

# **Malcolm X (1925-1965)**

May 2005

## **An 80th Birthday Commemoration**

Compiled by

**MALCOLM X: A RESEARCH SITE**

**[www.brothermalcolm.net](http://www.brothermalcolm.net)**

**Africana Studies Program**

**University of Toledo**

**[www.africa.utoledo.edu](http://www.africa.utoledo.edu)**

The documents in this compilation all relate to several events in New York City on the occasion of the 80th anniversary of the birth of Malcolm X. This compilation will be made available free as a PDF file on two websites: [www.eblackstudies.org](http://www.eblackstudies.org) and [www.brothermalcolm.net](http://www.brothermalcolm.net)

We hope that soon we will be able to announce when and where the video documentation of the events will be made available.

The documents are organized by the following topics/events:

1. Exhibit at the Audubon
  - a. May 19<sup>th</sup> Program brochure
  - b. Blackenterprise.com news article
  - c. Website: [www.dkv.columbia.edu/kiosks/malcolmx](http://www.dkv.columbia.edu/kiosks/malcolmx)
2. Exhibit at the Schomburg
  - a. Brochure on the exhibit
  - b. Herb Boyd article in Amsterdam News
  - c. New York Times article by Christine Hauser
  - d. New York Times article by Edward Rothstein
  - e. Artdaily.com article
3. Conference at City College
  - a. Program of the conference
  - b. Conference flyer
  - c. Power Point slide lecture by Abdul Alkalimat
4. Symposium by Malcolm X Museum (at Schomburg)
  - a. Program
5. Other material
  - a. Flyer on Detroit program organized by Paul Lee
  - b. Article on naming Queens street after Malcolm X

## About the Performers

### Avery Brooks

Avery Brooks is an accomplished actor, director, musician and teacher. He most recently appeared in the title role in The Shakespeare Theater's production of *The Oedipus Trilogy* performed in Athens, Greece and in the title role of the Yale Repertory Theater's production of *Lear*. Mr. Brooks sang the role of Malcolm X in the American Music Theater Festival production of Anthony Davis' opera, *X: The Life and Times of Malcolm X*. Mr. Brooks has also done extensive work with the Smithsonian Institute's Program in Black American Culture. He also starred as Captain Sisko in Paramount Studio's Star Trek series, *Deep Space Nine*. In 1994 he was inducted into the College of Fellows of the American Theater.

### Akua Dixon & Her Swing Quartet

Award-winning composer-arranger-cellist-vocalist, Akua Dixon, and her string quartet take Jazz strings to new heights! Dixon, Kenny Davis (bass), Marlene Rice (violin) and Richard Spencer (viola) perform original and classic Jazz compositions.

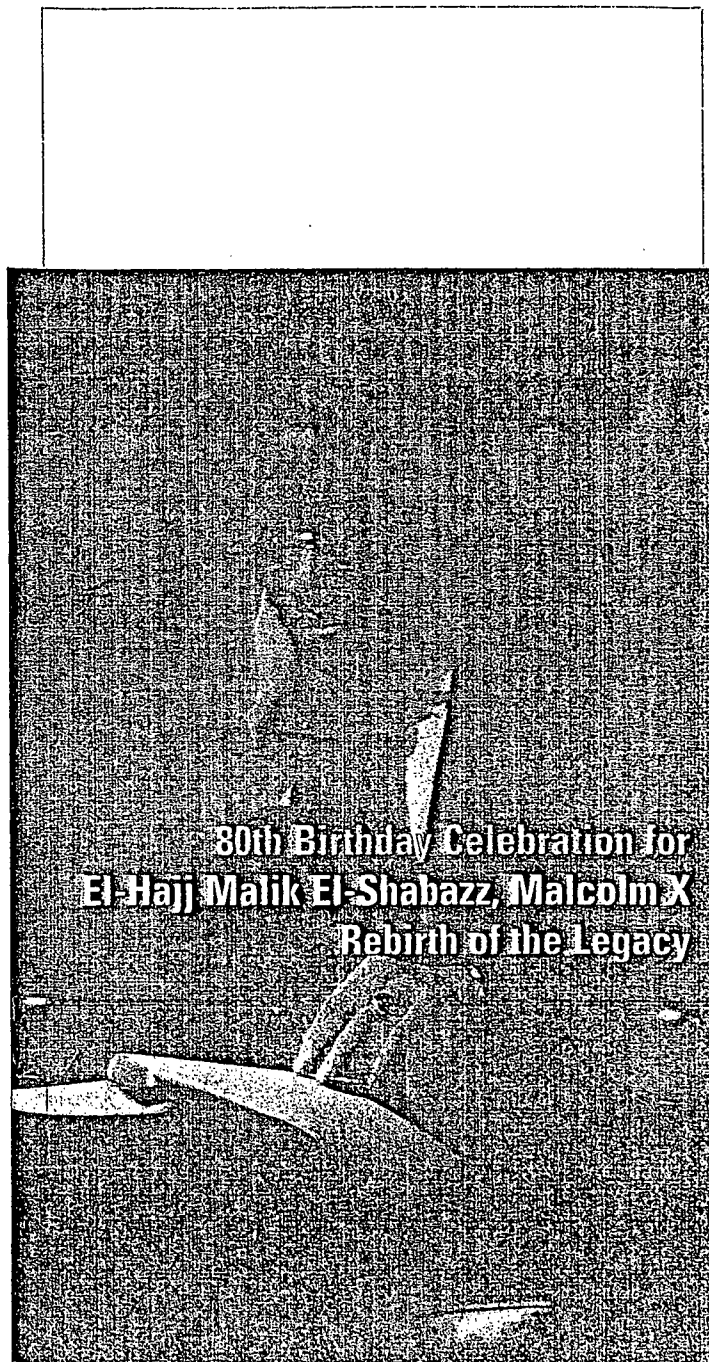
### Yacouba Sissoko

Kora player Sissoko, was born in Kita, Mali and trained by his grandfather in the griot tradition of his heritage. After graduation from the Institut National des Arts du Mali, he played with such artists as Ami Kouta, Kandia Kouyate and l'Ensemble Instrumental Mali. In 1993, he was recruited and spent the next 5 years with the Ensemble Koteba of Abidjan. Today, at ease in Jazz, Latin, R&B music and in traditional African repertoire, he is known as one of the most versatile Kora Players and is very much in demand.

### Olatunji 3rd Generation

Trained by their grandfather, Dr. Babatunde Olatunji, world renowned "Master of Drums," are committed to continuing his legacy. The members of the group are, Mwagale Olatunji-Babumba, Ayodele Olatunji, Kutendereza Olatunji-Babumba and Monisola Olatunji-Vaughan, performing a piece entitled, "Ajaja", an invocation to the spirits of our ancestors.

Major support for the Center provided by The City of New York; NY City Economic Development Corporation; Columbia University; The Schomburg Center for Research in Black Culture; Upper Manhattan Empowerment Zone; Spike Lee; Inner City Broadcasting Corporation; Essence Communications Partners; LandAir Project Resources, Inc.; Kandace V. Simmons; X Café; Women in Islam, Inc.; Special thanks to our partners, supporters, friends, volunteers and to Bovis Lend Lease and Jaros Baum & Bolles.



### **The Malcolm X & Dr. Betty Shabazz Memorial and Educational Center**

Located at the historic Audubon Ballroom, the site of Malcolm X's assassination, the Malcolm X and Dr. Betty Shabazz Memorial and Educational Center, in conjunction with institutional partners, Columbia University and the Schomburg Center for Research in Black Culture, along with support from the City of New York and the Upper Manhattan Empowerment Zone and technical assistance provided by LandAir Project Resources, Inc., will serve as a platform for the continuation and expansion of their life's work and established educational programs that reflect the passion for civic justice exhibited by Malcolm X and Dr. Betty Shabazz.

The Center, designed by architectural firm Davis Brody Bond LLP, will serve as a cultural, educational, and ethical resource for the Harlem community and those individuals intrigued by the lives of these two dynamic individuals by hosting programs, events, and forums in partnership with academic and cultural institutions, the public and private sectors, and community-based organizations.

### **About the Multimedia Kiosks**

Columbia University's Digital Knowledge Ventures (DKV) designed and executed the three multimedia kiosks that comprise the largest exhibition on Malcolm X available anywhere in the world. The multimedia presentations invite citizens and scholars alike to experience and learn about the lives and work of two important social leaders of the 20th century: Malcolm X and his wife, Dr. Betty Shabazz. Featuring a series of kiosks designed to be accessible to a wide range of visitors, from school children to adults, the exhibition includes a wealth of photographic and archival footage, as well as documents and interviews spanning their lives and contributions. Visitors have access to more than one and a half hours of short videos, never before seen photos—including images of Malcolm X with his family—historic scenes of Harlem, travel photos taken by Malcolm X and postcards that he wrote to friends. The kiosks also include interviews with scholars and contemporaries of Minister Malcolm, as well as interactive, interpretive features: a timeline about the lives of Malcolm X and Dr. Betty, a map of his activities in Harlem and an interview with late actor and activist Ossie Davis, a personal friend of his. DKV gathered the content for the exhibit with the assistance of the Shabazz family.

### **About the Exhibition**

The images and quotations selected for this tribute exhibition, *Messages from the Heart: Words of Malcolm X and Dr. Betty Shabazz*, curated and installed by the Schomburg Center for Research in Black Culture, help shed some light on the concerns and motivations that mattered most to Malcolm X and Dr. Betty Shabazz as they carried out their lives of service, nurturing the growth of a stronger African American community. Their comments offer insights into living a principled, committed life and gems of wisdom for meditation and reflection to all who visit the Malcolm X and Dr. Betty Shabazz Memorial and Educational Center.

