



The Nubian Message

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

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September 14th-September 20th, 2001

volume 10

The Nubian Message would like to express our heart felt sadness over the events that happened in Washington D.C. and New York City. The following is a letter from the Executive Board of the Muslim Student Association:

Powerhouse Meeting Held in Cultural Center



Staff photo by Sydney Williams

Chancellor Fox talks business with a pair of students.

Adedayo A. Banwo

Editor

At a meeting on Friday, September 7 that included many senior level administrators, faculty and staff with close ties to the Afrikan American Cultural Center, Chancellor Marye Anne Fox assured those in attendance that the proposal to restructure the AACC has not been finalized. "This discussion centers around a plan [Vice Provost for Diversity and African American Affairs Dr. Rupert Nacoste] gave to the administration for preliminary discussion. No one has been moved, and to be frank, I don't even know entirely what is being proposed," Fox told those in attendance.

Fox also stated that a great deal of internal discussion within university administration and between administrators and students was needed before such a proposal would be implemented. According to Fox, student input would be taken into account. "We haven't had a chance to have an external discussion to the level we need. We also believe that African American students are a very important part of the discussion," Fox said.

The meeting was called by black student leaders to address concerns with administration over a proposal promoted by Nacoste at an AACC resident organization meeting that was held on August 24. The chair of the Afrikan American Student Advisory Council, Courtney J. Hodge, and the President of the Society of Afrikan American Culture, Kim L. McNair, moderated the discussion that included many community leaders, students and faculty. There was frank communication on both sides, as many in attendance voiced their frustration with the internal review and the resulting proposal by Nacoste. "Are we dealing with smoke and mirrors here? Is there more money in the works for the AACC? Because just as the Sioux look to the Black Hills, we (Black Alumni) look at the AACC in the same way," said



Staff photo by Sydney Williams

AASAC leaders Courtney Hodge and Robert Atkinson formulate a plan as SAAC president Kim McNair and Junior Kristen Ricks look on.

Saul Williams, one of the many black alumni in attendance. The chancellor responded to many of the concerns with assurances that in no way was the university trying to eliminate or radically alter the AACC.

After the chancellor stated the proposal was a work in progress, faculty member Dr. Lawrence Clark asked why Vice Provost Nacoste had used the words "resistance is futile" in regards to opposition to the proposal, asking Nacoste and the chancellor why such language was used. "I have used the words 'resistance is futile' but in the context of saying that we can't prevent progress on this issue," Nacoste said.

Nacoste later alluded to a letter written by Dr. Craig Brookins, also in attendance, to the "Nubian Message" in which Brookins stated that the proposal had finally created dialogue on the AACC. The chancellor also responded to Clark's comment by saying that the university is committed to making any changes to the AACC an "expansion" and that "this is not a done deal." Many also took issue with the results of the external review. "The AACC is like your house. You have your bedroom on one floor, your kitchen on another, your living room on another. Everything is separated so everything can go on at the same time," Williams said in regards to the external review of the current

AACC physical structure.

Clark disagreed with language within the proposal that "suggested" the AACC would have to move away from an African American perspective.

"These types of changes mark a change in ideology about African Americans across the country," Clark said.

At times, there was tension between students and administrators. The tension heightened after Hodge asked, "How can someone look out for the best interest of the African American Cultural Center when they had no ties to it?" The question referred to Nacoste's position as Vice Provost and was met with comments by the Provost and staff.

"The personal stuff needs to stop, it needs to be taken off the table," said Monica Leach, Assistant Dean for the College of Humanities and Social Sciences, in response to questions aimed at Nacoste.

"I am an engineer and I have to be an advocate for CHASS, it's a question of professionalism," said Stuart Cooper, Provost.

Dr. Iyailu Moses made brief comments before the chancellor left the meeting early due to a prior commitment.

"If anyone was offended, I apologize, but this is very important to me," said McNair in regards to the questions posed at Nacoste and administrators.

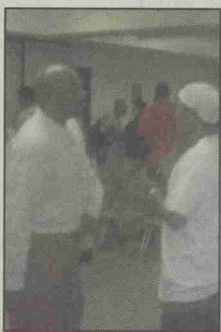
SAAC Distributes Petitions

The Society of Afrikan American Culture distributed petitions campus wide last week that dealt with the proposal developed by the Office of Diversity and African American Affairs. The petitions were passed around in numerous classes, on the brickyard and around campus. They were not only distributed to black students but also to many white students who gave their signatures.

