

THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



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Dr. Maulana Karenga Ends Kwanzaa Festivities

By Fred Frazier
News Editor

"Kwanzaa and the Dialogue with African Culture" is the title of the address Dr. Maulana Karenga, the aforementioned "Father of Kwanzaa" will be giving on Friday, Dec. 8th at 5 p.m. in the Campus Cinema of the Witherspoon Student Center.

UMOJA (Unity); KUJICHAGALIA (Self-determination); UJIMA (Collective Work and Responsibility); UJAMAA (Cooperative economics); NIA (Purpose); KUUMBA (Creativity) and IMANI (Faith) and are the NGUZO SABA or the Seven Principles of community life. These principles are the "moral minimum set of Afrikan values," that Dr. Karenga says Afrikan-Americans need in order to rebuild and strengthen family, community and culture.

Based on the Afrikan First Fruit Celebration, Kwanzaa utilizes particular symbols. There is the Mkeka, a straw mat; the kinara, the Candle Holder; the Muhindi, which are the ears of corn; the Zawadi, the gifts; Kikombe Cha Umoja, the Unity Cup; Tambiko, water and soil; Mazao fruit and a Bendera Ya Taifa, the Flag of the Black Nation. Also needed are seven candles called Mushumaa Saba.

The Celebration takes place from Dec. 26th through Jan. 1st. It is suggested that on Dec. 12th meetings with family members should begin to assign tasks for the Kwanzaa Celebration. On Dec. 19th one should start gathering and arranging Kwanzaa symbols and any other decorations. Arrange the symbols on a low table or on the floor.

1. Spread the Mkeka.
2. Place the Kinara in the center of the Mkeka.

3. Place the Muhindi on either side of the Mkeka. One ear of corn for each child in the family.
4. Creatively place the Zawadi, Kikombe Cha Umoja, Tambiko and

a basket of Mazao fruit on the Mkeka.

5. Hang up a Bendera Ya Taifa. It should be facing East.

6. Place Mushumaa Saba in the Kinara. Remember the Mushumaa should be red, black and green.

Begin using the greeting "Habari Gani" and the response "Nzuri Kwanzaa, Nguzo Sabo." The response changes on the first day of Kwanzaa to Umoja, on the second day to Kujichagulia, etc. A week of fasting, to cleanse the body, discipline the mind and uplift the spirit is also suggested.

On the first day of Kwanzaa the Mume (leader or minister) calls the family together. When everyone is present, the Mume greets them; Habari Gani, and the family by a member of the family, with everyone in attendance standing.

see Kwanzaa page 2



Photo Courtesy of News Services
Dr. Karenga: Father of Kwanzaa

Excellence Honored at Brotherhood Dinner

By Shawna Daniels
Cultural Editor

On Dec. 1, the Raleigh and N.C. State communities came together to highlight the achievements of both area leaders and world renowned leader Randall Robinson. Hours after giving a lecture, Robinson took his place as the 1995 Honoree of the gala event.

An attorney, spokesperson and activist for Afrikans the world over, Robinson was celebrated for his work with TransAfrica, Inc. and the TransAfrica Forums. Known widely for his twenty seven day fast protesting the U.S. government's refusal to accept Haitian refugees, Robinson has been dedicated to the change in foreign policies dealing with Afrikan and Diasporic coun-

tries.

Along with the late Arthur Ashe Jr., Robinson has forced a strong opposition to South Afrikan apartheid and the Reagan administration that supported it.

Born in Richmond, Virginia, the last of four, Randall Robinson stated that his mother taught him "to be exactly what I am today." His mother, who accompanied him to the dinner, was awarded two Charles Obeng statues by students of Imhotep Academy, MSEN Pre-College Program and SPACE.

A graduate of Virginia Union, and then a Harvard Law School graduate, Robinson got his start in the Southern Afrikan Relief Fund that helped support those fighting the Pretorian government.

After seeing a NCSU News

Services film about Robinson and his life, guests recognized outstanding students from St. Augustine's College (Stepheca Sawyer and Derek I. Goodson), Shaw University (Keyshia Williams and Xavier Howard), and N.C. State (Katina Geiger and Brandon Johnson) for their work in academics and social issues.

Dr. Lawrence Clark also presented Dr. Wandra Hill, Dr. Thomas Conway, and Dr. Jerry Bettis with Witherspoon Academic Achievement Awards. They were given two "Shadows", the symbol of excellence, and told to "keep one, giving the other to someone deserving".

Robinson spoke late in the program, discussing the importance of a strong international tie between

Afrikans in the United States and the entire world. He stressed the idea that we are all affected by international events, and that we are a "world-wide family." The problems facing our brothers and sisters in the Diaspora are not just the problems of their governments, but of all the people of the world. "We must hold them accountable for the wrongs they are enacting," he stated, referring to the oppressive governments in Haiti and on the continent of Afrika.

Before he closed, Robinson touched on the subject of history and its impact on cultures of people, stating, "history is the mirror for all people to see themselves. To keep a people from looking in that mirror is to rob them of their very soul."

CAMPUS BRIEFS

Black Repertory Theatre

Black Repertory Theatre will have an interest meeting for the '96 Sowtime at the Apollo on Dec. 7, 1995 in room 3125 of the Student Center at 7pm. They will also hold an interest meeting for the '96 Ebony Man Contest at 7:30pm in the same location.

Carroll Hall Council

Carroll Hall Council will be sponsoring a semi-formal dance. The dance will be held in North Hall at the MerryMonk BallRoom from 8pm-1 a.m. For ticket information call 512-8344 and ask for Tanya.

Christmas Concert

NCSU's Department of Music will hold its annual Christmas Concert Dec. 8. The event will take place in Reynolds Coliseum at 8p.m. For more info, call 515-1100.

Action Volunteers

Action Volunteers are needed for the Afrikan American Cultural Center today. All those interested please call 515-5210 and ask for Mr. Walter Davis.

Randall Robinson in the 21st Century

By Fred Frazier
News Editor

Last Friday, the founder of TransAfrica spoke in room 356 of the Witherspoon Student Center. While the event lasted two hours, Randall Robinson spoke on such topics ranging from the world market to Colin Powell's decision not to make a bid for the Presidency in the first hour, and entertained questions from the audience in the second hour.

He came to Raleigh with a speech prepared, but because a group of middle schoolers were present, he decided to vary to something more appropriate. He gave the audience some background information on himself: the fact that he grew up in Richmond, Virginia during segregation, and also that he attended Harvard Law school.

Since his work with TransAfrica is on a global scale he brought it to a level that the middle school students could relate to by saying when he was their age crossing the Virginia-North Carolina border was like entering another country. He then talked about his travels throughout Afrika and how enlightening they were.

He went on to discuss "our place in the world and the world's place in you." As Americans we are members of a world market, therefore we

"must be interested in events all over the world." Because things that happen in one country affect things in other countries, the American people need to be able to deal with problems worldwide.

Another interesting point was that non-native speakers of English are much more fluent in the American tongue than Americans are in foreign languages. When it comes to language skills, American schools do not emphasize the need to know more than one foreign language, and that puts us behind in the world.

