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From Malcolm Little to Malcolm X to El-Hajj Malik El-Shabazz-Al-Sabann to Omowale: 7 Degrees of Separation

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Abstract

The truths of our beloved ancestor, Malcolm X, are of extraordinary worth and value to black and African people throughout the world—the people whom he loved. Not only are these truths available from which to gain wisdom, but these truths can have significant impact on the lives and experiences of those black and African people who choose to listen and believe them.

Introduction

...Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.
(Holy Bible ESV, 21:15-17)

Understanding that the work of Malcolm was unfinished, leaving a restless world filled with unsettled claims; it is critical that black and African people throughout the world seek the truths of the Egun (ancestors).¹ In laying a foundation for the particular research that speaks from Malcolm to his *7 Degrees of Separation*, the truths from the Egun will reveal solutions that can be interpreted and considered in implementation of relief of black and African people from oppression in all of its forms, all over the world.

In most scholarly research, studies often are categorized with each category focusing on a particular component of the major theory being investigated. In this present work, as categorization is integral to colonization, the valuable information being communicated refuses to be filtered or distilled as Malcolm X was known for *making it plain*. However, the work of Malcolm is organic. It still lives and breathes to this day assuming many forms and speaking to multiple audiences and issues simultaneously. The student standing on the corner of 125th Street

¹ Egun / The ancestors. *The Yoruba Religious Concepts: Understanding the belief Concepts of the Lucumi faith*. <https://sites.google.com/site/theyorubareligiousconcepts/egungun-the-ancestors> (accessed May 15, 2018).

in Harlem may hear Malcolm speaking of the need for Black Nationalism while the professor at Berkeley, from the same message, might hear Malcolm speak of organizing for the sake of all humanity. Who was this man? Who did he aspire to be? Before there can be any effective explanation of the teachings of the man, it is critical that these names for the man be examined.

The Significance of the Names

... first things first, we look upon the so-called negro in America as a sick man. You may say well what do I mean *sick*? If a man has forgotten his name he's a sick man – they call that amnesia and if you go to the so-called negro here in America and ask him his name – he doesn't know it! If a Chinese person came through that door and I asked him his name and he said his name was Patrick Murphy you'd know he'd forgot his own name and has picked up an alias somewhere! So we who follow the Honorable Elijah Muhammad when we see so-called negroes named Murphy, and O'Toole and Johnson and Smith and Powell and Wright and Wilkins which are all English and Irish names we think that they look just as much out of place as a group of Chinese would look wearing those same names and they wear these names because they don't know their own names. They have lost their identity – their own identity – so this is amnesia – and by not knowing themselves – when a man doesn't know himself – he doesn't know what belongs to him – he could be the richest man on this earth but by having lost his identity he'll walk around like a pauper – so here we have 20 million black people in America who are wearing the names of their former slave master and by suffering a form of amnesia they don't have a name of their own so they've taken your name – they don't know their own language so they've taken your language – they don't have a history of their own so they let you tell them their history...²

As Malcolm beckons, we must follow. In a most extraordinary exposé, Dr. Daniel Omotosho Black follows Malcolm's instruction and examines the history of the Africans who were to be brought to America. However, few of *HISTories* dare reveal the living and the dead as they transitioned from one to the other during what is known as *The Middle Passage*.

More of us died. Diseases, melancholy, and big fish all took their portion. But more of us lived, too. Each day after the sixty-third, we began to speak our names aloud. It became a collective ritual, a daily roll call, an announcement of the yet living. Someone would beat his planks like a drum and say his own name three times. That was the sign. Then the rest

² Youtube.com. *We have Slave Names by Malcolm X*. <https://www.youtube.com/watch?v=SldZ-r5pHfA> (accessed May 15, 2018).

of us would join in, beating our planks with our fists and speaking our names in succession: Amadi, Kayode, Yafeu, Kwesi, Abubakar, Dumi, Enyinnaya, Atiba, Ogbonna, Bekitembe, Shamba, Oluremi, Ayzize, Chitope, Najja, Damani, Oifie, Ato, Giuneur, Ousman, Horo, Chukwudi, Akintunde, Akinyele, Akinfolaj, Ajani, Bem, Boseda, Wole, Oshundwaqueke, Alatanga, Tafataona, Tamba, Tefase, Mensah, Ansa, Olufemi, Bataraishe, Adika, Muomaife, Ogunwale, and more. When there was silence, we knew a warrior had fallen. We didn't always remember his name, but we ceased drumming long enough to honor his memory. Then fists pounded again until every living soul made his presence known. Above deck, our women did the same once our calling subsided. They shouted their names that we might hear: Citalala, Ama, Tegbe, Naki, Mabasi, Pepukaiye, Ifetayo, Chisanganda, Omolara, Akili, Camara, Jaha, Anela, Kariam, Zinzele, Oluyassa, Osizwe, Makata, Efuru, Binta, Nilaja, Olutobi, Titilayo, Enomwoyi, Anoa, Iyabode, Aminata, Ayodele, Yewande, Nsombi, Buseje, Dofi, Nakpangi, Folasade, Ijeoma, Dzigbodi, Nazapa, Adenike, Monji, Kwansimah, Lebene, Ngozi, Wahde, and more. We struck planks once between each name. There were other names, too. Far too many to recall now. Yet with each name we nodded and knew someone had survived....³

Each day our numbers declined until, one day, Atiba, the last man standing, discovered the secret of prosperity in the land of bondage. He was the last of our womb. He would plant the seeds of our return. In our souls, we remembered him. In our hearts, we praised him. In our spirits, we thanked him. This was not the end. There would be another day. This was The Coming.⁴

African names are energy. There are a wealth of studies that address the importance of a name in appropriately confirming identity. When the individual is consumed by a name that is peculiar to one's self, there is a disruption in the soul. The entire essence of that individual is at a continuous state of unrest searching for that place where his/her true identity is stored. Malcolm X experienced such an "internal schism" as did millions who survived the Middle Passage.⁵

Perhaps, as important as it was to the slave to never lose his name—to never forget it—it was more important to the slave owner that the slave relinquish both name and identity and assume an identity provided by the slave master. Upon arrival and disembarkation, another

³ Black, Daniel. *The Coming*. New York, NY: St. Martin's Press, 2013, 78-79.

⁴ Ibid, 216.

⁵ Harrison, Paul. *The Drama of Nommo: Black Theater in the African Continuum*. New York, NY: Grove Press, Inc., 1972, 31.

horrifying process known as *selling and seasoning* was painfully and violently imposed upon the Africans:

... the Africans were forced, often under torture, to accept identities suited to lifelong servitude. Having already been branded once in Africa, they would be branded a second time by their legal owners, who would also give them a Christian name. African practices and customs of all kinds were discouraged. Some captives already weakened by the horrors of the voyage committed suicide. Others died under the pressure of the 'seasoning'.⁶

In view of Malcolm's goal of *making it plain*, this term *branding* requires further clarification especially in acknowledging the branding process that still continues to this day in various forms. Today's branding can be found in the latest *Jordans* or in endorsements by renowned black athletes of particular brands of a variety of products. Today's branding could be found in the marketing of clothing specifically targeted to the black community where name brands provide identity filling the void where there is that internal schism previously referred to. However, as the Africans were viewed as savages, chattel, belonging to the slave masters, they were branded with either extremely hot or extremely cold branding irons that seared the skin creating permanent scars identifying them as the property of that particular slave owner. There is far more to this naming issue that must be argued before attempting to understand the significance of the names of Malcolm X:

... European colonizers attacked and defiled African names and naming systems to suppress and erase African identity – since names not only aid in the construction of identity, but also concretize a people's collective memory by recording the circumstances of their experiences. Thus, to obliterate African collective memories and identities, the colonizers assigned new names to the Africans or even left them nameless, as a way of subjugating and committing them to perpetual servitude.⁷

⁶ Understandingslavery.com. *Atlantic Crossing*. http://www.understandingslavery.com/index.php?option=com_content&view=article&id=308_atlantic-crossing&catid=125_themes&Itemid=153.html (accessed May 15, 2018).

⁷ Fitzpatrick, Liseli A. 2012. *Liseli Fitzpatrick African Names and Naming Practices: The Impact Slavery and European Domination had on the African Psyche, Identity and Protest*. Graduate Thesis, Ohio State University, 2012, ii.

