

African American Civil Rights Movements in Response to Resistance from White Supremacists in Malcolm X Film

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Abstract

The Civil Rights Movement manifested the African American resistance against white supremacy. The African American civil rights movement in the United States was widely recognized as a pivotal period in black people's struggle. This study examines the representation of the civil rights movement by African Americans in response to opposition from white supremacists, as depicted in the film "Malcolm X." Furthermore, this research uses a qualitative descriptive method to analyze dialogue and social situations in the African American characters in the film Malcolm X, who represent their resistance to white supremacy. The research used James Scott's resistance analysis theory, which comprises two distinct forms of resistance: closed and open. These forms of resistance pertain to discriminatory practices, racial segregation, and racism instigated by white supremacy. This study found that the African American resistance was caused by racial discrimination committed by white supremacist groups for hundreds of years. Meanwhile, African Americans responded to resistance from white supremacists using various strategies and tactics. This film shows that they use different approaches, including political, educational, self-awareness, and militant approaches.

Keywords: African American, civil rights movement, resistance, white supremacy.

Introduction

The African American Civil Rights Movement holds significant importance as a social movement in the history of the United States. The rise of white supremacist groups posed a considerable challenge to the movement's goal of attaining parity and fairness for the African American populace. Nonetheless, the movement gained momentum and grew as it pursued its objectives. The genesis of this movement can be traced back to the opposition of individuals who espouse white supremacist beliefs to perpetuate a prejudicial racial hierarchy and curtail the liberties of individuals of African descent. The movement encompasses a range of advocacy endeavors, public protests, and legislative reforms to attain racial parity and eradicate all manifestations of bias (Werner-Thomas 2022: 377-378).

The Civil Rights Movement of African Americans commenced during the mid-1900s and attained its zenith during the 1950s and 1960s. During this period, individuals of African descent encountered institutionalized prejudice and racial isolation in virtually every facet of their existence. The Jim Crow laws, which were implemented to enforce racial segregation in society, along with police repression and racial violence, curtailed the fundamental rights of individuals, including but not limited to the right to vote, receive an equitable education, and access to public services (Hudson 2021: 90). Nonetheless, the movement encounters significant obstacles in the form of opposition from individuals who adhere to white supremacist ideologies. These factions endeavor to uphold the existing state of affairs and constrain African Americans' civil liberties through physical assaults, aggression, and resolute

segregationist beliefs. These challenges indicate that the movement's struggles are arduous, yet African Americans persist in their resistance with fortitude and resilience (Carmer 2020: 118-119).

The notion of stirring the emotions of African Americans during that era originated within the Nation of Islam organization. The concept resembles white supremacy as members of the Nation of Islam (NOI) believe that the white race is fundamentally opposed to all non-white races, including themselves. According to the Nation of Islam ideology, the white race is believed to be a progeny of the devil and is associated with impurity and malevolence. Even those who identify as sympathizers of the Nation of Islam may refuse to engage in discourse with individuals of Caucasian descent. They exhibit reluctance to collaborate and distance themselves from commodities produced by individuals of Caucasian ethnicity (Felber 2020:1033-1037).

The significance of examining this subject is that despite efforts and initiatives to secure equitable treatment for individuals of African descent, such endeavors have been impeded by discriminatory practices perpetrated by adherents of white supremacist ideologies. Contemporary society continues to exhibit discrimination, whereby individuals or groups possessing a particular degree of influence within the social order are subjected to differential treatment compared to other communities. The government implemented the segregation policy through violent means against African Americans and subsequently reinforced it through discriminatory practices in various areas such as law, banking, agreements, and public transportation. The researcher's emphasis lies in the persistence of injustice and the imperative to advocate for the rights of all individuals within society (Massey 2020: 1-3).

This research will primarily investigate the reaction of the African American population toward racism, discrimination, and racial segregation instigated by white supremacists. The research will focus on the diverse social movements depicted in the film that advocate for various rights. This study will examine the various ways that white supremacists have resisted injustice, as shown in the Malcolm X film. The resistance movement theory that James Scott developed serves as the analytical framework in this study. The African American community in the United States uses this theory to evaluate and establish the standards for judging the value of human rights that are considered deserving of pursuit. The concept of resistance essentially elucidates the phenomenon of individuals who have undergone injustice exhibiting resistance. Resistance can manifest in various forms, such as engaging in conflict, staging demonstrations, or communicating aspirations through written correspondence to relevant parties to articulate grievances. Irrespective of its manifestation, resistance expresses a mindset operationalized through conduct to combat inequity (Maculan 2022: 431-434).

