

LEARNING TO READ

MALCOLM X

Born Malcolm Little on May 19, 1925, Malcolm X was one of the most articulate and powerful leaders of black America during the 1960s. A street hustler convicted of robbery in 1946, he spent seven years in prison, where he educated himself and became a disciple of Elijah Muhammad, founder of the Nation of Islam. In the days of the civil rights movement, Malcolm X emerged as the leading spokesman for black separatism, a philosophy that urged black Americans to cut political, social, and economic ties with the white community. After a pilgrimage to Mecca, the capital of the Muslim world, in 1964, he became an orthodox Muslim, adopted the Muslim name El Hajj Malik El-Shabazz, and distanced himself from the teachings of the black Muslims. He was assassinated in 1965. In the following excerpt from his autobiography, coauthored with Alex Haley and published the year of his death, Malcolm X describes his self-education.

IT WAS BECAUSE OF MY LETTERS that I happened to stumble upon starting to acquire some kind of a homemade education.

I became increasingly frustrated at not being able to express what I wanted to convey in letters that I wrote, especially those to Mr. Elijah Muhammad.¹ In the street, I had been the most articulate hustler out there—I had commanded attention when I said something. But now, trying to write simple English, I not only wasn't articulate, I wasn't even functional. How would I sound writing in slang, the way I would say it, something such as, "Look, daddy, let me pull your coat about a cat, Elijah Muhammad—"

Many who today hear me somewhere in person, or on television, or those who read something I've said, will think I went to school far beyond the eighth grade. This impression is due entirely to my prison studies.

It had really begun back in the Charlestown Prison, when Bimbi² first made me feel envy of his stock of knowledge. Bimbi had always taken charge of any conversations he was in, and I had tried to emulate him. But every book I picked up had few sentences which didn't contain anywhere from one to nearly all of the words that might as well have been in Chinese. When I just skipped those words, of course, I really ended up with little idea of what the book said. So I had come to the Norfolk Prison Colony still going through only book-reading motions.

¹*Elijah Muhammad*: American clergyman (1897–1975); leader of the Nation of Islam, 1935–1975. [All notes are the editors'.]

²*Bimbi*: A fellow inmate whose encyclopedic learning and verbal facility greatly impressed Malcolm X.

Pretty soon, I would have quit even these motions, unless I had received the motivation that I did.

I saw that the best thing I could do was get hold of a dictionary—to study, to learn some words. I was lucky enough to reason also that I should try to improve my penmanship. It was sad. I couldn't even write in a straight line. It was both ideas together that moved me to request a dictionary along with some tablets and pencils from the Norfolk Prison Colony school. 5

I spent two days just riffling uncertainly through the dictionary's pages. I'd never realized so many words existed! I didn't know which words I needed to learn. Finally, just to start some kind of action, I began copying.

In my slow, painstaking, ragged handwriting, I copied into my tablet everything printed on that first page, down to the punctuation marks.

I believe it took me a day. Then, aloud, I read back, to myself, everything I'd written on the tablet. Over and over, aloud, to myself, I read my own handwriting.

I woke up the next morning, thinking about those words—imensely proud to realize that not only had I written so much at one time, but I'd written words that I never knew were in the world. Moreover, with a little effort, I also could remember what many of these words meant. I reviewed the words whose meanings I didn't remember. Funny thing, from the dictionary first page right now, that "aardvark" springs to my mind. The dictionary had a picture of it, a long-tailed, long-eared, burrowing African mammal, which lives off termites caught by sticking out its tongue as an anteater does for ants.

I was so fascinated that I went on—I copied the dictionary's next page. And the same experience came when I studied that. With every succeeding page, I also learned of people and places and events from history. Actually the dictionary is like a miniature encyclopedia. Finally the dictionary's A section had filled a whole tablet—and I went on into the B's. That was the way I started copying what eventually became the entire dictionary. It went a lot faster after so much practice helped me to pick up handwriting speed. Between what I wrote in my tablet, and writing letters, during the rest of my time in prison I would guess I wrote a million words. 10

I suppose it was inevitable that as my word-base broadened, I could for the first time pick up a book and read and now begin to understand what the book was saying. Anyone who has read a great deal can imagine the new world that opened. Let me tell you something: from then until I left that prison, in every free moment I had, if I was not reading in the library, I was reading on my bunk. You couldn't have gotten me out of books with a wedge. Between Mr. Muhammad's teachings, my correspondence, my visitors, . . . and my reading of books, months passed without my even thinking about being imprisoned. In fact, up to then, I never had been so truly free in my life.

