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Malcolm X and the Identity of the Black Power

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Dedication

This work is but a word of thanking to my family especially my dear mom who was by my side to support and encourage me. To all who helped me in my dissertation.

Yes, I could not have done this humble work without the Almighty God.

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Abstract

The struggle of African-Americans to gain and ensure a full citizenship has been long and arduous. Motivated by the same spirit that guided previous self-determination movements in African-American history, Malcolm X was central to this resistance as he demanded a radicalized group consciousness in black America and sought a powerful cultural revolution in black communities. In three chapters, this study will try analyse the role and influence of Malcolm X as a Muslim black leader on the black power moment and the effects of his philosophy and nonviolence ideology on the blacks' struggle for equality and civil rights in America.

Table of Contents:

Dedication	I
Acknowledgments.....	II
Abstract.....	III
List of Abbreviations:.....	IV
Table of Contents.....	V
General Introduction:.....	1
1.Chapter One: A Historical Overview about America and the Africans	
i. Introduction:	7
ii. A Historical Background about America and Africans.....	7
1. The Exploration Period.....	7
2. The Spanish Experience.	8
3. The African American Origins.....	11
iii.Slavery in the United States.....	13
1. Black Population in 1970's.....	13
2. The Expansion of Slavery.	15
3. The Abolition of Slavery.	17
iv. Conclusion:.....	18
2. Chapter two:The Black Roots to Freedom.	
I. .Introduction:.....	21
II.Civil Rights Movements.....	21
1) The Main Causes of CRM.....	21
2) The Non-Violent Resistance.....	23
III.Malcolm X and Martin Luther King.....	24
IV.Malcolm X and the Nation of Islam.....	28
1) Beginning in the Late 1960's	28
2) Malcolm's Effect on the Nation of Islam.....	29
V.The Black Power Movements.....	31

1) The Escalation in the Late 1960's.....	33
2) De-escalation in the Late 1970's.....	34
3) Decline in the late 1980's.....	35
VI. Conclusion.....	36
 3.Chapter Three:Exploring The Islamic Identity Through The Leadership of Malcolm X	
I. Introduction.....	39
II. Malcolm X's Psychology after Islam.....	39
III. Malcolm X the Years of Giving.....	42
1) Did Malcolm Encourage Violence?.....	47
2) The Ghost of Malcolm.....	49
IV. the Ballot or the Bullet	52
1) Malcolm's Departure from the Nation of Islam.....	52
2) Assassination.....	55
V. Conclusion.....	58
General Conclusion:.....	60
Works Cited:.....	61
.....	62

List of abbreviations

CRM Civil Rights Movement

EEOC Equal Employment Opportunity Commission

KKK Ku Klux Klan

NAACP National Association for the Advancement of Colored People

NOI nation of Islam

General Introduction

The history of America is rich with great and unforgettable events and stories such as the civil rights movement, great depression, and the black power movement. The black power movement as one of the important stations that deserves a deep look on what happened in America during the 20's century and the reaction of Muslims over there.

Malcolm x one of the charismatic well-known black leaders who was totally against violence and maltreatment of the blacks at that time. Also, he had grown frustrated with the nonviolent, integrated struggle for civil rights and worried that Blacks would ultimately lose control of their own movement. This study will demonstrate how did Malcolm X's policies affect the black community and their identity in their revolutions.

First of all, Malcolm x character and struggle fuelled debate and discussions at that time. Many politicians and writers were extremely interested in discovering the roots of Malcolm's identity and the power that pushed the blacks to call for their rights and bring back freedom to people. Adam Clayton Powell (1960) stated that the activist Malcolm x should be situated, it was his ability to articulate political ideas instinctively that won him an audience far beyond the ranks of the converted. First and foremost, he was one of the greatest orators that North America has ever produced. Furthermore,, Malcolm X embodied all the strengths and many of the contradictions of the black political condition in mid-20th-century America, towards the end of his tragically short life he lived.

Rotherny S.Tshaka in 2015, wrote an article about Malcolm X's one of his greatest speeches and its implications for black liberation theology in present-day South Africa, recounting the influences that Malcolm x had on black liberation

theology in South Africa. This article “Malcolm X’s the ballot or the bullet speech?” is an attempt to bring the basic insights of a watershed speech made by Malcolm x in the 1960’s recognizing Malcolm X’s critique of white racism and his relentless call for the unity of black people against the dictates of white capitalist hegemonies.

The identity of the blacks rose up after the foundation of the Nation of Islam in Detroit, Michigan United States as an African American political and religious movement in 1930 by Wallace D.Fard Muhammad. The nation of Islam is an organization at first was led by its founder Wallace D.F Muhammad. Then after Fard Muhammad disappeared in June 1934, The Nation of Islam was led by Elijah Muhammad who established places of worship (called temples or mosques), a school named Muhammad University of Islam. The nation of Islam (NOI) has several goals and concerns; it is based on the improving of the spiritual, mental, social and economic condition of Americans in the United States and all of humanity. Besides, the organization of Islam was extremely against all kinds of violence for example segregation, discrimination, and racism in which the blacks were suffering from.

In the most balanced book, Black Power: Radical Politics and African American Identity, Jeffrey O. G. Ogbar takes a new look at the Panthers and the Nation of Islam. Dr. Ogbar argues many African Americans embraced the seemingly contradictory political agenda of desegregation and nationalism and he is critical of older understandings of the Panthers.

This study aims to highlight how Malcolm X's personal identity developed through the ideological conflicts. My plan for this research is to show to the readers the real face of the enemies with Muslims and Islam in the United States. As it is really important to know how blacks especially Muslims faced that kind of dangerous enemies, under the umbrella of the nation of Islam. And will try to shed light on the main roots of the black people that were brought from Africa to the United States during the 18th and 19th century. Through chapters and lines, one will get an idea about the great black leaders and what they brought to America and the black community in specific.

The main question, hence, of this dissertation is: to which extend black leaders as Malcolm X have succeeded in bringing back the rights of black and abolishing slavery from people's minds and lives. Can anyone do what Malcolm X did in the time of violence, fear, and wars? There is no doubt that any normal person can dare like Malcolm did so, from one side he was a black one and he represents his people from the other side his great identity as a black Muslim leader. Indeed, Islam made him another person after he was called Malcolm little as the colonizer called him. Was Malcolm X's strategy successful to have this huge amount of likes by the American people till nowadays?

What is hypothesized, therefore, is that Malcolm X's advocacy of nonviolent and peaceful resistance has been fruitful. Malcolm's self-education has educated himself and converted to the Muslim faith. He was an active person, motivated and he was fighting all kinds of enemies to achieve equality and justice. Also, he wanted to be a lawyer as his fundamental dream in his life.

In addition, Atallah Shabazz stated that Malcolm x never advocated violence. He was an advocate of cultural and social reconstruction until a balance of equality was shared. “Let me tell you who Malcolm x was. Malcolm x was not a spiteful man. Malcolm x was a revolutionary man. But he was not a mean-spirited revolutionary; he was a gentleman. A kind man and a concerned man.” (p.5)

This study is chronologically structured, yet thematically driven. It depicts both the transformation of the African-American freedom struggle to nonviolent, organised fight led by well-educated young men such as Malcolm X, Luther king and others.

This study is made of three chapters. The first one presents a historical overview on the blacks struggle for their legal and natural rights in general and the course of the black power movement. The second chapter discusses and explores the emergences, struggles and course of the black power movement and the role of Malcolm X in this organisation. Chapter three is devoted to the influence of Islam on Malcolm X identity after his conversion and thus his struggle as a Muslim black man for freedom and equality.

Chapter 1

A Historical Overview about America and the Africans

I. Introduction

II. A Historical Background About America

- 1) The Exploration Period
- 2) The Spanish Experience
- 3) African American Origins.

III. Slavery in The United States

- 1) Black Population 1700's
- 2) The Expansion of Slavery
- 3) The Abolition of Slavery

IV. Conclusion

I. Introduction

Several questions have been raised about the blacks, who are they? Where did they come from? And what are the sources of conflicts that come with whites? This chapter is dedicated to the discussion of the roots of the blacks and their existence in the United States. Furthermore, it will have a look at the struggles between blacks and whites.

II. A Historical Background about African Americans

1. The Exploration Period

Before 10.000BC America at the initially start of time was a mix of settlements. The primary individuals were Indians or the indigenous. Various societies were framed. The European colonization of the Americas began after the landing of Christopher Columbus in 1492, the greater part of the settlements shaped after 1600. In 1770, the settlements were relatively British; they contained 2.5 million of individuals along the Atlantic drift east of the Appalachian Mountains. The British government forced a progression of expenses after 1965 after the thrashing of France.¹

In any case, somewhere in the range of 1000 and 1650 a progression of interconnected advancements happened in Europe that gave the force to the investigation and consequent colonization of America. These improvements incorporated the Protestant Reformation and the consequent Catholic Counter-Reformation, the Renaissance, the unification of little states into bigger ones with concentrated political power, the rise of new

¹ "New Ideas About Human Migration From Asia To Americas". Science Daily. October 29, 2007. Retrieved March 12, 2011.

innovation in route and shipbuilding, and the foundation of overland exchange with the East and the going with change of the medieval economy.²

2. The Spanish Experience

Spain's majestic desire was propelled by Christopher Columbus. He was conceived in Genoa, Italy, around 1451; Columbus took in the specialty of route on voyages in the Mediterranean and the Atlantic. Sooner or later, he presumably read Cardinal Pierre d'Ailly's mid fifteenth-century work, *Imago Mundi*, which contended that the East could be found by cruising west of the Azores for a couple of days. Columbus, wanting to make such a voyage, invested years looking for a support lastly discovered one in Ferdinand and Isabella of Spain after they crushed the Moors and could direct their concentration toward different activities. In August 1492, Columbus cruised west with his now popular boats, Niña, Pinta, and Santa María. Following ten weeks he located an island in the Bahamas, which he named San Salvador. Supposing he had discovered islands close Japan, he cruised on until the point that he achieved Cuba (which he thought was terrain China) and later Haiti. Columbus came back to Spain with numerous items obscure to Europe— coconuts, tobacco, sweet corn, potatoes— and with stories of dim cleaned local people groups whom he called "Indians" since he expected he had been cruising in the Indian Ocean.³

In spite of the fact that Columbus found no gold or silver, he was hailed by Spain and quite a bit of Europe as the pioneer of d'Ailly's western course toward the East. John II of Portugal, be that as it may, trusted Columbus had found islands in the Atlantic as of now asserted by Portugal and took the issue to Pope Alexander II. Double the pope issued orders supporting Spain's claim to Columbus' disclosures. Be that as it may, the regional question

² "*Hopewell*". *Ohio History Central*.