### **Program**

#### **Ceremonial Drumming featuring Ajaja, an invocation to the spirits of our ancestors**

Mwagale Olatunji-Babumba

Ayodele Olatunji

Kutendereza Olatunji-Babumba

Monisola Olatunji-Vaughan

#### **Recitation of the Qur'an**

Shaikh Ahmed Dewidar, Islamic Society of Mid-Manhattan

#### **Welcome and Remarks**

Howard Dodson – Master of Ceremonies,  
Director, The Schomburg Center for Research  
in Black Culture

Dennis M. Walcott, Deputy Mayor for Policy,  
City of New York

Lee Bollinger, President, Columbia University  
Malaak, Gamilah and Ilyasah Shabazz

#### **Birthday Tributes**

Selected Words of Malcolm X

Avery Brooks

#### **Musical Tribute**

Akua Dixon & Her Swing Quartet

#### **Closing Remarks**

Howard Dodson

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**Remembering Malcolm X**

The largest exhibition on the leader, featuring multimedia kiosks, videos, interviews and photos, to open this summer  
**By Philana Patterson**

On what would have been Malcolm X's 80th birthday, his family, in collaboration with Columbia University, Thursday announced the launch of the Malcolm X and Dr. Betty Shabazz Memorial and Educational Center.

The center, located at the Audubon Ballroom where Malcolm X was assassinated in 1965, features touch-screen kiosks that provide a multimedia presentation of the lives of Malcolm X and Betty Shabazz.

The kiosks, developed by Columbia University's Digital Knowledge Ventures in cooperation with the Schomburg Center for Research in Black Culture and the Shabazz family, include photos, videos, and interviews as well as text exploring the public and private life of Malcolm X. Postcards he sent during his travels can be viewed and then electronically flipped over so that visitors can read the messages in his own handwriting. One, postmarked Sept. 27, 1964, from Kuwait and sent to the family of a Japanese-American civil-rights activist, stated, "Still trying to broaden my scope since I've learned what a mess can be made by narrow-minded people." It's signed "Bro. Malcolm."



*Photo: Columbia University Digital Knowledge Ventures*

"May 19th was one of the most celebrated days in the Shabazz family household," says daughter Ilyasah Shabazz. The center fulfills her mother's goal of creating a place where his life would be correctly understood, she adds. Ilyasah was joined by sisters Malaak and Gamilah-Lamumuba Shabazz and Gamilah's 16-year-old son Malik. "[Dr. Shabazz] wouldn't let the world forget or underestimate Malcolm," says the Rev. Al Sharpton, who was on hand at the event. "She took his spirit and spread it all over the world."

The second floor of the center, which will be used for exhibitions, film screenings and other community events, features a mural that Betty Shabazz was instrumental in creating before her death in 1997. The mural has a number of public scenes including Malcolm X speaking and a more personal one of Betty Shabazz pointing to a map of Africa to show her daughters where their father was traveling at the time.

There were many meetings over the years to pull the project together and at times the memories could be emotionally overwhelming, says Gamilah-Lamumba Shabazz.

"I used to come here and it was sort of eerie," said Gamilah Shabazz. "But now it's a rebirth."

The center, located at 3940 Broadway in Harlem will open to the public this summer. The exhibit can be previewed at [www.dkv.columbia.edu/kiosks/malcolmx](http://www.dkv.columbia.edu/kiosks/malcolmx).

05/24/05

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# Malcolm X A SEARCH FOR TRUTH

## EXHIBITION HALL

Hours: Tuesday through Saturday, 10 a.m. to 6 p.m.  
Sunday, 1 p.m. to 5 p.m. Closed Monday.

## MANUSCRIPTS, ARCHIVES AND RARE BOOKS DIVISION

Hours: Wednesday and Thursday, 12 p.m. to 5 p.m., and Friday and Saturday, 10 a.m. to 5 p.m. Closed Sunday through Tuesday.

## EXHIBITION RULES

To help preserve the exhibition materials, please do not touch or bump into the panels or cases. No photographing or videotaping of the exhibition is permitted.

## CURATORIAL AND RESEARCH CONSULTANT

Cheryl Y. Greene

## CURATORIAL COMMITTEE

Howard Dodson  
Roberta Yancy  
Christopher Moore  
Mary Yearwood

## EXHIBITION COMMITTEE

Clarisse Rosaz-Shariyf  
Laini Madhubuti  
Bokar Ture  
Tessa Hamilton  
Andre Elizee  
Jacqueline Dowdell

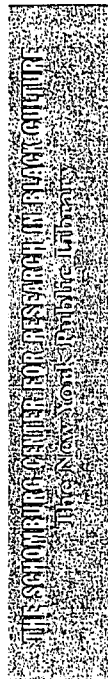
## THE SCHOMBURG CENTER FOR RESEARCH IN BLACK CULTURE

The New York Public Library  
515 Malcolm X Boulevard  
New York, NY 10037  
(Enter at 103 West 135th Street)

For more information on public programs related to Malcolm X:  
A Search for Truth, or to access an on-line teachers' guide related to the exhibition, visit [www.schomburgcenter.org](http://www.schomburgcenter.org).  
To schedule a tour, call (212) 491-2207.

In January 2003, the Estate of Betty Shabazz placed the Malcolm X Collection on long-term deposit at the Schomburg Center for Research in Black Culture, The New York Public Library.

This exhibition is funded in part by Altira Group, Inc., J. P. Morgan Chase Foundation, Tommy Hilfiger Corporate Foundation, Inc., Beverly Stewart, Coni T. Walker, and the City of New York.



May 19, 2005 – December 31, 2005



"I've had enough of someone else's propaganda... I'm for truth, no matter who tells it. I'm for justice, no matter who it's for or against. I'm a human being first and foremost, and as such I'm for whoever and whatever benefits humanity as a whole."

*The Autobiography of Malcolm X*

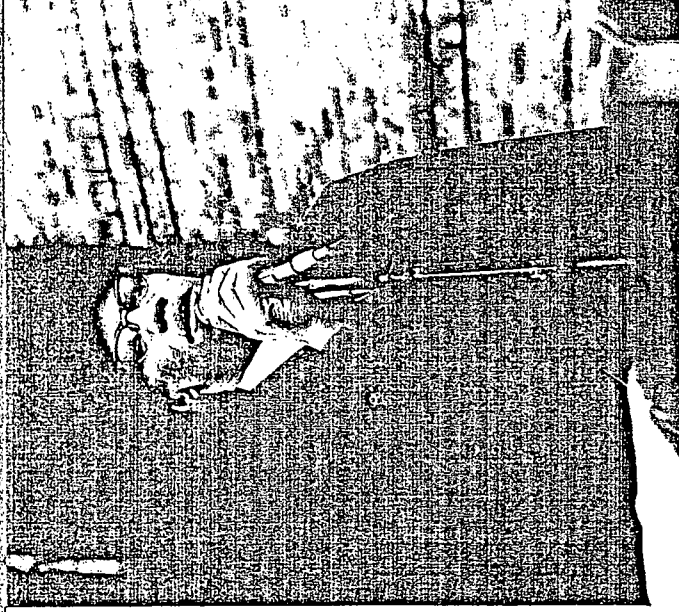
breakdown that sent her to a mental institution, and her younger children to foster homes and a juvenile facility. Malcolm was an adolescent too young to understand all the forces at work on his family. Though his behavior strayed further and further from his parents' standards, he and his siblings managed to maintain close ties throughout their separation.

Then an older sibling from Earl Little's first marriage, Ella Little Collins, came to visit from Boston in 1940 and invited Malcolm to spend some time with her there. His foray to the big city exhilarated him, and he ended up dropping out of school after the eighth grade and living with her. He loved the relative freedom Boston offered, and he found ways to express his resistance to white power. For the next five years he escalated his involvement in Boston's black criminal underworld and tried to master the street life of the black mecca, Harlem. There he became known as "Detroit Red." But he got caught after a string of burglaries in Boston and, in January 1946, was convicted and sentenced to up to ten years in prison.

## II. Becoming Malcolm X: Incarceration and Conversion, 1946–52

The "Detroit Red" who entered prison in February 1946 gained a place for himself there as the angry, irreligious "Satan," as Malcolm X describes him in the *Autobiography*. But an older prisoner, John Elton Beaubien, recognized Malcolm's intelligence and encouraged him to read. Then his older siblings Hilda, Wilfred, and Philbert, and the younger Reginald, brought him word of a way of looking at the world that was new—and yet not so. They coaxed him back to his beginnings.

They had all converted to a small religious group called the Nation of Islam (NOI), and eventually Malcolm started to pay serious attention to its practices. The Nation had a *familiar* philosophy: self-determination, pride, and cultural and economic independence from white society. This approach to life had been built into their formative years through the Marcus Garvey/UNIA philosophy of their parents. The Nation offered Malcolm the Honorable Elijah Muhammad—a father figure, protector, mentor, and guide through the trials and tribulations of life as a black man in the United States. At the same time, Malcolm began a dedicated quest for knowledge that he pursued to the end of his life. He turned prison into a university. Reading broadly and constantly, always writing and thinking, he also began to hone his natural intellect and verbal skills through the debate club. Prison became the training ground for his coming ministry in the Nation of Islam. Brought back to his roots by his new life, spurred by his utter faith in and devotion to the Islam he had embraced, Malcolm, at his parole in August 1952, was being pushed forward into a world he couldn't have imagined.



Robert L. Higgins, Robert L. Higgins Collection, Photographs and Prints Division

## III. Being Minister Malcolm: Growing the Nation, 1953–63

The Malcolm who emerged from imprisonment became Malcolm X in September 1952. Within twelve years, the Nation of Islam had mosques all over the United States and sympathizers in every segment of the black population. Malcolm X's dynamism as a minister, teacher, and organizer spurred this phenomenal spread of what had been a tiny organization into a major force in black life.

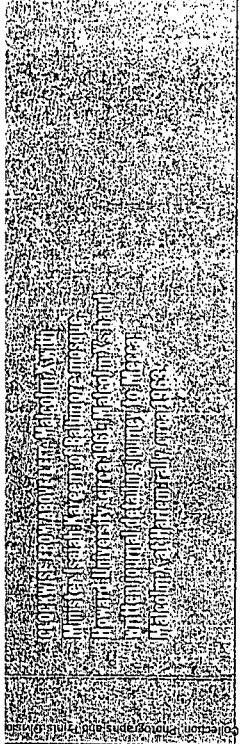
Through the 1950s, Elijah Muhammad's vision of a separate black nation guided by Islam reached the hearts and minds of those living with the most limited possibilities. It offered a worldview that put them at the center, one that separated them from and placed them above the society that despised them. It offered them a set of well-defined rules by which to live. The Nation bought land, ran farms, opened businesses, held mass gatherings in small and large cities, and provided a training ground for manhood and womanhood in a new kind of society. Malcolm X organized and ministered in service to this vision.

