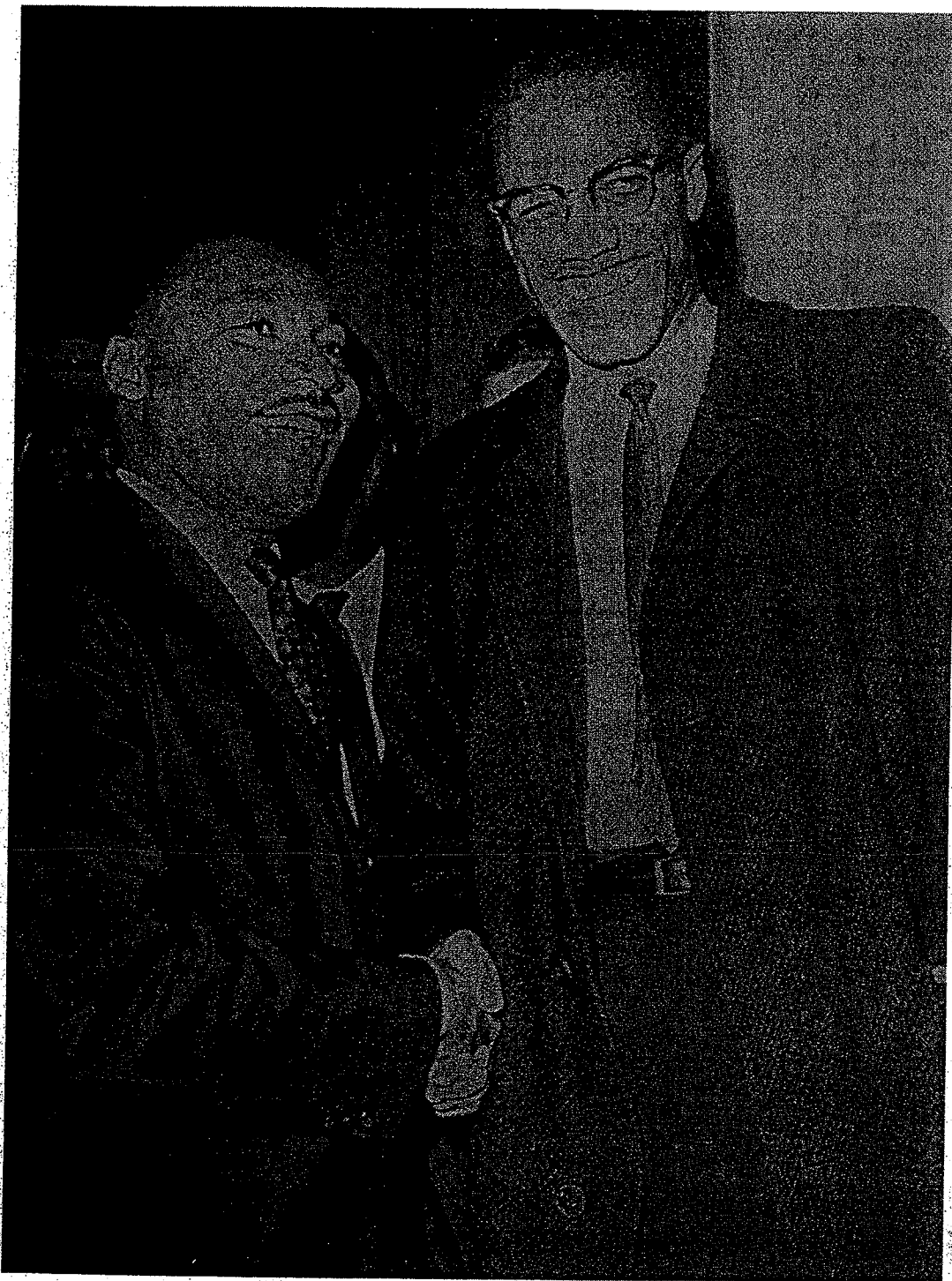


Document A

Source: AP/Wide World Photos

Martin Luther King and Malcolm X [REDACTED]
March 26, 1964

LV





Document B

Source: Martin Luther King, "I Have a Dream." Speech, August 28, 1963.

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I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed. We hold these truths to be self-evident that all men are created equal.

I have a dream that one day out in the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood....

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by their character....

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to climb up for freedom together, knowing that we will be free one day.

Document C

Source: *Autobiography of Malcolm X*, 1965.

I tell sincere white people, "Work in conjunction with us – each of us working among our own kind." Let sincere white individuals find all other white people they can who feel as they do – and let them form their own all-white groups, to work trying to convert other white people who are thinking and acting so racist. Let sincere whites go and teach non-violence to white people!

We will completely respect our white co-workers. They will deserve credit. We will give them every credit. We will meanwhile be working among our own kind, in our own black communities – showing and teaching black men in ways that only other black men can – that the black man has got to help himself. Working separately, the sincere white people and sincere black people actually will be working together.

Document D

Source: Martin Luther King, "Our God is Marching On." Speech made on Alabama State Capitol steps at the conclusion of the Selma to Montgomery march, March 21, 1965.

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We are on the move now. The burning of our churches will not deter us.
We are on the move now. The bombing of our homes will not dissuade us.
We are on the move now....

Let us march on segregated schools until every vestige of segregation and inferior education becomes a thing of the past and Negroes and whites study side by side in the socially healing context of the classroom....

LV

Document E

Source: *Basic Unity Program*, Organization of Afro-American Unity. Founded by Malcolm X in 1964.

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The Organization of Afro-American Unity will devise original educational methods and procedures which will liberate the minds of our children from the vicious lies and distortions that are fed to us from the cradle to keep us mentally enslaved. We encourage Afro-Americans themselves to establish experimental institutes and educational workshops, liberation schools and child-care centers in Afro-American communities.



