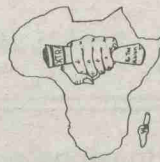


THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



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Dyson Visits NCSU: The Faculty Club

By Carolyn Holloway
Staff Writer

On Tuesday, April 16, Michael Eric Dyson embraced the academia and community at N.C. State's Faculty Club.

Dyson, 37, has been dubbed a "hip-hop intellectual," and a "street fighter in suit and tie." He has written three books, including his memoirs, an exploration of Malcolm X's contested legacy, and "Between God and Gangsta Rap."

Dyson, professor of communications at UNC-Chapel Hill, director of its Institute of Afrikan American Research and ordained minister, spoke of the link between God and Gangsta Rap, race and the different

ways of understanding race. Dyson consistently stressed the fact: "race



Courtesy of News Services
Michael Eric Dyson

will not go away [because] we live in the United States of Amnesia where we tend to forget or dismember" our troubled past because it is too painful.

"A difference that makes no difference is no difference," the cultural studies scholar said when he spoke about the three different methods of understanding race. Race as context, Race as subtext and Race as pretext must have a historical framework such as affirmative action and pigmentocracy (the litmus test of pigmentation) where there is a long history by the framework, Dyson said.

In using affirmative action as an example, Dyson said that we must know the history behind affirmative

action and understand why affirmative action is so important to all cultures today — not just Afrikan Americans exclusively.

Race as subtext involves how "race has been mystified to have underlying implications." These implications, Dyson says, usually make people evade the race question for fear of being termed "racist." Race as pretext, Dyson says, is "justification of race by appealing to science and statistics," with said statistics usually detailing how many points one culture is behind another in the educational system. The statistics, as Dyson states, are usually incorrect and misleading.

see Dyson page 2

Additional Conflicts With Housing and Residence Life

By Randall Haddock
Staff Writer

This year has seen many conflicts between resident advisors (RA) and the administration of the Department of Housing and Residence Life. Many RAs have expressed concern over the new changes that are going to be implemented in the '96-'97 school year, but there has been another concern brought about by a number of resident advisors that has become a problem for HRL.

Tanya Jones, a resident advisor in Metcalf Hall, revealed that she received a message from HRL telling her and other RAs to "take extra precautions since there were to be more

people on campus during that weekend."

The weekend concluding Pan-Afrikan week.

"I was very offended by the message I received. I felt the Housing officials wanted an increase in staff due to the fact that there were going to more Afrikan Americans on campus and that they did not want to have the same shooting incident that has just happened at UNC [Chapel Hill]."

Jones spoke to Dr. Timothy Luckadoo, the Director of HRL concerning the message. She explained that while her conversation was productive, she did not get the answers she set out for.

see Housing page 2

The Nubian Message to Print Weekly Beginning the Fall of '96

Staff Report

Beginning in the Fall of 1996, The Nubian Message will be published weekly. As a weekly publication, The Nubian hopes to increase the activity of the Afrikan American Population here at N.C. State.

As one of few Afrikan American newspapers on predominantly white campuses, The Nubian Message has a responsibility to all who have an open mind and are dedicated to the liberation of all people for total humanity.

By printing weekly, The Nubian will become more visible on campus and in the surrounding community. In 1992 when The Nubian Message was

founded by Students for Students, we elected our first Editor In Chief, Tony Williamson. Tony and countless others shared the vision of creating a newspaper that would respectably and consistency. In printing weekly, we hope to make that vision a reality.

Publication dates include every Thursday. The dates include August 22 and 29th; September 5, 12, 17, and 19th; October 3, 10, 24, and 31st; November 7, 14, and 21st; December 5th; January (97) 16, 23, and 30th; February 6, 13, 20, and 27th; March 6, 20, and 27; and April 3, 10, 17, and 24th.

CAMPUS BRIEFS

GREEK "No Fear" B-Ball

Tourney

From 5 to 9 p.m. Thursday, April 25, in Carmichael Gymnasium. Sponsored by Kappa Alpha Psi.

NCSU Chamber Singers

The NCSU Chamber Singers will present their spring concert on Friday, April 26th at 8 p.m. in Stewart Theatre. The program will feature dramatic music of the Baroque/Classical eras and will include works by Monteverdi, Purcell, Carissimi, Handel, Rossini, and Mozart as well as Morten Lauridsen's "Les Chansons des Roses." NCSU faculty member Eleana Ward will be a featured soprano soloist.

Tickets may be obtained by calling Ticket Central at 515-1100. For further information on the program, please contact the Music Department at 515-2981.

Freedom Fest

On Saturday, May 4th, from 8 a.m. to 6 p.m., Freedom Fest '96 will take place in Nash Square in Raleigh. This festival is sponsored by Ascott nationwide insurance, News&Observer, Kinnaid Entertainment, WAUG, WSHA, WQOK & the Raleigh Men's Council.

The Dogs of Foo

Thompson Theatre is presenting The Dogs of Foo from May 2-5 and 8-11. The N.C. State Theatre Endowment Board will sponsor the production. Tickets will be available through Ticket Central for \$10 each. This ticket is not included in the price of the Theatrefest '96's package of three shows. Call 515-1100 for ticket information.

Housing Continued From Page 2

"When I spoke to Dr. Luckadoo, he informed me that he had recently had a meeting with the head of public safety security. [They told him] to increase the number of officers that would be on duty for the Pan-African activities."

Luckadoo also said it was a reality that since the activities were going on, with the "excess" people it was going to bring onto campus, then it would be necessary to have these officers available.

Luckadoo has only been in his current position for three years, and during that time there has only been one incident during an Afrikan

Amerian function that there was an attempted use of a concealed weapon.

"Since the Department of Housing and Residence Life wants to promote cultural diversity on campus, then it seems hypocritical to expand the staff only during Afrikan American events," Jones said.

Dyson continued from page 1

In correlation with his topic of race, Dyson also talked about how Blacks and Whites are divided and he used the O.J. Simpson case as an example of how much progress we have not made as a people. He commonly referred to the Simpson case as "a White vehicle to escape a Black reality." Dyson said that if

O.J. were "an ordinary brother," he never would have made it back to his house to call his mother. Dyson also referred to the killings of Emmett Till, Medger Evers, and the 1979 Duke University and UNC-CH Murders. Dyson ended his speech by saying that we must not be afraid to talk about race, because "it affects us all."

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.

THE NUBIAN MESSAGE

The Afrikan-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.

EXAMINATION SCHEDULE
1996 SPRING
(CENTENNIAL CAMPUS TIMES IN PARENTHESES)

EXAMINATION TIMES	800-1100 a.m.	100-400 p.m.	600-900 p.m.
Hours Class Actually Meets During Semester			
Monday, April 29	1120-1210 MWF (1150-1240 MWF)	130-220 MWF (200-250 MWF)	600-715pm M W; (545-700pm M W) 600-850pm M or W BUS 330 Common Exam EC 201 Common Exam
Tuesday, April 30	950-1105 T H (1020-1135 T H)	105-220 T H (135-250 T H)	600-715pm T H; (545-700pm T H) 600-850pm T or H ACC 210, 310, 311, 410 Common Exam PSY 200 Common Exam
Wednesday, May 1	805-855 MWF (835-925 MWF)	235-325 MWF (305-355 MWF)	730-845pm M W; (745-900pm M W) 720-1010pm W FL, GRK, LAT 101, 102, 105, 201, 202 Common Exam M&T 200, 201 Common Exam
Thursday, May 2	805-950 T H (835-950 T H)	235-350 T H (305-420 T H)	730-845pm T H; (745-900pm T H) 720-1010pm H ACC 220 Common Exam
Friday, May 3	910-1000 MWF (940-1030 MWF)	1225-115 MWF (1255-145 MWF)	PY 205, 208 Common Exam
Saturday, May 4	CH 101, 107 Common Exam	CSC 112, 114 Common Exam	
Monday, May 6	1015-1105 MWF (1045-1135 MWF)	340-430 MWF 410-700 M or W or F (410-500 MWF)	730-1010pm M
Tuesday, May 7	1120-1235 T H (1150-105 T H)	405-530 T or H 410-700 T or H (435-550 T H)	720-1010pm T

Ivan Neal has put out
a lot of fires.

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firefighter—



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The Office of Afrikan American Student
Affairs Would Like to Congratulate the
Following Students for Being Named
Afrikan American Symposium Counselors
for the Summer of 1996

Rayshaun Brown
Tiffany Cox-Toodle
Quinn Frazier
Carolyn Holloway
Sophia Johnson
Jada Langston
Alvin Sturdivant

Robinson's Time Has Come and Gone

By Alvin Sturdivant
Sports Editor

On Wednesday, April 17, at 11:00 a.m. it became official. The Les Robinson Era had passed, and Herb Sendek, former Miami of Ohio head coach, was named Robinson's successor.