To be on common ground with someone is to be as versatile as that person or more so and once Americans start to master more than the English language, we'll have the needed versatility to function in today's world.

He also talked about what leads to success. A popular statement of the times is that knowledge is power. And even though it may be becoming a part of pop culture, it has always been true. He stated, "success goes to people who know what they're talking about." If a person does not know what he or she is talking about, who is going to listen to him?

He also talked about gaining knowledge for knowledge's sake. If people started learning things, just so that they would know, the wealth of knowledge in their possession

would be priceless. The more knowledge a person is the higher their possibility of success.

Trade was another topic discussed — specifically U.S. trade with Afrika. "We sell more things to Afrika, than we sell to Eastern Europe," Robinson said. The U.S. is putting a lot of money into Afrika right now, and there are places in South Afrika that are similar to Raleigh. That's a big investment in American economics.

The question-answer segment was next on the agenda. He answered questions from the middle school students as well as the other members of the audience. Concerning Colin Powell and the presidency, he feels that Powell made the "best decision for his family."

He also said that Powell was "most popular when the people didn't know what he thought" on the issues. As far as Affirmative Action is concerned, he feels it is doing better than it had been and that talk about it on the Hill has quieted down.

All in all, Mr. Randall Robinson is a very successful and knowledgeable man who comes across as both warm and funny. It was a very informative session and interesting to meet and gain some insight on the views of a man of such national prominence.

Kwanzaa continued from page 1

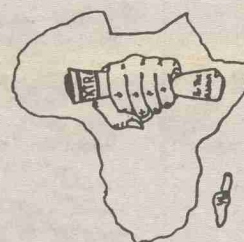
Harambee [Let's Pull Together] is a call for unity and collective work and struggle of the family. Each member raises up the right arm with open hand and while pulling down, closes the hand into a fist. Harambee is done in sets of seven in honor and reinforcement of the Nguzo Saba. At this time the Kwanza Song can be used. The Mtume briefly talks about the concept of Kwanzaa, using the theme or of Kwanzaa as a sense of direction. The Tambiko [libation] is performed

by an elder. The elder should pour the libation using juice or water from the Tambiko set up in honor of our ancestors. During Harambee Symbol, greeting should be done by the family member assigned the lighting of Mishumaa.

Following this formula, a happy Kwanzaa can be achieved. Kwanza was created to recall and restore the cultural heritage of African-Americans. With this creed it is definitely fulfilling its purpose.

Publication Schedule for Spring 1995

January 25
February 8, 22
March 14, 28
April 11, 25



With only the permission of our ancestors and our elders do we proudly print this and all editions of The Nubian Message. Always keeping in mind and spirit: Dr. Yosef ben-Yochannan, Dr. John Henrik Clarke, Dr. Leonard Jefferies, The Black Panther Party, Mumia A. Jamal, Geronimo Pratt, Hughes Suffren, Lathan Turner, Dr. Wandra Hill, Mr. Kyran Anderson, Harriet Tubman, Sojourner Truth, and all those who walk by our side as we continue to make our journey to true consciousness.

Read The Nubian
Message

The Message

available in the AACC lobby.

March 25-29, 1996—The

DECEMBER 9, 1995—

January 17, 1995—

—Fourth Annual Black Business

Community Women's Heiritage

Expo '95. Keynote Speak George Fraser, speaking on "Success Runs in Our Race: The Art of Networking". 10 a.m. to 5 p.m. Durham Omni Hotel and Durham Civic Center. It's the Largest Black Business Expo in the State!!! For more information or tickets, call 956-2150, 549-6311, or 688-3370.

Series 1995-96 presents "Quran's Islam: Contemporary Women's Perspective on Participation in Islam. A panel discussion led by Ajuba Joy. Ledford Hall at Meredith College, 3800 Hillsborough St, for more info, call Elizabeth MacDonald 362-4436.

third annual NCSU Human Rights Week is coming up!! Presentations from various campus organizations will be given. Keep a look out for future information. Warmth for Wake is an energy assistance program, focused on providing various energy assistances during the cold seasons. It is funded directly through voluntary services and money goes straight to the needy. Contributions may be mailed to WARMTH FOR WAKE P.O. Box 46833 Raleigh, NC 27660.

Every Wednesday at Networks, its "Culture Shock" starting at 9 p.m., artist hanging, amateur movie exclusives. Free hour d'oures, and a chance to do your own showing. Call the club for more information.

Those interested in submitting briefs to The Message, must submit them by Tuesday before publication to Fred Frazier in News.

DECEMBER 15-17—

January 20, 1995—

--Pathways to Knowledge offers

Martin Luther King, Jr. Cultural Festival. "Living the Dream: Empowering the Community and Involving Our Children to Make A Difference" at the Jane S. McKimmon Center. Featuring Seminars for Adults, High School, Junior High, and Elementary School Students. Oratorical Contests, Dance, Music, and Art. Admission is free, call 515-4516 for more information.

"A Weekend of Appreciation for Listervelt Middleton" at Benedict College, Columbia SC. Lectures, Comments and will be given, all events are \$10, the entire weekend is \$25. For more information, contact Dr. Burnett Gallman at 803-786-0980. Applications for participation are

THE NUBIAN MESSAGE

The AfroKra-American Voice of North Carolina State University

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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.

N.C. State Steamrolls Past East Carolina

By Alvin Sturdivant
Sports Editor

N.C. State's women's basketball team, ranked 15th in the nation, faced East Carolina on Saturday, December 2. The Lady Wolfpack defeated the Lady Pirates 74-49 in what many would call a game which describes what is in store for N.C. State women this season. The Lady Wolfpack, led by sophomore center Chasity Melvin, outscored and out-rebounded (52-33) the Lady Pirates throughout the entire game.

Chasity Melvin played with a lot of consistency and added depth to the Lady Wolfpack's offense. She and fellow player Nicole Mitchell combined for 34 points, both scoring

17. Melvin had 18 rebounds, hit six of eight shots from the field, and dominated inside for the Lady Wolfpack.

N.C. State led 31-23 at the half, but after an 8-0 run at the opening of the third quarter, they began to run away with the game. Leading the second half was Nicole Mitchell, who scored nine points. Mitchell was seven of seventeen from the field and went two for two from the free throw line. She also had five assists and five rebounds.

Also leading the way for the Lady Wolfpack was Umeki Webb. Webb was three for eight from the field, with eight points, and seven rebounds.

East Carolina played very aggressively, but N.C. State stayed on top

of them through the entire game. The Pack have improved their record to 3-1, with their only loss coming from Oregon State in the Wahine Classic in Honolulu, Hawaii. Although N.C. State lost in the opening round of the tournament, they went on to defeat Northern Arizona in the second round and Washington State in the championship game.

The Lady Wolfpack have a tough season ahead, but a well-anticipated one. They have prepared long and hard for this season and are looking forward to what the future holds. Good luck to the Wolfpack women in ACC play and congratulations on their success in the Wahine Classic.

Wofford Suffers 99-60 Loss to N.C. State

By Chanda Mason
Sports Writer

The Wofford College Terriers traveled to Reynolds Coliseum on Thursday, Nov. 30, only to have their hopes of victory shattered by the Wolfpack squad. Wofford, a 1-A program, is ranked number 305 out of 305 schools in its division. They are a considerably small team, as none of their players are over 6'8".