The minister married Betty X (Sanders) in 1958. Eventually they lived in East Elmhurst, Queens, with their daughters Attallah, Qubilah, and Ilyasah. Family life gave him the base from which to take





Photographer: Unknown. Malcolm X Collection, Manuscripts, Archives and Rare Books Division



Photographer: Unknown. Malcolm X Collection, Manuscripts, Archives and Rare Books Division

#### IV. Malcolm X to El-Hajj Malik El-Shabazz, 1964-65

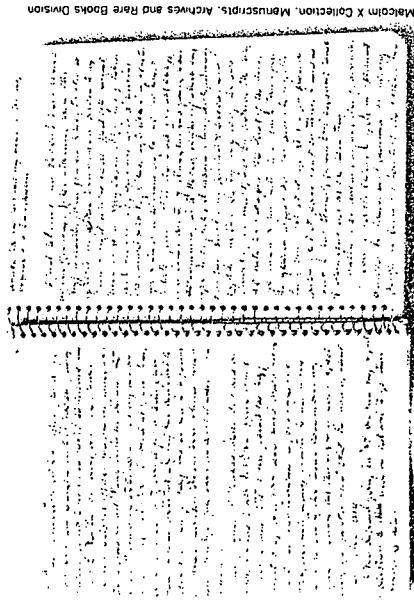
By January 1965, Minister Malcolm had been "silenced" and stripped of his ministry (supposedly for ninety days) by Elijah Muhammad for his comment after the assassination of President John F. Kennedy, in which he used the phrase "chickens coming home to roost" in his response to a reporter's question after a speech. By the time those days passed, Malcolm X had made the momentous decision to strike out on his own because he knew the forces against him in the Nation of Islam were now insurmountable—Elijah Muhammad believed he had betrayed him. But he had to have an organizational foundation from which to do his work.

First he formed the Muslim Mosque, Inc. (MMI), in March. By June he realized he needed a secular political organization to attract the broad group of non-Muslim supporters he'd always had. This became the Organization of Afro-American Unity (OAAU), which he saw as spearheading a drive to change the United States, before the United Nations, with violating the human rights of black people—a move the U.S. government considered dangerous to its interests. Personally, he was looking to traditional Islam for answers to the spiritual quest on which he found himself now that he was out of the Nation.

Malcolm X traveled to the Middle East, Africa, and Europe, and in letters and interviews he shared his experiences, at times shocking even his followers in the U.S. He made the hajj (pilgrimage) to Mecca, where his vision of humanity was transformed, as he saw that Islam could unite Muslims of every race and nationality. He was transformed: having made the hajj, he became El-Hajj Malik El-Shabazz.

Back home in Harlem, through both of his organizations, he tried to strengthen ties to the civil rights movement and local community leaders struggling around issues such as housing and education. Something much more sinister also occupied him. Threats, assaults, and murder attempts on his and his followers' lives had become a regular occurrence, escalating as time went on. He had publicly revealed Elijah Muhammad's transgressions, and the Nation was in a retaliatory mood. On February 21, 1965, the day he was assassinated at the Audubon Ballroom, Malcolm X was also under surveillance by local and federal authorities.

The search for truth, on which this global man of politics and faith embarked, continues.



Malcolm X Collection, Manuscripts, Archives and Rare Books Division

us Nation mission to an ever wider world. First the broader black community, and then mainstream America took increasing note of the word message and leadership of the Nation—as did various local and national government intelligence agencies. Malcolm X traveled at a frenetic pace, speaking on college campuses and debating civil rights leaders on radio and television. He founded *Muhammad Speaks* as the Nation's official newspaper. He started work with writer Alex Haley on an autobiography. His ideas were being constantly tested and won and expanded by extensive exposure to hostile as well as receptive audiences.

Not surprisingly, high-placed Muhammad family members and others running the Nation from Chicago headquarters began to chafe against Minister Malcolm. Beneath the surface, turmoil and increasing signs of corruption in the NOI hierarchy provided the opportunity for the FBI to infiltrate and fan the flames of discontent. Then rumors surfaced of Elijah Muhammad fathering several children with young women who worked as his secretaries. Although Minister Malcolm remained devoted to the Nation's leader, this turn of events took him to his core. Some political issues had already begun to eat at his certainties. The Nation's policy of non-involvement in politics

and the civil rights movement increasingly disturbed him, because he was coming to see black nationalism and political unity under Nation leadership as the most powerful way to struggle against the white supremacist system.



Photographer: Richard Saunders. Richard Saunders Collection, Photographs and Prints Division

Malcolm X, wife Betty Shabazz, and daughters Attallah and Qubilah, circa 1962.

## INTRODUCTION

The Schomburg Center for Research in Black Culture, The New York Public Library, is pleased to present *Malcolm X: A Search for Truth*, an exhibition in commemoration of the eightieth anniversary of the birth of Malcolm X/El-Hajj Malik El-Shabazz. The exhibition is based in part on the collection of personal and professional papers and memorabilia of Malcolm X that was rescued from auction in 2002 and placed on deposit at the Schomburg Center by the Shabazz family in addition to items from the Henry Hampton Collection at Washington University in St. Louis and the Charles H. Wright Museum in Detroit.

Complemented by an epilogue focusing on courtroom evidence from the New York Municipal Archives and courtroom images by Tracy Sugarman from the Schomburg Center's Art and Artifacts Division, *Malcolm X: A Search for Truth* uses the materials from this extraordinary collection as well as other collections from the Center. These never-before-exhibited materials present a provocative and informative perspective on the life of the person known variously as Malcolm Little, "Detroit Red," Malcolm X, and El-Hajj Malik El-Shabazz. More significantly, the exhibition poses questions about the nature of the developmental journey that Malcolm Little pursued to become El-Hajj Malik El-Shabazz. The subtitle *A Search for Truth* focuses the interpretive dimensions of the exhibition on the process and products of his driving intellectual quest for truth about himself, his family, his people, his country, and his world.

## MESSENGERS OF HOPE AND LIBERATION

Malcolm X was born on May 19, 1925, in the midst of one of the most dynamic periods of political, cultural, and spiritual transformation in African-American history. After almost a half century of racial segregation, political disfranchisement, and racial terrorism, the African-American community in the United States had begun the search for alternative political, economic, cultural, and religious paths. Ten years before Malcolm X's birth, Booker T. Washington, the national leader of black folk since the last decade of the nineteenth century, died, leaving a leadership vacuum. Into this void came new political and religious formations that competed for the loyalty and allegiance of the black masses. Marxists, socialists, the African Blood Brotherhood, and a few communists emerged on the political scene, jockeying with storefront preachers, the NAACP, the Urban League, grassroots community organizers, black nationalists, and Christian and non-Christian religious bodies for leadership roles in the New Negro Movement of the time.

Marcus Garvey, founder and President of the Universal Negro Improvement Association (UNIA), and so-named Provisional President of Africa, won the allegiance and support of millions of African peoples in the United States, the Caribbean, and Africa. From his base in Harlem, Garvey, the dominant political figure in the New Negro Movement, had organized and managed the largest mass movement and self-help economic enterprise in African diaspora history and had established the model for twentieth-century independent black economic and political action. Malcolm X's father, a Baptist preacher, was an organizer for Garvey's UNIA, and his mother reported for Garvey's newspaper, *The Negro World*. Elijah Muhammad, who led the Nation of Islam from the 1930s to his death in 1975, was also a Garveyite who built his self-help program on the UNIA model. Noble Drew Ali's earlier Islamic organization, the Moorish Science Temple, likely provided the initial inspiration for Elijah Muhammad's religious program. In turn, Malcolm X was drawn to his teachings, which wove the philosophies of Garvey and Drew Ali into the Nation of Islam.

## I. Growing Up: Malcolm Little to "Detroit Red," 1925-45

During the first twenty years of his life, Malcolm Little was shaped by social, familial, and personal forces that forged his identity as an independent thinker with a strong personality and innate leadership abilities—although he lost his way during his adolescence and young manhood.

Malcolm's parents, Earl and Louise Little, had met in Montreal, Canada, at a UNIA convention, and they remained devoted to the international black worldview and political stance of the movement. White supremacists harassed them because of their politics, and when Malcolm's father was killed in East Lansing, Michigan, black neighbors felt the local racists were responsible.

After Earl Little's death, Malcolm's mother sank into desperate poverty. The children, especially Malcolm, became increasingly difficult to handle, and the racist social service authorities hounded Louise Little. Despite her valiant efforts, she lost control and suffered a nervous

# Malcolm X exhibit: 'Astounding'

By HERB BOYD

Special to the AmNews

Set aside at least a couple of hours if you want to absorb the entire Malcolm X (El Hajj Malik El-Shabazz) "A Search for Truth" exhibit at the Schomburg Center.