Sendek became the youngest head basketball coach in the ACC, and the seventeenth head coach in N.C. State history. Sendek informed Miami of Ohio Athletics Director Eric Hyman of his decision that Tuesday, and later met with his team members to break the news to them.

Sendek came into the press conference calm and collected managing to please everyone when he said walking into Reynold's Coliseum "gave him goose bumps." Sendek comes to the Wolfpack from a winning season at Miami and hopes to bring the same winning tradition to the Wolfpack.

Sendek led Miami to a 21-8 record in the '95-'96 season, and made post season appearances in each of his three seasons as coach of the Redskins. Sendek also earned Mid-American Conference and Ohio Coach of the Year honors in 1995 after leading Miami to a 23-7 record, including a 12-0 mark at home. Sendek has managed to accomplish two National Invitation Tournament bids, and during last year's NCAA tournament upset Arizona to move on to the second round of the playoffs.

Before arriving at Miami, Sendek served four years as an assistant coach at Kentucky under Rick Pitino. Sendek was responsible for recruiting the senior class at

Kentucky, which won Pitino's first national championship. Pitino hired Sendek as a graduate assistant at Providence in 1985.

Sendek comes to N.C. State with the task of improving a Wolfpack team that went 14-15 last season, and 3-13 in the ACC. The fans are expecting Sendek to come in right away and start winning, but winning comes with time. Sendek has a big job on his hands — but as he showed the fans at Miami, he is ready to do what it takes to bring the winning tradition back to N.C. State.

Herb Sendek, born February 22, 1963, in Pittsburgh, Pa., may very well be the genie of N.C. State basketball. He has the experience and the talent to give the Wolfpack excellence in areas where they lack it. Sendek brings plenty of experience in both the coaching and playing aspect of the game to N.C. State.

As a student, Sendek was a two-year letterman and team captain at Penn Hills High School in Pennsylvania. He was named to the Pittsburgh East Suburban all-star team as a high school senior, and a three year letterman at Carnegie Mellon.

He began his coaching career as a senior in college as Assistant Coach at Pittsburgh High School. From there, he moved on to become Graduate Assistant Coach at Providence College.

Assistant/Associate Head Coach at Kentucky, Head Coach at Miami of Ohio and, as it now stands, the newly signed Head Coach of N.C. State Men's Basketball.

The Robinson Era is over, and Herb's Syndicate has begun, bringing with it much anticipation, and hopefully much success.

N.C. State's Track Team Wins Big

By Alvin Sturdivant
Sports Editor

After an eight-year drought in the ACC, Alvis Whitted and his fellow teammates finally brought another ACC championship back to the Wolfpack, defeating four-time defending champions North Carolina by a score of 196.5-152.

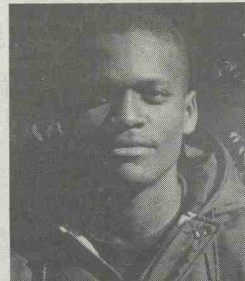
Whitted had an outstanding meet Saturday, beginning with his fabulous anchorage of the 4x100 relay team. Picking up the baton with a seven meter deficit to make up, Whitted sped by his competitors to give N.C. State the victory, and qualifying himself and fellow team members Butch McClelland, Neil Chance, and Lloyd Harrison for the NCAAs with a time of 39.92.

Whitted continued to push the pack past the competition with first place finishes in both the 100-meter and 200-meter. He recorded a time of 10.02 seconds in the 100-meter and 20.03 seconds in the 200-meter, both being the fastest times in ACC meet history. Whitted now ranks first nationally in the 200 and second in the 100. Whitted, along with fellow teammate Jose Gonzalez, shared the ACC's Most Outstanding Performer award.

Gonzalez, much like Whitted, also posted excellent times in Friday and Saturday's competition to pick up three first place finishes for the Wolfpack. Gonzalez won the 3000-meter steeplechase with a time of 8:49.18, the 10,000-meter run with a

time of 31:00.18, and Saturday the 5000-meter run with a time of 14:35.52. Gonzalez accomplished a feat that had never been accomplished under the current ACC meet schedule — winning three long-distance events, and with two of those three being less than an hour apart.

Gonzalez and Whitted did an



Staff Photo
Alvis Whitted

excellent job, and very deservedly picked up honors at the ACC meet, but although it appears they won the meet single-handedly, it did not happen this way.

Freshmen basketball player Ivan Wagner, competing for only the second time since finishing up the basketball season, captured a first place finish in the high jump, tying the ACC meet record with a jump of 7'3 1/4. Finishing behind Wagner were Omarr Dixon and Jason Kimble, with third and seventh place finishes, respectively.

Also placing for the Wolfpack,

was team captain Emmanuel Barnes. Barnes, who competed with an injured right hamstring, jumped a 50'8 to take second place in the triple jump.

The ACC championship meet was a record-setting and record-breaking event. John Williamson threw the hammer 176'8 to break his own school, and to pick up a second place finish in the hammer throw. Jason Johnson cleared 16'7 1/4 to finish second in the pole vault.

N.C. State also got outstanding performances from Brendan Rodgers and Tony Riley who picked up second and third place finishes in the 1500-meter run, with respective times of 3:54.52 and 3:56.00. Adding to the point totals came scores from throwers John Patterson and Jeff Pflumbaum, both scoring in the discus, shot put, and hammer. Patterson placed fourth, fifth and seventh in the events, while Pflumbaum placed seventh, sixth and fifth.

N.C. State's team performance was excellent. Overall, the Wolfpack scored in 18 of 21 events and 26 of the 28 athletes who competed scored in their respective events.

Final scores for the ACC Championship meet were N.C. State 196.5, North Carolina 152, Clemson 146, Florida State 110, Georgia Tech 75.5, Wake Forest 51, Maryland 34, Virginia 29, and Duke 21.

Rising Sophomore Stable At Hospital While Undergoing Tests

Courtesy of NCSU News Services

Approximately 20 minutes into N.C. State's Thursday morning basketball conditioning workout, Marco Harrison, a rising sophomore forward, fell while participating in drills. Shortly thereafter, the 6'9 native of Petersburg, Va., experi-

enced dizziness and physical discomfort and was unable to complete the workout. He was taken to Rex Hospital where he is listed in stable condition while undergoing tests to determine the cause of his illness.

The Wolfpack training staff present at the workout administered initial assistance to Harrison. N.C. State head men's basketball coach

Herb Sendek accompanied Harrison to the hospital. Dr. John Rubino was the attending physician.

He stated that while Harrison's situation was not life threatening, he still wanted to take precautionary measures by administering some standardized tests.

Let your motto be resistance! resistance!
RESISTANCE! No oppressed people have ever
secure their liberty without resistance.

Henry Highland Garnett, 1843

I don't sing a song unless I feel it. The song
don't tug at my heart, I pass on it. I have to
believe in what I'm doing.

Ray Charles.

The appearance of millionaires in any society is
no proof of its affluence; they can be produced
by very poor countries...It is not efficiency of
production which makes millionaires; it is the
uneven distribution of what is produced.

Julius K. Nyerere

Nothing that God ever made is the same thing
to more than one person. That is natural.
There is no single face in nature, because every
eye that looks upon it, sees it from its own
angle. So every man's spice-box seasons his
own food.

Zora Neale Hurston

Inaugural Celebrity Basketball Challenge

On Saturday, May 18, at 6 p.m., A Song for Allen Foundation and the Gregory Allen Patterson Fund will be hosting its first inaugural Celebrity Basketball Challenge at the Corbett Arena on the campus of N.C. Agriculture & Technical State University.

The basketball game will feature prominent NFL players who will play in the game providing an afternoon of exciting basketball entertainment with the focus of bringing together the entire North Carolina community for a safe, fun, entertaining and competitive family oriented sporting event.

Some of the NFL players include: Steven Baker, Haywood Jefferies, Ray Agnew, Irwin Fryer, Tripp Wellborn, Reggie White, Rueben Davis, Greg Skretenack and others.

For additional information, contact Peggy Jones at (910) 378-1550. Tickets can be obtained from Lathan Turner for \$10.

Pan-Afrikan Week In Review

By Randall Haddock
Staff Writer

Students came out in full force during the Pan-Afrikan Festival to see Dance Visions give a memorable spring performance.

The recital began with a rendition of The Black National Anthem, "Lift Every Voice and Sing." From there, the ensemble proceeded into its first number titled "Hues of a Playground." This portion of the program focused on the transcension of Afrikan American females from the innocence of their childhood to the strong woman who becomes the foundation of our society.



Staff Photo

Dance Visions

The ensemble, through its powerful moves and sharp dialogue, relayed strong messages to the audience. This was evident during the riveting performance that Rhonda Hatten gave during her monologue "Stacy." This portion of the program was particularly powerful because it detailed a young Afrikan American woman who, despite her better judgment, has a close friend succumb to peer pressure and use drugs. As a result, the friend overdoses, and Stacy has trouble coming to grips with the part she played in her friend's death.

