

**PEOPLE DEMOCRATIC REPUBLIC OF ALGERIA MINISTRY OF HIGHER EDUCATION  
AND SCIENTIFIC RESEARCH**

**FACULTY OF FOREIGN LANGUAGES**

**DEPARTMENT OF ENGLISH**



# **Malcolm X vs. Martin Luther King, Jr Ideology**

**Dissertation Submitted in Partial Fulfillment for the Degree of Master  
in Literature and Interdisciplinary Approaches**

**Submitted by**

**Charrati Fatima**

**Board of Examiners:**

**Chairperson: Mrs.Mekaddem**

**Supervisor: Mrs.Gharmaoui Amel**

**Examiner: Mrs.Aissat**

**2019-2020**

# Dedication

To my loving family i dedicate this work...

## **To my One and Only Parents, Father and Mother...**

This work could not have been realized if it were not for you, the only people who sacrificed many precious moments in their lives so that I could have many of them in mine. I am only here today because of how much time and love you have invested in me and for my benefit, no matter how much thankful I may be, down in my heart it will never be enough, Thank You for believing in me. Thank You for EVERYTHING.

## **To my dear brothers and sisters...**

Houria, Khadija, Saliha, Amine and Youcef You are just what completes me in every way, you inspire me, you make me complete, you are what I call HOME... Thank you for being the Best Sibling that anyone can ever ask for

## **To my nephews and nices...**

Melina, Iyad, Manissa, Yanis and Wanis You are my little dearest and most precious children, may God bless you

# Acknowledgements

This dissertation is nothing like what I thought I would write in the beginning of this project, the process of transitioning from one chapter to another would not have been possible without the support of many wonderful people.

In particular, I would like to thank and acknowledge the support of my supervisor, Mrs.Amel Gharmaoui; she deserves special thanks for her patience with me. My greatest hope is to someday accomplish half of what she has accomplished in her Professional life as a professor. I am thankful and grateful to her for her continued help and continued encouragement. She went above the call of duty to guide me through one of the most challenging periods of my life. It is thanks to her that I embarked on this project.

In addition, I owe additional thanks to the few, rare, significant and great professors who taught and inspired me during my last five years of university, Mrs.Amel Gharmaoui, Mr.Cherif Tegua, Mrs.Jaafri and Mr.Arbi Youcef, the names I will forever respect, cherish, and look up to.It has been a privilege being taught by you. Finally, special thanks to Mr.Serir for his kind heart, and for introducing us to Civilization In 1<sup>st</sup> year of University in the best way a student can ever ask for, heis definitely one of those unique teachers whom we cross once in lifetime.

Finally, I must thank everyone who has participated in the process of my dissertation.I have had much experience in my fieldwork. And To those who passionately treated me as a researcher with warmth and respect.

Thank you for Brightening the Process.

## **Abstract**

The beginning of racism was in 1619, when a Portuguese ship appeared on the coast of Virginia with more than 20 black Africans on it. This was the starting point for the spread of one of the greatest tragedies in human history. About 15 to 40 million Africans were deported to work as slaves in the American colonies, where they were subjected to various types of torture such as: whipping, burning and rape. Later on, between the 30 and 60s of the 19 century, the liberation of slaves began due to the emergence of movements calling for the abolition of slavery. Among the most prominent activists: Martin Luther King and Malcolm X. The two symbols defended the same problem "racism", but their ways were different, as each one of them has his own way of thinking and struggling. Nevertheless, both leaders worked in the same line to advance black human rights. The objective of this study is to show the main differences and similarities between the two activists and also to show the effect of both activists on people and the civil rights movement.

# Table of contents

Dedication	
Acknowledgements	
Abstract	
Table of contents	
General Introduction	1
<b>Chapter one: Malcolm X</b>	
Introduction	3
Biography	3
The Nation of Islam	3
Malcolm Growing up with the Nation of Islam	4
Malcolm’s Critics for the Non-violence Process	5
Malcolm X’s Transformation after Hajj	6
The Formation of the Organization of African-American Unity (OAAU)	6
Malcolm’s Development	7
Malcolm’s Assassination	7
Conclusion	8
<b>Chapter two: Martin Luther King Jr</b>	
Introduction	9
Biography	9
The Birth of Non-violence Method	9
Experiencing Non-violence Resistance	10
Testing Non-violence	10
March on Washington	11
Selma Voting Rights Movement and the Bloody Sunday 1965	12
Assassination	13

Conclusion	14
------------	----

### **Chapter three:Martin Luther king vs Malcolm x**

Introduction	15
The Background of Martin and Malcolm Belief	15
Malcolm vs Martin: Philosophy	15
Religion Effect on both Philosophies	16
Main Differences	16
Malcolm Critics	17
The Aftermaths of the Expulsion	17
The Creation of the New Form of Conflict and its Impact on Malcolm and Martin	18
The Impact of Both Martin Luther King and Malcolm X	18
Conclusion	20
General Conclusion	19
Works Cited	20

# **General Introduction**

## General Introduction

In 1619, English pirates captured 20 Africans from a Portuguese ship to work as slaves in their colonies in South America. The pirates sold them to colonial residents in Virginia USA, because they needed workers on Tobacco plantations. And from there started the long history of slavery. Later on, thousands of blacks were kidnapped from Africa, and slave trade became a principle system in the American economy; especially with the invention of the cotton machine in 1793, which facilitated the extraction of the cotton fibers sticking to the seeds. As a consequence, the demand on bringing more slaves to work increased after the mid-nineteenth century.

