

A debate through the eyes of marcus garvey and malcolm x essay

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In a nutshell, Pan-Africans can be defined as the belief that all Africans, including African-Americans, are one-in-the-same, as far as race, culture, and history. Thusly, supporters of this movement, including Graver and X, believe that in order for Negroes to advance as a race, they must become entirely separate from any other race, and must be able to provide for themselves everything necessary for survival. It is obvious that in the era of either of these two figures, great changes needed to be made in order for total separation to become a reality.

The way in which Graver and Malcolm X went about trying to get this separation is where the ideologies of the two differ the greatest. Marcus Graver made it clear that he had absolutely no hostility towards other races, including whites, and was even quoted saying, " White Capitalists are Black peoples best friends. " Due to this attitude, Graver had the support of prominent leaders of the white race, such as Senator McCollum of Mississippi, and Senator France of Maryland, both of whom fully backed Gravers Back to Africa movement (" Africa for the Africans" 1099).

Malcolm X, on the other hand, was the complete opposite. Being that the majority of his popularity was during the US Civil Rights Movement of the sass, Malcolm was speaking to the same population as the famous Dr. Martin Luther King Jr. , who was a noted advocate of integration and nonviolence: everything Malcolm X was against. Speaking directly about Dr. King, Malcolm X said, " While King was having a dream, the rest of us Negroes were having a nightmare. " This type of idea was a thread throughout Malcolm X's whole philosophy, and the only way to successfully

rebel, in Malcolm opinion, would be to become violent. According to Malcolm, " Nonviolence s the philosophy of the fool.

" Knowing these things about the two leaders, we can generate fairly accurately a faux-debate, in which Marcus Graver and Malcolm X are ideologically placed within the same room and are asked to debate upon certain issues pertaining to both of the figure's beliefs. The following debate transcript will attempt to do Just that: MODERATOR: Gentleman, Mr.. Marcus Graver and Mr.. Malcolm X, I welcome you both here tonight to debate the ever-enthraling topic of Pan-Africans.

Both of you are what can only be referred to as experts on this subject, so I have no doubt that night's proceedings will be especially captivating for both Mays entirety. Without further ado, let us begin. Mr.. Malcolm X, it ha Pan-Africa' your father was an avid supporter of your debate opponent Toni Graver (" Malcolm X" 1 1 1 1), so I ask you sir, what was it that mad Of M a r CUE S fathers path, and take such a radically different approach to the teachings of Mr.. Graver? By helical MALCOLM X: To answer your question sir, I am forced to recall shudder to even think about.

As you said, my father, the absolute that he was, was a minister, and a full believer in the teachings My father raised me to believe in all things Graver, from his Back to his nonviolent approach towards the white majority. I took t wholeheartedly without question, until that horrible day so long into great detail about what happened that day, for fear of the s the bottom line is this: after the murder of my father, I absolute white race, and therefore will not

take Mr.. Gravers lead in using Pan-African goals. The fact of the matter though, is that as bad as our treatment as a race is here in the United States, the idea of just packing up and moving all the way to Africa is very unrealistic to many of our own people, Mr.. Graver.

A much easier idea for the mass population to process would be to section off part of the United States itself to be exclusively used by the people of our race, after all, America's wealth and power stemmed from 310 years of slave labor contributed from the American so-called Negro. Therefore, we deserve to have our own part of the country, and it is my full belief that the government itself should grant us what is rightfully ours ("The Black Revolution" 116). Not only do I insist that the government grant our race an equal part of the land in the United States, but I also demand that our people are given everything needed to sustain us for twenty to twenty-five years, which is how long I figure it will take for our action to become totally self-reliant.