As the recital came to a close, members of Dance Visions brought audience members on stage to participate in several spontaneous dance steps.

Knowing Our Past

By Randall Haddock
Staff Writer

On April 15, the movie Sankofa was shown as part of the Pan-Afrikan celebration that took place on campus. This film, which is a tribute to the Afrikan American ancestors and their struggle for freedom, was shown in the theater of the Augustus M. Witherspoon Student Center.

Sankofa is an Akan word that means, "We must go back and reclaim our past so we can move forward; so we understand why and how we came to be who we are today." Written, directed and produced by Ethiopian-born filmmaker Haile Gerima, Sankofa is a powerful film about Maafa—the Afrikan holocaust. Done from an Afrikan/Afrikan American perspective, this story is different from the generally distorted representations of Afrikan people that Hollywood gives them. This revolutionary feature film connects enslaved Afrikan people with their past and culture. It empowers the Afrikan people seen on screen by showing how their desire for freedom made them resist, fight back, and conspire against their owners and overseers. The story is told through the visions of the main character Mona, a model who has become completely taken in by Eurocentric ways of living. It is when she confronted with her actions that she has an ancestral experience on a new world plantation as the

slave Shola. During the course of the film, the audience shares in the life she endures as a slave and experiences her growing consciousness and transformation.

The filmmaker, Haile Gerima was born in Gondar, Ethiopia in 1946. As a youth, Gerima performed in his father's theater troupe, which presented original adn historical drama that was focused on the genuine culture of Ethiopia.

Gerima came to the United States in 1967 to study at Chicago's Goodman School of Drama. It was then that he slowly realized that "with cinema I could control many more things than in theater." Gerima went on to receive a master of fine arts degree from UCLA in 1976 and is currently on sabbatical as a tenured professor of film at Howard University. With the release of Sankofa and other feature-length films, as well as aards, he has earned international acclaim and is considered a pioneer for the independent Afrikan American film movement.

Gerima's hope for Sankofa is for the film's context to be used as a platform for Afrikans and Afrikan Americans to discuss the Afrikan Holocaust, its distortion by European historians, and its continued impact on Afrikans throughout the world. Sankofa clearly demonstrates why it is important for Afrikan people to tell their own stories and write their own histories.

Housing and Residence Life would like to thank the following Resident Advisors for their service during the past academic year.

The students and our department have benefited both from their dedication and efforts. We wish them well in their endeavors as they pursue other opportunities.

Carl Abbott-Owen
Courtney Amaker-Avent Ferry
Jeffrey Ames-Lee
Blake Anderson-Metcalf
Danielle Anthony-Bragaw
Kristina Artis-Avent Ferry
Shane Atwood-Metcalf
Denny Barnes-Tucker
Aneka Bartley-Bowen
Erick Batts-Bragaw
Tawodros Bekele-Bragaw
Wendi Bell-Watsuga
Christopher Berard-Sullivan
Stephen Bowman-Avent Ferry
Octavia Brauner-Carroll
Kristie Bridgers-Watsuga
Eric Brooks-Avent Ferry
Terence Burney-Bragaw
David Caudill-Bragaw
Deirdra Clemons-North
Derrick Coley-Bragaw
Ron Davis-Lee
Danyale Davis-Sullivan
Tammie Dixon-Bowen
J. Brent Edwards-Becton
Philip Eilertson-Owen
Brian Elkins-Sullivan
Chad Eller-Metcalf
Chi Chi Eni-Avent Ferry

Meredith Fosina-Bragaw
David Frink-Lee
Lisa Fulford-Berry
Scott Ganas-Wood
Suzanne Getz-Berry
Samantha Graves-Bragaw
Amy Harris-Carroll
Rebecca Haskett-Lee
Jennifer Henderson-Bragaw
Lake Herman-Syme
Steven Herndon-Syme
Kathy Herrelko-Syme
Jennifer Hinson-Sullivan
Sarah Hobbs-North
Jennifer Holshouser-Avent Ferry
Patrick Howard-Avent Ferry
Leeann Hughes-Avent Ferry
Alice Hunsucker-Avent Ferry
Clay Jackson-Bagwell
Tanya Jones-Metcalf
Randy Jones-Metcalf
Bradley Jones-Bragaw
Malaciah Jones-Bragaw
Priya Kamdar-Syme

Michael Keller-Tucker
Samuel Kimpton-Becton
Dean King-Owen
Megan King-Sullivan
Kimberly Kirby-Lee
Donald Kolesar-Lee
Mathew Lambert-Wood
Cassandra Lambert-Carroll
Cecily Lester-Lee
Jason Letchworth-Bragaw
Stacey Lettsome-Avent Ferry
Vaughn Long-Alexander
Kip Lopez-Owen
Gertrude Lyons-Lee
Chris Manley-Alexander
Charles Mann-North
Jeffrey Mathis-Syme
Robert Mays III-Wood
Veronica McNair-North
Andrew Metcalf-Owen
Alan Metcalf-Sullivan
Jamal Miller-Bowen
Allison Modafferi-Sullivan
Melissa Modrell-Carroll
Arnold Murray-North
Linn-Marie Nordh-Welch

Nicole Omaitek-Lee
Trinh Pham-Carroll
Heather Philp-Sullivan
Geoffrey Powell-Avent Ferry
Jamaica Prince-Bragaw
Ololade Rasaki-Lee
Michael Seguin-Bagwell
Tamara Smith-Bowen
JoAnna Smith-Metcalf
Matthew Smith-Bragaw
Chris Smith-North
Stephen Sumner-Bowen
David Teague-Owen
Pierre Thompson-Bowen
Angela Tomlin-Bragaw
Lavanya Vaidya-Sullivan
Chaffee Viets-Sullivan
Melanie Wall-Sullivan
Angela Williams-Carroll
Wayne Williams-Lee
Nathaniel Wolcott-Gold
Marcia Woods-Lee
Robert Ziemba-Owen

E.S. Village would like to thank the following Resident Advisor's for their service during the past academic year.

Mehboob Ahmed
Leilal Goode
Edith Hughell
Jimmie Rich
Oai To

Ambiance Hosts Fashion Catastrophe

Staff Report

The Enloe High School auditorium was filled to capacity last Wednesday, April 17 as students from seven colleges participated in the annual fashion competition sponsored by Ambiance Productions. The audience of mainly college students was treated to a wide variety of sights and sounds as models strutted, sauntered and skimmed across the stage.

The evening featured acts by the Bon Vivant Fashion Society from N.C. Central, Raw Essence Fashion Entourage of Shaw University, Concepts of Colors from UNC-Chapel Hill, Sophistication Unlimited all the way from Stillman College in Tuscaloosa, Ala., Mozik Modeling Troupe from Winston-Salem State University, MoDel Unique from A&T and, of course, our own Black Finesse modeling group. Enloe High School's modeling group, Rage, put in a special appearance and the school's Afrikan Dance Ensemble was a show stopper in its own right.

The hosts for the evening were Ceefay the Entertainer Extraordinaire, a former host of BET's "Comic View" and Taylor Thomas — news director for K97.5 radio. They kept things moving, but they couldn't keep the crowd from being loud — sometimes obnoxious, and sometimes downright rude. Councilman, Brad Thompson spoke at the opening of the show.

He told the students that he had a weapon for each of them to use against the system. The weapon was an application for voter registration. He urged all those who did not have this weapon to get one and use it during the upcoming elections.

The show kicked off with a sur-

prising and stunning Africentric theme presented by the Stillman College group. Sophistication Unlimited moved from everyday activities and scenes among Afrikan people to a spiritual scene with a brown-skinned, dreadlocked vision of Jesus Christ, giving praise to the

Black Finesse placed among the top three winners, providing a classy show with consistent attention to the technical details of modeling.

They were exemplary models, behaving in a manner befitting students participating in any competitive activity.



Koren Atwater/Staff

Black Finesse Modeling Group from NCSU

role of religion in the lives of Afrikan American people. This group showed a lot of enthusiasm and spirit as they brought a serious message to the program. From that point on, with a few exceptions, the program went progressively downhill.

Too many groups felt that skin was in and ignored the organizers' pleas to avoid clothing that exposed their personal body parts. Vulgar gesturing also seemed to highlight the work of some groups as they wiggled and writhed through their paces.

Young women standing boldly over young men's faces takes on too much of an oppressor mentality for this writer. One group nearly caused a riot as they tried to "sound" on another group. This is tacky behavior, and not what one would expect from the quality of program Ambiance is trying to project.

Images In Black

By Kevin Atkinson
Staff Writer

On Tuesday, April 16, Pan-Afrikan Fest '96 presented the Black Repertory Theatre in "Images In Black: Reader's Theatre Project" in Stewart Theater.

