

# THE NUBIAN MESSAGE

The Afrikan-American Voice of North Carolina State University



Volume 3, Edition 2

Established in 1992

September 22, 1994

## Noted Scholar Visits Triangle

By Carolyn Holloway  
Editor-In-Chief

On September 14-15, the state of North Carolina became a lecture ground for Dr. Yosef ben-Jochannan—preeminent researcher, historian, Egyptologist, and proclaimed "Greatest black scholar of the 20th century"—when he visited the campus of the University of North Carolina-Chapel Hill and the Benu Cultural Center here in Raleigh.

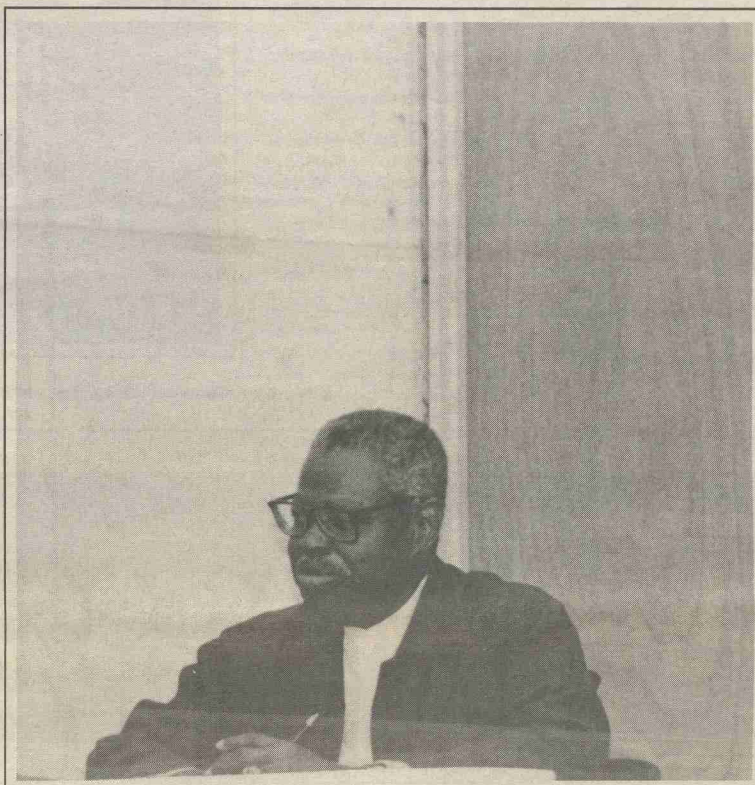
Dr. ben-Jochannan, born in Ethiopia, Afrika, began our informal interview by discussing his background. He was born the child of a Puerto Rican mother and Ethiopian father. At this time, Ethiopia was a predominantly Judaist community; but his parents only allowed him to be exposed to the Hebrew community.

After moving to Puerto Rico during the time of westernization by the United States, Dr. ben-Jochannan began to learn the English language. The western ways of the United States did not appeal to Dr. ben-Jochannan and as a result he became a member of the struggle for independence from the United States. Dr. ben-Jochannan disliked the racism in the United States, having never experienced any form of racism in Puerto Rico; nor did he care for the capitalistic ways of Americans. Unfortunately, Dr. ben-Jochannan and his counterparts lost the battle and Puerto Rico was officially recognized as a province of the United States.

During this time, Dr. ben-Jochannan began his speaking career. He started lecturing on the mis-education of the Negro, the benefits of knowing Afrikan culture, the true origin of civilization, religion, the truth about the Greeks, the origin of mathematics and science, the significance of the Washington D.C. monument, and the Nile Valley civilization and its high culture and its impact on world development.

Dr. ben also began his teaching -

see Nation's, page2



Nerissa Adams/Staff

Dr. Yosef ben-Jochannan, Dr. ben, has an intellectual conversation

## Lathan "Turns" A New Leaf

by Carolyn Holloway  
Editor-In-Chief

The Department of Student Development recently added Lathan E. Turner to their staff by naming him the Interim Coordinator of the Peer Mentor Program the advisor to the Afrikan-American Student Advisory Council (ASAAC) and the Student Mentor Association.

Turner, who recently replaced Dr. Rhonda Covington as Interim Coordinator, served last year as the

Co-Interim Assistant Coordinator for Afrikan-American Student Affairs and the year before as a Graduate Assistant for Student Affairs. Simultaneously, he has been serving as the President of the North Carolina State University Graduate Student Association.

Lathan received a Bachelor's of Science degree in Business Administration and a Master's of Education degree in Business Education from South Carolina State University located in

Orangeburg, South Carolina. Currently, Turner is pursuing a Doctoral degree in Adult and Higher Education Administration from N.C. State.

Before coming to N.C. State and to the state of North Carolina, Lathan served as Director of Student Support Services; advisor to Phi Theta Kappa (the colleges' honor society); Instructor in the Business

see Counselor, page2

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### Coming Events

#### Wanted:

Delta Sigma Theta Sorority, Inc. wants all men to be in attendance for a program, tonight, at 7:30PM in the AACC Multipurpose Room.

#### Volunteers Needed

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

#### Next Week's Events

• The African-American Heritage Society will hold an organizational meeting on Monday, September 26, at 7PM in Room 356A of the AACC. New members are welcome to attend.

• The Kappa Omicron chapter of Alpha Kappa Alpha Sorority, Inc. presents an open forum on A Portrait of Black Women: The Working Mother, on Monday, September 26, at 7PM in Room 375 of the AACC.

#### Nuttin But Reggae, Mon

NCSU's Summer's End Reggae Fest II, featuring One Tribe, Kindred Soul, and Mystic Vibrations will be held on Sunday, September 25, from 2 to 6PM at Harris Field, at the corner Cates Avenue and Dan Allen Drive. There vendors, food, drinks, and fun are all sponsored by the Union Activities Board's Black Students Board, Entertainment Committee and African-American Cultural Center. Parking is available, so come on out — dreads mand all rube-boy!

#### Correction

In the September 8, 1994 issue, The Nubian Message inadvertently attributed the titles of Head of the Peer Mentor Program and co-coordinator of advising for the African-American Student Advisory Council to Hughes Suffren instead of Lathan Turner. We sincerely apologize for the error.

### CAMPUS BRIEFS

**Counselor, con't**

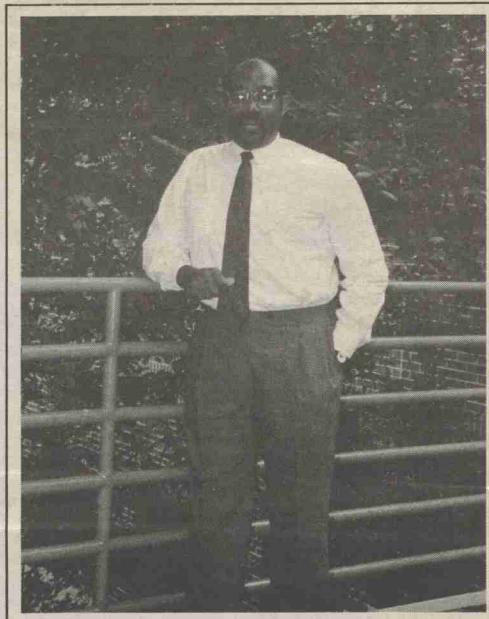
Division; Admissions Counselor for the Student Services Division; and, Counselor for the Educational Talent Search at Piedmont Technical College in Greenwood, South Carolina.