"SAAC wanted to make the students aware of the issues surrounding the proposal for the reconstruction of the AACC," says Kim L. McNair, SAAC President and AASAC Parliamentarian.

"The petition was used to show majority agreement with our consensus and ensure that our constituency would be properly represented," McNair also added.

SAAC insists that there is room for cooperation but that they must be involved in the "overall process." Executive members are particularly concerned about being left out of the initial planning meetings that included only Student Body President Darryl Willie and Student Senate President



Staff photo by Sydney Williams

Dr. Nacoste talks with Senior Umar Muhammed.

Michael Anthony as student representatives.

"We asked to be apart of those initial meetings. We see a pattern of being excluded. A lot of us felt that were being told of a plan after things had already been set in motion," McNair said.

"We wanted a small group for the initial meetings," said Dr. Rupert Nacoste, Vice Provost for Diversity and African American Affairs.

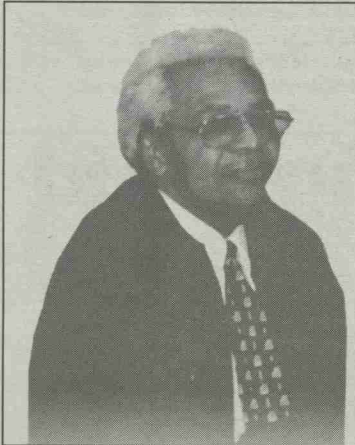
"What we've been trying to do is move a set of ideas forward," Nacoste also said. SAAC is also organizing a number of other ways in which to express their views about the AACC. McNair says students can come out to the next SAAC meetings on September 14 and September 28.

Among those in Attendance:

Tom Stafford, Vice Chancellor, Student Affairs
Thomas Conway, Vice Provost, Undergraduate Affairs
Darryl Willie, Student Body President
Michael Anthony, Student Senate President

Dr. Tracey Ray, Director, Office of Multicultural Student Affairs
Larry Campbell, Assistant Director, University Student Center
Dr. Lawrence Clark, Professor, Math, Science
Dr. Craig Brookins, Professor, Afrika Studies, Psychology
Margaret Rose Murray, Chancellor's African-American Advisory Committee

More Faculty Responses



Open Letter

Dr. Lawrence Clark

I have been associated with NC State University since 1974. For 20 years, I served as the Associate Provost and was involved in the tremendous efforts put forth to recruit more African American students, staff and faculty. Also, I was involved in establishing and developing many of the programs designed for this population, including the present site for the Afrikan American Cultural Center.

On Friday, September 7, 2001, I attended a meeting that the African American students held with Chancellor Marye Anne Fox, Provost Stuart L. Cooper and Vice Provost Rupert Nacoste. As I sat in this meeting and listened to the dialogue, I couldn't remember a time when I have felt so anguished. Not even in the comparison to my remembrances of growing up in Danville, Va. (the last capitol of

the confederacy), where I felt the sting of many injustices (i.e. not being able to use the local library, using leftover books from the local white high school, having to ride at the back of the bus, being forced to sit in the "buzzard roosts" or balcony

of securing the present site of the Afrikan American Cultural Center is best understood by those who bear the battle scars. I can remember students having to keep their coats on during winter business meetings and programs at the old print shop building they lovingly called the Afrikan American Cultural Center. I flashback to the many times students willingly decorated the undecorate-able building.

What a triumphant occasion it was to open the doors of this

order to give the perception that the findings are objective, and thus are valid.

Secondly, the seemingly current policies and procedures of the AACC are not being followed. The determination of movement within the AACC has always been the responsibility of the Council of Directors.

Without this very vital entity, the governance of the AACC is being violated. The COD cannot be ignored as an important part of the AACC, and action cannot happen in the name of the AACC without naming the members of the Council of Directors.

Thirdly, I believe that Dr. Nacoste has lost credibility with his constituency - the Chancellor's Advisory Committee, the Black Alumni Society and the African American student leadership. His actions, as they have been conveyed to me, have created an impasse in positive dialogue. The question becomes whether this situation is even reconcilable at the point.