N.C. State Senior Todd Fuller has been leading the way for the Wolfpack squad since opening tip off of game one and continued to do so as he lead the Wolfpack on to a 99-60 victory. Fuller could not be contained down low.

Wofford, in an attempt to control Fuller's scoring, double and triple teamed him, but this opened the door for the Wolfpack's perimeter shooters. Senior Curtis Marshall was 4 of 6 from three-point land and

was followed by fellow teammates Danny Strong and Jeremy Hyatt, who both hit two three-pointers. Also adding twelve points was Senior Marcus Wilson.

Marshall and Fuller, two key players for the Wolfpack, led the team on both the offensive and defensive sides of the game. Fuller was 11-11 from the free throw line and Marshall hit some very big threes to end the game on a high note. N.C. State controlled the game from beginning to end. They went into half-time with a 16 point lead and began the second half with a 27-6 run.

N.C. State is now 3-0 and will face Davidson College in their next match up on Dec. 9. ACC action has yet to begin, but will start on Jan. 4, 1996, when the Wolfpack faces ACC rival North Carolina. The Wolfpack squad has worked long and hard in preparation for this season and has high hopes for post season tournament play.

The Year in Sports: Nubian's Football Review

By Alvin Sturdivant
Sports Editor

North Carolina State's football season is now officially over. Although the Wolfpack finished the season with a 3-8 record, the fans remain proud.

Overall, N.C. State did their best—which is all the fans asked for. Sophomore Erica Goss feels "as long as the football team played with all their heart and determination, no one can say they had a losing season. A losing team is one that does not believe in themselves—and the one thing our football team has never lacked in is pride. Success can not only be measured by the amount of games you win, but also by a team's ability to play on when they are obviously not

in contention for any post season play."

Goss like many other fans looks at the future with much hope and anticipation. They viewed this season as the rebuilding year and look forward to how the youths on this team will perform in future seasons.

Although victories was few and far between for N.C. State, many other positives prevailed this season. Outstanding Afrikan American players were given the opportunity to showcase their talents.

Sophomore Tremayne Stephens finished yet another great season here at N.C. State—adding touchdowns and yards to his already impressive totals.

Senior, Mike Guffie, got more playing time this season and was

able to add a little bite to the Wolfpack's offense.

Junior Jimmy Grissett scored more than his share of touchdowns this season as well, while Freshmen Bobbie Cotten and Hassan Shamsid-Deen's performances merited more than just honorable mentions. They have begun making names for themselves and fans should expect to see more from them in future seasons.

N.C. State did not do as well as expected, but their optimism pervaded their failures. The Wolfpack will begin regrouping for next season during the spring semester, but it remains to be seen what the future will hold for the N.C. State Football Team.

Any Student Interested in Being A Sports Writer for The Nubian Message, please call 515-1468 and ask for Alvin Sturdivant, Sports Editor.

Four reasons for using K in Afrika

Most vernacular or traditional languages on the continent spell Afrika with a K; therefore the use of K is germane to us.

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

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

Do you have creative talents?
Do you draw or sketch?
Do you write poetry?

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

All contributions will become property of The Nubian Message

Delta Sigma Theta Sorority Incorporated Sponsors Bus Driver Appreciation Day

By Shawna Daniels
Cultural Editor

It all started two years ago with the simple idea that even bus drivers needed an occasional "thank you" every once in a while. From that idea, the Mu Omicron chapter of Delta Sigma Theta Sorority, Inc. has been continually presenting some of our campus' most important service people with doughnuts, apple juice, and balloons as a simple measure of their appreciation.

Starting at 6:30 a.m. on Monday, Dec. 4, members of Mu Omicron delivered their smiles to the drivers. "We do it because we realize the importance of the bus drivers and we know how much they put up with everyday. If it wasn't for the Wolfline bus drivers, a lot of people would be walking" stated Deirdra Clemmons, the chapter President.



Koren Atwater/Staff

Members of Delta Sigma Theta Sorority, Incorporated (Left to Right) Risha Hamlin and Ebony Fowler show appreciation for fellow bus driver

"It doesn't take much effort for students to say 'Thank You', to show that the drivers are appreciated."

Since its inception, the idea has continued to be a success. Students have found a way to express their

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Afrikan Proverbs

*The drop of water
one has drawn ones
self taste sweetest.*

*The true believer
begins with himself.*

*Do well today in
account of tomorrow.*

*He who fills his
head with other peo-
ples words will find
no place where he
may put his own.*

*It is no good asking
the spirits to help you
run if you don't
mean to sprint.*

*Doing one's best dri-
ves away regret.*

*Know yourself bet-
ter than he does who
speaks of you.*

*He who is dressed in
other people's belong-
ings, is naked and he
who is made satisfied
by other people's
belongings is hungry.*

**Those Who Don't
Know Their History
Are Doomed To
Repeat It.
Think About It.**

(A Public Service Message
From Your Newspaper)

**How often
misused
words gener-
ate mislead-
ing thoughts"**
--Herbert
Spencer,
Book of
Ethics

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Holiday Season and the best of
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State Begins Kwanzaa Celebration

By **Randall Haddock**
Cultural Writer

N.C. State opened its Kwanzaa celebration on Monday, Dec. 4 with the program entitled Umoja. Umoja, being the first principle of Kwanzaa, is the Kai Swahili word for Unity.

Kwanzaa is an Afrikan-American spiritual holiday that was created by Dr. Maulana Ron Karenga on Dec. 26, 1966. The holiday is a festive celebration of the enjoyment and goodness of life.

Kwanzaa is a family affair and seeks to reinforce the bonds between parents and their children, while opening families up to new views on ways they can contribute to the Afrikan-American community, race and nation.

The Kwanzaa celebration is a seasonal event, but the principles are meant to be a part of daily life. It gives those Afrikan-Americans who observe the holiday a week dedicated to remembrance of the past and rededication toward the future improvement of life for all Afrikan-American people.

Students at the Umoja program felt that Afrikan-Americans must merge to become a major force in today's society, but with the lack of

interest shown by many other youth and given the problems that plague our race, their major concern was: what can we expect from our young people? Their resolve was: encourage them to respond to what is going on in their own lives, while at the



**Koren Atwater/Staff
Dr. Iyailu Moses
Speaks Out at the
Kwanzaa Program**

same time, dealing with what the world has thrown at them.

The program went into great detail about the seven principles of this holiday—the principles and spiritual foundations that offer Afrikan-Americans ways to relate to

one another and rebuild their lives in their own image.

Umoja, unity, means strive to obtain unity in the Afrikan-American family, community, nation and race.

Kujichagulia, self determination. The observers must define themselves through seeking out a name with which to create ways to speak for themselves.

Ujima, collective work and responsibility, observers should build and maintain the community together by making the problems of other Afrikan-American brothers and sisters their own problems, and working collectively to solve them.

Ujamaa, cooperative economics, simply states that Afrikan-Americans should build and maintain stores so other Afrikan-Americans can "keep the dollar in the community."