The Norfolk Prison Colony's library was in the school building. A variety of classes was taught there by instructors who came from such

places
tweer
be ast
would
As
every
had w
library
ers fa
to hav
money
have i
to get

As
empha
strated
numbe
were s
almost
ture as
and un

I re
was kn
mum n
own ro

Wh
about i
seemec

For
glow in
justed t
could c

At
time I h
sleep. A
floor are
minutes
four eve
me. Oft

The
"whiten
man sim
thing tha
when m

³ Park
president

received
ary—to 5
so that I
en write
equest a
k Prison

tionary's
w which
, I began

my tab-
n marks.
self, ev-
lf, I read

ds—im-
one time,
oreover,
e words
r. Funny
' springs
g-eared,
sticking

ry's next 10
th every

nts from
i. Finally
t on into
ame the
elped me
blet, and
s I wrote

i, I could
derstand
an imag-
om then
eading in
n me out
, my cor-
s passed
to then, I

ilding. A
om such

places as Harvard and Boston universities. The weekly debates between inmate teams were also held in the school building. You would be astonished to know how worked up convict debaters and audiences would get over subjects like "Should Babies Be Fed Milk?"

Available on the prison library's shelves were books on just about every general subject. Much of the big private collection that Parkhurst³ had willed to the prison was still in crates and boxes in the back of the library—thousands of old books. Some of them looked ancient: covers faded, old-time parchment-looking binding. Parkhurst... seemed to have been principally interested in history and religion. He had the money and the special interest to have a lot of books that you wouldn't have in a general circulation. Any college library would have been lucky to get that collection.

As you can imagine, especially in a prison where there was heavy emphasis on rehabilitation, an inmate was smiled upon if he demonstrated an unusually intense interest in books. There was a sizable number of well-read inmates, especially the popular debaters. Some were said by many to be practically walking encyclopedias. They were almost celebrities. No university would ask any student to devour literature as I did when this new world opened to me, of being able to read and *understand*.

I read more in my room than in the library itself. An inmate who was known to read a lot could check out more than the permitted maximum number of books. I preferred reading in the total isolation of my own room.

When I had progressed to really serious reading, every night at about ten P.M. I would be outraged with the "lights out." It always seemed to catch me right in the middle of something engrossing.

Fortunately, right outside my door was a corridor light that cast a glow into my room. The glow was enough to read by, once my eyes adjusted to it. So when "lights out" came, I would sit on the floor where I could continue reading in that glow.

At one-hour intervals at night guards paced past every room. Each time I heard the approaching footsteps, I jumped into bed and feigned sleep. And as soon as the guard passed, I got back out of bed onto the floor area of that light-glow, where I would read for another fifty-eight minutes until the guard approached again. That went on until three or four every morning. Three or four hours of sleep a night was enough for me. Often in the years in the streets I had slept less than that.

The teachings of Mr. Muhammad stressed how history had been "whitened"—when white men had written history books, the black man simply had been left out. Mr. Muhammad couldn't have said anything that would have struck me much harder. I had never forgotten how when my class, me and all of those whites, had studied seventh-grade

³Parkhurst: Charles Henry Parkhurst (1842–1933); American clergyman, reformer, and president of the Society for the Prevention of Crime.

United States history back in Mason, the history of the Negro had been covered in one paragraph, and the teacher had gotten a big laugh with his joke, "Negroes' feet are so big that when they walk, they leave a hole in the ground."