The entire gamut of lived experiences, from domestic violence to the racism and hatred based on existence in a white dominated racist society, the absence of collective memory as well as genuine identity fueled the soul and character of young, Malcolm Little.

Malcolm Little

After Louise Little, Malcolm's mother, was diagnosed as having what some researchers believe to have been paranoia, Malcolm and his seven siblings were divided and dispersed to separate foster homes. Many experts believe that Malcolm's father was murdered by the Black Legion, a hate group in Lansing, Michigan. It is critical to understand that the oppressed can never assume to know who the oppressor appears to be. On a Monday, the oppressor may appear in white hooded robes, while unsuspectingly, on a Tuesday night, the oppressor may adorn themselves in black robes—they are still the oppressor.

Just as the Ku Klux Klan (KKK) was enjoying a revitalization in the 1920s, another white hate group, the Black Legion, began to take shape in nearby Detroit. Substituting the iconic white garb of the KKK with black robes, the Black Legion operated in a more clandestine manner, harassing blacks, Catholics, and alleged socialist sympathizers through nighttime raids and beatings.⁸

Although much has been said about Reverend Earl Little beating his wife, Malcolm seems to fondly remember the times his father would take him to the United Negro Improvement Association (UNIA) meetings. Malcolm speaks often about both of his parents' conviction to Garveyism and how they would travel from city to city spreading the message of Marcus Garvey. Malcolm also traces his relationship to scholarly pursuit being completely denigrated by crushing his dream of becoming an attorney. It was during his eight grade year as class president at Mason Junior High School that one of his teachers claimed that becoming an attorney "was an

⁸Marable, Manning and Felber, Garrett, eds. *The Portable Malcolm X Reader*. New York, NY: Penguin Books, 2013.

unrealistic goal for ‘niggers.’”⁹ The incident changed Malcolm’s life forever and “‘finally sealed Malcolm’s early fate as an academic failure.’”¹⁰

In examining the family history of Malcolm Little, the road to a violent death seems to have always been a looming possibility—even a death wish. In Malcolm’s *Autobiography*, he explains that his father was a huge, one-eyed black man who:

“‘had seen four of his six brothers die by violence, three of them killed by white men, including one by lynching... ‘Northern white police were later to shoot my Uncle Oscar. And my father was finally himself to die by the white man’s hands. It has always been my belief that I, too, will die by violence. I have done all that I can to be prepared.’”¹¹

Malcolm Little’s story is not too different from many blacks who are doomed to experience even “‘the slightest contact with the white world.’”¹² Harrison exhorts and challenges black therapists to explore psychological platforms that invite the assessment of the strengths of black youth and the unique black solidity that is birthed in the midst of survival.

They know how to deal with the credit man; they know how to deal with the cat at the corner market; they know how to deal with hypes and pimps. They know how to jive the school principal, and they show a lot of psychological cleverness and originality in the particular style they emerge with. But most institutions have not yet learned how to appreciate and capitalize upon this particular kind of style.”¹³

Malcolm Little’s innocence fleeting, having dropped out of school, he found a desperate, bleak life with his half-sister Ella in Boston. He began to hone the craft of thievery and creatively developed a “‘hustling repertoire [that] ranged from drug dealing and numbers running to burglary, the last activity landing him in a penitentiary for a six- to ten-year sentence.’”¹⁴ The man was now *Detroit Red*.

⁹ Dyson, Michael. *Making Malcolm: The Myth & Meaning of Malcolm X*. New York, NY: Oxford University Press, 1995, 5.

¹⁰ *Ibid*, 5.

¹¹ Haley, Alex. *The Autobiography of Malcolm X*. New York, NY: Ballantine Books, 2015, 2.

¹² Harrison, 124.

¹³ *Ibid*, 125.

¹⁴ Dyson, 6.

Detroit Red

In the hustler world, self-identification was and is of utmost importance. Whether it was the Cadillac you drove or the zoot suits you wore, it was identity that spoke long before any words were uttered. Back then, in the 1940s, Detroit Red's red-conked hair helped to distinguish him from at least two other well-known Reds, *St. Louis Red* and *Chicago Red*, the latter being the late comedian, Redd Foxx. Since Lansing was somewhat unheard of by most urban blacks, Detroit Red chose to identify with Detroit—and so, the nickname. In his *Autobiography*, Malcolm admits to turning over huge profits as a drug dealer selling “reefers like a wild man.”¹⁵ Some experts criticize the *Autobiography* and Spike Lee's *Malcolm X*, for spending far too much time elucidating the illustrious career of *Detroit Red*. However, understanding the black experience, there is some legitimacy in such a focus. Much of the problem in identifying as black in a white dominant society is that black men similar to *Detroit Red* are terribly stereotyped and misinterpreted. It is in understanding *Detroit Red* that we can more completely unpack the life of Malcolm X. Unfortunately, an insufficient amount of black men who are or have been incarcerated for lives comparable to that of *Detroit Red*, end up damaged for the rest of their lives. Today, due to an epidemic of police shootings, even fewer are allowed the opportunity to live at all. Harrison's *Drama of Nommo*, although published in 1972, is timely and relevant for understanding *Detroit Red* and so many other black men and boys like him:

Today black boys are admonished not to be a “bad nigger.” No description need be offered; every black child knows what is meant. They are angry and hostile. They strike fear into everyone with their uncompromising rejection of restraint or inhibition. They may seem at one moment meek and compromised—and in the next a terrifying killer. Because of his experience in this country, every black man harbours a potential bad nigger inside him. He must ignore this inner man. The bad nigger is bad because he has been required to renounce his manhood to save his life. The more one approaches the

¹⁵ Haley, 102.

American ideal of respectability, the more this hostility must be repressed. The bad nigger is a defiant nigger, a reminder of what manhood could be.¹⁶

It is the *Detroit Reds*, not the Malcolm X's, that are most prevalent in the black community that are forced to co-exist (at least for now) within a white dominant and racist society. However, the existence of these *Detroit Reds* allow some form of identity where there is state of amnesia. In her pioneering research on Post Traumatic Slave Syndrome (PTSS) and her observation of black teenagers, Dr. Joy DeGruy explains one of the major issues that support the formulation of today's *Detroit Reds* who have the potential of becoming Malcolm X's:

Being disrespected was as responsible for violent behavior as being the victim of, or witnessing violent acts. Being disrespected was more responsible than being the effect of the daily stressors that go with living in urban settings. I also found issues of respect to be the most significant antecedent in the expression of violence. One more time: The antecedent most likely to produce anger and violence in African American male youths is disrespect.... So an African American man who has a strong sense of himself and his history is likely to be more resilient when he is disrespected and less likely to respond with anger and violence."¹⁷

Some may consider the transition from *Malcolm Little* to *Detroit Red*, a unique and tragic cataclysm of life that created a monster. Some would justify the disparate incarceration of black men based on the examination of *Detroit Red's* transitioning to Malcolm X. Unfortunately, it is clear that the transition to Malcolm X was a rare event, undoubtedly apocalyptic in nature. However, before finding the man called *Malcolm X*, there is more truth to reveal in understanding *Detroit Red*.

The Black-on-Black criminal's imagination is heroic. His heroism is cut whole-cloth from the white heroes he imitated as a child and adolescent man: the ones he saw in the comics, cartoons, movies and read about in the newspapers... who were always White. He uses their lingo, their cars, exaggerates their dress, spends their kind of money, kills with their weapons and with their heartlessness. He is a cartoon playing itself out in real time---a man acting like 'the man' (White man). When he acts, he acts with a White

¹⁶ Harrison, 148.

¹⁷ DeGruy, Joy. *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*. Portland, OR: Uptone Press, 2005, 164.

man's image in his head as a model: copying boyhood heroes and villains. Now, as then, he and the white hero he imagines himself to be are one.”¹⁸

It is at this point that we have returned to the importance of identity for not only Malcolm, but all black people. This is not an attempt to offer an excuse for anything that can be attributed to blackness or who black people are perceived to be in this white dominant and racist society. However, as Malcolm X has made indelibly clear, the Africans did not ask to come to this country. The Africans did not ask to be slaughtered while being pirated to a land not their own. The Africans did not ask to be branded like animals, sold into slavery and seasoned, forced to relinquish any attempt at connecting to the memory of Africa. The white slave master raped African men, women, and children, tortured and coerced them to, in every way conceivable, become like the white master – the white hero; and that is the volatile state of existence today. It was through divine intervention that *Detroit Red* finally succumbed to *Malcolm X*.