Nia, purpose, make a vocation of building and developing the community.

Kuumba, creativity, dictates the observers must do as much as they can to make the community more beautiful and beneficial than it was when they inherited it.

Imani, faith, is defined as believing in parents, teachers, leaders,



**Koren Atwater/Staff
Students Participate
in the Kwanzaa
Festivities**

peers as the "struggle" continues.

With Kwanzaa festivities continuing throughout the week, culminating with a lecture from Maulana Ron Karenga on Fri. December 8., members of the Afrikan-American faculty seemed pleased about the positive effects that Kwanzaa could have on students. Dr. Iyailu Moses stated, "These programs that are being held are examples of good methods for structuring unity, not only in an Afrikan-American's individual environment, but the nation as a whole."

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Nubian
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is a bi-
monthly
anthology
of
Afrikan
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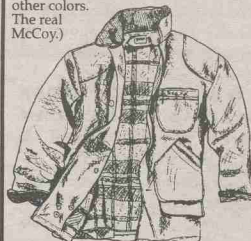
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Afrikan American Firsts: A Knowledge Quiz

—Who started the first family-owned Afrikan American newspaper?

In 1864, a young Afrikan American, John H. Murphy, enlisted to fight in the Civil War and was assigned to the 30th Regiment, U.S. Colored in Maryland Volunteers, where he was eventually promoted to sergeant.

In a letter he wrote in 1920 recalling his Civil War experiences, Murphy said: "That there was a real war for liberty. I went in a slave and came out a freedman. I went in a chattel and came out as a man with the blue uniform of my country as a guarantee of freedom..."

Murphy went home to Baltimore and began looking for ways to make a living. Over the years he was a white washer, porter, janitor, postal employee, and printer. By the time he founded a newspaper, the Afro-American, in 1892, he had a wife and ten children to support.

The weekly paper's coverage of black social issues attracted a growing number of readers, and by 1922, the older Murphy was ready to turn its operation over to his son Carl.

the Afro-American focused on stories that were overlooked by the white press. In a December 1912 edition, for example, a front page headline read: "Discrimination Charged in Uncle Sam's Navy." In October 1940, another headline announced: "Roosevelt, as Commander-In-Chief, permits Jim Crow In US Navy."

And a 1945 article about the atomic bomb plant in Oak Ridge, Tennessee, said the 7,000 African American workers there were plagued by Jim Crow at work in housing and other facilities."

When Carl Murphy died in 1967, a grandson of the founder, John Murphy 3rd, became publisher. By the early 1990's, the paper, with editions in Baltimore, Washington, and Richmond Virginia, was being run by two fourth generation members of the Murphy family, John J. Oliver, Jr. and Frances Murphy Draper. Five direct descendants of the founder were on staff and two more were contributing writers.

WHO WAS THE FIRST AFRIKAN AMERICAN PHYSICIAN IN THE UNITED STATES??

Born a slave in 1762, James Derham became a prominent doctor, one of the country's leading specialists in throat disorders. Derham learned his medical skills from three doctors, each of whom was his master.

Encouraged by his third owner, Dr. Robert Love, Derham saved enough money as a medical assistant and apothecary to buy his freedom in 1783 and open a medical practice in New Orleans.

On a visit to Philadelphia, Derham met Dr. Benjamin Rush, one of the country's most outstanding physicians. Rush took an interest in Derham's career and convinced him to move his practice to Philadelphia, where he gained respect from his medical colleagues.

As his practice expanded, Derham became known throughout the nation as an expert on relationship between disease and climate.

WHO WAS THE FIRST AFRIKAN AMERICAN POET TO TEACH AT A BLACK UNIVERSITY???

Poet, teacher, civil rights leader, diplomat—James Weldon Johnson, born in 1871 in Jacksonville, Florida

made his mark in an amazing number of undertakings. After graduating from Atlanta University in 1894, he returned to Jacksonville, taught school, and became a school principal.

While teaching he also studied law and became the first Afrikan American to pass the Florida bar exam, although he did not practice law.

He and his brother, John Rosamond Johnson, dreamed of writing an operetta and presenting it on Broadway. In 1899 they left for New York city, where they teamed up with songwriter Bob Cole and wrote a number of successful songs, including Under the Bamboo Tree.

He and his brother also wrote Lift Every Voice and Sing, which became known as the black national anthem.

But Johnson felt his work in New York City wasn't satisfying enough and he left for Washington, D.C., where he took an exam for the consular service.

In 1906 he was appointed U.S. Consul to Venezuela and then to Nicaragua, leaving the service in 1912, the same year his first novel, The Autobiography of an Ex-Colored Man, was published, first anonymously, and later under his own name.

Johnson joined the staff of the NAACP in 1916 and served as executive secretary from 1920 to 1930. Always an activist, he investigated charges of brutality to Haitians and pushed for passage of an anti-lynching bill in Congress. After retiring from the NAACP, he became the first Afrikan American poet to teach creative writing in a black university when he became a professor at Fisk University. He died in 1938.

CURRENT EVENTS

i understand that i am
slightly out of fashion.
The in-crowd wants no part of me.

Someone said that i am too sixties
Black
Someone else told me I had failed to mellow.

It is true i have not
straightened back my hair.
Nor rediscovered maybelline
And it is true that i still like Afrikan things,
like statues and dresses
and PEOPLE.

And it is also true
that struggle is foremost in my mind.
And i still rap about discipline—
my anger has not run away.

And i still can't stand ole
el dorado.

And i still can't dig no
one and one.

And i still don't dig no
roka-fellas.

And i call a pig a pig
And a party, to my thinking,
happens only once in awhile.

Anyway, i'm really kinda happy
being slightly out of style.

assata

The Nubian Message is looking for talented students who have various amount of interests to join the only Afrikan American Voice of N.C. State. Please stop by room 372 of the Witherspoon Student Center for an application.

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Legacy of A People

Mr. Baldwin, Ms. Morrison, Nikki, Alice,

Mr. Wright, Ms. Lessing, Ms. Hansberry, Maya,
and oh, so many who dared to feel,
dared to have compassion and be rejected
time and time again
before becoming the exotic,
avant-garde talk of the town.

Those who dared write in our mellow, quixotic tones,
put it together like music: like the tones of a Coltrane riff
or the mellow moods of a suite by the Duke,
or a slow cook like the understatement of count
and the cooing of Sweet Sarah or Lady Day.

Some said it loud like Mr. Brown;
but always, there is recognition.
As I read, tears stinging,
long signs of knowingness
envelop me,
letting me know
someone has gone through it,
Somebody made it to the other side
and lived to tell.

Sitting and reading
the stuff, the things sisters
and brothers have put on paper
describing the hurts, the sufferings,
the longings of too many;
I must say thank you.

Thank you for the blues and all that jazz;
the sadness, the struggles, the poignant joys,
the universals that bind us together
through time and space
and makes us irresistible!