This is one reason why Mr. Muhammad's teachings spread so ²⁰ swiftly all over the United States, among *all* Negroes, whether or not they became followers of Mr. Muhammad. The teachings ring true—to every Negro. You can hardly show me a black adult in America—or a white one, for that matter—who knows from the history books anything like the truth about the black man's role. In my own case, once I heard of the "glorious history of the black man," I took special pains to hunt in the library for books that would inform me on details about black history.

I can remember accurately the very first set of books that really impressed me. I have since bought that set of books and I have it at home for my children to read as they grow up. It's called *Wonders of the World*. It's full of pictures of archeological finds, statues that depict, usually, non-European people.

I found books like Will Durant's⁴ *Story of Civilization*. I read H. G. Wells'⁵ *Outline of History*. *Souls of Black Folk* by W. E. B. Du Bois⁶ gave me a glimpse into the black people's history before they came to this country. Carter G. Woodson's⁷ *Negro History* opened my eyes about black empires before the black slave was brought to the United States, and the early Negro struggles for freedom.

J. A. Rogers⁸ three volumes of *Sex and Race* told about race-mixing before Christ's time; and Aesop being a black man who told fables; about Egypt's Pharaohs; about the great Coptic Christian Empire;⁹ about Ethiopia, the earth's oldest continuous black civilization, as China is the oldest continuous civilization.

Mr. Muhammad's teaching about how the white man had been created led me to *Findings in Genetics*, by Gregor Mendel.¹⁰ (The dictionary's G section was where I had learned what "genetics" meant.) I really studied this book by the Austrian monk. Reading it over and over, especially certain sections, helped me to understand that if you started with a black man, a white man could be produced; but starting with a

white m
chromos
one Orig
Duri
used the
"White
Toynbee
sula of A
at the gl
of Asia.
to bleacl
produce
is comin

I ne
about sl
later bec
Mr. Mu
blood on
like the
fered wl
woman,
owner, d
Uncle Tc
read sinc

Park
the Abol
tions of
and flog
dragged
slaves, a
clubs an
who put
going ar
the black
slaves st
from one
morning
lowing h
locked t
even left

¹¹Arnc
¹²Fred
tect, city pl
¹³Fanr
known for l
in 1863 to v
¹⁴Uncl
¹⁵Abol

⁴Will Durant: American author and historian (1885–1981). Durant, with his wife Ariel (1898–1981), won the Pulitzer Prize for literature for volume ten of their eleven-volume *The Story of Civilization*, published from 1935 to 1975.

⁵H. G. Wells: English novelist and historian (1866–1946).

⁶W. E. B. Du Bois: William Edward Burghardt Du Bois, distinguished black scholar, author, and activist (1868–1963). Du Bois was the first director of the NAACP and was an important figure in the Harlem Renaissance; his best-known book is *The Souls of Black Folk*.

⁷Carter G. Woodson: Distinguished African American historian (1875–1950); considered the father of black history.

⁸J. A. Rogers: African American historian and journalist (1883–1965).

⁹Coptic Christian Empire: The domain of the Coptic Church, a native Egyptian Christian church that retains elements of its African origins.

¹⁰Gregor Mendel: Austrian monk, botanist, and pioneer in genetic research (1822–1884).

white man, you never could produce a black man—because the white chromosome is recessive. And since no one disputes that there was but one Original Man, the conclusion is clear.

During the last year or so, in the *New York Times*, Arnold Toynbee¹¹ used the word "bleached" in describing the white man. His words were: "White (i.e., bleached) human beings of North European origin...." Toynbee also referred to the European geographic area as only a peninsula of Asia. He said there was no such thing as Europe. And if you look at the globe, you will see for yourself that America is only an extension of Asia. (But at the same time Toynbee is among those who have helped to bleach history. He has written that Africa was the only continent that produced no history. He won't write that again. Every day now, the truth is coming to light.)

I never will forget how shocked I was when I began reading about slavery's total horror. It made such an impact upon me that it later became one of my favorite subjects when I became a minister of Mr. Muhammad's. The world's most monstrous crime, the sin and the blood on the white man's hands, are almost impossible to believe. Books like the one by Frederick Olmsted¹² opened my eyes to the horrors suffered when the slave was landed in the United States. The European woman, Fanny Kemble,¹³ who had married a Southern white slave-owner, described how human beings were degraded. Of course I read *Uncle Tom's Cabin*.¹⁴ In fact, I believe that's the only novel I have ever read since I started serious reading.