Malcolm X

Far more than an emblem on T-shirts and baseball caps, although some might consider it another form of branding, Sales argues that “... the X stood for the original African name that every African American lost in the middle passage and slavery, but it is rapidly coming to represent a new identity, unity, and pride in this generation of Black youth.”¹⁹ Another interpretation of how the “X” has become symbolic in the black community considers:

It is no longer necessary to include the “Malcolm” in Malcolm X, for the sign is the X and that X is invested with an abstract affirmation of Black identity, Black dignity, Black resistance, Black rage. I wonder whether young people feel that by wearing the X, they are participating in the experience of something that cannot be defined and fixed once and for all: freedom—the freedom of African Americans and, thus, human freedom.²⁰

¹⁸ Porter, Michael. *Kill Them Before They Grow: The Misdiagnosis of African American Boys in America's Classrooms*. Chicago, IL: African American Images, 1997, 58.

¹⁹ Sales, William, Jr. *From Civil Rights to Liberation: Malcolm X and the Organization of Afro-American Unity*. Boston, MA: South End Press, 1994, 13.

²⁰ Wood, Joe, ed. *Malcolm X In Our Own Image*. New York, NY: St. Martin's Press, 1992, 43.

Detroit Red's hustler life came to an end in a prison cell while he served an eight-year “prison sentence for petty thievery. He was twenty years old.”²¹ In the transition to becoming Malcolm X, after complete rejection of religion and God, Malcolm was known as “Satan” in prison. He spent much of his time in solitary confinement because he cursed God so much. It was Malcolm’s brother, Reginald, who visited him in prison and discussed the Nation of Islam and Elijah Muhammad. After exhaustive reading and consistent communication with Elijah Muhammad, Malcolm converted to the Nation of Islam. Sales credits “writer and activist Abdul Alkalimat” who characterized these transitions as “four periods under the rubric of Malcolm Little: the Exploited; Detroit Red: the Exploiter; Malcolm X: the Self-Emancipator; and El Hajj Malik El Shabazz: the Social Liberator.”²² As most of this present work addresses the Malcolm known as *Malcolm X*, the transition to El-Hajj Malik El-Shabazz-Al-Sabann, the formal Sunni Muslim name for Malcolm is elucidated next.

El-Hajj Malik El-Shabazz-Al-Sabann

In a 1964 news conference, El Hajj Malik El Shabazz explained “Hajj is a title given to any Muslim who makes the pilgrimage to Mecca during the official hajj season.”²³ Some experts question the meaning of *Shabazz* and many leave off *Al-Sabann* altogether. However, there is a verifiable definition:

... sha’b’azz clearly means in Arabic “a people mighty and glorious,” which carries exactly the meaning the W.D. Fard and Elijah Muhammad wanted to convey since the intended meaning, the form of the name, and its Arabic derivation all fit well together, we may conclude that the origin of the name “Shabazz” is now known.”²⁴

Further clarification is provided as the *Amsterdam News* reported Malcolm’s own words:

²¹ Ibid, 10.

²² Sales, 28.

²³ Amsterdamnews.com. *Malcolm X: What’s in a name?*

<http://amsterdamnews.com/news/2017/may/18/malcolm-x-whats-name/> (accessed May 15, 2018).

²⁴ Monastra, Yahya. *The name “Shabazz”: Where did it come from?*

http://theamericanmuslim.org/tam.php/features/articles/the_name_shabazz/ (accessed May 15, 2018).

The name can be broken down into three different meanings. El Hajj translates as 'the pilgrim' and Malik means 'King'. The significance of Shabazz is not as clear; however, if you break it down further to shaab aazz, then it can be translated as 'mighty people'.

After announcing his exodus from the NOI on March 8, 1964, Malcolm traveled to Saudi Arabia and Africa, and while delivering a lecture in Ghana on May 13, he revealed how he had been bestowed with another attribute by his continental comrades. “When I was in Ibadan at the University of Ibadan last Friday night, the students there gave me a new name, which I go for—meaning I like it. ‘Omowale,’ which they say means in Yoruba—if I am pronouncing that correctly, and if I am not pronouncing it correctly it’s because I haven’t had a chance to pronounce it for 400 years—which means in that dialect, ‘The child has returned.’ It was an honor for me to be referred to as a child who had sense enough to return to the land of his forefathers—to his fatherland and to his motherland. Not sent back here by the State Department, but come back here of my own free will. He continued, ‘I’ve always had the name Malik El Shabazz on my passport, [However,] I only used it in the Muslim world. I’ll probably continue to use [the name] Malcolm X as long as the situation that produced it continues to exist ... so I remain Malcolm X as long as there is a need to struggle, protest and fight against the injustices our people are involved in, in this country.’²⁵

Many agree that Malcolm X never died on that floor of the Audubon Ballroom. Others believe that every person that the soul of the man occupied speaks to black and African people all over the world today. Malcolm Little speaks to the Malcolm Littles of the world. Detroit Red speaks to the Detroit Reds of the world. Malcolm X speaks to the Malcolm X’s of the world and el-Hajj Malik el-Shabazz-Al-Sabann speaks to the el-Hajj Malik el-Shabazz-Al-Sabanns of the world. In fact, “El-Hajj Malik El-Shabazz had already split, left Malcolm X behind, was on his way somewhere else. A new story beginning...”²⁶ There is an entire world of believers who still receive from Malcolm X, whether through the wealth of readings and research available on the man or through a spiritual awareness of his ongoing legacy; some still receive.

Had he lived, we can only hope that vexing contemporary problems from gender oppression to homophobia might have exercised his considerable skills of social rage and incisive, passionate oratory in giving voice to fears and resentments that most people can speak only in private.²⁷

²⁵ Amsterdamnews.com.

²⁶ Wood, 116.

²⁷ Dyson, 14.

African people always have access to those who have lived before. It is simply a matter of thriving within that African consciousness or existing without it. Malcolm does live today. Yes, this life may be in another dimension, but it is accessible. Having investigated the names, although he personally admitted his preference being referred to as *Omowale* (the child has returned); he chose to remain *Malcolm X* for “as long as there is a need to struggle, protest and fight against the injustices our people are involved in, in this country.”²⁸ A man of many names *From Malcolm Little to Detroit Red to Malcolm X to el-Hajj Malik el-Shabazz-Al-Sabann to Omowale*, this is the multi-faceted Malcolm X that will speak to the world from his transitioned state as Egun (ancestor).

Statement of the Problem

The problem is the inability to state the problem in a concise paragraph or page or two. The problems that exist for black and African people throughout the world are legion. Whether in a state of colonized, post-colonized, post-slavery or post-revolution, it is critical that solutions to the problems be found. A snapshot of the global issues can somewhat be descriptive of international issues. For that reason, this present work will focus on the African-American community. First, the current state of the black economy includes several aspects of concern:

African Americans today own little if any of America’s land, produce little if any of the country’s resources, and possess negligible amounts of this nation’s immense wealth.... The National Association of Real Estate Brokers 2016 report, *The State of Housing in Black America*, put the current home ownership rate for blacks at a 20-year low of 41.7 percent, a lower home ownership rate than during the Great Depression of the 1930s.... A recent study by the Institute for Policy Studies and the Corporation for Economic Development notes that it would take 228 years for the average black family to amass the same level of wealth the average white family holds today. This gap will never close if America stays on its current economic path²⁹.

²⁸ Amsterdamnews.com.

²⁹ Iban, Eme. “The Current State of the Black Union: The Facts, the Stats, and the Solutions. *Information Brief Series*, Cornell Youth Risk and Opportunity Lab. Cornell University, Ithaca, NY, 2017.

