

FLORIDA BLACK FACULTY & STAFF ASSOCIATION CONFERENCE

PREPARING BLACK STUDENTS FOR THE MILLENNIUM: THE ROLE OF FACULTY, STAFF, ADMINISTRATORS AND STUDENTS

APRIL 15-17, 1998



Gene Pugh, BEA President at FIU with FIU President, Modesto A. Maidique (left to right)

Message from the President

Hello my colleagues,

I am pleased to say that we had a successful FBFS A conference last spring (April 15-17, 1998). This was made possible with the work of Dr. Dominic Mohamed, Conference Chair and Professor of Education at FIU, and several other people, including FIU's Office of Multicultural Programs and Services (MPAS), members of FBFS A, the University, and the community of Miami-Dade County at large.

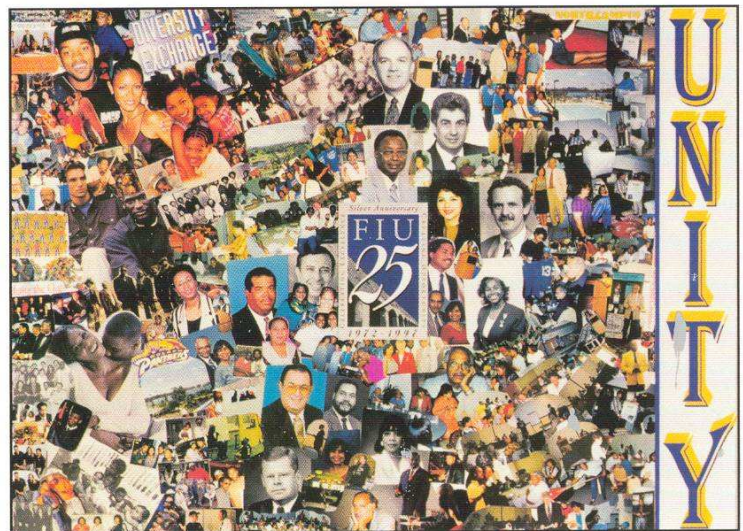
One negative thing about most conferences is that when they're over, they're over! We want to change that. Consequently, we (FBFS A) have decided and organized our effort to make the life and value of this conference live on. We are looking forward to the work of Dr. Deryl Hunt to help in this regard.

Dr. Deryl Hunt served as Program Chair of the spring 1998 FBFS A Conference, and is spearheading a team of writers to publish a newsletter and readers on topics that were presented at the '98 conference. This should be informative to professionals and parents who are concerned about our students, interesting to all readers, and helpful to students who want the best for their future. Please look forward to these writings, and take heed.

Also we, the members of BEA at FIU, are conditioning members of FIU's Executive Council regarding our desire and plans to host the FBFS A Conference in the spring of 1999. In this regard, we ask for and look forward to spirited participation and a bigger group of FBFS A presenters and attendees at the '99 conference. Please plan for it NOW, so that your faces will be seen and your voices will be heard in Miami in April, 1999.

I pray that each of you prosper and enjoy yourselves until we meet again.

Gene Pugh, BEA President, FIU



The FBFS A Conference Collage (top); The Unity Collage (bottom): Collages by middle school students participating in MPAS's Summer Institute '98 as part of a Crime Prevention Program.

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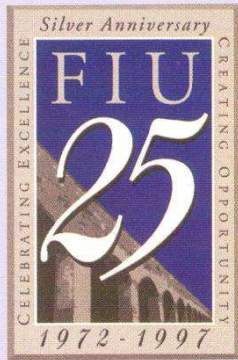
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UNIVERSITIES

Florida Agricultural and Mechanical University
 Florida Atlantic University
 Florida Gulf Coast University
 Florida International University
 Johnson & Wales University
 Lynn University
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 University of North Florida
 University of South Florida

COLLEGES

Bethune Cookman College
 Broward Community College
 Florida Memorial College
 Miami Dade Community College
 Palm Beach Community College
 Tallahassee Community College

MISSION OF FBFSA

The mission of the FBFSA is to create conditions in Florida which enhance opportunities, and build partnerships to improve the status of people of African descent in higher education. To this end, the FBFSA will seek to: Identify and advocate critical issues affecting people of African descent; Establish partnerships with the State Board of Education, the Board of Regents (BOR) and Administrative bodies at each member institution; Assist in the recruitment, retention, progression, and promotion of people of African descent; Establish liaisons with legislative, judicial and executive bodies; Establish partnerships with educational, business, and community organizations; Establish effective inter institutional networks; Nurture the esprit de corps within our communities.

Summary of Events

The Black Employee Association (BEA) at Florida International University (FIU) was glad to host the 1998 Florida Black Faculty, Administrators, and Staff (FBFSA) statewide conference. The Conference theme was Preparing Black Students for the Millennium: The Role of Faculty, Staff, Administrators, and Students. The Conference began with a focus on Black concerns. As it progressed, inclusive community building elements moved more to center stage.

During the first day of the Conference, participants listened to what the community had to say about preparing Black students for the millennium. T. Willard Fair's remarks were hard hitting but caring. He challenged members of the University community to go beyond business as usual to expand their horizons. In a word, he told them how to make a difference in the lives of students.

Afterward both pre-college and college students addressed the theme of the Conference with maturity and their voices were heard. High school students took center stage as Larleeta Latson of Miami Northwestern Senior High urged communities to assume their responsibility in raising children. Adrian Carter stressed the need for guidance and encouraging role models for Black Students. Carter called for a better social atmosphere on campus, more tutorial services, and easier access to technological tools.

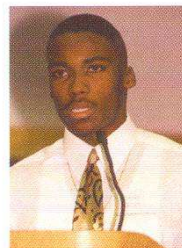
In the afternoon sessions, a number of university students were just as powerful in the messages they communicated. Moderator Justin Peart, President of Graduate Student Association at FIU, urged the University to keep abreast of rapidly emerging technologies. Lila Taylor, a sophomore at FIU, noted that educators must recognize that Black students are different and have unique needs and talents, and universities must continue to foster the Black student's sense of self-worth and commitment to excellence. Liliana Gomez, a junior at FIU, contended that public universities must also take seriously the National Educational Goals for the Year 2000 and focus on offering quality education to students rather than seeking to increase their numbers.

Arthur Papillon, the past President of the Student Government Council at FIU, called for universities to be honest, true and kind to Black students by providing quality customer service and fostering a climate where faculty, staff and students can work together. Julian Humphreys, Chair-person of Student Programming Council at FIU, spoke on multiculturalism and internationalism and how they should orient what the University offers. Kawachi Clemons, a senior at Florida A&M University, emphasized the need for educators to teach Black students about their heritage so that they may also develop a sense of self-confidence. According to Clemons, universities would do well to employ the social advocate teacher who encourages the Black student to find his or her voice and to learn how to solve the problems he or she faces. He underlined the importance of adhering to positive precepts: the objective of unity, the method of mutual respect, and the attitude of honoring the honorable.