While the focus is on the issues concerning the Afrikan American Cultural Center, it is my opinion that these issues should go further. One must understand that in observing and studying leadership in the African American community, we find three models of leadership with which to analyze our current leadership. These models are: the natural leader (comes out of the ranks of the constituency and maintains its support), the grafted leader (created by someone outside of the constituency group, often has to prove himself/herself to the group because his/her commitment is not verifiable), and the buffoon (entertains and presents

the mirage that he/she is leading; humor replaces issues).

It is also my observation that there is great apathy and fear among African American students, faculty and staff. Students fear facing the administration without the support of their academic and social mentors, the faculty and staff. The faculty and staff have not "stepped up" to their roles as academic and social mentors, roles that demand they at least understand and analyze the issues and assist students accordingly, for fear of reprisal. This fear breeds apathy among students, faculty and staff. Can you imagine that faculty and staff in our community at this university die and there are no condolences given by us collectively? Can you imagine that faculty and staff in our community at this university spend decades working with students toward academic success and nothing is said by us in thanks or support when they leave??

In light of Dr. Fox's adamant guarantee that the review of the AACC will be fair, we should become prepared to play our expected role(s). That is, we need clear understanding of the issues, with objective analysis of both sides. It is my understanding that part of the philosophy of education involves moral reasoning; this too should be an integral part of this process.

In closing, I am reminded of two very important proverbs, one ancient, one current:

"When spider webs unite, they can tie up a lion."

"I would rather rise up out of my grave, than to die despised by my own people."

"I would rather rise up out of my grave, than to die despised by my own people."

of the movie theatre, while still paying the same admittance fee.) As an undergraduate at the Virginia State College, I marched in the Civil Rights movement and witnessed pure hatred as one of the only three African Americans at University of Virginia.

My reflections while sitting in that meeting also included all of the tremendous hard work on the part of so many faculty, staff and students, both African American and white, seeking to bring about better race relations here at NC State University.

I thought about the long hours spent in leadership workshops and retreats with African American students, teaching them how to effectively represent themselves on those issues that were pertinent to them. And the many nights that a man by the name of Dr. Augustus Witherspoon (even during his battle with cancer) and I worked tirelessly to enhance the climate and learning environment.

The history of the long struggle

symbolic edifice. It embodied our arrival after being rejected, by law, from attending this University from its inception in 1888 until 1955 when the first African Americans were allowed to take classes. It is a place that allowed us to showcase our pride of being who we are, an open door to others who could come in and learn about the contributions and accomplishments of African Americans and Africans throughout the Diaspora.

This triumph did not come without disappointments. Since its first decade of existence, the AACC has always been understaffed, its program budget under-funded, and supported by the University with a half-hearted commitment to its mission.

My deepest anguish stems from what I believe is an abridgement of the process of internally and externally reviewing the needs of the AACC. Normally, administrators create committees and task forces to assist in the assessment of university units in

have raised increasing questions about Vice Provost Nacoste's administrative competence and managerial style. He is giving the impression to many that he considers himself to be the absolute decision-maker regarding the Center's revitalization and, therefore, in total charge of a closed process. Moreover, in articulating different messages to different constituencies, he has created an atmosphere of distrust. Significantly, by disrespecting and antagonizing many of the center's primary constituents, Nacoste has discredited himself. As such, he becomes an impediment to the redevelopment of the Cultural Center. What Nacoste seems not to understand, but perhaps now is learning, is that attempts at administrative arrogance and tyranny in an organizational setting can give rise to principled constituent resistance. To be sure, this resistance is not futile!

What is now needed from Vice Provost Nacoste is full disclosure

about his agenda for revitalizing the Cultural Center, full disclosure regarding the directives given to the external reviewers, full disclosure about the external review, and full disclosure about his interactions with the Afrikan American Cultural Center's director and student constituents. Further, as was the case with the Center's original proposal, developed more than a decade ago, there needs to be open deliberation

ship. In the eyes of many Afrikan American Cultural Center constituents, Vice Provost Nacoste is failing miserably in this regard. He has seriously damaged his credibility.

"Nacoste has discredited himself. As such, he becomes an impediment to the redevelopment of the cultural center."

and consultation among the Center's various constituent groups. This is a formula for bringing about trust and cooperation, which are required for the successful revitalization of the Afrikan American Cultural Center.