Lucille Johnson Benton

H
A
P
P
Y

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Marriage Proposal

Forever,
I hate that word forever,
and everytime you look
someone is always talkin' bout it
forever this and forever that.
Don't they know it ain't
no forever.
Better get all your shit done
while you can.
Cause, hell when you dead,
you dead.
Now I know every Sunday
the preacher talk 'bout
everlastin' life.
But ain't no dead people
come back to me
tellin me how they sippin
'ine wines and smellin flowers.
They ain't come to me and say
shiit, I'm havin' mo fun being dead
han alive'
Tell if that was the case
we'd all be killin ourselves.
so ya see, I ain't tryin' to be with you
Forever.
Cause it ain't gonna happen
and that's it.
Life ain't no Disney film, it's Life.
So if you for real, and I'm for real
then we are here, understand?
and that's all what needs to be said.

Do I love you?
Wasn't you just listenin' to me?
Damn, I just said yeah.

nicole l. white

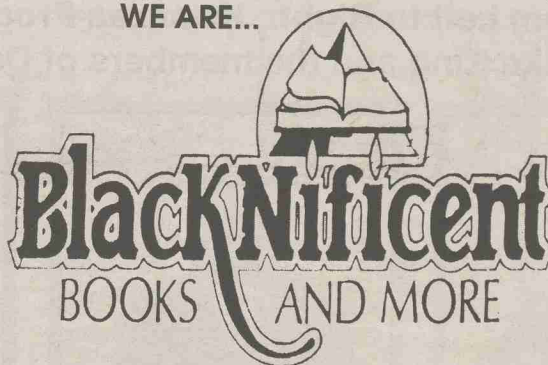
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Highlights of Festivities for the Past Two Weeks



Afrikan Marketplace



Kwanzaa Program:
J'Vette Richardson

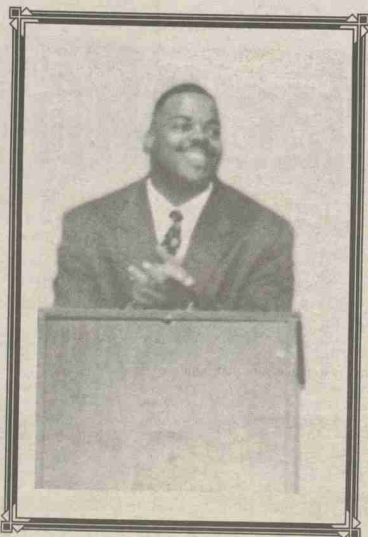
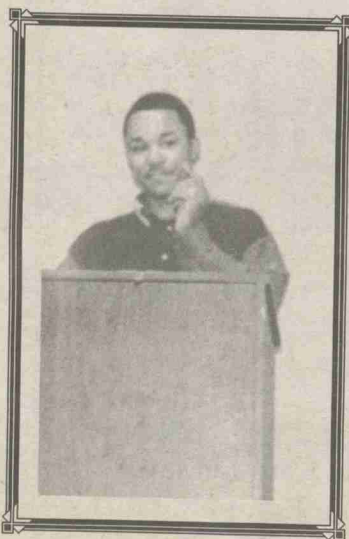


Afrikan Marketplace



Afrikan Marketplace

Below: From Left to Right: Kwanzaa Program: Percy McIntyre and
Mike King and the members of Delta Sigma Theta



Joy Declares War on Substance Abuse

By Tawana N. Myles
Health Editor

"Students are more delightful sober than they could ever possibly be in an altered state of consciousness by substance abuse".

Ajuba Joy, the Substance Abuse Prevention Educator of the Center for Health Directions (CHD), assists in working with students on campus who have broken the law by consuming alcohol under the age of 21, or abusing illegal narcotics.

She works one on one with these students about their actions and directs them toward the necessary treatments available, including a Drug Education Class where the student must complete an alcohol assessment program. "There are ways of drinking responsibly, and part of that responsibility is being 21 and legal," Ajuba tells students.

Joy asks students four questions to determine whether they are predisposed to substance abuse:

Do you drink most weekends?
Do you get drunk often?
Is there a history of alcohol abuse in your family?
Do you have doubts about your own use?

As a graduate of Shaw University, Joy received her degree in behavioral science, continuing later to receive a masters in Public

Administration at North Carolina Central University.

She began to develop an interest in human development and consequently, began to work for the City of Raleigh on a program Prevent High-school Dropout (PHD) concerning a groups of students at risk of dropping out of high school. She worked with this group and another called Positive Human Development concerning students who used alcohol and drugs.

While working with this group Joy began to understand why these students were having problems, and wrote the first in a series of drug prevention programs entitled SEED.

SEED is a life skills program designed to promote knowledge of self, assertiveness, good communication skills, and positive self image. Joy reveals her love of all life through teaching adolescents and adults about human development.

Joy advises students to use the CHD as their own personal health source. The CHD provides helpful resources such as brochures, pamphlets, books, and fliers on anything from nutrition to sexual assault. CHD also provides a Peer Education Program in which students can be informed by trained peer health educators about various health issues.

Joy's concern for students shines

through her effort to educate and guide them. Her concern for Afrikan-American youth in particular is demonstrated through what she calls her "prayer" for Afrikans living in America.

First, Joy hopes that Afrikan-American youth will travel to their places of ancestry. She also hopes that youth will spend more time with elders in order to seek knowledge. Furthermore, she wants Afrikan-Americans to respect themselves highly—which would manifest itself into caring, supporting each other.

She hopes to see young Afrikan men begin to cherish Afrikan women, and that Afrikan women will begin supporting each other. She comments, "Afrikan-Americans are natural allies of each other." Afrikan-Americans need to rely on themselves and start supporting one another. Last, she encourages Afrikan-Americans to internalize their self worth so that it is part of their breathing.

In spite of all the negative vibes that are given off by society against Afrikan-Americans now, Joy sees positivity and positive outcomes for Afrikan-American youth. She is truly a woman who cares about the Afrikan-American community.

Thousands Panic as Doom Draws Near

By Tawana N. Myles
Health Editor

Thousands of students will experience symptoms of Panic Disorder in college. Among those who endure the disorder, symptoms include repeated panic attacks and unexpected episodes of extreme fear with physical symptoms such as: chest pain, accelerate heartbeat, difficulty in breathing, nausea and dizziness.

One to three million people currently have panic disorder, and studies have shown that between two and six million people will be affected by it within their lifetime. Those afflicted often turn to alcohol and drugs in an attempt to alleviate the painful mental and physical effects of this illness. Studies have shown that 30 percent "self-medicate" with alcohol and nearly 17 percent use illegal narcotics, such as cocaine or marijuana, to ease their pain.

"Whether it is going on a plane trip across country or just down the road to a friend's house for turkey and pumpkin pie, people with Panic Disorder can have great difficulty traveling because they are afraid they will have a panic attack," says Una McCann, M.D., Chief of the Unit on Anxiety Disorders at the National Institute of Mental Health (NIMH).

Even closer to home, panic attacks begin when students, who are already under tremendous stress, begin such taxing activities as studying for finals, writing major papers, or looking for jobs. Some may even develop a condition known as agoraphobia—fear of crowds—where they confine themselves to their homes for days, weeks, or in the most extreme cases, years at a time.