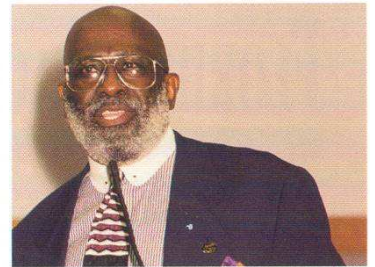
The musical performances by the Miami Carol City Senior High School Choir, the Miami Norland Senior High School Gospel Choir and the Miami Northwestern Senior High School Dance Performance, PAVAC along with a large audience of Junior and Senior high school students, provided a display of musical and dance talent. The students demonstrated abundant energy and enthusiasm. Carole Boyce Davies, a keynote speaker, spoke eloquently during the evening of the first day. Her address was soberly presented. It was a clarion call to faculty, administrators and students to commit to excellence as they carry out the charge before them. And what is that charge? To prepare Black students for the millennium.



Larleeta Latson, student,
Miami Northwestern
Senior High School



Adrian Carter, student,
American Senior
High School



T. Willard Fair, President and Chief
Executive Officer of the Urban League of
Greater Miami, Inc.



Reverend Dennis Jackson, Pastor of United
Christian Missionary Baptist Church



Mary L. Pankowski, Vice President of
University Outreach and Intercollegiate
Athletics at FIU

Day two continued the call to action. In the forum, "From Complacency to Action: A Model for Faculty, Staff & Student Organizations," presentors from the north, Tony Major, Phyllis Ledbetter and Kathy King—showed the importance of organized efforts to address extant problems Black students face in obtaining an education. They touched on creating a support umbrella; identifying Black Students' issues; transforming a social club into a political force; using technology, a virtual reality.

The College Majors Fair proved to be an important event. Colleges and universities from across the state of Florida sent representatives. Conference organizers are indebted to Career Services, International Student and Scholar Services and the Office of Multicultural Cultural Programs and Services for their contributions.

Six workshops were also presented. Among them, the Professional Mentoring & Tutoring Program, the nationally recognized 500 Role Model of Excellence Project established by Frederica Wilson, called attention to the need for successful people, especially Black men, to help ease the struggle for young Blacks seeking educational and career opportunities. The goal of the Project is to intervene in the lives of at-risk boys in order to provide them with alternatives that will lead them away from crime and violence. The Professional Mentoring and Tutoring Program at FIU with its annual community service project for mentors augmented the discussion.

Other workshops included such topics as "Job Search Strategies for the 21st Century," "The Politics of Education: Preparing Black Students for the Millennium in a Predominantly White Institution," "Diversity: The Community Building Model," "Affirming Actions: Access and Equity," and "Business Management and Technology for the 21st Century." At lunch, participants witnessed the first of two live productions, *Action Not Affirmed*. The three-act play about the election politics of 1912 and subsequent acts of government during Woodrow Wilson's administration, was a musical, documentary and comedy rolled into one. The two main characters, W.E.B. DuBois and Wilson, were seen as equals in every thing but the color of their skin. Wilson was a statesman for the country while DuBois was a spokesman for the rights of Blacks. Affirmative Action was the issue in the 1912 election and is yet the great debate of the 90's.

Having feasted on a diet of soul food and having danced the night away during the previous evening, conference participants returned the following morning for the FBFSAs Distinguished Lecture and Panel Discussion. Dr. Lawrence C. Howard, a distinguished Professor from Pittsburgh, Pennsylvania, delivered a stirring lecture on "Creating Learning Communities: Making Connections via Inclusive Community Building." A distinguished panel of Florida's scholars and administrators followed his inspiring lecture. Florida International University's Provost and notable scholar, James Mau, responded to Howard's lecture. Provost Mau asserted that the old authoritarian, individualistic, and competitive ways, which do not allow the university to function as a community, must give way to inclusive community building.

Dr. Deryl G. Hunt then delivered an address entitled, "BEA Speaks." He summarized the 25-year relationship between FIU and BEA as a marriage on the rocks in which the two parties, in the end, learned to care for each other and to treat one another with respect. Dr. Ted Williams responded to Dr. Hunt's presentation by affirming that FBFSAs must present a unified front and be committed to the cause of African Americans. He believes that out of the abundance of



"A Call to Action Forum": (left to right) Phyllis B. Ledbetter, Program Coordinator, College of Business, University of Central Florida; Anthony B. Major, Department of Theater, University of Central Florida; Kathy King, College of Business, University of Central Florida



College Majors Fair: Both high school and college students spoke to university representatives.

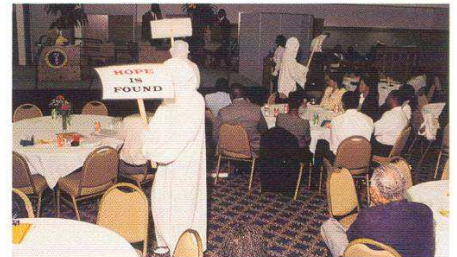


Cynthia Curry, Vice President of Business and Finance at FIU



University Students Speak: (left to right) Justin Peart, President of the Graduate Student Association at FIU; Julian Humphreys, Chairperson of the Student Programming Council at FIU; Lilianna Gomez, Volunteer Action Center Student Coordinator and Junior at FIU; Lila Taylor, Sophomore at FIU; and Kawachi Clemons, Senior at Florida A&M University, is at the podium. Not shown here, Arthur Acaapaopio, the past President of Student Government at FIU

Professional Mentoring & Tutoring Program: (left to right) Ozzie Richey, Former Director of Minority Student Services at FIU; and Frederica Wilson, Miami-Dade County School Board member and Founder of 500 Role Models of Excellence Project



Action Not Affirmed, a live production presented by the FIU Nondenominational Student Support Club



Miami Carol City Senior High School Choir



500 Role Models of Excellence Project: The young men participating in the nationally recognized program



Dance performance by the PAVAC dancers of Miami Northwestern Senior High School



Letter of the Law vs. The Spirit of the Law, the live production of a one-act play presented by the FIU Nondenominational Student Support Club

America's resources, everyone can be afforded equal opportunity and can be accommodated socio-economically. It is therefore a mandate for FBFSAs throughout Florida to raise people's consciousness and to make America live up to its creed of equality and justice for all.

The Conference concluded with a second live production entitled, *The Letter of the Law vs. The Spirit of the Law*. The one act play was about a teacher accused of violating the law pertaining to the separation of church and state. The debate was played out in a school board hearing. The play teaches tolerance of others' views.

Preparing Black Students for the Millenium: An Introduction

by Carole Boyce Davies, Ph.D.



Dr. Carole Boyce Davies, Director of African-New World Studies and Professor of English at Florida International University

I have been developing some twenty points which detail how we can move confidently into the future. The best kept secret about Black youth moving into the 21st century, is that the whole definition of “minority” and “ethnic” has shifted radically. We are now asking, who is the minority? We have long seen ourselves as the minority. We must rethink what we mean by that term. This means rethinking the meaning of race and racism in contemporary discourse. Both are still important but now we are in a different setting, and amid different meanings; differing identities are being constituted.