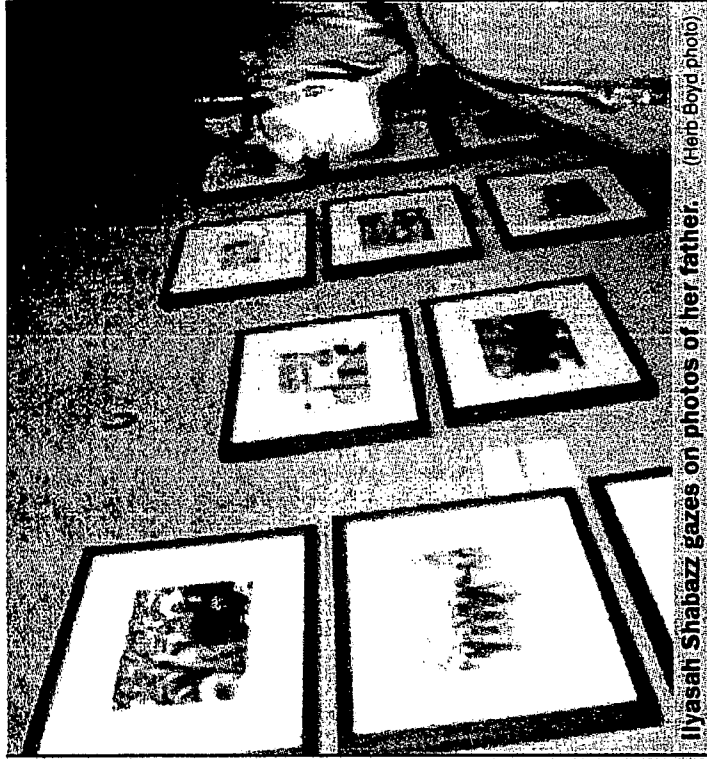
Last Monday, after a press conference with the center's chief curator, Howard Dodson, and three of Malcolm's daughters, Ilyasah, Malaak, and Gamilah Shabazz (Attalah was there via telephone), visitors were given a tour of the exhibit that presents material that even the daughters had never seen.

"What was most impressive for me were the photos that show the evolution of my

father's life," said Ilyasah Shabazz. "They reflect his compassion and his love for people. I think the exhibit helps to clarify his contributions and his impact on society at large."

The exhibit has photos, written notes and diaries, some of Malcolm's personal items, including his briefcase, several of the books he read while incarcerated, and a whole floor devoted to the drawings of Tracy Sugarman depicting the trial of those accused of assassinating Malcolm.

One of the oldest items in the expansive collection is a notebook Malcolm had in the eighth grade. It is one of those



Ilyasah Shabazz gazes on photos of her father. (Herb Boyd photo)

## Malcolm X

(Continued from Page 1)

(Brother Gaidi) and Malcolm at the airport near Detroit where he had gone to speak a week before his assassination.

"I remember renting a car in Detroit and driving to Mr. Henry's house to get a lot of the photos you see here," Dodson told reporters. Many of the precious items on display are from photographer Laurence Henry's collection, which now belongs to the Schomburg.

As the Shabazz sisters toured the exhibit, they expressed astonishment at some of the photos. They stared a long time at the often published color photo of Malcolm in Mecca that was shot by John Launois.

"This is really astounding," said Malaak Shabazz. In another section of the center, the Sugarman drawings are on display and they are remarkable renderings and much more like paintings than courtroom depictions. At the center of this collection are two glass enclosures with items rescued from the Audubon Ballroom that fateful day. Two spent shotgun shells are among the items, along with the actual autopsy report from the medical examiner. There is only one photo of the slain Malcolm.

"It is not widely known that the ballroom was not secured as a crime scene," Dodson said. "A party was scheduled that evening and the place was cleaned up and readied for that event." Dodson said that the items on display represented

only one percent of Malcolm's memorabilia at the Schomburg, much of which was secured in a settlement with the owner who had purchased it during an auction in Florida.

"This is one of the single most important collections to come to New York Public Library in the last decade," Dr. Paul LeClerc, president of the New York Public Library, said during the press conference. "It is important that the history of his efforts be preserved and made accessible to future generations."

Dodson said that by the fall the materials will be made available to scholars and researchers. Meanwhile, the exhibit will stand until December 31, so find some time, lots of it, to take the family on a tour they will never forget.

# Exhibition in Harlem Offers New Look at Malcolm X

By CHRISTINE HAUSER

His voice was silenced 40 years ago by assassins during a rally in Washington Heights.

But the words of Malcolm X were heard and seen once again yesterday by hundreds of people at the opening of an exhibition of his recorded speeches, letters, photographs and personal items at the New York Public Library's Schomburg Center for Research in Black Culture, in Harlem.

Some visitors were old enough to have heard Malcolm X in person when he spoke at rallies in the 1960's. Others, like Amaru Zaire, 3, could learn only from the public legacy of one of the most important black figures of the 20th century.

"Who is that?" the little boy said, holding his mother's hand as he nodded his head to listen at the start of the exhibition. Around them, people stood transfixed as a television screen showed excerpts from Malcolm X's speeches and other appearances.

Amaru's mother, Jenee Robinson, 25, answered her son in a whisper. "That's Malcolm X," she said. Now what did I teach you about him? When he talked, what did people do?"

Amaru replied: "They followed him. They listened."

The 250-item exhibition, "Malcolm X: A Search for the Truth," coincides with the 80th anniversary of his birth in Omaha. It displays, for the first time, items that his family and organizers of the exhibition say will enable scholars to take a more accurate look at his work and life.

"It will basically throw a shadow on all the historians who have paraphrased my dad," said one of Malcolm X's daughters, Malaak Shabazz, who was born after her father's death. "You can't paraphrase or rewrite an icon or human being."

Within two hours of the opening of the exhibition, which runs through Dec. 31, several hundred people had visited the library, on Malcolm X Boulevard and 135th Street. They walked along a timeline of Malcolm X's life, from his birth through his murder at the Audubon Ballroom on Feb. 21, 1965, fixed in frame after frame of black-



Ozier Muhammad/The New York Times

Tara Lake, a graduate student at the University of California, Los Angeles, was among the visitors yesterday to "Malcolm X: A Search for the Truth." The exhibit of memorabilia will run through Dec. 31.

## Forty years after his death, and 80 after his birth, a black leader is honored.

and-white photographs and letters in tidy penmanship.

Students took turns reading to each other from his letters from prison and gazed up at photographs of him with his wife and daughters, or praying at a mosque in Egypt, or shaking hands with well-wishers in other countries.

One of the pictures shows the eager faces of young black men and women pressed up against police barriers at a 1961 rally on West 125th Street. A young man with a wide, gap-toothed grin and a stylish suit peers into the camera.

"That is me," Earl Harley, 69, a visitor to the exhibition, said, pick-

ing himself out from the group in the photograph. He began to cry.

Mr. Harley, who sells handmade belt buckles on West 116th Street, said he could not remember exactly what Malcolm said that day. "I belonged to his temple," he said, wiping his eyes. "He taught us to be fair and honest. To keep our heads up. To stay strong."

The eager faces of Mr. Harley and the other participants in the rally that day contrast with the somber expressions in another photograph of mourners waiting in line to view Malcolm's body in an open coffin.

Alethia Ford, 63, who wraps gifts at Bloomingdale's, recalled standing in that line for hours with her son Ricky, then a toddler.

"The line was all the way around the block," she said, looking up at the picture and remembering how she thought Malcolm X looked in the coffin when they finally reached it. "Like a prince," she said.

"His killing took a lot away from us," Ms. Ford said. "But I have what he taught me in here," she said, her hand over her heart.

The man known as Malcolm X evolved from Malcolm Little, a petty criminal and con man. The displays acknowledge the days when he sold drugs and bootleg whiskey and wound up in prison. They also show his process of self-education and eventual conversion to the Nation of Islam. In 1953 he began preaching, and the next year he became the minister of Temple 7 in Harlem.

The exhibition includes pictures of the scene in the ballroom after Malcolm was shot, and the casings of the bullets that killed him.

Ms. Johnson said this was one of the reasons she took Amaru to the exhibition.

"I want him to understand the sacrifices that his people have made for him," she said. "And that superheroes are not only on TV."

### MUSEUM REVIEW

# The Personal Evolution Of a Civil Rights Giant

By EDWARD ROTHSTEIN

In the 1940's, Malcolm Little aka Detroit Red (and, later, aka Malcolm X, aka El-Hajj Malik El-Shabazz) wanted to impress co-conspirators in petty crime with his ruthlessness and daring. He loaded his pistol with a single bullet, twirled the cylinder, put the muzzle to his head and fired. The gesture demonstrated that he was unafraid of death and therefore not afraid of much else. And when he recounts the story in his 1965 autobiography ("as told to" Alex Haley), the reader is also impressed — though evidence of his brilliance, fury and self-destructiveness is, by then, hardly necessary.

A new exhibition about Malcolm X

opens at the Schomburg Center for Research in Black Culture today (which would have been his 80th birthday). And though it doesn't mention this theatrical gesture in its survey of one of the most significant black leaders in American history, Malcolm's public displays of passion and position sometimes seem as courageous, dangerous, and even, yes, foolish, as his game of Russian roulette.

The exhibition, "Malcolm X: A Search for Truth," seeks to map out the major themes of his life in a "developmental journey" reflecting his "driving intellectual quest for truth." It offers evidence that has been unavailable: personal papers, journals, letters, lecture outlines — rescued from being sold at auction in San



Laurence Henry Schomburg Center

An exhibition on Malcolm X features his journals and letters.

Francisco and on eBay in 2002.

Those papers, which the Shabazz family had lost control of when monthly fees for a commercial storage facility were left unpaid, were returned to them, and then lent for 75 years to the New York Public Library's Schomburg Center in Harlem. The documents are lightly sampled in this first public showing, but they will eventually offer greater insight into Malcolm X's development.

Continued on Page 7



tal journey: from child of a Black Nationalist father murdered in his prime, to a star elementary school pupil in a largely white school; to a hustler and criminal; to a convert, while in prison, to Elijah Muhammad's eccentric brand of Islam; to a radical minister who built Muhammad's Nation of Islam into a major national movement, declaring the white race to be the devil incarnate; and finally, to a political leader who, cut off by Muhammad, turned to traditional Islam and was rethinking his views, just as he was assassinated in New York's Audubon Ballroom in 1965 at the age of 39.

His brief life stands as a challenge no matter one's perspective, an overweening presence in the roiling currents of American racial debates. After all, Islam is a force in the American black community partly because of Malcolm X (who, after his 1964 hajj to Mecca, changed his name to El-Hajj Malik El-Shabazz). Advocates of reparations for slavery echo his arguments. Less radically, so do believers in the encouragement of black-run businesses and schools. And by seeking to internationalize race, particularly in the mid-1960's, Malcolm X helped set the stage for the doctrines of Third Worldism, which asserts that Western enslavement of dark-skinned peoples is played out on a world scale.