Parkhurst's collection also contained some bound pamphlets of the Abolitionist¹⁵ Anti-Slavery Society of New England. I read descriptions of atrocities, saw those illustrations of black slave women tied up and flogged with whips; of black mothers watching their babies being dragged off, never to be seen by their mothers again; of dogs after slaves, and of the fugitive slave catchers, evil white men with whips and clubs and chains and guns. I read about the slave preacher Nat Turner, who put the fear of God into the white slavemaster. Nat Turner wasn't going around preaching pie-in-the-sky and "non-violent" freedom for the black man. There in Virginia one night in 1831, Nat and seven other slaves started out at his master's home and through the night they went from one plantation "big house" to the next, killing, until by the next morning 57 white people were dead and Nat had about 70 slaves following him. White people, terrified for their lives, fled from their homes, locked themselves up in public buildings, hid in the woods, and some even left the state. A small army of soldiers took two months to catch

¹¹ Arnold Toynbee: English historian (1889–1975).

¹² Frederick Olmsted: Frederick Law Olmsted (1822–1903), American landscape architect, city planner, and opponent of slavery.

¹³ Fanny Kemble: Frances Anne Kemble, English actress and author (1809–1893); best known for her autobiographical *Journal of a Residence on a Georgia Plantation*, published in 1863 to win support in Britain for the abolitionist cause.

¹⁴ Uncle Tom's Cabin: Harriet Beecher Stowe's 1852 antislavery novel.

¹⁵ Abolitionist: Advocating the prohibition of slavery.

and hang Nat Turner. Somewhere I have read where Nat Turner's example is said to have inspired John Brown¹⁶ to invade Virginia and attack Harpers Ferry nearly thirty years later, with thirteen white men and five Negroes.

I read Herodotus,¹⁷ "the father of History," or, rather, I read about him. And I read the histories of various nations, which opened my eyes gradually, then wider and wider, to how the whole world's white men had indeed acted like devils, pillaging and raping and bleeding and draining the whole world's non-white people. I remember, for instance, books such as Will Durant's *The Story of Oriental Civilization*, and Mahatma Gandhi's¹⁸ accounts of the struggle to drive the British out of India.

Book after book showed me how the white man had brought upon the world's black, brown, red, and yellow peoples every variety of the suffering of exploitation. I saw how since the sixteenth century, the so-called "Christian trader" white man began to ply the seas in his lust for Asian and African empires, and plunder, and power. I read, I saw, how the white man never has gone among the non-white peoples bearing the Cross in the true manner and spirit of Christ's teachings—meek, humble, and Christlike.

I perceived, as I read, how the collective white man had been actually nothing but a piratical opportunist who used Faustian machinations¹⁹ to make his own Christianity his initial wedge in criminal conquests. First, always "religiously," he branded "heathen" and "pagan" labels upon ancient non-white cultures and civilizations. The stage thus set, he then turned upon his non-white victims his weapons of war.

I read how, entering India—half a *billion* deeply religious brown people—the British white man, by 1759, through promises, trickery, and manipulations, controlled much of India through Great Britain's East India Company. The parasitical British administration kept tentacling out to half of the sub-continent. In 1857, some of the desperate people of India finally mutinied—and, excepting the African slave trade, nowhere has history recorded any more unnecessary bestial and ruthless human carnage than the British suppression of the non-white Indian people.

Over 115 million African blacks—close to the 1930s population of the United States—were murdered or enslaved during the slave trade. And I read how when the slave market was glutted, the cannibalistic white powers of Europe next carved up, as their colonies, the richest areas of the black continent. And Europe's chancelleries for the next

¹⁶John Brown: American abolitionist (1800–1859); leader of an attack on Harpers Ferry, West Virginia, in 1859.

¹⁷Herodotus: Early Greek historian (484?–425? B.C.E.).

