

Originalzitate



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Malcom X
Eine Biographie

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Malcolm X: Der schwarzer Revolutionär

Originalzitate:

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Einleitung

1 – Angelou, *The Heart of a Woman* (1981), S. 167.

His aura was too bright and his masculine force affected me physically. A hot desert storm eddied around him and rushed to me, making my skin contract, and my pores slam shut.

Touré, *New York Times*, 19. Juni (2011), S. 18.

Malcolm X had that same sort of bone-deep, visceral impact on America. He got under everyone's skin – either in the sense that he seeped into your pores and transformed you the way the great love of your life does, or in the sense that he annoyed or scared the living hell out of you.

Kapitel 1: *Up From Slavery*: Ein kurzer Überblick über die Geschichte der Afroamerikaner bis zu den 1920er Jahren

1 – Malcolm X, *The Autobiography of Malcolm X* (1965), im Folgenden *Autobiography*, 1.

When my mother was pregnant with me, she told me later, a party of hooded Ku Klux Klan riders galloped up to our home in Omaha, Nebraska, one night. Surrounding the house, brandishing their shotguns and rifles, they shouted for my father to come out. My mother went to the front door and opened it. Standing where they could see her pregnant condition, she told them that she was alone with her three small children, and that my father was away, preaching, in Milwaukee. The Klansmen shouted threats and warnings at her that we had better get out of town... Still shouting threats, the Klansmen finally spurred their horses and galloped around the house, shattering every window pane with their gun butts. Then they rode off into the night, their torches flaring, as suddenly as they had come.

15 – W.E.B. Du Bois, *The Souls of Black Folk* (1903), 3.

One ever feels his twoness, – an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

Kapitel 2: Malcolm Little: Kindheit und Jugend eines schwarzen Jungen im weißen Amerika (1925-1940)

1 – *Autobiography*, 378.

I think that an objective reader may see how in the society to which I was exposed as a black youth here in America, for me to wind up in a prison was really just about inevitable.

31 – *Autobiography*, 21.

I truly believe that if ever a state social agency destroyed a family, it destroyed ours. We wanted and tried to stay together. Our home didn't have to be destroyed. But the Welfare, the courts, and their doctors, gave us the one-two-three punch.

43 – *Autobiography*, 36.

Malcolm, one of life's first needs is for us to be realistic. Don't misunderstand me. We all here like you, you know that. But you've got to be realistic about being a nigger. A lawyer – that's no realistic goal for a nigger. You need to think about something you *can* be. You're good with your hands... [Everybody admires your carpentry shop work](#). Why don't you plan on carpentry?

Kapitel 3: Detroit Red: Ein neues Leben und eine kriminelle Karriere (1940-1946)

1 – *Autobiography*, 75f.

I was mesmerized. This world was where I belonged. On that night I had started on my way to becoming a Harlemit. I was going to become one of the most depraved parasitical hustlers among New York's eight million people... But New York was heaven to me. And Harlem was Seventh Heaven!

7 – *Autobiography*, 54.

This was my first really big step toward self-degradation: when I endured all of that pain, literally burning my flesh to have it look like a white man's hair. I had joined that multitude of Negro men and women in America who are brainwashed into believing that the black people are "inferior" – and white people "superior" – that they will even violate and mutilate their God-created bodies to try to look „pretty“ by white standards.

29 – *Autobiography*, 134.

Ella couldn't believe how atheist, how uncouth I had become. I believed that a man should do anything that he was slick enough, or bad and bold enough, to do and that a woman was nothing but another commodity... Even Shorty, whose apartment I now again shared, wasn't prepared for how I lived and thought – like a predatory animal.

33 – *Autobiography*, 140.

[Rudy] had a side deal going, a hustle that took me right back to the old steering days in Harlem. Once a week, Rudy went to the home of this old, rich Boston blueblood, pillar-of-society aristocrat. He paid Rudy to undress them both, then pick up the old man like a baby, lay him on his bed, then stand over him and sprinkle him all over with *talcum powder*. Rudy said the old man would actually reach his climax from that.

Kapitel 4: Von „Satan“ zu „Malcolm X“: Malcolms Gefängnisaufenthalt und seine Bekehrung zum Islam (1946-1952)

1 – *Autobiography*, 183.