BRT selected readings from Nikki Giovanni's "My One Good Nerve," Marcus Garvey, and excerpts from August Wilson's "Two Trains Running" and "Joe Turner's Come and Gone."

The program began with a short poem and dance routine titled "There Wuzza" performed by Wayne Williams and Fabienne Rogers. Members of BRT then performed several skits and dance combinations showing images of black people throughout time.

The performances, "My Name is Afrikan American" and "Africa" were both excerpts from Garvey's

work. These two readings explained very clearly what it means to be Afrikan American and also what Afrika meant to them. BRT also presented: The Whisper, Freeze Died, People Say and Other Folks.

Several skits/performance were in the form of nursery rhymes. "Jack And Jill," "Mary Had A Little Lamb" and "Big Ol' Jack Horner" took on a whole new perspective through BRT's rendition. Each focused on the relationships between black and white people. The "Little Ol' Lady In The Shoe" dealt with poverty, moving up in society and pride.

Other skits delved into the subject of love and respect for the black race. "Evening Lady Lament," "Love on My Mind," "My Black Man," "Black Woman," and "Take A Look!" looked at how America should view black people.

"The Black Repertory Theatre put on an excellent show. It was

very inspirational, touching and dear. It was something that I think everyone should have seen. It was an accurate depiction of Black Culture," said Dwight Willie, sophomore in environmental engineering.

The program was directed by Ron Foreman and Dr. Patricia C. Caple. The stage manager was Brandi Berry. Dante Baker served production secretary.

The members of Black Repertory Theatre should be commended for an excellent performance. The Nubian Message's culture department would like to honor: Wayne Williams, Fabienne Rogers, Latoya Jeffereys, Virgil Moore, Camila Cowins, Ursula Ware, Quincy Brown, Keisha Taylor, Brian Hamilton, Adrien Sadler, Monifa Chamble, Nedra Maddox, Jewel Robinson, Fred Frazier, Jennifer Singletary, Ron Foreman, Dale Burkett, and Dr. Patricia Caple.

Symposium Emphasizes Development of Scholars

By Fred Frazier and Conitsha Barnes
News Editor and Guest Writer

I hope this encourages them to excel in their college careers," Dr. Moses said.

Roger Harris from FSU won first place in the upperclass echelon. Harris' paper, titled "Hidden Connection of A Lost Destiny: The Untold Truth of the Afrikan's Contribution To Man," took first place while Noreen Mitchell's "Eyes to See With" took second place honors. Third place winner Lesli Sample's piece "Treading 'The Worn Path': Symbolism and the Afrikan American in Eudora Welty's 'A Worn Path'."

Other participants' works included Bryan Turner's, "The Symbolism of the Knot in Herman Melville's Benito Cereno," Suzanne Briggs' "Rememory," and Sarah Hobbs "Women and Development in Afrika."

The symposium came to a conclusion after the speaker, Dr. Kamau Kambon of Saint Augustine's College, addressed the audience. Kambon gave enlightening words of encouragement to the audience that accentuated the importance of realizing that as Afrikan Americans "it is we who have to decide if we are going to allow for the circle to be broken or if we are going to continue the fight of our ancestors."

By allowing the circle to become broken allows for all that is inside the circle to become contaminated, Kambon said. "As Afrikan Americans we should always be determined to ensure that the circle is never broken, and the responsibility falls upon the Afrikan American community to emphasize to all students that the circle should never be broken."

"I am pleased that once again the annual symposium was a success," said Heritage Society Symposium chair Conitsha Barnes. This event is best summed up in the words of Dr. Moses: "What this symposium was all about is developing scholars who will be able to tell our story."

The Office of Afrikan American Student Affairs Would Like to Congratulate the Following Students for Being Named Afrikan American Symposium Counselors for the Summer of 1996

Rayshaun Brown
Tiffany Cox-Toodle
Quinn Frazier
Carolyn Holloway
Sophia Johnson
Jada Langston
Alvin Sturdivant

SAAC and AACC Honor Student Excellence

By Kevin D. Atkinson
Staff Writer

On Wednesday, April 24 at 8 p.m., the Society of Afrikan American Culture in coordination with the Afrikan American Cultural Center presented the Ebony/Harlem Awards of Excellence.

The program began with a stirring rendition of the Negro National Anthem "Lift Every Voice and Sing." The emcees for the evening were Robert Sydnor and Dr. G. Wyatt Sydnor. Awards were presented by various community leaders.

Trophies were given to those stu-

dents, both male and female, who exhibited the greatest talent in the given area. Brandon A. Johnson and Kimberly Newell, both of the School of Design, received the Design award. Tim Allen and Koren Atwater were the honored recipients of the Art award. Jermaine Johnson and Monifa Chamble were presented with the trophy for Drama, while the Dance award was given to Runnie Myles and Jeneil Robinson for their outstanding talent in that area.

The award for Literary Talent was presented to Ricky Livingston and Detria Stowe, with Emanuel Barnes and Carlotta Mattison capturing top

honors in the Instrumental category. The Appreciation for Humanity award went to Ricky Livingston and Carolyn Holloway — who both captured the Leadership honor.

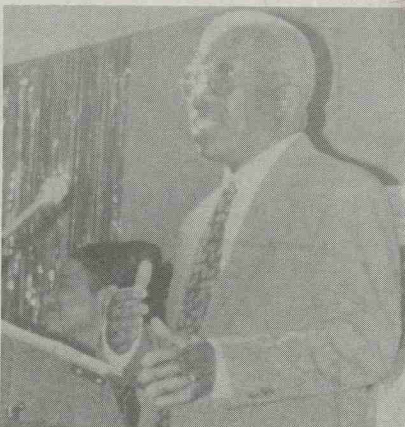
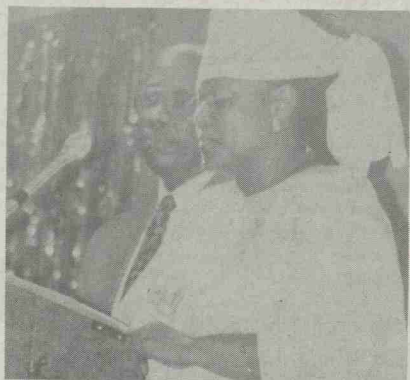
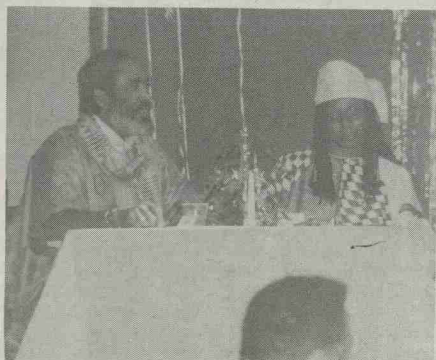
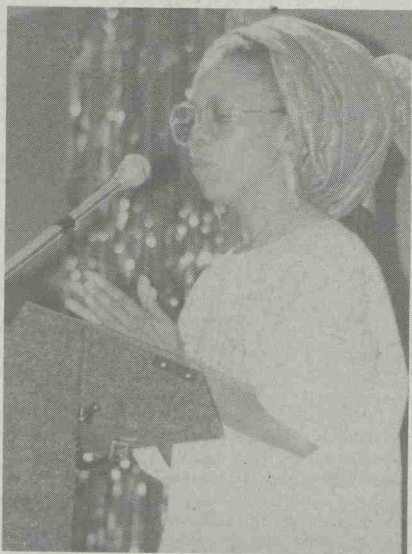
The distinguished persons award went to Wayne Williams, but there was a tie between two of the women in the category. J'Vett Richardson and Detria Stowe both received trophies. The service award went to Carolyn Holloway and a three-way split between Wayne Williams, Emanuel Barnes, and Todd Waldo. The coveted Exceptional All-Around Talent award was captured by Reggie Barnes and Jeneil Robinson.

There were three awards that were not peer determined: Outstanding Athlete, honoring the student with outstanding athletic and academic abilities; The Nash Academic Achievement award, which recognized academic talent at N.C. State; and Special presentation awards, given to four outstanding faculty members or students here at N.C. State.

The winners of the Outstanding Athlete award were Monica Hall and Emmanuel Barnes. Rochelle Carlton and Brandon Johnson were the recipients of the Nash N. Academic Achievement award, and the Special

Presentations went to: Mr. Lathan Turner, Dr. Iyailu Moses, Dr. Wandra P. Hill, and Mr. Derrick Coley.

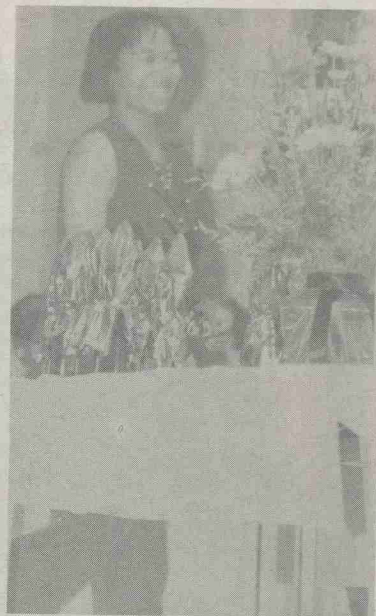
Each winner was presented with the Shadow — a statue hand crafted in Afrika. The Shadow represented the struggle for excellence in each person presented with the award. Each nominee definitely exhibited excellence in each field, and though there could be only one winner per category, each person nominated was a winner in their own right.



