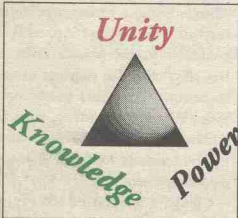


THE NUBIAN MESSAGE

Volume 5, Edition 9
October 17, 1996

The Afrikan American Voice of North Carolina State University



CAT Bus Fee Costs to Affect NCSU

Staff Report
The Nubian Message

It will not be long before the 50 cent Capital Area Transit bus fare is a thing of the past. Despite public outcry against the idea last month, officials expect to raise the transit fee to 75 cents within the next few months.

According to an annual report, revenues are down, despite a steady ridership. The Raleigh Transit Authority is expected to vote the fare hike when it meets October 25. According to Jayne Kirkpatrick,

city public information officer, it would go into effect January 6, 1997.

The last time the CAT fare was changed was in 1989, when the Authority lowered it from 75 to 50 cents to increase ridership. In 1988, the fare had been raised from 60 to 75 cents.

Rodney Bizzell, marketing specialist for the CAT system, said that lowering the fare boosted ridership by 17 percent then. He also confirmed that most of those riders are Afrikan Americans.

The Raleigh City Council

approved RTA's budget request for a fare hike during last spring's budget deliberations. According to its 1995-96 fiscal report, CAT collected \$1.3 million in passenger revenues, derived from 2.66 million passengers. That is a 3.5 percent decrease in revenues from the previous fiscal year.

Part of the decline can be attributed to the termination of the Glen Eden bus route, unfavorable weather, and less ridership to the North Carolina State Fair and N.C. State football games at Carter-Finley stadium.

Despite getting even less federal subsidy than in previous years, CAT ended the fiscal year \$590,000 — 8 percent — under budget.

If and when that fare hike comes in January, ridership may take another hit. Bissell says for every 10 percent increase, a 3 percent decrease in ridership is expected.

Beyond the fare increase, more revenues are expected to be raised by selling advertising on the sides of buses.

Information courtesy of *The Carolinian*

What's Goin' On?

HERITAGE DAY

Heritage Day will be held Saturday, October 26, in the Afrikan American Cultural Center. The them, "Forward Ever, Backward Never will feature Mzee Lasana Okpara (Fred L. Hord), Chairs, Black Studies Department, Knox College and President, Association of Black Culture Centers.

BLACK REPERTORY THEATRE

BRT will present Pearl Cleage's *Flyin' West* on November 6th through November 16th. Set in the 1800s after emancipation, this is the story of four Afrikan American women's trials in the Western frontier. Directed by Dr. Patricia C. Caple and presented on Thompson Theatre's Main stage.

INTER-RESIDENCE COUNCIL

A "Visitation Rally" will take place Sunday, October 20, 1996, at 4:00 p.m. in Harris Field for the choice of a twenty-four hour visitation option. Come show your support for twenty-four hour visitation.

MEET THE CANDIDATES

An opportunity to meet the candidates for government seats will take place Friday, October 18 from 12-2 p.m. in the Multi-Purpose Room of the Afrikan American Cultural Center. This event is sponsored by the National Association of Black Social Workers.

Rites of Passage Program for Females to Begin

Staff Report
The Nubian Message

The Durham Business and Professional Chain of Durham, under the Directorship of Kofi Dennis and Larry Hester, has sponsored The Rites of Passage Program for Males for over 6 years. Recently, the Chain has added a new arm to this Program...The Rites of Passage for Females.

The Rites of Passage Program makes an outreach to Afrikan American adolescent males and females and their families with the goals to assist the participants (called Initiates) grow into manhood and womanhood. The Program consists of educational classes with a curriculum that focuses on strengthening positive values, improving the Initiates' sense of self-pride, cultural awareness, and responsibility towards one's self, one's family and their community.

They are also exposed to lessons on their Afrikan American heritage and Afrikan American social, cultural, and political history. Developing skills in managing finances is stressed, and entrepreneurship is encouraged.

Initiates are matched with adult Mentors who make a seven month commitment to shepherd the Initiates through the Program, providing guidance, personal attention and emotional support. Each week

guest speakers are invited to make presentations to the Initiates and other organizing members of the Program.

These meetings are designed to provide the Initiates with role models and information on career development, healthy behaviors, how to improve relationships with parents and friends, stress and anger management and non-violent behavior. The Initiates also receive tutorial assistance with their school work from NCCU students.

The Initiates and their Mentors actively participate in sports, field trips and active special activities such as Kwanzaa and other Afrikan American culturally relevant celebrations. The Program culminates with a graduation ceremony during which the Initiates are presented to their family and community from whom they request permission to be accepted into the community as young men and women who have completed their initiation into manhood or womanhood.

If you would like to volunteer and/or become a Mentor with the Rites of Passage Program for Males contact the Program coordinator, James Cozart, at 683-1047 and request an application.