³ Samuel Eliot Morison, *The European Discovery of America: The Northern Voyages, a.d. 500-1600* (1971); John H. Parry, *The Spanish Seaborne Empire* (1966; 2nd ed., 1980);

amongst Portugal and Spain were not settled until the point that 1494 when they marked the Treaty of Tordesillas, which drew a line 370 groups west of the Azores as the outline between the two realms.⁴

Regardless of the bargain, contention proceeded over what Columbus had found. He made three more voyages to America somewhere in the range of 1494 and 1502, amid which he investigated Puerto Rico, the Virgin Islands, Jamaica, and Trinidad. Each time he returned increasingly sure that he had achieved the East. Ensuing investigations by others, be that as it may, convinced most Europeans that Columbus had found "Another World." Ironically, that New World was named for another person. A German geographer, Martin Waldseemüller, acknowledged the claim of Amerigo Vespucci that he had arrived on the American terrain before Columbus. In 1507 Waldseemüller distributed a book in which he named the new land "America."⁵

More Spanish undertakings took after. Juan Ponce de León investigated the banks of Florida in 1513. Vasco Núñez de Balboa crossed the Isthmus of Panama and found the Pacific Ocean around the same time. Ferdinand Magellan's undertaking (throughout which he put down a revolt and was later murdered) cruised around the tip of South America, over the Pacific to the Philippines, through the Indian Ocean, and back to Europe around the southern tip of Africa somewhere in the range of 1519 and 1522.

⁴ David B. Quinn, *England and the Discovery of America, 1481-1620, from the Bristol Voyages of the Fifteenth Century to the Pilgrim Settlement at Plymouth: The Exploration, Exploitation, and Trial-and-Error Colonization of North America by the English* (1974).

⁵ The Reader's Companion to American History. Eric Foner and John A. Garraty, Editors. Copyright © 1991 by Houghton Mifflin Harcourt Publishing Company.

Two undertakings drove straightforwardly to Spain's rise as sixteenth-century Europe's wealthiest and most ground-breaking country. The first was going by Hernando Cortés, who in 1519 drove a little armed force of Spanish and Native Americans against the Aztec Empire of Mexico. Finishing the triumph in 1521, Cortés took control of the Aztecs' awesome gold and silver mines. After ten years, an undertaking under Francisco Pizarro overpowered the Inca Empire of Peru, anchoring for the Spaniards the colossal Inca silver mines of Potosí.⁶

⁶ Samuel Eliot Morison, *The European Discovery of America: The Northern Voyages*(1971)

3. The African American Origins

African American history is the piece of American history that takes a gander at the African-American or Dark American ethnic gatherings in the Unified States. Most African Americans are the relatives of Africans persuasively brought to and held hostage in the United States from 1555 to 1865. Blacks from the Caribbean whose progenitors moved, or who moved to the U.S., have additionally customarily been viewed as African-American, as they share a typical history of prevalently West African or Focal African roots, the Centre Entry, and servitude.⁷

African Americans have been known by different names all through American history, including colored and Negro, which is never again acknowledged in English. Rather the most regular and acknowledged terms these days are African American and Dark, which however may have distinctive meanings. The term minority ordinarily alludes to African Americans, as well as to other non-white ethnic gatherings. Other people who some of the time are alluded to as African Americans, and who may recognize themselves in that capacity in US government censuses, incorporate moderately late Dark migrants from Africa, South America and somewhere else.⁸

African-American history is praised and featured yearly in the Unified States amid February, assigned as Dark History Month. Albeit already minimized, African-American history has made progress in school and college education program and increased more extensive insightful consideration since the late twentieth century (ibid.).

Most African Americans are dropped from Africans brought straightforwardly from Africa as slaves. Initially, these slaves were caught in African wars or assaults and

⁷ "ACS DEMOGRAPHIC AND HOUSING ESTIMATES: 2016 American Community Survey 1-Year Estimates". United States Census Bureau. Retrieved April 5, 2018.

⁸(Ibid).

transported in the Atlantic slave trade. African Americans are plummeted from different ethnic gatherings, for the most part from western and focal Africa, including the Sahel. A more modest number originated from eastern and south-eastern Africa.⁹

The real ethnic gatherings that the subjugated Africans had a place with incorporated the Hausa, Bakongo, Igbo, Mandé, Wolof, Akan, Fon, Yoruba, and Makua, among numerous others. Despite the fact that these distinctive gatherings fluctuated in traditions, religious philosophy, and dialect, what they had in like manner was a lifestyle that was unique in relation to the Europeans. In any case, since a greater part of the slaves originated from these towns and social orders, once sent to the Americas these diverse people groups had European gauges and convictions constrained upon them, making them get rid of innate contrasts and fashioned another history and culture that was a creolization of their normal pasts, present, and European culture. Slaves from particular African ethnic gatherings were more looked for after and more prevailing in numbers than others in specific locales of what later turned into the Assembled States.¹⁰

⁹ "The Black Population: 2010" (PDF) , Census.gov, September 2011. "Black or African Americans" refers to a person having origins in any of the Black racial groups of Africa. The Black racial category includes people who marked the "Black, African Am., or Negro" checkbox

¹⁰ Carson, Clayborne (2011). *The Struggle for Freedom: A History of African Americans*. Penguin academics (2 ed.). Boston: Prentice Hall. ISBN 9780205832408

III. Slavery in the United States

1) The Black Population in the 1700's

By 1700 there were 25,000 dark slaves in the North American terrain provinces, around 10% of the populace. Some had been transported specifically from Africa (the greater part of them were from 1518-1850s), yet at first, regularly they had been dispatched through the West Nonmainstream players in little cargoes in the wake of investing energy chipping away at the islands. In the meantime, numerous were locally conceived on the North American territory. Their legitimate status was currently clear: they were slaves forever as were the offspring of slave moms. (John Murrin, p.108).

Though, as white pioneers asserted and clear more land for extensive scale cultivating and estates, the number of slaves imported straightforwardly from Africa started to quickly increment between the 1660s into the 1700s and ahead, since the exchange slaves rolling in from the West Non-mainstream players was much too little to take care of the colossal demand for the now quickly developing North American terrain slave advertise. (ibid)

Also, most American slave-purchasers never again needed slaves rolling in from the West Nonmainstream players - at this point, they were either harder to get, excessively costly, unwanted, or all the more regularly, demolished from various perspectives by the exceptionally ruthless administration of the island sugar manors. (ibid)

Before the finish of the seventeenth century, an unwinding on frontier imposes laws, and the evacuation of regal restraining infrastructures by the English Crown influenced the immediate slave to exchange with Africa considerably less demanding. Therefore, naturally transported in, youthful, and sound Africans were presently considerably more reasonable, less expensive in cost, and all the more promptly accessible in extensive numbers to

American slave purchasers, who at this point liked to buy them, regardless of whether it required some investment for them to conform to another life as ranch slaves. (ibid)

From around 1700 to 1859, the dominant part of slaves imported toward the North American terrain came straightforwardly from Africa in enormous cargoes to fill the gigantic spike popular for much-required work to work the ceaselessly extending estates in the Southern provinces (later to be states), with most going to Virginia, South Carolina, and French or Spanish Louisiana. (ibid)

Dissimilar to in the South, the Northern settlements formed into substantially more urbanized and industrialized social orders, and they depended less on agribusiness as the primary economy, along these lines, accordingly, they didn't import numerous African slaves, and the dark populace there remained genuinely low for quite a while. In any case, enormous Northern urban communities like New York, Philadelphia, and Boston, had generally vast dark populaces (slave or free) for the vast majority of the pioneer time frame and from that point.¹¹

11 "NPS Ethnography: African American Heritage & Ethnography". *Nps.gov*. Retrieved 28 August 2017.

2. The Expansion of Slavery

Slavery was practiced throughout the American colonies in the 17th and 18th centuries, and African slaves helped build the new nation into an economic powerhouse through the production of lucrative crops such as tobacco and cotton. By the mid-19th century, America's westward expansion and the abolition movement provoked a great debate over slavery that would tear the nation apart in the bloody Civil War. Though the Union victory freed the nation's four million slaves, the legacy of slavery continued to influence American history, from the Reconstruction era to the civil rights movement that emerged a century after emancipation.¹²

Prior to the Atlantic Slave Exchange, there were at that point individuals of African plummet in America. A couple of nations in Africa would purchase, offer, and exchange other oppressed Africans, who were frequently detainees of war, with the Europeans. The general population of Mali and Benin are known for sharing in case of offering their detainees of war and other undesirable individuals off as slaves. Bondage in America began in 1619, when a Dutch ship brought 20 African slaves shoreward in the English province of Jamestown, Virginia. All through the seventeenth century, European pioneers in North America swung to African slaves as a less expensive, more copious work source than obligated hirelings, who were generally poorer Europeans.¹³

Despite the fact that, it is difficult to give exact figures, a few history specialists have evaluated that 6 to 7 million dark slaves were foreign to the New World amid the eighteenth century alone, denying the African mainland of some of its most beneficial and ablest men

¹² Wood, Peter (2003). "[The Birth of Race-Based Slavery](#)". Slate.com. (May 19, 2015): Reprinted from "Strange New Land: Africans in Colonial America" by Peter H. Wood with permission from Oxford University Press. ©1996, 2003.

