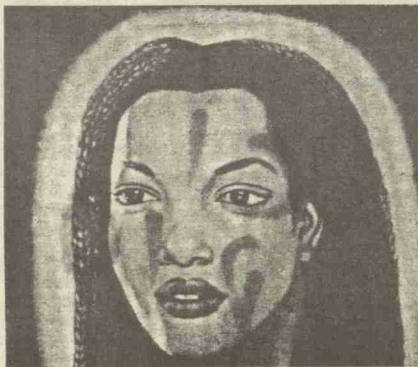


Illustration by Dr. M.Z. York

**Nekaybaw (Eve)**

long before the birth of Adam and Eve. Let's go back to the so-called beginning when Adam whose name is really Zakar(meaning "rememberer", Gen 5:2) and Eve whose name is Nekaybaw("Tribal leader") were fashioned. Mistranslations of Genesis 5:2 from Aramaic to English give us male and female when it should be Zakar and Nekaybaw, their real names. First, we must clear up the misconceptions.

We know by way of the Torah that there must have been other people living at the time besides Adam and Eve. If you take a close look at the Bible you will surely see that the information has been there all the time. However you must train yourself to think through the spell. By reading Genesis 4:14 you'll get,

"Behold, you have driven me out this day from the face of the ground; and from your face shall I be hid; and I shall be a fugitive and a wanderer in the Earth; and it will come to pass, that whoever finds me will kill me."

Now at this time there was only suppose to be three people living on the planet Earth; Adam, Eve And Cain—who had killed the only other person on the planet, Abel. Right? So why then did Cain say "whoever finds me will kill me." Think

about that for a moment. While pondering that question, go ahead and flip your Bibles to Genesis 3:1.

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And He said unto the woman "Yea, hath God said, Ye shall not eat of every tree of the garden?"

I can bet that almost everyone that has ever picked up the Bible and read this line, just brushed over the words and did not think too hard about this particular passage. Concentrate on the words "And He said unto the woman." There isn't a species of snake that I know of which can speak. I am not sure if anyone else has had the fortune of meeting a talking snake, but I sure would be interested in seeing it. In order to hold an audible conversation with a person one must have a larynx,



Illustration by Dr. M.Z. York

**Zakar (Adam)**

correct? I don't know of any reptile that has been given a vocal box. So, indeed, this so-called serpent must have very well been a person. Don't just say that the Heavenly Father must have given him or it the power to speak, just to beguile(trick) Nekaybaw(Eve) against His own commandments. That would not seem logical, and otherwise declare your God to not be omnibenevolent.

One last point in Genesis 4:16-17, It states that Cain went out of Eden and lived in the land of Nod where he and his wife bore a child. As I stated earlier, if there was only Adam, Eve, and Cain, who were the people of the land of Nod, where did they come from, and how long did they exist before Adam and Eve?

To begin I must breakdown the beginning of Genesis. Genesis in Aramaic(Hebrew) is given as the word Bereshith. This stems from the root word Bara which means "making" as opposed to another Aramaic word Khalafa meaning "to create or bring about a thing to anew, or for the very first time." Khalafa was the creation of the Earth itself, as for Bara, it is the re-creation, or in the case of humans, procreation, which took place millions of years after the great meteorite storms which scientists link to the extinction of the dinosaurs. In the Book of Genesis, it states that God told Zakar(Adam) and Nekaybaw(Eve) to replenish the Earth.

"And Elohim blessed them: and Elohim said unto them, Be fruitful, and multiply, and replenish the Earth ..." (Genesis 1:28)

Now if I had a glass of water and then I drank all of the water, I would need to refill the glass to make it full again. Just as in this statement, the Earth must have already been plished to be able to replenish it.

During this time period there existed three tribes. The tribes of the Cuthites (tall people or watusi), the Pthahites(little people or pygmy), and the Nephilim (200 fallen angels or Elohim; Rev. 12:7). These people survived the meteorite showers by living behind waterfalls and in caves, while some journeyed underground into the Earth. This is where the concept of cave-man was originated.