Although Panic Disorder can be a frightening illness, there is hope. Panic Disorder is one of the most treatable of all mental illnesses. Treatments, usually 70 to 90 percent successful, can commence after the disorder has been diagnosed. Effective treatments for Panic Disorder include medication and a type of psychotherapy known as Cognitive-Behavior Therapy.

NIMH's Panic Disorder Education Program was designed to increase awareness by promoting education about panic disorder. Outreach to college-age students is one of the most critical aspects of the program's efforts. Free information concerning Panic Disorder can be obtained by calling the NIMH's toll-free line, 1-800-64-PANIC.

WHAT WOMEN AND MEN SHOULD KNOW ABOUT ACQUAINTANCE RAPE

By Randall Haddock
Cultural Writer

Acquaintance rape or date rape is forced sexual intercourse against a person's will by someone they know. Acquaintance rape can occur at any given time or place. The assailant can be a supervisor, colleague, fellow student, or a date. Rape is an aggressive act of power and dominance.

It is a violent crime that is punishable by a lengthy prison term. If the attacker uses physical or verbal abuse, threat of force, or even emotional coercion—any sexual act without consent is considered a crime.

Acquaintance rape is the most common violent crime that occurs on college campuses today. In a survey of 32 college campuses, Dr. Mary Koss found the following information:

1 in every 4 women were victims

of rape or an attempted rape

84 Percent of those raped knew their attackers

57 Percent of those raped happened on dates.

It has been estimated that rape is four times as high for women aged 16 to 24 than any other population group, therefore female college students are especially at risk. Because rape and acquaintance rape are most often not reported, it has become increasingly hard to determine the extent of the problem.

Due to the high number of unreported cases of rape and acquaintance rape, the controversy surrounding this issue has brought forth many myths and misconceptions.

You must know that rape is a violent act of forced intercourse, not sex. For example, it is a common misconception that somehow women asked to be raped due to flirtatious behavior or provocative clothing. The truth is no woman

asks to be raped. Women are not responsible for the behavior of the assailant attacking them. Offenders use force to exert their need for power and control. Remember it is the offender, not the victim, who is committing the crime.

Dating someone does not give you the right to abuse or violate another person. Rape is an inexcusable form of violence, regardless of your relationship with the other party. There are several things that both men and women can do to ensure that an event of this nature does not occur.

You must communicate clearly with your partner. This means to be aware of your mate's sexual desires and limits. If your mate is not ready to take that next step, then you should respect their decision and not coerce them into something they are not ready for.

Another is to make sure that both of you are drinking responsibly. It

is known that 75 percent of acquaintance rapes occur when one or both persons have been consuming alcohol. Alcohol makes more difficult for people to think and communicate clearly. It cannot be used as excuse for sexual assault.

If you ever become a victim of sexual assault, there are several steps you can take to helping yourself such as going to a safe place, seeking immediate medical attention, talking to a trusted friend or relative, and most important, knowing that rape is not your fault.

Also, if you feel that you need help dealing with the trauma of what has happened to you, please contact the NCSU Rape Prevention Education Office at 515-2563, the Center for Health Direction at 515-9355, or Student Health Services at 515-2563.

Information provided by NCSU Student Health Services

Any student interested in becoming a health writer for The Nubian Message please call 515-1468 and ask for Tawana Myles, Health Editor.

If you can find out the real conditions, then you will know who will prevail.--Mei Yaochen

Hate: A Mental Disease

By Angela K. Gupta
Guest Writer

Prejudice. Stereotypes. Disrespect. Ignorance. All these terms euphemise hate, a mental disease.

But what has man learned about diseases and how to treat them? Doctors have discovered (and are continually trying to find) ways to prevent them. One effective method involves immunization.

Back in 1798, Edward Jenner made the observation that farm workers, who had been exposed to cowpox, were resistant to smallpox. With that exposure, they were able to defend themselves from the much deadlier disease.

Today who can argue the importance of immunizing children? Vaccinations expose a child to a milder form of a disease which protects the child later. Immunization, through exposure, is a part of self-defense.

We can do the same to defend ourselves and each other against hate.

But this type of immunization involves more than just exposure. It involves a home remedy: introspection.

Take a good look at the people with whom you are friends. Do all of you belong to a particular group,

be it ethnic, cultural or religious? There's nothing wrong with that. How else have people preserved their heritage? If you don't, then you might lack a sense of belonging, i.e. a topic for another column.

But the question is do you make it a point to only associate yourself with that group? Is it a conscious decision? Do you steer yourself away from people of other groups because they don't fall into that group? If you answer "Yes" to any of these questions, then you may not have been properly immunized, if at all.

Some people refuse to associate with other people who don't fall into a particular group. The idea is to avoid exposure, rather than face it directly. But they end up developing the disease anyway.

Like a lot of people, I have met people plagued with hate. Many of the times have been in nice department stores. I recall being received by sales associates who seem surprised that a gal, as dark as I am, would dare cross the threshold to their fine establishment.

See, if you couldn't tell from my name, I happen to be Indian. My parents came to the US from India in the 1960s. In fact I was born and raised here in Raleigh. The point is I get mistaken for X, Y and Z and I am more than happy to clarify when asked.

But if a person is prejudiced, looks at others as stereotypes, and shows disrespect to those other people, that person is truly a product of ignorance.

The terminally ill end up lumping all other groups together. And if that person stopped to think about which group was the object of such hate, he or she might realize how foolish doing that is.

As I have alluded in my experience with some sales people, I have felt animosity that I can only describe as white racist superiority. And I can understand why minorities, like myself, need to stick together and strengthen each other, and not shut ourselves off from everyone else.

This mental disease called hate develops from a lack of understanding, a lack of training, and a lack of exposure. Some people are unwilling to look beyond the horizon and realize the world is a sphere, not flat. Ignorant people think in two dimensions, while knowledgeable people think in three.

If you've been in a situation where you've felt uncomfortable, don't let it get to you. It can hurt, but it's not quite the other person's fault. If there's going to be any change, it's got to come from within that person. And through introspection, he or she will be able to teach others what they have learned.

I AM A BLACK WOMAN

I
am a black woman
tall as a cypress
strong
beyond all definition still
defying place
and time
and circumstance
assailed
impervious
indestructible
Look
on me and be
renewed

from "I Am a Black Woman,"
Mari Evans

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 Afrikan Presence in America
Before 1492

By Nubians of Old

American civilization was born in 1492 when Columbus discovered America. He found new lands and new riches. But is this history or his story? As African-Americans, we are used to not receiving credit where credit is due.

Before 1492, Africans had made great contributions to America and to the world. Yes, brothers and sisters, there is scientific data that proves that we came to America without locks and chains. We started civilizations and began a new way of life. In our past, White America has destroyed the frame of mind of the Black man with the perception that our history started with slavery.

We have corrected this history with the fact that our presence came before 1492, and before the presence of this country's great explorer Christopher Columbus. Our visitation cannot be refuted and must be reviewed.

Columbus even proved in his own records that Africans were here before him. During his first voyage, he received "guanin" from the Indians. "Guanin" was the African name at that time for a gold alloy. Columbus wanted to know where they found it so that he could take more of it back to the king. Columbus stated in his own report that the Indians said they had gotten it from "black merchants...from the

southeast." Columbus had the gold alloy analyzed in Spain, and the gold was proven to be of African origin.