¹³ (Ibid)

and ladies. In the seventeenth and eighteenth hundreds of years, dark slaves worked principally on the tobacco, rice and indigo manors of the southern drift, from the Chesapeake Cove settlements of Maryland and Virginia south to Georgia. After the American Transformation, numerous pilgrims especially in the North, where bondage was moderately insignificant to the farming economy started to interface the abuse of dark slaves to their own particular persecution by the English, and to require servitude's annulment.¹⁴

Slaves before the war in the south constituted around 33% of the southern populace. Most slaves lived on substantial manors or little ranches; numerous bosses possessed less than 50 slaves. Their proprietors looked to make their slaves totally subject to them, and an arrangement of prohibitive codes administered life among slaves. They were generally precluded from figuring out how to peruse and compose and their conduct and development was limited.¹⁵

Moreover, numerous bosses behaved in a questionable manner with slave ladies, and compensated respectful slave conduct with favors, while defiant slaves were severely rebuffed. A strict chain of importance among slaves (from favored house slaves and talented craftsman down to humble field hands) helped keep them separated and less inclined to sort out against their lords. Slave relational unions had no legitimate premise; however, slaves did wed and raise vast families; most slave proprietors supported this training, yet in any case did not normally falter to separate slave families by deal or expulsion.¹⁶

¹⁴ , Donoghue, John (2010). *Out of the Land of Bondage": The English Revolution and the Atlantic Origins of Abolition*. *The American Historical Review*.

¹⁵ ... (Ibid.)

¹⁶ Genovese, Eugene D. (1974). *Roll, Jordan, Roll: The World the Slaves Made*. Pantheon Books. p. 416.

3. The Abolition of Slavery

In the North, the expanded restraint of southern blacks just fanned the blazes of the developing abolitionist development. From the 1830s to the 1860s, the development to nullify subjugation in America picked up quality drove by free blacks, for example, Frederick Douglass and white supporter; for example, William Lloyd Garrison, author of the radical daily paper *The Saviour*, and Harriet Beecher Stowe, who distributed the smash hit abolitionist novel *Uncle Tom's Cabin*. While numerous abolitionists construct their activism in light of the conviction that slaveholding was a transgression, others were more disposed to the non-religious "free-work" contention, which held that slaveholding was backward, wasteful and appeared well and good.¹⁷

Furthermore, Free blacks and other abolitionist northerners had started helping outlaw slaves escape from southern estates toward the North by means of a free system of safe houses as ahead of schedule as the 1780s. This training, known as the Underground Railroad, increased genuine energy in the 1830s and despite the fact that assessments fluctuate broadly, it might have caused somewhere in the range of 40,000 to 100,000 slaves achieve opportunity.¹⁸

The accomplishment of the Underground Railroad helped spread abolitionist emotions in the North; it additionally without a doubt expanded sectional strains, persuading master bondage southerners of their northern kinsmen's assurance to crush the foundation that managed them.¹⁹

¹⁷ "History of Juneteenth". *Juneteenth World Wide Celebration*. Retrieved March 9, 2014.

¹⁸ *Up from Slavery* (1901), pp. 19–21.

¹⁹ (Ibid)

IV. Conclusion.

The experience of slavery in the United States was terrifying to both African men and women. These people have their culture, ethics, religion, and identity. Moreover, homes and families were taken from them by the colonizer without any previous explanation. Therefore, they were not stand closing hands and watching what is happening to their people. Since they are weak they organized groups and associations to bring their freedom back. In addition, many supporters and leaders like Malcolm X and Martin Luther King refused any kind of violence against the black especially slaves.

Chapter 2

Title: The Black Roots to Freedom.

Chapter 2: The Black Roots to Freedom.

I. Introduction

II. Civil Rights Movements.

- 1) The Main Causes of the CRM.
- 2) The Non-Violent Resistance.

III. Malcolm X and Martin Luther king.

IV. Malcolm X and the Nation of Islam.

- 1) Beginning in the Early 1960's.
- 2) Malcolm's Effect on the NOI

V. The Black Power Movements.

- 1) The Escalation in the Late 1960's.
- 2) De-escalation in the Late 1970's.
- 3) Decline in 1980's.

VI. Conclusion

I. Introduction

The black resistance was carried on after the end of the American civil war in 1865. As a result of the long-standing controversy over slavery. Moreover, freedom was the only aim for black to achieve, and facing all kinds of violence against their people. Malcolm x one of the truest and greatest black leaders ever in the history of the United States. He hates white people who are so bigoted and racist and cruel heartless unjust and murderous against African Americans people of colors non-whites minorities and oppressed people. This chapter will shows who is the real Malcolm x and what he has done to the history of the black in America.

II. Civil Rights Movements 1950's- 1960's.

1) The Main Causes of CRM:

In the history of the United States there have been many social changes that have occurred. The Civil Rights Movement of the 1960's was one of the most significant and important for the equality of all people. Since the abolition of slavery in 1863, there had been a continuous conflict between the races of people who live in the United States. Rights were violated on a consistent basis, purely because of the color of that person's skin. Unfortunately, many of the changes that the movement fought for brought on a violent opposition from many white southerners and that led to the violent deaths of some of the famous leaders of the Civil Rights Movement. It also led to two pretty distinct groups of black activists. One group was rather violent, and one believed in peaceful nonviolent resistance.

Another incident may be seen as the main reason behind the CRM. The case Rosa Parks, a black seamstress who was returning home on a public bus in Montgomery, Alabama.¹ When she was asked by the driver to vacate her seat to a white man but she refused. Some argued she was just an elderly woman tired after her long day at work who decided to defy. Then the driver repeated his request she refused again. At the next bus stop she was arrested by the police “for violating the municipal ordinance mandating segregation on publicly owned vehicles” (Sitkoff ,p. 37-38).

Rosa Parks had participated in several actions of nonviolent civil disobedience and together with her husband had solved numerous cases involving murders, rapes, lynching, and whipping. She became a member of the National Association for the Advancement of Colored People (NAACP)²⁰ in 1943. The murder of Emmett Till acted as an aide and motivated her to act. “I felt it was just something I had to do” she once commented (qtd. in *ibid*: 38).

What has been mentioned above can be considered as the actual beginning of the movement. Shortly said, and following those different organizations namely, the SCLC, the NAACP, the CORE, and the SNCC, the civil rights movement emerged as a reaction to segregation, racism and discrimination. The basic principles of CRM were peace and non-violent actions. Masses of black and white people who desired change were the backbone of the movement. Numerous local branches obtained inspiration from and supported each other. Moreover, black leaders assumed that direct

²⁰ Founded in 1909, the NAACP is the nation's oldest and largest civil rights organization.

actions based on principles of non-violence could attract the attention of the mass media. The result would be that blacks would be presented in the mass media victims of white violence.²¹

One side of this coin was more militant groups who demanded change or they threatened violent activity. The Black Panthers were a great example of this type of organization. Although they did preach violence, this organization also provided some much needed child care infrastructure to many black citizens all over the country. The Muslims also posed a violent threat, as leaders like Malcolm X, stated consistently that blacks deserve change and equality and if they aren't given it, they should take it. Although toward the end of his life, he became more reconcilable, he was murdered not by the white opposition, but from fundamental opposition within his own organization. Violence was a part of the Civil Rights Movement of the 1960's but it was the far less effective force in leading to change. Violence leads to fear and separation, and ultimately to only more violence.²²

2) The Nonviolent Resistance:

Martin Luther King, Jr. was the leader of the Civil Rights Movement and he preached strict nonviolent resistance. This meant that protesters would violate laws and traditions which were racist and discriminatory, but wouldn't resist any action by the police or government or both. This led to young peaceful African Americans being sprayed with water hoses, and punched and kicked as they simply walked in a peaceful protest. It also led to sit INS at establishments that practiced segregation, or at the college buildings where black Americans were unable to enroll, not

²¹ The Congress of Racial Equality was founded by an interracial group of students in Chicago-Bernice Fisher in 1942.

²² The Student Nonviolent Coordinating Committee is a U.S. civil-rights organization formed by students and active since the 1960s, whose aim was to achieve political and economic equality for blacks through local and regional action groups.

because they were not intelligent enough, but because they happened to be born with dark skin pigmentation.²³

In the end, Martin Luther King was killed by an assassin, but his death couldn't change his message. All men are the same; it is the content of their character by which they should be judged not the color of their skin. This is a message that is accepted as a matter of fact today and the Civil Rights Movement of the 1960's is largely responsible for this.

III. Malcolm X and Martin Luther King Jr.

The United States is the land of racism. No matter how long it takes and no matter how far the government and social groups try to achieve equality among the races in the United States, it means nothing. Racism has been a major issue among the population in the United States for a long period of time, and it still occurs nowadays. There are a lot of people with all different types of skin colours and ethnic groups in the States, which are Native Americans, African Americans, Asian Americans, and Mexican Americans. In addition, the main widespread problem of racism in America is the white majority against ethnic groups, especially the black people.