Race and racism did not come naturally or automatically. Racism was forged to serve interests. The whole meaning of race must be reexamined, and racism must be made more honest. We must justify why we are still preoccupied by race. W.E.B. DuBois, at the turn of the last century, correctly identified the color line to be the preoccupation of the 20th Century. He was right. We now need to make different assertions, beyond the color line. The 21st century should enshrine our empowerment. Our happiness should be realized, and we should have an enhanced quality of life, as human beings, feeling happy as we face

each new day, no longer embattled by people who hate us. This should be a century of “self-realization and human happiness.”

We cannot repeat prior mistakes. Brown vs. Board, in the middle of the 20th century, took away legal barriers, to ending school segregation. The rest of the century from the 50's to the present was spent making the promises and struggle of the civil rights bear fruit. And now we are ready to move forward again. However, problems do remain about racism, internalized and externally expressed. There are many scholars of African American, African, and Caribbean studies who speak to this issue. As the Director of African New World Studies, our program plans to maximize these at FIU. We must master the residues of internal and external racism, and understand how oppression stays with us. We have to decolonize our minds—the way we see barriers. Why? Because the oppressor, as a final way of continuing oppression, knows success when oppression is carried out on his or her victims by themselves. In other words, one can put into place a negative pattern for hundreds of years and then watch people act it out. So violence, oppression, and crime were placed into our communities, and members of the communities, without thinking, act them out. So we must decolonize these minds. Our youth must know their history and their responsibility for being here. We tell them history judges all of us and subsequently will look to see what we did to make the world better. They must know what happened in the past and keep that consciousness of the history of decolonization and struggle against racial oppression. Then can we overturn oppressive paradigms.

One of the things that shocked people recently occurred in Arkansas when those little girls were shot. It revealed again that violence is intrinsic to American society. Violence is the way America has dealt with others externally and internally. Violence is not there by accident. In places where racism flourishes, sometimes it backfires. This proves that gun violence is not just in Black communities. It must be seen as a contemporary problem.

We must draw upon ways to empower ourselves. How do we do that? By engaging in a quest for excellence, by the way we build confidence in each other, by the way we

work knowledge for our advancement, by the way we talk about community involvement in a mandated way, and by the way we work coalitions. This lecture is also about confronting racism in theory, in and outside of the academy. My approach is about making a difference. In this era of post segregation, we must find ways to empower ourselves in institutions, to educate ourselves and to reap the benefits. To do this, we must first learn how to communicate our past.

In the age of post-integration, with the destruction of the gains of a number of years of struggle, what should be your responsibility and how should you position yourselves against that history? What do we do to communicate our past, our history, and our necessary information to our youth and our elders? I want to offer twenty points that can be taken as suggestions for achieving some of these goals. Often students say that people talk about problems but do not offer enough concrete suggestions of things that they can do to remedy these problems. With this in mind, use some or all of the following points as guidelines that can take you through the year 2000.

1. Develop and maintain an aesthetic sense, a standard of excellence in terms of the Black presence in the face of overarching European standards of what is beautiful.
2. Develop a critique of “minority status” and what it means, (i.e. its equivalence with “alleged inferiority”).
3. Make global connections with other people of color in order to overturn the notion of small/minority communities. In fact, once you shift the picture to the global, to the interconnective, you clearly recognize who the minority is—the Euro-ethnic group.
4. Travel to “third world” countries and upon return, see the level of comfort which people in North America take for granted... Recent studies show that most people in North America are overweight; most have too much—several televisions and video recorders, etc.; most live a life of waste, throwing away food; a U.S. baby consumes at least 30 times more than other babies around the world; observe how the “third world” is used as a dumping ground for inferior U.S. products.

5. Move away from seeing the United States as equivalent to America and therefore, learn to see the “other Americas” so near and yet so far.
6. Develop a Diaspora sensibility, outside of the terms of the nation states in which we live. In other words, recognize that nation states are rather new constructions and that many of these states as they exist today, contain numerous peoples of different intents, identities, languages, who are struggling to articulate other realities outside of the boundaries of these constructed “nation states.”
7. Learn therefore to see the relationships between your possibility of access to institutions of higher learning and therefore what you must be to your communities; note examples from Brazil—older students, working, photocopying books; Nigeria—strikes in which there are no classes for months also at Legon, Ivory Coast; books which cost more than feeding one’s family for a week (do you use the library on a regular basis? Buy a book and develop your personal library?); South Africa—people condemned to service work, a history of travel for hours, long difficult shifts, no possibility of reading even the newspaper; urban Blacks in U.S. communities—children accepting the route to violence and masculine posturing too early.
10. work back through history to understand the nature of the African traditions being neglected,
11. develop discipline,
12. develop the same standards of excellence as you write a paper or read a book, that you have in executing the latest dance step or in dunking a basketball
13. develop inner resources of personal power and don’t necessarily always look to the outside, the above.
14. work to create new paradigms for existence; new theories,
15. become conversant with the literature of past thinking, past struggles,
16. consistently organize for social change,
17. respect alternative paradigms of education, and not assume that what you have presented is the only knowledge—look for all the hidden or subjugated knowledge,
18. never keep silent in the face of oppression; be bold, courageous, confident,
19. see study and the quest for academic excellence and struggle for social change as interconnected,
20. understand that the ability to receive an education is never a given in many countries including the U.S. and basically moves are afoot to close the doors of opportunity so that in future generations this limited access, which now exists, will not necessary be there.

So what has happened to the love of freedom and knowledge. Clearly, it has taken a beating in that we have been lulled into thinking that because we have gained some ground, there is no need to still fight for what we want, so that we fail to see the patterns of repetition that exist in North American society. But clearly, it is still here as witnessed by your presence here today. So you, who have made this first step of being here, hearing these words, have a responsibility to

8. do all in your power to make sure that this future in front of you is not one of self-annihilation (what the dominant culture often wants), but one of social transformation and personal transformation.
9. make sure that you understand clearly the concepts of physical enslavement and mental enslavement and that you work to remove both from your consciousness. In other words, do you still have the drive to be free, to fly as those older stories said,

Many people died, got their heads beaten in to make sure you are here today. You are not only here because you are smart, brilliant, beautiful, but because people, including previous and present groups of students, teachers, community activists, put themselves on the line to make sure that you can be here. I am encouraging you, therefore, to always maintain the thirst for excellence, for this is what has moved us through centuries.



Dr. Richard Correnti, FIU Vice President for the North Campus and Enrollment Manager, welcomed FBESA Conference participants, commented on FIU’s record of minority student enrollment for the past decade, and noted the increase in Black student enrollment at FIU.