The Co-Coordinator of the Rites of Passage for Females are Dr. June P. Murray, Assistant Professor of North Carolina State University Social Work Program, and Ms.



Staff Picture

Participants in the Rites of Passage program will be able to learn techniques of Afrikan cultural dancing.

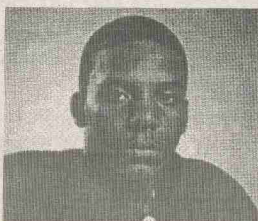
Vicky Brown, MSW of Duke Coping Power Program, Durham. The members of the Coordinating Council for the Program for Females include Mrs. Jentlene Pettiford representing the North East Durham Community, and Mrs. Serwaa Torwan Carr, Coordinator of the Miss Tawny Pageant and a newcomer to the Durham community.

The Rites of Passage Program for Females is in the early planning stages and is seeking applications from young (over 22 years of age) Afrikan American women who would like to serve as a Mentor or Volunteer to the Program.

We are especially interested in Mentors who can help The Rites of

Passage for Females place a special emphasis on helping the young women develop self-empowerment skills. Mentors must be committed to guiding the Initiates towards recognizing that they have multiple personal and professional options, and to carefully help them plan for their future.

If you are interested in serving as a Mentor or Volunteer for the Rites of Passage for Females please call the Chain at (919) 683-1047 and request an application, or if you would like more information leave a message for the Coordinators. Hotep.



•Jamie Barnett, backup quarterback for NCSU, shows great poise against the number 2 ranking defense in the Nation. See page 3 for more details.

•Ajuba Joy, educator of the Substance Abuse Program is featured. See page 6 for more details



N.C. State Rolls Out the Welcome Mat

Staff Report

The Nubian Message

Thousands of high school students, parents and teachers from across the state will visit N.C. State during the 1996 Open House on Saturday, Oct. 26, from 9 a.m. to 1 p.m.

Open house activities will begin at Reynolds Coliseum, where representatives from each of NCSU's colleges and schools will showcase their programs. Students and faculty will conduct tours and demonstrations in many individual departments across the campus.

Dr. George Dixon, director of admissions and Open House Committee co-chair said, "Open House provides an excellent time for students and their parents to learn about N.C. State's academic programs, entrance requirements, financial aid and campus life. Activities will give prospective students a look at the exciting opportunities here."

High school visitors might choose to start at the College of Physical and Mathematical Sciences' coliseum display, where

one demonstration will allow them to generate electricity. Another device will measure their reaction time.

The College of Engineering has a high-tech "show and tell" experience in store for visitors. From the college coliseum display, visitors will head for Burlington Engineering Laboratories for departmental tours. Points of interest include the nuclear reactor, sophisticated computer labs, a robotics center and a look at student-engineered projects. In the past, students have demonstrated their textile-composite electric dune buggy, a concrete canoe, and scale-model airplanes.

The College of Textiles' coliseum exhibit will feature textile chemistry demonstrations and a display of the variety of textile applications—from space stations to surgical theaters. Tours of the college complex on NCSU's Centennial Campus will feature state-of-the-art classrooms and laboratories.

In addition to an informational coliseum display featuring its 19 departments and programs, the College of Agriculture and Life

Sciences will hold special interest sessions in 3712 Bostian Hall. Sessions covering the pre-medicine program will begin at 11 a.m., pre-veterinary at 11:45.

Other coliseum displays will highlight programs in the College of Forest Resources; the College of Humanities and Social Sciences; the College of Education and Psychology; the College of Veterinary Medicine; the College of Management; and the School of Design.

NCSU students will guide visitors to various scheduled activities, including Heritage Day at the Afrikan American Cultural Center. Prospective students will sample campus enrichment opportunities ranging from the arts to athletics. Entertainment will be provided by the NCSU Marching Band, cheerleaders, a dance troupe and other student groups.

Shuttle buses will transport groups to Centennial Campus, and a specially equipped van will be provided for handicapped visitors. All vans will be boarded at Reynolds Coliseum.

Information courtesy of News Services

Flyin' West to Premiere at Thompson Theatre

Staff Report

The Nubian Message

N.C. State's Thompson Theatre presents the university premiere of *Flyin' West*, a historical drama celebrating the determination and fortitude of 19th century Afrikan American women, on Nov. 7-9, 13-16 at 8 p.m., and Nov. 10 at 3 p.m. Playwright Pearl Cleage combines history with the social issues of domestic violence and feminism, which still plague our society today.

The moral response of the audience is evoked through the strength of four Afrikan American women, lead by the spirited Sophie Washington, who in 1898 head west to Nicodemus, Kansas, a town named for an Afrikan-born [enslaved] person who bought his own freedom.