However, the process suggested here demands credible leader-

Who now trusts him? With increasing controversy swirling around his head, Nacoste needs dramatically to change his managerial style in order to reclaim some amount of credibility. Credible leaders do not dictate to organizational constituents; rather, they serve constituents' interests. Credible leaders do

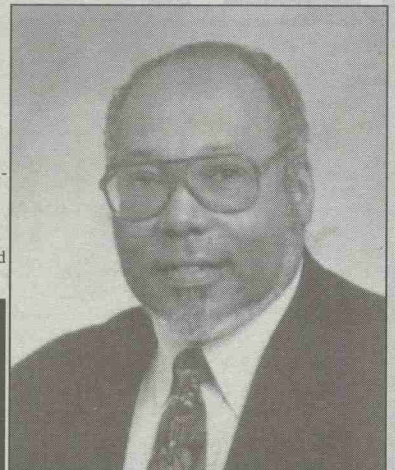
not exhibit contempt for organizational members; rather, they respect them and their perspectives. Working not in isolation, but in consultation with others, credible leaders put forward the shared values of organizational constituents. Importantly, credible leaders give

See Hayes continued on page 4

Credible Leadership

Dr. Floyd W. Hayes

Since releasing his proposal to revitalize NC State's Afrikan American Cultural Center, Rupert Nacoste, Vice Provost for Diversity and African American Affairs, has increasingly come under fire from a variety of sources, especially black students who have a historic and present interest in the survival and advancement of the Center. The Nacoste proposal is poorly prepared and evidences little or no thought regarding the Center's future development other than some comments about relocation, which have served only to create confusion and discontent among the Center's constituents. If Nacoste possesses an appreciation of the Center's cultural contributions and a commitment to its future development, why would he put forward a document so lacking in substance and the essentials of a sound proposal? What does this signify about his job fitness? Significantly, recent events



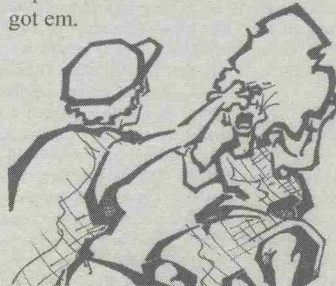
Comics



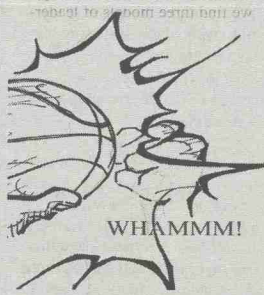
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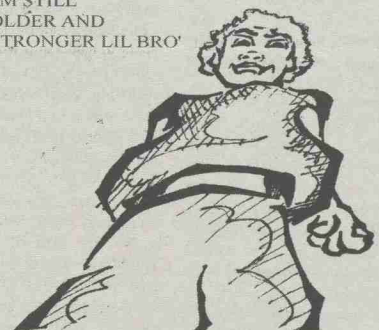
oops! got em.



I'M STILL OLDER AND STRONGER LIL BRO'



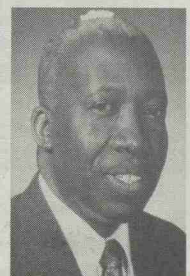
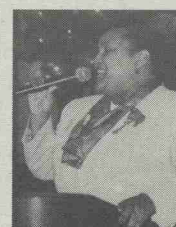
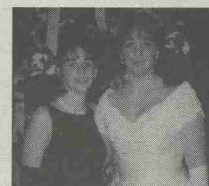
OHHH!



Celebrating
10
Years

November 2001
Anniversary Issue
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the African American
Cultural Center



Culture & Arts

Gabriel's Story

Dr. Rupert Nacoste

I am a country boy. I grew up in Louisiana, in a little town; Opelousas. I grew up "in town" but "in town" was still "the country." Friends of the family and our relatives lived on farms with chickens, cows, pigs, horses and all that. Still, even in town, next door to our house, our neighbor Mr. Reuben had pigs and chickens. Like I said, I am a country boy.

That's why it frustrates me that so much of currently published "African American literature" is about urban city life. As a reader of books, I am frustrated by that fact of African American literature not because we blacks do not live in cities but because we blacks also live (and always have lived) in the country.