This biographical film depicts the life trajectory of an influential African American civil rights leader, specifically Malcolm X. This film is set in the 1900s. Malcolm and his family were subjected to racist treatment by white supremacist groups. Throughout his childhood, he experienced the loss of his siblings, his mother's mental illness, and the tragic death of his father at the hands of a terrorist organization that commits acts of racial discrimination known as the Ku Klux Klan (KKK). Following the demise of his father, Malcolm's mother experienced a decline in her mental well-being, necessitating her admission to a mental health facility. Consequently, Malcolm was reared by an alternate family. He exhibits exceptional academic aptitude and is regarded as one of the most intelligent pupils in his school. He harbors aspirations of pursuing a career in law to advocate for his community, which is frequently subjected to discriminatory treatment. Malcolm's teacher dissuaded him

by stating that his skin color would make it challenging. Malcolm, an adolescent, is in a romantic relationship with Sophia, a Caucasian adolescent. Subsequently, Malcolm establishes a friendly connection with Archie, a gang member. The collaborative engagement of the duo in the lottery was disrupted due to a disagreement arising from Malcolm's inclination to place excessively high wagers. Malcolm invited his acquaintances, Shorty and Peg, to participate in a joint criminal endeavor alongside himself and Sofia. The endeavor to commit theft was unsuccessful. All of them were apprehended and incarcerated (Blee and Latif 2019: 31-42).

During his incarceration, Malcolm encountered Baines, an adherent of the Nation of Islam (NOI) and a disciple of Elijah Muhammad. Baines' African American colleagues instruct on the principles of the Nation of Islam's ideology, which presents a dichotomous contrast to the tenets of a white supremacist ideology (Galyon 2017: 72). Upon comprehending the principles and ideologies of the Nation of Islam, Malcolm was motivated to disseminate its teachings and gradually amass support for a campaign against white supremacy. The Nation of Islam is an Islamic organization comprised of African Americans to disseminate Islamic teachings and ideology of the Nation of Islam. Additionally, it seeks to encourage African Americans to assert their rights taken away and resist racial discrimination perpetrated by white individuals in the United States (Kaeni 2022: 130-131).

Method

The researchers used qualitative descriptive methods in this study by conducting thorough observations of the research object. These are the scenes, dialogues and social situations in the film that show aspects of the resistance movement by African Americans based on the injustice factor of white supremacy. The theory of resistance analysis by James Scott will also be used in this study, focusing on the problem of discriminatory actions, racism, and racial segregation caused by white supremacists. Various kinds of resistance actions are carried out by the characters in the Malcolm X film, which researchers will identify and analyze with the resistance theory by James Scott (Jiménez-Ivars and León-Pinilla 2018: 31-34). The researchers examined the data findings concerning the mid-20th century civil rights occurrences in the United States. In this context, the object of resistance is white people who understand white supremacy; the subject is black people, or what is commonly called African Americans, who are trying to fight discrimination (Garfield-Abrams 2023: 1-18; Scott 1985: 28-41). This study proposed the following research question: How do African Americans fight for their rights against white supremacy in “Malcolm X” film?

Discussion

The study aims to answer research questions about the African American civil rights movement in response to resistance to white supremacy and analyze the subject of the resistance to the African American civil rights movement.

Closed resistance

A dearth of structure, an unmethodical methodology, and a proclivity towards individualism distinguish the closed resistance phenomenon. Frequently, it is distinguished by disorganized and opportunistic conduct and typically does not yield transformative consequences. Closed resistance is a common phenomenon observed among individuals, wherein they exhibit disobedience or disruptive behavior without adequate organization. Examples of closed resistance encompass the propagation of subversive ideologies, the utilization of vulgar language, slander, or lack of respect towards individuals in authoritative positions. The collected data reveals that specific data exhibits closed resistance characteristics, as per the researchers' findings.