While many settlers still chose to live in traditional families, Miss Leah, Sophie Washington, Fannie Dove and Minnie Dove, join the quarter of a million other unmarried or widowed women who were running their own farms and ranches. Making this journey in order to escape the disappointments of the postbellum South and take advantage of The Homestead Act, which gave U.S. Citizens the right to free or inexpensive land in the Midwest, the women are confronted with losing their attractive property to white speculators.

Miss Leah, Sophie and Fannie make a plea for women with vibrant lives to tell their oral histories in contrast to Minnie, who represents the importance of the followers to be careful listeners. While the three pioneers, Miss Leah, Sophie and Fannie, stake their claim to land and their feminist position, Minnie battles domestic violence with her abusive

husband Frank, who forces her to move to England so he can write poetry and victimize Minnie with his rage in more privacy.

Pearl Cleage, a resident of Atlanta, is also a performance artist, feminist, author and currently a columnist for the Atlanta Tribune. Her plays allow the audience to surrender their prejudices and become aware of what minorities, such as Afrikan Americans and women, have survived without forcing a guilt-trip onto the viewer.

Cleage's inspiration for *Flyin' West* was the work of Ida B. Wells, a black journalist, whose newspaper columns in the 1890s persuaded Afrikan Americans to leave Memphis to escape the riots and lynchings by white supremacists.

She strongly believes that *Flying' West* and her other works can be productive in provoking change and understanding by creating powerful, poignant characters who capture the audiences' attention. Cleage accomplishes this in *Flyin' West* by juxtaposing delightful scenes between Fannie and Will Parrish, a farmer and true gentleman, with the physically violent scenes between Minnie and Frank, creating a blend of moral inspiration.

"It was clear to me that the things they had to struggle against were the same as in the contemporary world such as racism and domestic violence," Cleage said.

Thompson Theatre's production of *Flyin' West* is directed by Dr. Patricia Caple, presented on the Main Stage. Tickets are \$9.00 for Adults, \$8.00 for NCSU Faculty/Staff, Senior Citizens and Students, and \$4.00 for NCSU Students. Tickets can be purchased by calling Ticket Central at 515-1100.

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ALLOWED AND PUSHED DRUGS IN THE
AFRIKAN AMERICAN COMMUNITY
WHICH EQUATES TO AFRIKAN BODIES
ARE EXPENDABLE IN THIS WHITE
SUPREMACIST SOCIETY
[WHITE NATIONALISM/SURVIVAL
MAKES BLACK BODIES EXPENDABLE**

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Any Students Wishing to Be a News Writer for The Nubian Message, please call 515-1468 and speak to Fred Frazier, News Editor or stop by Room 372 of the Afrikan American Cultural Center to pick up an application.

THE NUBIAN MESSAGE

The Afrikan American Voice of North Carolina State University

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As we are very committed to accuracy in our reporting and writing, we appreciate reports of any errors you may spot. To serve the community accurately and effectively, your feedback would be greatly appreciated. Please use the above address to do so.

Check **THE NUBIAN MESSAGE** out at our new web site:
http://www2.ncsu.edu/ncsu/stud_pubs/nubian_message

Courtesy of John Dawkins. Our new Web Page Designer/Maintainer.

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, Dr. Lawrence Clar, Dr. Augustus McIver Witherspoon, and all those who walk by our side as we continue to make our journey to true consciousness.

SPORTS

The Tide Rolls Again

By **Alvin Sturdivant**
Sports Editor

Alabama rolled into Carter Finley Stadium on Saturday expecting to breeze by a Wolfpack team with a 1-3 record, a new starting quarterback, and most of all a struggling defensive unit.

The Wolfpack however, had other plans. Despite a 24-19 loss, State played one of its best games of the season under the leadership of first-time starting quarterback Jamie Barnette.

Barnette received the call after Coach Mike O'Cain suspended starting quarterback Jose Laureano for failing to meet academic obligations. O'Cain felt that Laureano's suspension would make a statement about the priority of academics to his student athletes. Laureano will be allowed to rejoin the Wolfpack this weekend against Virginia, but no decision has been made as to who will be leading the Wolfpack on offense.

Barnette went 14 of 25 for 260 yards, leading a Wolfpack offense that has struggled throughout the season, but manages to hold a third ranking in the ACC. The Wolfpack are now 1-4, but their record does not necessarily speak of their performance.

State has rushed for more than 150 yards in its past three games and has a serious adjustment in its defensive efforts. The Wolfpack running game led by junior Tremayne Stephens,

gained 172 yards rushing, with 104 of those yards coming from Stephens himself. Stephens is now only the second individual to gain more than 100 yards against Alabama's second ranked defense.

State matched Alabama in every aspect except on the scoreboard, playing an excellent game, but once again falling short. It has often been said that the Wolfpack can come up with the big plays, but when it comes down to it are unable to capitalize when needed. State made many key mistakes, forcing their fourth loss of the season in what could have very easily been their second victory of the season.