Are there no black writers who know and write about rural experiences? Well I know the answer to that question is, yes. Virginia Hamilton's *M.C. Higgins, The Great*, David Bradley's *The Chaneyville Incident*, Gloria Naylor's *Mama Day*, and Ernest Gaines' *A Lesson Before Dying* are books that give us a glimpse of rural, African American life. So it is not that there are no black writers who focus on the rural African American experience. For me the problem is that there are too few, and certainly too few that gain a large readership.

I guess that is why when, last May, I discovered David Anthony Durham's novel *Gabriel's Story*, I couldn't resist buying it to read and to review for the *Nubian Message* this Fall. Here was a book that told a rural story about the life of an African American male set in the American West of the 1870's.

Gabriel's story is a novel of a prodigal son. In frustration Gabriel runs away from the family's new home, a sod-house, in

rural Kansas. You see, Gabriel had spent the early years of his life in urban, genteel, Baltimore, one of two sons of an African American undertaker and his wife Eliza. He was not satisfied with his new, rural, hard, farm-life in Kansas.

"They soon engaged in a meandering conversation that tended toward light banter. They talked of people they all knew back East, about food items and comforts yet to be seen on the plains. The men told of some of the trials of this land, but did so with the humor of distance. They made the chill of winter into a joke, coyotes into playful creatures, and the labors of the land into things not to be feared but to be proud of. Gabriel sat beside his brother but seemed to find entertainment only in the dark corners of the room. Each change in the conversation seemed to annoy him, although he spoke no protest."

So after a time, with his friend James, Gabriel runs away from farm life. Like all prodigal sons, he thinks he is running to a new freedom. Soon he discovers he has run into the company of men for whom freedom means random violence. Marshall, a white American cowboy, efficient and effective, a natural, ruthless leader, and a killer; Dunlop an Irish cowboy with a spirit so gentle that horses and cattle seem to obey his very whispers; and Caleb who was a black man like none Gabriel had ever known or thought could exist.

"But the man who caused Gabriel the greatest concern was the one he saw the least of, the black man, Caleb. He led the way, darker and more silent than ever, on a large painted stallion that had some wildness in it still. It seemed he preferred his own company to that of any other and

tolerated the rest only from the solitude of the lead position. Watching him on his horse, Gabriel thought him some dark figure of the apocalypse. It was unclear which of those demons he might incarnate, but when he glanced back at the caravan, Gabriel saw in his gloomy countenance an utter and indescribable loathing for the world and all its creatures. Gabriel had never seen such a face before, black or white, and he couldn't help but hope that his perceptions were wrong. He knew instinctively that no man should be so twisted, and he knew further that no man could remain so long without enacting some drama upon the world."

Like that portrait of Caleb, all of the characters are well drawn out. It does not matter how long they are with the story. Character portraits are strong whether it is a long time like for Caleb, Gabriel, James, Marshall or Dunlop. The portrait is strong, coming like a sudden storm, even if the character is with the story briefly, like Diego Maria Fuentes, the Mexican who is living an idyllic life of hard work on the plains with his wife and two beautiful daughters. Diego Maria Fuentes and his family you love immediately and so you are crushed when the violence that Gabriel now travels with comes to visit them.

"Whether Dallas would have understood [Diego's] words was doubtful, but Marshall seemed to grasp them clearly enough. He swung on [Diego], drew his pistol, and stopped him with the butt of it. The impact across his mouth knocked out four of [Diego's] front teeth. He stumbled backward and fell flat on his back. He struggled to his feet, but Marshall hit him again with the pistol, across the forehead this time. As the man stood,

dazed, Marshall swung the full force of his kick to the man's groin. He went down."

Repeated with some frequency in *Gabriel's Story*, that kind of action will make some say that this is a very male novel. Yet if it is a male novel, it is not because of the violence and hardships described and survived by Gabriel. If it is a male story it is because of the inner struggle that his running has caused Gabriel to face. A struggle between a boy's ideas about what it means to be a man and that boy seeing the reality of how some males live their adult lives; without scruples, without dignity, without purpose.