¹⁸Mahatma Gandhi: Hindu religious leader, social reformer, and advocate of nonviolence (1869–1948).

¹⁹Faustian machinations: Evil plots or schemes. Faust was a legendary character who sold his soul to the devil for knowledge and power.

century
Cape
Te
books
than t
lective
had w
radio,
tive w
man p
can't h
blood
China
ers" se
the Ch
twenty
declare
objects
Chines

The
the des
forced
that ch
develop

Aft
ravagin
China's
was loo
"Kil
Boxer R
Peking's
mous si

Red
world. N
describe
servers i
such a h
try whe
will be
chickens
nuclear t

²⁰Opit
cession of F
²¹Boxe
who oppose

turner's ex-
ia and at-
white men

ead about
d my eyes
white men
eding and
r instance,
ition, and
tish out of

ught upon
iety of the
ry, the so-
his lust for
saw, how-
es bearing
s—meek,

I been ac- 30
an machi-
n criminal
d "pagan"
stage thus
f war.

ous brown
s, trickery,
t Britain's
kept ten-
ne desper-
ican slave
nestial and
non-white

ulation of
lave trade.
nnibalistic
he richest
r the next

on Harpers

ite of nonvio-
haracter who

century played a chess game of naked exploitation and power from Cape Horn to Cairo.

Ten guards and the warden couldn't have torn me out of those books. Not even Elijah Muhammad could have been more eloquent than those books were in providing indisputable proof that the collective white man had acted like a devil in virtually every contact he had with the world's collective non-white man. I listen today to the radio, and watch television, and read the headlines about the collective white man's fear and tension concerning China. When the white man professes ignorance about why the Chinese hate him so, my mind can't help flashing back to what I read, there in prison, about how the blood forebears of this same white man raped China at a time when China was trusting and helpless. Those original white "Christian traders" sent into China millions of pounds of opium. By 1839, so many of the Chinese were addicts that China's desperate government destroyed twenty thousand chests of opium. The first Opium War²⁰ was promptly declared by the white man. Imagine! Declaring war upon someone who objects to being narcotized! The Chinese were severely beaten, with Chinese-invented gunpowder.

The Treaty of Nanking made China pay the British white man for the destroyed opium; forced open China's major ports to British trade; forced China to abandon Hong Kong; fixed China's import tariffs so low that cheap British articles soon flooded in, maiming China's industrial development.

After a second Opium War, the Tientsin Treaties legalized the 35 ravaging opium trade, legalized a British-French-American control of China's customs. China tried delaying that Treaty's ratification; Peking was looted and burned.

"Kill the foreign white devils!" was the 1901 Chinese war cry in the Boxer Rebellion.²¹ Losing again, this time the Chinese were driven from Peking's choicest areas. The vicious, arrogant white man put up the famous signs, "Chinese and dogs not allowed."

Red China after World War II closed its doors to the Western white world. Massive Chinese agricultural, scientific, and industrial efforts are described in a book that *Life* magazine recently published. Some observers inside Red China have reported that the world never has known such a hate-white campaign as is now going on in this non-white country where, present birth-rates continuing, in fifty more years Chinese will be half the earth's population. And it seems that some Chinese chickens will soon come home to roost, with China's recent successful nuclear tests.

²⁰Opium War: 1839-1842 war between Britain and China that ended with China's cession of Hong Kong to British rule.

²¹Boxer Rebellion: The 1898-1900 uprising by members of a secret Chinese society who opposed foreign influence in Chinese affairs.

Let us face reality. We can see in the United Nations a new world order being shaped, along color lines—an alliance among the non-white nations. America's U.N. Ambassador Adlai Stevenson²² complained not long ago that in the United Nations "a skin game"²³ was being played. He was right. He was facing reality. A "skin game" is being played. But Ambassador Stevenson sounded like Jesse James accusing the marshal of carrying a gun. Because who in the world's history ever has played a worse "skin game" than the white man?

Mr. Muhammad, to whom I was writing daily, had no idea of what a new world had opened up to me through my efforts to document his teachings in books.