Despite a 17-6 deficit going into the fourth quarter, over 50,000 fans watched as the Wolfpack clawed their way back into the game, attempting to beat the eighth ranked Crimson Tide.

With less than 14 minutes remaining in the game Barnette handed off to Senior Fullback Rod Brown, who forced his way through the Tide defense, and ultimately scored from 25-yards out to add to the Wolfpack cause and make the score 17-13, with the extra point from Marc Primanti.

Wolfpack fans were on their feet, but Alabama was not through yet. Managing to hold the ball for a little over 5 minutes, the Tide scored and took a 24-13 lead, ultimately scoring their winning touchdown on that possession.

The Wolfpack fans once again died down accepting defeat, but the

game was not over as Barnette had a few more tricks in his bag. Barnette found Chris Coleman for a 72-yard touchdown pass to cut the Tide lead to 5. Alabama received the ball and was forced to punt after the Wolfpack defense stood up to an Alabama offense that had dominated the entire game.

Once again the Wolfpack had another opportunity to pick up their second win of the season, and beyond that the chance to pick up a win over the number 8 team in the nation with the second ranked defense. Alabama's Fernando Bryant had other plans though, securing the game for the Tide with just 90 seconds remaining to play.

State tallied 418 offensive yards, but were once again shut down by their own mistakes. Barnette made his first start of the season and was very impressive, but he too was unable to make a winning connection.

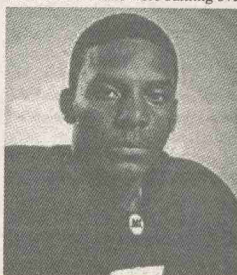
State has played exceptionally well in its last three games, but continue to struggle despite many successes which include, Marc Primanti's record breaking field goal kick on Saturday which makes him the ACC leader in consecutive field goals kicked with 16 and Tremayne Stephens' triumph over Alabama's defense with 104 yards. State continues to struggle, but may hold the key to its own success as it goes into this weekends matchup.

Jamie Barnette: On the Move

By **Alvin Sturdivant**
Sports Editor

Jamie Barnette came to N.C. State as one of the highest rated athletes in North Carolina, capable of playing a number of positions, and performing a number of tasks on both offense and defense if needed.

Barnette first caught the attention of the NCSU community when he and Jose Laureano were battling over



Staff picture

Jamie Barnette

the quarterback position. Barnette is now backup to Laureano and has posted some big numbers, proving himself worthy of the position in the Purdue matchup by showing fans and coaches that he was definitely ready, and that above all he could make a big difference in the Wolfpack offense.

The 6 foot, 197 pound Barnette has played backup to starter Laureano who has struggled throughout the season. Barnette showed his talents in the Wolfpack's September 28 loss to Purdue, completing 10 of 18 passes for 193 yards and scrambling for an additional 55 yards.

Despite Barnette's one fumble, he was poised and played very effectively for a player who does not get a lot of repetitions during practice due to his backup status. Barnette is his own worst critic, believing that he

has played well at quarterback, but that he could have made some better decisions.

Barnette's first start of the season came during State's matchup with eight ranked Crimson Tide of Alabama. Barnette completed 14 of 25 passes gaining 260 yards, easily surpassing his earlier numbers as backup to Laureano, who was suspended due to failure to meet academic obligations.

Barnette is an excellent quarterback and has the potential to lead the Wolfpack to their first win of the season, but fans must be reminded that Barnette is merely the backup quarterback to Laureano and though he may have been very impressive in his series, a few bad games is not a definite cause for Barnette's replacement of Laureano, according to Quarterback Coach Jimmy Kiser. Barnette has a strong arm and his accuracy level is very pleasing, but he still has a lot of growing to do.

Barnette surprised fans and coaches with his ability in Saturday's game against Alabama and may surprise many more if given the opportunity in this weekends matchup with Virginia. Although Barnette has shown a lot of talent and poise at quarterback, speculation has led many to believe that Barnette may eventually be the newest addition to the Wolfpack's defense which has struggled significantly this season.

During Barnette's high school career he spent time at quarterback, wide receiver, and played in the defensive secondary, intercepting 8 passes during his high school career.

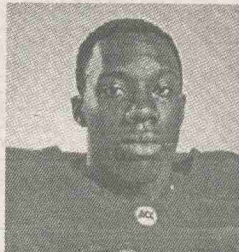
Barnette is an all-around athlete with the skill and ability needed to run the Wolfpack offense. Barnette professes that a move to defense would be very disappointing and that if he were moved he would prefer to be a wide receiver. Barnette is now earning the maturity needed to one day take over the Wolfpack's offense.