All of this is in a story that is well told down to the authentic, American western, accented dialogue. Aside from the power of the story there is a language that is elegant in its poetic touch. Where another writer might say "It was raining," the author of *Gabriel's Story* writes:

"But sleep had been blown away by the wind. Both boys lay with ears alert. The storm soon became a living thing running across the prairie. Far off they heard the pounding of footsteps, a steady bass over which the wind played. It grew louder, like a stampede of cattle, coming hard and furious. It hit the house with a force that seemed to rock it. The window shook in its pane and the door bucked against its hinges. But the pounding was no herd of maddened beasts, no creatures of the apocalypse. It was rain."

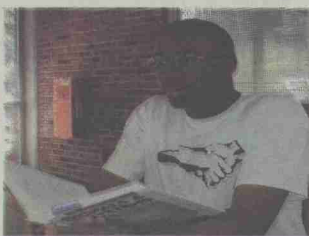
A gripping story, beautifully told, recommended, yet I must warn you. *Gabriel's Story* is not a pretty story. There is much violence here. And the descriptions can be graphic and the idea that men could live like this, disturbing. So why do I recommend it at all, and so highly?

We all know that the burden of leadership is to lead. This is the special burden of intellectual leadership because "thinking leadership" will always take us into the unknown where our fears reside. Intellectual leadership, which is the only legitimate leadership at a university, must lead the young and fearful into the unknown many have been taught to fear. In the formal classroom or in the big classroom of the campus, this is so.

There are many reasons I believe you should read *Gabriel's Story*; the rural, American West setting of the action, the writing. More than any of that, I believe you should read this novel because of the intellectual challenge it offers by reminding us that as a group that is fewer in number than other groups in America, African Americans have always had to learn to manage diversity to survive and thrive. It reminds us too that whether we have liked the idea of having to deal with diversity, we have also had to teach other groups how to do so. That is part of the legacy and responsibility of smaller numbers. And we see that through the writing of an African American, a brown-skin, who clearly has a deep love for many things; love for writing, the American West, Ireland and Irish, and African Americans.

Gabriel's Story is painful in spots, grotesque in spots. But it is real; it is poetic; it is true. Peopled by individuals of different races and nationalities, working for and against each other, this novel reminds us that it has always been the case that the lives of African American people have been connected to the human mosaic of struggle and diversity.

Student-Spotlight



Dionysius Dion Bell
Junior
Computer and
Electrical Engineering



Activities:
Academic Excellence Chair of
NSBE
Secretary of Quad Council
Student Peer Mentor

Special Interests:
Comparative Religion
African American Student Affairs

Hayes, continued from page 3

meaning to shared organizational values. Rejecting defensive or arrogant behavior, credible leaders are attentive to constructive criticism. Finally, credible leaders do not demoralize organizational constituents; rather, they encourage and inspire members to put maximum effort into achieving organizational goals and objectives. The successful implementation of any plan to revitalize NC State's African American Cultural Center will be characterized by credible university leadership that is accountable against the standard of

shared values upon which the Center's constituents have agreed. This means teamwork, which requires cooperation and reliable adherence to a common vision of the Center's future. Vice Provost Nacoste cannot ignore this precept; he must accept the consequences of his own actions. Otherwise, he will continue to contribute to an increasingly cynical disillusionment regarding his managerial competence and leadership credibility.

* Dr. Floyd W. Hayes, III, is an Associate Professor of African Studies and Political Science at NC State University.

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"Raisin"

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So-called Muslim extremists are few and far between

After the attacks yesterday in New York, Washington D.C., and Pennsylvania, American Muslims throughout the country have expressed concern for their safety from anti-terrorist attacks. Their concern has not gone unwarranted.

Yesterday alone, the Islamic Center of Raleigh received ten threats of violence directed towards the mosque and its worshippers. As a result, the mosque was forced to close its doors until further notice and to send children in the adjacent Islamic school home to insure their safety. These children, ranging from ages 5 to 14, were no terrorists. They have never in their short lifetimes committed any heinous crimes. Furthermore, by threatening their lives, the persons who made the threats showed the ignorance of this nation towards Islam.