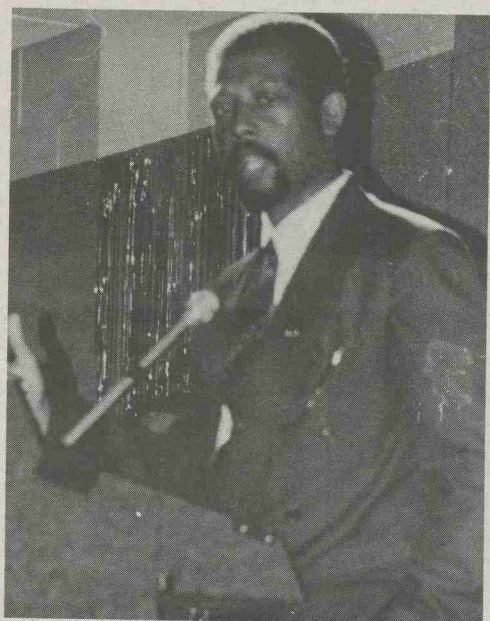
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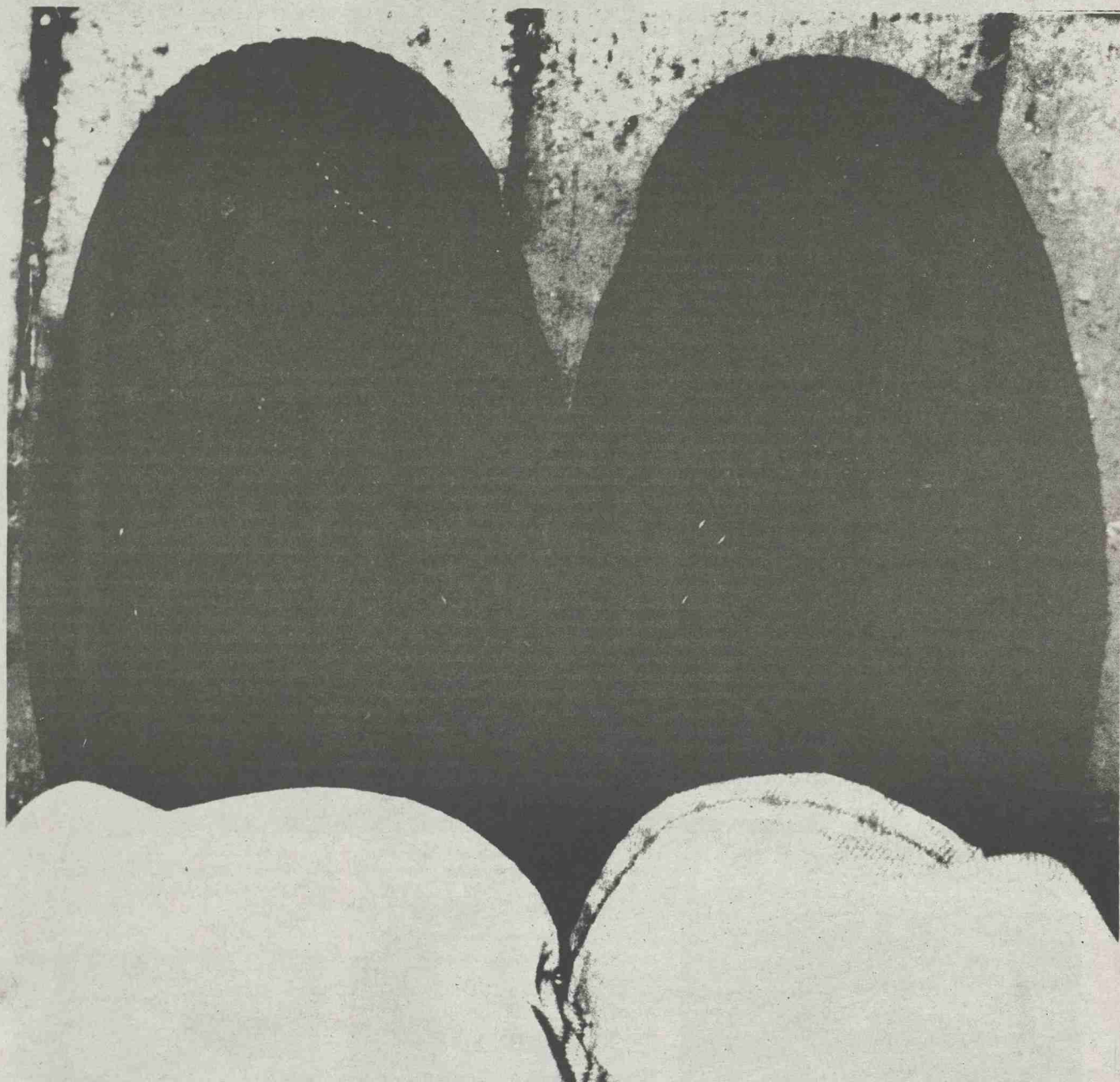
The Society of
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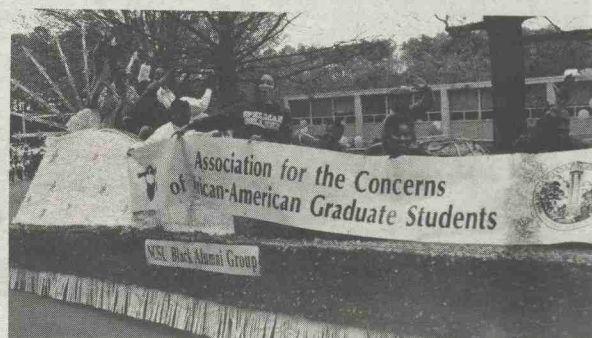
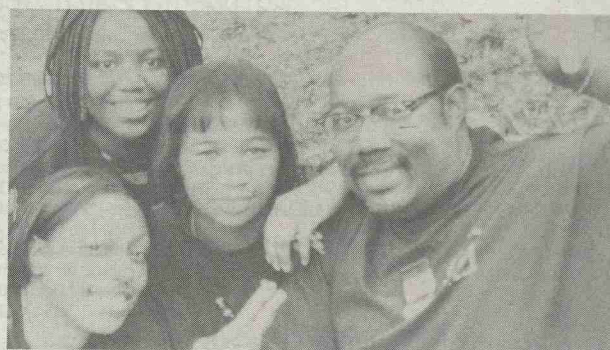
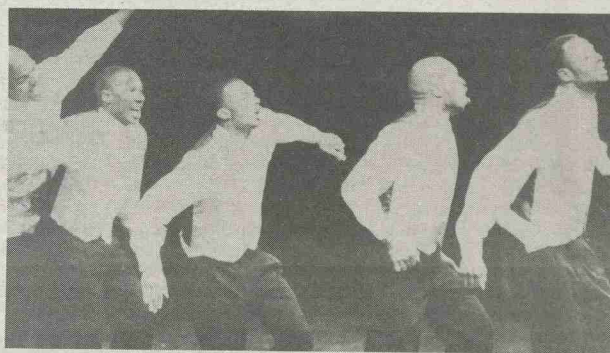
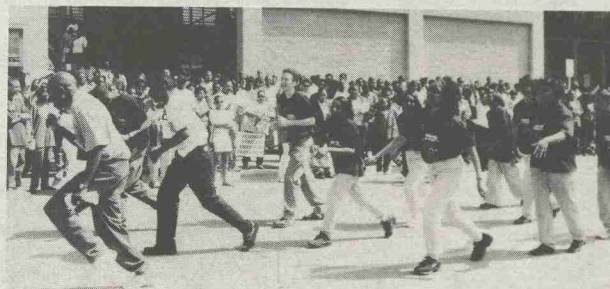
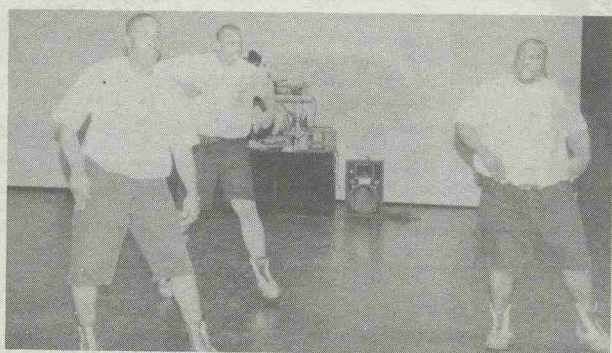
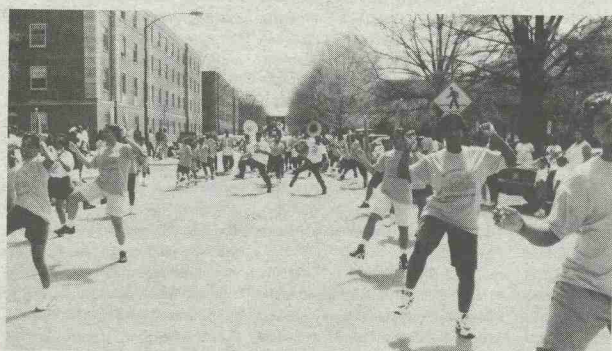
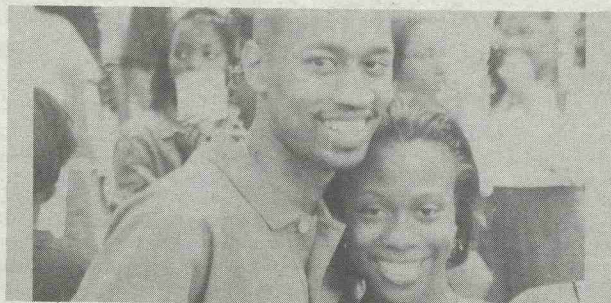
PUKE ON YOUR OWN SHOES