When I discovered philosophy, I tried to touch all the landmarks of philosophical development. Gradually, I read most of the old philosophers, Occidental and Oriental. The Oriental philosophers were the ones I came to prefer; finally, my impression was that most Occidental philosophy had largely been borrowed from the Oriental thinkers. Socrates, for instance, traveled in Egypt. Some sources even say that Socrates was initiated into some of the Egyptian mysteries. Obviously Socrates got some of his wisdom among the East's wise men. 40

I have often reflected upon the new vistas that reading opened to me. I knew right there in prison that reading had changed forever the course of my life. As I see it today, the ability to read awoke inside me some long dormant craving to be mentally alive. I certainly wasn't seeking any degree, the way a college confers a status symbol upon its students. My homemade education gave me, with every additional book that I read, a little bit more sensitivity to the deafness, dumbness, and blindness that was afflicting the black race in America. Not long ago, an English writer telephoned me from London, asking questions. One was, "What's your alma mater?" I told him, "Books." You will never catch me with a free fifteen minutes in which I'm not studying something I feel might be able to help the black man.

Yesterday I spoke in London, and both ways on the plane across the Atlantic I was studying a document about how the United Nations proposes to insure the human rights of the oppressed minorities of the world. The American black man is the world's most shameful case of minority oppression. What makes the black man think of himself as only an internal United States issue is just a catch-phrase, two words, "civil rights." How is the black man going to get "civil rights" before first he wins his *human* rights? If the American black man will start thinking about his *human* rights, and then start thinking of himself as part of one of the world's great peoples, he will see he has a case for the United Nations.

²²Adlai Stevenson: American politician (1900–1965); Democratic candidate for the presidency in 1952 and 1956.

²³skin game: A dishonest or fraudulent scheme, business operation, or trick, with the added reference in this instance to skin color.

I ca
sweat i
man be
granted
But
books,
that I v
out her
life reac
tion any
out of g
more in
I had at
with col
fraterni
could I
sometin

ENGAG

1. What
2. What know
3. Would Malcc
4. Some his gr of rac positi

EXPLOF

5. Visit t Achiev

THE BOO



new world
e non-white
plained not
ing played.
played. But
he marshal
as played a

lea of what
cument his

landmarks 40
old philos-
s were the
Occidental
nkers. Soc-
n say that
Obviously

opened to
forever the
e inside me
asn't seek-
pon its stu-
tional book
iness, and
ong ago, an
s. One was,
er catch me
thing I feel

lane across
ted Nations
rities of the
eful case of
self as only
rds, "civil
fore first he
rt thinking
part of one
the United

didate for the
trick, with the

I can't think of a better case! Four hundred years of black blood and sweat invested here in America, and the white man still has the black man begging for what every immigrant fresh off the ship can take for granted the minute he walks down the gangplank.

But I'm digressing. I told the Englishman that my alma mater was books, a good library. Every time I catch a plane, I have with me a book that I want to read—and that's a lot of books these days. If I weren't out here every day battling the white man, I could spend the rest of my life reading, just satisfying my curiosity—because you can hardly mention anything I'm not curious about. 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 intensively than I would have if my life had gone differently and I had attended some college. I imagine that one of the biggest troubles with colleges is there are too many distractions, too much panty-raiding, fraternities, and boola-boola and all of that. 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?

ENGAGING THE TEXT

1. What motivated Malcolm X to educate himself?
2. What kind of knowledge did Malcolm X gain by learning to read? How did this knowledge free or empower him?
3. Would it be possible for public schools to empower students in the way that Malcolm X's self-education empowered him? If so, how? If not, why not?
4. Some readers are offended by the strength of Malcolm X's accusations and by his grouping of all members of a given race into "collectives." Given the history of racial injustice he recounts here, do you feel he is justified in taking such a position?

EXPLORING CONNECTIONS

5. Visit the Bedford e-Pages for this chapter and read Richard Rodriguez's "The Achievement of Desire" (bedfordstmartins.com/rereading/epages). Then compare

THE BOONDOCKS



by AARON MCGRUDER