The last known figure from the slave trade ship across the Atlantic was brought to the United States in 1860; her name was Redoshi. Redoshi was taken captive in warfare at the age of 12 from the slave coast of West Africa; she was sold to Americans and transported by ship to the United States. She was sold again and enslaved on the plantation of Washington Smith family in Dallas County, Alabama where her owner renamed her Sally Smith.

Redoshi was beaten and whipped while working on the farm of her white owner, where she served for 70 years and inherited his family name. She is like the thousands of slaves who worked for free on farms that produce many crops, especially cotton, which became the most important source of economy for South Americans. Though, when demands began in South America to free blacks, civil war broke out between North and South 1861 to 1865.

President Abraham Lincoln's historic proclamation of the abolition of slavery was declared in 1862. But slavery did not end with the announcement immediately due to the state governments who worked to abolish laws that prohibited blacks from mixing in schools and restaurants which was later known by 'separate but equal'. This concept meant that the black is equal with the white in the riding bus but each has his own area. Then the separate laws became constitutionally supported by the federal Supreme Court in 1896, but the African-Americans didn't remain silent, thus they established an association that adopted their struggle in courts to prove that the segregation could not be legal or constitutional. One of the cases was Rosa Parks's

in 1955, who refused to give up her seat for a white man. her case went to the U.S supreme court, which ruled bus segregation unconstitutional.

Due to the racial segregation, many activists such as Martin Luther King Jr, Malcolm X, Rosa Parks, and W.E.B du Bois rose. They were known by their fight against social injustice, even though they had different approaches, their aim was the same ``Equality''.

In this light, this dissertation is dedicated to highlight and clarify the following concepts:

- The ideological and political development of Martin Luther King and Malcolm X.
- The various personal, social and political factors that influenced Martin Luther King and Malcolm X.
- The opposing philosophies and tactics of King and X, as well as the area in which their ideas converged.
- The impact of both Martin Luther King and Malcolm X on people.

The aim of this work is to shed light on the history of the two black activists Malcolm X and Martin Luther King, during the civil rights movement, and to provide the readers with information that I did not know as a student. The main concern in this particular study is to analyse the extent of differences and similarities that led people to choose who was right and who was wrong.

My dissertation is divided into three chapters. In the first chapter, I focus on Malcolm X's autobiography. Then I'll shed light on his transformations at each level and experience in his life, and I will show the evolving of his thoughts and philosophies. In the second chapter, I will analyse Martin Luther King's beliefs and its background, then I'll highlight these peaceful methods and the marches that were led by him. Finally, the third chapter's aim is to discuss King's and Malcolm's main differences and similarities, and show their impact on many generations till nowadays.

**Chapter one**  
**Malcolm X**

## Introduction

Malcolm X is one of the most famous black militants in the United States and one of the prominent African-American figures in the middle of the last century. His short life sparked an endless debate about religion and racism. He is the founder of both The Islamic Mosque and The Organization of African American Unity. Also, his life was a series of transformations, as he moved from the bottom of crime to the extremism of racist ideas, then to moderation and Islam, and became one of the most important figures in The Nation of Islam movement before he left and converted to Sunni Islam, and then his end was by sixteen bullets in the incident of his assassination. In this chapter, I'll shed light on Malcolm's life and transformations while growing up, also his struggle to fight against social injustice.

### 1. Biography

Malcolm was born in 1925 in Omaha, Nebraska. His parents, Earl and Louise Little, were followers of the pan-african activists Marcus Garvey. As a result, their family was subjected to constant harassment by the Ku Klux Klan, who burned down their home when Malcolm was just four years old. Four of Malcolm's uncles were murdered by white racists. Malcolm's father died when he was six. Then at the age of thirteen, his mother was committed to a mental institution and her children were split up and sent to different foster homes. (A.Mamiya)

Malcolm was a great student, but dropped out of school after a white teacher told him it was unrealistic for a young black boy to have the aspiration of being a lawyer. At the age of eighteen he moved to Harlem, where he was involved in robbery and drug dealing. After committing robberies with a small gang in Boston, He was arrested at the age of 21 and sentenced to eight to ten years at Charlestown state prison. (A.Mamiya)

### 2. The Nation of Islam

Prison was the beginning of Malcolm's transformation. While in prison, his siblings began writing to him about the Nation of Islam and its leader 'Elijah Mohammed'.

The Nation of Islam promoted black independence and rejected the notion of the superiority of white people. Instead Elijah taught his followers a form of separatism from whites, who were actually considered (devil) inferior to black people who were the original inhabitants of earth.