Some scientists believe that the Aztec and the Mayan civilizations were really of African origin. It has been dated that their beginning was between 1150 and 1200. The African distinctive line of features appeared time and time again in the relics of Aztec and Mayan civilizations. "Toltec" is an African name for a great leader.

It was found that this word was used in these civilizations to refer to their leader. The Africans came not only with their bodies, but also with great wisdom and knowledge.

The Africans influenced the Native Americans who are present in America. It is believed that the mounds of the "Mound Builders" were built similar to African forts. There is evidence of African customs in Native American religious worship. It also influenced the Native Americans' customs of trade. This evidence helps to prove that Africans were present in America.

Columbus viewed the big picture of the newly found land. His perception of personal historical fame and glory perpetuated him to "put it over" on the world that he discovered America.

Engrossed with his idea of worldly fame, Columbus not only deceived his sovereigns, but "sold his idea to the world." Yet, what

Columbus really discovered was modern commerce. "He captured the attention of mankind, and he's held it ever since."

Historically, Columbus is not alone in self-glorification. His story, as well as other great historians, has deceived mankind with the perception that Whites have the dominant culture. Sociologists have proven that these ideologies have deeply scarred the Black man's mentality.

Blacks in America carry in their psyche the degrading idea that White history is the birth of our great country. In our grammar school classes, we are being taught these stories which are genocidal to our young Black children of today.

Their young minds perceive these false deceptions of history as facts when it has been proven that Africans reached America before 1492. Yet, why have we not been recognized for our contributions to the world? Although these facts have been published, why are they not easy to find?

It would seem that many works on the African presence in America would be visibly located in our public libraries. The books *They Came Before Columbus* and *The African Presence in Ancient America* written and edited by Ivan Van Sertima are not even located in N.C. State's D. H. Hill Library. Books of this

see Presence page 11

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Editorial Policy

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

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

Letters to the Editor

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

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

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

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

Presence continued from page 10

importance should be located at a university as prominent as N.C. State. The reviews on these two sources reflect the deception of what roles Blacks are supposed to play in America. The first work received numerous negative reviews. The latter was published without a single criticism. It is very unusual for a book on this topic not to have one review when Van Sertima's first book had over fifteen. It seems as if these facts that Van Sertima has found are being ignored and perceived as being outlandish. Please ask yourself why is it so hard to find out about the contributions of Blacks in America?

To many, Black culture takes away the protective blankets White America has been hiding under for years. Exposing Black contributions

in America will destroy the deceptive White ideologies in believing his story. No longer will they be responsible for inventing the cotton gin, the potato chip, ice cream, or even the golf tee. Who's to blame for this worldly game of evidence hide-and-seek? Is it Christopher Columbus who was the father of these fabrications of America which have continued to oppress Blacks? Or is it our fault for not demanding equality for the ancestral fruits of our African spirit? So, "what's to happen to Columbus now? Simply nothing." But can you accept that?

Sources:

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Don't Forget the Women

By Nicole White
Nubian of Old

The other night, I ran up and down my hall asking people how many women could they name who participated in the Civil Rights Movement. Initially, the question went only to African-American students until a thought struck me—ignorance knows no color.

Rosa Park's name leaped out of half the participants' mouths, and only three people could name more than two women. Others named Harriet Tubman and Sojourner Truth. The other most common response was, of course, none. This survey was not to embarrass the people I questioned, but to say that we cannot forget about the women!

In the late 50s and early 60s, women comprised much of the population at mass meetings. It was also women who attempted more often than men to register to vote. Contrary to popular belief, it was

not Dr. Martin Luther King, Jr. and other ministers who initiated the Montgomery Bus Boycott. Instead, the Women's Political Council, headed by Jo Ann Robinson and Mary Fair Burk, planned a boycott almost two years prior to Rosa Park's arrest.

As activists in the movement, women suffered the same types of abuse as men. They lost their jobs and had personal property destroyed. Despite it all, they kept on fighting. Women were also credited for refusing to accept halfway measures eradicating Jim Crow laws. Here are some names that should have been mentioned:

Ella Baker helped to organize the Student Nonviolent Coordinating Committee (SNCC) and was instrumental in the works of the Southern Christian Leadership Conference (SCLC). She was considered the most important person of the Civil Rights Movement. Baker believed the power of the movement lay at

the grass roots level of the people.

Fannie Lou Hamer transformed the civil rights struggle from social and political theorizing to political applicability by establishing the Mississippi Freedom Democratic Party (MFDP). In 1964, women members of MFDP won positions as delegates to the National Democratic Convention.

Septima Clark, referred to as the "Mother of the Movement" by Dr. King, was instrumental in achieving equal pay for black teachers in South Carolina. Clark was also the first woman elected to the executive board of SCLC.

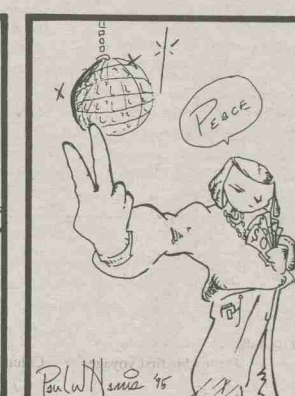
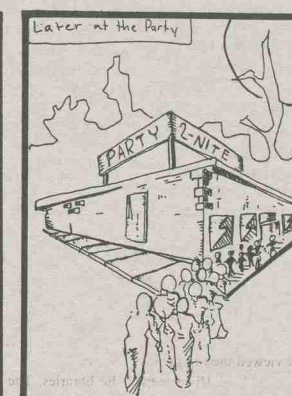
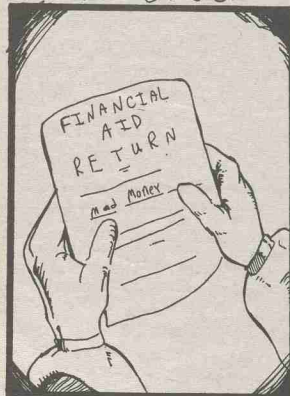
Modjeska Simkins was a central figure in the South Carolina Conference of the NAACP when it presented a lawsuit against segregation in public schools. She also was the director of Negro Work for the South Carolina Tuberculosis Association.

Any students interested in being an opinions writer for The Nubian Message, please call 515-1468 and ask for Carolyn Holloway

Low-key © P.B.C.



LOW-KEY © P.B.C.



Classifieds

Help Wanted

ARE YOU EXPERIENCED. Looking for a high quality, outgoing, motivated individual for environment sales and marketing. Earn what you're worth! Call today (919) 942-4697.

AT RAVENA'S Restaurant we're hiring a full or part-time COOKS. Up to \$8/hr. depending on experience & references. Also full or part-time WAITSTAFF & DISHWASHER. Call Kelly or Kim at 286-3170.

HIRING SEVERAL jobs:

for College Students: Diversity & Community, a national video documentary & education project. Will work with 12 universities nationwide to collect student video diaries for national broadcast Fall 1996. **HIRING:** 1) Office Manager. 36 hrs/wk, \$10/hr + benefits. 2) two part-time positions at 24 hrs/wk \$9/hr (may combine to one full-time Program Associate). 3) two work-study students at 15hrs/wk, \$7/hr. All start by Jan 1st. Deadline: 12/6 (workstudy by 12/15). Send resume, references, interest leader (indicate position, Tony Deifell, 115 Market St., Durham, NC 27701, fax 683-3194.

