

Editorials

Chancellor Deserves University Support

Welcome back, Eagles.

We hope that everyone had a Happy New Year, and we wish everyone success in all their endeavors for 1993.

We also welcome our new students, staff, and especially our new chancellor Julius L. Chambers.

We hope that Chambers is prepared for a productive first year with NCCU.

Chancellor Chambers can accomplish this by having open communication with the student government, the staff, and most important the students of NCCU.

In these critical times of financial aid cutbacks and the lack of respect between some students and staff, we do not need a phantom chancellor—that is, someone who's only involved with the problems of the university on a surface level. We need someone to probe deeply into problems that face this university. We need a chancellor that's willing to guide NCCU into the 21 century. Chambers said during a Faculty Senate Meeting during Homecoming that he plans to assist NCCU become a recognized force of intelligence in the RTP area.

We applaud him for his aspiration and hope that his staff is willing to accept the challenges.

The chancellor cannot do everything alone. He will need the assistance of those students who have complained about the problems of the University and talked about what they should do and how they should do it.

These students involve themselves with student government or any other organization that is committed to making changes they want. Together "we"—the entire University community—can solve problems the anonymous "they" could never tackle.

May he bring us all together, and may we bring ourselves together to welcome him. In that spirit we welcome the chancellor to the campus

1993: A New Year, A New Chance for Students

Welcome back from your Christmas vacation. We at the Campus Echo hope that you had a safe, restful and enjoyable holiday. As the semester opens, the Echo looks forward to a new year of reporting the news to the students of North Carolina Central University.

Once again we ask the students of North Carolina Central University to participate in the school newspaper. A great newspaper is accomplished by the hard work and dedication of people with different personalities and different skills.

When you look back upon your college years will you say that you have accomplished the goals you set as a freshman? What organizations have you joined, what have you been involved in and most importantly, what insights have you gained about yourself?

The Campus Echo wants to give you a chance to explore your own strengths, learn about the campus and the world of news, entertainment and sports, from a new perspective.

Come join us on our journey.

It's a ride well worth the trip

If you are interested in joining the Campus Echo Staff, contact Jason Williams, Dezmona Mizelle or Maurice Crocker at 560-6504 or in room 319 Farrison-Newton Communications Building. We are currently looking for news, sports, entertainment reporters and artists and persons to work on layout.

Congratulations, NCCU Men's Basketball Team!!!
9-0
We Wish You Much Success

The Campus Echo
 The Student Newspaper of North Carolina Central University

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Guest Forum-David S. Bernstein

Thoughts of Malcolm X: The Man, His Beliefs, And The Movie X

For this month, Malcolm X is probably the most talked about personage in America. Virtually every major magazine in America has run a cover story on Malcolm X in the last few months; clothing sporting the "X" insignia are in vogue from Harlem to Westchester; popular songs lionize him; and now he is the subject of a more than three hour-long motion picture. Yet at the time of his murder in 1965, it would have seemed impossible he would become a defining figure in popular culture and public discourse.

In the early 1960s, Malcolm X was the national spokesman of the Nation of Islam, a bizarre cult that taught that blacks were superior to other races—who they believed were genetically engineered by a mad scientist in ancient times. He was also, by his own account, a reformed pimp, drug dealer, and thief. It later turned out that he was a man capable of intellectual and spiritual growth, and he spent the last months of his short life in a quest for truth. He was a man with a penchant for igniting controversy. But he was a man who, at the end of his life, affirmed his dedication to "help(ing) to destroy the

racist cancer that is malignant in the body of America." He came to believe that through worshipping God and living a dedicated religious life, all people could come together and see each other as men, not as races.

Malcolm X was both a radical and a conservative—a believer in "extremism in defense of liberty, extremism in quest of liberty," yet a man of great reserve, who dressed in severe clothes, who disapproved of dancing and athletics, who condemned alcohol, tobacco, pork, and women's liberation, who preached indefatigably in favor of what we call today "family values."

He taught self-respect, but a self-respect born of good works and life lived according to God's commandments. As his widow Betty Shabazz says today, Malcolm's message to black people can be summed up, "no one can oppress you for 400 years unless you allow it." In other words, he thought that the black man's greatest problem was the that he had come to believe that he was really was inferior.

By embracing the religious life and accepting God, a black man could overcome his false feelings of inadequacy. Likewise, a white man could, by the same means, cast off his mantle of assumed superiority and view of other colors as equals.

This idea is central to understanding both the message and the man. Malcolm X was a minister—a devout, practicing Moslem—who sincerely believed he was doing God's will by preaching black liberation. As a religious man, he

understood that the key to freedom comes from within the oppressed, that self-realization and a personal relationship with God are prerequisites to overcoming life's obstacles. His political utterances—from "By any means necessary," to his infamous comment about the Kennedy assassination's being a case of "chickens coming home to roost"—must be understood through the context of this religious perspective.

First and foremost, Malcolm X was not a buffoon, quite unlike so many of the people who have hijacked his legacy today. Rappers, whose lyrics about Malcolm X pretend to be deep, are no more than self-indulgent prattling. Spike Lee, a crude loudmouth, uses his film about Malcolm as a springboard for self-promotion. One could turn on the television and hear Lee proclaim, "Carl Rowan is a house nigger!" It is now criminals, gangsters, and street thugs who cry "by any means necessary," but to justify wanton murder and drug dealing rather than to advance black people.

The actor Ossie Davis, eulogizing Malcolm, called him, "our manhood, or living black manhood. And in honoring him, we honor the best in ourselves." "Rap stars who urge killing Jews, Koreans, or cops; punks who start firefights in our streets over drug turf; wealthy Hollywood blacks who gratuitously throw around the word "nigger," are not honoring Malcolm, or the best in black Americans. All of this is the very antithesis of self-re-

spect; indeed of others is, as Bruce Perry argues in his biography of Malcolm, a manifestation of self-hatred.

Somehow, the real message that Malcolm X embodied has been lost. That message is an austere one. It teaches that everyone must be fully responsible for himself first, before he demands respect from others. And a key part of this self-actualization is defining a personal relationship with God.

This won't be a popular message today. The media and the establishment black leadership explain to us that anyone who talks about "God" is part of a sinister plot by the "religious right," with more in common with Pat Robertson than most of the left-leaning black leaders. Few consider that it might be precisely those fundamental values preached by Malcolm X that black Americans—

and all Americans—need to regain to restore some decency to our nation

Ironically, Lee's movie might undo some of the untruth that surrounds the legend of El-Hajj Malik El-Shabazz (as Malcolm came to be known after his conversion to orthodox Islam). While the film is somewhat worshipful, it portrays Malcolm as a Man, not a fool, not someone who despised others without cause, but rather as a man who respected himself, who respected God, and who respected his people the way we ought to respect ourselves.

Our Policy On Letters

The Campus Echo welcomes letters from students, faculty, administrators and anyone else interested in the North Carolina Central University community. Letters must be no more than 300 words in length. The editors of The Campus Echo reserve the right to edit all letters for correctness and length. Address your letters to The Campus Echo, Department of English, North Carolina Central University, Durham, NC 27707.

How To Publicize Your Club Or Organization In The Echo

The Campus Echo publishes news of campus meetings and events, achievements, honors and activities of students, faculty and staff. If you want your activity or event to be written up in the Echo, just send a news release or fact sheet to The Campus Echo, c/o The Department of English, NCCU. We encourage you to send photographs when they are available. Let us hear from you.