In addition, Turner served as the Resident Assistant and the Resident Director at South Carolina State College. He also acquired an intern position from the Acclaim/Kellogg Fellows Internship Program.

Turner holds membership in the Iota Iota Chapter of Omega Psi Phi

Fraternity, Incorporated, Lander University Chapter of Phi Delta Kappa National Education Fraternity, Southeastern Association of Educational Opportunity Program Personnel, the National Black Graduate Students Association, and the Association for the Concerns of Afrikan-American Graduate Student Association. As the new Interim Coordinator for the Peer Mentor Program, Lathan's position involves creating a nurturing atmosphere for students at N.C. State. Lathan feels that through the Peer Mentor Program, "not only can cultural enrichment be emphasized, but academic excellence can also be stressed". He intends to exercise this to incoming freshman through the mentee roundup that will occur later this semester.

Mr. Turner can be reached at the Office of Student Development, located in Harris Hall, or by phone at 919-515-3835.



Nerissa Adams

Check out Lathan...jus' chillin'.

I'M SURE YOU'LL ENJOY READING

# THE NUBIAN MESSAGE

IT'S REALLY GOOD FOR YOU

## THE NUBIAN MESSAGE

*The Afrikan-American Voice of North Carolina State University*

Published by the Student Media Authority of North Carolina State University

**Editorial Policy**

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

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

**Letters to the Editor**

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

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

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

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

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

**Nation's, con't**

in the nation's universities. Before retiring as a professor of History and Egyptology at Cornell University's Africana Studies Research Center, he contributed his time and effort to re-educating the mis-educated.

His many lecture spots and teaching positions included Columbia University, Harvard University, Yale University, the University of Puerto Rico, and a two-year lecture series at Shaw University located here in Raleigh.

Mainly, Dr. ben's time frame of lecturing focused on the pre-Christian era (before 1480). He introduced such facts as planned parenthood and the opposition of men having control of a woman's body.

Dr. ben also relayed his strong opposition to children not learning their ancestry from their parents, who often hand their education over to the hands of someone besides themselves.

He became known as a "public walking library"; the "man who has studied in every library, temple, ancient tomb, and museum in the world"; the "man who would tell you the truth when nobody dares to".

Dr. Yosef ben-Jochannan has many publications including:

- Afrikan Origins of the Major "Western Religions",
- Black Man of the Nile and His Family.

Afrika: Mother of Western Civilization.

Abu Simbel to Ghizeh: A Guide Book & Manual, and

New Dimensions in Afrika History.

These works can be purchased at Blacknificent Books, home of the Benu Cultural Center, or any of the Afrikan-American bookstores located in the RDU area.

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# I Dream A World

by Carolyn Holloway  
 Editor-In-Chief

Recently, Sista 2 Sistuh hosted a program titled, "I Dream A World— Growing Up Black and Female". The guest panelists for the event were Dr. Nannette Henderson, a Resident Scientist with the Center for Research in Mathematics and Science Education at N.C. State and the first Afrikan-American female to receive a Doctorate's degree from N.C. State; Mrs. Beverly Jones Williams, a Staff Development Specialist with Human Resources at N.C. State; and, Mrs. Loraine Wilson, an Account Representative with Bell South.

The first panelist, Dr. Nannette Henderson, began by discussing the main obstacles she faced as a child—being overweight, having brown-skinned, having unstraightened hair, and being born left-handed. She overcame her obstacles with the help of her father, who Dr. Henderson feels is a representative of the most influential persons in the world.

Later in her childhood, Dr. Henderson moved into a predominantly Jewish Community during the time of the Civil Rights Movement. Not only did the Civil Rights Movement affect her lifestyle at the time, but the movement altered her life forever.

Dr. Henderson had the opportunity to attend a desegregated school

right after "the separate but unequal" law took place. She saw this desegregation as a reflection of changing times in America, because now she had to face other races as opposed to the predominantly Jewish community she lived in. As a bilingual speaker (Jewish and Afrikan), Dr. Henderson was not readily accepted by her peers in public schools. Either she was beaten by one race for being different or she was beaten by the other for speaking different.

Also, during this time the feminist movement occurred. One of the hardest obstacles to face at the time, Henderson states, "was the fact that we were the first generation called upon to be successful at both career and family". She feels that the choice must be made between having a mate or choosing a career if the mate is not understanding or comfortable with your position.

The second panelist, Mrs. Beverly Jones Williams, reiterated the speech that Dr. Henderson gave, but added that without moral support from family that survival is very difficult. Mrs. Williams was born in a community in which there were very few Afrikan-Americans.

When she graduated from high school and entered Miami University, she still encountered a predominantly Caucasian community but she pursued on. Williams earned a Master's degree and is

proud to say, that with family support, she is the first person to receive this type of degree.

Similar to Dr. Henderson, Mrs. Williams also encourage young people to analyze their career and personal lifestyles before they make a decision that can alter their lives— marriage, and to separate the job of a family and work.

The last panelist, Mrs. Loraine Wilson, took a different approach from the other panelists. Mrs. Wilson emphasized a strong spiritually above all things. "A strong spiritually", she says, "will not only give you spiritual health, but a sense of peace of mind".


Wilson stated that she had the best of both worlds because she went through the process of integration and she had a strong family support to back her up. She encouraged the audience to achieve a high self-esteem if they lacked one and that we as a people are created for special reasons and the Almighty would never let us down. Wilson also left an encouraging word to say when she quoted Eleanor Roosevelt in saying, "No one can touch what is inside of you."

After the program, all of the panelists left the audience something to think on for a long time: "Who will take me?, Where are we going?, and How are we going to get there?"

# Until

*I do recall that joyful eventide  
 When u brought sheer pleasure  
 2 mine eyes & filled my hollow soul  
 even so. Thus i wrote rhyming words  
 4 u 2 know That the work upon which  
 your silhouette danced Was not a  
 work of art until enhanced by your  
 loveliness. Without u it has no meaning;  
 it serves no purpose. 4 on that night  
 not only did u give it life, But u gave me  
 all the more reason 2 carry on.  
 4 each day without u is a struggle  
 i'll have 2 endure until i'm holding  
 u in these arms*

by Danny Wilson




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# New Faces On the Scene

by **Dionne Williams**  
Sports Editor

What? Who's this on the N.C. State track team? More girls! In the past years, there have been only a few girls who have made up the girls' sprint team. The lack of competitors gave way to more individual competition than team work. The team was unable to participate in relays due to the lack of girls on the team.

In the 1994 season there were four girls; just enough for individual running and relays. However this season the N.C. State girls' team has grown with the arrival of six new additions to the team.

The new faces include two freshman and four sophomores. Sunny Newsome from Staten Island, NY will be running the 400m, 800m, and relays. Nicola Brown (Charlotte, N.C.) will be running the 400m, 200m and relays. Amy Rose (Greenville, N.C.) will be running the 200m. Liz Wolff (Charlotte, N.C.) will be running the 400m, 800m, and relays. Leslie Jacobs (Penbrooke, N.C.) will be running 200m, 400m, and relays.