Martin Luther King and Malcolm X had a different background of their lives, and they also grew up in a completely distinct environment. Martin Luther King was born on January 15, 1929 in Atlanta, America. He came from a comfortable middle-class family, had a high education, and was raised with the strong values of self-worth. Unlike Martin Luther King; Malcolm X was born on May 19, 1925 and came from underprivileged home. He was a little educated man

²³ Founded in 1909, the NAACP is the nation's oldest and largest civil rights organization.

and rose to the greatness on his own intelligence. In addition, he was raised with fear, anger, and bitterness because his family was demolished. His house was burned by the KKK, a secret organization of white men who hated African Americans, in which this painful situation led to the death of his father. Several years after the death of his father, his mother suffered an emotional breakdown and then his family was separated. Malcolm X had to live his whole life with the haunted nightmare that occurred from this situation, and he became hatred and wanted to take revenge. This could probably say that Martin Luther King enjoyed his best life, especially the love of his parents whereas Malcolm X was a lonely man who suffered a lot from being separated and facing the bad situation since when he was young. (Degnan-Veness p.3)

It can be said that equality is the concept in which it does not exist at all in the land of America. Racism in the United States is the unstoppable problem, and it could not solve until in these days. It can also lead to many areas of problems such as education, employment, and housing. There are many policies that try to change things within the country, but they are failed because they do not look at the real problem and absolutely cannot change people's thoughts. These are just forces for people to like each other. Furthermore, there are several groups in America that try to give the black people more opportunity and have a better life in the States. They also call for racial equality in the society. Two famous and important black leaders that represent themselves and call for the rights for all black Americans are Martin Luther King and Malcolm X. (Biography of Malcolm X, 2001).

Martin Luther King Jr. and Malcolm X were the stars, so to speak, of Civil Rights protesting. They are the most famous, and are still heard of frequently throughout History text books and magazine articles. Though they died a while back, their legacy still lives on, to live in a world free of segregation, but they each had different ways of “getting what they want”, and some ways of getting what they want led to the bad memories that people rather not speak about.²⁴

Martin was a peaceful man, his father was a southern Baptist preacher; and he as a young boy decided that was where his path was leading as well. While being a preacher he decided he wanted to be a civil rights leader, which began his journey as a well known leader. His way of protesting was subtle yet effective. Martin’s long speeches often caught wandering people, and drew them into the crowd. He was awarded the Nobel Peace Prize in 1964, and is the youngest person ever to receive it. He was assassinated on April 4th, 1968, in Memphis, Tennessee; which led to many riots by the African American community. (Patterson, p. 135)

Malcolm X was, well, a lot different. As Martin was remembered by everyone happily, most people tried to forget Malcolm. After being sent to prison for drug use he was converted to Islam and prior to that was pro segregation. But after his pilgrimage to Mecca decided that he wanted to be treated equally. Malcolm was known for his boldness, he is often tagged with the quote “To do whatever it takes.” Meaning that he would do whatever it took to be considered equal. This usually led to less peaceful acts of protesting, plus he was more interested in spreading “black pride”. He was assassinated by members of the Black Muslim movement on February 21, 1965. (ibid)

²⁴ /brennisthebomb.wordpress.com/2010/05/26/compare-and-contrast-essay-malcolm-x-and-martin-luther-king-jr/

Both Martin and Malcolm were considered great leaders by people. They each just had a different way of expressing their opinions. And while some people liked a more practical approach; others liked to be peaceful, because there was a lesser chance of guns going off. I have come to realization that even though they are two very different people, they were both aiming for the same thing, they wanted to be free of segregation. So they used whatever power they had to make a voice for themselves, though sometimes Malcolm's way of "protesting" was more of a brawl that people tried to stay away from (except for the black activists). Their speeches and rallies often led to protests, speeches, and eventually the assassinations of both men. (Patterson, p. 135)

It is hard to say what they would feel if they were alive today, but I think one thing would be pride. Not pride because they are American, but pride because they had such an impact on black history, well history in general. They are both remembered, each for different reasons. But even though their opinions and ideas were expressed in dissimilar ways, Martin Luther King Jr. got his voice on constant reply in people's heads; and Malcolm X was feared and respected by people to be the man who was a "black activist". And each had their role in black and white history, even though their stories aren't black and white at all.

IV. Malcolm X and the Nation of Islam:

1) Beginning in the Early 1960's:

The organization Nation of Islam began developing a Black Nationalist movement in the 1930s, inspiring later Black Nationalist groups. The Nation of Islam continues to function to this day. Malcolm X rose rapidly to become a minister and national spokesperson for the NOI. He is largely credited with the group's dramatic increase in membership between the early 1950s and early 1960s (from 500 to 25,000 by one estimate; from 1,200 to 50,000 or 75,000 by another). In March 1964, Malcolm X left the Nation due to disagreements with Elijah Muhammad; among other things, Malcolm X cited his interest in working with other civil rights leaders, saying that Muhammad had prevented him from doing so in the past. Later, Malcolm X also said Muhammad had engaged in extramarital affairs with young Nation secretaries a serious violation of Nation teachings. On February 21, 1965, Malcolm X was shot and killed while giving a speech at the Audubon Ballroom in Washington Heights, New York. In March 1966, three NOI members were convicted of assassinating Malcolm X.²⁵

After the Watts riots in Los Angeles in 1965, the civil rights group the Student Nonviolent Coordinating Committee, decided to break their ties with the mainstream civil rights movement and the liberal organizations that supported it. They argued instead that blacks needed to build power of their own rather than seek accommodations from the power structure in place. SNCC migrated from a philosophy of nonviolence to one of greater militancy after the mid-1960s, as an advocate of the burgeoning "Black power" movement, a facet of late 20th-century

²⁵ Lomax, Louis E. (1963). *When the Word Is Given: A Report on Elijah Muhammad, Malcolm X, and the Black Muslim World*. Cleveland: World Publishing. pp. 15–16

black nationalism. The organization continued its militancy later on and established ties with radical groups such as the Students for a Democratic Society. In late October 1966, Huey P. Newton and Bobby Seale founded the Black Panther Party (originally the Black Panther Party for Self-Defense). In formulating a new politics, they drew on their experiences working with a variety of Black Power organizations.²⁶

2) Malcolm's Effect on the Nation Membership:

Malcolm X is widely regarded as the second most influential leader of the Nation of Islam after Elijah Muhammad. He was largely credited with the group's dramatic increase in membership between the early 1950s and early 1960s (from 500 to 25,000 by one estimate;[I]from 1,200 to 50,000 or 75,000 by another).²⁷

He inspired the boxer Cassius Clay (later known as Muhammad Ali) to join the Nation, and the two became close; In January 1964, Clay brought Malcolm X and his family to Miami to watch him train for his fight against Sonny Liston. When Malcolm X left the Nation of Islam, he tried to convince Clay to join him in converting to Sunni Islam, but Clay instead broke ties with him—which Clay later described as one of his greatest regrets.

Malcolm X mentored and guided Louis X (later known as Louis Farrakhan), who eventually became the leader of the Nation of Islam. Malcolm X also served as a mentor and confidant to Elijah Muhammad's son, Wallace D. Muhammad; the son told Malcolm X about his scepticism toward his father's "unorthodox approach" to

²⁶ Muhammad, Tynetta. "Nation of Islam History". Retrieved April 17, 2018

²⁷ Manning marrabel, Malcolm X, p.123

Islam. Wallace Muhammad was excommunicated from the Nation of Islam several times, although he was eventually readmitted.

Malcolm x was the Black Power generation's greatest prophet, who spoke the uncomfortable truths that no one else had the courage or integrity to broach. Especially for young black males, he personified for us everything we want to become: the embodiment of black masculinist authority and power, uncompromising bravery in the face of the racial oppression, the ebony standard for what the African-American liberation movement should be about. With Talmudic-like authority, we quoted him in our debates citing chapter and verse, the precise passages from the autobiography, and books like "Malcolm X Speaks", *By Any Means Necessary*, and other edited volumes. These collected works represented almost sacred texts of Black identity to us. "Saint Malcolm X the-Martyr" was the ecumenical ebony standard for collective "Blackness". We even made feeble attempts to imitate Malcolm's speaking style. Everyone quoted him to justify their own narrow political, cultural, and even religious formulations and activities. His birthday, May 19th, was widely celebrated as a national Black holiday. Any criticisms, no matter how minor or mild, of Malcolm's stated beliefs or evolving political carrier, were generally perceived as being not merely heretical but almost treasonous to the entire black race.²⁸

²⁸ Manning Marable: Rediscovering Malcolm's Life. 2005

V. The Black Power Movement (1965-1985):



Malcolm X, original name Malcolm Little, Muslim name el-Hajj Malik el-Shabazz. He was born May 19, 1925, Omaha, Nebraska, U.S. died February 21, 1965, New York, New York), African American leader and prominent figure in the Nation of Islam who articulated concepts of race pride and black nationalism in the early 1960s. After his assassination, the widespread distribution of his life story made him an ideological hero, especially among black youth. (The Autobiography of Malcolm X 1965)



The Black Power movement was a political movement to achieve a form of Black Power and the many philosophies it contains. The movement saw various forms of activism some violent and some peaceful, all hoping to achieve black empowerment. The Black Power movement also represented socialist movements,

all with the general motivation of improving the standing of black people in society. Originated during the Civil Rights Movement, some doubted the philosophy of the movement begging for more radical action, taking influences from Malcolm X. The cornerstone of the movement was the Black Panther Party, a Black Power organization dedicated to socialism and the use of violence to achieve it. (Ibid)