The initial substantiation for this interpretation is presented through a dialogue sequence featuring Malcolm and Baines within the confines of the correctional facility's lavatory. This encounter marked their initial interaction and served as Malcolm's inaugural exposure to opposing white supremacy as espoused by Baines. The scenario depicts a conversation between two African American individuals, Malcolm and Baines. The exchange reveals Baines' overt aversion towards Malcolm's lotion or hair straightening cream, as he refers to the substance as "poison". The term "poison" is utilized by Baines as a manifestation of hatred towards individuals of Caucasian descent. Thus, in his view, individuals of African descent will not emulate or identify themselves as members of the Caucasian population. During that era, black individuals were burdened with a subconscious shackle in the form of diminished pride in their racial identity (Muhammad 2021: 24-33). This scene happened from 1:06:44 to 1:07:00.

Baines: "*look at you, smearing poison in your hair*"

Malcolm: "*I think you've been in prison too long, because everyone out there is using this*"

Baines: "*why is everyone outside using it?*"

Malcolm: "*cause they don't wanna look around with nappy head, looking like...*"

Baines: "*looking like what? Like me? Like nigga? what makes you ashamed to be black?*"

(1:06:44 to 1:07:00)

The term "nappy head" is a form of satire or teasing that refers to the texture of African American hair, likened to that of a diaper. During the 18th century, enslaved African Americans who were transported from England to America were employed in diverse industries, with black women, in particular, experiencing discriminatory treatment that specifically targeted their hair. Individuals of Caucasian descent commonly use derogatory terms such as "nappy hair" or "nappy head" to insult individuals with tightly coiled hair, as they perceive the texture to resemble that of a diaper. Malcolm employs the use of hair straightening cream and exhibits an unconscious inclination towards identifying with whiteness, thereby subscribing to the notion of white superiority. During that period, it was common for black individuals to emulate and adopt the behaviors of white individuals, as they

were perceived as both oppressors and individuals possessing greater strength in the eyes of the black community. Hence, a considerable number of individuals of African descent may unknowingly perceive themselves as belonging to the white race. The promotion of specific products by white individuals is a form of propaganda aimed at instilling a sense of inferiority in black individuals, thereby perpetuating their subjugation and limiting their self-perception (Childs IV 2019).

The second piece of evidence supporting this analysis is when Baines presents Malcolm with a dictionary from the prison library. Baines handpicks a limited number of lexical items, predominantly featuring the term "black," and elucidates to Malcolm that the harmful ideologies of Caucasians have been deeply embedded in individuals of African descent via the lexicon, which was likewise composed by individuals of European ancestry. Malcolm reminds them of the traumatic episode of slavery and its impact on their ancestors. In this way, Malcolm tries to evoke emotions and reactions from his audience, who stand with him against systematic injustice against black people. This negative evaluation is an example of a written attitude and is used to express an explicit assessment of Malcolm. Malcolm's narration of several horrific episodes of slavery against his black audience served as a tactic to engage them in the history of their ancestors' feeling. He shows sympathy and empathy for those exploited by the institution of slavery, the most oppressive legal structure in American History (Kaeni 2022: 133–134). The notion of inferiority among individuals of African descent has been ingrained since the 17th century, a period in the United States when the trade of human beings became a profitable enterprise. African individuals of black ethnicity were subjected to the transatlantic slave trade and treated as commodities, primarily utilized for labor-intensive tasks such as tending to plantations, working in factories, performing domestic duties, and even being subjected to sexual exploitation (De Leon 2017: 1-15). This scene happened at 1:11:31 – 1:12:38.

Baines: "*Black, (blak), adj. Destitute of light, devoid of color, enveloped in darkness. Hence, utterly dismal or gloomy, as "the future looked black": Soiled with dirt, foul; sullen, hostile, forbidding as a black day. Foully or outrageously wicked, as black cruelty. Indicating disgrace, dishonor or culpability. See also blackmail, blackball, blackguard. Now look up "white" Read it.*"

Malcolm: "*White (whit), adj. Of the color of pure snow; reflecting all the rays of the spectrum. The opposite of black, hence free from spot or blemish; innocent, pure, without evil intent, harmless. Honest, square-dealing, honorable. That's bullshit. That's a white man's book. Ain't all these white man's books?"*"

(1:11:31 – 1:12:38)