The returning veterans to the team are

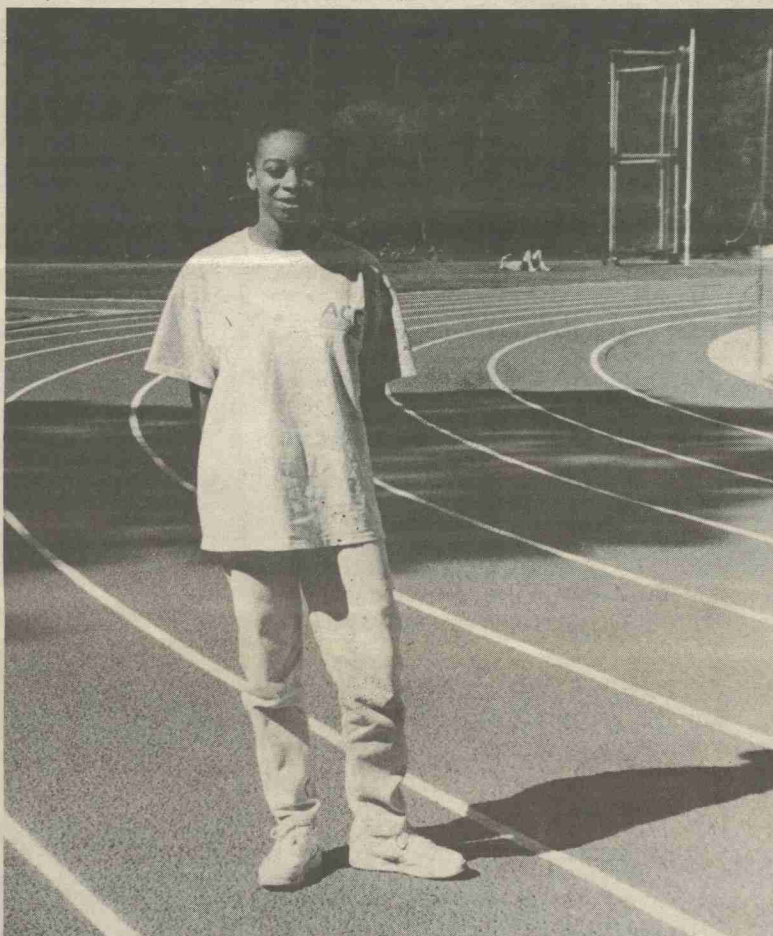
sophomore Fabienne Rogers (Wilmington, N.C.), who will be running 400m hurdles and relays and senior Tammy Streater (Durham, N.C.), who will be running the 400m hurdles and relays. Last season

onds in the 400m while Streater ran a personal best in the 400m hurdles at 62 and 400m at 58 seconds.

The girls will be coached by Terry Reese, who has been the coach of the boys and girls sprint team for the past three years. Reese also participates in the track meets, running the 55 and 110 hurdles.

Also arriving on the scene is freshman Brooke Campbell from Whiteville, N.C. and sophomore Brooke Woodard from Asheville, N.C. Campbell will be coached as a high jumper while Woodard as a triple jumper. Both girls will be coached by Gary Olsen who has been coaching at N.C. State for the past eight years. Olsen also coaches the long and triple jumpers, high jumpers and pole vaulters.

With these new arrivals on the track team there is no doubt that the girls will have some great success. For the coaches and runners, improvement on individual times and relays are remains to be important. However, functioning together as a team is above all. Good luck



Rogers and Streater ran some of their best races. Rogers completed a time of 63 seconds with the season!

## Different Types of Conditioning

by **DIONNE WILLIAMS**  
Sports Editor

As you look around the campus you tend to wonder how State's athletes stay in such good shape. How do they do it? The fact is, many of our athletes are conditioned. Merriam Webster's Collegiate Dictionary's definition of conditioning, "to put into a proper state for work or use", perfectly describes the goal of both our athletes and coaches. Although conditioning may be different for various sports, it is one of the most important aspects of athletic training.

A common ground that most sports teams can meet on is the weight room. There are two weight rooms available for athletic use on campus. The first is known as Weiser-Brown. Weiser-Brown is a newer facility with a larger selection of weight equipment, a 75 running track and a connecting room for athletes to perform miscellaneous

activities. It is mostly used by both the football team and the boys and girls track teams. The second, Reynolds Colliseum, is frequented by the boys and girls soccer, basketball, and gymnastics teams.

The girls soccer team practices most of their conditioning using the soccer ball itself. Among keeping their eye on the ball and being completely aware of opponents around them, foot work is one of the most essential contributions to their game. These ladies also go to the weight room twice a week and, disciplinary actions include situps and pushups.

The swim team undergoes an enduring two and a half hour practice every day. Three days a week, they waken to a 6:30 morning practice. They run everyday with mileage ranging from one and a half to seven miles. At the beginning of each run the swimmers are required to set a goal and come in at that goal (ex: 14 min. for 1 1/2

mile).

The football team runs plays and 3 sets of gaspers (running across the field and back in 35 seconds). They also visit the weight room twice a week.

Track team members, during the first one and a half months, work on endurance doing distance runs, abdominal and leg drills. They faithfully visit the weight room three days a week to strengthen the upper and lower body. The rest of the season concentrates on sprint work outs, specialties and loyalty to the weight room.

Although the conditioning may be different, the ultimate goal for everyone is to produce well trained, prepared, and determined athletes. By going to practice and completing their expected workouts, our athletes walk onto the field armed with training and the ability to win.

# Ujuamaa In Action: Support the Proud Lady

by **Angela McNeill**  
guess writer

Of course, any and every woman with an ounce of self-respect and dignity is a Proud lady—the Proud lady referred to here is the beautiful Black silhouette featuring three layers of hair that is printed on the back of all the products, printed materials, and packaging materials of most of the Afrikan-American owned Hair Care and Beauty Aids.

The Proud Lady is the symbolic representation of ABHAI (American Beauty and Health Aids Institute) that stands for the pride, hope, dignity, and promotion of economic growth within the Afrikan-American community. The American Health and Beauty Aids Institute was founded in 1981 and promotes economic growth by pooling its resources and donating to the United Negro College Fund (UNCF), the NAACP, the Urban League, PUSH, employing thousands, hosting voter registration drives, etc. All of AHBAI's programs are dedicated to economic and educational growth. It also creates a vital link between cosmetologists, manufacturers, distributors, retailers, and consumers. All AHBAI companies are Afrikan-American owned and operated and carry the Proud Lady symbol.

Our dollar, the Afrikan-American dollar makes one trip through the Afrikan-American community while it makes about eight trips throughout other communities. This means that there is a great deal of reinvestment of money in other ethnic communities. AHBAI companies constantly reinvest their dollars in the community—to put the principal of Ujamaa in action to create stronger Afrikan-American institutions. It is this principal of Ujamaa that makes cosmetologists, and all other consumers obligated to make crucial product decisions by choosing proudets that wear the Proud lady symbol.