When the command was given to replenish the Earth from the two existing tribes—Pthahites and Cuthites, Zakar(Adam) and Nekaybaw(Eve) were born, sort of in the manner of what we would consider test tube babies today. The rulers of the Pthahites kept a written tablet called the Enuma Elish which documented these events. Very important information lies within the Enuma Elish regarding the beginnings of our people. Research your history!

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



Picture Taken From the Lost Tribe

Also refer to these books:

Our True Roots, The Lost Tribe, The Garden of Eden

by Dr. M. Z. York

Aspects of Babylonian celestial divination: the lunar eclipse

tablets of Enuma Anu Enlil

by Francesca Rochberg-Halton

## The Enuma Elish

The seven tablets of creation: or, The Babylonian and Assyrian legends concerning the creation of the world of mankind

by Enuma Elish

The complete English-Hebrew dictionary

by Reuben Alcalay

A concise Hebrew and Aramaic lexicon of the Old Testament, based upon the lexical work of Ludwig Koehler and Walter Baumgartner.

by William Lee Holladay

# Letter to the Editor

A recent anonymous "Opinions" article, "From Whence Did the Spirit Come?" asserts the "the origins of Christianity are Eurocentric." For those who are not familiar with biblical history, Europeans are descendants of Noah's son, Japheth. Yeshua ha Messiah (Jesus, the Christ) was a Hebrew, a descendant of a second son, Shem. Furthermore, the location of His birth, Jerusalem, is on continental Asia, the physical area biblically ascribed to the children of Shem. Yet another son, Ham is the progenitor of the Hamitic groups.

It is true that most "Bible" figures are African and Asiatic.

(The term Arab refers originally to the Semetic people of the Arabian Peninsula and came into general use around the sixth century. Today we associate Arab people with the rise of Al Islam.) Europeans such as Greeks figure primarily in the New Testament and were converted to Christianity by Hebrews.

How then, could the fathers of Christianity be white?

What must be understood is that Christianity emerges from the person of Jesus Christ, a Semite. Furthermore, Jesus' own earthly lineage is clearly both Hamitic and Semetic. It is no wonder then that a religion for all humankind regardless of race

or national origin, is fermented in "mixed blood."

What also needs to be understood, especially by black black Christians, is that Christianity was not introduced to Africans by Europeans. "The Bible" notes the introduction of Christ by Philip (a Hebrew) to an Ethiopian in the service of Queen Candace soon after the death of his mistress who, being a queen, could perpetuate the faith if she chose. Further, Ethiopians themselves acknowledge Christianity as the national religion as early as the fourth century A.D. long before

see Letter, page 12

# The Death of A Messiah

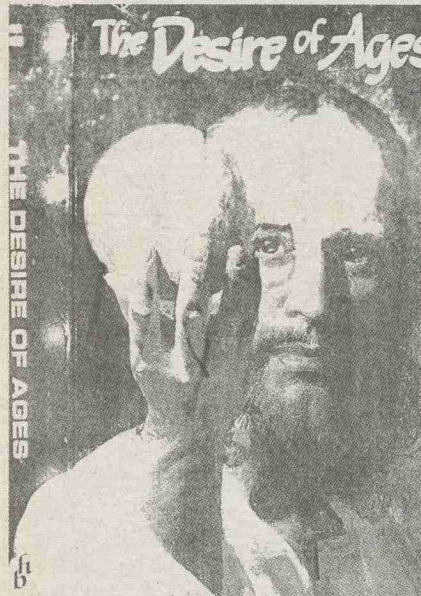
--anonymous

This article is a rich and deep cup of black coffee . . . no sugar . . . no cream. First, a stanza from Queen Mother Audley Moore's, "What's the Hour of the Night"

African men boast of their religion  
 Though I wonder if they should  
 When you take an inventory  
 You'll find them not so good . . .  
 We say God is our rich father  
 Yet we're always in a tight  
 Watchman strike a match and tell me  
 What's the hour of the night?

Two weeks ago I read the article, "From Whence did the Spirit Come?" The article spoke to me. The column took on the powerful issue of Christianity in the Afrikan community (world). It charged our Afrikan leaders, who sell Christianity and their customers, to evaluate their package. In other words, the wrapping paper might be glorious and the bow beautiful, but the contents are far from spiritual.