Malcolm, initially hostile to the idea of any religion, eventually became a member of the Nation. He read books constantly and began writing regularly to Elijah Mohammed. Mohammed's followers were taught to abandon their given family names, as they were actually the names of former slave owners. So Malcolm little became Malcolm X. (A.Mamiya)

### 3. Malcolm Glowing up Within the Nation of Islam

After being paroled, Malcolm visited Mohammed in Chicago, in June, the next year he was named assistant minister of the Nation of Islam's temple n 01 in Detroit. He later established Boston's temple n 11 and expanded temple n 12 in Philadelphia. Finally, he was selected to lead temple n 07 in Harlem, where he was responsible for a huge surge in membership. One of his speeches to their followers, introducing his thoughts and philosophy:

We don't teach you to turn the other cheek, we don't teach you to turn the other cheek in the south, and we don't teach you to turn the other cheek in the north. We teach you to obey the law. We teach you to carry yourselves in a respectable way. But at the same time, we teach you that anyone who puts his hands on you; do your best to see that he doesn't put it on anybody else. (Malcolm X).

The FBI put him under surveillance due to his sudden profile, as the nation's rising star. Malcolm's rise to national prominence happened in 1957, in the aftermath of Johnson Hinton incident, who was a member of Harlem's temple n 07 where Malcolm was a minister. (Charity)

The incident happened when the New-York police department (NYPD), was beating the suspect named Reece Poe and put him to the ground after he resisted arrest. Hinton interrupted them shouting: 'you're not in Alabama! This is New-York'.(Charity)

A huge crowd witnessed the incident when Hinton was savagely beaten after interrupting the officers. Soon later, after getting the word from Elijah, more than hundreds, men and women headed by Malcolm gathered at the police station. Malcolm demanded to see Hinton and arranged medical assistance and legal help for him. Eventually, when Malcolm was convinced that Hinton was receiving adequate attention, he simply waved his hand and the crowd disappeared. This left the NYPD confused, as one of the officers said in a shock: 'that's too much power for one man to have'(Charity)

Within weeks they had him under surveillance and officially began infiltrating the nation and Malcolm's profile continued to grow via print and television appearances and began to gain international exposure.

#### 4. Malcolm's Critics for The Non-violence Process

He was deeply critical of the civil rights's activists who preached integration, such as Dr. Martin Luther King Jr, who was the leader of non-violence. Malcolm commented on one of his speeches about non-violence, saying:

If that's what you mean by non-violent, (be defenseless!)... Be defenseless in the face of one of the most cruel beasts that has ever taken people into captivity, that's the American white man. A hundred years ago, they used to put on a white sheet and use a bloodhound against Negroes. Today, they have taken off the white sheet and put on police uniforms; they have traded in the bloodhounds for police dogs, and they are still doing the same thing, and just as Uncle Tom back during slavery used to keep the negroes from resisting the bloodhounds or resisting the Ku Klux Klan, by teaching them to love the enemy. Martin Luther King Jr is just a twentieth century, or modern Uncle Tom or a religious Uncle Tom, who is doing the same thing today. (Malcolm X)

Malcolm was clear in his speeches when it was about self defense. He believed in the 'eye for eye' and insisted that black people should protect themselves by « *any means necessary* ». This was his famous slogan. He saw violence as an appropriate response to the oppression of black people.

Although, all the cruel and racist ways that were used against blacks, still some leaders wanted to integrate with whites... and this got no acceptance from Malcolm who was definitely against what he called 'loving the enemy'. He showed his refusal by one of his many famous sayings: "you don't integrate with a sinking ship". (Malcolm X)

Malcolm argued that the US was too racist with blacks and didn't show any equality in any field, thus he proposed a separate nation for black people to develop and advance themselves away from whites: "If you take up arms, you will end it. But if you sit around and wait for the ones who's in power to make up his mind that he should end it... you will be waiting" (Malcolm X)

#### 5. Malcolm X's Transformation after Hajj

Malcolm's message was being heard louder than ever, but his relationship with the man who transformed his life was about to fracture, after his expulsion out of the Muslim movement.

Malcolm tried to soften his position with Martin Luther King Jr, by sending a letter requesting a meeting to analyse the race problem and a solution.

Later, Malcolm performed Hajj. It was a transformative experience for him where he discovered particular Muslims who didn't call themselves white, even though for Americans they would be classified as white. Instead, they looked upon themselves as human beings and therefore they looked upon all other segments of the human family as part of the same family.

A common misconception about Malcolm's philosophical evolution is that his process of turning to Sunni Islam softened his political positions. While it's true that Malcolm abandoned some of the nation's more extreme separatist positions on race, though he remained a strong black nationalist.

He explained: *"there's one thing that i want to make clear, no matter how much respect, no matter how much recognition whites show toward me, as for as i'm concerned, as long as that same respect and recognition is not shown toward everyone of our people in this country, it doesn't exist for me."* (Malcolm X)

After Malcolm's visit to Africa and meeting with many heads of state, such as Kwame Nkrumah, former president of Ghana, and Gamal Abdel Nasser, former president of Egypt, Malcolm was influenced by the ideas of the third world'. In general, these ideas suggested that the world was dominated by two superpowers 'The United States and The Soviet Union And that the developing countries of the world represented an independent alternative. (Akwei).