Also, we must make the Proud Lady a household name that everyone knows and respects by looking for, asking for, telling friends about, and purchasing products that carry the symbol. To guarantee that the products you buy are manufactured by an Afrikan-American owned company, LOOK FOR THE PROUD LADY! This symbol assures the consumer that the company reinvests its profits in the community. The following are lists of Afrikan-American owned and Non-Afrikan American owned brands of Hair Care and Beauty Aids.

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or call 312/664-6610

[The recent problem with advertising is no longer one of a lack of representation, it is a misrepresentation of sorts. A two phase study that involved focus groups and 500 telephone interviews with Afrikan-Americans across the country revealed that:

-79% of Afrikan-American consumers said that it was important to them that they purchase hair care products made by Afrikan-American manufacturers

-77% of the consumers said if they which products were made by Afrikan-American manufacturers, they would show preference for those brands.

\*\*\*This issue was brought to the forefront when Afrikan Pride (a majority owned non-Afrikan-American company) tried to copyright the use of the work "Afrikan" and the use of the colors red, black, and green)

## AFRIKAN-AMERICAN OWNED BRANDS

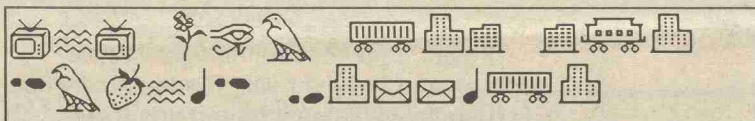
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- ISOPLU
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- Baby Love
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- Ausome
- Oran's International
- Don't B Bald
- A.W. Curtis
- Kemi Labs

- Gentle Products
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- Elentec
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- The Wrappe
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- Optimum Conditioning
- European Silky
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## NON-AFRIKAN-AMERICAN OWNED BRANDS

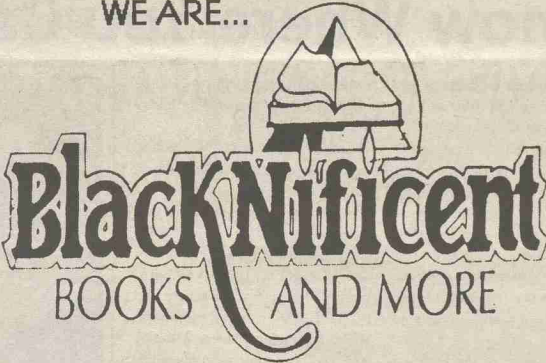
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- Queen Helene
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- African Pride
- Ultra Sheen
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- Right On Curl
- Bone Strait
- Sta-Sof-Fro
- Lets' Jam
- TCB
- Creme of Nature
- Lustrasilk
- Always Natural
- Nexus
- Sebastian

- Ultra Star
- Dax
- New Era
- Sof N-Free
- Posners
- Long Aid
- Murray's
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# The Keys to Success

by Hallema Mitche II  
staff writer

"It takes an entire village to raise a child." This is one of the proverbs that the Alpha Kappa Alpha Sorority believe in. Last week the Kappa Omicron Chapter, put on a program entitled "African Americans in Education, the key to success." The speakers included Hughes Suffren; Assistant Coordinator of African-American Student Affairs Program, Lathan Turner, and Ms. Anona Smith; director of student services.

Lathan Turner stressed the importance of role models for the development of children. Turner graduated from South Carolina state with a B.S in Business, and later received his masters degree in education. Turner stated that he always wanted to give back what was given to him. He also emphasized the importance of making the most of the education that you are paying for, without letting other people deter you from your goals.

Ms. Anona Smith, director of student services, focused on

the children and how they should be our top priority. Ms. Smith stated how educational testing of children only tracks them throughout their educational career. The percentage of Black students in special education is 17%; 80% of this figure consist of black males.

Only 5% of blacks are placed into the academically gifted and talented program. Ms. Smith also informed us that these tests are not only used as a tracking method, but also to prove that African Americans are born with certain educational limitations that don't measure up to others. Ms. Smith serves as a support system for black students on predominately white campuses. As a graduate of Old Dominion University, Ms. Smith knows the necessity of a support system.

Hughes Suffren, Assistant Coordinator of African-American Student Affairs Programs, focused on the essence of education. He stated that we have been totally disconnected from our true selves. "We as a people have ceased to educate, therefore we have

ceased to be educated. If we don't know where we are coming from we can't make it in society."

Hughes stated that instead of graduating educated, most of us graduate mis-educated. Hughes explained how "schooling" and "education" are two different things. Schooling is just training of maintain society's existing power. Education however is transmitted from generation to generation with values and beliefs from his/her culture. Education can be utilized in everyday life. Hughes ended by saying that we should be seekers of truth and always question things that seem questionable.

The program ended with closing remarks from Robin Sheppard. She closed by saying that, "One hundred years from now it will not matter what kind of car you drive or what kind of house you have, or how much money you make, but it will matter what you have done for a child." This is one of the many enlightening programs that the Alpha Kappa Alpha Sorority will plan to sponsor.



Nakia Jones/Staff

A fish is as free as he wants to be...  
as long as he doesn't leave his fish bowl.  
To be free means to have psychological freedom.

Anonymous

Power concedes not things without demand. It never will. Find out just what people will submit to and you have found out the exact amount of injustice and wrong which will be imposed upon them; and these will continue till they have resisted either with words or blows or with both. The limits of tyrants are perscribed by the endurance of those who they supress.

Frederick Douglass, 1849

## Do You Know Where You Came From?

By Nakia Jones  
Staff Writer

The Society of African-American Culture (SAAC) sponsored a program, entitled "Do You Know Where You Come From?", on September 12 in the Multipurpose room of the Cultural Center. The keynote speakers of the event were Dr. Opoku and Dr. Ashanti. The program's focus was understanding Afrikan-American contributions but it gave way to much more.

The first speaker, Dr. Opoku, discussed the portrayal of people of color in history. Using an Afrikan proverb, Dr. Opoku stated, "Until lions have their own historians, stories will always glorify the hunter." In other words, until Afrikan-Americans take responsibility for their depiction in the media or any other genres, negative portrayals will continue to happen. Dr. Opoku went on to say when that happens Afrikan Americans begin to see themselves through the eyes of others. We then become ashamed of our behaviors

and culture because we begin to rely on what is being told to us and not on that which we really know.

Dr. Ashanti then focused on the brainwashing Afrikan-Americans have encountered. A common example, as Ashanti pointed out, is the word voodoo. The word voodoo, has connotations of being evil or wicked. A voodoo priest is someone who is always connected with Satan. In actuality the word really means to serve God.