The quote mentioned above indicates that the dictionary perused by Baines comprised components of white supremacist ideologies and perceptions. White supremacists frequently engage their black victims directly in acts of racism that are visible to the public. These acts may include physical violence, humiliation, segregation, slavery, and even homicide. The scene mentioned above, and the dialogue illustrates the utilization of alternative methods by white supremacists, specifically by incorporating "black" within words with unfavorable connotations, such as "blackmail, blackball, blackguard." Baines' employment of these terms towards Malcolm exemplifies a mere fraction of the numerous lexemes that white supremacists have introduced into the lexicon. The utilization of negative connotations to define the term "black" may have a subconscious impact on African American individuals, leading them to associate "black" with negativity and "white" with positivity. The act of

targeting and undermining the thoughts and identities of African Americans can result in a phenomenon known as "slave mentality". The contemporary notion of "slave mentality" is a consequence of prolonged subjugation and psychological distress stemming from historical occurrences such as physical enslavement, colonialism, and warfare. The adverse impact of economic hardship, identity crises, and political corruption on mental well-being can be profound, leading to a sense of dehumanization and captivity. Over time, a persistent belief among African Americans that they are destined to remain subservient to white individuals may lead to significant psychological challenges (Bunting et al. 2018: 208-209).

The third piece of evidence in support of this analysis pertains to Baines' conversation with Malcolm regarding the anti-white Baines, Elijah Muhammad, and the authentic Nation of Islam's perspective on white individuals. These sources assert that all white people are indiscriminately regarded as demons. The discourse pertains to Baines' discussion of Elijah Muhammad's teachings on anti-whiteness and blackness. Baines explicitly tells Malcolm that individuals of African descent represent veracity and an esteemed ethnic group, with Elijah Muhammad as the emissary of said integrity. This implies that, thus far, individuals of African descent have erroneously assessed their self-concept by internalizing negative stereotypes that diminish their racial group. The notion mentioned above that black individuals are of inferior status within American society starkly contrasts prevailing societal beliefs. This phenomenon can be attributed to the enduring legacy of slavery, which persisted for centuries (Gibson 2020: 326-327). This scene happened at 1:17:00 – 1:17:46.

Baines: *"The merciful Allah sent us a messenger a black man named Elijah Muhammad. He reveals to us the true knowledge about ourself. He teaches that the true nature of the original black man is righteousness."*

Malcolm: *"Then the true nature of the white man is wickedness."*

Baines: *"I knew you'd get it. The honorable Elijah Muhammad teaches us that the white man is a devil".*

Malcolm: *"I sure met some in my life."*

Baines: *"No. Elijah Muhammad does not say "that white man is a devil." He teaches us that the white man is the devil. All white men. Have you ever known a good white man in all your life? Think back, did you ever meet one who wasn't evil?"*

(1:17:00 – 1:17:46)

The clarity of the concept of binary opposition in the discourse is evident. The binary opposition in the sentences "The true nature of the original black man is righteousness" and "Then the true nature of the white man is wickedness" is evident. Baines wants to change how people think about people of African descent. The prevailing notion of white supremacy has been redefined as unfavorable, while black righteousness has emerged as a positive construct (Aqeeli 2019: 126). This shift in perception has resulted in the characterization of white individuals as wicked. Subsequently, the phrase "that the white man is a devil" was employed to underscore the notion that the prevailing attitudes towards white individuals and black individuals have been inverted, with black individuals being inherently superior to their white counterparts. The use of profanity to express hatred towards individuals of Caucasian descent Baines, like many individuals of African descent, has internalized a profound contempt. The use of the profanity "devil" to refer to individuals of Caucasian descent in the statement, He instructs us that individuals of Caucasian descent are the devil, all of them," is supported by Baines, who concurs with the teachings of Elijah Muhammad that are being quoted. In the

subsequent statement, Baines expressed his hatred towards individuals of the white race: "Throughout your entire existence, have you ever encountered a virtuous white male?" Recall if you have ever encountered an individual who did not exhibit malevolent tendencies. Malcolm received the statement mentioned above and responded with a gracious acceptance, as he shared a similar sentiment. This occurrence is not unfounded; people of Caucasian descent have engaged in racial discrimination for centuries. It is common for individuals who acknowledge this to harbor intense animosity (Burrowes 2019: 6).