ACC Football Rankings

	Conference	Overall
1. Florida State	4-0	5-0
2. Georgia Tech	4-1	4-1
3. North Carolina	4-1	5-1
4. Virginia	2-1	4-1
5. Clemson	2-2	3-3
6. N.C. State	1-2	1-4
7. Maryland	0-3	2-4
8. Duke	0-3	0-6
9. Wake Forest	0-4	2-4

This Week's Schedule

N.C. State at N0. 20 Virginia
Wake Forest at Maryland
Georgia Tech at Clemson (ABC-3:30 p.m.)



Pictured above is Tremayne Stephens, one of N.C. State's all-time leading rushers. Stephen's is quickly climbing his way to the top, currently holding the number 12 ranking, in Wolfpack Rushing Yardage. Stephens also became only the second player in Alabama history to gain more than 100 yards against the Tide's defense.

**Any Student
Interested in
being a Sports
Writer for The
Nubian Message,
please call 515-
1468 and ask for
Alvin Sturdivant,
Sports Editor or
stop by Room 372
of the Afrikan
American
Cultural Center.**

CULTURE

Afrikan American Quotations

If I didn't define myself for myself, I would be crunched into other people's fantasies for me and eaten alive.

-Audre Lorde

I don't know the key to success, but the key to failure is trying to please everybody.

-Bill Cosby

Education being an object of the highest importance to the welfare of society, we shall endeavour to present just and adequate views of it, and to urge upon our brethren the necessity and expediency of training their children, while young, to habits of industry, and thus forming them for becoming useful members of society. It is surely time that we should awake from this 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 pendency on

the different parts, and theirs on us, in order to perform our part with propriety.

-Samuel Cornish and John B. Russwurm, 1827

For the black man in this country, it is not so much a matter of acquiring manhood as it is a struggle to feel his own. Whereas the white man regards his manhood as an ordained right, the black man is engaged in a neverending battle for its possession. For the black man, attaining any portion of manhood is an active process. He must penetrate barriers and overcome opposition in order to assume a masculine posture. For the inner psychological obstacles to manhood are never so formidable as the impediments woven into American society ...

Throughout his life, at each critical point of development the black boy is told to hold back, to constrict, to subvert and camouflage his normal masculinity. Male assertiveness becomes a forbidden fruit, and if it is attained, it must be savored private-

ly.

-William H. Grier, M.D., and Price M. Cobbs, M.D., 1968

What the (small boy) needs to know is that there are men in this world who are like him, black men, Afrikan American men, who read and write and find the whole process of academics something valuable ... The epidemic of academic failure in the Afrikan American male population is not going to stop unless we, the Afrikan American men, begin to do the job that we can do.

-Spencer Holland

One ever feels his two-ness — an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder

-W. E. B. DuBois

SIN

We are all sinners
for we ALL have sin.
no sin is greater than the other
they are all equally wind.

One may steal
while the other may kill.
Another may lie
and your possessions she may pry.

One may be a drunk
with liquor all in his trunk.
Another may cheat
and kick the homeless with his feet.

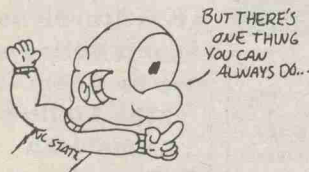
One may sell drugs
on the corner with other thugs.
Another may beat his wife
or even threaten her precious life.

One may abuse a child
and steal away their smile.
Another may fornicate
and getting you in bed is what she awaits.

But GOD sees all sins
as a sin of equal weight.
For a sin is a sin
resulting in the same fate.

So don't be fooled to believe
that your sin bears a certain size.
For GOD begs the differs
and knows otherwise
-Casper!

ANDRE MEADOWS PRESENTS NUDE and ARTHUR



DO YOU DRAW?
DO YOU WRITE POETRY?

IF SO, THEN THE NUBIAN MESSAGE IS LOOKING FOR YOU. IF YOU ARE INTERESTED IN DRAWING OR WRITING POETRY, PLEASE CALL 515-1468 AND ASK FOR CASSANDRA LESTER, CULTURAL EDITOR, OR STOP BY ROOM 372 OF THE AFRIKAN AMERICAN CULTURAL CENTER AND PICK UP AN APPLICATION.

Silhouette

*In the mend of shadows,
overcast by the wind and departing sun.
A life remembered once upon a time.*

*Listless in the despair of the past,
lost in the world of wanders,
leading in a world without cause.
The shadow fell over,
the Light, a stranger to many,
a hope to few, and a phenomena to others.*

*The Light,
a reminder of the yoke,
a yoke of what?
a burden.
a burden of what?*

*Thoughts drift amid the shadows,
thoughts of chains,
thoughts of Christian masters,
obedient slaves,
the rage boils
and sadness deepens
the pit of my empty soul.
An empty soul without bread,
staring at the Light,
wondering in the shadows,
lost in iniquity.*

We must stand up now or forever remain a fallen race. For we must recognize that we are now stumbling, but at the same time- and almost in contradiction- that "to stumble is not to fall but to go forward faster." One can stumble and fall, but by definition one does not fall when he merely stumbles, and neither does a people resting on the shoulders of the male, the black male.