Helen Ellison, Associate Vice President of Student Affairs

RESPONSES

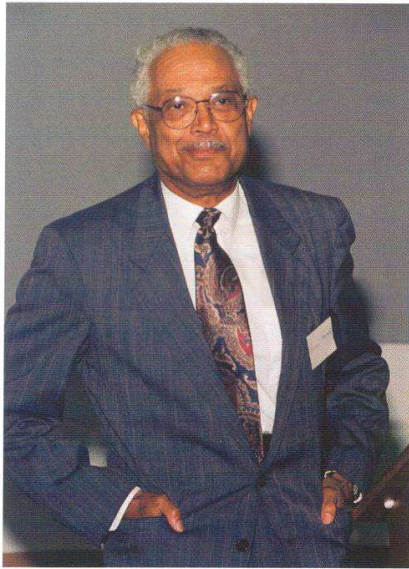
Helen Ellison
Florida International University

Helen Ellison, Associate Vice President of Student Affairs, started her responses to Dr. Davies’ presentation by addressing the need for people to have the courage to think about society differently in order to effectuate a paradigm shift. For new generations of young people, it is important to set new standards of excellence and impart to them the courage to be different. Ellison highlighted the notion that there are no longer isolated communities in this ever growing and expanding world. Thus, she maintained that in the process of expanding knowledge, it is important not to dwell on the old racism factors. She concurred with Davies’ notions that it is crucial for Blacks to embrace their heritage and to find a place of comfort within themselves, to be confident about who they are, and to be accepting of themselves. Ellison challenged the participants to move away from old ways of thinking and doing things. To reach students, she claimed that now more than ever, it is important to hear what they have to say, understand what they are thinking, and talk about issues relevant to students.

Ellison alluded to the passivity and lack of motivation which are characteristic of students belonging to Generation X. As a solution, she proposed volunteerism and dubbed it as one of the best programs the University is espousing. In addition to volunteerism, Ellison cited the creation of partnerships and coalitions with the community as a worthwhile endeavor. Through such coalitions, students can learn how to co-exist in a multicultural environment and how to develop themselves.

Learning Communities, Connections and Inclusive Communities: A Learning Community Building Model

by Lawrence C. Howard, Ph.D.



Dr. Lawrence Howard, Distinguished Visiting Professor in the Political Science Department, Chatham College, Pittsburgh, PA.

INTRODUCTION

The assigned subject, “Learning Communities, Connections and Inclusive Community Building,” directs our attention to the future and to each other. It is a manifestation of the praxis idea of learning to be a better humanity.

Learning Communities are reasonably new initiatives in higher education and Inclusive Communities may be addressed some time into the future. The model for building Inclusive Communities, offered here, underscores the profound connections between preparing Black Students¹ for the Millennium and the combined efforts of universities in working through students toward building Inclusive Communities.

Among these three terms—*Learning Communities, Connection, and Inclusive Community Building*—*Connection* is the most critical, and it most directly addresses the theme of this Conference. There are few better ways to prepare Black students for the Millennium than by expanding their connections: connections with themselves, with the universities they are moving into, with the communities from which they are taking leave, and with the globalizing world none of us can avoid. This forum comprised of

provosts, vice presidents, distinguished professors and students was charged with pursuing “connections up and down and in and out.” I wish to challenge you to undergird preschool education for all of the at risk preschoolers in the Miami region.

As I reflect, there has been little that has preoccupied my professional career more than working to build linkages between the academy and particularly low income so-called disadvantaged communities.² I regard inclusive community building to be one of the universities’ most necessary imperatives, and in the ever-shrinking world of the millennium, such connections are unavoidable.

To what extent is my experience similar to yours? Is it the case that Blacks, who manage to achieve relative prominence in academic circles, normally take on such responsibilities? If this is so then it makes sense to expect that Black students would lead inclusive community building.

With improved learning for students, universities and communities in mind, I have added to my remarks a suggested model for connecting universities to communities through involving Black students in inclusive community building. I would hope that the discussion to follow would address this model and its inspired community building.

STRATEGIC LEARNING COMMUNITIES

Most definitions of Learning Communities project faculty and students engaged in cooperative/collaborative learning across disciplinary and program boundaries. All are learning together, hence Learning Communities.³ Thomas A. Angelo, Coordinator of Higher Education Programs at the University of Miami, points to shifts in the Learning Communities movement, and he presses on the practice of higher education:

From an individualist and competitive culture of inquiry [the shift is] to a student-faculty cooperative group process guided by broadly shared goals and standards:

From a culture that ignores what is known about human learning to one that avidly pursues enhanced learning through a broader and more inclusive vision of productive scholarly practice.

As participants in Learning Communities accept both the opportunity and the responsibility to learn from and to help teach everyone else.

These are all important and needed shifts. It is

also difficult to imagine a more appropriate arrangement for engaging and keeping the attention of Black students. Nonetheless, Learning Communities are strategically significant for what these dramatic changes do not emphasize.

A learning community is one in which members engage one another in making their assumptions explicit and in constantly questioning them. The assumptions have to do with strategies, structures, support mechanisms, commitments, and payoffs.

The ultimate structure of a learning community is less important than its informing principles of intentionality. Learning is viewed more as a social act, more akin to the process of socialization than instruction.

First, Learning Communities present unique opportunities for higher education to learn. It is remarkable how little universities know about their immediate racial and ethnic communities. Universities know even less about the lot and spirit of disadvantaged persons of low income, who are the real blackened citizens of our time. This audience need not be reminded that segregation in housing in Miami, the separation of the comfortable from the comfortless and the disadvantaged from the educationally upward mobile, are all but absolute. A major battle in many cities is the higher education institution’s resistance to paying property taxes. Many colleges have pioneered being gated communities. Higher education needs considerable improvement in its capacity to attract, to retain and to effectively train a spectrum of blackened or whitened out students.⁴

Learning Communities can provide the socialization necessary for the university to learn first hand about these others and in the process to learn important lessons about the academy. They could help to re-engage the higher education mission to build a better world.

A second reason Learning Communities are strategic is the chance they offer to engage new learners and teachers, who though inadmissible to the academy, are nonetheless indispensable to addressing critical societal problems. More education is repeatedly offered as the best way of overcoming disadvantage. The major growth area for higher education is to come from members of groups that are now rejected. Moreover, new sources of intellectual growth and creativity will come from those excluded others, most of whom never applied for admission.

Learning Communities often include resource people without the formal credentials but with relevant personal experience. This is particularly the case in programs aimed at groups that professors do not initially know about and in the study of problems, which are beyond the experience of researchers. Disciplines like Anthropology have institutionalized informants, and other instructional programs use practicums, and internships. Experiential Learning opportunities are everywhere. What is more unique in these formulations is bringing learners and teachers from both the academy and the community together in a common learning experience. Knowledge developers critically need working partnerships with knowledge users. New teachers and learners with different priorities and perspectives are essential for knowledge to expand.

Learning Communities provide a third strategic advance in opening up opportunities for collaborative mutual communal learning among the range of separated racial, ethnic, class and age groups. Intentional cross-cultural learning in this case would also include the major institutions in the local political economy. It calls for a threefold structure of learning for marginalized groups, the university, and major institutions in the local political economy.