Open resistance

Open resistance is a method that is transparent and deliberate in its approach, characterized by its organized and systematic nature. Open resistance is systematic, organized, and cooperative with principles or selflessness, has revolutionary consequences, or contains ideas and aims to eliminate the domination of oppression. Open resistance occurs based on the process of mobilizing participants, arranged in targeted agendas, and has the right goals and objectives. Illustrative instances comprise verbal presentations or speeches and demonstrations. Based on the results of the data that the researchers have collected, some data tends to have open resistance characteristics.

This analysis's sixth piece of evidence pertains to an African American orator who delivers speeches in public spaces, advocating for equitable economic rights. The Speaker delivered a speech on the economic disparity between white and black individuals to motivate African Americans to engage in economic activities such as producing goods, owning property for trade, and generating income independently. The ultimate goal is to overcome the economic segregation that has adversely affected this community for centuries. During that period, exercising freedom of speech and expression in public became prevalent in the United States. During the period spanning from 1940 to 1960, a cohort of African American individuals emerged as vocal orators, expressing their dissent towards the government and societal structures that perpetuated discriminatory practices against them (Dierenfield 2021: 30-40). The Speaker articulated the hypothetical scenario in which African Americans were afforded the means and access to construct their economic system, akin to their white counterparts in the United States during that era. Establishing a robust economy and the capacity to administer it effectively will profoundly influence the advancement of African Americans. Achieving economic equality can facilitate pursuing other objectives, as economic mastery is fundamental to mastering other domains (Etheridge 2022: 501-538). This happened at 01:28:16 – 01:28:48.

The Speaker: "Why's everybody in this community making money but us? It's time for the black man and the women stand up and take control of our dollars. It's time for us to use dollars for our liberation. We can do what everyone else can do if we become producers and if we become the masters of our own destiny. We can have wool from sheep just like anyone else. But where are our clothing stores? We can get milk from cows, but where are our grocery stores? We need to control our dollars. We need to control our destiny."

(01:28:16 – 01:28:48)

Due to pervasive racial discrimination, African Americans were systematically excluded from a significant number of unskilled and semi-skilled industrial positions, as well as from the unions that governed the acquisition of training and entry into various skilled trades. The

aforementioned implies that individuals of African American descent encountered notable hindrances to their economic prospects and social advancement due to institutionalized racial bias and prejudicial treatment. The statement posits that economic inequality and restricted opportunities for black workers may be attributed to policies and practices such as overt racial discrimination, exclusion from labor unions, and inadequate access to training and skilled trades. Furthermore, the article highlights that eradicating all remaining instances of racial discrimination may not necessarily equip African Americans with lower levels of education and training with the necessary qualifications for skilled employment or address the scarcity of adequately compensated, unskilled positions (Schiller 2018: 16). The complete eradication of any remaining instances of racial discrimination may not necessarily result in the qualification of less educated and untrained African Americans for skilled or adequately compensated unskilled employment. This suggests that unemployment and poverty may have affected African Americans disproportionately.

Consequently, approximately 500,000 African American laborers affiliated themselves with the Committee of Industrial Organizations (CIO) and assumed prominent roles in the civil rights crusade. The Committee on Industrial Organization (CIO) influenced the advancement of civil rights advocacy. The challenges mentioned above were the breeding ground for a noteworthy segment of the guidance and enterprise that surfaced from the civil rights crusade in the 1960s. Notably, although CIO leaders and activists are often at the vanguard of the struggle for workplace parity, civil liberties, and political rights, white CIO laborers tend to be indifferent or even hostile to integration endeavors within their respective unions. Although CIO leaders and activists often lead in the struggle (Gammage 2017: 34).

Malcolm's speech at the maid market is the seventh piece of evidence supporting this analysis. In this location, individuals of African descent were frequently employed by individuals of European descent, thereby occupying a unique social position. Malcolm delivered a lecture on the scene close to the Maid Market to encourage black women to embrace their racial identity and refrain from serving as domestic help or maids for white individuals. Despite the abolition of slavery in all states of the United States in 1865 and the granting of citizenship rights to black citizens, Malcolm took this action due to the persistence of a sizable number of African American women working for white people during the 20th century. Nonetheless, numerous instances of slavery persist, often unintentionally. The longstanding structures that have been in place for centuries have ingrained in the collective consciousness of American society the notion that white individuals are superior and black individuals are inferior. Despite the official abolition of slavery, this deeply ingrained belief system persists and cannot be easily eradicated (Harley 2022: 38-50). This scene happened at 1:30:09 – 1:30:44.