Even those who dissent from such views can recognize in Malcolm X's fearsome intelligence and self-discipline a kind of a developmental quest, ultimately left incomplete. The exhibition, which also includes material from the Schomburg and other collections, tells that story chronologically, using textual summaries and photographs to create a

"Malcolm X: A Search for Truth" is at the Schomburg Center for Research in Black Culture, 515 Lenox Avenue, at 135th Street, Harlem, (212) 491-2200, through Dec. 31.

context for the personal papers.

Those papers include letters from Malcolm to his brother, Philbert Little, describing his first embrace of the Nation of Islam, as well as a disturbing sequence of letters about his final embrace, suggesting how Muhammad tried to rein him in. And above the display cases, the walls are lined with photographs chronicling the life: an elementary-school photograph of Malcolm, glimpses of the bodies of Nation of Islam followers killed by Los Angeles police in 1962, views of halls packed with devoted listeners, and finally, glimpses of the fallen chairs and stark disorder of the Audubon Ballroom after Malcolm X was murdered. An epilogue to the exhibition displays court drawings of the trial of the accused

## From Malcolm Little to Detroit Red to Malcolm X.

assassins, along with objects found on his body, including a North Vietnamese stamp showing an American helicopter getting shot down.

But, despite the new personal documents, there is something familiar about the exhibition, which does not offer new interpretations and misses an opportunity to delve more deeply into the difficulties in Malcolm's quest. In his autobiography, Malcolm X spoke of the importance of speaking the "raw, naked truth" about the nature of race relations. He also recognized one of the tragic consequences of enslavement: the erasure of the past. The name "X" was provided to initiates as a stand in for a lost original name. Names could also be readily changed because they were little more than expressions of newly formed identities.

In fact, invention became crucial. For Malcolm X, it was a matter of

control: mastering one's past, determining one's character and, finally, controlling one's future. Documents describe how members of the Nation of Islam were expelled for any backsliding, including adultery. In one letter, Malcolm almost provides a motto for his kind of charismatic discipline:

"For one to control one's thoughts and feelings means one can actually control one's atmosphere and all who walks into its sphere of influence."

But this also means that the truth can seem less crucial than the kind of identity being constructed, the kind of past being invented. After reading the autobiography, we learn from Alex Haley's epilogue that Malcolm actually confessed that his story of Russian roulette was not what it seemed: he had palmed the bullet. Everybody had been hustled, the readers included. The adoption of Nation of Islam ideology, with its invented history and its evil scientist named Yacub breeding the white race, is another kind of hustle.

Curiously, the exhibition itself doesn't make enough of such distinctions. In a wall display, labeled "Messengers of Hope and Liberation," major figures like W. E. B. Du Bois have no more stature than such figures as Wallace D. Fard. Fard was the greater influence on Malcolm X, since he created the Nation of Islam mythology, but he may not have had any African heritage at all and, as Karl Evanzz argues in his recent book, "The Messenger: The Rise and Fall of Elijah Muhammad," he had even encouraged the practice of human sacrifice.

As if reluctant to be too judgmental, there is also not enough explanation of the quarrel with Elijah Muhammad, though the photographer Gordon Parks quoted Malcolm X saying, just before his death: "I did many things as a Muslim that I'm sorry for now. I was a zombie then — like all Muslims — I was hypnotized, pointed in a certain direction and told to march. Well, I guess a man's entitled to make a fool of himself if he's ready to pay the cost. It cost me 12 years."

That kind of statement is too blunt for this exhibition, which makes suggestions but seems reluctant to draw too many distinctions. But even the differing interpretations of Malcolm's final transformation might have been outlined with more clarity. It is intriguing to read, in one 1964 letter from Malcolm's office to Martin Luther King Jr., an expression of apology for "unkind things" said in the past. And the trial of the accused assassins from the Nation of Islam merits more explanation, particularly because a conspiracy theory of F.B.I. involvement has long simmered, even as Muhammad was known to have encouraged threats against Malcolm X and had already sent one disciple to kill him. The quest for truth, surely, goes on, but part of it means facing squarely the extent of certain kinds of hustle.

Alexandria, Egypt — UAR  
August 4, 1964

My Dear Wife: as Salaam Alaihim.

I pray Allah that you and the children are well and happy, and that you are all thinking of me as much and as often as I am thinking of you. I miss you and the children very much, but it looks like another month at least may pass before I see you. I have made a great deal of progress, but still have not accomplished the main thing, and I may have to visit Kuwait & Mecca to do it.

I received the biggest and warmest reception of my life from over 800 Muslim students representing over 73 different countries at a reception given here in my honor Sunday by the

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## Malcolm X. Photographer: Laurence Henry Open



Malcolm X. Photographer: Laurence Henry. Laurence Henry Collection, Photographs and Prints Division, Schomburg Center for Research in Black Culture, The New York Public Library.

**NEW YORK.-** The Schomburg Center for Research in Black The New York Public Library, is pleased to present Malcolm Search for Truth, an exhibition in commemoration of the eig anniversary of the birth of Malcolm X/El-Hajj Malik El-Shaba exhibition is based in part on the collection of personal and papers and memorabilia of Malcolm X that was rescued from 2002 and placed on deposit at the Schomburg Center by the family in addition to items from the Henry Hampton collectio Washington University in St. Louis and the Charles H. Wrigl in Detroit. Complemented by an epilogue focusing on courtr evidence from the Municipal Archives and courtroom image Sugarman in the Schomburg Center's Art and Artifacts Divis Malcolm X: A Search for Truth uses the materials from the extraordinary collections as well as other collections from th

Three words immediately come to mind whenever the name X/El-Hajj Malik El-Shabazz is mentioned: martyr, mystery and Martyr, because his assassination on Feb. 21, 1965 was widely interpreted as his sacrifice on behalf of the black struggle for and human dignity. Mystery, because he was often misunderstood his day. Majesty, because today he is revered throughout the world as what Ossie Davis called, "our shining Black prince hesitate to die because he loved us so." One of the most pre revered icons of the 20th century, Malcolm X, the man, has mystery to most of the world.

### Today's News

May 25, 2005

Michael Borremans Opens at Cleveland Museum of Art

Linda McCartney's Sixties-Portrait of an Era

Saltuna - The Baltic Sea Experience at Rooseum

The Provincial Museum of Alberta Renamed

Centre Pompidou Presents Africa Remix

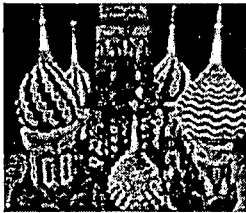
Moving Parts. Forms of the Kinetic at Museum Tinguely

Malcom X: A Search for Truth seeks to offer a fresh look at the dynamic life of Malcolm X using his own voice through journal speeches complete with hand-written notation, correspondence recordings. Many of the more than 250 images and items have been exhibited for public viewing. Highlights of the exhibition Letter from Malcolm Little while in prison to his brother Philb February 4, 1949; Letter to Donald Clemmer from Malcolm X requesting permission to lecture to Muslim inmates at Lorton Reformatory, Washington, D.C., June 16, 1963; Letter from to Betty Shabazz, written in flight between Tampa and Miami December 18, 1960; Malcolm X handwritten speech notes; Malcolm Shabazz from Elijah Muhammad in which Malcolm warned to be careful about mentioning President John F. Kennedy name in talks and printed materials, August 1, 1963; An open from Malcolm X to Elijah Muhammad questioning why members of Fruit of Islam are being rallied to attack people who refuse to Muhammad's explanation for fathering illegitimate children, 1964; travel diaries and photographs from Malcolm X's trips and Africa.

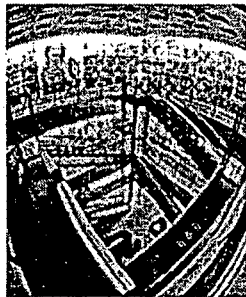
These never-before-exhibited materials present a provocative informative perspective on the life of the person known vari



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Independence

New York Art Critic Visits  
Australia

Exceptional Sandpainting  
Weavings at Christie's N.Y.

"This sensitively curated exhibition by the Schomburg Center the general public access to our parents in ways previously said Ilyasah Shabazz, one of Malcolm X and Betty Shabazz daughters. "These pictures, letters, and artifacts detail the e their quest for social justice. We see them purely, plainly, ar committed to giving back to the world what their parents hac them: thirst for knowledge, love for humanity, and passion f

In 2003, The Schomburg Center for Research in Black Cultu an extensive collection of materials documenting the life and Malcolm X. Stored for years in the family residence, the coll- shipped to Florida where it eventually ended up on the aucti Through a series of legal negotiations, the collection, which of the Malcolm X/Betty Shabazz Estate, was eventually retu Shabazz family. The family in turn deposited the collection a Schomburg Center for a period of 75 years.

"This is one of the single most important collections to come New York Public Library in the last decade," said Dr. Paul L President of The New York Public Library. "And it is one of t significant collections of archival materials on this galvanizir The path blazed by Malcolm X led African Americans to gre freedom and respect in our society. It is important that the h efforts be preserved and made accessible to future generati

The Schomburg Center's Malcolm X collection is unique in t contains a wide range of speeches, sermons, radio broadca correspondence and other documents handwritten by Malcc typed and edited at his direction. As such, it is the most cor body of written and printed text by Malcolm X known to exis documents are accompanied by an extensive collection of p documenting his life and work as well as memorabilia, and f speeches, rallies and other events. Among the highlights of collection are letters to his brother while he was in prison in documenting his conversion to Islam; copies of his personal Koran; his Bible; his personal briefcase; and diaries from his Mecca and Africa after his break with the Nation of Islam.

"This is the first time that a major exhibition on the life and ti Malcolm X will have been presented to the public," noted Hc Dodson, Director of the Schomburg Center. "It's the first tim- of the materials in the exhibition will be on view to the public 80th birthday of Malcolm X and the 80th anniversary of the : Center is an appropriate context in which to remind ourselve extraordinary impact he had on African Americans, the Unita and the world in the 20th century."

