

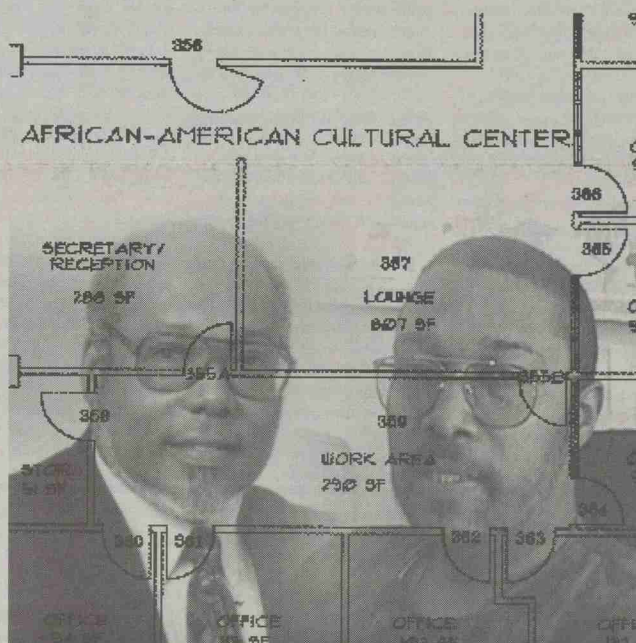
The Nubian Message

Serving North Carolina State University's Afrikan-American students since 1992

September 7th-September 14th, 2001

volume 10

African-American Faculty Responds to Cultural Center Proposal



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The New Department of Multicultural Student Affairs

Tracey E. Ray, Ph.D.

Effective July 1, 2001, the department of Multicultural Student Affairs was created as a result of significant changes in the department of Student Development. In November of 2000, the Director of Student Development, Bob Bryan, resigned and took the position of Executive Director of Alumni Relations. This prompted an opportunity for Student Affairs to explore opportunities to reorganize and better meet the needs of students, adhering to its "Students First" motto. The units that made up Student Development were African American Student Affairs, Student Media and Parents and Constituent Services. The end result was to dissolve Student Development, change the reporting structures and create a department of Multicultural Student Affairs. Student Media now reports to the Center for Student Leadership, Ethics and Public Service. Parents and Constituent Services reports to Campus Activities (formerly Student Activities). African American Student Affairs is now housed in the Department of Multicultural Student Affairs (MSA) and reports to the Associate Vice Chancellor of Student Affairs. It is one of two units that make up MSA. The second unit, Native American and Hispanic Student Affairs, was created on July 1 as well. Dr. Tracey Ray has the dual role of serving as Director of Multicultural Student Affairs and Director for African American Student Affairs. Stacia Solomon, M.Ed., is the Assistant Director

for African American Student Affairs. David Oxendine, M.S., is serving as the Interim Assistant Director for Native American and Hispanic Student Affairs. A search is currently underway for a permanent Assistant Director for Native American and Hispanic Student Affairs and it is expected that that person will be on board by October. On-campus interviews for final candidates for the position should take place in mid-September, and students are invited to participate in the review of the candidates.

Of the 27,169 students on campus this fall, roughly 9.6 percent (2608) are African American, 0.6 percent (163) are Native American and 1.9 percent (516) are Hispanic. Target populations for MSA are based on demonstrated needs with regards to retention and graduation rates, as well as current and anticipated demographic shifts regionally and nationally. Native American and Hispanic Student Affairs are based in the same office due to their relatively smaller populations.

So what is the aim of this Department of Multicultural Student Affairs? How does it differ from African American Student Affairs? The same philosophical mission that has and continues to serve African American students, now speaks to Native American and Hispanic student success.

Like African American Student Affairs, MSA researches, designs and implements unique programs that promote the pursuit of academic success, retention and graduation of students belonging to ethnic minority populations at N.C. State University. An emphasis is placed on African American, Native American and Hispanic students.

Many of the programs and services expand students' cultural horizons while honoring

their respective cultural experiences. Multicultural Student Affairs works in conjunction with a number of university departments and colleges to conduct programs related to recruitment, orientation, retention and graduation in addition to academic, personal, professional and cultural development, which fosters skills and strategies for success at N.C. State. Some of these programs and services for 2001-2002 include the following: African American Symposium, Native American Symposium, Peer Mentor Program, SABA-Academic Enrichment Program, Kwanzaa Celebration, annual POW-WOW, Freshman Honors Convocation, Student Leadership Development and Student Organization Advising.