## **6. The formation of the Organization of African-American Unity (OAAU)**

When Malcolm X returned to New-York, he announced the founding of the organization of Afro-American unity (OAAU) in 1964. It was formed right after his split from the Nation of Islam. Malcolm stated the five basics of the organization: restoration, reorientation, education, economic security and self-defense. Unfortunately, after his assassination, his half-sister took over the OAAU, but without his charismatic leadership, most members abandoned the organization.

So the purpose of the Organization of Afro American Unity is to unite everyone in the Western Hemisphere of African descent into one united force. And then, once we are united among ourselves in the Western Hemisphere, we will unite with our brothers on the motherland, on the continent of Africa. (Malcolm X 1964).

## 7. Malcolm's Development

After his visit to Africa, Malcolm augmented that the black struggle in the United States was part of an international struggle, and it was linked to the struggle against capitalism and imperialism. In addition, Malcolm began speaking about socialism, saying that all countries that have emerged today from the shackles of colonialism are now turning to socialism, (referring to African countries).

Malcolm's definition of the struggle for the liberation of blacks changed, he is no longer referring to it as an ethnic struggle: *"We live in an era of revolution, and the American Negro revolution is part of the rebellion against the oppression and colonialism that exists in this era..."* Malcolm X . He added *"You may be shocked by these words coming from me. However, 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"*. Malcolm X

Malcolm stopped believing that all whites are enemies, but he didn't change his mind that black organizations should exist as he said: "white can help us, but they can't join us, there can be no black white unity until there is first some black unity. We cannot think of uniting with others until we have first learned to unit among ourselves..." But Malcolm's new concept of struggle also led him to question his previous understanding of Black Nationalism.

In January 1965, Malcolm admitted that his previous understanding of Black Nationalism has alienated real and sincere revolutionaries.

## 8. Malcolm's Assassination

During this period, Malcolm's political ideas were developing rapidly, and this development was interrupted by his murder in 1965. All the time Malcolm had become one of the most important radical black personalities in The United States, and his influence was increasing especially among young activists.

Malcolm X was assassinated because he started thinking about himself and his expression of a radical black liberation program. His early death and the suppression of the black movement had made it possible for second-degree reformers to attribute Malcolm X to them, but no one who listens to Malcolm's speech or reads any of his writings can doubt his direction, which is summed up in his famous saying :

When I am dead--I say it that way because from the things I know, I do not expect to live long enough to read this book in its finished form--I want you to just watch and see

if I'm not right in what I say: that the whiteman, in his press, is going to identify me with "hate". He will make use of me dead, as he has made use of me alive, as a convenient symbol, of "hatred"--and that will help him escape facing the truth that all I have been doing is holding up a mirror to reflect, to show, the history of unspeakable crimes that his race has committed against my race ("Malcolm X, The Autobiography of Malcolm X. goodreads")

### **Conclusion**

It is possible to predict how Malcolm's policies would have evolved if he had survived longer. Malcolm was not just a leader, he was an influencer who could change a lot of black beliefs and motivate them to stand and fight for their rights. His conversion to Sunni Islam changed and helped develop a lot of his beliefs and ideas, as he said in one of his speeches: "Early in my life, I had learned that if you want something, you had better make some noise". This was a threat to the man who saved him from the criminal life, afraid of stealing lights from him and decreasing his population. The Nation of Islam decided to end his life by sixteen shot.

## **Chapter two**

**Martin Luther king.Jr**

## Introduction

A religious leader, an American minister and civil rights activist since the mid-1950s. He is most known for his role in the advancement of civil rights using nonviolent civil disobedience. Martin hoped that the world could become a colorblind society where race would not impact a person's civil rights. Among his many achievements: he presided the southern christian leadership conference (SCLC), which was a popular platform for managing the movement and demonstrations, and played a big role in ending the legal separation of african american citizens, as well as establishing the civil rights act of 1964 and the voting rights act of 1965. In this chapter, I will analyse Martin Luther King's beliefs and its background, then I'll highlight his peaceful methods and the marches that were led by him.

### 1. Biography

Martin was born on 15 January 1929; he was the middle son of Martin Luther king.Sn and Alberta Williams king.

Faith was always part of Martin's life, as he was raised in an activist family. His father was influenced by 'Marcus garvey'. And his mother was the daughter of one of the Atlenta's most influential African American ministers.(Larson)

Martin was a talented student, thus he skipped two grades in high school and entered 'Morehouse college', next he joined Crozer theological seminary, where he received a bachelor of divinity. While learning his graduate degree in Boston University, he met 'Correta Scott' whom he would marry and have four children with. King and his family settled in Montgomery Alabama, where he became the 20 pastor of the dexter avenue baptist church.(Carson)

Martin's experience, position in the community and passion for the cause, especially the incident of Rosa Parks which was the key event, gave him the credentials to become a leader in the 381 day boycott of the city buses. On December 20, 1956, the Supreme Court ruled segregated buses to be unconstitutional; this major victory for civil rights proved King's ideology of non-violence method of protests could give results.