Islam is the fastest growing religion today and with close to two billion followers worldwide, it is also the second largest in the world as well. Here in the US, there are 6-7 million Muslims and the number is rapidly increasing. In addition, while most Americans may believe that most Muslims are concentrated in the Middle East, statistics have shown that the largest Muslim population in the world is situated in Indonesia, with over 196 million Muslims. People have yet, however, to hear of Indonesian Islamic terrorists. Instead, day after day, the American media continues to spread the misconception that all Muslims are Arab, all Arabs are terrorists, and thus all Muslims are terrorists. In reality, only about 15 to 20 percent of the Muslims in the world today are Arab. Of that small percentage of Arab Muslims, less than 0.1% of them belong to so-called 'extremist' groups. Hence, if the attack proves to have been carried out by some sort of extremist group of Muslims, Americans should be very careful to separate their immoral and un-Islamic actions from the other 99.9% of the Muslims in the world. Indeed, after Timothy McVeigh, a Christian militant, was found to be guilty of the Oklahoma City bombing, Muslims did not harass all Christians for the actions of one. Similarly, Americans and non-Muslims everywhere should remain patient and refrain from making generalizations of Muslims, especially when the true culprits of the attacks have yet to be discovered.

In closing, the Muslim Student Association at N.C. State pleads with all sane Americans to not give into the media's misconceptions of all Muslims and all Arabs and to instead focus on helping the situation instead of making it worse. Once again, the Muslim Students Association would like to extend our hearts, thoughts, and prayers to the families who have lost loved ones in the attack.

-The Muslim Student Association executive committee



Sports/Entertainment

Hip Hop Lounge

The Nycest source of hip hop reviews, news, culture, and whatever else I feel like...

Album Review - Jay-Z "The Blueprint"

"Blueprint" for success Jay-Z recently dropped his latest album "The Blueprint." This album is a showcase of Jay's growth as an emcee. If you listen to Jay's albums in order of release, you can tell that Hov has broadened his lyrical horizons. On this album, Jay spits fierce verses to floss his metaphorical and story telling skillz. Jay digs deeper than ever with his lyrical content. Emceeing stories about his harsh childhood along with his many encounters with women.

As Jay's career progresses, it seems like

he is making his albums more to please himself as opposed to pleasing the public. Jigga samples many 70's soul beats, which he probably grew up on, making this album more personal than the rest. The lyrics on this album are so nyce it's not even funny. He spits many bars that you will rewind and think about.

Overall, I give this album a good rating. Unbelievably, I have heard NO bad reviews. Many people like it because they appreciate Jay-Z not frontin' on his rap content to sell records and also can relate to the man and his life struggles.

RATING: 8.5/10

Star and BuckWyld- Have they gone too far?

If you don't know who Star and BuckWyld

are...well they claim to be the Black version of Howard Stern. They are two deejays-excuse me, radio personalities, for HOT 97, a radio station in New York. They broadcast their show on weekday mornings from 5:30 to 10. These self-proclaimed "haters", ultimate goal is to piss off as many people as possible. They have a different style of comedy. They make people laugh with all of their "hatin." They hate on EVERY-ONE, even thugged-out rappers (Prodigy).

According to sources, on Monday August 27, 2001, Star and Buckwyld went as far as to make a joke about the late R&B singer Aaliyah's untimely death. That was only two days after Aaliyah died. Some people were hearing the news for the first time that Monday morning. The Hot 97 morning show was on-air as

scheduled and announced the news of Aaliyah's death.

Star and Buckwyld did a comedy bit in which they played an audio recording of a plane crashing and people yelling. According to sources, during the playing of that recording Star and Buckwyld were yelling out Aaliyah's name and making comments about the plane going down and that there was too much luggage on board. After the bit, Miss Jones (co-hostess of the morning show) got up and left the show, after cursing over the air.

Star and Buck apologized the next day, but was that enough? Many artists have suggested a boycott of their songs on Hot 97 until Star and Buck are fired. It is also rumored that Damon Dash (former fiancée of Aaliyah and part owner of Roc-A-

Fella records) took matters into his own hands. It is rumored that he "pistol whipped" either Star or Buck, in addition to beating them down. I wonder what you think, or what you have heard about this...holla at ya boy tjneal@unity.ncsu.edu.

Upcoming Hip Hop Events on Campus:

1. Freestyle Competition- Part 1 Thursday 9/20/01 Owen Underground Lounge \$3 to rap, winner takes all (tournament style battle)

Nyce pick of the week: Jay-Z "Takeover"

One...T-Nyce

Write

Because We Need You

For more information on becoming a Nubian Message Staff Writer Please contact Adedayo A. Banwo aabanwo@unity.ncsu.edu

What is Freedom?