The impact of Malcolm X: A Search for Truth will be wide-re that many of the items presented may challenge what has p been thought about Malcolm X. African and Middle East jou now be traced with more accuracy than previously possible travel journals which reveal locations, leaders and other indi met with, along with his feelings and thoughts about his exp Correspondence gives rare insight into his personality, espe verbal and mental acuity and expressiveness that were pres childhood and continued to develop as he became a man at leader. Writings and annotations reveal his thought process worked through his philosophy and strategies to struggle for change. The exhibition is a pictorial journey through the life

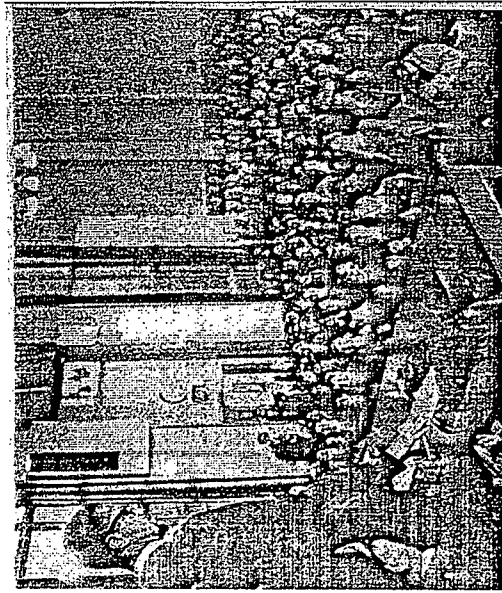


Very Special Thanks to:

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Rose Nurse

Gloria Thomas, IRADAC  
Jamila Brathwaite, IRADAC  
Sherina Davis, Volunteer



to Credit: Malcolm speaking to the Manchester University student union.  
Manchester Archives & Local Studies

ium is Co-sponsored by the Institute for Research in the African  
aspura in the Americas and the Caribbean (IRADAC),  
litical Science Department, Anthropology Department  
and The Malcolm X Museum.

his event has been made possible in part by the generous  
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THE CITY COLLEGE OF NEW YORK

BLACK STUDIES PROGRAM

HOSTS

**THIRD ANNUAL SYMPOSIUM**

ON

*INSTITUTIONAL BUILDING*

IN

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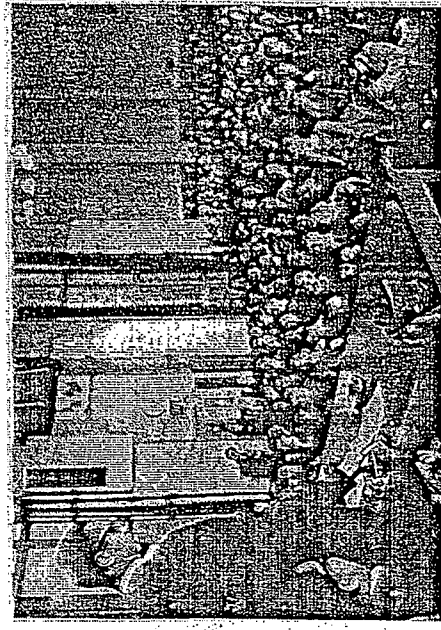


Photo Credit: Malcolm speaking to the Manchester University student union.  
Manchester Archives & Local Studies

**THE MALCOLM X LEGACY  
A GLOBAL PERSPECTIVE**

May 20, 2005  
The City College of New York  
138<sup>th</sup> Street & Convent Avenue  
Harlem, New York

## PROGRAM AGENDA

### Opening Remarks: Ballroom

Professor James de Jongh, Director  
Studies Program, The City College of New York

Professor Venus Green  
Department of History, The City College of New York

### 'Messages From the Grassroots'

Professor James Small, Moderator  
National Vice President  
Organization of Afro-American Unity

Presented by:  
Number 12th Movement  
Malcolm X Grassroots Movement  
Malcolm X Commemoration Committee  
Malcolm X Museum  
African Movement  
All African People's Revolutionary Party

### - Morning Panels

#### Panel I - "The Legacy in Law, Religion and Identity" Ballroom

Chair: Professor George Brandon  
Department of Biomedical Education,  
The City College/CUNY

#### Panel II - "The British Muslims"

Chair: Amir Saeed  
Department of Media and Cultural Studies  
University of Sunderland  
United Kingdom

#### Panel III - "The Law"

Chair: Twila L. Perry  
School - Rutgers University, Newark, New Jersey

#### Panel IV - "The Legacy of El-Hajj Malik Shabazz Upon Religious Institutions"

Chair: Al-Hajj Talib 'Abdur-Rashid  
Mosque of Islamic Brotherhood, Inc.

### PANEL TWO "The Legacy: Visions of the Future" - Rm. 1/

Chair: Professor A. Samad-Matias  
Department of Anthropology  
The City College/CUNY

"Malcolm X and the Question of  
Self-Government For Africans in America"  
Mamadou Chinyelu, Author, Atlanta, Georgia

#### "Malcolm X: A Vision of Ultimate Freedom"

Professor Theresa Mohamed  
English Department  
Onondaga Community College

#### "If Malcolm Came Back Today"

Niaz Alam, Esq.  
Vice-Chair, War on Want  
London, England  
(\* Speaking in a personal Capacity)

### PANEL THREE "Malcolm X in the Public Records" - Room 2/

Chair: Kevin McGruder  
History Department  
The Graduate Center/CUNY

#### "Material Memories of Malcolm X"

Liz Mazucci  
Department of Anthropology  
Columbia University

#### "Finding Malcolm X and the Black Power Movement in the U. S. National Archives and other Federal Records"

Jaha Issa  
History Department  
Howard University

#### "Malcolm X, The Campus and Free Speech Internationalism"

Professor Chithra Karuna Karan  
Department of Social Sciences  
Borough of Manhattan Community College

**FOUR "Teaching Through Malcolm X" - BALLROOM**

Chair: Professor Arthur Spears  
Department of Anthropology  
City College/CUNY

Malcolm X Academy"  
Mzee Nabawi

**and World Literature:**

**Language and Internationalism"**

Professor Jonathan Scott  
English Department  
Manhattan Community College/CUNY

**that Hate Produced/Chickens Coming Home to Roost:  
Global Implications of the Work of Malcolm X"**

Professor Idris Kabir Syed  
Department of Pan African Studies  
State University

**FIVE "Malcolm X Speaks to Art and the Artist" - Rm. 1/211**

Chair: Professor Lawrence Rushing,  
Guardia Community College/ CUNY

**X: The Music in Madhubuti's Horn"**

Professor Regina Jennings  
Africana Studies  
Columbia University

**Hip-Hop and the Legacy of Malcolm X: Exploring the  
of Black Nationalism in Message Rap, 1975 to Present"**

John Carter  
Department of History  
Columbia University

**the "X": James Baldwin, Malcolm X and the Third World"**

Emembe Mitchell, Brecht-Forum, NYC

**End of Morning Panels**

**LUNCHEON 12:30-2:00PM**

**"Connecting the Legacy: Science, Math, Technology and  
The Pursuit of Black Studies"**

Moderator: Professor Neville Parker,  
Transportation Institute, The City College/CUNY

Professor Carol Moore, Medical Professor, Acting Chair, Department  
of Microbiology and Immunology, The City College/CUNY

Distinguished Professor Abdulahim Shabazz  
Department of Mathematics and  
Computer Science, Lincoln University

Professor Abdul Alkalimat,  
Department of Africana Studies  
Toledo University

**2:00 -3:30 AFTERNOON PANELS**

**PANEL ONE - "Theorizing Nationalisms" - Ballroom**

Chair: Professor David Johnson,  
Department of History  
The City College/CUNY

**"Malcolm X, Cultural Revolution, and Black Nationalist Theory"**

Professor Errol Henderson  
Department of African /African American Studies  
Department of Political Science  
Pennsylvania State University

**"Malcolm X and Pan-African Unity, 1960-1962"**

Christopher M. Tinson  
African American Studies Department  
University of Massachusetts, Amherst

**"Black Nationalism Among Britain's Post Colonial Immigrants"**

Professor Ashley Dawson  
English Department  
College of Staten Island/CUNY

panels continued)

VO

**From Here? Capitalism? Socialism? Or ??” - Rm. 1/218**

Kwesi McDavid-Arno, Black Ballot.com

nations of Martin Luther King Jr., and Malcolm X”

d Sheppard

d, Business Representative of Painters

ct Council #8 in San Francisco

Arguments of Black Separatism and Black Nationalists”

ed Gomez

Ayelew

ford College

**IREE - “Interpretations of Malcolm’s Life” - Rm. 1/208**

: Professor Martia Goodson

of Black and Hispanic Studies, Baruch College/CUNY

: A Family View”

ice Martinez

Community College/CUNY

: A Notable Institution”

ora Augustin

rs University, Douglass College

l of Malcolm X:

formation of Malcolm X in the 1990s”

Marie Gill

ican Studies

rsity of Maryland, College Park

**UR - “Malcolm X, Omaha and Geography” - Rm. 1/211**

: Professor Ghislaine Hermanuz,

ol of Architecture,

City College/CUNY

: and the Battle for the Birthsite”

ssor Mychel J. Namphy

sh Department

College/CUNY

**(Panel Four continued)**

“Discontent and Disbelief: The Omaha Riots, 1966-1969”

Ashley M. Howard

Department of History

University of Nebraska-Omaha

“Placing Malcolm X: Geography and the Legacy of Malcolm X”

Professor James A. Tyner

Department of Geography

Kent State University

**PANEL FIVE “Malcolm X, Human Rights and Repara-**

**History, Status and Vision” - Rm. - 1/**

Chair: Onaje Mu’id, MSW, CASAC

Clinical Associate Director

Reality House Inc., New York

Queen Mother Dorothy Lewis

Co-Chair - International Commission of N’OOBRA

Muhammad Hatim, PhD

General Secretary

Malik Shabazz Human Rights Institute, New York

Ibrahim Abdul-Mu’id Ramey

Co-coordinator, Peace and Disarmament Program

Fellowship of Reconciliation, U.S.A.