In addition to the economic issues, many scholars agree that a far-reaching and overarching root issue that serves many of the other issues is a disease known as Post-Traumatic Slave Syndrome (PTSS):

If the mental health issues of a generation can affect the likelihood of mental health issues in future generations, what may have been the effects of slavery on current generations of slave descendants? Some scholars believe that the legacy of trauma from slavery can create Post-Traumatic Slave Syndrome (PTSS). This syndrome is a result of multi-generation trauma experienced by African Americans, due to slavery and experiences of racism and discrimination, which produces distinct psychosocial outcomes in later generations of descendants, irrespective to direct experience with slavery.³⁰

An expert on the concept, Dr. Joy DeGruy defines PTSS as "... a condition that exists when a population has experienced multigenerational trauma resulting from centuries of slavery and continues to experience oppression and institutionalized racism today."³¹ Dr. DeGruy argues that there are three distinct behaviors or patterns of behavior that are the direct result of PTSS: Vacant Esteem, Ever Present Anger, and Racist Socialization.³²

The mental and emotional state of black people in America is catastrophic to say the least. In addition to the PTSS and the plethora of related issues affecting the black community, the trauma experienced on a daily basis as a result of police violence, murdering of innocent blacks, brutality and racism, the conditions in America are volatile, even more, explosive. Tabias Olajuawon expresses this unique state of being:

... we do not have the words or faculty to articulate the fire that emanates within our bones; gifting us with a source capable of birthing both revolutionary rage and cancerous infernos. We become combustible—living burning articulations of rage, feeling, and truth beyond language."³³

³⁰ Ibid.

³¹ DeGruy, Joy. *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*. Portland, OR: Joy DeGruy Publications Inc., 121

³² Ibid, 121.

³³ Olajuawon, Tabias. "*Thinking Blackly*": *State Violence, U.S. Law, and Legal Death Dealing*. <https://blackyouthproject.com/thinking-blackly-state-violence-u-s-law-and-legal-death-dealing/> (accessed May 15, 2018).

It is important to carefully and strategically consider where the hope of Black people should be focused. Although it is not the responsibility of politicians to save Blacks in America, the systemic murder of Blacks and other related issues must be legally addressed and the white supremacist behaviors and racism corrected. However, as Malcolm declared "... once we are successful in unifying ourselves with our people all over the world, it puts us in a position where we no longer are a minority who can be abused and walked upon. We become a part of the majority".³⁴ The following statistics reflect the recent conditions that must be brought to the attention of the United Nations or some other international policing force, especially based on the inactivity of current President Donald Trump, his constituency, and politicians throughout the United States.

The current state is: One of out of three Black men will be captured and held in some type of state bondage in their lifetime. Black people make up 32 percent of all people killed by police, despite being only 13 percent of the population. We also make up 39 percent of those killed by police, where the victim is *not* accused of attacking the officer. Half of all people who died at the hands of police are surviving some type of mental disability. Racial minorities make up 62 percent of all unarmed people killed by the police, and this does not include those who are killed for exercising their right to bear arms³⁵.

There were riots in the 1960s but no revolution. James Baldwin's title *The Fire Next Time* is apropos for describing the coming revolution that has the potential of becoming America's second Civil War.³⁶ Whether literal revolution or ideological, the world must listen and learn from the Egun.

³⁴ Perry, Bruce, ed. *Malcolm X: The Last Speeches*. New York, NY: Pathfinder Press, 1989, 133.

³⁵ Ibid.

³⁶ Baldwin, James. *The Fire Next Time*. New York, NY: Vintage International, 1992.

Theoretical/Conceptual Framework

Malcolm X was one of the most celebrated leaders in the black community. It is the work of this present research that seeks to extract the most applicable viewpoints of Malcolm for the purpose of considering how his historical analysis would apply to the problems facing the black community today. This research argues that Malcolm X, when allowed to speak as an Egun (beloved ancestor) to those who are listening, there is extraordinary knowledge and wisdom that can be gained by the black community. Such teaching would provide a much-needed guide, a roadmap if you will, to lead the black community out of bondage once again.

The Yoruba people of West Africa believe that the ancestors, those departed spirits, “are the foundation of all things.”³⁷ To further understand the role of Malcolm X specifically as a voice speaking to those in the struggle today, more must be clarified in regard to the Egun:

They are the link between what is seen and not seen on the earth plane. You can talk to them and ask for their help and guidance when you need it. Because they were once alive as humans, they have a good understanding of our needs, desires, and wants even from the other side.... While the soul is here, it gathers wisdom and knowledge through its experiences on this plane. Africans believe that those who go before us make us what we are. When we walk on the Earth, we literally stand on the shoulders of those whose bodies have been committed to the soil, the water, and the wind. Our Ancestors influence our lives through heredity and human culture. However, there is an even deeper connection to the Ancestors as active spirits who continue to influence our lives.³⁸

Similarly, possibly equally as important as the need for guidance from the Egun, there is a need to reconnect to the Elders of the community. Rare are the works, if any, which so intricately and passionately expose how that African life was as it is depicted in *The Coming*:

And after dancing, we sat at the feet of our elders and absorbed wisdom like tilled earth absorbs rain. We were taught the values of honesty and integrity, hard work and discipline. We heard stories of lazy farmers who planted crops but failed to weed them and consequently harvested very little. We heard stories of children who lied so often that, soon, no one believed anything they said. We heard stories of pretty women who became self-absorbed and ended up alone. We heard stories of ants that, in their

³⁷ Egun / The Ancestors, 1.

³⁸ Ibid., 2.

diligence, never let others deflect them from their mission. We were told to beware of people who boasted about themselves. We were told never, ever, to eat without first giving thanks. We were told to respect life and all life forms. Day and night, our heads were filled with insight enough to last a lifetime. Every child heard it. We had no choice. In this way, they gave us the tools of wisdom. Yet, at times, we didn't use it."³⁹

In their unsuccessful attempts to destroy our connection to African consciousness and culture, the Europeans chose to separate the future slaves from their Elders. The Elders were left behind in preparation for the Middle Passage. The European hatemongers had no idea that even without the Elders, the power of the Egun would also serve to sustain the African people—their consciousness and their culture.

7 Degrees of Separation

Separation is a curious term. In a loving marriage there may come a time when two lovers decide that they must separate from one another. In a religious system there often comes a time when the Second Baptist must break off and separate from the First Baptist or the African Methodist Episcopal from the Methodist Episcopal, the sick from the healed – so many examples. However, what must be addressed today is the tearing asunder of a man – sometimes from his own consciousness. Sometimes that consciousness is separated from the soul of that man. Sometimes a man must separate from what he knows is wrong--no matter how many times he acted out the same wrongness on others. It is possible that this man finds that he must now separate himself from what he previously had no awareness was wrong at all. Malcolm X, that man who used to stand on the corner in Detroit – in Harlem – carouse in the gutters as well as the clubs -- that man, having evolved into a leader of men, stood in the pulpit teaching other men.

Malcolm X confronted his angels and demons daily. When politics beckoned him to speak on the chickens coming home to roost, the Honorable Prophet Elijah Muhammad censored Malcolm X and challenged him to not speak a word on the political issues surrounding the

³⁹ Black, 16, 17.

assassination of President John F. Kennedy. Malcolm X believed “that the violence that Kennedy had failed to stop had come back to him.”⁴⁰ Malcolm was torn. The need to address this most significant political issue pulled him on his left. On his right, the Honorable Prophet Elijah Muhammad and Malcolm’s loyalty to the Nation of Islam pulled. This was separation. Near the transition of his life, Malcolm found that in order to become el-Hajj Malik el-Shabazz, he would stand in the midst of international leaders. In all of these degrees of separation and evolution Malcolm X found himself vomiting up the evil from within – drunken and oozing with poisons and humbly running to a new revelation of himself and his relationship to his people, his family and his God.

It is at this point in this writing that a supernatural phenomenon will occur. For those who choose to listen and believe, you will hear Malcolm sharing his truths with you from the ancestral realm as a beloved ancestor (Egun). Malcolm will speak in the first person voice. He will open his heart to you from the ancestral realm and share many of the missing pieces of his scattered, jigsaw puzzled life. Through these degrees of separation, we learn from the Egun that in times of war there will be betrayal; decisions for or against family; the decision to choose a particular strategic ideology - *Black Nationalism or Pan-Africanism*; and evolving from one stage of life to another.

To hear and learn from the Egun, the following is an account that speaks to *now* from Malcolm, the departed - truths from the Egun.

I have journeyed a great distance to be with you today to commission you through my recognition of seven degrees of separation. Yes, seven degrees of separation.