I want to commend you whoever you are for daring to pose the question. I will prayerfully attempt to continue in the same spirit and elaborate on this question you so powerfully put to paper . . . is the institution of Christianity for Afrikans?



With self-awareness comes great sacrifice, that which once was, is no longer. A people can no longer be content with the concepts of yesteryears. The Apostle Paul in 1st Corinthians 13:11 stated, "When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Afrikan-American visions of manhood were once again stirred in the '50s and '60s. One of these visions was placed in a movement entitled Black Liberation Theology.

The National Committee of Black Churchmen defined it as "a theology of black liberation . . . is the affirmation of black humanity that emancipates black people from white racism . . . [and] confront[s] the issues which are a part of the reality of black oppression".

James Cone's 1984 book, *For My People: Black Theology and the Black Church*, reflected that the theology of Black liberation, represented the theological reflection of a radical clergy seeking to interpret the meaning of God's liberating presence in a society where Blacks were being [oppressed and marginalized] . . . From the beginning, Black theology was understood by its creators as a Christian theological reflection upon the Black struggle for justice and liberation.

The movement created a much needed wrinkle in our community in respect of our spiritual identity. It asked us to question the established Christian authorities who had taught our seminarians and theologians in a Eurocentric mindset and had

held their judgment of hell over our heads. Where were our faces, where were our stories and most importantly where were our philosophies? Why did God not speak to us too? The scenario flipped and Afrikan characters began appearing.

Black faces became visible and Afrikan ethnic groups were brought to the forefront. Then one event, when unmasked, shattered the paradigm of our conscious religious boundaries, the Black Messiah. The reality of the Messiah actually being an Afrikan was spell-binding. However, after all this was said and done, the question that begged for an answer was why did Black Liberation Theology fail?

C. Eric Lincoln in his 1974 book named, *The Black Church Since Frazier*, dealt with two basic concepts of any religious movement: the dual aspects of the response of a church or a religion to social changes are distinguished as internal versus external alertness. That which is internal alertness deals with doctrine, dogma, origin and a foundational conceptual platform. This is the first priority of any true movement. The external alertness is aligned to the points of definition, implementation, sustenance and defense of the program of faith.

One should not be done and the other left undone, but in the Black Liberation Movement this was the case. The movement caught the attention of the Christian fathers and they responded with token rewards, grafted Black images on white figures and new pseudo-religious practices of the same skin. The movement dealt with external factors. It gave superficial solutions and emotional responses in place of immense ordeals and oppressive racism.

Even though this movement was responsible for uncovering our rich and powerful scriptural history, pertaining to Afrikans, what is unfortunate is that there are so many Afrikan clergy and seminarians who do not operate with an Afrikan theology.

So many advocate their Afrikan roots in Christianity and in the Bible, which is true, but still work and conceptualize their theology in a Eurocentric mindset. So in effect, it is like painting a white ball black. This makes the ball easier to accept in your house. But when the ball is put into play it cracks and the white foundation is revealed.

The issue you raised about Christianity being Eurocentric is all too true. Yes, the origins of Christianity are Afrikan and Asiatic, but the institution of Christianity is predominantly Eurocentric. This Eurocentric Christianity speaks of Jesus (Yashua) being the base but in actuality the Hebrew-turned-Roman, Paul, being the bases of their philosophical origin.

The problems of uniting our Afrikan people in spirituality lies heavily with those Afrikans who are still Paulist-European-oriented to the European-American Christian Church and its black, in color, not in content, Christ. This is the Messiah that must die.

The various denomination within our community do not alleviate this problem of content, philosophy and direction. The Baptist, Methodist, Pentecostal, Church of God, Holiness, Non-Denominational, Jehovah Witness, Seventh-Day Adventist, Triangle Church and numerous others are fundamentally the same. They all have their various rituals and methodologies, which at times are of Afrikan root. But their core is still this Paulist-European Christianity.

Most of them are so busy reaching for someone else understanding of who God is that they can not see their own Afrikan authors of the religion, not the present day institution. Their are three group though that I can name who were reflections of their Afrocentric center.