We are gradually being introduced to such urban and national conversations, which include a broadened range of participants. A current example is the President's Conversation on Race, just completed last week. Over 400 member institutions in the Association of American Colleges and Universities participated. The Association noted:

The project provides a unique twist to tradition town-gown relations by inviting community members to work with education as they consider what they must do to prepare graduates to confront the legacies of American racism as well as the opportunities of racial reconciliation to help America move toward a vision of One America in the 21st century.

This is precisely the kind of collaborative-communal exchange between the Community in need and the University that emerged from the last FIU/Miami Dade County October 1997 Conference, "From Diversity to Unity: A Conference on Community Building." At the conference, networking was being built, and public spaces were found where persons from these very different groups and functions could exchange ideas. Most of the instruction in the workshops came from organizations in the community.⁵ Nonetheless, training credits were offered.

Learning Communities are strategic because of the opportunities they present for higher education to learn, the inclusion of teachers and learners not generally in higher education, and the promotion of collaborative inter-communal learning. Together these initiatives move ahead life long learning toward building learning societies and ultimately a "Learning World."

The millennium is to be dominated by what we are already calling Knowledge Workers. Black students and the yet unidentified blackened teachers and students must be in the vanguard of these strategic developments.

CRITICAL CONNECTIONS

I have been suggesting that Learning Communities are largely about making connections, collaborative arrangements, re-engagements—links between learning and societal change. This Conference on preparing Black students for the Millennium includes sessions devoted to exploring roles, feelings, legislation, technology, and politics—all components, which centrally involve making connections.

All of these connections are important and necessary, but here I want to direct your attention to the qualities of connections, their meaning, and underlying purpose—what I have labeled as critical connections.

Our immediate era places business and especially finance engineering in the lead role in building community in the global economy. Inflowing investment has transformed Asia so profoundly that even the Asian flu is little more than a blip. Brazil, to take another example, is expected to double the income of its citizens in the next ten years through attracting foreign investment. President Clinton has just completed his 12-day trip through Africa stressing at every stop economic partnerships between Africa and the United States. There is no doubt that business plays a key role in making connections designed to improve the lot of the less advantaged. More broadly, global business and finance have focused attention

continued on following page



*Dr. James A. Mau,
Former Provost and
Vice President of
Academic Affairs
at FIU*

RESPONSES

Provost James A. Mau
Florida International University

In response to Dr. Howard's presentation on the Learning Community Building Model, Dr. James A. Mau, Provost and Vice President of Academic Affairs, noted that inclusive communities are not something that people can move into easily if they are not accustomed to the concept itself. Establishing connections with people and places that seem different and threatening is the initial step towards dealing with diversity. According to Provost Mau, the unfamiliar is threatening and uncomfortable for some, and they must work at developing relationships in those areas, especially in universities where professors tend to feel that they know a lot and students do not. Professors often feel that they must impart to students what they know while the students sit and listen. Provost Mau contends that as universities and their populations are changing, this method of instruction must also change. University faculty and administrators cannot always operate as they have always done in the past. The task for faculty should not be to prove that they know more than their students; rather, professors must be willing to impart knowledge to students in an effective manner such that they might learn and become the persons they wish to be.

Provost Mau asserted that the old authoritarian, individualistic, and competitive ways, which do not allow the university to function as a community, must give way to inclusive community building. When people are placed in new situations, they turn to their old habits to cope, but Provost Mau challenged the universities to seek new and more effective ways to attack new problems. To form learning communities, education, business, and religious leaders must combine their efforts and resources. There are centers of activities throughout FIU, for instance, which have been promoting university/community relations. The Volunteer Action Center is a notable example because it establishes connections between students and the community, which lend themselves to learning communities, outside of the classroom. With this in mind, Provost Mau encouraged the university community to take heed to Dr. Howard's message and to combine its efforts towards establishing learning communities.

Provost Mau reminded the hearers of the primary purpose of universities. While he saw public service carried out by the universities as a positive and necessary component of their mandates, he sustained that the main job of the universities is the creation and transmission of knowledge. However, he commended the BEA members for their efforts in making a difference in both the university and the communities they serve.

continued from previous page

on customer satisfaction, quality products, stakeholders' analysis; and there has been attention to social responsibility, to environmental sensitivity, and to transparency in transactions.

But are these critical connections? Will rising standards of living lead to more inclusive community? Or are they preoccupations with higher levels of consumption, and newer sources of power over others? The widening income gap between the rich and the poor troubles many. Others wonder about giving such priorities to human survival and human comforts in the absences of some higher guidance.

Contemporary natural science, in contrast, has directed attention to forces and power that literally define human existence, human consciousness, and human purpose. Those forces reach quite beyond the levels of consideration with which business or government is preoccupied.⁶ A fellow emeriti from the Katz School at the University of Pittsburgh, William C. Frederick writes,⁷

Even the briefest of glimpses into cosmology demonstrates a compelling, inescapable conclusion: All life, all societies, and all environments—the living biosphere and all nonbiotic features—every economy and economic enterprise, and even the air we breathe; are part of complex natural systems woven out of the stellar materials (literally, star dust) that eventually became our planet Earth and, indeed, our very selves.

Pause for a moment and reflect upon the knowledge explosions in the natural sciences: Interstellar exploration in astrophysics with eminent colonization or exportation of global wastes; molecular biology with gene therapies, self regenerating body parts, life spans doubling, the cloning of people; or the prospects of global warming, with oceans flooding coastal areas, while fresh water resources dangerously decline; or the chilling fear of menacing asteroids or contact with alien forms of life in the near universe. The mere listing of these factors forces a more critical look at inclusive community.

Frederick continues,⁸

As cosmologists spin out their theories of how it all began and how it might end, as neuroscientists debate the meaning of human consciousness, as space scientists guide the early Columbus-like explorations of our solar system, as primatologists probe for the moral roots of behavior and language in our near bonobo cousins, as paleontologists uncover yet older fossils of human precursors—as all of these remarkable forays into human meaning and human existence are

going on—surely one would be brave and perhaps just a little foolish to believe that this veritable knowledge-gusher from the natural sciences has nothing to say to those who study business and society.

For at least three reasons connections are much more critical:

1. The oneness of the biological and physical expressions of the environment on earth and in the ever-expanding universe, is impressed upon us. Categories of racial or cultural differences are further minimized. Wealth and principalities diminish in importance. The awesomeness of the forces at work makes God more believable.
2. New paradigms afford ways to get better answers to questions older mind-sets could not supply. In these natural science illuminations, the domain of the Spiritual looms as much more important, and we are inclined to give a greater regard to matters of meaning and purpose.
3. The fragility of human existence makes it somewhat easier to carry out acts of love toward one another and to exercise greater reference for our living space.

These natural science previews of the Millennium cause us to ask more fervently the critical questions: who am I, who are these others, what is our purpose? In attempting to build more inclusive communities, our attention is directed more to basic values and basic skills. For Black students, references to spiritual matters and to Grace, may come easier, perhaps because they have less of an illusion of being in control.

CONNECTIONS VIA BUILDING INCLUSIVE COMMUNITIES: THE MODEL

The model and its current demonstration were developed by Dr. Deryl G. Hunt to move beyond theorizing about learning or meaning, to doing inclusive community. The Model bears his use of the arts and his openness to The Spirit. Community: discovering "them" as "us" and "we" as "His."