### 2. The Birth of non-violence method

Martin Luther King's peaceful methods were the result of studying the philosophy of 'Mahatma Gandhi'. He was hugely affected by it. 'Satyagraha' was one of Gandhi's concepts that influenced Martin which means 'truth force' or 'love force'. Martin mixed the two beliefs

`gandhi's belief of `loving' which he found similar to the biblical philosophy, as well as his prejudice for racial oppression, with the concept of nonviolent resistance. So, king became convinced that the strategy of love could succeed as a powerful and effective social force on a large scale and adopted the philosophy of non-violence direct action. (little 2019)

Through violence you may murder the hater, but you do not murder hate. In fact, violence merely increases hate. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate. Only love can do that. (Luther King.Jr).

### **3. Experiencing Non-violence Resistance**

One of the major examples of Martin Luther King himself, showing and experiencing the true meaning of non-violence resistance, was when he was in a meeting of southern Christian leadership conference, delivering his speech about non-violent actions, and a white man jumped at the stage and started punching him in the face. King naturally defended himself by putting his hands up and trying to avoid the punches, but after few moments, he put his hands down and the white man who was an American nazi continued beating him.

The attendees thought that everything was just a performance from king to explain more about his philosophy. Then after they saw blood they realized that it was not an act. Finally, they rushed to the stage to stop the attack.

When the SCLC men pulled the attacker off king, King who was beaten so badly, shouted `don't touch him! Don't touch him! We have to pray for him'.

The incident left a massive effect on the attendees, even years later the case will always be remembered, that king was not just giving lectures about non-violence, but he lived it even at a huge risk of his life. ("bill of rights in action")

All my adult life I have deplored violence and war as instruments for achieving solutions to mankind's problems. I am firmly committed to the creative power of nonviolence as the force which is capable of winning lasting and meaningful brotherhood and peace. (Luther King.Jr).

### **4. Testing Non-violence**

Testing non-violence philosophy began with Rosa parks's incident, when she refused to give up her seat for a white man and got arrested. That led blacks to avoid riding buses as a

protest, and instead they relied on carpools. This was called a boycott, which was a Gandhian move meant 'protesting peacefully in order to desegregate the bus service'.

Before King's next major action, and during that period, the freedom riders who were the activists and rode interstate buses into segregated southern United States, followed King's philosophy and they showed the highest ideal when a group of white savages attacked them, but they didn't fight back.

Non-violence is the answer to the crucial political and moral questions of our time.

The need for mankind to overcome oppression and violence. Mankind must evolve for all human conflict, a method which rejects revenge, aggression and retaliation.

The foundation of such method of love" (Luther King.Jr)

While King was creating a mass movement, he was also preparing groups of people who can stand against violence and absorb hate. One of the most noticeable trainees of King was John Lewis, who was an activist in Nashville. He became most famous on Bloody Sunday where he was beaten severely in Selma Alabama 1965.

## **5. March on Washington**

August 28, 1963, a quarter million Americans, black and white, young and old, descended on the nation's capital in a show of solidarity demanding the right of the Negroes as Americans to share equal opportunity and privilege as well. It was called 'the march on Washington for jobs and freedom'. And it would be remembered as a turning point in the civil rights movement.

Among the speakers, Martin Luther King.Jr delivered his famous speech 'I have a dream'.

I have a dream. that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

I have a dream, that one day in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and little white girls as sisters and brothers... (Luther King.Jr)

This is one of the most iconic speeches in the American history that calls for equality and freedom and later became a defining moment of the civil rights movement.

The day of the March, more than two hundred thousand people gathered for a rally at the Washington monument; it was the largest demonstration in the country's history. Arm in arm,

they walked from the Washington monument to the steps of the Lincoln Memorial, performers as Joan Baez, Bob Dilan and Mahalia Jackson, land their voices to the cause.

Martin Luther King.Jr was the last to take the stage. He began with a reference to Abraham Lincoln's Emancipation proclamation which freed the slaves a century earlier. While delivering, King put aside his prepared text, and shared with the protestors his dream of equal rights for all. Saying:

When we allow freedom to ring-when we let it ring from every city and every hamlet. From every state and every city, we will be able to spread up that day when all of god's children, black men and white men, Jews and gentiles, protestants and catholics, will be able to join hands and sing in the words of the old negro speritual, `free at last, free at last, great god a-mighty, we are free at last. (Luther King.Jr)

Less than one year after the march on Washington, the civil rights act of 1964 was signed into law. It was the most sweeping legislation of its kind since reconstruction.

## **6. Selma Voting Rights Movement and The Bloody Sunday 1965**

Over the course of thirteen years of his militant life, the leader of the civil rights movement, Martin Luther King, incited hundreds of thousands of African- Americans to repeat and re-repeat their dreams in peaceful marches, until they were able to break the racial descrimination.

It's the dark period that some of its pages were folded by the efforts of prominent activists, headed by Martin Luther King, the youngest Nobel peace prize laureate.