The Black Power movement developed amidst the criticisms of the Civil Rights Movement in the early 1960s, and over time and into the 1970s, the movement grew and became more violent. After years of violence, many left the movement and the police began arresting violent actors in the movement. The Black Power movement also spilled out into the Caribbean creating the Revolution. Motivated by principles of community control, Black Power activists founded scores of institutions and services, including black-owned bookstores, food cooperatives, farms, media, printing presses, schools, clinics, and ambulance services.²⁹

The first popular use of the term "Black Power" as a social and racial slogan was by Stokely Carmichael (later known as Kwame Ture) and Willie Ricks (later known as Mukasa Dada), both organizers and spokespersons for the Student Nonviolent Coordinating Committee (SNCC). On June 16, 1966, in a speech in Greenwood, Mississippi after the assassination attempt on James Meredith by Aubrey James Norvell during the March against Fear, Stokely Carmichael used the term.³⁰

²⁹ . Komozi Woodard, "Rethinking the Black Power Movement", Africana Age

³⁰ Marable, Manning (2011). Malcolm X: A Life of Reinvention. New York: Viking. p. 123

By the late 1960s Black Power came to represent the demand for more immediate violent action to counter American white supremacy. Most of these ideas were influenced by Malcolm X's criticism of Martin Luther King, Jr.'s peaceful protest methods. The 1965 assassination of Malcolm X coupled with the urban uprisings of 1964 and 1965 ignited the Black Power movement. By 1968 Black Power was a recognizable movement with a growing force of people who sympathize. New organizations began to form such as the Black Panther Party each supporting Black Power philosophies ranging from socialism to Black Nationalism³¹.

1) The Escalation in the Late 1960's:

The initial tactic of the Black Panther Party utilized contemporary open-carry gun laws to protect Party members when policing the police. This act was done in order to record incidents of police brutality by distantly following police cars around neighbourhoods. Numbers grew slightly starting in February 1967, when the party provided an armed escort at the San Francisco airport for Betty Shabazz, Malcolm X's widow and keynote speaker for a conference held in his honor. By 1967 the Student Nonviolent Coordinating Committee began to fall apart due to policy disputes in its leadership and many members left for the Black Panther Party. Throughout 1967 the Panthers staged rallies and disrupted the California State Assembly with armed marchers. In late 1967 the FBI developed COINTELPRO to investigate Black Nationalist groups and other civil rights leaders. By 1969, the Black Panthers and their allies had become primary COINTELPRO targets, singled out in 233 of the 295 authorized "Black Nationalist" COINTELPRO actions. In the year 1968 the Republic of New

³¹ Ibid.

Afrika was founded seeking a black nation in the southern United States, only to be ineffective and dissolve in the early 1970s.³²

2) De-escalation in the Late 1970's:

In the late 1970s a rebel group named after a fallen black panther formed named the George Jackson Brigade. From March 1975 to December 1977, the George Jackson Brigade robbed at least seven banks and detonated about 20 pipe bombs—mainly targeting government buildings, electric power facilities, Safeway stores, and companies accused of racism. In 1977, Newton returned from exile in Cuba. Shortly afterward, Elaine Brown resigned from the party and fled to LA. The Party later fell apart leaving only a few members. The last party action will be the murder of a court witness against party leader Newton. MOVE became a commune based living group, when police raided their commune house a firelight broke out one officer was killed, seven other police officers, five fire-fighters, three MOVE members, and three bystanders were also injured. In another high-profile incident of the Black Liberation Army, Assata Shakur, Zayd Shakur and Sundiata Acoli were said to have opened fire on state troopers in New Jersey after being pulled over for a broken taillight. Zayd Shakur and state trooper Werner Foerster were both killed during the exchange. Following her capture, Assata Shakur was tried in six different criminal trials. According to Shakur, she was beaten and tortured during her incarceration in a number of different federal and state prisons. The charges ranged from kidnapping to assault and battery to bank robbery. Assata Shakur was found guilty of the murder of both Foerster and her companion Zayd Shakur, but escaped

³² C. Gerald Fraser, "SNCC Has Lost Much of Its Power to Black Panthers", New York Times news service (Eugene Register-Guard), October 9, 1968.

prison in 1979 and eventually fled to Cuba and received political asylum. Acoli was convicted of killing Foerster and sentenced to life in prison.³³

In 1978 a group of Black Liberation Army and Weather Underground members formed named the May 19th Communist Organization, or M19co. It also included members of the Black Panthers and the Republic of New Africa (RNA). In 1979 three M19co members walked into the visitor's center at the Clinton Correctional Facility for Women near Clinton, took two guards hostage, and freed Assata Shakur, a member of the Black Liberation Army. Shakur was serving a sentence of life plus 26 to 33 years for the murder of a state trooper. Several months later the May 19th Communist Organization arranged for the escape of William Morales, a member of the Puerto Rican separatist group, the Fuerzas Armadas de Liberación Nacional Puertorriqueña (FALN), from Bellevue Hospital in New York City where he was recovering after a bomb he was building exploded in his hands.³⁴

3) Decline in the 1980s

Over the 1980s the black power movement continued but after a decline in popularity and membership in organizations. The Black Liberation Army was active in the US until at least 1981 when a Brinks truck robbery, conducted with support from former Weather Underground members Kathy Boudin and David Gilbert, left a guard and two police officers dead. Boudin and Gilbert, along with several BLA members, were subsequently arrested. The May 19th Communist Organization engaged in a bombing campaign in the 1980s. On January 28,

³³ :*Black Panther Newspaper*, May 15, 1967, p. 3. Bloom and Martin, 71–72.

³⁴ Perry, Bruce (1991). *Malcolm: The Life of a Man Who Changed Black America*. Barrytown, N.Y.: Station Hill. pp. 230–234.

1983, M19co bombed the federal building on Staten Island. On April 25, 1983, M19co committed a bombing at the National War College at Fort McNair in Washington, D.C. November 7; saw the 1983 US Senate Bombing by M19co. On August 18, 1983, M19co bombed Washington Navy Yard Computer Center. Later, on April 5, 1984, M19cobombed the Israeli Aircraft Industries Building. April 20, 1984 saw an M19co bombing at the Washington Navy Yard Officers Club. On November 3, 1984, two members of the M19CO, Susan Rosenberg and Timothy Blunk, were arrested at a mini-warehouse they had rented in Cherry Hill, New Jersey. Police recovered more than 100 blasting caps, nearly 200 sticks of dynamite, more than 100 cartridges of gel explosive, and 24 bags of blasting agent from the warehouse. On September 26, 1984, M19co bombed the South African consulate in the United States. The M19co alliance's last bombing was on February 23, 1985, at the Policemen's Benevolent Association in New York City.³⁵

VI. Conclusion:

Martin Luther King and Malcolm X were different in many things; however, they had the same goal in their mind, which was to achieve equality between all races, and also to end up all kinds of segregation, discrimination, violence, and to save the black people identity and get their freedom back. Both of them were the great leaders who fought for a difference and change in the Black Americans.

³⁵ Stevens, William K. (May 14, 1985). "[Police Drop Bomb on Radicals' Home in Philadelphia](#)". New York Times. Archived from the original on June 12, 2012. Retrieved August 31, 2012.

Chapter 3

**Exploring the Islamic Identity through the
leadership of Malcolm X**

Chapter 3: Exploring the Islamic Identity through the Leadership of Malcolm X.

I. Introduction.

II. Malcolm X's Psychology after Islam.

- 1) The Power of the Islamic faith.

III. Malcolm X the Years of Giving.

- 1) Did Malcolm Encourage Violence?
- 2) The Ghost of Malcolm.

IV. The Ballot or the Bullet Speech.

- 1) Malcolm's Departure from the Nation of Islam.
- 2) Assassination

V. Conclusion.

I. Introduction :

The powerful identity that pushed Malcolm to be another person who seeks to be the truest man in his community is first, converting to Islam which opened the doors of lightness to him, and the meeting that occurred with Elijah Muhammad that was an inspiration to Malcolm and his right man in his legendary carrier. In addition many things have changed in the perspective of Malcolm to be more powerful and more intelligent unlike the time he was.