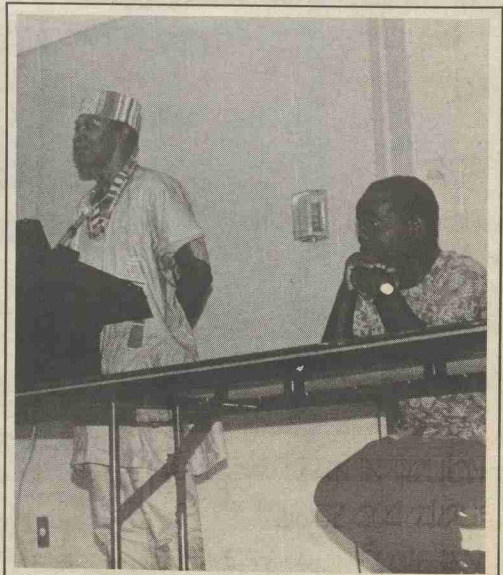
The major goal of the program was to make students aware that the Afrikan American population must take responsibility upon themselves to learn their history and define who they are and how society should view them. Ashanti urged students to take this time in their academic careers to educate themselves and not simply allow themselves to be trained. Real education comes from the student taking the first steps towards self education and not waiting for some professor to give the knowledge to him. Afrikan-

American history is full of people who educated themselves. Today should be no different.

Ashanti confessed, "We have to look to the past to find the present and the future."

After the keynote speakers left, discussion of the portrayal of Afrikan-American students continued. Present at the SAAC program were some faculty and Student Government members; including Student President Bobby Johnson. The topic soon alternated to the article appearing in the September 12 edition of the Technician; concerning an investigation of the paper. Johnson gave an informal response to the article and maintained that he went through all proper channels for the investigation.

Students from St. Augustine's College were present as well and expressed a desire for the Afrikan American students from State, St. Aug, and Shaw to work together and better the community in which they share.



Neissa Adams/Staff

Check out Dr. Ashanti spreading forth massive knowledge.

# Let Me Run My Fingers

by **Shawna Daniels**  
News Editor

"Dred locks, braids, naturals, afros, perms, curls, and weave. No matter how it looks, hair is the CROWNING GLORY of Afrikan-American women", according to Ajuba Joy. Tuesday, Sista 2 Sistuh presented a program, entitled, "Let Me Run My Fingers Through Your Dredlocks" that was not only about our ideals and how Afrikan-American women express themselves through those hairstyles.

Dr. Iyaliu Moses, Ajuba Joy, Makeda Morgan, Diana Ward, and many other interested sisters started the informal discussion by explaining the reasons for their own styles of hair.

Joy noted that after torturing her hair with "stuff" her entire life and discussing "locks" with Dr. Moses, she decided to cut her hair and allow it to grow naturally.

She also pointed out that "the black hair follicle grows coiled naturally and will lock by itself. That is if you don't do all that "stuff" to it. (Perming, curling, straightening)".

Dr. Moses said she was inspired by "the great Bob Marley", a Reggae artist and culture icon, to allow her naturally "wooly" hair to grow naturally agter many hears of different styles of hair. From inch-high naturals to an array of wigs, Dr. Moses says she searched for the one style of hair that truly fit her.

In 1979, Moses said she allowed her hair to be "free" and it began to "lock" on it's own. Moses said she found through her own studies, that the hair of Ethiopians and Ancient Egyptians grew just as wooly and locked as hers do today.

Joy quoted an Essence magazine article, "When Afrikan-American women can come to peace

with their hair, we will rule the world."

During the program, it was discussed that Afrikan-American women set the standards for how Afrikan-American men and all of society view Afrikan-American women. Joy says, "If more Afrikan-American women felt at peace with their hair, the rest of society would have no problems with the natural look"

Sista 2 Sistuh coordinator, LiTasha White, relayed a story of her mother and grandmother's stunned reaction when she came home with a short-natural haircut.

They did not shun her, but were very unaccepting of the haircut that LiTasha claimed made her more "comfortable with myself."

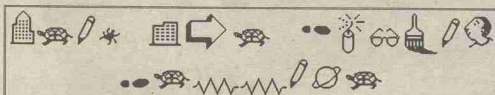
Diana Ward, a graduate student, decided to cut her shoulder length hair during her undergraduate years, she says, "perms were too hard to manage and too hot when I was playing soccer."

Ward feels the hairstyle seems to fit her personality and her family really wasn't shocked, considering she has always been unaffected by the negative opinions of others.

The group discussed shortly how Afrikan-American women reflect the beauty of their Afrikan-American men and vice versa.

According to Joy, "Men have to accept the state of mind a woman has and if he doesn't want appreciate an Afrikan-American woman who has truly and literally found her ROOTS, the n she doesn't need him because he can't accept the REAL her."

Dr. Moses pointed out that "It may take awhile, but the feeling of self-revelation and self-fulfillment from liberating your hair are a well-deserved reward."



In other words,  
Read The  
Nubian Message

## Four Reasons for Using "K" in Afrika

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

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

## BSB NEWS

A publication of the Black Students Board  
of the Union Activities Board

Coming  
Thursday, Oct. 6  
to Reynolds Coliseum!  
9am-3:30pm

# MINORITY CAREER FAIR

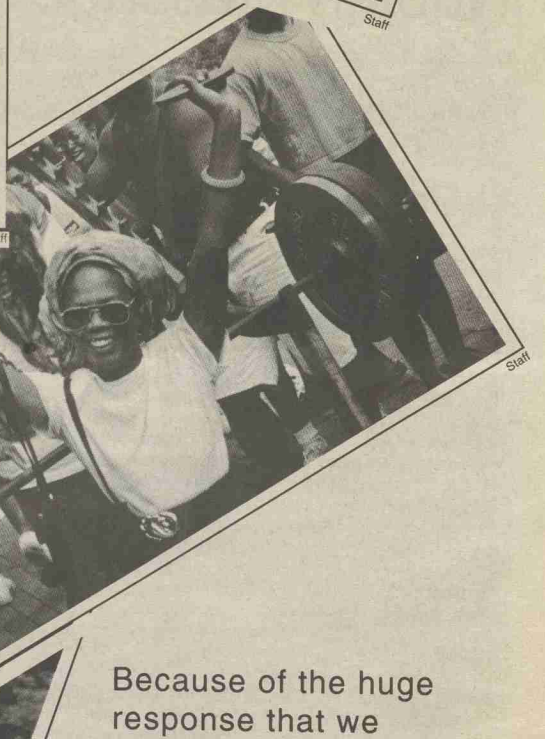
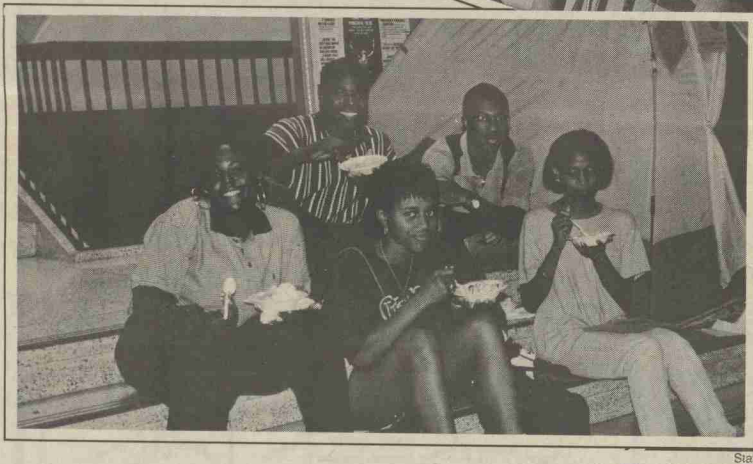
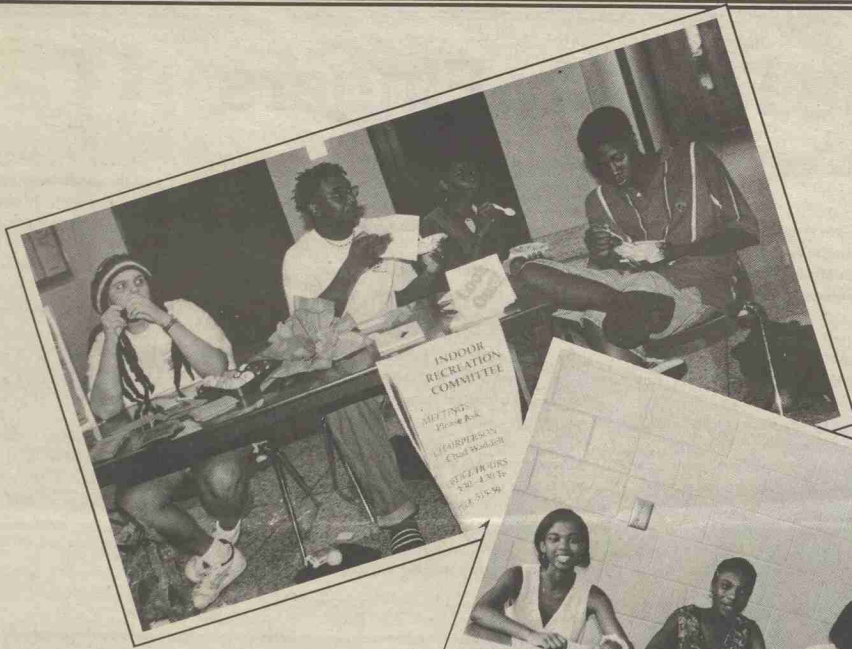
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Because of the huge response that we received last issue, we've decided to run some more campus photos candidos of our people.