African American Student Affairs sets the pace for the department. For example, the Peer Mentor Program dates back 20 years, although the office itself wasn't created until about 1984. Innovative programs and services like creating, managing and institutionalizing listserv and retention programs has sparked pathways for services for Native American and Hispanic Students. However, one approach that is being avoided is the "cookie cutter" method. That is simply providing identical services for all its target populations. Each target population has its own unique identity and needs. Programs and services are being developed with each target population in mind.

Last year, a great deal of time was spent exploring services that would be beneficial to Native American Students.

As a result, this year MSA hosted its first Native American Symposium and has its first class of Native American mentors and mentees. MSA partnered with the Native American Studies Department at UNC-Pembroke,

the Native American Student Association, and Native American faculty and staff to host the August Symposium. Services for Hispanic students will be more fully developed over the course of this year. A welcome reception, survey and focus groups are part of the plans for designing services with Hispanic students in mind.

With the creation of Multicultural Student Affairs, it was very important to maintain distinct units such as African American Student Affairs. Although students may hear "Multicultural Student Affairs" as much as they hear "African American Student Affairs" this year, one has not replaced the other. It has been clear that students want and need to feel acknowledged culturally. That is one reason we avoided naming the new department Minority Student Affairs or in any way eliminating African American Student Affairs. To be a minority, means simply that you are numerically small in numbers.

Our campus is not balanced in terms of race or gender, but we know that data demonstrates disparities in retention and graduation rates along cultural/racial lines more than gender lines. African American students are not the only ones to assert this. After hosting the Native American Symposium in August, we received a lot of critical feedback. Native American student-attendees most appreciated the Symposium's focus on the Native American experience rather than the "minority" experience. From the dynamic "Who Am I" presentation, to the discussion on transitioning from a Native American community, which is circular, to adapting to the University's system, which is linear, students need programs and services which address their particular needs.

It is expected that African American Student Affairs will continue to pave the way for the new Department of Multicultural Student Affairs and aid in its increased presence and voice on campus. Students are always welcome to just drop by African American Student Affairs. You don't need a reason before you come, and we hope you will gain a reason to continue to utilize the office after you stop by. A great deal of information, resources and opportunities are disseminated through the office. In case you didn't know, the Office of African American Student Affairs moved to Talley Student Center in July. It is temporarily housed in 1202 Talley Student Center, the former location of Wolf Copy Center.

Renovation and moving projects are currently taking place in Harris and Pullen Halls. The permanent home of African American Student Affairs will be the lower level of Pullen Hall currently occupied by Housing and Residence Life. The move to Pullen is scheduled to take place in mid- to late Spring.

For more information on the reorganization of Student Development or the new Department of Multicultural Student Affairs, feel free to visit the Web sites listed below:

Student Development:
http://www.ncsu.edu/for_students/

Multicultural Student Affairs:
http://www.ncsu.edu/for_students/msa/

African American Student Affairs:
http://www.ncsu.edu/for_students/aaasac/

Native American and Hispanic Student Affairs:
http://www.ncsu.edu/for_students/msa/nahsa/

Letter to the Nubian Message

Dr. Craig C. Brookins
Director, Africana Studies
Associate Professor of
Psychology



Ese na tekreme
"We improve and advance"
Adinkra symbols from
Ghana, West Africa

It appears there is finally widespread dialogue on the growth and development of the African American Cultural Center (AACC), a conversation that has taken place since the center's inception more than 10 years ago and sparked in an official capacity by the previous Provost more than a year ago. Africana Studies and I, have been involved in this dialogue in both major and minor ways and have been hopeful that

the time would come when a significant number of constituencies would seriously engage themselves in the dialogue. While much of that did take place over the past year, I have also observed that those efforts, for a variety of reasons, were not sustained by continual input and good faith dialogue.

At least partly for these reasons, it becomes imperative that the Nubian Message, in its role as "The African American Voice of North Carolina State University," advance this dialogue in ways that present critical analyses and syntheses of the issues as well as protect the interests of its constituency. It is the opinion of this participant that the August 30 (Volume 10) issue of The Nubian Message, in its reporting and editorializing, did more of the latter than the former, and in the process, contributed less to a movement forward on these issues and more toward confusion. The purpose of this letter,

however, is less a critique of the Nubian Message but more of an attempt to contribute, we hope positively, to the ongoing dialogue through the perspective of a longterm participant.