In 1964, civil rights organizations launched a voter registration campaign in Selma. A small city in Alabama, approximately 50 miles west of Montgomery County, Selma was inhabited by about 15,000 blacks, but only 350 of them were able to register to vote. During a popular gathering on voting rights in Marion, in February 1965, the police killed a black young man named Jimmy Lee Jackson.

King's response to Jackson's death was by calling for a march from Selma to the Alabama state congressional building in Montgomery. There protestors, numbering around 525, confronted police forces on the Pettus Bridge. Then the march was suppressed, after a violent police attack. The day (March 7, 1965) was known as `bloody Sunday'.

King did not surrender, but announced that he would organize a second march from Selma to Montgomery. He called on religious leaders from all over the country to join the peaceful, non-violent, freedom march.

On March 9th, king led nearly thousand peaceful black protestors confronted the police at pettus bridge, when king asked the crowd to return. His decision disappointed some, but he justified his decision by saying: `as an anti-violence, i was not able to move people to a situation that could potentially become violent.

On March 15, President Lyndon Johnson passed the voting rights act. Johnson said in a speech to the people: *“there is no Negro problem, there is no southern, there is no northern. There is only an American problem... and we are gathered here now, tonight as Americans... to solve this problem... The Constitution says that no one may be deprived of the right to vote because of his race or color. We have all sworn an oath to god to support and defend that constitution... We must act now to obey that oath.* (Johnson 1965).

## **7. Assassination**

By 1968, years of demonstrations and confrontations had begun to exhaust Martin: tired of marching, imprisonment and living under the constant threat of death. His determination was also discouraged by the slow progress in civil rights in America and the growing criticism of other African American leaders, but he was planning another march in Washington to revive his movement and draw attention to a wide range of issues.

In spring of 1968, he planned a march in Memphis to support the `waste pickers’ strike. King stayed in the Lorient Motel. While standing on a balcony outside his room, Martin was shot in the neck. The shooter's name was James Earl Ray. He was arrested four months and sentenced to 99 years imprisonment.

## **Conclusion**

Martin Luther King’s life had a great influence on racial relations in the United States and years after his death, he became the world’s most famous African-American leader. The services he did for the people are still remembered. He was the voice of reason. His peacemaking ways inspired lots to never let go of hope, dreams and that everything is possible no matter how hard the trials and struggles may get. Never give up. Stand up and fight for what is yours, but there is

a way, the right way “the non-violent way”. In honor of his life it had been announced a national holiday in his name, schools and public buildings were also named after his name and a memorial was erected for him at the independence mall in Washington.

## **Chapter three**

# **Martin Luther king vs Malcolm x**

## **Introduction**

The fifties and sixties era in the United States witnessed resistance from different forms of oppression and racism toward black Americans. The most prominent symbols of that era were Malcolm X and Martin Luther King.Jr. The two symbols were close in many characteristics: color, charisma, age and love for the black masses. Even at the end of their life as both were assassinated. The last chapter's aim is to discuss King and Malcolm's main differences and similarities, and show their impact on many generations till nowadays.

### **1. The Background of Martin and Malcolm Belief**

The background of the beliefs of Martin and Malcolm goes back to the fact that they lived different childhoods. For Martin, he lived in a very comfortable and middle class home, and was highly educated. Also he was originally from a well known family in the Atlanta area. While Malcolm lived in a poor house and was kicked out of school so he had to be self-educated. Martin lived his childhood happily, especially with his loving parents which explains his peaceful beliefs. On the other hand, Malcolm whose house was burned out, and mother sent to a mental institution after his father was killed, these tragic events in Malcolm's life resulted in his anger and violent thoughts toward his enemy.

### **2. Malcolm vs Martin: Philosophy**

However, despite their close proximity in everything, they did not agree on means, and throughout all their life they only met once. Martin had his one philosophy of resistance that was far away from Malcolm's philosophy, as Martin's philosophy was influenced by Gandhi in resisting the British occupation, and the idea of his resistance was based on non-violence and peace. He based his speeches on four things: non-violence, social change, individual and collective responsibility and the price of freedom and he sometimes relied on civil disobedience.(L.brown)

As for Malcolm's philosophy, it was more revolutionary and warm. In his first speeches, before his separation from the 'Nation of Islam', he called for a separate nation away from whites, due to the racism that the blacks have suffered from. So, Malcolm saw that the change would come by force, as an inevitable means, and believed that 'peace' was a form of foolishness. Later on, after his conversion to Sunni Islam, he modified his philosophy, so he started calling for peaceful change, but if a black face any abstacle, he must resist by any means.

### 3. Religion Effect on Both Philosophies

Both philosophies were affected by religion. In Malcolm's approach which reflects the spirit of Islam and follow his saying: 'make sure anyone who puts his hands on you, never put his hands on anyone else again'. Whereas Martin followed the Christian method saying: 'do not resist an evil person, if anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you'.

Each one of Malcolm and Martin had his philosophy that was completely different from one another but still had the same aim 'a result for the same problem: equal rights and justice for black people In America'. Malcolm proposed a direct resistance by any means to stop the enemy from harming people as a solution to racism. While Martin proposed non-resistance and loving the enemy no matter what he did. (According to Christianity.).

