



Name _____ Date _____

MALCOLM X

PART I: What's in a Name?

Malcolm X had three different names over the course of his life: **Malcolm Little**, **Malcolm X** and **el-Hajj Malik el-Shabazz**. Read each quotation below, and circle the name Malcolm went by at the point in life he held that belief or the point in life he is referring to.

1. "I learned early that crying out in protest could accomplish things. My older brothers and sister had started to school when, sometimes, they would come in and ask for a buttered biscuit or something and my mother, impatiently, would tell them no. But I would cry out and make a fuss until I got what I wanted. I remember well how my mother asked me why I couldn't be a nice boy like Wilfred; but I would think to myself that Wilfred, for being so nice and quiet, often stayed hungry." (*The Autobiography of Malcolm X*)

Malcolm Little

Malcolm X

el-Hajj Malik el-Shabazz

2. "It's just like when you've got some coffee that's too black, which means it's too strong. What you do? You integrate it with cream; you make it weak. If you pour too much cream in, you won't even know you ever had coffee. It used to be hot, it becomes cool. It used to be strong, it becomes weak. It used to wake you up, now it'll put you to sleep. This is what they did with the march on Washington. They joined it. They didn't integrate it; they infiltrated it. They joined it, became a part of it, took it over. And as they took it over, it lost its militancy. They ceased to be angry." ("Message to the Grassroots")

Malcolm Little

Malcolm X

el-Hajj Malik el-Shabazz

3. "This was my first lesson about gambling: if you see somebody winning all the time, he isn't gambling, he's cheating. Later on in life, if I were continuously losing in any gambling situation, I would watch very closely." (*The Autobiography of Malcolm X*)

Malcolm Little

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4. "I remember one night at Muzdalifa with nothing but the sky overhead I lay awake amid sleeping Muslim brothers and I learned that pilgrims from every land — every color, and class, and rank; high officials and the beggar alike — all snored in the same language." (*The Autobiography of Malcolm X*)

Malcolm Little

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5. "If violence is wrong in America, violence is wrong abroad. If it's wrong to be violent defending black women and black children and black babies and black men, then it's wrong for America to draft us and make us violent abroad in defense of her. And if it is right for America to draft us, and teach us how to be violent in defense of her, then it is right for you and me to do whatever is necessary to defend our own people right here in this country." ("Message to the Grassroots")

Malcolm Little

Malcolm X

el-Hajj Malik el-Shabazz



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PART I: The Black Revolution vs. I Have a Dream

Compare and contrast the opening paragraphs from Malcolm X's "The Black Revolution" speech and Martin Luther King Jr.'s "I Have a Dream" speech by answering the following questions.

The Black Revolution

Friends and enemies, tonight I hope that we can have a little fireside chat with as few sparks as possible being tossed around....I hope that this little conversation tonight about the black revolution won't cause many of you to accuse us of igniting it when you find it at your doorstep....

I'm still a Muslim but I'm also a nationalist, meaning that my political philosophy is black nationalism, my economic philosophy is black nationalism, my social philosophy is black nationalism. And when I say that this philosophy is black nationalism, to me this means that the political philosophy of black nationalism is that which is designed to encourage our people, the black people, to gain complete control over the politics and the politicians of our own community.

Our economic philosophy is that we should gain economic control over the economy of our own community, the businesses and the other things which create employment so that we can provide jobs for our own people instead of having to picket and boycott and beg someone else for a job. And, in short, our social philosophy means that we feel that it is time to get together among our own kind and eliminate the evils that are destroying the moral fiber of our society, like drug addiction, drunkenness, adultery that leads to an abundance of bastard children, welfare problems. We believe that we should lift the level or the standard of our own society to a higher level wherein we will be satisfied and then not inclined toward pushing ourselves into other societies where we are not wanted.

Why is America in a position to bring about a bloodless revolution? Because the Negro in this country holds the balance of power and if the Negro in this country were given what the Constitution says he is supposed to have, the added power of the Negro in this country would sweep all of the racists and the segregationists out of office. It would change the entire political structure of the country. It would wipe out the Southern segregationism that now control America's foreign policy, as well as America's domestic policy.

And the only way without bloodshed that this can be brought about is that the black man has to be given full use of the ballot in every one of the 50 states. But if the black man doesn't get the ballot, then you are going to be faced with another man who forgets the ballot and starts using the bullet.



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I Have a Dream

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.



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1. What is Malcolm X advocating for in this excerpt from “The Black Revolution”?

2. What is Martin Luther King Jr. advocating for in this excerpt from “I Have a Dream”?

3. How do these speeches differ in tone? How does each speaker establish that tone?

4. How do these speeches differ in language? Provide specific examples of word choice or quotations to support your argument.



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5. Are there any similarities between these two speeches?

6. Based on these excerpts, what can you infer about each speaker's personality?

7. How is each speech successful? Which do you believe is more effective?