To begin, instead of the "Gye Nyame" Adinkra symbol (representing the omnipotence and immortality of God) used on the front cover of the September 10 issue, my preference would be to use the more relevant "Bi-nkka-bi" symbol that means "Bite Not One Another" if the purpose was to highlight the need to move forward within the context of the current debate. Bi-nkka-bi - "Bite Not One Another"

The point is that symbolism is important as indicated by the many comments on the importance of the AACC by all involved. The AACC represents a historical link to the peoples and struggles of the not-so-distant past, a venue for supporting the academic and cultural development of present-day African-

descended people, an opportunity for the African American experience and initiative (as has been the case more often than not within American society) to lead the way in educating the diverse communities of the university on the importance of culture as a tool for advancement, and a future model of a university institution that advances the reality of "intractable diversity" within this pluralistic society.

One of the things missing from The Nubian Message issue was the actual "Skeleton Proposal for Revitalization of NCSU's African American Cultural Center" written by Dr. Rupert W. Nacoste, the Vice Provost for Diversity and African American Affairs. While the headline emphasized the notion that the AACC would be "restructured," a careful reading of this public proposal does not reveal a single instance of that term being used. Therefore, while a legitimate interpretation of the proposal could lead to the belief

that its intent is to restructure, to use that term as a quotation is, at best, a misrepresentation. A useful reporting of the contents of the proposal would have provided a concise analysis, critique and synthesis.

My reading suggests that while the proposal falls short in acknowledging the history, accomplishments, contributions and significant activities of the AACC, it instead highlights the desire to "revitalize," "reinvigorate," and yes, "reorganize" the center to accomplish the stated goal of setting "...in motion actions to build the African American Cultural Center into the academic fabric of North Carolina State University."

As a "skeleton" proposal it understandably requires the addition of meat, skin, organs and, in keeping with the spirit of African culture...SOUL. These

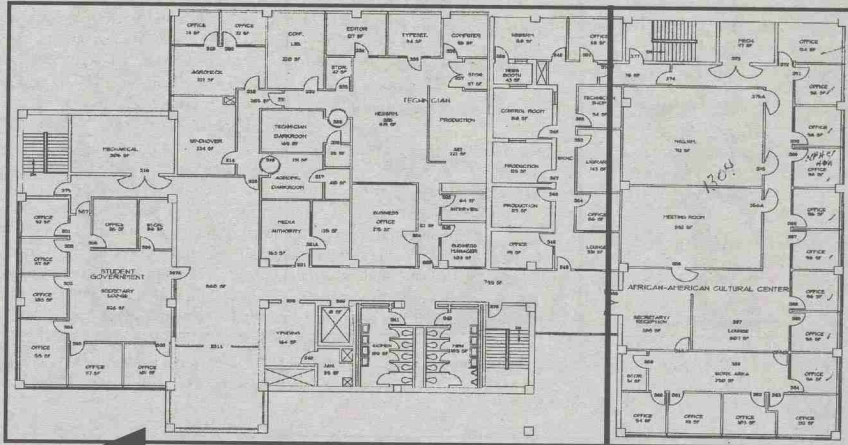
See Letter, Cont. on page 7

The following charts and graphs demonstrate the structural changes that will take place under Dr. Rupert Nacoste and Chancellor Marye Anne Fox's proposal for the AACC. These charts do not list the administrative changes that will also take place. For a copy of the University's proposal, please email us at nubianinbox@hotmail.com

Who the plan affects:

The Afrikan American Cultural Center, Student Government, UAB, various members of the Student Media Authority, including "The Nubian Message."

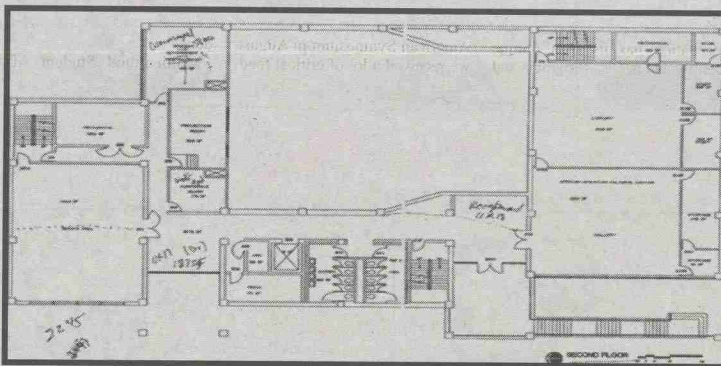
3rd Floor, Witherspoon Student Center



Current Student Government offices will be vacated and filled by other student organizations, possibly UAB, Windhover and Americana

Under the new proposal, this part of the AACC will house Student Government, including Student Senate Hall and the Judicial Board Room.