There are only two basic kinds of black men- the broken who fall and the true black man who may have stumbled in the past but will rise again.

We as black men are breaking loose, with each passing day, from the shackles that bind us, both physical and mental, and becoming once again the real black man in the full tradition of our pre-European forebears.

We are rising and we will win. Victory is ours to seize, if we will but stand and seize it.

Will the real black man please stand up?

-Nathan Hare, 1971

Black brothers, please believe me, taking your hostility out on Black women is not the road to liberation. Neither is having her walk three paces behind you...the Black woman did not rob you of your manhood. Therefore, she cannot give it back to you...

The Black woman is not the enemy, brother. She is your soul mate, the one who has given her strength to the struggle down through the years. black women and Black men must march hand-in-hand down the road to liberation. This is the only path to freedom.

-John O. Killens, 1973

Some women...have more influence than others. They're more persistent, persuasive, in a way of speaking. Give you more confidence. I see women as an inspiration, something to work for. It don't take a whole lot to satisfy a man. A woman gives a man something to go on, otherwise he's like a ship without a rudder with nobody to lead him on and give him inspiration.

-James Van Der Zee, 1978

A man must be at home somewhere before he can feel at home everywhere.

--Howard Thurman

We realize that our future lies chiefly in our own hands. We know that neither institution nor friends can make a race stand unless it has strength in its own foundation; that races, like individuals, must stand or fall by their own merit; that to fully succeed they must practice the virtues of self-reliance, self-respect, industry, perseverance, and economy.

--Paul Robeson

Black men must be believers in Black people (men, women, and children) twenty-four hours a day and develop a lifestyle that clearly states we are not for sale.

There is loneliness in our lives. Even in the roar of the crowd we find that our connection to that which is natural and real is often the superficial interpretations of others. Our ability to feel lessens as our world becomes more concrete and individualized. It is not enough that our food is plastic, our water undrinkable, that we are driven from our families because we can't support them, but when human and spiritual bonds that have for so long sustained us in unbearable hours fade away--it's time for urgent reassessment. We are a social people and the Black family has been the foundation of our strength. This foundation is weakened when the men are confused about their role, rather, their mission in life.

--Haki R. Madhubuti, 1979.

None of us can be strong unless we have the support of the community. And unless the community is strong, it's possible for us to be strong. No matter how big we become.

We also have to stop thinking that white people are the ones to save us. We are one of the few peoples on the face of the earth who do not worship a God that reflects us. As long as we keep kneeling to a white male figure, how are we going to overcome the feeling that this white male is superior to us? The power structure is not going to save us--never has and never will. We have to take things into our own hands and save ourselves.

--Camille Cosby, 1989.

The Office of Afrikan American Student Affairs

presents

1997 Symposium Counselor Information Sessions

You may choose to attend any of the following sessions:

Thursday, October 17, 1996

Tuesday, October 29, 1996

Wednesday, November 6, 1996

Monday, November 11, 1996

*All sessions will begin at 5:00 P.M.
in Harris Hall--Room 2015*

**This is a question and answer session to explain the roles and duties of counselors for the 1997 Symposium.
Applications will be available.**

**For more information contact:
Lathan Turner, AASA Coordinator--515-3835.**

African-American Heritage Day

O-c-t-o-b-e-r 26, 1996
**"Forward Ever, Backward
Never"**

**Come celebrate the richness of African
American history and culture**

**KEYNOTE SPEAKER: Mzee Lasana Okpara
(Dr. Fred L. Hord)**

Chair Black Studies Department, Knox College; President, Association of Black Culture Centers; author of *Life Sentences: Freeing Black Relationships*, and others.

DANCE WORKSHOP — THE MAGIC OF AFRICAN RHYTHM

STORYTELLERS • GOSPEL

FASHIONS • REGGAE

VENDORS • FOOD

ART EXHIBIT — "THE CRIMES OF U-ROPE"

Free and open to the public.

African-American Cultural Center...

Many people are aware of the recent wave of protests sweeping through college campuses across the country. These protests are not new. In fact, it can be said that the students of today are continuing the battles that were fought by generations past. Several campuses are fighting for an African-American Studies curricula; the acknowledgement of contributions made by Africans in various areas of the academic world; and for student, faculty and staff concerns to be addressed. North Carolina State University is no different from any other college or university on these issues. One could say that students at NCSU are also continuing the struggle that was started decades ago by African-American students. Students of the past desired to interact with people of their own culture and provide an opportunity for all cultures

democratic and social atmosphere. Many students sought comfort in the home of Dr. Witherspoon. These students went to the YMCA, also known as "The Ghetto." However, in 1974, African-American students became irate as

to learn more about the people of Africa. Dr. Larry Clark explains the goal of the African-American Cultural Center: "We are not going to replace it (the meaning of the Cultural Center) with black superiority, but replace it with the truth."