**Check 'Em Out!**

Collage Design  
by Jay "Cool" Cornish



## The Presence in Pre-Colombian America

### From the Archives

American civilization was born in 1492 when Columbus discovered America. He found new lands and new riches. But is this history or his story? As African-Americans, we are used to not receiving credit where credit is due. Before 1492, Africans had made great contributions to America and to the world. Yes, brothers and sisters, there is scientific data that proves that we came to America without locks and chains.

We started civilizations and began a new way of life. In our past, White America has destroyed the frame of mind of the Black man with the perception that our history started with slavery. We have corrected this history with the fact that our presence came before 1492, and before the presence of this country's great explorer Christopher Columbus. Our visitation cannot be refuted and must be reviewed.

Columbus even proved in his own records that Africans were here before him. During his first voyage, he received "guanines" from the Indians. "Guanin" was the African name at that time for a gold alloy. Columbus wanted to know where they found it so that he could take

more of it back to the king.

Columbus stated in his own report that the Indians said they had gotten it from "black merchants...from the southeast." Columbus had the gold alloy analyzed in Spain, and the gold was proven to be of African origin.

Some scientists believe that the Aztec and the Mayan civilizations were really of African origin. It has been dated that their beginning was between 1150 and 1200. The African distinctive line of features appeared time and time again in the relics of Aztec and Mayan civilizations. "Toltec" is an African name for a great leader. It was found that this word was used in these civilizations to refer to their leader. The Africans came not only with their bodies, but also with great wisdom and knowledge.

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

Columbus viewed the big picture of the newly found land. His perception of personal historical fame and glory perpetuated him to "put it over" on the world that he discovered America. Engrossed with his idea of worldly fame, Columbus not only deceived his sovereigns, but "sold his idea to the world." Yet, what Columbus really discovered was modern commerce. "He captured the attention of mankind, and he's held it ever since."

Historically, Columbus is not alone in self-glorification. His story, as well as other great historians, has deceived mankind with the perception that Whites have the dominant culture. Sociologists have proven that these ideologies have deeply scarred the Black man's mentality. Blacks in America carry in their psyche the degrading idea that White history is the birth of our great country.

In our grammar school classes, we are being taught these stories which are genocidal to our young Black children of today. Their young minds perceive these false deceptions of history as facts when it has been proven that Africans reached America before 1492. Yet, why have

we not been recognized for our contributions to the world? Although these facts have been published, why are they not easy to find?

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

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

To many, Black culture takes away the protective blankets White

America has been hiding under for years. Exposing Black contributions in America will destroy the deceptive White ideologies in believing his story. No longer will they be responsible for inventing the cotton gin, the potato chip, ice cream, or even the golf tee.

Who's to blame for this worldly game of evidence hide-and-seek? Is it Christopher Columbus who was the father of these fabrications of America which have continued to oppress Blacks? Or is it our fault for not demanding equality for the ancestral fruits of our African spirit? So, "what's to happen to Columbus now? Simply nothing." But can you accept that?

### Sources:

Bennett, Lerone, Jr. *Before the Mayflower*. New York: Penguin Books, 1982.

DuBois, W. E. B. *The Gift of Black Folk*. New York: Kraus-Thomson Organization Limited, 1975.

Kline, Burton. "America Discovered Many Times Before Columbus Came." *The World's Work*. May 1925: 35-42.

READ

# THE NUBIAN MESSAGE

IT'S GOOD FOR YOU

Do you have creative talents?

Do you draw or sketch?

*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*

## Are You A Success?

**"To laugh often and much; to win the respect of intelligent people and affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to find the best in others; to leave the world a bit better, whether by healthy child, a garden patch or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded."**

Ralph Waldo Emerson

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# What's the Next Step?

**By Danny Byers**  
Staff Columnist

The Minister Louis Farrakhan has told us a million times about who the cursed seed of Canaanite is and what they have/are doing to us and we have listened. We have listened to the doctrine of the Black Israelites and they have informed us that we are the original Israelites that were spoken about in the Scriptures. Everybody has already told us all about their ideologies and doctrines which, of course, includes what the white man did, has done or is doing to us.

We overstand what the "Evil" one did to us: we see our condition and how bad off we are. We saw:

the South African situation, the Howard Beach situation, the Rodney King situation, the LA riots, the Ethiopian situation, the Florida riots, the Somalia situation and our situation in America everyday. We see our own people of Africa on television, frequently reflecting the grisly horrors of poverty and hunger. We saw Jobo Kinayata being assassinated by his own people in Ghana where the "Evil" one wanted to overthrow him. Yet, we remained in this condition.

We had our leadership who reminded us of the awful state that we were in: the Marcus Garvey's, the Leroy Jones, the Haile Selassie's, the Noble Drew Ali's, the Stokely Carmichael's, the Black Panthers. We saw the Dr. Martin Luther King's and the Malcolm X's and yet we still remained in this condition.