Malcolm: *“Don’t be ashamed when I call you black; that’s what you are. You’re black, and you’re beautiful. Black is beautiful. You don’t have to come here begging these folks for a job. You can wash their clothes and scrub floors for them. You can rock their little brats to sleep the rest of your life. You’ll still end up poor. Yet you’re here on the auction block being examined like a chicken, a horse or a slave.”*

(1:30:09 – 1:30:44)

The employment of African American women by white individuals during that era can be attributed to economic factors. Economic constraints are a primary driver for African American women to seek jobs with white employers (Lott 2017: 332). Typically, these women are already married and have children. This was a logical conclusion, as African American men

encountered significant challenges securing employment opportunities during that period due to pervasive discrimination in the labor market, and societal norms precluded men from performing domestic work (Bair 2020:165-166). Prejudiced public policies that have supported the idea that black women are workers rather than caregivers have influenced the economic ascent of black women. Since the onset of the 1900s, policies about welfare protection have facilitated the ability of impoverished Caucasian mothers to stay at home and provide care for their offspring. The omission of African American women from minimum wage policies had a noteworthy effect on their economic and social standing and that of their households. The lack of equitable remuneration opportunities compelled numerous African American women to engage in hazardous and exploitative labor, frequently enduring extended work hours and inadequate benefits or employment stability. During the abovementioned period, African American communities encountered a cycle of impoverishment, further exacerbated by the challenges they faced in sustaining themselves and their families (Porter et al. 2023: xvii-xviii).

The seventh piece of evidence supporting this analysis pertains to Malcolm's lecture, delivered to a select audience in a confined setting. Malcolm elaborated on the idea that every person of African descent ought to internalize history in the way that both he and the Nation of Islam view it. Malcolm delivered a discourse to the assembled audience concerning the potential ways individuals of African descent could arrive at the North American landmass, albeit under varying suppositions. The author posits that Malcolm X altered the prevailing assumptions regarding the arrival of black people in America. Before his influence, the American public and the global community held the belief that black individuals were an inferior race and were brought to America as slaves who were subjected to buying and selling. The perpetuation of harmful stereotypes has persisted for centuries and has become deeply ingrained in the collective consciousness of both white and black individuals in America. Malcolm X aimed to transform the unfavorable stereotypes embedded in the black community into more favorable ones, with a particular focus on the black population (Bell 1992: 363-364). This scene happened at 1:30:55 – 1:31:15.

Malcolm: *“See, these are the questions you and I have to ask: “How did we get this mind?”, you’re not an American, but an African who happens to be in America. We didn’t come over the Nina, the Pinta and the whatchamacallit. We didn’t land on Plymouth Rock. Plymouth Rock landed on us. Landed right on top of us.”*

(1:30:55 – 1:31:15)

Including historical context and factual information bolsters the persuasiveness of Malcolm's lectures. The strategic selection and utilization of language in persuasive discourse can be a potent tool for shaping an individual's perspective. In this instance, Malcolm exhibits a high level of proficiency in the art of diction selection, employing it to influence his audience. The vessels known as "the Nina" and "the Pinta" were among the trio of ships utilized by Christopher Columbus and his associates during their exploration of the Americas (Ugorji 2021: 6). Additionally, "Plymouth Rock" designates a location in Plymouth, Massachusetts, which is associated with an unhappy legacy of black enslavement during the early 1600s. Malcolm's persuasive rhetoric, bolstered by historical evidence, facilitated the acceptance of his arguments and enabled him to sway his audience during his lectures. Malcolm's objective in influencing the audience is to enhance their sense of worth and self-assurance while cultivating a sense of self-respect among black individuals. Individuals with a sense of pride, elevated self-assurance, and positive self-concept will likely resist any attempts to diminish these attributes. Such individuals are inclined to struggle to regain and restore their sense of

self-worth. Malcolm's objective is to cultivate intellectual capacity within the black community, empowering them to advocate for their rights and embrace their racial identity with pride. The statement "We didn't land on Plymouth Rock" was made. The landing of Plymouth Rock on our ancestors is a significant event in American history. Malcolm's statement, "Landed right on top of us," was intended to instill a sense of pride in the black audience, as it challenged prevailing historical narratives in American society that suggest that black people arrived at Plymouth Rock as enslaved people and were subsequently traded (Regal 2022: 31-35).