### 4. Main Differences

Malcolm X, with his ideas and methods, was a bad alternative to the American government. So there was no way but submitting to Martin's pacifist.

Malcolm's philosophy of resistance was different from Martin's in two main components: 'thoughts and means'. Martin's thoughts required the integration of whites and blacks in a society of love and peace. He relied on civil disobedience and peaceful protests, and his speech called 'I have a dream' was among the most famous speeches he gave in terms of content and audience, which was delivered in 1963. The speech was attended by a mass crowd of whites and blacks citizens who opposed racial discrimination, which he derived from the 'Declaration of independence' drafted by Thomas Jefferson 1776, its content was equality between human beings (all men are created equal). And among the most famous of what he said in that sermon, which reflects his thoughts:

I have a dream. that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. I have a dream, that one day in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day

right there in Alabama, little black boys and black girls will be able to join hands with little white boys and little white girls as sisters and brothers... (Luther King, Jr)

## 5. Malcolm Critics

Malcolm X was dismissive of Martin's peaceful ideas and always mocked him. It was mentioned that on one occasion Martin called on black American students 'Youngs' to march against racism and demand their rights, which resulted in arrests and brutality from the U.S police. Malcolm commented on the incident that 'children and women should not be put in the way of harm, and Martin is not a hero, he is a foolish man'. (Malcolm X)

Malcolm saw integration as begging for freedom, forgetting the white men's abussion and racism toward blacks for generations, and he was always critical of the blacks who wanted integration and called them 'house slaves' as they guarantee the survival of their interest with the survival of their master's interests.

Among Alijah sayings that reflects Malcolm's thoughts at that period, that: *'the white man is about to eliminate all of their blackness and that they have to avoid integration in order not to lose what was left of themselves, and why couldn't they help them build a separate nation specially because they provided the with service and servitude for years with such loyalty'*. (Alijah)

## 6. The Aftermaths of the Expulsion

After Malcolm X was expelled from the Nation of Islam, he changed his thinking about 'the separate nation' and agreed on the idea of integration but by means other than martin's. And also thinking about internationalizing the issue by launching an organization (Afro-American Unity OAAU), which calls for the reinstatement of the African revival, after an African tour in which he met with many of its leaders, and returned with ideas about the universality of the struggle for freedom against the American imperialism. In the founding rally of the Organization of The Afro-American Unity, Malcolm highlighted the purpose of the organization:

The purpose of the Organization of Afro American Unity is to unite everyone in the Western Hemisphere of African descent into one united force. And then, once we are united among ourselves in the Western Hemisphere, we will unite with our brothers on the motherland, on the continent of Africa. So to get right with it, I

would like to read you the “Basic Aims and Objectives of the Organization of Afro American Unity;” started here in New York, June, 1964. (Malcolm X).

### **7. The Creation of The New Form of Conflict and its Impact on Malcolm and Martin**

The Islamic intellectual reference of Malcolm X formed a new form of conflict, so instead of the conflict being just an ethnic conflict between blacks and whites, it would expand to be a ‘religious-ethnic’ conflict between a black muslim man and a white christian man, and that was what entered the conflict in a new, more complex and larger form, especially since Islam spread among blacks at the hands of Malcolm X to a large extent.

Malcolm’s intellectual fluctuations helped Martin Luther King increase his popularity among black Americans, as the transformations Malcolm X underwent in his life before and after joining the Nation of Islam were a negative factor in affecting his popularity. His followers started doubting his beliefs due to the change of his thoughts. According to Alix Haily (the writer of his biography), it was heard from a man in the street that Malcolm is barely saying something then he moves to something else, while Martin Luther King did not change much in his ideas and methods.

### **8. The Impact of Both Martin Luther King and Malcolm X**

During his civil rights leadership, Martin travelled over 6 million miles and spoke over 2500 times, and he led a movement that inspired millions to use their voice to fight for equality. Among his famous motivational speeches:

This is the most important and crucial period of your lives. For what you do now and what you decide now at this age may well determine which way your life shall go. And whenever a building is constructed, you usually have an architect who draws a blueprint. And that blueprint serves as the pattern, as the guide, as the model, for those who are to build the building. And a building is not well erected without a good, sound, and solid blueprint. Now each of you is in the process of building the structure of your lives, and the question is: whether you have a proper, a solid, and a sound blueprint. And I want to suggest some of the things that should be in your life’s

blueprint. Number one in your life's blueprint should be: **a deep belief in your own dignity, your own worth and your own somebodiness.**

What a wise man he was, so brave at a time when racism was at its peak in a country like America. But he never gave up being what he used to be, fighting for his people to get freedom, equality and justice, till he died.