DRUNKENNESS IS NO EXCUSE

Sponsored by the NC State Center for Health and Directions and the Department of Housing and Residence Life. Funded by a grant from Funds for the Improvement of Post Secondary Education.

More Pan-Afrikan Festival



Screening for Sickle-Cell Anemia

By Tawana Myles
Health Editor

The sickle-cell anemia trait affects 1 out of every 10 African Americans in the United States. Even though some African Americans may not have the disease, it can be carried on a gene that may affect their children. Thus, it is extremely important to get screened for the trait as well as the disease.

Sickle-cell disease, the sickle-cell trait, and other unusual hemoglobins are all inherited genetic disorders that are passed on from parent to

child. The sickle-cell disease itself is found mainly in descendants of Afrika, western or southern Asia, Greece, and the Mediterranean Sea area.

Since sickle-cell anemia and the sickle-cell trait is so prominent within our community, the importance of screening cannot be stressed enough. In fact, it is even more important for couples to get screened before they have children to weigh the risks of passing on the sickle-cell gene to their children.

The screening itself is simple. All the patient has to do is make sure he/she has eaten something before

they are screened. If the test results show an indication of the sickle-cell trait or the disease, the patient will be contacted by an educator/counselor with the North Carolina Sickle-Cell Program.

The Wake County Health Department (919-250-4400) provides free screening to all patients without an appointment. The health department is open Monday through Friday from 8:30 AM to 4:30 PM. To find out more information on sickle-cell disease, call the UNC Comprehensive Sickle-Cell Program at (919) 966-6876 or toll free at 1-800-476-6876.

New Building for Student Health Services

By Tawana N. Myles
Health Editor

Student Health Services will soon occupy a 38,000 square foot building on the corner of Dan Allen Drive and Cates Avenue. This new building will house Medical Services, Health Education Services, the Counseling Center and Disability Services for Students.

Clark Hall, SHS' current home was originally built in 1939 as a dormitory. In 1942, it became an infirmary that not only treated people, but kept them overnight for observations. It soon turned into a health clinic however, because they decided to no longer keep people overnight.

Ever since 1988, The University Health Committee has supported the new building plans. Every student body president and Student Senate since, has been involved.

In June of 1990, PDA prepared a report outlining the options for SHS' 57 year old building. They stated that plans could be made to renovate it, add on, or of course build another facility. After weighing all the options, they decided building a new facility would be best. In 1992, the Board of Trustees approved construction of a new building.

J.N. Peace and Associates based in Charlotte, N.C. began the preliminary work and made decisions as to what type of building would be best and how to design it. Right now, the construction company is finishing up the blueprints and necessary documents. Construction will begin within the next two months. SHS,

along with the Counseling Center and Disability Services for Students can move in as early as December of 1997.

How do these changes affect students? In the fall of 1995, students began paying for the building at a rate of \$28.00 per student per semester. Furthermore, with the new building being constructed on Harris lot, students may think that they will be losing parking spaces -- a big issue on this campus. In actuality, students will be gaining thirty additional parking spaces that will be put in along with the building.

The building itself will consist of new features that will also benefit students. Not only will the facility be located in a prime location, there will be a pharmacy on the first floor in a more accessible location. Self-care and health management will be emphasized more. Dr. Barker, Administrative Director of the Student Health Services, stressed the importance of how receiving the best services at the lowest cost possible is necessary and beneficial not only for the students, but for the staff as well.

More specifically, the Disability Services for Students will be located more centrally on the first floor instead of the second floor in Harris Hall. Athletes will soon be able to receive medical and physical therapy on campus. The fee will be around \$45.00/visit instead of \$100.00/visit off campus.

Dr. Barker mentions the most important issue for the Student Health Services is performing services better, faster, and more pleasantly.

Pan-Afrikan Health Fair Successful

By Tawana Myles and
Randall Haddock
Staff

On April 17, 1996, the Afrikan American Science and Health Society along with the Afrikan American Student Development sponsored an Afrikan American Health Fair in the Student Center Ballroom. The event, entitled "Keeping Our Heritage Alive and Well," covered such topics as healthy diet and exercise, diabetes, and sickle-cell anemia.

A total of seven booths were set up within the ballroom all displaying major health issues involving the Afrikan American community. 'Total Wellness' presented a display of pamphlets, brochures, and charts ranging from topics such as physical

fitness to watching fat intake. The booth also included an interesting set up of samples of different foods and how much fat was present in one cup.

'Project DIRECT', a local organization promoting education and awareness about diabetes informed students and faculty on different topics concerning diabetes. In addition, 'AIDS Interfaith' also displayed a series of articles and brochures giving insight to students on basic knowledge on the HIV virus and AIDS itself. Together, the booths received interesting feedback and comments from the many students that passed by.

North Carolina State University's very own Student Health Services was present keeping the students alive and healthy. They conducted blood glucose checks and blood

pressure monitoring.

Personal hygiene was also emphasized at the health fair. Representatives from Hair Masters, Hair Tek, and Mary Kay Cosmetics talked to students about the latest fashions, proper grooming, and beneficial personal hygiene habits. At 6:00pm a short aerobic session was held to promote the importance of exercise and get everyone's heart pumping.

The Afrikan American Health Fair was definitely a success and had a positive impact on the Afrikan American community. The theme of the event being "Keeping Our Heritage Alive and Well", the health fair succeeded in installing awareness and education into the minds of those in attendance.

Student Health Service

515 - 2563

open Monday - Friday, 8 am to 11 pm

Weekends 8 am to 4 pm

On - campus convenience near Quad residence halls;
corner of Pullen Rd. & Cates Ave.

7 full - time physicians (8:30 am - 4:15 pm, Mon. - Fri.)

Medical appointments - 515 - 7107

Student Pharmacy (8:00 am - 5:00 pm, Mon. - Fri.)

Self care center, Lab & x - ray services

Confidentiality of medical records

Nominal charge for certain services

Center for Health Directions

515 - WELL (9355)

Student Health Service -

Gynecology Clinic

515 - 7762

Confidential and Caring Services

Contraception

Pap Smears

Sexually Transmitted Disease and Pregnancy Testing

Gynecologist on staff

For pap smear appt. info. call Teletip 515 - 3737, tape 447

or on computer <http://www2.acs.ncsu.edu/health/>

on campus specialists in student health"

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*

The End of Yet Another Semester ...

By Lathan Turner
Guest Writer

The end of yet another semester is near and the anxiety level will begin to rise as final exams being next week for most of you. Many things, both positive and negative, have occurred in the lives of many students at N.C. State, and I am hopeful that you will learn from both types of experiences and become an even stronger student upon your return. For graduating seniors, I am sure that each faculty and staff member wishes you the best and encourages you to be the best that you can be in your chosen career.

Now that all of the nice things have been said, let's reason together. All semester long, The Nubian Message has presented challenging articles on student involvement and I commend them for taking the time and having the courage to "tell the story," even when the story wasn't a positive one.

They have written about academic success, a sense of community and political action among other topics of interest. The hope is that you have internalized the information presented in these particular components and developed a plan of action with each one.

Of the many events sponsored by the various Afrikan American student organizations over the academic year, there was an opportunity to learn, network, expand the base of knowledge and yes, even socialize. Now, how do you plan to positively utilize all that you witnessed to make the experience of incoming students equally as positive? Consider it a challenge to each of you who will be returning to address this question and be ready for '96-'97.