\*\*\*\*\*

**3:30-5:00 - Ballroom**

“Memories of Malcolm X by Those who knew Him”

Moderator: Professor Leonard Jeffries,

Political Science Department

Black Studies Program

The City College/CUNY

Malcolm X’s Associates:

Cheikh Omar Abu Ahmed

Minister Akbar Muhammed

Brother Herman Ferguson

Minister Benjamin Karin

# NOTES

## **OSING REMARKS - Ballroom**

ssor Venus Green  
tment of History  
Studies Program

\*\*\*\*\*

## **The Conference Continues at:**

ie Schomburg Center  
r Research in Black Culture  
5<sup>th</sup> Street and Malcolm X Boulevard  
arlem, New York

n X Museum will commemorate Malcolm X's 80<sup>th</sup> Birthday  
g a Panel Discussion "The Legacy of Malcolm X: A  
pective." Gil Noble, of "Like It Is", will moderate a panel  
its from Africa, England, Ireland, the Philippines, the United  
ther countries.

## **Reception Follows Panel**



*CCNY's Black Studies Program Presents:  
The Third Symposium on Institution Building  
in Harlem  
The Malcolm X Legacy: A Global  
Perspective*

*Date/Time: Friday, May 20, 2005,  
9am-5pm*

*Location: The City College  
North Academic Center - Ballroom  
Convent Avenue and 138th Street, Harlem, NY*

Panels will include presentations by:  
grassroots organizations, academics, activists,  
and artists from around the world.

Luncheon panel entitled:  
"Connecting the Legacy: Science, Math, Technology and the  
Pursuit of Black Studies"

The Conference Continues at:

The Schomburg Center for Research in Black Culture  
135th Street and Malcolm X Blvd.  
Harlem, NY

The Malcolm X Museum Presents a Panel Discussion  
"The Legacy of Malcolm X: A Global Perspective"  
Gil Noble, Moderator  
International Panelists

Friday, May 20, 2005  
6:00 p.m. to 9:00 p.m.

**FREE TO THE PUBLIC!**

This symposium is co-sponsored by the Institute for Research on the  
African Diaspora in the Americas and the Caribbean  
(IRADAC), the CCNY Political Science Department and the Malcolm X Museum.

## Rethinking the revolution:

### Malcolm X, Information and Communication Technology and Black Studies

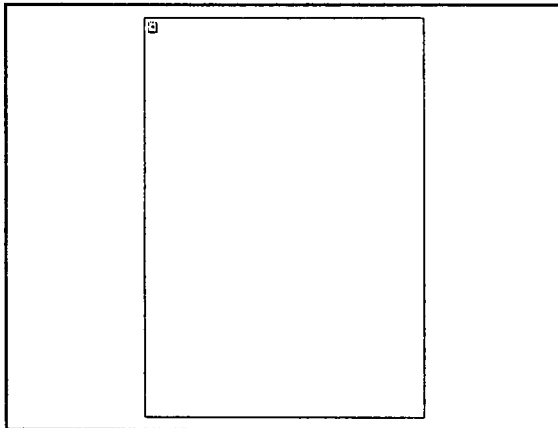
Abdul Alkalimat, University of Toledo  
www.africa.utoledo.edu

## How do we remember Malcolm X?

The autobiography – as an icon – the  
fashions we wear – naming practices –  
ideological references in protest – selected  
published speeches – Black studies  
courses

NOT: collected works – archives – an official  
holiday – a comprehensive research  
strategy

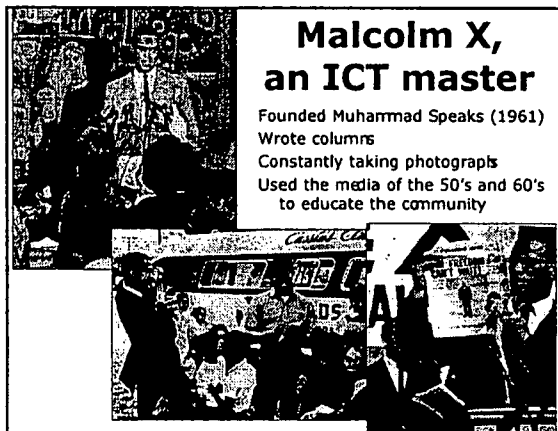
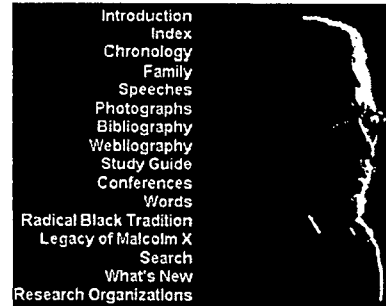
THE SOLUTION? ICT!



## Malcolm X: A Research Site

www.brothermalcolm.net

created by University of Toledo Africana Studies



## Malcolm X, an ICT master

Founded Muhammad Speaks (1961)  
Wrote columns  
Constantly taking photographs  
Used the media of the 50's and 60's  
to educate the community

## ICT and Black history

Historical periods	Communications innovations	Examples
Africa	speech and song writing and number systems the drum	Chaka Zulu Queen Nzinga Kimathi
Slavery	secret codes quilts newspapers	Nat Turner Frederick Douglass
Rural Tenancy	radio telephone	Ida B. Wells W. E. B. Du Bois
Urban Industry	TV	Martin Luther King Malcolm X
Information Society	fax computers Internet	Million Marches Black Radical Congress

## ICT always does three things



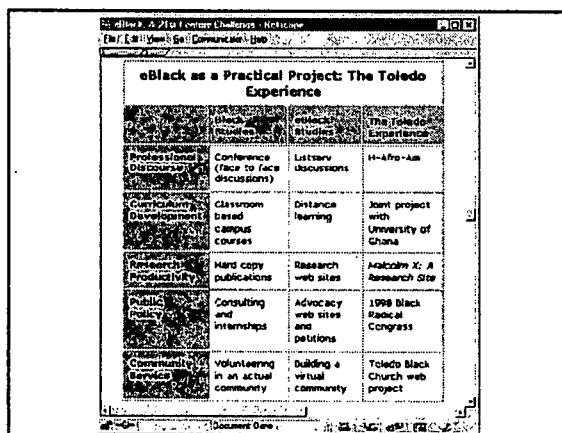
It  
educates,  
organizes,  
and  
mobilizes

## Information society's promise: three fundamental values

Cyberdemocracy:  
everyone can connect

Collective intelligence:  
everyone can produce

Information freedom:  
everyone can consume



## The D-6 method

Definition	Defining the problem, summing up the relevant literature and formulating the research question and/or hypothesis
Data collection	Operationalizing the variables, drawing a population sample, collecting data regarding the variables
Digitization	Inputting, scanning, otherwise putting the data on computer, organized in a useful way
Discovery	Analyzing the data to test the hypothesis or answer the research question
Design	Laying out in the data and the analysis in text, tables, and figures in order to convey the findings to various audiences.
Dissemination	Sharing the findings with the various audiences as widely and effectively as possible.

## Three great digitizations

Digitization of experience:  
documenting popular culture  
[www.murchisoncenter.org/cyberhair](http://www.murchisoncenter.org/cyberhair)

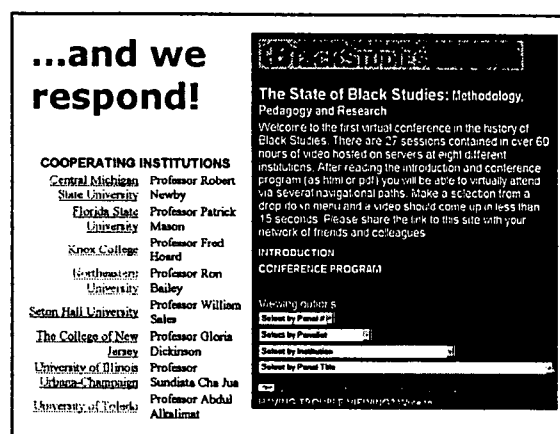
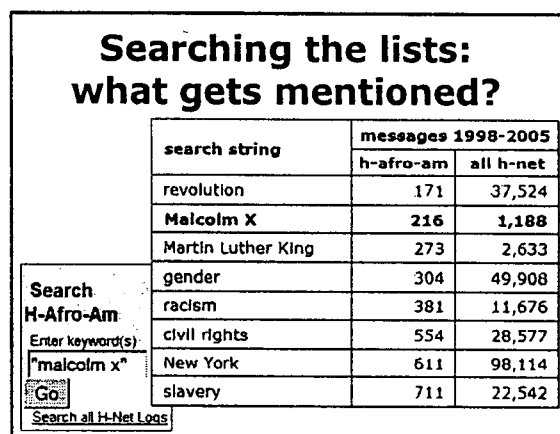
Digitization of scholarship:  
linking Black Studies scholarship  
[www.eblackstudies.org](http://www.eblackstudies.org)

Digitization of discourse:  
opening communication for education,  
organization, and mobilization  
[h-afro-am@h-net.msu.edu](mailto:h-afro-am@h-net.msu.edu)



[www.murchisoncenter.org/cyberhair](http://www.murchisoncenter.org/cyberhair)





## Research proposal: CyberMalcolm

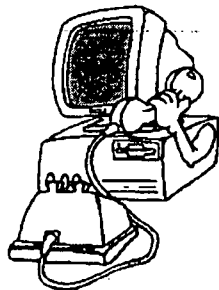
Contact local media

Contact local libraries

Contact 60's veterans

Share results on the web

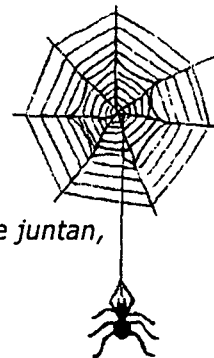
Organize local "Spiders" collectives



## From Panther to Spider

*When spiders unite,  
they tie up lions!*

*¡Cuando las arañas se juntan,  
inmovilizan leones!*



## Spiders unite!

To get down with this:  
[www.eblackstudies.org](http://www.eblackstudies.org)

# **The Malcolm X Museum's 80th Birthday Celebration for Malcolm X**

## **THE LEGACY OF MALCOLM X- A GLOBAL PERSPECTIVE**



**Friday May 20th, 2005**

**6pm to 9pm**

**at The Schomburg Center for Research in Black Culture**

**135th Street & Malcolm X Blvd.**

**Harlem, NY**



*Malcolm X with Palestinian delegation to UN, 1964*

## MISSION

**The Malcolm X Museum** is dedicated to memorializing the life and times of Malcolm X --El Hajj Malik El Shabazz.

**The Museum** promotes the interpretation of his legacy as a human rights advocate and it utilizes his teachings to educate new generations of social activists. Located in Harlem, the center of the Black Diaspora, the Museum is a focal point for all people engaged in the international struggle for social change.