2nd Floor, Witherspoon Student Center



The entire second floor would become the AACC, with Senate Hall replacing the programming space on the 3rd floor

Letter from Dr. Rupert Nacoste and Chancellor Marye Anne Fox to NCSU Student Body

August 28, 2001 MEMO-RANDUM TO: The NC State Student Body FROM: Rupert Nacoste, Vice Provost for Diversity and African American Affairs

North Carolina State University's African American Cultural Center has had a significant presence on our campus for 10 years. The Cultural Center has been a place where African American students have been able to feel at home and to use as a home base. Indeed, at the 10th year anniversary celebration in March, Kim McNair, an undergraduate student and president of the Society of African American Culture said, "For me, [the AACC] serves as a home away from home." With as important an institutional structure as the Cultural Center, we must always be looking for ways to strengthen its foundation, and further build

on what has been accomplished. To do so we have to consider what we will do that is innovative so that we can have something new and better to contribute in the future. That is why an external review of the Cultural Center was undertaken by the Office of the Provost through the Office of the Vice Provost for Diversity and African American Affairs. The Cultural Center has done the work to be a permanent presence on this campus. Our Cultural Center is here to stay. Having established a presence

at NC State, the African American Cultural Center's next step is to become an intellectual influence on our campus. Each of the external reviewers said this is a strong possibility that should be turned into a reality. Indeed, not only the external reviewers have seen this possibility, but also our own African American faculty and staff members have expressed a similar belief. When

African American undergraduate and graduate students met with the external reviewers, the students expressed this point vigorously, i.e., that the Cultural Center should develop a strong academic presence on the NC State campus. I am writing now to inform the campus that North

"Having established a presence at NC State, the African American Cultural Center's next step is to become an intellectual influence on our campus."

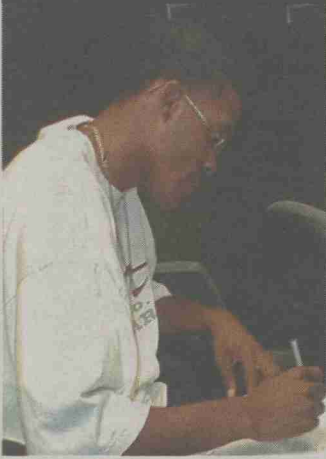
Carolina State University is firmly committed to this effort because we want the African American Cultural Center to be a vital part of this university now and in the future. When you came back to campus, you may have heard of new efforts being undertaken at the Cultural. These are all efforts to strengthen the presence and influence of the Cultural Center on the campus.

Over the summer, we have developed an action plan for change that is responsive to all of the information that has been gathered in discussions about the African American Cultural Center. That action plan focuses on revitalization of the Cultural Center through innovation. As this semester begins, you will notice changes being made in management of the Cultural Center and in the appearance of the Center. All of the planned next steps are designed to improve the Cultural Center so that it becomes an integral, indispensable aspect of campus life at NC State. We believe that taking these next steps will be a positive influence on the intellectual landscape of NC State. Through a connection to all of the colleges, the exploration of culture and cultural dynamics will touch and have the potential to influence all students, so that no student