II. Malcolm X's Psychology After Converting to Islam:

1) The Power of the Islamic Faith:

As per both Malcolm X and Tappan, Malcolm X's character transformation continues through a straight succession of characters: Malcolm Little (class president in a transcendently white school), Detroit Red (trickster operating at a profit ghetto), Malcolm X (serve in the Nation of Islam) and El-Hajj Malik El-Shabazz (universal human rights dissident). As both the transformation chronotope and the freedom account, the end purpose of this advancement, the character of El-Hajj Malik El-Shabazz, is irregular with the past characters. Be that as it may, breaking down the talk of the later Malcolm X (more accurately, El-Hajj Malik El-Shabazz) uncovers that it involves talks related with every one of the previous characters, therefore scrutinizing the degree of this brokenness.³⁶

In truth, prior to jail, Malcolm X was raised as a Christian yet turned into a vigorous agnostic amid his adolescent years. Subsequent to dropping out of school in ninth grade, he drove an existence loaded with wrongdoing. In any case, amid

³⁶ Gillespie, Alex (2005) Malcolm X and his autobiography: identity development and self-narration. Culture & psychology, 11 (1). pp. 77-88. ISSN 1354-067X DOI: 10.1177/1354067X05050746

one of his thefts, Malcolm X was gotten and given an extensive sentence in jail. (Salman Azim)

In jail, Malcolm was nicknamed "Satan" since he reviled out God and the Bible so much, he would frequently wind up in isolation as a result of it. Amid, his chance in jail, Malcolm's sibling Reginald came to him and informed him regarding a man named Elijah Muhammad and the Nation of Islam. Not long after, Malcolm and Elijah began trading letters and afterward Malcolm changed over to the Nation of Islam, otherwise known as "The Black Muslims." Elijah Muhammad alluded to himself as a delivery person of Allah. A significant number of the convictions of the Nation of Islam didn't correspond with the convictions of genuine Islam. (i.e. Trusting "Allah came in the individual of Fard Muhammad.") (ibid)

So, in April 1964, Malcolm decided to go on "Hajj", the mandatory requirement for a Muslim to go on a pilgrimage to Mecca. When he was there, Malcolm said in a letter back to his friends:

America needs to understand Islam, because this is the one religion that erases from its society the race problem. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people who in America would have been considered white – but the white attitude was removed from their minds by the religion of Islam.³⁷

According to the quotation above, Malcolm X explains to us that the Islamic perspective of the American point of view is totally wrong. Thereupon, he insisted that Islam is the only clear religion that should be following by the world. Indeed Malcolm x has the experience with Americans and knows their attitude and mental thinking about Islam. Consequently, he highlighted that Islam was the only faith

³⁷ <https://coquotefancym/quote/859140/Malcolm-X-America-needs-to-understand-Islam-because-this-is-the-one-religion-that-erases>

that gathered all human beings despite of their skin color, traditions and identities. The pilgrimage was the main reason behind Malcolm X's transformation of his attitude towards being another man with another thinking unlike he was before. Therefore, the pilgrimage pushed up Malcolm to see deeper in his life and make the right decision before he come back to America .In fact, he become another man with strong attitude and identity . Thus, he should think about forgetting the past and neglect everything that can bother him. Moreover Malcolm X always wants to be the man who says and defend the truth; in addition Malcolm likes the adventure and being the open minded man with all people no matter of different classes and colors.

He adds in the same letter:

I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color, You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions. This was not too difficult for me. Despite my firm convictions, I have always been a man who tries to face facts, and to accept the reality of life as new experience and new knowledge unfolds it. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth.³⁸

Malcolm X converted then, to Islam, essentially in light of the fact that he understood that the NOI was more similar to only a racial dissenter gathering or something to that affect, really advancing racial partition and division as opposed to possibly advancing racial concordance. Genuine Islam really would advance racial

³⁸<https://www.sewanhakaschools.org/site/handlers/filedownload.ashx?moduleinstanceid=26282&dataid=18294&FileName=Malcolm%20X%20Letter%20From%20Mecca.pdf>

agreement, and the possibility that nobody specific race or ethnic gathering is intrinsically better than some other. In genuine Islam what makes a difference is conviction from the heart; regardless of whether you are Muslim or not is the thing that issues — not what race or ethnic gathering or unique nation or foundation you originate from. In NOI, like in white racist sorts of gatherings, race is the focal point of everything; one of the central purposes of the contention constantly, in a manner of speaking. (JJ Cohn, A Jew)

The Islamist component of Malcolm X's heritage bewilders many. Why, fifty years on, do as such many displeased dark individuals still choose the overwhelming religion of the Middle East and North Africa? Why Islam instead of Buddhism or Hinduism? On the off chance that a more self-reflecting religious character is the point, why not a confidence that offers a dark savior —, for example, Rastafarianism? In his well known life account, Malcolm X puts the Christian confidence of most blacks in the US down to the "white, Christian slave ace infusing his religion into this Negro." Later he expresses that "America needs to comprehend Islam since this is the one religion that deletes from its general public the race issue." (David Edward).

III. Malcolm X the Years of Giving 1950's

This is how Malcolm x introduced himself to be a member in the nation of Islam. The first steps toward the reformation...

To Elijah Mohammed.

All my life I have been nothing. I had been a thief; I would break into people's homes and take things that didn't belong to me. I had been a gambler; I would run numbers on the street for a hustle. I had been a liar; I

would lie about anything just as long as it would benefit me. I had taken drugs and sold drugs to numerous people destroying their lives. I have hurt lots of people in my life time and I'm very sorry. After getting arrested and sentenced to 10 years in prison I was able to re-evaluate my life and that is where I found you, where I found the Nation of Islam. My past is now all behind me and I'm not the same person who walked into this Jail 9 years ago, but with all my past mistakes I feel I not worthy to even be apart of the Nation of Islam. I throw myself on the mercy of you and ask that you except me into the Nation of Islam. I will be out of prison soon and I hope to have an opportunity to meet with you. (Donahue, p.8)

This letter is considered as the first step that Malcolm X wanted to start with. Moreover it is a kind of regret and heartbroken to all what he has done in his life .Malcolm spent 10 years in the prison as a punishment to everything he came within his youth adventure .although, 9 years was much enough to feel humanity and return back to his mind and manage his perspective to the society. In this letter Malcolm confessed to the minister of nation of Islam Elijah Mohammed everything in order to get access to be a member in the association of NOI. Consequently the minister Mohammed sees that he would give him the helping hand after he found him a reliable, strong, and peace maker man .indeed, Malcolm X threw his past behind him and opened a new blank page to start with a new life with identity and strong attitude. After several years of work he became the first minister to the nation of Islam.

Furthermore, after Malcolm's discharge from jail he drove the Nation of Islam amid the time of its most noteworthy development and impact. He met Elijah Muhammad in Chicago in 1952 and after that started arranging sanctuaries for the Nation in New York, Philadelphia, and Boston and in urban communities in the

South. He established the Nation's daily paper, Muhammad Speaks, which he imprinted in the cellar of his home, and started the act of requiring each male individual from the Nation to offer an allocated number of daily papers in the city as a selecting and raising support procedure. He additionally explained the Nation's racial precepts on the innate malevolence of whites and the characteristic prevalence of blacks. (Lawrence A. Mamiya)

My worship of Mr. Muhammad developed, in the feeling of the Latin root word *adorare*_. It implies considerably more than our "love" or "love." It implies that my love of him was so wonderful that he was the main man whom I had ever dreaded not dread, for example, of a man with a firearm, however the dread, for example, one has of the intensity of the sun³⁹

Each time you see a white man, consider the fiend you're seeing! Consider how it was on your_ slave foreparents' wicked, sweat-soaked backs that he _built_ this domain that is today the most extravagant of all countries where his insidiousness and his eagerness cause him to be detested far and wide! Each gathering, the general population who had been there before returned, bringing companions. None of them ever had heard the wraps removed the white man. I can't recollect any dark man ever in those lounge room groups of onlookers in Brother Lloyd X's home at 5 Wellington Street who didn't hold up instantly when I asked after each address, "Will all stand who accept what you have heard?" Furthermore, every Sunday night, some of them stood, while I could see others not quite ready, when I solicited, "What number of from you need to _follow_ The Honorable Elijah Muhammad?

³⁹ Haley Alex: The Autobiography of Malcolm X. (P 136)

I would close the meeting as Mr. Muhammad had taught me: "In the name of Allah, the beneficent, the merciful, all praise is due to Allah, the Lord of all the worlds, the beneficent, merciful master of the day of judgment in which we now live -Thee alone do we serve, and Thee alone do we beseech for Thine aid. Guide us on the right path, the path of those upon whom Thou has bestowed favors -not of those upon whom Thy wrath is brought down, nor the path of those who go astray after they have heard Thy teaching. I bear witness that there is no God but Thee and The Honorable Elijah Muhammad is Thy Servant and Apostle. "I believed he had been divinely sent to our people by Allah Himself ⁴⁰

In my first effort to get over this hurdle, I had some little leaflets printed. There wasn't a muchtraveled Harlem street corner that five or six good Muslim brothers and I missed. We would step up right in front of a walking black man or woman so that they had to accept our leaflet, and if they hesitated one second, they had to hear us saying some catch thing such as "Hear how the white man kidnapped and robbed and raped our black race-" Next, we went to work "fishing" on those Harlem corners-on the fringes of the Nationalist meetings. The method today has many refinements, but then it consisted of working the always shifting edges of the audiences that others had managed to draw. At a Nationalist meeting, everyone who was listening was interested in the revolution of the black race. We began to get visible results almost immediately after we began thrusting handbills in people's hands, "Come to hear us, too, brother. The Honorable Elijah Muhammad teaches us

⁴⁰ Helay Alex: The Autobiography of Malcolm X. (P 137)

how to cure the black man's spiritual, mental, moral, economic, and political sicknesses-"⁴¹

Malcolm climbed quickly to wind up the pastor of Boston Temple No. 11, which he established; he was later remunerated with the post of pastor of Temple No. 7 in Harlem, the biggest and most esteemed sanctuary in the Nation after the Chicago central command. Perceiving his ability and capacity, Elijah Muhammad, who had an extraordinary love for Malcolm, named him the National Representative of the Nation of Islam, second in rank to Muhammad himself. Under Malcolm's lieutenancy, the Nation guaranteed an enrollment of 500,000. The genuine number of individuals varied, be that as it may, and the impact of the association, refracted through people in general persona of Malcolm X, in every case significantly surpassed its size. (ibid)

Besides, An articulate public speaker, a charismatic personality, and an indefatigable organizer, Malcolm X expressed the pent-up anger, frustration, and bitterness of African Americans during the major phase of the civil rights movement from 1955 to 1965. He preached on the streets of Harlem and spoke at major universities such as Harvard University and the University of Oxford. His keen intellect, incisive wit, and ardent radicalism made him a formidable critic of American society. He also criticized the mainstream civil rights movement, challenging Martin Luther King, Jr.'s central notions of integration and nonviolence. (ibid)

In addition, Malcolm contended that a bigger number of was in question than the common ideal to sit in an eatery or even to vote the most imperative issues

⁴¹ Helay Alex: The Autobiography of Malcolm X. (P 140)

were dark character, uprightness, and autonomy. Rather than King's system of peacefulness, common insubordination, and redemptive enduring, Malcolm encouraged his devotees to protect themselves "using any and all means." His gnawing evaluate of the "alleged Negro" gave the scholarly establishments to the Black Power and dark awareness developments in the United States in the late 1960s and '70s (see dark, patriotism). Through the impact of the Nation of Islam, Malcolm X changed the terms used to allude to African Americans from "Negro" and "hued" to "dark" and "Afro-American." (Ibid).