The eighth piece of evidence in this analysis pertains to the case of Johnson Hinton, who suffered grave physical harm due to an act of police brutality. After receiving warnings from his peers, Malcolm joined the Muslim group at their main headquarters in Harlem. At that location, he commenced legal action against law enforcement officials in the representation of Johnson Hinton, intending to secure medical attention for the latter. The Johnson-Hinton incident, characterized by police officers engaging in indiscriminate violence, serves as evidence of the conscious and overt perpetration of racial discrimination despite the legal recognition of African Americans as citizens of the United States. Despite being granted legal citizenship in the United States, their rights remain restricted, akin to the limitations imposed during the era of slavery. The incident mentioned above served as a reference standard for Malcolm X and his associates to initiate a struggle for their entitlements (Clayton 2018: 21). It emboldened them to undertake measures deemed unconventional within the African American community during that era (Caesar 2020: 12-15). This scene happened at 1:45:41 – 1:48:56.

African-American Crowd: *"We want justice! We want justice!"*

Captain Green: *"All right, that's enough. I want these people moved out of here."*

Malcolm: *"Fruit of Islam are disciplined men. They haven't broken any laws... yet."*

Captain Green: *"What about them?"*

Malcolm: *"That's your headache, Captain. And if he dies, I pity you."*

Doctor: *"He'll live. He's getting the best care we can give."*

Malcolm: *"Thank you, Doctor."*

Captain Green: *"All right, okay. Now disperse this mob. That's too much power for one man to have."*

(1:45:41 – 1:48:56)

The manifestation of resistance was evident when Malcolm and his associates from the Nation of Islam organization visited the law enforcement facility where Johnson Hinton was being held in custody. Malcolm and his colleagues demonstrated bravery in their efforts to challenge the oppressive actions of law enforcement (Jeffries 2022: 413-415). Specifically, they organized a large group to visit the police station and formed a line in front of the building. As a result of their actions, the police ultimately acquiesced to Malcolm and his colleagues' request to transport Johnson Hinton to the hospital. Malcolm and his colleagues engaged in a consistent and organized practice of walking to the hospital, accompanied by individuals who expressed solidarity with the African American community and chose to participate in the procession. This event marked a pivotal moment for individuals of African descent who had previously consented to prejudicial treatment from individuals of European descent. The reaction of African Americans who congregated in a significant period of impromptu time following the victimization of their fellow community member, Johnson Hinton, by white police officers, has served as a valuable lesson for white citizens, particularly those who

engage in discriminatory behavior, to exercise caution when interacting with African-Americans (Karagianis 2022: 25-31). The concentration of power in the hands of a single individual is deemed excessive. The concentration of such a significant amount of power in the hands of a single individual is considered excessive. Captain Green, a Caucasian law enforcement officer, admired Malcolm X's ability to serve as a prominent figure among African Americans and challenge societal norms. Malcolm X's courageous and forthright confrontation with law enforcement officials positioned him as a central figure within the African American movement, advocating for the protection and advancement of civil liberties (Simmons 2020: 87-97).

Conclusion

African Americans employed diverse strategies and tactics in response to opposition from white supremacists. The film portrays the utilization of various strategies, encompassing political, educational, self-awareness, and militant approaches, as exemplified by the character Malcolm X. Based on the conducted research, it can be inferred that the African American civil rights movement is an ongoing and intricate endeavor that persists in encountering obstacles from white supremacist organizations.

The film presents a compelling depiction of the significance of the civil rights movement in combating racial prejudice and advocating for parity among individuals of African descent. Notwithstanding significant opposition, the civil rights movement accomplished several noteworthy triumphs. This social movement advocates for establishing legal frameworks that safeguard the civil liberties of individuals irrespective of their racial identity, eradicate racial segregation, and facilitate the realization of egalitarianism in the community.

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