⁴⁰ Karim, Imam Benjamin. *God’s Judgement of White America (The Chickens Come Home to Roost)* Malcolm X. https://www.malcolm-x.org/speeches/spc_120463.htm (accessed May 15, 2018).

Some would have thought that in my autobiography, shared with my dear brother Alex Haley, there would be nothing left to say. However, both Alex and myself may have been befuddled or, should I say, conned, by the commercialism of society at the time of the Grove Press publishing in 1965. Others would have imagined that the Oscar-nominated performance by another dear brother, Denzel Washington, served to answer any remaining questions about my brief life. However, I am here, with you, today to explicate my quondam life.

My journey began on May 19, 1925 and ended 40 years later. In the Holy Scriptures we are told “The Israelites had moved about in the wilderness forty years until all the men who were of military age when they left Egypt had died, since they had not obeyed the LORD.” (The Holy Bible, Joshua 5:6). One might say, that I was cursed, and my life was spent wandering in a wilderness of sorts especially in view of my assassination. Others might say that I never got to see the Promised Land--*that might be true*. However, too much is still unclear about who I was and who I became. It is through these *7 Degrees of Separation* that I hope to elucidate my journey from Malcolm Little to Detroit Red to Malcolm X to el-Hajj Malik el-Shabazz.

Before I am allowed to share the 7 degrees – I must galvanize one of the critical reasons for this presentation. First, my political philosophy is rooted in what is now an ideology of human rights. This is in direct opposition to my previous radical, revolutionary stance on civil rights and the rights of the “so-called negro” as espoused under the teachings of the Honorable Prophet Elijah Muhammad. I find myself still appealing to the international world to actively and violently oppose the oppression of black people in the United States. The shooting and killing of innocent black people was prevalent during my time of physically walking the earth as it is now, as I walk the earth in my spiritual body – if that can be interpreted as such a thing. It is only through the change in law and policy that this horrific violence – the killing of the “so-called

negro” can be completely nullified. It is only through the focusing of the eyes of the rest of the world on these injustices in America that the murders can stop. The policing system of this America must *be* policed by the righteous nations all over the world who view the current and consistent police brutality as an atrocity against African peoples in America!

Critique: a dangerous word. Critic: that much more dangerous. Both derived from the Greek (Kritike tekhnē) which means critical art (from the lauded Oxford Dictionary). Yes, yes, yes, I still find that in order to effectively articulate the white man’s language you must delve strategically into the linguistic history and European trappings to conclusively decipher the code found in their communication. So, we find the European-rooted word *critique* means to analyze in detail and to assess a thing. In doing so, one becomes a critic. In *Making Malcolm*, my beloved brother, Michael Eric Dyson, whose works on my life have been challenged and who has challenged many of the works on my life, recorded the following from one of my last speeches:

I think all of us should be critics of each other. Whenever you can’t stand criticism you can never grow. I don’t think that it serves any purpose for the leaders of our people to waste their time fighting each other needlessly. I think that we accomplish more when we sit down in private and iron out whatever differences that may exist and try and then do something constructive for the benefit of our people but on the other hand, I don’t think that we should be above criticism. I don’t think that anyone should be above criticism.⁴¹

I will speak to this issue of criticism later. For now, within the framework and context of academia and the related hallowed institutions, scholarly endeavors are rooted in critique and analysis. I do not apologize for being neither – that is – scholarly nor an academic, but if I allow the critique of me – I ask that you simply allow me to critique you. I mean fair is fair! Based on the assumption of approval, we will move forward in the critique and analysis of myself and of you – not only the black folks reading this work, but black folk throughout this nation, a nation that is still dominated by white supremacist oppressive racism. No, that has not changed! Not

⁴¹ Dyson, 21.

only did I not reach the promised land – but you didn't either!!!!!!! Who will take us there?
Who will take us there?

Influences

I must admit that probably those who influenced my life more than any other were those white devils who cloaked themselves in hoods of fear – the KKK and the Black Legion – who not only burned down our home in Omaha, Nebraska, but burned down our home in Lansing, Michigan and killed my beloved father, the Reverend Earl Little when he refused to stand down and become who they tried to force him to be. Earl Little was an uppity nigger and so was my mother! I know they were! These two Garveyites were crusaders in the name of Marcus Garvey and the UNIA and they raised eight black intellectual warriors. When they murdered my father, they murdered my mother, although she died many years later after being declared paranoid and confined to a mental institution. Paranoid! Yes, Paranoid! The same thing they tried to label me as: crazy and paranoid. I ask you this question: wouldn't you be paranoid if they burned down your house in Omaha and soon as you moved away to the supposed safety of Lansing, Michigan, they burned down your house there too – then they split your husband's body in half by crushing him under a rail car – wouldn't you be paranoid – wouldn't you?

Separation One – From Malcolm Little to Detroit Red to Malcolm X to

Becoming el-Hajj Malik el-Shabazz

I was influenced by W.E.B. DuBois as equally as I was influenced by the streets of Detroit and New York City. I learned to read while I was in prison for robbery. This was the first degree of separation. I believe it was in Charlestown State Prison that I met *Bimbi*, Big John Bemby. The whole place respected Big John and I did too. He commanded respect with his

words – with his wisdom. Prisoner #22843 – at the age of twenty years – they called me “Satan” but I read so much they gave me these glasses. I read W.E.B. DuBois, Shakespeare, Socrates, Fables of Aesop – and studied the lives of Gandhi and Nat Turner – but most importantly, I studied the teachings of the Honorable Prophet Elijah Muhammad. I had the audacity and tenacity to write a letter to the President of the United States, Harry Truman, declaring my commitment to communism and opposing the U.S. involvement in Korea. That was probably my first involvement with the FBI as they opened a file on me back then and never closed it – to my recollection. In this first degree of separation was the birthplace of my journey to becoming el-Hajj Malik el-Shabazz.

Separation Two – From *White Devils* to Black Nationalism to Pan-Africanism

Separation two refutes the popular opinion that I hated those whom I referred to as white devils. However, as I attempted to unify civil rights organizations, and negroes in all kinds of religions to come together to fight against police brutality – the same police brutality that just killed a young boy in Sacramento, California – I made my stance clear on the hatred of white people. Black people don’t hate anybody, we are too busy trying to love ourselves. We love black people so much I am accused of hating the very white people who continually brutalize and oppress us – but black people don’t have time to hate – we are too busy trying to survive.

I was a Black Nationalist then and I am a Black Nationalist now. Here we find another overlapping. For after my hajj – after my pilgrimage to Mecca and my travels to 14 different African nations and meeting with 11 African heads of state, I became a Pan-Africanist. I found that the restricted view of Malcolm X had to be expanded. In fact, I found that the 1955 Bandung Conference could have been and still could be a model for unifying black, brown and yellow

people all over the world. It was my goal, through the OAAU that we would develop that model. So here is where I take the opportunity to critique you – what are you? Who are you? Are you a Pan-Africanist or a Black Nationalist – or can you be both – a Pan-Africanist *and* a Black Nationalist?

Separation Three – From Dr. Martin Luther King to the *Idealism of Dr. Martin Luther King*

There is a certain irony in my addressing the various positions I took with my brother Martin, as it was April 4, fifty years ago that he was murdered. I dare say that I have never met a man with the abundance of courage that Martin possessed. No one else dared to speak up against the criminal, nefarious United States, as they preyed upon the Vietnamese in the so-called Vietnam War. Perhaps, in his 1967 speech at Riverside Church, his reminding the world that the white and black soldiers fighting beside each other in that horrible theatre of war upon returning to the United States would not be able to sit beside each other at the same lunch counter was the final straw that resulted in his murder!

He and I enjoy each other's presence now more than ever. Martin admits he was wrong about many things. He realizes now that there is a time for violence. Violence took his life and it took mine! A few weeks ago, it took the life of that young boy in Sacramento! Didn't it? Didn't it? These daily killings have become quite quotidian in their occurrence and how they are viewed. One of the regrets that I touched on earlier was the fact that I was forced to publicly criticize my brother Martin. The irony in that early criticism is that we both ended up captured in the web of the same ideology – the love for all humankind and fighting for the human rights of all people all over the world.