Here is a black man caged behind bars...put there by the white man.... You let this caged-up black man start realizing, as I did, how from the first landing of the first slave ship, the millions of black men in America have been like sheep in a den of wolves. That's why black prisoners become Muslims so fast when Elijah Muhammad's teachings filter into their cages... "The white man is the devil" is the perfect echo of that black convict's lifelong experience.

2 – *Autobiography*, 152.

I am not saying there shouldn't be prisons, but there shouldn't be bars. Behind bars, a man never reforms. He will never forget. He never will get completely over the memory of the bars.

14 – Reginald Little, zit. in *Autobiography*, 161.

You don't even know who you are... you don't even know, the white devil has hidden it from you, that you are of a race of people of ancient civilizations, and riches in gold and kings. You don't even know your true family name, you wouldn't recognize your true language if you heard it. You have been cut off by the devil white man from all true knowledge of your own kind. You have been a victim of the evil of the devil white man ever since he murdered and raped and stole you from your native land.

24 – *Autobiography*, 169f.

The hardest test I ever faced in my life was praying... I had to force myself to bend my knees. And waves of shame and embarrassment would force me back up. For evil to bend its knees, admitting its guilt, to implore the forgiveness of God, is the hardest thing in the world. It's easy for me to see and to say that now. But then, when I was the personification of evil, I was going through it.

27 – *Autobiography*, 180.

I don't think anybody ever got more out of going to prison than I did. In fact, prison enabled me to study far more intensely than I would have if my life had gone differently... Where else but in a prison could I have attacked my ignorance by being able to study intensely sometimes as much as fifteen hours a day?

Kapitel 5: Minister Malcolm: Der Aufstieg von Malcolm X in der *Nation of Islam* (1952-1958)

1 – Farrakhan, „The Murder of Malcolm X and Its Effect on Black America“, Interview von Louis Farrakhan (alias Louis X Walcott) mit Manning Marable am 28. Dezember 2007, zit. in: Marable (2011), S. 121.

Nobody could handle Malcolm. He had a brilliant mind. He was disciplined... I never saw Malcolm smoke. I never heard Malcolm curse. I never saw Malcolm wink at a woman. I never saw Malcolm eat in between meals. He ate one meal a day. He got up at 5 o'clock in the morning to say his prayers. I never saw Malcolm late for an appointment. Malcolm was like a clock.

11 – *Autobiography*, 212.

My adoration of Mr. Muhammad grew, in the sense of the Latin root word *adorare*. It means much more than our “adoration” or “adore”. It means that my worship of him was so awesome that he was the first man whom I had ever feared – not fear such as of a man with a gun, but the fear such as one has of the power of the sun.

Kapitel 6: Kronprinz und Medienstar: Malcolm X als Stellvertreter Elijah Muhammads und als Gegenspieler Martin Luther Kings (1959-1963)

1 – *Autobiography*, 240f.

The calls naturally were directed to me... "Mr. Malcolm X, why do you teach black supremacy, and hate?" A red flag waved for me, something chemical happened inside me, every time I heard that... The voices questioning me became to me as breathing, living devils. And I tried to pour on pure fire in return... 'For the white man to ask the black man if he hates him is just like the rapist asking the *raped*, or the wolf asking the *sheep*, 'do you hate me?' The white man is in no moral *position* to accuse anyone else of hate!

19 – Malcolm X zit. in Goldman, 68-69 und Davies, 73.

How can anybody ask us do we hate the white man who kidnapped us four hundred years ago, brought us here and stripped us of our history, stripped us of our culture, stripped us of our language, stripped us of everything you could have used today to prove that you're a part of the human family, bring you down to the level of an animal, sell you from plantation to plantation like a sack of wheat, sell you like a sack of potatoes, sell you like a horse and a plow, and then hung you up from one end of the country to the other, and then you ask me do I hate him? Why, your question is worthless!

21 – Malcolm zit. in *Life*, “Angry Spokesman Malcolm X Tells Off Whites,” May 31, 1963, 30.

Hell is when you're dumb. Hell is when you're a slave. Hell is when you don't have freedom and when you don't have justice. And when you don't have equality, that's hell... The devil is the one who deprives you of justice... The devil is the one who robs you of your right to be a human being. I don't have to tell you who the devil is. You know who the devil is!