On the other hand, Malcolm the warrior, leader who encouraged his followers to achieve empowerment, his influence was profound in terms of the way African-Americans looked at themselves and the way that the nation began to look at them; he called for black dignity, black self-respect and most important 'education'. One of many speeches that hit the core of my heart and I use it as a source of motivation to strive and learn beneficial knowledge. It was a message not only vital to marriage life but how we interact with others in our surroundings:

Once your work is finished, don't watch the television, once your work is finished, find something constructive to add to your mind, have an hour for reading. I don't mean read comic books, read something that will make you know what's happening.. So when you get into a conversation you can sound intelligent, even if you aren't. Do you hear me what I'm saying? Why, what kind of a man wants a wife today who can't hold a conversation? No, don't a man wanna sit up and talk to you about babie, or about 'Johnny needs some shoes'. One of the reasons you have trouble in your house is you can't carry an intelligent adult conversation. (Malcolm X).

Malcolm X's bold and resonant voice has inspired generations to fight the power through his writings and speeches, and to take control of their own destiny.

## **Conclusion**

Eventually, the American government was between establishing a separate state for blacks and creating an association for Africans in the world, and between agreeing to the request of integration and grant rights such as elections and not separating public facilities. And without any doubt, the government chose the easy alternative to end the issue and not aggravate it.

# **General Conclusion**

## General Conclusion

In the 1960s, the United States witnessed the rise of notable personalities that won the respect of generations. Martin Luther King, the Christian priest who began his struggle to protect the rights of Blacks in 1955, and became a National icon until his assassination in 1968. Also, the so-called “ Detroit Red”, Malcolm X, the brave leader who was four years older than King, was assassinated in 1965. The two legendaries were often thought of as having opposing views about how to achieve equality and black rights. King is most recognized as the leader of the non-violent struggle, wanting rights through legislation. Malcolm on the other hand, is usually cited as the leader of those who wanted ‘freedom by any means’, and for years argued for Black Nationalism.

Throughout my studies, I saw in them both a common assumption that rationality and emotion are opposed to each other. In King’s autobiography “stride toward freedom”, he discusses the philosophers that influenced him. Unlike King, for Malcolm, the idea of uniting with the slave masters was ridiculous. Islam was a way to break free from the discourse of America and Christianity which he thought would never rationally accept black people. But what if Malcolm and Martin were two sides of a single coin? How powerful would it have been for Malcolm X and Martin Luther King to lay aside their differences and join forces. What I realized after studying their autobiographies that both of these great men were evolving, they were both growing up and their ideas were changing, they were not the same men in their 20s as they were in their 30s. I strongly believe their paths would have eventually emerged because their objectives were already aligned. Toward the end of their lives, King and Malcolm both made changes in society. Unfortunately, they passed away so young.

# **Works Cited**

## Works Cited

- Arshad Gamiet.Malcolm X and the transforming power of Hajj. khutbahbank.org.uk. 23July, 2018.web.aug14, 2020
- Becky Little.how Martin Luther King Jr. Took Inspiration From Gandhi on Nonviolence.N.P.jun18,2020.web.aug17,2020.
- Bill of Rights in Action. Martin Luther King and the philosophy of nonviolence.Constitutional Rights Foundation.2017. web.aug25,2020
- Biography.com.editors.“MalcolmX”.xbiography.comwebsite,A&E television.networks.june23,2020.web.july20,2020
- Biography.com Editors.“Martin Luther King Jr”. Biography.A&E Television Networks. April 2, 2014.web.aug20, 2020
- Biography.com Editors. Martin Luther King Jr. Biography.A&E Television Networks. April 2, 2014.web.aug20, 2020.
- Blackpast. (1964) Malcolm x’s speech at the founding rally of the organization of afro-american unity.n.p. October 15, 2007.web. .aug30, 2020.
- Clayborne Carson. “Martin Luther King, Jr. Britannica.com. N.P. july27, 2020. Web. aug16, 2020
- DeNeen L.Brown.Martin Luther King Jr. met Malcolm X just once, and the photo still haunts us with what was lost.the Washington post.jan15,2018.web.aug21,2020.
- Ismail Akwei.How Malcolm X became a serious threat to the U.S. after his Africa visit.face2faceafrica.com.N.P.February21, 2019.WEB.AUG13?2020.

- **History.com editors.montgomery bus boycott, Rosa parks. A&E Television Networks .feb3,2010.web.june30,2020.**
- **Hollis Lynch.African.Americans.britannica.com.N.P.aug17, 2020.web.aug30, 2020.**
- **How Malcolm X became a serious threat to the U.S. after his Africa visit.face2faceafrica.com.N.P.February21, 2019.WEB.AUG13,2020.**
- **JoePhelan.“MalcolmX:Aradicalvisionforcivilrights”.EDSITEment.neh.gov.N.P.May05,2017.web.August13,2020.**
- **Justin, charity. “Malcolm X started down the NYPD-and won”. Complex.com website.N.P may19, 2015.web.august10, 2020.**
- **Lawrence A. Mamiya.Malcolm X. Britannica.com.website, N.P. feb17, 2020. web.aug16,2020.**
- **The Editors of Encyclopaedia Britannica.March on Washington.britannica.com.N.P. Aug 21, 2020.web.30aug,2020.**
- **The New York times.“Malcolm X pleased by whites” attitudes on trip to Mecca.nytimes .com.N.P. May8,1964.web.Aug2020.**
- **Tom Richey: Martin Luther King and Malcolm X compare. Youtube.april, 2019.web.aug30,2020**