I recently sat in on a very informative session about Afrikan American students attending institutions such as N.C. State and one of the questions shared was "how are students planning for success?" This is a serious question and the hope is that you will be motivated to make significant and major contributions to each other when you return.

The Nubian's editors have also written about a sense of community.

There have been a number of events planned to develop this "sense," but can we claim victory?

Oh yes, massive crowds have turned out for sorority and fraternity "roll-outs" and for some of the most popular programs; heck I was even at some of these, but the sense of a strong Afri-centric community was not addressed at a majority of these events.

Here is what I advocate: "on this campus, we cannot afford to operate in a manner which emphasizes one organizations' superiority over another. Collectively, we must improvise to overcome." The emphasis should be on cooperation and uplift among brothers and sisters to encourage success. Yes, the college years should be the best years of your young life but you should not feel "so great" if there is continual discord in the community.

For the '96-'97 academic year, let's see massive crowds at events such as Convocation, Pan-Afrikan events Monday through Thursday evening, literary programs, programs on self-empowerment, self-knowledge and academic success, Kwanzaa, and other motivational events (in addition to the aforementioned). All of this will help develop an agenda for political actions. Be reminded that while you sleep, study, gather for social events, and have a meal at the Atrium, that there are elected leaders on campuses and in state government that are planning things to hinder your success in college.

You need to read — no — you need to productively plan to combat the rising tide of political change toward the detriment of Afrikan American progress in various arenas. Does anti-affirmative action and non-raced based scholarships ring a bell? Just ask your friends attending college in Maryland, California, Georgia, Mississippi, Louisiana, and Texas about these concerns and you will get the message. And do you notice any other pattern?

Are you a part of the planning process for political action "prior to" the tidal wave or will you be washed away in the resulting rush of change? Please think about this over

the summer break. Check that, think about it now.

It is my desire to close on a positive and encouraging note about the accomplishments that many of you have made over the year or years that you have been at N.C. State. The reality is that there is much work still left to be done and there is a call going out on a constant basis for hard workers. Some are working too hard to support the masses, and as students themselves, this is a heavy burden to bear. EACH of you must share in the joy and pain of the masses — you all must work to develop the sense of community and you all must help "look out" for each other.

A new century is approaching quickly and there are other tides of change to reckon with (i.e. changing demographics and economic factors). The college experience should include lessons to help you prepare for these changes but there is a feeling that some of you will be caught with the work undone. Learn to lean and depend on The Creator, and then consult with the faculty and staff who are here to help you. Additionally, don't be afraid to acknowledge that you can't make it alone on this journey and incorporate the gifts of friend, classmates and others to complete the trip.

I close with the words of Samuel Cornish and John B. Russwurm in 1827, education being an object of the highest importance to the welfare of society, we shall endeavor to present just and adequate views of it, and to urge upon our brethren the necessity and expediency of training their children, while young, the habits of industry, and thus shaping them into useful members of the lethargy of years, and make a concentrated effort for the education of our youth.

We form a spoke in the human wheel, and it is necessary that we should understand our penance on the different parts, and theirs on us, in order to perform our part with propriety (from the Wisdom of the Elders by Robert Fleming). Peace

Go Ask Mama

We just wanted to touch base with Mama since the school year is ending, and here's what she had to say.

WELL, CHILDREN, IT'S JUST ABOUT ALL OVER. YOU ALL HAVE BEEN HUSTLIN' AND BUSTLIN' TO GET GOOD GRADES AND SOME OF YOU ARE EVEN GRADUATING. THAT'S GOOD. WE NEED MORE RIGHT THINKING, INTELLIGENT BLACK FOLK OUT THERE DOING THINGS. I'M RIGHT PROUD OF THE WAY MOST OF YOU CONDUCT YOURSELVES. YOU DO ME AND THE ANCESTORS REAL PROUD. AND THAT'S THE TRUTH.

Letter to the Editor

HAHAHAHAHAHAHAHAHA
HAHAHAHAHAHAHAHAHA

Now that I got that off my shoulder, let me tell you why I'm laughing so hysterically. I'm laughing at all of you so call Black, Afrikan American, Colored, Negroes or whatever you want to call yourselves, who attend this prestigious university but could not find the time to get your triffin, lazy good for nothing butts out of the bed Saturday morning to attend the Pan Afrikan Festival Parade.

You negroes are always complaining about how you lack representation on this campus and how hard it is for blacks to get ahead because of oppression yet you can not find the time to attend to such an event that can show the university community as well as outsiders that you do have a voice and you do matter. God forbid someone asks you to volunteer to put an event like the parade together!

I bet all you non parade attendees will find the time to get that weave, fake nails, new outfit, pink kicks and shave, shower and shine for the rap concert on April 20th. Take a minute and think people.....Can you imagine how it must feel to your brothers and sisters who spent there time, money and energy to put this Grand Parade together, and it was a Grand Parade, only to march through the streets of the university and see more cars

than people. Mind you the only thing those cars wanted to do was get by so they could be on there way.

This parade is not a joke. It is not a group of 2 years olds aimlessly marching through the streets chanting negro spirituals (although that would be a sight to behold). It is several well organized groups of Afrikan American children, teenagers, young adults and adults who are committed to making a place in this society for me, you, themselves their children and their children's children as well as any other Afrikan American in this community.

Words cannot describe the performance of all those who held their heads high as we marched through campus, nor can they describe the pain in the hearts of all those who worked so hard only to have there own people disregard them as a waste of time. Wake up my people. If this is your true colors showing, you have shown you are truly a disgrace.

To my new friend Sontina Shinette Spinks, The Black Students Board and all the others who tireless efforts made their parade possible. Keep Your Head Up, Blacks cannot be this ignorant forever. See ya next year!

Steven R. Smith
Public Safety-Fire Protection

Afrocentricity, Race and Reason

By Molefi Kete Asante
Contributed by Uhuru Magazine

There exists a long line of activist and intellectual precursors to the theory of Afrocentricity. Indeed, it is in these early works, organizational and theoretical, that Afrocentricity is first suggested as a critical corrective to a displaced agency among Afrikans.

A few of the more prominent names that are used in my own corpus of works are Alexander Crumell, Martin Delaney, Edward Wilmot Blyden, Marcus Garvey, Paul Robeson, Anna Julia Cooper, Ida B. Wells-Barnett, Larry Neal, Carter G. Woodson, Willie Abraham, Frantz Fannon, Malcolm X, the later W.E.B. Du Bois. This is not intended to be a comprehensive

listing of individuals who have influenced the Afrocentric idea, but more precisely the aim is to identify the kind of people who have leaned in the direction of Afrikan agency as a positive statement against the de-agencing character of hegemonic Eurocentricity.

Carter G. Woodson's The Miseducation of the Negro, first published in 1933, was one of the earliest accounts of the dislocation of the African person. Harold Cruse's The Crisis of the Black Intellectual through the description of the attitudes, behaviors, and thoughts of African intellectuals particularly as they related their scholarship and intellectual development to the theories of whites, often the theories of racist whites. Both

see Race page 12

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Editorial Policy

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

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

Letters to the Editor

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

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

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

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

Race continued from page 11

Both Woodson and Cruse are considered godfathers of the new thinking about agency.

Among contemporaries the works of Maulana Karenga, Chiwetel, Ngugi wa Thiong'o, J.A. Sofala, Aboubacry Leachim Semaj, Marimba Ani, Jacob Carruthers, Kariamu Welsh Asante, Clenor Hudson-Weems, C. Tscholane Keto, Theophile Obenga, and Cheikh Anta Diop have been most helpful and inspiring in defining the nature of the Afrocentric school of thought.

I hasten to add that they have all been activists, not mere armchair theorists. The principal motive behind all of their works seemed to have been the use of knowledge for the cultural, social, political, and economic liberation of African people by first recentring African minds. They believed that without such liberation there could be no social or economic struggle that would make sense.

None wrote simply for the sake of self-indulgence; none could afford to do so because the dispossession was great and the myths so pervasive. Passion is never a substitute for argument, just as argument is not a substitution for passion; in the intellectual arena we may disagree over finer points of interpretation, but the overall project of relocation and reorientation of African action and data has been the rational constant in all of the works of these activist scholars. I claim heir to that tradition with all of its contradictions.

Although a number of writers and community activists growing out of the Black Power Movement of the 1960s had increasingly seen the need for a response to marginality, Afrocentricity did not emerge as a critical theory and a literary practice until the appearance of two small books by the Amulefi Publishing Company in Buffalo, New York. The press published Kariamu Welsh Asante's *Textured Women*, Cowrie Shells and Beetles in 1978 and my book *Afrocentricity* in 1980.

These were the first self-conscious markings along the intellectual path of Afrocentricity, that is, where the authors, using their own activism and community organizing, consciously set out to explain a theory and a practice of liberation by reinvesting African agency as the fundamental core of our sanity.