1) Did Malcolm X Encourage Violence?

Nevertheless, Malcolm X never advocated violence, even while in the Nation of Islam. He energized equipped self-preservation for persecuted people who were getting brutalized by racial oppressors, for example, the Klan. In the wake of part from the Nation of Islam in 1964, Malcolm X mostly just talked about equipped self-preservation and "self-protection units" with regards to assurance against the Klan and other racial oppressor bunches that were assaulting nonwhites. Remember that his own dad, and in addition a few individuals from his family had been either executed or threatened by the KKK and other racial oppressors. Malcolm X supported up his self-preservation position referring to lawyers and law teachers, the establishing fathers of the U.S. what's more, the second change to the Constitution. He never energized "unpredictable demonstrations of savagery against whites." He additionally not even once upheld dark people being the aggressors. He was, nonetheless, approve with vigilante compose equity against the KKK individuals who shelled the congregation in Birmingham and murdered the four young ladies on the grounds that the administration declined to make a move (truth be told, the legislature did not indict the KKK executioners until 40 years

afterward). I wouldn't view those situations as "empowering" viciousness. (Theresa Mahfood).

What's more, Malcolm X wanted peace and brotherhood, and frequently emphasized that, but he sincerely believed that if the government would not allow nonwhites to have their freedom through peaceful means, and if the government would not send troops to protect those nonwhites who were being brutalized and terrorized, or even prosecute the perpetrators, then inevitably a violent revolution would be the result because the government was demonstrating little interest in protecting the life, liberty, and property of nonwhites. In the case a bloody revolution did result, Malcolm X's philosophy made him ready to fight for his freedom like a man. He loved quoting Patrick Henry: "Give me liberty or give me death." Nevertheless, he did not actually want a revolution of bloodshed or a race war. By going through the United Nations, trying to organize trained self-defence units that could protect victims without breaking any laws, and by emphasizing education for blacks and whites about each other as well as open communication and reconciliation between blacks and whites in America, Malcolm X was actually trying to, in fact, prevent a bloody revolution. Likewise, he predicted that there would inevitably be race wars if conditions did not change because he saw how frustrated and volatile many blacks had become, but he did not want to see a race war happen and made that very clear. (ibid)

In practice, Malcolm X was actually nonviolent. As Ossie Davis said during the eulogy of his funeral, "Was he ever himself associated with violence or any public disturbance?" I have seen no evidence that he was ever violent. The day of Malcolm X's assassination, he had made himself defenceless despite knowing many were trying to kill him. He knew he was going to be a martyr, believed it was God's

purpose for him and thus seemed to have accepted his fate. When his security asked if they could carry guns to the Audubon Ballroom, Brother Malcolm emphatically exclaimed, "No! No!" When they asked if they could search or frisk people entering, he said, "No. We don't want people feeling uneasy. We must create an image that makes people feel at home." That speech was supposed to be about brotherhood and peace. Some sources say he abandoned his efforts to try to obtain a permit to carry a gun, and decided instead to not carry any weapons to protect him while in public. The moments before he was killed, his last words were peaceful as he tried to calm down those who had started a fight in the audience of the rally. Unfortunately, rather than heed Brother Malcolm's placation, these men had come there specifically to take his life (ibid).

2) The Ghost of Malcolm X:

The phantom of Malcolm X was in the open air theatre. To begin with, in a high show for the Muslims, Elijah Muhammad's child, Wallace Delaney Muhammad, who once had favoured Malcolm X, confronted the group of onlookers and asked absolution for his surrender. Next, two siblings of Malcolm X, Wilfred and Philbert, the two Black Muslim pastors, asked solidarity with Elijah Muhammad. Said Minister Wilfred X of the Detroit mosque, "We would be unmindful to get confused and go to belligerence and battling among ourselves and overlook that the genuine adversary is." Said Minister Philbert X, of the Lansing mosque, "Malcolm was my own kindred spirit, beside me. . . . I was stunned. No man needs to see his own sibling decimated. Be that as it may, I realized that he was going on an exceptionally neglectful and perilous street. I rolled out endeavors to improvement his course. When he was living, I attempted to keep him living; now that he is dead, there is no other viable option for me." Indicating the situated Elijah

Muhammad, Priest Philbert X pronounced, "Where he drives me, I will take after"- and after that he presented the Black Muslim pioneer to make his address.(Haley,p.274).

Just the head of Elijah Muhammad was unmistakable over the dismal confronted Fruit of Islam men in a living divider, Cassius Clay among them. Sickles, stars, moons and suns were in goldthread weaving on the little fez that Elijah Muhammad wore. He said in his discourse: "For quite a while, Malcolm remained here where I stand. Back then, Malcolm was protected, Malcolm was adored. God, Himself, ensured Malcolm. For over a year, Malcolm was given his flexibility. He went wherever Asia, Europe, Africa, even to Mecca, endeavouring, to make foes for me. He returned lecturing that we ought not to abhor the foe. He came here fourteen days back to impact away his abhor and mud-throwing; all that he could consider to disrespect me. We would not like to murder Malcolm and didn't endeavor to slaughter him. They know I didn't hurt Malcolm. They know I adored him. His stupid educating conveyed him to his own end." (ibid)

Mr. Ossie's reaction to the question that have been asked about Malcolm by a magazine editor:

[Mr. Davis wrote the following in response to a magazine editor's question: Why did you eulogize Malcolm X?] You are not the only person curious to know why I would eulogize a man like Malcolm X. Many who know and respect me have written letters. Of these letters I am proudest of those from a sixth-grade class of young white boys and girls who asked me to explain. I appreciate your giving me this chance to do so.

Malcolm, as you can see, was refreshing excitement; he scared hell out of the rest of us, bred as we are to caution, to hypocrisy in the presence of white folks, to the smile that never fades. Malcolm knew that every white man in America profits directly or indirectly from his position vis-avis Negroes, profits from racism even though he does not practice it or believe in it. He also knew that every Negro who did not challenge on the spot every instance of racism, overt or covert, committed against him and his people, who chose instead to swallow his spit and go on smiling, was an Uncle Tom and a traitor, without balls or guts, or any other commonly accepted aspects of manhood! Now, we knew all these things as well as Malcolm did, but we also knew what happened to people who stick their necks out and say them. And if all the lies we tell ourselves by way of extenuation were put into print, it would constitute one of the great chapters in the history of man's justifiable cowardice in the face of other men.⁴²

But in explaining Malcolm, let me take care not to explain him away. He had been a criminal, an addict, a pimp, and a prisoner; a racist, and a hater, he had really believed the white man was a devil. But all this had changed. Two days before his death, in commenting to Gordon Parks about his past life he said: "That was a mad scene. The sickness and madness of those days! I'm glad to be free of them." And Malcolm was free. No one who knew him before and after his trip to Mecca could doubt that he had completely abandoned racism, separatism, and hatred. But he had not abandoned his shock-effect statements, his bristling agitation for immediate freedom in this country not only for blacks, but for everybody. And most of all, in the area of race relations, he still delighted in twisting the white man's tail, and in

⁴² Haley Alex, *The Autobiography of Malcolm X*: New York 1965. P 278

making Uncle Toms, compromisers and accommodationists-I deliberately include myself-thoroughly ashamed of the urbane and smiling hypocrisy we practice merely to exist in a world whose values we both envy and despise.⁴³

But in personal judgment, there is no appeal from instinct. I knew the man personally, and however much I disagreed with him, I never doubted that Malcolm X, even when he was wrong, was always that rarest thing in the world among us Negroes: a true man. And if to protect my relations with the many good white folk who make it possible for me to earn a fairly good living in the entertainment industry, I was too chicken, too cautious, to admit that fact when he was alive, I thought at least that now when all the white folks are safe from him at last, I could be honest with myself enough to lift my hat for one final salute to that brave, black, ironic gallantry, which was his style and hallmark, that shocking zing of fire-and-be-damned-to-you, so absolutely absent in every other Negro man I know, which brought him, too soon, to his death.⁴⁴

IV. The Ballot or the Bullet Speech

“The Ballot or the Bullet” is considered as the strongest, legendary and the famous speech done by Malcolm X before his leaving the (NOI) the Nation of Islam

Although I'm still a Muslim, I'm not here tonight to discuss my religion. I'm not here to try and change your religion. I'm not here to argue or discuss anything that we differ about, because it's time for us to submerge our differences and realize that it is best for us to first see that we have the same problem, a common problem, a problem that will make you catch hell whether you're a Baptist, or a Methodist, or a Muslim, or a nationalist. Whether you're educated or illiterate... He just happens to be a white man. All of us have suffered here, in this country, political oppression at the

⁴³ Haley Alex-.The-Autobiography-of-Malcolm-X: New York 1965.P 279

⁴⁴ Ibid

hands of the white man, economic exploitation at the hands of the white man, and social degradation at the hands of the white man.⁴⁵

"The Ballot or the Bullet" served several purposes at a critical point in Malcolm X's life: it was part of his effort to distance himself from the Nation of Islam, and it was intended to reach out to moderate civil rights leaders. At the same time, the speech indicated that Malcolm still supported Black Nationalism and self-defense and thus had not made a complete break with his past. "The Ballot or the Bullet" also marked a notable shift in Malcolm X's rhetoric, as he presented previously un-discussed ways of looking at the relationship between blacks and whites.