31 – Malcolm X und James Farmer, „Separation or Integration: A Debate“, 14-18.

We who are black...can easily see that our people who settle for integration are usually the middle-class so-called Negroes who are in the minority. Why? Because they have confidence in the white man... they believe that there is still hope in the American dream. But what to them is an American dream to us is an American nightmare, and we don't think that it is possible for the American white man in sincerity to take the action necessary to correct the unjust conditions that 20 million black people are made to suffer, morning, noon and night.

38 – Lomax, “A Summing Up: Louis Lomax Interviews Malcolm X” (1963).

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 and traded in the bloodhounds for police dogs, and they're still doing the same thing. Just

as Uncle Tom, back during slavery, used to keep the Negroes from resisting the bloodhound or resisting the Ku Klux Klan by teaching them to love their enemies or pray for those who use them spitefully [sic], today Martin Luther King is just a twentieth-century or modern Uncle Tom or religious Uncle Tom, who is doing the same thing.

39 – Malcolm X, “Message to the Grassroots” (1963), in Breitman (1990), 12.

The same old slavemaster today has Negroes who are nothing but modern Uncle Toms... to keep you and me in check, keep us under control, keep us passive and peaceful and nonviolent. That’s Tom making you nonviolent. It’s like when you go to the dentist, and the man’s going to take your tooth. You’re going to fight him when he starts pulling. So he squirts some stuff in your jaw called novocaine, to make you think they’re not doing anything to you. So you sit there and ’cause you’ve got all of that novocaine in your jaw, you suffer peacefully. Blood running all down your jaw, and you don’t know what’s happening. ’Cause someone has taught you to suffer - peacefully.

41 – Malcolm X, “Message to the Grassroots” (1963), in Breitman (1990), 12f.

There’s nothing in our book, the Qur’an... that teaches us to suffer peacefully. Our religion teaches us to be intelligent. Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery. *That’s a good religion. In fact, that’s that old-time religion. That’s the one that Ma and Pa used to talk about:* an eye for an eye, and a tooth for a tooth, and a head for a head, and a life for a life: That’s a good religion. And nobody resent that kind of religion being taught but a wolf, who intends to make you his meal.

Kapitel 7: Ikarus: Malcolms politische Interessen und sein Bruch mit der Nation of Islam (1963-1964)

1 – *Autobiography*, 304.

I was in a state of emotional shock. I was like someone who for twelve years had had an inseparable, beautiful marriage – and then suddenly one morning at breakfast the marriage partner had thrust across the table some divorce papers. I felt as though something in *nature* had failed, like the sun or the stars... It was that incredible a phenomenon to me – something too stupendous to conceive.

12 – *Autobiography*, 289.

It could be heard increasingly in the Negro communities: „Those Muslims *talk* tough, but they never *do* anything.”

20 – *Autobiography*, 289.

If I harbored any personal disappointment whatsoever, it was that privately I was convinced that our Nation of Islam could be an even greater force in the American black man’s overall struggle – if we engaged in more action. By that, I mean I thought privately that we should have amended, or relaxed, our general non-engagement policy. I felt that wherever black people committed themselves, in the Little Rocks and the Birminghams and other places, militantly disciplined Muslims should also be there – for all the world to see, and respect, and discuss.

- 27 – Martin Luther King, “Eulogy for the Martyred Children”, Birmingham, 18. September 1963.

They did not die in vain. God still has a way of wringing good out of evil... The innocent blood of these little girls may well serve as a redemptive force that will bring new light to this dark city.

- 30 – Malcolm X, „Message to the Grassroots“, in Breitman (1990), 4.

You don't catch hell because you're a Baptist, and you don't catch hell because you're a Methodist. You don't catch hell because you're a Democrat or a Republican, you don't catch hell because you're a Mason or an Elk. And you sure don't catch hell because you're an American; because if you were an American, you wouldn't catch hell. You catch hell because you're a black man. You catch hell, all of us catch hell, for the same reason.

- 31 – Malcolm X, „Message to the Grassroots“, in Breitman (1990), 9.