Everyone saw the coming in of X



Adios! 7th Day Adventists

the movie. We saw all of the good, old Nubian movies of the 60's and 70's like Shaft, Superfly and Cooley High to name a few. Now we are into the Spike Lee joints and the John Singleton dramas. We overstand the Black Thang and we got into the Nubian movies and the



Goodbye Lutherans

Black Revolutionary thing, but what has it really done for us? Better yet, what is it doing for us now? Was it just to open our eyes? Now that our eyes are opened, what do we do about our situation? We still have people setting up lectures and preaching; and they aren't saying anything we don't already know. We have all these Nubian organizations who aren't doing anything for the Black Thang, either. There is the Black Madonna Organization in Georgia, the NAACP, PUSH, SCC and CORE. We even have the



W.D. MUHAMMAD

Reverends Al Sharpton and Jesse Jackson out their preaching for us. Now that we have this total package what do we do with it? Have a revolution like some Nubian organizations propose that we do? We had a revolution in the 1960's and lost. We attempted another revolution after they beat up Rodney King and made a spectacle of it, yet we lost again. We can't go back to Africa because they made it desolate. So let down the Red, Black and Green flag and forget about "going back to Africa." Not only is the land desolate, but it is saturated with more AIDS than any other place on the planet. So we have no place to go. What now?

Sitting around in churches and mosques has not worked. We are in the same condition that allowed them to beat the crap out of Rodney King. They still win. You're still a slave and you're still being abused. They continue to drug us up; and now they are infecting us and giving our youth guns. They're still killing us - a mass genocide. Yet you remain worshipping their spook God, that doesn't even look like you. Our world is getting worse. We are in the lowest economic level and our music, culture and family life is being destroyed.

If you go to any Nubian neighborhood in America, there is at least three bad things that I can almost guarantee that you'll find: liquor stores, gun shops and a number of different churches. The problem with our people is that we have this mentality that we have to fit in or belong to something. Too many people out there telling you who you are and not enough trying to find out. Too many groups out there keeping us from the right knowledge of ourselves and heritage. How long shall we wait for the blond haired, blue eyed God to come from out the skies to ease our suffering? How long will we sit around with something that has not

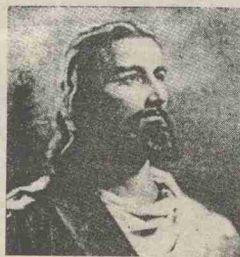
worked? Isn't it about time to try something new?

This is what we must do. The first thing we must do is eliminate. It's not about a revolution with guns because they create all of the weapons. It isn't an economic war because they manufacture all of the money. It definitely isn't about a territorial war because they control the United Nations and the world including Africa and Israel. Forget about any underground genocide because we have no control over medical facilities. We spend too much time thinking that we are going to do something; but what are we really doing? Nothing. We are now approaching the time where we have to become effective. We must eliminate leadership both political



and religious, that's not qualified. Our political leaders must quit crying foul when something bad has happened to us and get out there and prevent any wrongdoing before they may happen. Our religious leaders have got to understand the original languages of the doctrines that they teach us so that they may read the scriptures themselves and not rely on the other man's mistranslations. You say you're a Hebrew Israelite, fine. Let us hear fluent Aramaic. You claim to be a Muslim, great, let's hear the fluent Syriac (Arabic). We must eliminate all religious organizations that are not founded by our own people. Give them back

to the slave master which means: so-long Episcopalians, adios Lutherans, good-bye Seventh Day Adventists. The Lutheran sect branched off and is a product from the Anglican Church of England. Martin Luther broke off and formed the Lutheran sect which was protesting against the Catholic Church or the Anglican Church which produced the Protestants. The Protestants produced the Baptist, Methodist and Pentecostal. Then the Pentecostal tied into South America with the African religion called Yoruba which created what is called Santeria which is nothing but an



African Yoruba religion with Christianity combined in it. You can have it back. You can have back your Christianity in its full spectrum because it has done nothing for us as a people.

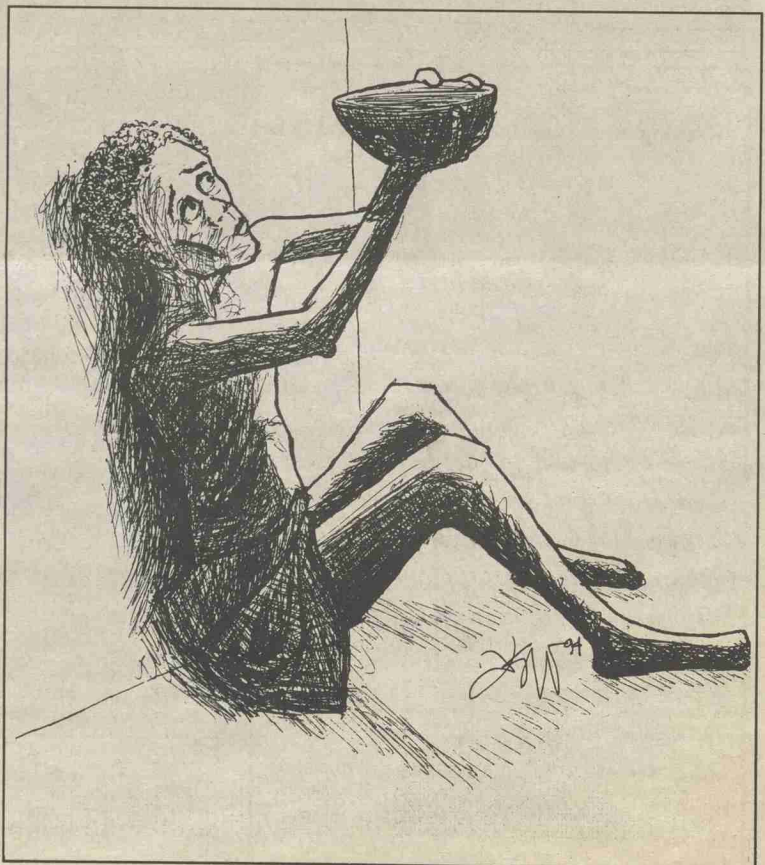
Islam isn't much better, just another form of Christianity. The Nation of Islam is still worshipping the white image on a cross, only this time he's called "Master" W.D. Muhammad and there is no cross. So here we are near the end of 1994, having been in slavery since the

1600's and not one of these organizations: Black Moslems, African Moslems, Hebrews, Israelites, Panthers, 5%, etc. has found an solution to our problem.

We have to approach it from another point because we have a Egyptologists saying this, and Muslims over there saying that and Christians saying this while the Israelites are saying that. They are all confusing us as a nation. We are in a very bad way basically because of this confusion. Where's the right knowledge?

We are in a situation where we don't look up and see ourselves in leadership. We don't look up and see ourselves as teachers. We don't consult ourselves as physicians, pediatricians and surgeons. We are not looking at ourselves when we have a legal situation where we present ourselves through lawyers or legal aids. Everything we are looking at is the slave master. Stop looking for the slave master to get you out of this slump that you are in because you are always blaming him for your problems. Quit reaching out to people who don't reach out for you. Start reaching from amongst ourselves. Demand that our leadership form counsel or get with other leadership to determine who is most qualified to be our political leaders and religious leaders. Muslims grab your Qur'aans, Christians grab your Bibles. Doesn't it say that your Gods help those that help themselves? The problem is we have been looking for Allah or God or Jehovah or whatever

see What's Next, next page



# Guilty Until Proven Innocent

By Conscious  
Staff Columnist

It seems that in this day and age of "super lawyers," DNA testing, and the acquittals of the Menendez brothers and William Kennedy Smith, the notion that a man is innocent until proven guilty would likely be superbly glorified, that is unless you happen to a Black man in western society.