Separation Four – From My Spiritual Father

This leads me to probably the most regrettable separation – second to only one. Believe me I tried. Once I learned of my spiritual father’s misgivings – his transgressions – which I observed with my own eyes – I did the right thing. I confronted my own spiritual father – not with the rumors of others – not with judgment – but out of love. Not only did he provide me with some religious excuse for his behavior, never denying it, but he continued these behaviors even after I confronted him. His own son, Brother Wallace, admitted to his knowledge of his father’s behaviors with at least 3 young women who were his former secretaries.

I would never have spoken publicly about my beloved spiritual father, the Honorable Elijah Muhammad’s sins, but I was tricked by those who I believed to be white devils back then and I criticized and ripped open the heart of the man I loved more than any other. This love was so great that this may be where Manning Marable found cause to imply some form of homosexual relationship.⁴² The depth of my love for the man who gave me life is something that no one can understand unless they have felt such a love in their own heart for a spiritual father. I dare anyone to lower such an intense spiritual love to the levels of some sort of perverted sexual incestuous relationship.

Separation Five – From the Nation of Islam to the MMI to the OAAU

Once again we have the protrusion of one degree of separation over another. Separation five was not only my own separation but the tearing asunder of the Nation – the NOI. The Honorable Elijah Muhammad propelled me to the forefront – he, the same one who gave me a voice – the same one who shut that voice down and censored me, forbidding me to speak about

⁴² Marable, Manning. *Malcolm X: A Life of Reinvention*. New York, NY: Penguin Group, 2011.

the *chickens who came home to roost*. It was through no fault of my own that thousands upon thousands followed me and the NOI struggled to get a few hundred to attend their meetings.

Knowing that there were so many true Muslims that believed in me and would die for me, I began the Muslim Mosque Inc. in Harlem. In doing so, I knew that this would draw the ire of the Prophet and his followers, and would create a definitive demarcation between myself and the NOI. After my change of heart and mind based on my pilgrimage and visitations in Africa, I returned to America and began the Organization of African American Unity based on the original Organization of African Unity, the international organization fighting for the human rights of Africans.

**Separation Six – From My Beloved Family Betty Shabazz, Attallah, Qubilah, Ilyasah,
Gamilah, Malikah & Malaak**

This sixth separation is the degree that brings me the most regret of all. To the six of you, Attalah, Qubilah, Ilyasah, Gamilah, and the twins I never got a chance to see, I regret being torn between the calling on my life and the call of being a father. Just know this, as much as the world called me - as much as Africa called me to her bosom, I never stopped being your father. In every step I took whether on 113th Street in Harlem to Nairobi, Kenya or Accra, Ghana, I took each step for you that you would never have to fear what you still fear – the brutality and violence -- the hatred – racism – oppression and all of the evils of white supremacy that you struggle with still – to this day. I regret more than anything that in all I did – it was all in vain. Nothing has changed! It never stopped! This is why I know that you listen to me speak to your hearts. You still shed tears of missing your father. I am so proud of all of you.

Attallah Shabazz, in the preface of my Autobiography you articulated so perfectly the love I had and still have for your mother, my beloved Betty. You poured your heart out in these words – shutting down the Marables and others who dared to lie on me – to lie on my beloved Betty – to try to separate with suspicion and condemnation what Allah had joined. I loved your mother with all my heart as I do each of you but as you stated so profoundly:

When people ask how my mother managed to keep my father's memory alive, all I can say is for my mother, he never left. He never left her. He never left us. My father's spiritual presence is what sustained my mother. And we, their children, were the beneficiaries of their timeless love for one another.⁴³

There is irony in the hell that I perpetrated, packaged and served not only as Detroit Red but also as Malcolm X. The irony being that as I shackled so many women in the chains of a fallacious Islam, I shackled my own beloved Betty and my six precious daughters. Patricia Hill Collins was not the only black feminist to call me out on my sexism. It was two extraordinary black feminists, Ransby and Matthews, who brought my own words into the midst of a very controversial discussion:

I taught brothers not only to deal unintelligently with the devil or the white woman, but I also taught many brothers to spit acid at the sisters. They were kept in their places – you probably didn't notice this in action, but it is a fact. I taught these brothers to spit acid at the sisters. If the sisters decided a thing was wrong, they had to suffer it out. If the sister wanted to have her husband at home with her for the evening, I taught the brothers that the sisters were standing in their way; in the way of the Messenger, in the way of progress, in the way of God Himself. I did these things brother. I must undo them.⁴⁴

So not only do I say this to my beloved daughters; but I say this to every black woman all over the world: you are not a ragdoll. You are what every woman on the planet desires to be. There is no life without you. You are the most powerful source of energy and love on the face of

⁴³ Haley, Alex. *The Autobiography of Malcolm X*. New York, NY: Ballantine Books, 2015, xi

⁴⁴ Ransby, Barbara and Matthews, Tracye. "Black Popular Culture and the Transcendence of Patriarchal Illusions" In Guy-Sheftall, B. *Words of Fire: An Anthology of African-American Feminist Thought*. New York: The New Press, 1996, p. 530.

the earth and all I can do now is ask forgiveness for things I said and did. Do you forgive me?
Will you?

So, I understand that we have what is the so-called #METOO movement. Yes, the #METOO movement. White women are finally waking up to the perversion of their lovers, their husbands, their fathers, their uncles, their brothers, their co-workers, their coaches, their teachers, their sons, their supervisors, their politicians, their preachers, their President of the United States. White women are finally waking up and declaring they have had enough. It is remarkable that there is little mention of the black woman who started the movement.

There is little information on Tarana Burke, but this activist from Harlem began the movement over 10 years ago. After listening to the story of a young girl who was the victim of a rape by her mother's boyfriend, Burke decided to "take action by helping the communities where rape crisis centers and sexual assault workers were not present, and "Me Too" was born."⁴⁵ So, this too will go down in history as the #METOO movement started by a bunch of white women named Sally or Becky or Susan, but you won't hear Tarana's name – no you won't! And you definitely won't hear Anita Hill's name mentioned – no – never! Now, listen carefully to what I have to say to you—listen carefully. I want to share with you two very dynamic issues related to the so-called #METOO movement. For you reporters, you might want to call this "A Tale of Two Hashtags".

Back in the day—now, I'm not taking us back to the days of slavery when the white man used to rape black women all day long. That ole massah would see that black woman, black skin glistening, working hard in the field. He'd get his boy to bring that beautiful black woman to the

⁴⁵ Parker, Najja. *Who is Tarana Burke? Meet the woman who started the Me Too movement a decade ago.* <https://www.ajc.com/news/world/who-tarana-burke-meet-the-woman-who-started-the-too-movement-decade-ago/i8NEiuFHKaIvBh9ucukidK/> (accessed May 15, 2018).

cabin and he would rape her. Then the dirty dog would send her back out in the hot sun, in the field, probably pregnant with his child, to finish working. He'd eat the breakfast the black house slave prepared for her massah. That breakfast was so good massah want some more so he'd wink his eye and give that black woman the signal to meet him down at the cabin where he would rape her. But I'm not taking us back that far – no sir!

Let's just go back in the '60s, and talk about how we dealt with sexual abuse in the black community. If a young girl had any kind of problem from a young boy, a man, her teacher, preacher, anybody in the community. First, let's get this straight, black women know how to fight back, so there was very little raping going on in the black community. However, if someone tried to sneak a kiss or get it wrong, first that black girl would run home and tell her daddy. 'Fore she got home she might run into Big Blue, or Domino, or SlapJack on the corner. Big Blue would ask that little black girl, "what you doin' out of school? Why you crying? Yo' daddy know you out here?" Before she could finish telling her story, Big Blue is up at the school house and grabbed the boy out of the classroom – beat him up real bad and made him apologize to the little girl and promise to never ever say another word to her. As a matter-of-fact, Big Blue grabbed the little boy up around the collar and took him home to his daddy and threatened the daddy and made him promise to leave town in 24 hours or Big Blue would be back to handle the daddy too! You see we didn't have time in the black community for that sick, perverted ideology.

Now keep in mind, this all took place before she could even get home to tell her daddy what happened! Once she got home to daddy, that little boy, if he hadn't moved out of town by then, he got another whippin' – the mother mighta whipped him too! The black family didn't play back then! No, they didn't!