The model presented below presents an integrated way to build inclusive communities as is being attempted in Miami/Dade County. Ideas surrounding Learning Communities and Critical Connections are beginning to take shape. FIU has already established links to racial and ethnic communities and to the functional sectors of community life and now has embarked on a program for building basic skills and basic values in preschoolers, especially those who are most at risk. The Model aims at preparing a new generation to live in inclusive communities for the

Millennium, and it offers a simple way for the University to join with others in promoting inclusive communities.

With this method, a coordinator facilitates and orients the holistic approach, which establishes ties between major ethnic groups such as the Hispanic, the Black, the Anglo population. It also links major sectors in Miami: business, health, education, recreation, government, and religion.

One of the key tasks of the coordinator is to seek the funding necessary for the program to be able to reach every "at risk" preschooler in the Miami/Dade County area.⁹ Proponents see many returns to the community through the investment in lower costs for the public education years, reduced crime, and reduced public support. Six million dollars are returned for every \$1 million invested.

The Coordinator signals the University's intention to engage in this common learning in such a way that everyone can live more abundantly. The University in celebrating diversity undertakes a reevaluation of its own patterns of exclusivity as reflected in its teaching, research and public service. In the project for at risk preschoolers, the University includes teachers and learners from a range of racial and ethnic communities. Such an undertaking is almost unprecedented.¹⁰

A senior academic Mentor promotes connections among the University's many knowledge-generating efforts in both instruction and research. Appropriate multi-disciplinary, multi-program instruction and research are active participants both in terms of making substantive inputs and in receiving informative feedback on their own programs.

FIU COORDINATOR

Facilitating institutional linkages
Engaging university academic reform

PROFESSIONAL MENTOR

Interacting on a multi-disciplinary level
and across programs
Working out institutional partnerships and
carrying out ongoing evaluations

MENTEE/TUTOR

Developing a project drawing upon the
Universities' contributions
Implementing a project involving
inclusive interactions

TUTORS AND PUBLIC SCHOOL STUDENTS

Implementing inclusive community building
Probing the meaning questions

PRESCHOOLERS

Focusing on basic skills and basic values

FEEDBACK ACROSS AND UP

Incorporating mutual learning across groups
Using the experience for improving existing
instruction, research and institutional purpose

Through the program the knowledge gap between low income and middle income children will be closed before they enter the school system. In 1997, 417 students were enrolled, 1099 students in 1998 and this number is expected to rise to 7,609 students in 2001. The program costs \$59.4 million over a five-year period. Funds are being solicited from foundations, corporations and individuals. It is expected that public dollars will grow during this five-year period. ECI sees its initiative as an investment in human capital formation.

¹⁰ Pittsburgh, as part of its business-led program to foster greater global competitiveness, has a similar project for bringing quality preschools to the 10,000 most at risk youth in the region. The University of Pittsburgh Learning Resources and Development Program is fully involved.

¹¹ Learning Communities have been used to target not only mainstream students, but also students in honors programs, for the under-prepared, in teaching writing and with many other substantive areas. At Western Michigan University all students are required to take at least two Learning Communities before the end of the sophomore year. Upwards to 20% of the full time faculty have been involved.

¹² The projects have many of the qualities of experiential learning programs which many college students experience. It is reported that the University of Miami has over 1000 students in experiential projects.

¹³ Little is known about how to improve the inter-racial and inter-ethnic climate on college campuses. See Dolores E. Mack, et al., *Journal of Multicultural Counseling and Development*, October 1977.

¹⁴ See Robert Fulghum, *All I Really Need to Know I Learned in Kindergarten*. The list included: Share everything; play fair; don't hit people; put things back where you found them; clean up your own mess; don't take things that aren't yours; say you're sorry when you hurt somebody; wash your hands before you eat; flush; warm cookies and cold milk are good for you; live a balanced life—learn some and think some and draw and paint and sing and dance and play and work every day some; take a nap every afternoon; when you go out into the world, watch out



*Dr. Samuel
Teacher Ed
at Universi*

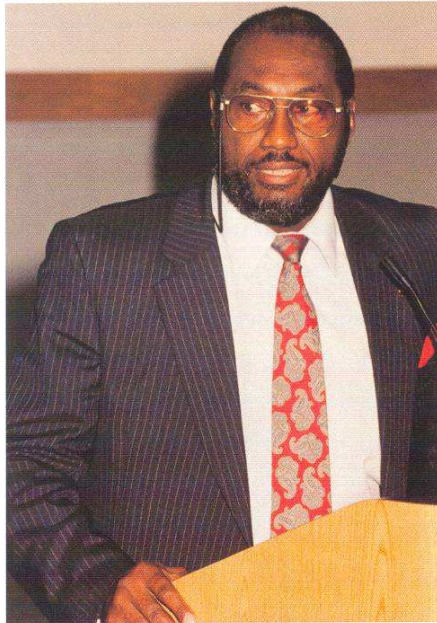
RESPON

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Black Employees Association (BEA) Speaks

by Deryl G. Hunt, Ph.D.



Dr. Deryl G. Hunt, Associate Director of Multicultural Programs and Services, FIU North Campus

ABSTRACT

The paper presents the history of BEA to be recognized as a positive force within the FIU community. It looks at the formal relationship between BEA and FIU as a marriage on the rocks, and offers hope that these two organizations will continue to exist together in a spirit of cooperation. The paper suggests that the millennium should be viewed as the "golden age". As such, "Preparing Black Students for the Millennium" is seen as a work of concord between FIU and its constituent organization, BEA. Finally, it proposes a Distinguished Lecture Series viewed as a policy oriented occasional paper to enhance dialogue between Florida State University System's executives and FBFS.

I am BEA. I speak and I wonder if anyone is listening. Many years have passed since I first uttered desperate words to a University apparently too busy to hear. The voice of a different drummer, I am told, is hard to hear. The unfamiliar sound is the problem. People do not like the unfamiliar. It takes getting used to, and it requires change.

Who wants change? Change is good. Isn't it? Or is it that change is good for the other fellow?

Over the years, my words have been first, misunderstood, distorted, then tolerated. I have often wondered whether it was my speaking or your hearing that was the problem. I have come to believe that a little of both obtain. I have also wondered when my words will be taken seriously.

Let me introduce myself again. I am BEA. My name does not stand for "Bad Example Andy". BEA stands for Black Employees Association. When you were birthed a quarter of a century ago, I was there under a tree hoping my voice would be heard. Hope gave way, however, to doubt as I saw your deeds. You were planning a university as if I did not exist. At best I was but a blip on the screen. Your action or lack thereof, relative to African descent people, prompted action on my part.

Yes, my behavior was not always deemed appropriate. I was rough about the edges. I had not learned the finer points of the art of negotiations. I know I caused you consternation by my crude ways, but on this we can agree, I got your attention. And I might add you got mine by some of your reactions.