Document F

Source: Martin Luther King, "Nonviolence: The Only Road to Freedom." *Ebony*, October 21, 1961.

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Along with the march as a weapon for change in our nonviolent arsenal must be listed the boycott. Basic to the philosophy of nonviolence is the refusal to cooperate with evil. There is nothing quite so effective as a refusal to cooperate economically with the forces and institutions which perpetuate evil in our communities.

In the past six months simply by refusing to purchase products from companies which do not hire Negroes in meaningful numbers and in all job categories, the Ministers of Chicago under SCLC's Operation Breadbasket have increased the income of the Negro community by more than two million dollars annually.... This is nonviolence at its peak of power, when it cuts into the profit margin of a business in order to bring about a more just distribution of jobs and opportunities for Negro wage earners and consumers.

LV

Document G

Source: Malcolm X, quoted in George Breitman, *The Last Years of Malcolm X: Evolution of a Revolutionary*, 1967.

...(W)e have to learn how to own and operate the businesses of our community and develop them into some type of industry that will enable us to create employment for the people of our community so that they won't have to constantly be involved in picketing and boycotting other people in other communities in order to get a job.

Also, in line with this economic philosophy of black nationalism, in order for us to control the economy of our own community, we have to learn the importance of spending our money in the community where we live....(W)hen you take money out of the neighborhood in which you live...the neighborhood in which you spend your money becomes wealthier and wealthier, and the neighborhood out of which you take your money becomes poorer and poorer.

...(W)e haven't learned the importance of owning and operating businesses...so even when we try and spend our money in the neighborhood where we live, we're spending it with someone who puts it in a basket and takes it out as soon as the sun goes down.

So the economic philosophy of black nationalism puts the burden upon the black man of learning how to control his own economy.

Document H

Source: Martin Luther King, *Stride Toward Freedom*, 1958.

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...(W)e will match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good conscience obey your unjust laws. Do to us what you will and we will still love you. Bomb our homes and threaten our children; send your hooded perpetrators of violence into our communities and drag us out on some wayside road, beating us and leaving us half dead, and we will still love you. But we will soon wear you down by our capacity to suffer. And in winning our freedom we will appeal to your heart and conscience so that we will win you in the process.

Document I

Source: Malcolm X, speech delivered at The Organization of Afro-American Unity Homecoming Rally, Audubon Ballroom, Harlem. November 29, 1964.

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You can go and talk that old pretty talk to him, he doesn't even hear you. He says yes, yes, yes. You know you can't communicate if one man is speaking French and the other one is speaking German.... Well, in this country you're dealing with a man who has a language. And if you want to know what his language is, study his history. His language is blood, his language is brutality....

And if you can't talk that talk, he doesn't even hear you. You can come talking that old sweet talk, or that old peace talk, or that old nonviolent talk – that man doesn't hear that kind of talk. He'll pat you on your back and tell you you're a good boy and give you a peace prize. How are you going to get a peace prize when the war's not over yet? I'm for peace, but the only way you're going to preserve peace is be prepared for war.

Document J



Source: Martin Luther King, speech made at a staff retreat. November 14, 1966.

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...(V)iolence may murder the murderer, but it doesn't murder murder. Violence may murder the liar, but it doesn't murder lie; it doesn't establish truth. Violence may even murder the dishonest man, but it doesn't murder dishonesty. Violence may go to the point of murdering the hater, but it doesn't murder hate. It may increase hate. It is always a descending spiral leading nowhere. This is the ultimate weakness of violence: It multiplies evil and violence in the universe. It doesn't solve any problems.

LV

Document K

Source: Malcolm X, interview in *The Young Socialist*. January 18, 1965.

I don't favor violence. If we could bring about recognition and respect of our people by peaceful means, well and good. Everybody would like to reach his objectives peacefully. But I'm also a realist. The only people in this country who are asked to be nonviolent are black people. I've never heard anybody go to the Ku Klux Klan and teach them nonviolence.... Nonviolence is only preached to black Americans and I don't go along with anyone who wants to teach our people nonviolence until someone at the same time is teaching our enemy to be nonviolent. I believe we should protect ourselves by any means necessary when we are attacked by racists.

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Document L

Source: Martin Luther King, interview with Alex Haley. January, 1965.

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Even the extremist leaders who preach revolution are invariably unwilling to lead what they know would certainly end in bloody, chaotic and total defeat; for in the event of a violent revolution, we would be sorely outnumbered. And when it was all over, the Negro would face the same unchanged conditions, the same squalor and deprivation – the only difference being that his bitterness would be even more intense, his disenchantment even more abject. Thus, in purely practical as well as moral terms, the American Negro has no alternative to nonviolence.

LV

Document M

Sources: Malcolm X, "20 Million Black People in Political, Economic, and Mental Prison." Speech given at Michigan State University, January 23, 1963. In Bruce Perry, *Malcolm X: The Last Speeches*.

Whenever you send 15,000 troops and spend six or seven million dollars just to put one Negro in the midst of some yapping wolves, you haven't done that Negro or the masses of Black people any favor, nor have you solved the problem. If it's legal and just and right for (James) Meredith to be at the University of Mississippi according to Robert Kennedy, the Attorney General, ...then every other Black man in Mississippi has just as much right to be there. So if you're going to spend all that money and all that manpower putting one in there, why not just go in and take the criminals who are responsible for keeping the masses out, and take them down off their posts and then open the doors to everybody. That would be a solution, but they're not going to do that. They always want to use methods that push one Negro at a time, then they use him to turn around and tell that masses, "You see, we're solving the problem." And the problem is still unsolved....