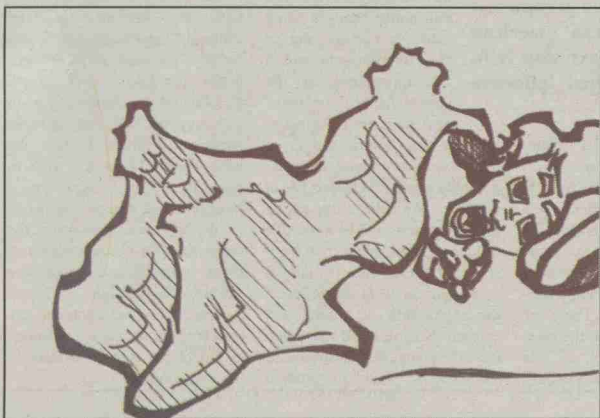
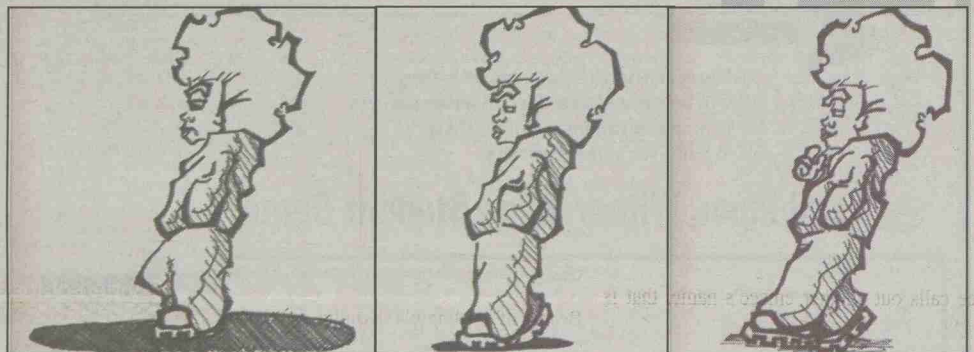
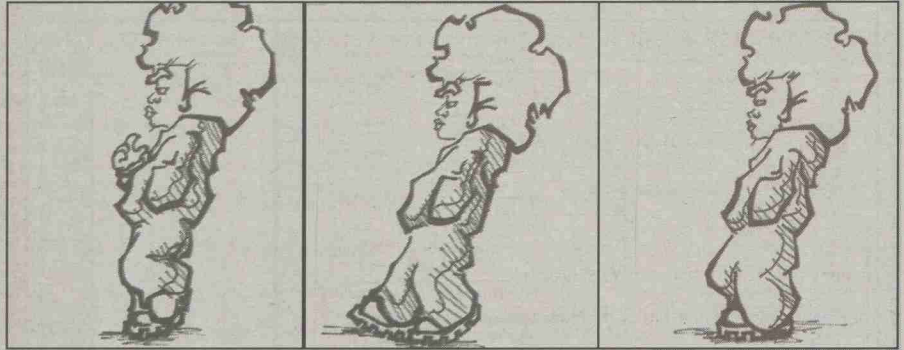
leaves our university unaware of the meaning and importance of cultural diversity. And, that link will likewise empower African American students in a new way; the empowerment will come through a new participation in the intellectual life of the campus through the academic exploration of culture and cultural dynamics with the African American Cultural Center as the hub of this activity. We want all of our students to know that North Carolina State University is in full support of the African American Cultural Center. We have already begun the work to move the Cultural Center into a position to be a major influence on the academic mission of the university. We encourage you to work with the administration toward taking the African American Cultural Center to the next level as we make it a national model for cultural centers in the 21st century.

Comics

Puffs



Nubian Comic Jamaal Wesley
Junior, Art and Design





Sports/Entertainment

Hip-Hop Lounge

The Nycest source of Hip-Hop reviews, news, culture, and whatever else I feel like...

Troy Neal
staff reporter

"Let's Get Ready to Rumble"- Hip Hop Beefs vol. 1

Once again it's on. Hip-Hop at its rawest originated from battle raps in the parks of NYC. Nowadays emcees put their battle tracks on wax, for the masses to hear. Right now it is officially Hip-Hop hunting season, true emcees are rising to the challenge to take on every lyrical competitor that dares to challenge. For a minute now, most Hip-Hop beefs have been anonymous. Most emcees would not call out names on a track. Only rarely did an emcee do this. But there were those that did not care. When an emcee calls out another emcee's name, that is the highest form of disrespect. This usually stems a reply and thus a battle has begun.

1. Jay-Z vs. Nas and Mobb Deep

This is one of the nycest beefs because it is between New York's best emcees. Beef between these catz has been evident through underground mixtape freestyles. Nas has attacked Jay with numerous mixtape freestyles and way back on his album "I Am." "(Jay-Z) claims to be New York's king, it ain't about that..." is one of the many lines directed at Jay-Hova. Jay-Z has retaliated at Nas by calling out his name on his track "Take Over" on his soon-to-be-released album call "The Blueprint." In this track he calls Nas a "fake thug," and also implies that he had sex with Nas' girlfriend. Nas also has a track that came out before "Take Over" called "H to the Omo," in which he disses Jay-Z, calling him a liar about all his court appearances and says that he designed Jay-Z's blueprint. The beef between Mobb Deep and Jay allegedly comes

from Jay-Z's "Vol. 2...Hard Knock Life." On one track with DMX, Jay says "It's like New York been soft ever since Snoop came through and crushed these buildings..." This refers to an earlier lyrical beef between Mobb Deep and the Dogg Pound. Jay-Z has gone as far as to post a picture of Prodigy (Mobb Deep member) in a leotard on the screen during the Hot 97 "Summer Jam" concert in New York. During the Source awards Prodigy retaliated at Jay by saying "F%#@ Jay-Z" to the crowd. This beef is getting real crazy, lets hope it stays on wax.