Ours has been a rough marriage. When two people fail to respect each other as equals, unity that should underpin marriage gives way to division, love to hate and sight to blindness. Unity is concord. It is that wonderful work of agreement. In unity meaningful things get accomplished. Division is separation. In division, trust is lost and fights break out. Too much time, resources and energy are spent watching one's back. In unity, love drives action. In division, hate is the driving force. Unity makes for clear vision while division causes blindness.

A DRUM ROLL FOR JUSTICE

Martin Luther King Jr. was known for talking. Many saw him as a good man destined to lead the country in the way of peace. Others, however, saw him as a troublemaker. Two different perceptions can be seen: one born of a vision of fair play and the other of maintaining the status quo. In much the same light you and I have related. I saw myself as the piper going forth with the clarion call of justice. You saw me as one not to be trusted, a rocker of the boat. I saw you as a stonewall dire in myopia born of a limited western Meta theory. You saw me. I saw you. We saw each other. But what did we see? We saw through the glass darkly. We beheld masked individuals acting out a script written by dead men and women who cared not that we have hearts and souls, longings, desires and a capacity to respect—and yes, even to love one another.

I must confess that I have not always seen you for what you are. I have been guilty of lumpitis—the tendency to cast all in the same mode because of the action of some. To be truthful, you have seen me in much the same way. We might say that both of us have committed the particularistic fallacy—generalizing on the basis of too little correct information about each other. We acted as if our perceptions were real. W. I. Thomas, the noted sociologist said, and I will paraphrase: The situation defined as real is very much real in its consequences.

Had you seen me through clear eyes, you would have seen a soul crying out for deliverance. I was and am a drum roll for justice. A scholar of the highest magnitude wrote:

Justice denotes fairness. In the best and highest sense of the word, it means moral or absolute rightness. Absolute rightness does not compromise that which is right. The just one is honest and impartial in his dealings. Honesty deals with truthfulness. One never finds deception in honesty. The impartial person calls an ace an ace and a spade a spade. Justice does not see the race, color, religion or creed of people. It is the shining light in an otherwise dark and dismal world.¹

Powerful words, indeed. They are too much for one to dwell on too long. One must consider them during one's quiet time. Speaking on White Black relationships in America, the scholar also said, "... In cold hard terms, African Americans have been so victimized by unjust policies of government until there is a lack of trust in officials, even when they appear to mean the African American community well."²

At last I read something that I thought helped explain our relationship. Perhaps you meant me well all along, but my history made me suspicious of you. Were you suspicious of me? We were suspicious of each other.

Herein lies the problem. Our society speaks of liberty and justice for all, but to me, the words ring hollow. To you, they seem to be the warp and woof of the society. It seems to me that you have focused on liberty for all while I focused on justice for all. You seemed to have assumed that justice was a given in our country. As for me, I did not comprehend your push for liberty without justice. Liberty without justice in the hands of bigots is a license to oppress. Liberty with justice is the making of the good city. In the good city, one finds peace. Peace is an admiral goal.

PREPARING BLACK STUDENTS FOR THE MILLENNIUM BY PRECEPT AND EXAMPLE

The Conference's theme, Preparing Black Students for the Millennium, is a noble but daunting charge. It is noble because it looks to the future with hope for a better day. It is frightening because I have not walked this way before; but neither have you. Both of us find ourselves guessing what tomorrow will bring. The tomorrow of tomorrow is the millennium. Millennium means golden age, a thousand year of peace, utopia, happiness, even heaven on earth. I cannot carry out my charge without first making peace with you. We must do this work together by precept and by example.

Precept is a good choice of words. It is a rule or principle that guides behavior. Example refers to the actual behavior. What shall be the rule or principle that guides our behavior? RESPECT. When one respects another, one shows honor. To respect means to recognize as worthy; it means to have regard or high esteem for another. Respect is not an innate quality, one must learn to respect others. Two boys, Johnny and Bobby help to illustrate this point.

Johnny grew up in a family where moral and ethical principles prevailed. His parents taught him to respect others and by doing so, he would be an example unto them. He grew up to become a young man who carried himself in an exemplary manner. People testified of Johnny's willingness to help others. They spoke of his parents as people who raised a 'good boy.'

I do not think the average person would have a problem identifying Johnny as a person of respect. Why should they recognize him as such? The reason is, his deeds demonstrated respect for others. The precept, respect, and the behavior (example) can be seen at work.

The opposite of Johnny is Bobby. Bobby was known as the bully of the neighborhood. His parents were known for their strong feeling toward others. They raised Bobby to "kick butt." In other words, they taught Bobby to not allow anyone to push him around. Bobby, like Johnny, grew up with a desire to please his parents. He had seen his father handle himself in a brawl, and he desired to be just like him. His desire, however, might not be seen for what it was. At the heart of Bobby's and his father's behavior was their desire to be like Johnny—a desire to be respected.

The problem Bobby faced was that he had not learned to show respect. What he had learned was a sense of false respect. He had been socialized into believing people could be forced to comply with his wishes. Over the years, you and I have related to each other more like Bobby than Johnny. It is time to change. I need your help in preparing our students for the millennium.

PREPARING BLACK STUDENTS FOR THE MILLENNIUM: A PROPOSAL

What might the Florida Black Faculty & Staff Association (FBFSA) specifically do to prepare Black students for the Millennium? I shall set forth a concept for your consideration. It is not fully developed, so I shall present the broad outline. We will do further work on the proposal depending upon its acceptance.

The proposal calls for a Distinguished Lecture Series to serve as the heart of each subsequent conference. The series would address extant issues of Black students, faculty, staff and administrators. The policy oriented occasional paper will provide meaningful dialogue between Florida State University System's executives and FBFSA. At each local university, a similar set of policy recommendations would be forwarded to local choice makers. A single issue would be targeted to serve as the focal point for our conferences. Important in this endeavor is the involvement of students, faculty, staff and administrators and the larger community.

The Florida International University conference "From Diversity to Unity: A Conference on Community Building," is cited to show how each of these groups can be involved. The conference drew upon the resources of the each constituent group named above: community, students, staff, faculty and administrators. We now are making ready the conference proceed-

ings for publication. Included among the editors is a graduate student. We thought this important not only for what it does in enhancing the student's career but more importantly, what it says to other Black students. Articles from community representatives, faculty, staff and administrators are included. As for the student editor, she was not editor in name only, but she had to pull her load, as did the other editors. She was given responsibility of assuring that the students' voices were heard. A half dozen students were given the opportunity to see their work published through this project. This is the future for the Florida Black Faculty & Staff Association.

The proposal does not call for a new expensive organization. Each university has an office designated to serve the interest of minority or multicultural students. These offices can take on this responsibility as part of their ongoing duties in partnership with their local BEAs. It will no doubt require a closer working relationship among the offices, but this is desirable anyway. Perhaps a meeting twice a year to plan to the year's work and in mid year to plan the conference, is the way to go. We are aware that in some instances current staffing patterns might not fully lend itself to another major project. This could be addressed by contracting the work out or hiring a part time person specifically for this task. Not more than \$5,000 to \$8,000 would be required. To not do it, however, is to lose the opportunity to become a major player in our students' educational training and success.