My Autobiography records my words at my early stages as a leader in the Nation:

Beautiful black woman! The Honorable Elijah Muhammad teaches us that the black man is going around saying he wants respect; well, the black man never will get anybody's respect until he first learns to respect his own women! The black man needs today to stand up and throw off the weaknesses imposed upon him by the slave master whiteman! The black man needs to start today to shelter and protect and respect his black women!⁴⁶

So, let's try to understand why these white women have taken over the #METOO movement for their soapbox. What do they have to gain? What is in it for the white woman? You see, the white woman has been putting up with this sexual deviance throughout their history. Look at the history of the European – the Greeks – the Romans – even their gods were perverted! So, if their gods were perverted how could those white people be anything more! I said if their gods were perverted how could those white people be anything more! So, if their President is perverted how could those white people be anything more! This man is recorded on tape! The news reporters all over the world reported that he gropes women. I can't even repeat the words he used! Let me explain something to you today – if a white man dare try to grope one of my daughters – he'd be dead, and I'd probably be dead too – the entire NOI would have to pull me off him!!!!!! But the white men allow this evil to exist in the so-called WHITE house! They support him! They the new slaves to the massah – yes massah this – yes massah that! What bothers me even more is that you, my own people allow this sickness to poison our own community! Some of you even voted for the nasty liar! Alright! Alright! Let me calm down.

Now I must say, before going any further, many of you have fallen asleep in this country. Many of you, now, have your colonial-style house in the suburbs with the 2-car garage. If you are fortunate to be together still, the husband is a doctor and the wife is a lawyer and your two black children go to the best schools. I understand, that lifestyle feels good to the so-called

⁴⁶ Haley, Alex. *The Autobiography of Malcolm X*. New York, NY: Ballantine Books, 2015, 225

Negro, I understand. It is in this state of slumber that you find comfort in the U.S. Constitution. That is your comforter. At night, it keeps you warm, you wrap yourself and your family up in that old comforter. But I never was one to let my people sleep. As I did back then, I must do today – wake up! Wake-up! Wake-up!

... the laws here in America were made by white people for the benefit of white people. the Constitution was written by whites for the benefit of whites. It was never written for the benefit of blacks and when you read the Constitution I think in article 1 section 2 article 2 section 2 or section 1 one of the two -- it's in the Constitution it says that it classifies black people as three-fifths of a man three-fifths of a man subhuman -- less than a human being. It relegates us to the level of cattle, hogs, chickens, cows -- a commodity that could be bought and sold at the will of the master no it was written by whites for the benefit of whites and to the detriment of blacks and when our black man stands up talking about his constitutional rights he's out of his mind....⁴⁷⁴⁸

It is specifically the 13th Amendment that “both banned and justified slavery in one fell swoop.”⁴⁹ This is another diabolical plan to continue the legacy of slavery. I was there I know what prison is – it’s modern day slavery! Not only that, it is a system designed specifically to destroy the black race. Not only that, it is a system completely supported by the United States Constitution.

Now, let’s look at the 4th Amendment of this Constitution. You know, that’s the one that allows police officers in Georgia to curse out and violently drag a 65-year old black grandmother from her car in the dark of night.⁵⁰ You know, that’s the Amendment that allows ordinary traffic stops to end up with black men and women lying dead on the pavement. You know, the Walter Scotts and the Sandra Blands – look it up – what do you call it today? Back in my day it was a

⁴⁷ Youtube.com. *Malcolm X Speaking about the Constitution*. <https://youtu.be/KMgObQcbh00> (accessed May 15, 2018).

⁴⁸ usconstitution.net. *Constitutional Topic: Slavery*. https://www.usconstitution.net/consttop_slav.html (accessed May 15, 2018).

⁴⁹ King, Shaun. *King: How the 13th Amendment didn't really abolish slavery, but let it live on in U.S. prisons*. <http://www.nydailynews.com/news/national/king-13th-amendment-didn-abolish-slavery-article-1.2801218> (accessed May 15, 2018).

⁵⁰ Bratek, Rebecca. *Georgia officer resigns after dragging black woman, 65, from car*. <https://www.cbsnews.com/news/georgia-officer-suspended-after-dragging-65-year-old-woman-from-car/> (accessed May 15, 2018).

dictionary. Today you've got Google – Google it!⁵¹ I couldn't stand on the street corner back in the day! Not that I wanted to, but I couldn't sit at the lunch counter with white folks back then. You can't use the bathroom at Starbucks today! That ridiculous U.S. Constitution – and you call it your comforter?

Now to hashtag number two. I understand that the police brutality in the United States has gotten to a point of no return. I understand they're killing and incarcerating black men wholesale. I also understand that some of you refuse to affiliate and protest these killings with the #Black Lives Matter movement because the women leaders of the movement are lesbians. Now, of course, when I was in the Nation, and during that time, homosexuality of any kind was spoken against. But I am here today to declare to you that there can be no such hypocrisy within the black community. What difference is the sin of the black preacher who steps down from the pulpit on Sunday morning and has sex with the choir director in his study? The next Sunday he hollers from the pulpit that homosexuality is a sin! Is that not hypocrisy?

It's time for revolution! We don't have time to sit back and count—who likes men—who likes women—or who likes both? The revolution is not about your sexual preference! The revolution is about fighting for the freedom of oppressed peoples all over the world! If I could, I would physically be at the forefront of the fight standing tall and strong with the sisters of the #Black Lives Matter movement! However, I am spiritually! You'd better join the revolution! Every chance you get you'd better stand and let the white man know that they must stop murdering our people! Take this fight to the United Nations and every other nation where there

⁵¹ Carbado, Devon. *From Stopping Black People to Killing Black People: The Fourth Amendment Pathways to Police Violence*, 105 Cal. L. Rev. 125, 2017, <http://scholarship.law.berkeley.edu/californialawreview/vol105/iss1/3> (accessed May 15, 2018).

are black people and Africans and enlist their power to fight this threat to all humanity that is rooted in hate and racist ideology! It is time for revolution!

Now while addressing this #Black Lives Matter movement, little has been said, not even published, regarding the content of my last speech until *Malcolm X: The Last Speeches*. On the very last pages of the book you will find this last speech I ever gave. *Not just an American problem, but a world problem* was shared in Rochester, New York at the Corn Hill Methodist Church on February 16, 1965, and nothing was exceptional or remarkable about the text except I left you some clear, concise, strategic instructions. For those unaware, I share them with you today for this generation of revolutionaries. Please, listen carefully:

All the nations that signed the charter of the UN came up with the Declaration of Human Rights and anyone who classifies his grievances under the label of “human rights” violations, those grievances can then be brought into the United Nations and be discussed by people all over the world. For as long as you call it ‘civil rights’ your only allies can be the people in the next community, many of whom are responsible for your grievance. But when you call it ‘human rights’ it becomes international. And then you can take your troubles to the World Court. You can take them before the world. And anybody anywhere on this earth can become your ally.⁵²

You need to study guerrilla warfare. Get every book you can find on guerrilla warfare. There’s nothing wrong with saying that. Yes, it’s good to know everything. There’s nothing wrong with knowing that. Why, the government teaches you that.... Show you how to protect yourself. Not so that you can go out and attack someone. You should never attack anybody. But at the same time whenever you, yourself, are attacked you are not supposed to turn the other cheek. Never turn the other cheek until you see the white man turn his cheek.... If I’m going to be nonviolent, then let them be nonviolent. But as long as they’re not nonviolent, don’t you let anybody tell you anything about nonviolence. No. Be intelligent.⁵³

This is the gift that Allah had waiting for me across the ocean. This was the answer to the problems facing black people, not only in America, but all over the world. This truth is what I had fought my whole life for—a way to liberate our people from the oppression of white supremacist racism. I found this truth and I pass it on to you. What will you do with it?

⁵² Perry, Bruce, ed. *Malcolm X: The Last Speeches*. New York, NY: Pathfinder Press, 1989, p. 183.

⁵³ *Ibid*, 151.