There's no such thing as a nonviolent revolution. The only kind of revolution that's nonviolent is the Negro revolution. The only revolution based on loving your enemy is the Negro revolution. The only revolution in which the goal is a desegregated lunch counter, a desegregated theater, a desegregated park, and a desegregated public toilet; you can sit down next to white folk...on the toilet. That's no revolution... A revolution is bloody. Revolution is hostile. Revolution knows no compromise. Revolution overturns and destroys everything that gets in its way.

- 32 – Malcolm X, „Message to the Grassroots“, in Breitman (1990), 7f.

As long as the white man sent you to Korea, you bled. He sent you to Germany, you bled. He sent you to the South Pacific to fight the Japanese, you bled. You bleed for white people. But when it comes time to seeing your own churches being bombed and little black girls murdered, you haven't got no blood. You bleed when the white man says bleed, you bite when the white man says bite... How can you justify being nonviolent in Mississippi and Alabama, when your churches are being bombed, and your little girls are being murdered, and at the same time you're going to get violent with Hitler, and Tojo, and somebody else that you don't even know?

- 35 – Malcolm X, „Message to the Grassroots“, in Breitman (1990), 16f.

They controlled it so tight - they told those Negroes what time to hit town, how to come, where to stop, what signs to carry, what song to sing, what speech they could make, and what speech they couldn't make; and then told them to get out of town by sundown. And every one of those Toms was out of town by sundown. ... It was a circus, a performance that beat anything Hollywood could ever do, the performance of the year. Reuther and those other three devils should get an Academy Award for the best actors 'cause they acted like they really loved Negroes and fooled a whole lot of Negroes. And the six Negro leaders should get an award too, for the best supporting cast.

- 52 – *Autobiography*, 291.

I knew I had in Betty a wife who would sacrifice her life for me if such an occasion ever presented itself to her, but still I told her that too many organizations had been destroyed by leaders who tried to benefit personally, often goaded into it by their wives. We nearly broke up over this argument. I finally convinced Betty that if anything ever happened to me, the Nation of Islam would take care of her for the rest

of her life, and of our children until they were grown. I could never have been a bigger fool!

58 – *Autobiography*, 287, 292, 295-296.

I believed so strongly in Mr. Muhammad that I would have hurled myself between him and an assassin... I loved the Nation, and Mr. Muhammad. I lived for the Nation and Mr. Muhammad... He had virtually raised me from the dead. Everything I was that was creditable, he had made me... I don't think I could say anything which better testifies to my depth of faith in Mr. Muhammad than that I totally and absolutely rejected my own intelligence. I simply refused to believe. I didn't want Allah to "burn my brain" as I felt the brain of my brother Reginald had been burned for harboring evil thoughts about Mr. Elijah Muhammad.

65 – Lomax, „A Summing Up“

It's a lie... How could there be any differences between The Messenger and me? I am his slave, his servant, his son. He is the leader, the only spokesman for the Black Muslims.

Kapitel 8: El Hajj Malik El Shabazz: Malcolms spirituelle Neuorientierung und sein Engagement für Bürger- und Menschenrechte (1964-65)

1 – Malcolm X, „A Declaration of Independence“, Pressemitteilung vom 12. März 1964, zit. in Breitman (1990), *Malcolm X Speaks*, 20-22.

Because 1964 threatens to be a very explosive year on the racial front, and because I myself intend to be very active in every phase of the American Negro struggle for *human rights*, I have called this press conference this morning in order to clarify my own position in the struggle.... I am and always will be a Muslim. My religion is Islam... Internal differences within the Nation of Islam forced me out of it. I did not leave of my own free will. But now that it has happened, I intend to make the most of it. Now that I have more independence of action, I intend to use a more flexible approach toward working with others to get a solution to this problem.... I am going to organize and head a new mosque in New York City, known as the Muslim Mosque, Inc. This gives us a religious base, and the spiritual force necessary to rid our people of the vices that destroy the moral fiber of our community. Our political philosophy will be black nationalism.

5 – Malcolm X, „A Declaration of Independence“, in Breitman (1990), *Malcolm X Speaks*, 20.

I'm not out to fight other Negro leaders or organizations. We must find a common approach, a common solution, to a common problem. As of this minute, I've forgotten everything bad that the other leaders have said about me, and I pray they can also forget the many bad things I've said about them.