These groups are the Shrine of the Black Madonna, founded by Albert Cleage, the Afrikania Movement by Reverend Dr. Damuah and the Afrikan Hebrew Israelites, whose anointed spiritual leader is Ben Ammi Ben Israel. These three groups were what the core Black Liberation Theological movement should be about. These three separate entities are not perfect, but they are closer to home in their ethnicity than most.

The fact that the Ethiopians were converted to Christianity in the 5th century is of little significance. When examined for what it was that the Ethiopians received, it is basically of the same level of manipulation that Afrikans today have received. Clifton F. Brown, in his essay, "The Conversion Experience in Axum during the Fourth and Fifth Centuries," points out that the initial conversion experience in Axum around AD. 330 differed greatly from the conversion experience in the Roman Empire.

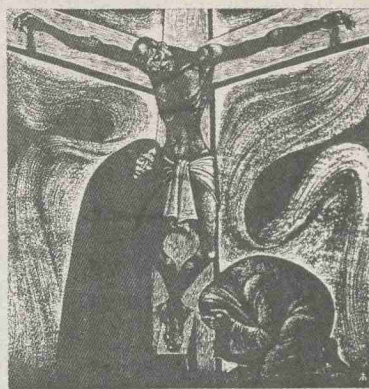
In Rome, the initial converts were from the lower socioeconomic level, but in Axum the conversion began with the king and his royal family and then trickled down to a segment of the population. So there was no persecution from the state, because the state were the ones pushing the religious propaganda. This could be a reason why Christianity did not take till some one hundred and fifty years later in AD. 480.

The reason for this was because of the influence of nine Saints from Syria who had been expelled from their own country and finally found refuge in the Axiomatic Empire, after Egypt and Arabia would not grant them this refuge. An obvious quote from Brown's essay that shows the manipulative forces at work in introducing Paulistic-European Christianity to the Ethiopians, states as follows,

"As far as the Ethiopians, a patriarch shall not be appointed from their learned men, nor can they appoint one by their own will. Their metropolitan is subject to the holder of the sea of Alexandria, who is entitled to appoint over them a chief who hails from his region and is under his jurisdiction."

If you still want to believe that the Ethiopians received Christianity on an even playing field, go to the cathedrals in

## THE BLACK CHRIST



Ethiopia and look at the white depiction's of the Saints and Messiahs that have been standing since their time of conversion.

Afrikan-American spirituality at its most intense is the most prophetic evocation of what may be the nation's religious future. But touching a part of an elephant and describing it accurately, which the present day institution of Christianity does, still lacks conceptualizing or perceiving the whole. The most unfortunate tragedy in the education of Western people is the projection of Judeo-Christianity and Greek-Anglo-Saxon racism as concepts of the one and only Truth passed down to mankind from the one and only true God. Basing your faith on a belief that the faith is valid without ever questioning it is the reason these institutions can exist on a level of mass consumption.

The hegemony of the Eurocentric race is beyond words. That which we must do is not reactive, but proactive in the rebuilding of our selves. Our selves are not being reflected in Eurocentric Christianity, Eurocentric Judaism, or Arab-centered Islam. God is no stranger to Afrikan people, and in our traditional life there are no atheist. Do that which was denied to a great deal of your ancestors, read and learn.

Letter, con't

Europeans came to the West Coast of Africa. Indeed, the "Kebra Negast" (The Book of the Glory of the Kings), a traditional Ethiopian history if the establishment of the religion of the Hebrews (both pre and post Christ), acknowledges the connection between Ethiopia and the Solomonic dynasty. Hence, the truth of the matter is that Christianity was long a part of the African consciousness prior to colonization and captivity.

Yes, it is true that Europeans exploited millions of African people through the misuse and misinterpretation of the "The Bible". For these and other heinous crimes in the name of Christianity they stand accountable. However, the attempt to debunk Christianity, labeling it as "the white man's religion" is fallacious and steeped in as much erroneous mire as their lies about Christianity. Such an argument posed as a central theme of Afrocentricity does as much damage as the racist's use of "The Bible" in promoting racial superiority.

Sincerely,  
M. Iyailu Moses, Director African-American Cultural Center

# Join the Nubian Message Today



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