Separation Seven – Non-Separation

(if that can be considered a separation at all)

Finally, out of the seven, this final number seven is actually a non-separation if that can be considered a separation at all. Out of all the separations, I was never separated from my love for you, my people. Perhaps that was my downfall and the basis for all other separations – my love for you. It is because of my love for you, my people, that I am alive through you today. I am alive in you as you revolt against the hypocrisy! I am alive in you in your fight against police brutality! My love for you cannot let me die. My love for you forces me to speak through you to the masses. I am alive in you! I still fight with you and through you for freedom from the injustices – the hate – the violence that poisons the lives of black people still. But I promise you righteousness will prevail – by any means necessary – righteousness will prevail!

Conclusion

One of the most aggressive leaders throughout history, Malcolm X, based on evidence in scholarly research, would never have stood by silently while neo-Nazi's marched through the streets of America with their white supremacist leader, President Donald Trump, basically daring anyone to confront his racist and sexist policies and ideals (i.e., groping women and referring to nations such as Haiti and other countries as “shithole” countries). However, undoubtedly it would be Malcolm X who would dare challenge the Fruit of Islam (Nation of Islam security forces) and ask where is the Nation of Islam today? Evidence of Malcolm's bridled power and leadership is described in the account of the brutal beating of Johnson X. Hinton by the police in Harlem:

... Harlem was teetering on the brink of a serious race riot Tuesday as a member of the Moslem faith [Hinton] battled for his life in Sydenham Hospital after having his skull crushed by a policeman in what appeared to be a flagrant case of police brutality.⁵⁴

After Minister Malcolm and several others persuaded the police to let them speak to Hinton at the hospital, word of the incident began to spread throughout Harlem.

The Moslems followed. They formed a solid line a half block long in front of the 123rd St. station house and waited orders from their leaders. Their discipline amazed police and more than one high ranking officer expressed growing concern.⁵⁵

It was not until Malcolm had spoken with police and verified Hinton's condition that "he gave one brief command to his followers and they disappeared as if in thin air. One amazed policeman on seeing this said 'no one man should have that much power.'"⁵⁶ Michael Eric Dyson challenged Malcolm's absence in comparison to Martin's presence at times of actual confrontation against all forms of white supremacy. However, it is Dyson that offers additional explanation of how Malcolm's ties to Islam prevented more confrontational and possibly violent involvement:

Officially, the Nation of Islam was forbidden by Elijah Muhammad to become involved in acts of civil disobedience or social protest, ironically containing the forces of anger and rage that Malcolm's fiery rhetoric helped unleash. This ideological constraint stifled Malcolm's natural inclination to action, and increasingly caused him great discomfort as he sought to explain publicly the glaring disparity between the Nation's aggressive rhetoric and its refusal to become politically engaged.⁵⁷

Based on these accounts of the extraordinary leadership power in Malcolm, it is probable that Malcolm would have done all within his power to prevent such a thing as a *President Trump* and were neo-Nazis to attempt to march in Newton, Georgia or Charlottesville, Virginia, or anywhere else in the United States there would have been violent confrontation, to say the least.

⁵⁴ Marable, Manning and Felber, Garrett, eds. *The Portable Malcolm X Reader*. New York, NY: Penguin Books, 2013, 84.

⁵⁵ Ibid, 86.

⁵⁶ Ibid, 87.

⁵⁷ Dyson, Michael. *Making Malcolm: The Myth & Meaning of Malcolm X*. New York: Oxford University Press, 1995.

It is evident that, based on scholarly research of the history of Malcolm X, his teachings and viewpoints have powerfully and positively impacted today's African American community and black and African people throughout the world. There is no doubt that additional research would greatly build upon what has been found in this present work. Hopefully, those who prepare for any form of revolution, whether literal or ideological, will seek the wisdom of the Egun and make strategic decisions based on that African consciousness and connection.

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NOTE: Additional evidence can be found in links to articles and video footage in Appendix A.

APPENDIX A

Links to Video Footage and Articles: Blacks Being Victimized: Police Shootings, Calling the Police on Innocent Black People, and More

Why the Waffle House shooting should get us talking about white privilege - Chicago Tribune - <http://www.chicagotribune.com/lifestyles/stevens/ct-life-stevens-tuesday-white-privilege-0424-story.html>

To understand America's race issue, look at its fast-food chains – Quartz
<https://qz.com/1276175/waffle-house-lawsuits-have-alleged-racism-against-black-customers-for-decades/>

Black Customer's Violent Arrest Causes Waffle House Boycott
<http://www.grubstreet.com/2018/05/black-customers-violent-arrest-causes-waffle-house-boycott.html>

Georgia officer resigns after dragging black woman, 65, from car - CBS News
<https://www.cbsnews.com/news/georgia-officer-suspended-after-dragging-65-year-old-woman-from-car/>

Professor: It's not what black people do, it's who we are
<https://www.youtube.com/watch?v=zUbJxyBEhbQ>

Commentator: You can't be black and comfortable
<https://www.youtube.com/watch?v=8nO2Y-gpM7A>

Second black Yale student says same white student called police on him too
<https://youtu.be/GL9u1CgziWg>

Buck Sexton: If police can execute an innocent man on video, none of us are safe | TheHill
<http://thehill.com/opinion/civil-rights/364218-buck-sexton-if-police-can-execute-an-innocent-man-on-video-none-of-us>

Police violently arrest innocent black man while white suspect they were supposed to catch escapes
<https://www.independent.co.uk/news/uk/crime/police-racial-bias-black-man-arrested-white-suspect-escapes-london-metropolitan-investigation-bike-a8156586.html>

Who Was Killed by Police in 2017? More People Died From Officer Shootings Despite Black Lives Matter Movement

<http://www.newsweek.com/who-killed-police-2017-760870>

Police killed more than 100 unarmed black people in 2015 — Mapping Police Violence

<https://mappingpoliceviolence.org/unarmed/>

The Privilege of 911

<https://slate.com/news-and-politics/2018/05/in-america-calling-911-is-still-a-privilege-of-being-white.html>

Stop Calling the Police on Black People Just Because You're Annoyed; You're Gonna Get Someone Killed

<https://www.theroot.com/stop-calling-the-police-on-black-people-just-because-yo-1825486062>

The cases where US police have faced killing charges - BBC News

<http://www.bbc.com/news/world-us-canada-30339943>

Calling the police on black people isn't a Starbucks problem. It's an America problem.

https://www.washingtonpost.com/opinions/calling-the-police-on-black-people-isnt-a-starbucks-problem-its-an-america-problem/2018/04/18/e871d504-4330-11e8-ad8f-27a8c409298b_story.html

Calling the Police on Black People Can Put Them in Danger

<https://www.teenvogue.com/story/calling-the-police-on-black-people-can-put-them-in-danger>

A Pennsylvania golf club called the cops on black members for taking too long - Chicago Tribune

<http://www.chicagotribune.com/news/nationworld/ct-pennsylvania-golf-club-calls-police-black-women-20180423-story.html>

At Yale, Starbucks and everywhere else, being black in America really is this hard (opinion)

<https://www.cnn.com/2018/05/10/opinions/while-black-at-yale-and-starbucks-owens-opinion/index.html>

#VintageShoppingWhileBlack: New York Lawyer and Daughter Handcuffed After Being Accused of Stealing

<https://www.theroot.com/vintageshoppingwhileblack-new-york-lawyer-and-daughte-1825979700>

Video Released After Teen Tased and Killed by Michigan State Troopers Underscores Law Enforcement's Utter Contempt for Black Americans

<https://www.theroot.com/evidence-released-after-detroit-teen-tasered-and-killed-1825979824>

White Woman Calls Security on 'Suspicious Man With a Baby' at Park in Washington, DC

<https://www.theroot.com/black-father-stopped-by-security-after-white-woman-call-1826082634>

How Far Have We Come Since Mike Brown's Death Two Years Ago? | Hip-Hop and Politics
<http://hiphopandpolitics.com/2016/08/09/far-come-since-mike-brown-death-two-years-ago/>

From Ferguson to Baton Rouge: Deaths of black men and women at the hands of police
<http://www.latimes.com/nation/la-na-police-deaths-20160707-snap-htmlstory.html>

Video Shows Sacramento Police Shooting Unarmed Black Man In Grandparents' Backyard : The Two-Way : NPR
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<https://mobile.nytimes.com/2018/05/09/nyregion/yale-black-student-nap.html>

From Stopping Black People to Killing Black People
<https://scholarship.law.berkeley.edu/cgi/viewcontent.cgi?article=4348&context=californialawreview>