8 – Malcolm X, „The Black Revolution“, Rede beim *Militant Labor Forum* in Palm Gardens, New York City, am 8. April 1964, zit. in Breitman (1990), 51.

All of our people have the same goals, the same objective. That objective is freedom, justice, equality... Integration is only a method that is used by some groups to obtain freedom, justice, equality and respect as human beings. Separation is only a method that is used by other groups to obtain freedom, justice, equality or human dignity. Our

people have made the mistake of confusing the methods with the objectives. As long as we agree on objectives, we should never fall out with each other just because we believe in different methods or tactics or strategy. We have to keep in mind at all times that we are not fighting for integration, nor are we fighting for separation. We are fighting for recognition as human beings. We are fighting for the right to live as free humans in this society.

11 – Malcolm X, „A Declaration of Independence“, in Breitman (1990), 22.

It is criminal to teach a man not to defend himself when he is the constant victim of brutal attacks. It is legal and lawful to own a shotgun or a rifle, ... We should form rifle clubs that can be used to defend our lives and our property in times of emergency... We should be peaceful, law-abiding – but the time has come for the American Negro to fight back in self-defense whenever and wherever he is being unjustly and unlawfully attacked.

15 – Malcolm X, “There’s a Worldwide Revolution going on”, Radiointerview vom 15. Juni 1964.

It’s not a case of the Negro taking on a violent act, but it’s a case of the Negro doing what is necessary to defend himself against the violent acts of the whites since the government has refused to defend the Negro.

27 – *Autobiography*, 333-334.

That white man... had given up his suite for me, for my transient comfort. He had *nothing* to gain. He didn’t need me... That morning was when I first began to reappraise the “white man”... In America, “white man” meant specific attitudes and actions toward the black man, and toward all other non-white men. But in the Muslim world, I had seen that men with white complexions were more genuinely brotherly than anyone else had ever been. That morning was the start of a radical alteration in my whole outlook about “white” men.

28 – Malcolm X, Brief an die MMI-Mitglieder vom April 1964, zit. in *Autobiography*, 340.

What I have seen, and experienced, has forced me to *re-arrange* much of my thought-patterns previously held, and to *toss aside* some of my previous conclusions.... I have been always a man who tries to face facts, and to accept the reality of life as new experience and new knowledge unfold it. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for the truth.

29 – Malcolm X, Brief an die MMI-Mitglieder vom April 1964, zit. in *Autobiography*, 341.

[I]f white Americans could accept the Oneness of God, then perhaps, too, they could accept *in reality* the Oneness of Man – and cease to measure, and hinder, and harm others in terms of their ‘difference’ in color.

41 – *Autobiography*, 362.

In the past, yes, I have made sweeping indictments of *all* white people. I never will be guilty of that again – as I know now that some white people are truly sincere, that some truly are capable of being brotherly toward a black man. The true Islam has shown me that a blanket indictment of all white people is as wrong as when whites make blanket indictments against blacks.

42 – Malcolm X zit. in Cone (1992), 207.

I am not a racist. I am against every form of racism and segregation, every form of discrimination. *I believe in human beings*, and that all human beings should be respected as such, regardless of their color.

51 – Malcolm X, „Rede bei der Gründungsversammlung der Organization of Afro-American Unity“ vom 28. Juni 1964.

Anytime we know that an unjust condition exists and it is illegal and unjust, we will strike at it by any means necessary. And strike also at whatever and whoever gets in the way.

77 – Auszug aus Malcolms Brief an M.S. Handler vom 22. September 1964.

I am a Muslim who believes wholeheartedly that there is no God but Allah... yet some of my very dearest friends are Christians, Jews, Buddhists, Hindus, agnostics and even atheists – some are capitalists, socialists, conservatives, extremists... some are black, brown, red, yellow and some are even white. It takes all these religious, political, economic, psychological and racial ingredients (characteristics) to make the Human Family and the Human Society complete.

Kapitel 9: Das Ende eines Neuanfangs: Malcolms letzte Wochen und seine Ermordung (1965)

1 – Malcolm X, Interview mit Claude Lewis vom Dezember 1964.

I'll never get old... You'll find very few people who feel like I feel that live long enough to get old.... When I say by any means necessary, I mean it with all my heart, and my mind and my soul. A black man should give his life to be free, but he should also be willing to take the life of those who want to take his... And when you really think like that, you don't live long.