2. Jadakiss vs. Beanie Sigel

This beef is between two of the nycest lyrical emcees in Hip-Hop. Both emcees have spit some fierce verses out about each other on various mixtapes. No one knows for sure how this one got started. Some say that Jadakiss accused Beanie of stealing his rhyming style, but that is not certain. Jadakiss goes as far as to call out Beanie's name on the track "Un-Hunh! (Here We Go Again)" from his album "Kiss tha Game Goodbye." Jadakiss says that he "had to stop eating red meat cuz (Jadakiss) ate too many beanie macs..." Beanie Sigel retaliated to Kiss with some freestyles on underground mixtapes.

One line used by Sigel was "everybody liked you better in that shiny suit..." Referring to Jadakiss, who is a member of the LOX, when he used to be signed to Bad Boy Records. This beef is linked to the next beef between DMX and Jay-Z. In this same freestyle Beanie says "Leave it up to Hov to X out Tommy Bunds..." This line meant that Sigel will leave it up to Jay-Z to deal with DMX (played Tommy Bunds in the movie Belly). Jay-Z and Beanie are crew because they are on Roc-A-Fella Records together. Jadakiss and DMX are boys because they are on Ruff Ryders and from the same hometown of Yonkers, NY.

3. Jay-Z vs. DMX

Other Beefs include:

Freeway vs. Nas and Jadakiss
Cormega vs. Nas
Suge Knight vs. The World

Source Awards

Album of the Year-
Nelly "Country Grammar"
Artist of the Year-
Jay-Z
New Artist of the Year-
Nelly
R&B Artist of the Year-
R. Kelly
Group of the Year-
Outkast
Producers of the Year-
Neptunes
Single of the Year-
Ja Rule- "Put it on Me"
Live Performer of the Year-
Outkast
Video of the Year-
Eminem- "Stan"
Lyricist of the Year-
Scarface

Upcoming Tour Dates

Jay-Z "The Blueprint" Album Tour
9/26- Raleigh, NC- The Ritz
9/27- Charlotte, NC- The Grady ColeOther

As described above this beef is part of the Sigel vs. Kiss battle. There is no real substance besides a few bars that might convince people that this beef is real. Recently in an MTV news interview Jay-Z claimed the beef to be false, stated that he and DMX "spoke recently." He didn't speak too much more about the beef but reminds people that him and DMX go way back to "rapping on pool tables together." The only line spit by either that possibly could make this rumor true is by DMX. He says "I only gave you the crown so I can shoot it off your f&%#ing head..." from "Un-Hunh! (Here We Go Again)" on "Kiss tha Game Goodbye." That could be seen to speak at Jay-Z because he constantly refers to himself as the King of Rap.

This Week in Black History

September 3

Frederick Douglass escapes from slavery disguised as a sailor, 1838
Charles Houston, NAACP leader, born, 1895



September 4

Louis Latimer, inventor and engineer, born, 1848
Arkansas Governor Oval Faubus calls out the National Guard to bar Black students from a Little Rock high school, 1957

September 5

John W. Cromwell, Secretary of the American Negro Academy, born, 1846
George Washington Murray elected to Congress from South Carolina, 1895



September 6

Kingdom of Swaziland Independence Day

September 7

John Merrick, co-organizer of North Carolina Mutual Life Insurance Company, born, 1859
Integration begins in Washington, D.C. and Baltimore, MD public schools, 1954

September 8

Althea Gibson, tennis champion, becomes the first Black athlete to win a U.S. national tennis championship, 1957
Roy Wilkins, second Executive Director of the NAACP, dies, 1981

September 9

Sarah Mapps Douglass, abolitionist, born, 1806
John Gregg Fee, Kentucky abolitionist and founder of Berea College, born, 1816
John R. Lynch presides over Republican National Convention, 1884
Richard Wright, author of Native Son and Black Boy, born, 1908
Carter G. Woodson, the father of Black history, founds the Association for the Study of Negro Life and History, 1915
Billy Preston, singer and musician, born, 1946
President Eisenhower passes the first Civil Rights bill to pass Congress since reconstruction, 1957
Arthur Ashe becomes first Black U.S. men's Singles Tennis Champion, 1968



**WHAT ORGANIZATION WANTS TO INCREASE
THE NUMBER OF CULTURALLY
RESPONSIBLE BLACK ENGINEERS WHO
EXCEL ACADEMICALLY, SUCCEED
PROFESSIONALLY AND POSITIVELY IMPACT
THE COMMUNITY?**

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WEDNESDAYS
7:30pm BROUGHTON 2211**



National Society of Black Engineers

North Carolina State University

Letter, cont. from page 2

additions are provided for in the proposal through a process that significantly involves a reconstituted (this writer's word) board of advisors, a group I can say based on my own participation has been all but inactive in the past few years. Given the serious reservations (and in some cases demands that the proposal not move forward at all) expressed towards the proposal by various constituent groups on and off campus, it only makes sense that the board of advisors be as representative as possible without being crippled by numbers. In fact, my observations suggest that one of the reasons the current board has functioned poorly is that the working group was too large (an official total of more than 20 members!). No reasonable collection of volunteers can efficiently operate under those constraints.