Welsh Asante's book was a literary practice growing out of her choreographic method/technique, *unfundalai*, which had been projected in her dances at the Center for Positive Thought, which she directed. On the other hand, Afrocentricity was based on my work as leader of the Los Angeles Forum for Black Artists, the UCLA chapter of the Student Nonviolent Coordinating Committee, and as Director of the UCLA Center for Afro-American Studies in the late 1960's and early 1970's, as well as my observation and textual analyses of what people like Welsh Asante and Maulana Karenga and Haki

Mahdubutu were doing with social transformation at the grassroots.

Based on the lived experiences of an African people, and my own peasant background from Georgia, and from what I saw in North America, the Caribbean, and Afrika, the Afrocentric idea had to be concerned with nothing less than the relocation of subject-place in the African world. In my view, more adamant now than ever, this was the only approach to any other liberation for a people dislocated by circumstances of white racial supremacy.

A journal titled *The Afrocentric World Review* had been published in three issues in Chicago in the 1970s. To my knowledge, however, Afrocentric merely appeared as apart of the title; the articles were about the political and social issues confronting African people. No attempt was made to lay out a theoretical basic for analysis.

Thus, the two books *Textured Women* and *Afrocentricity* formed the early documents of what was to become the most discussed African intellectual idea since the Negritude Movement. They posed two important questions: How do we see ourselves and how have others seen us? What can we do to regain our own accountability and to move beyond the intellectual plantations that constrains our economic, cultural, and intellectual development?

These became the crucial questions that aggravated our social and political worlds. They led ultimately to the question that Haki Madhubuti posed for the black intellectual in *Enemies: The Clash of Races*: Is it in the best interest of African people? This was a critical question in a white supremacist society where Africans were marginalized. Madhubuti, much like Harold Cruse in previous years, wanted to know whether a particular project led to a recentring of the interests of African people.

Essentially, these have remained the principal features of the Afrocentric critical theory since its inception although a number of brilliant thinkers have added dimensions to the original conceptualization. By this, I mean the works of Norm Harris, C.T. Keto, Ella Forbes, Patricia Hill Collins, Linda James Myers, Terry Kershaw, Wade Nobles, and Ama Mazama, among others.

What all of these scholars have seen is the revolutionary caliber of this idea as it relates to a reordering of perspectives around questions of African action, political, economic, cultural, or social. There is a serious difference between commentary on the activities of Europeans, past and present, and the revolutionary thrust of gaining empowerment through the reorientation of African interests.

Perhaps because of the rise of this idea at a time when Eurocentric scholars seemed to have lost their way in a dense forest of deconstructionist and postmodernist concepts challenging the prevailing orthodoxies of the Eurocentric paradigm, we

have found a deluge of challenges to the Afrocentric idea as a reaction to postmodernity.

But it should be clear that the Afrocentrists, too, have recognized the inherent problems in structuralism and Marxism with their emphasis on received interpretations of phenomena as different as the welfare state and e.e. cummings's poetry, yet the issues of objectivity and subject-object duality, central pieces of the Eurocentric project in interpretation, have been shown to represent hierarchies rooted in the European construction of the political world.

In fact, in *The Afrocentric Idea* I wrote that "objectivity is a sort of collective subjectivity of Europeans." This was quite in line with Marimba Ani's observation in her elephant work *Yurugu: An Africa-Centered Critique of European Thought and Behavior* that the reification of object is about control.

The aim of the objectivity argument, it seems, is always to protect the status quo because the status quo is never called upon to prove its objectivity; only the challengers to the status quo are asked to explain their objectivity. And in a society where white supremacy has been a major component of culture, the African will always be in the position of challenging the white racial privilege status quo unless, of course, he or she is co-opted into defending the status quo, which happens with enough regularity in this country.

In an extensive discussion of the subject-object, speaker-audience relationship, I explained how the subversion of that configuration was necessary in order to establish a playing field based on equality. But to claim that those who take the speaker or the subject position vis-à-vis others counted as audiences and objects are on the same footing is to engage in intellectual subterfuge without precedence.

On the other hand, it is possible, as the Afrocentrists claim, to create community when one speaks of subject-subject, speaker-speaker, audience-audience relationships. This allows pluralism without hierarchy.

As applied to race and racism, this formulation is equally clear in its emphasis on subject-subject relationship is almost impossible in a racist system or in the benign acceptance of a racist construction of human relationships as may be found in the American society and is frequently represented in the literature of several scholars who have African ancestry but who are clearly uncomfortable with this fact.

White supremacy cannot be accommodated in a normal society, and, therefore, when a writer or scholar or politician refuses to recognize, or ignores the African's agency, he or she allows for the default position—white supremacy—to operate without challenge and thus participates in a destructive mode for human personality. If African people are not given subject

place, then we remain objects without agency, intellectual beggars without a place to stand. There is nothing essentially different from this enslavement than the previous historical enslavement except out inability to recognize the bondage.

Thus, you have a white-subject and black-object relationship expressed in sociology, anthropology, philosophy, political science, literature, and history rather than a subject-subject reality. It is this marginality that is rejected in the writings of Afrocentrists of the Temple Circle, a group of Afrocentric scholars who represent centered critiques of culture, race, class, language, and gender and who maintain an ongoing discourse with each other in symposia, colloquia, and who participate annually in the Cheikh Anta Diop Conference and the invited Afrocentric theory conference.

At the present time, the individuals who identify with the school are Terry Kershaw, Ama Mazama, Kariamu Welsh Asante, C. Tscholane Keto, Ella Forbes, Glendola Parker, Ayele Bekerie, myself, and our graduate students. This work is almost definitionally a narrative of liberation, a disclosure about centering, a freedom of thought and expression rooted in a necessarily perspectivist vision. I have claimed that this vision may represent an "essentialist" thrust, which I am perfectly comfortable with (though I do not speak for the Circle)—to be essentialist is not to be an immutabilist.

The ancient African Egyptian term *seba* first found in an inscription on the tomb of Antef I from 2052 B.C.E. had as its core meaning in the Medu Neter the "reasoning style of the people." The reasoning style of Eurocentric writers often serves the bureaucratic functions of "locking" Africans in a conceptual cocoon that seems, at first glance, harmless enough; nevertheless, the reasoning supports the prevailing positions.

How can an African liberate himself or herself from the racist structures? Afrocentrists take the position that this is possible and, indeed, essential but can only happen if we search for answers in the time-space categories that are anti-hegemonic.

These are categories that place Afrika at the center of analysis of African issues and African people as agents in our own contexts. Otherwise, how can we ever raise practical questions of improving our situation in the world? The Jews of the Old Testament asked, How can you sing a new song in a strange land? The Afrocentrists ask, How can the African create a liberative philosophy from the icons of mental enslavement?

There are certainly political implications here because the issue of African politics throughout the world becomes one of securing a place from which to stand, unimpeded by the interventions of a decadent Europe that has lost its own moral

way. This is not to say that all Europe is bad and all Afrika is good. To even think or pose the issue in that manner is to mill the point I am making.

Yet I know, from experience, that this will be misunderstood. So let me run to say that, for Afrika, Europe is dangerous; it is a five-hundred-years dangerousness, and I am not talking physical or economic danger, though that history is severe enough, but psychological and cultural danger, the danger that kills the soul of a people.

One knows, I surmise, that a people's soul is dead when it can no longer breathe its own air and when the air of another culture seems to smell sweeter. Following Frantz Fanon, the Afrocentrists argue that it is the assimilated, the educated elite, whose identities and affiliations are killed first. Fortunately their death does not mean that the people are doomed; it only means that they can no longer be trusted to speak what the people know because they are dead to the culture, to the human project.

Afrocentricity stands as both a corrective and a critique. Whenever African people, who collectively suffer the experience of dislocation, are relocated in a centered place, that is, with agency and accountability, we have a corrective. By recentring the African person as an agent, we deny the hegemony of European domination in thought and behavior, and then Afrocentricity becomes a critique.

On one hand, we seek to correct the sense of place of the African, and on the other hand, we make a critique of the process and extent of the dislocation caused by the cultural, economic, and political domination of Europe. It is possible to make an exploration of this critical dimension by observing the way European writers have defined Afrika and Africans in history, political science, and sociology. To allow the definition of Africans as marginal and as fringe people in the historical processes of the world is to abandon all hope of reversing the degradation of the oppressed.

Thus, the aims of Afrocentricity as regards the race idea are not hegemonic. I have no interest in one race dominating another; I am an ardent believer in the possibility of diverse populations living on the same earth without giving up their fundamental traditions except where those traditions invade other peoples' space.

This is precisely why the Afrocentric idea represents a possibility of intellectual maturity, a way of viewing reality that opens new and more exciting doors toward human understanding. I do not object to viewing it as a form of historical consciousness, but more than that, it is an attitude, a location, an orientation. To be centered is to stand some place and to come from some place; the Afrocentrist seeks for the African person the contentment of subject, active, agent place.