THE BEA EXAMPLE

The Black Employees Association at Florida International University is out front on this matter. It is their example that I would like to share with you. Overall the plan calls for building on the "Preparing Black Students for the 21st Century" experience of current students who will be working with prospective students under a professional mentor.

As the Professional Mentor/Mentee Community Building Model illustrates, academically based mentors would work out the initial substance of preparatory knowledge and skills that entering freshmen will need to make maximum use of the university experience. A staff of faculty and graduate students will do the planning and supervising of the mentoring. These student mentors would then relate to undergraduates, who in turn would be in personal contact with public school students.

The basic idea is to foster learning communities which would provide knowledge and skills needed for successful matriculation through the university to prospective university students. This knowledge would be transmitted from the university to these potential students in the community. Another important aspect of the project is to have feedback from these mentoring sessions pertaining to who these potential students are and the context in which they are learning. This feedback would better inform university curriculum planning and research.

¹ See Deryl G. Hunt, *Miami The Place Where Cultures Meet*. Opa-Locka The Good City, 1995.

² Ibid.



*Dr. Ted Williams,
Professor of
Biochemistry and
Molecular Biology
& Associate Dean
of Diversity
Initiatives at the
University of
South Florida.*

RESPONSES

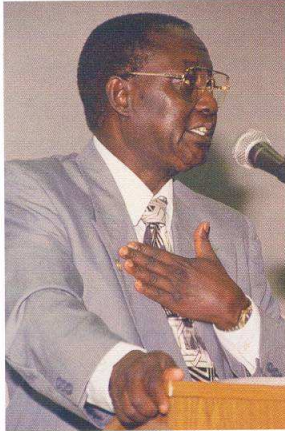
Dr. Ted Williams
University of South Florida

Dr. Ted Williams, Professor of Biochemistry and Molecular Chemistry at the University of South Florida (USF), added an energetic response to Dr. Hunt's comments. He noted that the Black Faculty and Staff Association (BFSA) at UCF had been effective in promoting diversity there, and Black representation there is notable. However, Williams cited the changing attitudes toward Affirmative Action as a step backward for American society. He noted that only 30 years ago, Affirmative Action was embraced, but now conservative Whites and some moderates have been questioning it. Some Americans are now of the opinion that 30 years of Affirmative Action can erase 250 years of racism, cultural and physical rape, genocide and outright oppression. According to Williams, the nation cannot ignore the horrors of past offences towards Blacks for the sake of current political expediency.

Williams remarked that the university is a microcosm of broader society and can be an agent of change in communities. The Black Faculty and Staff Association at USF wants to be an agent of change by seeking conversation, not confrontation, regarding issues for which there are diametrically opposing ideologies. Change can be effectuated in a manner that is neither threatening nor abrasive to the powers that be. Williams contends that through communication come understanding, acceptance, and honor. Williams ended his remarks by affirming that BFSA must present a unified front and be committed to the cause of African Americans. He believes that out of the abundance of America's resources, everyone can be afforded equal opportunity and can be accommodated socio-economically. It is therefore a mandate for BFSA's throughout Florida to raise people's consciousness and to make America live up to its creed of equality and justice for all.

Address from the Conference Chair

by Dominic Mohamed, Ph.D.



Dr. Dominic A. Mohamed, FBFSAs 1998 Conference Chair, Associate Professor in the College of Education, and immediate past President of BEA at FIU

IN APPRECIATION

FIU/Black Employees Association (FIU/BEA), the Florida State University System's Black Faculty and staff association (FBFSA), their friends and supporters.

Dear Friends and Colleagues,

We extend a special thank you to the following committee members, volunteers, sponsors, moderators, responders, convenors, resource persons, presenters, college students, exhibitors, and special guests for their contributions to the 1998 Spring Conference of Florida Black Faculty and Staff Association (FBFSA). It is my sincere hope that the list below is complete. Please let every one of us take a moment to extend our appreciation to these fine professionals, who have made our conference a success.

Special thanks go to Dr. Deryl G. Hunt, Coordinator of the conference and his team from the FIU Office of Multicultural Programs and Services for putting the entire Conference together. We also extend our appreciation to Dr. James A. Mau, FIU

Provost and Vice President of Academic Affairs for financial support and participation in the conference; to Cynthia Curry, FIU Vice President of Business and Finance for financial support and participation in the program; to FIU President Modesto A. Maidique for participation in the program and his commitment and support of BEA; to Dr. Richard J. Correnti, Vice-President, FIU North Campus; to Dr. Mary L. Pankowski, Vice-President, University Outreach and Interscollegiate Athletics and Mrs. Helen Ellison, Associate Vice President of Student Affairs for her support and participation in the conference.

My observation and conclusion about the conference is in accord with Czecinski's conclusion; that is, there is only one thing worse than dreaming you are at a conference and waking up to find that you are at a conference, and that is the conference where you can't fall asleep. Thank you all.

Best regards,

Dominic A. Mohamed, Ph.D.
Chair, 1997-1998 FBFSAs Conference

In Appreciation

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Deryl Hunt
Carole Comarcho
Cheryl Nowell
Elizabeth Wilson
Latrel Myers
Christine Edwards
Virginia Rodgers
Percival Darby
Hailey Tekle
Gary Holmes
Felicja Vine-Townsend

CONFERENCE COORDINATING COMMITTEE

Deryl Hunt
Dominic Mohamed
Hailey Tekle

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FIU/Black Employees Association
FIU/Office of Multicultural Programs and Services
FIU Office of the Provost and Vice President for Academic Affairs
FIU Office of the Vice President of Business & Finance
International Rotary Club of Opa-Locka

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Helen Ellison
Richard Correnti
Paul Gallagher
Deryl Hunt

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University President
Richard J. Correnti, Vice President,
North Campus FIU

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Lee S. Woods

INTRODUCTION SPEAKERS

Nicole Paris
Dominic A. Mohamed

KEYNOTE SPEAKERS

Lawrence C. Howard, Distinguished Professor, Chatham College and Professor Emeritus
Carole Boyce Davies, Director FIU African-New World Study

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Kathy King

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Mary L. Pankowski
James A. Mau
Larleatar Latson
Ted Williams
Adrian Carter
Helen Ellison
Arthur Papillon

LIVE PRODUCTIONS

FIU Nondenominational Student Support Club
Action Not Affirmed
The Spirit of the Law vs. The Letter of the Law

HIGH SCHOOL BANDS, CHOIR, AND PERFORMERS

Miami Carol City Senior High School Gospel Choir
Miami Norland Senior High School Choir
Miami North Wester Senior High School Performance — P.V.A.C.
Nondenominational Student Support Club

COLLEGE MAJORS FAIR

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Florida Agricultural & Mechanical University
Florida Atlantic University
Florida Gulf Coast University
Florida Memorial College
University of Miami

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SOUL FOOD DINNER

BEA Hospitality Committee
Nat's Catering Service

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