Not only will the Museum be the repository of historical records, publications and artwork about Malcolm X and his legacy, but, as a living museum, it will be a space where issues of human rights and all forms of oppression can be raised. The success of its interpretative forums demonstrates the need for the special contribution the Museum can make to the nurturing of the cultural and spiritual consciousness of oppressed communities.

## Programme

# MALCOLM X: A GLOBAL PERSPECTIVE

Cultural Presentation by..... NAGOHEAD  
Philadelphia based Dance/Spoken Word trio

## A Conversation with...

**Gil Noble**, Executive..... Producer "Like It Is" WABC-TV

**Prof. Abdul Alkalimat**..... Malcolm X Activist- Scholar  
& Chair Africana Studies, University of Toledo (Toledo, Ohio)

**Prof. Rabab Abdulhadi**..... Palestinian Activist-Scholar,  
Chair Arab American Studies Dept at Univ. of Michigan- Ann Arbor

**Potri Ranka Manis**..... Filipino Activist-Cultural  
Worker, Dancer-Choreographer

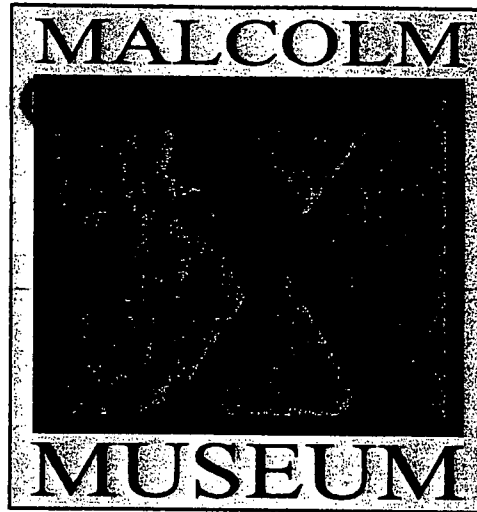
**Coner McGrady**..... Irish Activist

**Prof. Amir Saeed**.....Scholar-Activist, Dept. of  
Media & Cultural Studies, Univ. of Sunderland, England

Reception to follow



*Brother Malcolm X and King Faisal- 1964*



## **The Malcolm X Museum Board of Trustees**

**Aisha Al-Adawiya  
S. E. Anderson  
Venus Green  
Ghislaine Hermanuz  
John W. Johnspn  
Leila Najieb  
Shaun Neblett  
Andi Owens**

**We welcome your ideas, suggestions, opinions and contributions.**

**Please contact us by phone at:**

**212- 650 8956**

**or by way of mail at:**

**The Malcolm X Museum  
P.O. Box 1241  
Harlem, New York 10027**

**<[www.themalcolmxmuseum.org](http://www.themalcolmxmuseum.org)>**

# the **Malcolm X** museum

[www.themalcolmxmuseum.org](http://www.themalcolmxmuseum.org)

Box 1241 • Harlem, New York 10027

**The Malcolm X Museum** would like to thank all those Sisters and Brothers who have supported our effort to commemorate Brother Malcolm X's 80<sup>th</sup> Birthday.

We would especially like to thank:

- **The Queen Sheba Restaurant** of Harlem
- **Brother Miles McAfee** (our newest Board of Trustee member) for his tireless outreach efforts
- All the folks who helped put together an historic Malcolm X symposium held earlier today at City College Of New York:
  - **The Black Studies Dept.**
  - **The Institute for Research in the African Diaspora in the Americas & the Caribbean (IRADAC)**
  - **The Political Science Dept.**
  - **The Anthropology Dept.**

...And special thanks to our MXM Volunteers:

- **Imani Ahmad**
- **Rukiyyah Ahmad**
- **Samantha Green**
- **Thysha Mae Shabazz**
- **Janice Sweeting**



*Brother Malcolm with Betty, 3 daughters and Ali*

# Harlem legend faces eviction

By HERB BOYD

*Special to the AmNews*

One of Harlem's most venerated elders is threatened with eviction from his office on 125th Street.

Harlem legend Preston Wilcox told the Amsterdam News last week that he has been served papers to vacate the premises he has occupied for more than a decade.

Wilcox received a notice of termination of his lease in

March and must be out of the building, which is near the Apollo, by the end of May.

"You are hereby notified that the owner elects to terminate your tenancy as of April 30, 2005," said the court order from Civil Court and brought by Bishop S.C. Madison, a trustee for the United House of Prayer for All People of the Church on the Rock of the Apostolic Faith. Wilcox was told that if he remained in the premises

beyond the specified date for his departure he could be forced to pay "the fair market value in lieu of the payment that you have been making for use and occupancy."

"I don't owe them any money," Wilcox declared during an interview last week outside his office. "They want me to pay what the previous occupants owe." He said that when he moved into the building he signed a lease with two others, both of whom are no longer in the office.

The irony of all this, Wilcox laughed, is that he helped the church to purchase the building some 12 years ago. "I was on the board of the Harlem Commonwealth and cast one of the deciding votes in their favor," he said. "Now they want to evict me."

Attempts to reach attorney Edwin Eisen, who is representing the petitioner, were unsuccessful. Bishop Madison could not be reached at his office in Washington D.C. either.

Wilcox, who is best known for his long association with Malcolm X and the publication of Afram Newservice, said that another court date is slated for May 25.

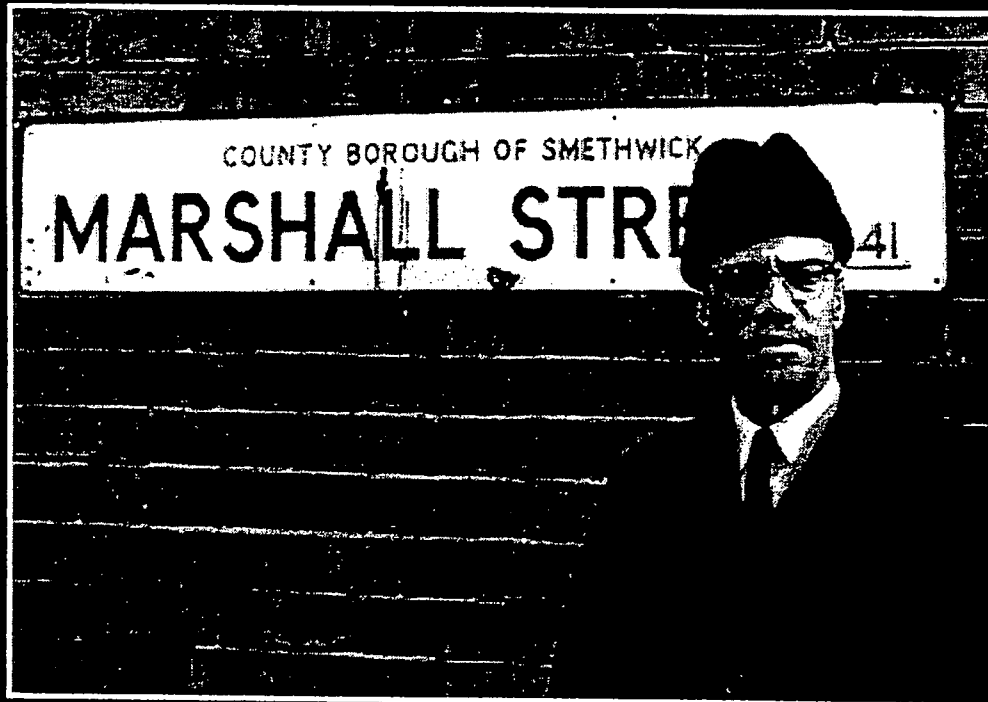
"Many of the tenants in the building are preparing letters to support me," Wilcox said. "I think they believe if they can successfully evict me, it will be easier to get rid of others in the building."



The Akwaaba Community Center and Black Star Community Bookstore  
Proudly Present

# When Malcolm X Blitzed Britain

*Two weeks before his assassination on Feb. 21, 1965, Malcolm X made his final visit to Britain, forcing that nation to confront its growing "colour" problem and planting seeds of racial consciousness that would flower into Britain's "black power" movement two years later.*



**X ON THE SPOT:** Malcolm X visiting Marshall Street, Smethwick, site of a controversial anti-"coloured" immigrant housing scheme, Feb. 12, 1965. (Mirrorpix Photo)

## *Featuring:*

- Special presentation by historian Paul Lee
- Rare film of Malcolm X's last British visit
- Tribute to 90-year-old black nationalist stalwart Thabiti (Jerry) Warren
- Photographic exhibit & free suggested sources list & refreshments

**NOTE:** No audio, electronic or photographic recording equipment allowed.

Thursday, May 19, 2005

7:00-8:30 p. m.

**FREE**

Akwaaba Community Center  
8045 Second Ave. @ Seward  
(north of W. Grand Blvd.)

For more information  
call (313) 871-2428 or 863-2665

In Commemoration of the birthday of Malcolm X on May 19, 1925

## NY1 News

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May 25, 2005

Weather: Cold, Wet & Windy, High 56

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[Top News](#) • [NY1 Living](#)

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### **Queens Street Where Malcolm X Lived To Be Renamed In His Honor**

May 21, 2005

A block of 97th Street between 23rd and 24th Avenues has been renamed in honor of Malcolm X.

The block will be called Malcolm X Place and is where Malcolm and his family lived.

His actual home was fire-bombed on Valentine's Day 1965, just a week before Malcolm X was shot.

It has been 40 years since the controversial leader was assassinated.

May 19th would have been Malcolm X's 80th birthday.

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