3 – Louis X, „Boston Minister Tells of Malcolm – Muhammad's Biggest Hypocrite“, *Muhammad Speaks*, 4. Dezember, 1964.

The die is set, and Malcolm shall not escape, especially after such evil, foolish talk. Such a man as Malcolm is worthy of death.

4 – Sharrieff, Telegram to Malcolm X, FBI-Akte über Malcolm Little (Malcolm X), vom 15. Dezember 1964, zit. in Perry, 332.

Mr. Malcolm: We hereby officially warn you that the Nation of Islam shall no longer tolerate your scandalizing the name of our leader and teacher, the Honorable Elijah Muhammad, regardless of where such scandalizing is done.

6 – Malcolm X zit. in Gallen (1992), 198.

A man should not be judged by the color of his skin but rather by his conscious behavior..., by his attitude towards others and his actions towards others.

7 – Malcolm X zit. in Gallen (1992), 193.

I believe in the God who created the universe. Muslims call him Allah. Christians, perhaps, call him Christ, or by some other name. Jews call him Jehova, and in referring to him they mean "the creator." We are all referring to the same God.

16 – *Autobiography*, 378.

I am only facing the facts when I know that any moment of any day, or any night, could bring me death. This is particularly true since the last trip that I made abroad. ... I have heard things from sources which are reliable. To speculate about dying doesn't disturb me as it might some people. I never have felt that I would live to become an old man. Even before I was a Muslim — when I was a hustler in the ghetto jungle, and then a criminal in prison, it always stayed on my mind that I would die a violent death. In fact, it runs in my family. My father and most of his brothers died by violence... To come right down to it, if I take the kind of things in which I believe, then add to that the kind of temperament that I have, plus the one hundred percent dedication I have to whatever I believe in — these are ingredients which make it just about impossible for me to die of old age.

17 – *Autobiography*, 377f.

The goal has always been the same, with the approaches to it as different as mine and Dr. Martin Luther King's... In the racial climate of this country today, it is anybody's guess which of the "extremes" in approach to the black man's problems might *personally* meet a fatal catastrophe first – "non-violent" Dr. King, or so-called "violent" me.

19 – Malcolm zit. in Breitman (1990), 213 und in Goldman, 226.

I haven't changed. I just see things on a broader scale. We nationalists used to think we were militant. We were just dogmatic. It didn't bring us anything. Now I know it's smarter to say you are going to shoot a man for what he is doing to you than because he is white. If you attack him because he is white, you give him no out. He cannot stop being white. We've got to give the man a chance. He probably won't take it, the snake. But we've got to give him a chance. We've got to be more flexible.

27 – Interview mit Claude Lewis vom Dezember 1964.

I have no idea. I'm for freedom. I can capsulize how I feel. I'm for the freedom of the twenty-two million Afro-Americans by any means necessary. By any means necessary. I'm for freedom. I'm for a society in which our people are recognized and respected as human beings and I believe that we have the right to resort to any means necessary to bring that about. So when you ask me where I'm headed, how can I say? I'm headed in any direction that will bring us some immediate results. Nothing wrong with that!

28 – Malcolm zit. in Breitman (1990), 213.

I'm not going to be in anybody's straitjacket. I don't care what a person looks like or where they come from. My mind is wide open to anybody who will help get the ape off our backs.

29 – Malcolm X im Interview mit Pierre Berton am 19. Januar 1965, zit. in Gallen (1992), 199-200 und in Breitman (1990), 216.

I do believe that there will be a clash between East and West. I believe that there will ultimately be a clash between the oppressed and those that do the oppressing. I believe that there will be a clash between those who want freedom, justice, and equality for everyone, and those who want to continue the systems of exploitation. I believe that there will be that kind of clash, but I don't think that it will be based upon the color of the skin, as Elijah Muhammad has taught.