Although each of the points in the proposal require further discussion, it appears to this participant that there are at least a couple of underlying issues driving the current impasse. The first is a concern with what some perceive as either an overemphasis on or poorly defined concept of diversity, and the second has to do with a perceived movement away from the student development role the AACC has assumed. This latter issue is of particular interest to Africana Studies and the role we have played in this process.

A Question of Diversity

One of the recurring criticisms of the process to change the AACC is the perception that the university wants to replace it with a multicultural center and that is being done in the name of diversity. Despite the fact that this has not been stated in the current proposal by Dr. Nacoste, any public

statements by university administrators, or in the report of the external evaluators, it remains an apparently common perception.

There are reasons for this perception, however, given the history of the university and the struggles waged to secure an institutionalized African American presence on campus. More recently, the elevation of the interests of other diverse groups was evident during the retreat on African American Affairs conducted by the Office of the Provost in June of 2000, in which I was a co-facilitator along with Dr. Nacoste and the then new Coordinator of Diversity Affairs, Eureka Day. Provost Hall emphasized his movement toward a greater realization of a diverse campus and extensive debate took place over the question of the weight that African American interests would have relative to the interests of other groups. The position of Vice Provost for Diversity and African American Affairs followed from that retreat and it was clear that several individuals were not satisfied with the apparent positioning of African American interests believing that it had in fact been demoted in the interests of diversity. At best, many believed that the "diversity movement" (Dr. Nacoste's terminology) would co-opt the interests of African Americans on campus.

Diversity has been a controversial and threatening topic throughout the history of this country. My observations suggest that much of this threat has been due to the insecurity the country and its people have had regarding the validity and lack of judiciousness of its own democracy. This insecurity breeds fear, most particularly in the areas of social change. It is reasonable to assume this dynamic is operating with regard to the change being proposed for the AACC. This time, however, it is some of the constituents of the AACC that appear to be most fearful despite

the fact that the establishment of the African American Cultural Center was a key point of social change and diversity on the NC State campus.

As a scholar and proponent of the African experience I am grounded in the strength of African and African American culture and in fact assume we are always operating from a position of strength as opposed to weakness, despite seemingly objective political realities. This strength presupposes that African culture will transform rather than be transformed. Diversity, as has been the case since the founding of this country, will be transformed by African culture and experience if properly realized through the AACC. When one operates from a position of perceived strength, there is no fear. Or perhaps as more powerfully stated by Audre Lorde "When I dare to be powerful to use my strength in the service of my vision then it becomes less and less important whether I am afraid." In fact, the accomplishments of the AACC over the years make clear the essential nature of its existence although the full potential of the center has yet to be realized.

History has taught us that diversity issues are as important within groups as between groups. There are many African American communities on this campus as well as African American individuals from a variety of backgrounds. It is clear from the students I encounter on a daily basis that despite our common experiences of living in an oppressive society, there are qualitative differences people have had in their lives. A student letter to the editor in the August 30 issue of the Nubian Message decried the lack of unity and involvement around issues of race, particularly as it has related to the AACC. This seems to be indicative of both a general lack of recognition as a university of our internal diversity as well as

the failure of the AACC to effectively engage that diversity. The same can be said for the students and experiences across the African diasporic spectrum on campus who add to the diversity equation. While I am well aware of the many programs and efforts over the years that have attempted to engage all kinds of students, I believe, on the whole, they have met with limited success. Diversity therefore remains an issue for the AACC whether it is focused internally or externally.

The Role of Africana Studies

It should be no surprise that Africana Studies has a strong interest in the outcomes of this process to grow the AACC. In fact, discussion of a stronger linkage between our two units has been ongoing for quite a few years. During the most current process a formal merger between the two units has been proposed and was the primary focus of a retreat in the Fall of 2000 organized by Dr. Moses and myself. Africana Studies has expressed strong support for efforts to enhance the academic and research presence of the AACC and believe that a merger would benefit the missions of both units, particularly as it engages students in the research enterprise related to the Africana experience. What is envisioned is a research center directly connected with the AACC involving existing NCSU scholars and visiting scholars that we hope would become a magnet for attracting high quality faculty involved in research on the Africana experience. Based on a request by the current Vice Provost for Diversity and African American Affairs I have agreed to take the lead in organizing a research discussion group with these goals in mind.