In 1956, five African American students enrolled NCSU as undergraduates. From feelings of alienation grew the realization that these students needed a place to gather together. Many students sought comfort in the home of Dr. Witherspoon. These students, went to the YMCA, also known as "The Ghetto." However, in 1974, African-American students became irate as "The Ghetto", their place of comfort, was torn down by the University to make room for the School of Design Building.

The administrator of Student Affairs, Dean Talley, felt as though there was no need for two student centers. Dean Talley spoke with Dr. Witherspoon, leader of this movement, and Dean Talley proposed having a Black Union. Dr. Witherspoon replied that there was no need for one. Having a Black Union was

not the same as having a cultural center. As bitter feelings engulfed the minds and hearts of Black students and faculty, Dr. Augustus Witherspoon and a representative from St. Augustine's College organized a retreat at Quayle Roots, off of highway 401, to speak on this issue.

On the evening of the retreat, 14-15 Black students and 20-25 White students, along with Black faculty, gathered with Dean Talley and Assistant Dean Poole. As the students entered the room, their mentality and seating separated them from the very beginning. The room became silent as Dean Poole began to give an explanation for tearing down "The Ghetto." During his explanation, a young Black woman, in absolute rage and animosity, began to scream her feelings concerning the need for an African-American Cultural Center. She strongly argued the Black race's daily struggle for self-pride and dignity on a predominantly white campus. After she expressed her frustrations, Dr. Witherspoon went to her and passionately

explained that she should apologize to Dean Poole, "not for what she said, but on how she went about saying it." In agreement, the young woman apologized to Dean Poole. Just as their two hands came together, the crowd applauded. However, Dean Talley left in absolute rage. Students then began to convey their feelings to one another. As Black students shared their daily struggles on campus, the Black and White students united in efforts to create an enjoyable learning environment at NCSU.

In efforts to appease the African-American students, they were given a temporary place for two to three months. However, students desired a more permanent home for the African-American Cultural Center. In 1975, after much protesting, African-Americans and White students united. The university gave the African-American students the old Print Shop on the corner of Dan Allen Dr. and West Dunn Avenue. This building, which is also known as "The Sweatbox," was poorly equipped. The ventilation system was poor and the center had no budget. This building contained one large

room that was used by African-American organizations for meetings, social gatherings and programs. The building was empty except for five or six rooms on the side.

African-American students declared that this "cultural center" was not sufficient for the needs and goals of the African-American student body. Once again, their desire for a place to share the great knowledge of their people was unfulfilled. African-Americans longed for a library where people of all cultures could read and study about African and African-American contributions to the world. Also, the students needed a place for the growing number of African-American organizations. This was extremely important because space was needed as these organizations were, and still are, instrumental in molding African-American leaders for our future. In 1987-1988 Kevin Howell, the Black student body president of NCSU, fought for a new building. After much planning, protesting, and debating, the African-American Cultural Center was built in 1990 as a part of the Student Center Annex.

OPINIONS

Afrikan American Leader— Do You Qualify?

By Kimberly Pettaway
Opinions Editor

All too often people are wrongly classified by the uninformed convictions of a few.

The fact that someone will not vote to re-elect Senator Jesse Helms, for example, does not automatically make them a Democrat or Liberal. Just because they read and can quote the Bible verbatim does not mean they abide by it. Just because a person is Afrikan American and a member of various organizations on or off campus does not make him an Afrikan American leader.

In order to gain the understanding that should result in appreciation for our Afrikan American leaders, it was deemed obligatory to empower others with the knowledge of a few qualities that should exemplify a true Afrikan American leader. Whereby there is no defined hierarchy in the characteristics of a leader, a genuine leader must consummate vast qualities which will simultaneously complement each other thus resulting in a most phenomenal being ... an Afrikan American leader.

Active, not passive, is the breath of an Afrikan American leader. A leader does not remain idle when there is unrest with one. His respect and love for his people and their well being will light the torch that guides him into proactiveness. A leader is mature enough to realize that what affects one could very well prove detrimental to all.

When an Afrikan American leader looks at his people, he beholds himself. He feels their pain. Their needs and desires become his needs and desires. He sympathizes with his people instead of projecting apathy at them.

A leader does not harbor the corrosive mentality: "If it does not affect me, it is not my problem." A leader will never consider uttering "I don't care if financial aid is cut, I'm graduating in May so it no longer affects me." Through vision, a leader beholds the infinite possibilities that unification can bring. A leader understands that often a bountiful harvest derives from cumbersome toil.

A leader does not stifle the growth of others. Instead, a leader encourages the growth of others with the realization that people have to develop in terms of who they are so that they can define their purpose. Once this occurs they in return are tenfold more beneficial to the cause.