- 36 – Malcolm X, „A Global Rebellion of the Oppressed against the Oppressor“, 183-186.
We are living in an era of revolution, and the revolt of the American Negro is part of that rebellion. It is incorrect to classify the revolt of the Negro as simply a racial conflict of black against white, or as a purely American problem. Rather, we are today seeing a global rebellion of slaves against slave owners, the ones who are being taken advantage of against those who take advantage.
- 37 – King, *The Trumpet of Conscience* (1968), 16f.
The Negro revolt is evolving into more than a quest for desegregation and equality... a far greater struggle for liberation will unfold. The United States is substantially challenged to demonstrate that it can abolish not only the evils of racism but the scourge of poverty of whites as well as of Negroes ... The developed industrial nations of the world cannot remain secure islands of prosperity in a seething sea of poverty... The American Negro of 1967... may be the vanguard in a prolonged struggle that may change the shape of the world, as billions of deprived shake and transform the earth in their quest for life, freedom, and justice.
- 43 – Malcolm X, Rede in London vom 9. Februar 1965, zit. in Marable, 413.
I do not advocate violence.... I believe in taking an uncompromising stand against any forms of segregation and discrimination that are based on race. I myself do not judge a man by the color of his skin.
- 51 – Malcolm zit. in Alexander/Lack, *Malcolm X – The Real Story* (1992).
It was about 15 or 20 degrees [Fahrenheit]. I stood in my underwear, barefoot, in the middle of my driveway, with a gun in my hand for 45 minutes waiting for the police to come... If I wanted to put on a show, I can find a better way to put it on!
- 60 – Malcolms Interview mit Claude Lewis vom Dezember 1964.
That would solve my problems as an individual forever. But it would not solve the problems of our people. And I feel much – pretty much responsible for much of the action and energy that's been stirred up among our people for rights, and for freedom. And I think I'd be wrong to stir it up and then run away from it myself.

Kapitel 10: Epilog: Die Folgen von Malcolms Tod und sein Vermächtnis (1965-2015)

- 1 – *Autobiography*, 381f.
Yes, I have cherished my "demagogue" role. I know that societies often have killed the people who have helped to change those societies. And if I can die having brought any light, having exposed any meaningful truth that will help to destroy the racist cancer that is malignant in the body of America – then, all of the credit is due to Allah. Only the mistakes have been mine.
- 15 – Davis, „Eulogy for Malcolm X“ in: Marable und Felber (2013), 402f.
Here – at this final hour, in this quiet place, Harlem has come to bid farewell to one of its brightest hopes – extinguished now, and gone from us forever... Malcolm was our manhood, our living, black manhood! ... And, in honoring him, we honor the best in ourselves... And we will know him then for what he was and is – a Prince – our own black shining Prince! – who didn't hesitate to die, because he loved us so.

25 – Farrakhan zit. in: Rickford (2003), 492.

Frankly, it ain't none of your business... Was Malcolm your traitor or ours? And if we dealt with him like a nation deals with a traitor, what the hell business is it of yours? You just shut your mouth and stay out of it.

32 – Shabazz (1969), 180.

Some people invoke Malcolm's name to justify some highly unorganized, anarchistic ventures that he would have never dreamed of becoming involved in.

48 – Auszug von Malcolms Rede in Detroit am 14. Februar 1965, zit. in: Breitman (1990), 169.

We hated our heads, we hated the shape of our nose... we hated the color of our skin, hated the blood of Africa that was in our veins. And in hating our features and our skin and our blood, we had to end up hating ourselves. ... Our color became to us a chain – we felt that it was holding us back... a prison which we felt was keeping us confined, not letting us go this way or that way... It made us feel inferior; it made us feel inadequate; made us feel helpless.

50 – Rustin zit. in: Holloway (2013), 98f.

Black people now are proud of being black... When I was a child I was taught that if a Negro was light complexioned and had straight hair he was somebody. And I was taught that because I had nappy hair and was black I was nobody. Young Negroes today are proud of their black skin; they're proud of their nappy hair and what they are. Now, that is new and, to me, that is good.

61 – Myers (1993), 187f.

Malcolm spoke for the voiceless, for the people from whom not even some black leaders wanted to hear. He spoke for the jobless, and for the homeless. He spoke for the young men whose hard bodies, bodies that could perform miracles on inner-city basketball courts, were not wanted in America's offices. He spoke for the millions of black Americans who... had to turn too many other cheeks, had to fight off too many insults with nothing but smiles. Malcolm had walked in their shoes, and they knew it when they heard him speak!