Beyond the research center idea, however, Africana Studies shares with the AACC the mission of promoting the academic excel-

lence and cultural development of African American students, and indeed all students in the NC State community. Many of our classes and practically all of our other campus events are held at the AACC and it is therefore critically important that the proposed physical reorganization be done in a way that maintains the resources that we have found to be essential to our educational programs, such as the meeting rooms, library and gallery. It is further understood that the AACC's role in student development transcends academics and the continuation of its connections with students and student groups is essential.

This letter represents my personal views of the current issues and should not be interpreted as official policy and/or opinion of Africana Studies or the Division of Multidisciplinary Studies. That statement will emerge soon.

Yet, I don't believe I have said anything here that others have not already said in the many venues in which these discussions have taken place. In fact, I think that despite the conflicts that appear to be occurring we are much closer to consensual agreement than we realize on how to move forward. Much work remains to be done, however, which I guess is evident by the length of my comments. I remain excited, optimistic and hopeful about these efforts and believe that through this process we have a unique opportunity to advance the AACC, and indeed the affairs of African Americans on the NC State campus to their next stages of institutional development. Let us improve and advance.

Peace
Kwesi

UNITED STUDENT FELLOWSHIP

CHRISTIAN MINISTRIES

We are a student ministry training people for faithful and practical Christian living and evangelizing the gospel to show the abundance of Christian living.

SUNDAY NIGHT LIVE SERVICE!!

- Where: Witherspoon, Rm. 356

- When: Sunday Evening @ 7:00pm

FRIDAY NIGHT BIBLE STUDY!!

-Where: Witherspoon, Rm. 356

-When: Friday Night @ 8:00pm

Visit our web site!!! -> http://www.ncsu.edu/stud_orgs/usfcm/

Proposal Lacks Substance

Professor Floyd W. Hayes, III
Africana Studies and
Department of Political Science
North Carolina State University

After reading the proposal for revitalizing NC State's African American Cultural Center several times, I still cannot find much in it of substance. To use a carefully selected number of quotations from the external reviewers as a pretext for suggesting new directions for the Center neither represents a clear and shared vision of the Center's redevelopment nor credible leadership necessary for the implementation of a vision. The so-called proposal contains much

verbiage, it speaks of vision, but it has no vision!

What are the many dimensions and complexities of Black (e.g., African, Black American, and Caribbean) cultures and their expressions? And what is a Black culture center? What should it be and do in the 21st century? If the NC State Center's revitalization is the proposal's goal, where is a discussion of actual programs the Center could, indeed should, sponsor, such as a student writer's workshop; drama group; dance group; contemporary gospel choir; physical fitness and martial arts training; organizational leadership; student-faculty symposium series; annual faculty lecture series; annual lecture series featuring prominent national and international Black speakers, intellectuals,

activists; annual performing arts series featuring major Black artists, etc? What role might the Center play in facilitating intercultural communication among members of the global Black community, or global Black communities, in the new age of knowledge, science, and technology? Where is a concrete discussion of the budget? How can a proposal speak of organizational development without putting forth a budget, which, in the final analysis, will drive the revitalization effort and determine the results?

In my humble judgment, the proposal is designed to encourage confusion and conflict between and among those Black people at NC State who are attentive to issues related to the survival and development of the AACC. In the absence of a seri-

ous discourse about revitalizing the concrete substance of the Center, the so-called proposal's discussion about the Center's relocation is a veil of illusion, for it masks proper consideration of the Center's overall significance and advancement at NC State. Hence, relocation becomes the issue of major concern for many, but this is a distraction. It engenders unnecessary fears and disagreements among students and other Center supporters without focusing on or offering any serious recommendations for actually redeveloping the Center. In view of the Black struggle more than a decade ago, which brought the Center into existence, what is the meaning of the present distraction?

Black expressive culture historically has served as

the foundation of the larger American cultural dynamic. This continues into the present moment.

Moreover, the cross-fertilization of Black cultures (from Africa, Black America, and the Caribbean) continues to expand. Certainly, a revitalized Center should make its mark by educating the larger campus and Raleigh community about the cultural message from Black people in the USA and around the world. Knowledge can engender intercultural understanding and communication. By sharing knowledge about Black expressive cultures, the center can contribute to and advance the academic and intellectual mission of NC State University.

Nooby's word of the week:

"Beneaf"

"Go get my shoes. They beneaf my bed."

THE NUBIAN MESSAGE

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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:



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