A leader realizes that although yesterday is irretrievable, the lessons learned from its triumphs or failures are immeasurable. An Afrikan American leader must know his past. He must not be content with what is written in "traditional" literature but assume a personal endeavor to explore the history of his people.

A leader knows that he cannot bring about change alone. He is aware that he must elicit the aid of

other people. Thus acceleration through unification will transpire.

Servitude constitutes a leader. Thus in serving others they are assuming leadership by listening, not just hearing the concerns of their people. They in return must effectively communicate those concerns to various publics which should result in progress.

Faith and ambition fortify a leader. They are omnipresent and applied to everyday life. A leader takes the time to pray with the realization that he is not omniscient. In prayer Me is not a repetitive word but rather We.

A leader is strong in character and does not lose interest in his goals when things do not go as he wishes. Thereby assuming commitment.

Lastly, an Afrikan American leader does not answer to a time clock. He has comprehended the fact that the ignorance, exploitation and discrimination (whether overt or covert) that constantly besiege his people does not operate on a 9-5 time schedule.

Thereby he must forever be prepared. And if the time arises where he must leave (i.e. graduate) he is not fretful. He can be content in the fact that he has prepared others to assume and execute leadership effectively and efficiently. He has set the path for future leaders. It is now up to them to blaze their own trail to newer and brighter horizons for people of Afrikan American descent....our people.

Hold That Thought

By Kimberly Pettaway
Opinions Editor

Voter Registration is officially over. In the weeks preceding October 11, this year's registration deadline, various student organizations patrolled the brickyard, dedicated to providing the opportunity for NCSU students to register to vote.

I have never heard more excuses than I heard over the four hours that I manned my table. People I knew were born and raised in North Carolina told me they were not citizens of the United States, some said they did not care for the presidential hopefuls, and others claimed their vote would not matter.

People. Let's wake up and face the reality of the society in which we live.

Less than 200 years ago we were given the right to vote by means of the 15th Amendment in 1870. Excuse me, black men were recognized as citizens in this "vast land of plenty" in 1868 by the 14th Amendment and it took two years for people to realize that if you are a citizen you are then thus endowed with the right to vote

and so you were "allowed" to vote. Black women, on the other hand, were recognized as citizens in 1921, and were subsequently allowed to vote. In 1965 with the passage of the Voter's Right Act we (Afrikan Americans) were once again guaranteed the right to vote, and look what happened.

We had to be escorted into the voting booths. We may have left placing our vote but we also left with bruises both mental and physical.

And now the year is 1996 and we are still engrossed in the mentality which prohibits us to assume an active role in government. Do we still think someone will be waiting for us as we exit from placing our votes? Remember: those in government will always be attentive to the concerns of those with strong voices. So for the time being when you see the passage of a bill that you do not agree with...Hold That Thought.

Manually make your voice heard when you vote. If you chose not to, continue to hold all thoughts until you are willing to make an impact when it counts ... in the voting booths.

**Any Students Interested In
Being a Opinions Writer for
The Nubian Message, please call
515-1468 and ask for Kim
Pettaway, Opinions Editor, or
stop by Room 372 of the
Afrikan American Cultural
Center and pick up an
application.**

4 Reasons to Use 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.

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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.

Reader Feedback

The Nubian Message encourages "Reader Feedback," 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*, Room 372 Witherspoon Student Center/AACC, Box 7318, NCSU, Raleigh, NC 27695-7318.

FROM THE OFFICE OF



Dr. Wandra P. Hill
African American Coordinator



African-American Help Sessions

September 3 - December 7, 1996:

CH 111	Review	Every Monday 5:00 - 6:30 pm Harrelson 124	Juan McKenzie Jamila Smith Angela Sykes
CH 101 & 107	Review	Every Monday 5:00 - 6:30 pm Harrelson 233	Darius Burden Sherice Nivens Sonya Wright
PY 205, 208, 131, 211 212	Review	Every Monday 5:00 - 6:30 pm 515 Cox	Samuel Acha Shannon Harvey Kevin Atkinson
MA 101, 107, 108, 111 121, 141, 241, 242	Review	Every Tuesday 5:30 - 7:00 pm Harrelson 233	Koren Atwater Adrian Holley Annie Mitchell Eugene Whitlock
MA 101, 107, 108, 111 121, 141, 241, 242	Review	Every Wednesday 5:30 - 7:00 pm Harrelson 345	Richmond Hill Adrian Holley Annie Mitchell Carlynn Murrell Eugene Whitlock
PY 205, 208, 131, 211 212	Review	Every Thursday 5:00 - 6:30 pm 515 Cox	Samuel Acha Kevin Atkinson
Statistics (101-400 level) 507, 508, 511, 512	Review	Every Thursday 5:15 - 6:30 HA 233	Delicia Carey Cralen Davis Nicole Hill

If you have questions,

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