Not to say that the statement isn't true in theory, but as the laws of nature [and man] dictate, theory doesn't always hold up under the test of the real world. These days, it seems that more times than not, the general rule of thumb for the investigation of alleged crimes leaves more than one African-American male at the bottom end of the justice system — usually under the jail or worse.

I ask you to ask yourself this question: does a man's color have anything to do with the truth? Unfortunately, the answer more times than not is yet. Either subtly, or ["unintentionally"] blatantly, when an alleged crime is perpetrated and a Black male is involved, there are biases which appear that taint the

truth an ugly shade of BLACK. The odds of that brother actually telling his side of the story on a fair and equitable basis (i.e., a two-sided story) are next to nil.

How, you ask, can I make this statement? Well, the American media tells us so, your local police department tells us so, your University tell us so, and quite possibly (for those of you who live on campus), your RA tells you so.

How do I know? I've been there, I've experienced it, I see it everyday on "Hard Copy", I read it in the Technician, and the cop scraping my face against the bricks says so. That's how I know (technically defined as a postiori knowledge, for the intellectuals among you.)

To paraphrase noted poet/writer Haki R. Madhubi (a.k.a. Don Lee) from his 1992 book of essays *Black Men: Single, Obsolete, Dangerous* Black Americans are a disproportionate number of victims of crime. Until the differences in socioeconomic status (read: money & power) are resolved, Blacks will continue to be over-represented and under-protected in the criminal justice system. Of

course, having an already biased jury doesn't help the situation any either.

The media fanfare surrounding O.J. Simpson is the best example I can give ('cause Mike Tyson should have known it was a set up) of how a little bit of knowledge can cause a lot of damage. Not to say the he is innocent (because I still don't see how he could sell out on the sisters like he did, so he must be out there), but the media has leaked this bit of information here and given us that tidbit of fact there in an effort to try to distort the whole picture, which is in fact, the most important picture.

The news media tells you that O.J. was a wife-beating, jealous and spitefully jilted lover. Only, they didn't tell you that on that famous 911 call which occurred three years prior, Ms. Simpson was having intercourse with her new lover, in the living room of her apt/condo, with the front window curtains open, with the children awake in the bedroom when O.J. busted in on them.

I don't know about you, but I'd be pissed too, if my woman was going to chance exposing my kids to some-

thing that should done in private and away from them. But still they would have you believe that all of the conflict arose from a personality with a penchant for violence, rather than circumstance.

Again another example, one which the majority of Black men have faced. The carjacking that took place in Harris parking lot was a shock to me when I found out about it in the Technician the other morning.

What was even more shocking was the broad-based generalizations made by the victim (whose impression was understandably negative) that were blown up to unnecessary proportions by the paper. The assailants description: unidentified Black male, between 18-22 years of age, about 5'-10" in height, medium build, short black dreadlocks and a medium complexion, wearing a white T-shirt and denim shorts.

My first point of argumentation is this: the descriptions are so broad-based, you wonder if they [Public Safety] have any semblance of an idea about what there talking about. My second point of argumentation is

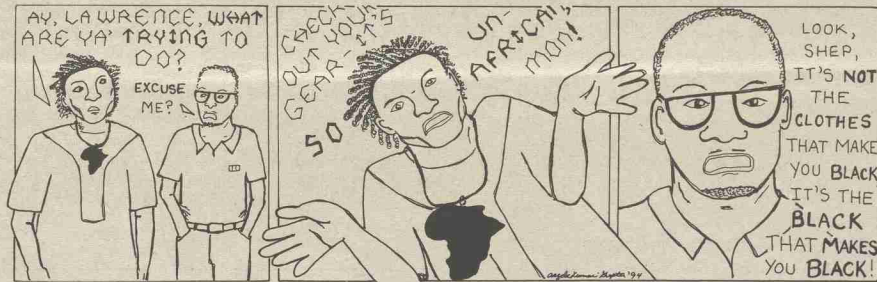
if that doesn't describe about 1/5 of the brothers on campus, hell, if that doesn't describe some of Student Media's own employees, what does?

Just yesterday, it was reported that they had caught one of the assailants or accomplices, after they tried to flee. How unusual is that the boy they caught was a 16 year juvenile, not a college-age adult whom was purported to be behind it. Clearly, something must be wrong here, or rather, some premise of prejudice must wrong here.

My point is this, if a person is going to judge me by my appearance or supposed image, instead by fact, circumstance, and hard evidence, what need is there for them to bother accusing me, just convict me now and save the system some stress. Make sure that is you point the finger, make sure that you don't get it broken in the wake of the truth, the real truth, the honest truth.

True indeed, kid. Descend with the Devil or ascend to the next level...of consciousness.

## COMMON GROUND by Angela Kumari Gupta



### What's Next, con't

er name you use, to change our condition without us first changing ourselves. While in bondage, we have developed some bad habits as a peo-



Bye-bye  
Jehovah's Witnesses

rich off of us buying their music and watching their movies. Have the Michael Jackson's and the Oprah's and the Babyface's get together and form opportunities for us; or just refuse to support them. Have them build schools for our children that might aspire one day to become entertainers like them. It could all happen with simple meetings. It's about all of our doctors getting together and all of our entrepreneurs gathering in joint effort to give back to their families. Our first project is to go against people of our race. Stop punching the White man and calling him names, hit the sellout Nubian Entertainers and call them names. Demand that they help their own. We got to help ourselves and the time is now.

ple. We're very negative people, we don't cooperate with each other, we don't respect each other, we don't even get along with each other. Even the Blackest (naturalist mind frame, not skin color) of us all are aspiring to get out of the Nubian neighborhoods into a rich White one. All of our successful brothers and sisters immediately move up into the "upper" white class and forget about the "lower" class. We need to put demands on all of our Nubian brothers and sisters that get

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N.C. STATE UNIVERSITY

Summer's-End

# REGGAE Fest II

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Harris Field  
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WOODS WILL BE SELLING THEIR WARES

Twas Your Voice  
That Gave Us Birth.  
Twas Your Voice  
That Raised Us.  
But Suddenly...  
You Stopped Speaking.

Return So That All May  
Absorb Your Knowledge.

Join  
**THE NUBIAN MESSAGE.**

If You Don't Get the Message, Then You Don't Get the Point.

As a public service announcement for the benefit of our readers, here is a listing of where The Nubian Message can be found on the 2nd and 4th Thursdays of each month. Because we have had a multitude of people stating that they would like to read the Nubian but couldn't find a copy, we are attempting to increase and redirect our circulation to better serve our readers. Please bear with us until we finish this process completely and correctly. Until then, look for The Nubian Message at the following places (and tell your friends):

#### **Current Circulation Locations**

African-American Cultural Center  
Dan Allen Drive  
Free Expression Tunnel  
Harrelson Hall  
Poe Hall  
Reynolds Coliseum  
Student Center Annex Cinema  
Student Development  
The Quad

#### **Upcoming Circulation Locations**

Avent Ferry Complex  
Caldwell Hall  
Daniels Hall  
D.H. Hill Library  
Dining Hall  
North Hall  
University Student Center  
Wood Hall