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NO NIGHTS / NO WEEK-ENDS. Afterschool program at LaPetite Academy on Six Forks Rd. Supervise children and drive van. 2:30-6:00. Monday through Friday. Call 846-7602.

PART-TIME \$9/HR. Answer telephones, flexible hours/ local area, no experience necessary. Call 1-809-474-4291 ext 8178 int ld.

NO JOKE. Tired of answering ridiculous and misleading ads, well I'm tired of interviewing people who don't have to a clue about responsibility or dedication. I need 5 or more quality people who can step up and **HELP ME RUN THIS OFFICE.** No experience necessary, training provided. PLEASE don't waste my time or yours. Serious inquiries only for those I can take under my wing. Bonuses plus commission. Call 918-4121. No phone interviews.

ACCOUNTING positions available in Raleigh, Durham, and RTP. One year experience and computer skills needed. ACCOUNTEMPs. 787-8226. FAX 782-9625.

Help Wanted

TELEPHONE RESEARCHERS NEEDED IMMEDIATELY

Johnston, Zabor & Associates, a rapidly growing research co., in RTP, needs telephone interviewers immediately! No sales or telemarketing—strictly research. Flexible scheduling—day and/or evenings. \$6 per hour to start. Extremely interesting and important work in pleasant environment for articulate and enthusiastic individuals. Please call 544-9497.

WE NEED help mailing our circulars. Earn \$500 or more weekly working at home. For more information, rush long SASE to: Allied Mailing Xchange, PO Box 1348, Hazlehurst, Mississippi 39083, or call 601-892-4545, 24 hours a day.

THE MUSEUM Cafe, located at the NC Museum of Art, 2110 Blue Ridge Rd., is hiring PART-TIME and/or FULL-TIME WAITSTAFF & a FULL-TIME OFFICE ASSISTANT. Apply in person Tuesday-Friday.

HAWAII RALEIGH Reps in our Hawaii offices make \$10,000/month. Need 5 people to train to do the same. Call (919) 873-0709.

Postal Jobs Start **\$12.08/hour**. For exam and application info call (219) 769-8301 Ext. NC565, 9am-9pm, Sun.-Fri.

ATHLETIC ATTITUDE. What if you would've started with Nike Corp. in the beginning? You have the same exciting opportunity with our company. For interview call 873-0403.

Students can earn **\$100** plus per day. Easy sales. PT/FT. Total Recall, A Reminder Services Company. Call Mr. Hood now at 286-2144.

WANT TO earn extra \$\$\$ and set your own hours. No territories. Wide open to build in this state and more. Call now. 878-4497.

RECEPTIONIST—Part-time only. Friendly person to answer phone, light clerical work for small company near NCSU, St. Mary's Hrs 11AM-3PM/10AM-2PM, M-F-\$6.00 hour. Send resume to Office Manager, 208 Snow Ave., Raleigh, NC 27603.

AIRLINES, CRUISE SHIPS. \$24/hr. + benefits. Now hiring! Apply 24 hrs. 704-565-5094.

Help Wanted

Alaska Employment - Fishing industry. Earn up to \$3,000-\$6,000+ per month. Room & Board! Transportation! No experience necessary! Male/Female. Age 18-70. For more information call: (206) 545-4155 Ext. A74013.

Sales Assistant Small, non-smoking Raleigh office seeks experienced person with pleasant phone personality, & computer literacy (Word & Excell) to handle multi-tasks. Must enjoy detail & proficient numbers. Duties include customer service, secretarial functions; & extensive work with numbers. Please FAX resume to (919) 859-

Volunteer Services

NCSCU Volunteer Services in here to help you. Our office is located in Student Development at 2007 Harris Hall and our phone number is 515-2441. Office hours are Monday and Wednesday from 2pm-3pm, Tuesday 10a.m.-12p.m., and Fridays from 1:30p.m.-5p.m.

Volunteer or Volunteers needed for Wake County Youth Services to provide academic tutoring. For more information call Volunteer Services at 515-2441.

For Sale

BEAUTIFUL AFRICAN-AMERICAN holiday—Kwanza gift wrap/bags/cards. Save 15% on early orders over \$25. Send \$2.00 for catalog to: Gloria Asbury, 1300 Armstrong Circle, Raleigh, NC 27610.

Tribal Art - Folk Art New, Vintage & Antique Beads Djembe African Drums * Supplies Lost & Found Gallery * Greensboro (910) 271-6954

Thieves Market - We buy, sell or consign almost anything! Hwy 64 East, Knightdale. Look for giraffe! 217-0037.

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For Sale

SUZUKI MOTORCYCLE, '86, 550 GSES, tip top shalpe, \$2600 obo. 829-1153.

NISSAN PULSAR, '88, silver, 59,000 miles, A/C, AM/FM, cassette, t-tops, new tires, automatic, one owner. Great condition. \$5,750. Call 933-1429, Jeremy.

Junk Cars & Trucks Wanted \$CASH\$ waiting. **Top \$Dollar\$** paid. We pick up. Call 832-4646, days.

MITSUBISHI 3000GT '93. Red, fully loaded, perfect condition. Will take best offer. Call Jeff, 933-6377.

CHEVROLET CAVALIER '88, two door, 174K hwy miles, white w/black interior, good condition, \$1,500 OBO, 933-4739.

Acura Legend '88, 4 dr, auto, white, power sunroof and windows, loaded, etc. \$6995. 821-7774.

For Sale

AFRICAN AMERICAN BOOKS FOR SALE. Black and Single, Work Sister Work, Acts of Faith, Ugly Ways, Your Blues Ain't Like Mine, Bailey Cafe, Black Betty. Call for prices. 598-3724. Leave message.

Miscellaneous

SELF-ESTEEM GROUP

For African-American women. Sisterhood Agenda, a non-profit organization, is currently signing up women for a self-esteem support group. Call 493-8358. \$5 per week fee. Limited Space.

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Help Wanted

Drivers needed immediately to make lots of money and have fun too.



836-1555
Contact James Willis,
General Manager

Rates Information

The Nubian Message classified line items are sold by the word. Line items have a set rate of \$0.20 per word, with a \$3.00 minimum charge. Display classifieds are charged by the column inch. Deadline for placement is noon, one week in advance. For more information call The Nubian Message Advertising at 515-1468.

Nubian Message is not responsible for damages or loss due to fraudulent advertising. however, we do make every effort to prevent false or misleading advertising from appearing in our publication.

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 by 12:00 noon at the following locations:

Circulation Locations:

African-American Cultural Center
Avent Ferry Complex
Caldwell Hall
Dan Allen Drive
Daniels Hall
D.H. Hill Library

Dining Hall
Free Expression Tunnel
Harrelson Hall
North Hall
Poe Hall
Reynolds Coliseum
Student Development
The Quad
University Student Center
Witherspoon Student Cinema
Wood Hall