Derrick D. Williams
Columnist

Thursday, August 30, the Society of Afrikan American Culture held its initial meeting of the 2001-2002 school year. Some of the topics covered included the introduction of this year's officers, the Restructuring of the Afrikan American Cultural Center and suggestions that might help bolster support and student interaction within the facility. The meeting culminated with the SAAC president inviting everyone to offer support, with attendance and participation, at the AACC sponsored program commencing after the SAAC

meeting. Since the SAAC meeting was standing room only, one might expect the multipurpose room to have obtained a sizable crowd. This was not the case, I would say not even 10 percent of those in attendance at the SAAC meeting even bothered to come downstairs to the Cultural Collage. Are we truly supportive, are we still sitting on the sidelines?

The Cultural Collage included a play created by the AACC staff and students. The play illustrated the origin of the June-teenth celebration in Texas. The setting was at the end of the Civil War, when many slaves in central and west Texas did not know they were free until several weeks after the actual fighting stopped. After the play reading, a discussion was

ignited about the true nature and meaning of freedom. Many questions arose from the dialogue. Are we as African American students FREE? If we weren't FREE would we even know? Who and what define our FREEDOM?

Many students carry out their day-to-day routines and rarely stop to question anything around them. Most students realize that once you have a routine that works for you, it is probably in your best interest to continue in that path. We should step outside of our comfort zones though, and ask ourselves why we did not show support by attending the Cultural Center program. Maybe our homework was due, study groups were meeting, or it simply was a long day and we were

ready to get home. All of us were FREE to decide whether or not we wanted to attend. As are all of us FREE not to do our homework, even though most people feel that they must complete their homework. Why do students feel FREE to make decisions in certain situations, but feel powerless and defenseless under other similar circumstances?

Everyday life pressures come from all angles. Our parents, our teachers, our advisors and our peers contribute to them. The constant bombardment of outside ideas and influences make it very difficult for a person's mind to evolve independently. So many people assume they are executing decisions under their own free will. In actuality, most are being

navigated by unforeseen forces, a simple manifestation of this is "following the crowd."

We are FREE to go to the campus parties. We are FREE to choose our friends. We are FREE to think. We are FREE to learn. We are FREE to unite and overcome adversity! I will be the first to admit that we, as African Americans, have obtained certain liberties previously denied to us, but FREEDOM is an ALL or NOTHING proposition. What person wants to have their arms emancipated, while their legs and torso are still in chains? I propose we explore, discover and conquer our own FREEDOM. True FREEDOM manifests in ACTION!

More Professional The Nubian Message Weekly Editorial

Last week's joint meeting of the Afrikan American Student Advisory Council and the Society of Afrikan American Culture proved to be a very effective approach to clearing some confusion about the proposed revitalization of the AACC. One point everyone in attendance could agree on was the lack of clear and accurate communication

between staff, students, administration, alumni and community leaders. All resident organizations were in attendance, along with Dr. Nacoste, Chancellor Fox, and Provost Stuart Cooper.

The AASAC chairperson and the SAAC president conducted the meeting. The agenda was closely followed, and the floor was open for remarks. As the meeting proceeded, the topics of discussion became more heated, and community leaders as well as stu-

dents and staff actively voiced their opinions and insisted on getting answers.

Several topics made personal issues arise, and it seemed that the aim of some questions were to attack Dr. Nacoste. The meeting began to have an interrogative feel as Dr. Nacoste was cut off from completing a response and Chancellor Fox's wishes to familiarize those attending with the issues was refused "in the interest of time."

This juncture definitely

cleared a lot of confusion and allowed the supporters of the AACC to respond to the proposed revitalization. But did we go about voicing our concerns correctly? After all, the Chancellor was very open and attentive to the concerns addressed and showed no signs of aggression or hostility. This meeting may have damaged the rapport of our student leaders. What type of response should we expect from the Chancellor in the future if our affairs are to be

handled this way? The attempt to embarrass of Dr. Nacoste accomplished little in trying to clear the confusion of the proposal. "The Nubian Message" does not disagree with the issues brought forth, but questions the manner in which some were addressed in the meeting. Some issues spark more intense discussion than others, but remaining professional is always the best way of conducting affairs.

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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