When Malcolm X spoke of "the type of Black man on the scene in America today [who] doesn't intend to turn the other cheek any longer", he was addressing his followers, people who were not advocates of the non-violent approach generally favoured by the Civil Rights Movement. Likewise, by stating his continued commitment to Black Nationalism, Malcolm reassured his followers that he had not made a complete break with his past.

One biographer notes that Malcolm was one of the first African-American leaders to note the existence and growing influence of Black Nationalism among young civil rights activists.⁴⁶

"The Ballot or the Bullet" indicates a shift in Malcolm X's rhetoric, as his separation from the Nation of Islam and new, unfettered public activism prompted a change in the ways he addressed his audience. Malcolm X maintained his use of repetition as "communications of the passion that is satisfied by a single statement,

⁴⁵ Malcolm X, *The Ballot or the Bullet* (April 3, 1964), in *Malcolm X Speaks, Selected Speeches and Statements* 23-44 (George Breitman, ed. 1965)

⁴⁶ *Malcolm X Speaks*, p. 25.

but that beats through the pulses”, and this can be exemplified by his consistent use of the phrase "the ballot or the bullet". In addition, Malcolm X used his characteristic use of language and imagery to disguise his conceptions of society and history⁴⁷. In new ways to put issues into his perspective for his audience and inspire activism. The most significant modification of Malcolm X's rhetoric that can be observed in "The Ballot or the Bullet" is the broadening of his audience, as he "emphasizes individualized judgement rather than group cohesion" and allows for more analytical "flexibility restrained by a purposive focus on particular goals." These changes expanded his appeal, therefore expanding his audience, illustrating his ability to use the freedom he found after separating from the Nation of Islam to his advantage in advancing himself as a member of the Civil Rights movement. (Terrill,p. 40).

1) Malcolm's Departure from the Nation of Islam.

On March 8, 1964, Malcolm x publically announced his break from the nation of Islam .he was still Muslim, he said, but felt that the nation had “gone as far as it can” because of its rigid teachings. He said he was planning to organize a Black Nationalist organization to “heighten the political consciousness” of African Americans. In addition, Malcolm expressed a desire to work with other civil rights leaders, saying that Elijah Mohammed had prevented him from doing so in the past. (Perry,p. 119)

After leaving the Nation of Islam, Malcolm X founded Muslim Mosque, Inc. (MMI), a religious organization, and the Organization of Afro-American Unity (OAAU), a secular group that advocated Pan-Africanism. On March 26,

⁴⁷ Condit, Celeste Michelle; Lucaites, John Louis (March 1993). "Malcolm X and the Limits of the Rhetoric of Revolutionary Dissent". *Journal of Black Studies*. 23 (3): 291–31

1964, he met Martin Luther King Jr. for the first and only time—and only long enough for photographs to be taken—in Washington, D.C., as both men attended the Senate's debate on the Civil Rights bill. In April, Malcolm X gave a speech titled "The Ballot or the Bullet", in which he advised African Americans to exercise their right to vote wisely but cautioned that if the government continued to prevent African Americans from attaining full equality, it might be necessary for them to take up arms.⁴⁸

2) Assassination:

Malcolm X as a Hunted Man:

Articles in the NOI's newspaper, *Muhammad Speaks*, became increasingly vicious. In December 1964, one article got very close to calling for Malcolm X's assassination, Only those who wish to be led to hell, or to their doom, will follow Malcolm. The die is set, and Malcolm shall not escape, especially after such evil, foolish talk about his benefactor [Elijah Muhammad] in trying to rob him of the divine glory which Allah has bestowed upon him. Such a man as Malcolm is worthy of death, and would have met with death if it had not been for Muhammad's confidence in Allah for victory over the enemies.⁴⁹

Many members of the NOI believed the message was clear: Malcolm X had to be killed. During the year after Malcolm X had left the NOI, there had been several assassination attempts on his life, in New York, Boston, Chicago, and Los Angeles. On February 14, 1965, just a week before his assassination, unknown assailants firebombed Malcolm X's house while he and his family were asleep

⁴⁸ Malcolm X, *Malcolm X speaks*, pp.18-22

⁴⁹ Louis X as quoted in Michael Friedly, *Malcolm X: The Assassination* (New York: Carrol & Graf Publishers, 1992) 153

inside. Luckily, all were able to escape unharmed. These attacks made it obvious -- Malcolm X was a hunted man. It was wearing him down. As he told Alex Haley just days before his assassination, "Haley, my nerves are shot, my brain's tired."⁵⁰

Moreover, on the morning of Sunday, February 21, 1965, Malcolm X woke up in his twelfth floor inn room at the Hilton Hotel in New York. Around 1 p.m., he looked at of the inn and set out toward the Audubon Ballroom, where he was to talk at a gathering of his OAAU. He stopped his blue Oldsmobile almost 20 traffic lights away, which appears to be astonishing for somebody who was being chased. When he touched base at the Audubon Ballroom, he headed backstage. He was focused and it was starting to appear. He lashed out at a few people, yelling angrily.³ this was exceptionally bizarre for him.⁵¹

Consequently, when the OAAU meeting was to begin, Benjamin Goodman went out in front of an audience to talk first. He was to represent about a thirty minutes, warming up the horde of around 400 preceding Malcolm X was to talk. At that point it was Malcolm X's turn. He ventured up to the stage and remained behind a wooden platform. After he gave the conventional Muslim welcome, "As-Salaam Alaikum," and got the reaction, an excitement started to begin amidst the group. A man had stood up, yelling that a man alongside him had attempted to pick-take him. Malcolm X's protectors left the stage region to run manage the circumstance. This left Malcolm unprotected on the stage. Malcolm X avoided far from the platform, saying "How about we be cool, brothers."⁴ It was then that a man stood up close to

⁵⁰Friedly, *Malcolm X*, 10.

⁵¹ Friedly, *Malcolm X*, 17.

the front of the group, hauled out a sawed-off shotgun from underneath his trench-coat and shot at Malcolm X.⁵²

The impact from the shotgun influenced Malcolm X to fall in reverse, over a few seats. The man with the shotgun discharged once more. At that point, two other men surged the stage, discharging a Luger and a .45 programmed gun at Malcolm X, hitting generally his legs. The clamor from the shots, the savagery that had recently been submitted, and a smoke bomb that had been set off in the back, all additional to the disarray. As once huge mob, the group of onlookers attempted to get away. The professional killers utilized this perplexity further bolstering their good fortune as they mixed into the group - everything except one got away. The person who did not escape was Talmage "Tommy" Hayer (once in a while called Hagan). Hayer had been shot in the leg by one of Malcolm X's protectors as he was endeavoring to get away. Once outside, the group understood that Hayer was one of the men who had quite recently killed Malcolm X and the horde began to assault Hayer. Fortunately, a policeman happened to stroll by, spared Hayer, and figured out how to get Hayer into the back of a squad car.⁵³

Eventually, Malcolm X was put on a stretcher and carried across the street to the Columbia Presbyterian Medical Center. Doctors tried to revive Malcolm X by opening up his chest and massaging his heart, but their attempt was unsuccessful.

⁵² Friedly, *Malcolm X*, 18.

⁵³ Friedly, *Malcolm X*, 17.

V. Conclusion :

Shortly, Malcolm X is dead. He was assassinated by his organization member who was a friend of him. Unfortunately, this is the way that we treat the big leaders. Malcolm did not support violence, did not advocate segregation, and did not kill the weak people. Malcolm's aim was to spread peace in the earth, share the love, and make the society as one community under one government regardless the colors, languages, and traditions. United people as the United States

General conclusion

Malcolm x as an African American minister of the nation of Islam defended the blacks' rights and called for their freedom. The main question of this study has been answered through the three chapters and especially through the analysis of Malcolm X's speeches and life. To a large extent Malcolm was so strong enough to face his enemies politically, socially and in every side of humanity. It has been demonstrated that the impact that Malcolm x would have had on history if he had not been assassinated and discovered that his great beliefs and philosophy did gain him a place in history as one of the best-known Black Nationalist leaders. As a result, the reader of this research will know that Malcolm x was well spoken and he laid the groundwork for the black power movement of the late 1960's. Also, he was a symbol of brave, self-confidence and humanity.

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ملخص :

إن من اشد الصراعات التي شهدها العالم عبر التاريخ الصراع الأمريكي بين الافارقة الذين احضرهم الانجليز كعبيد لهم ,حيث كانوا يستعملونهم للأعمال الشاقة والمذلة في المزارع وفي البيوت كخدم بدون اي مقابل. و بالرغم من بساطة الشعب الافريقي (السود) وقلة امكانيته عدة وعتادا إلا انه لم يبق مكتوف الايدي وواجه العدو بشراسة لاسترجاع ما اخذ منهم من حقوق , عبر الثورات والحركات السلمية وغير السلمية كحركة الحقوق المدنية, ومنظمة الامة الاسلامية بقيادة الزعيم الافريقي (مالكوم اكس).عبر ثلاثة فصول تتناول الدراسة بالتحليل ما قدمه مالكوم اكس للنهوض بالامة الافريقية في امريكا, واسترجاع حقوقهم وحياتهم ورفع مكانة هوية الشعب الافريقي في امريكا والعالم.